

Youth Paramilitary Organizations and the Security Initiatives of ECWA, Gombe District Church Council, Nigeria

DANJUMA AJIJI MARK
Gombe State University, Nigeria

Abstract. Christian youth paramilitary organizations are youth movements which train boys and Girls to become socially, physically, educationally and spiritually fit for service in areas such as security and social services tagged as “*Four Square Programme for Youths*” derived from Luke 2:25, which read: “And Jesus increased in wisdom and stature, and in favor with God and man.” This paper therefore, examines the contributions of these organizations with emphasis on the security initiatives amidst the growing threats of insecurity in North-Eastern part of Nigeria. Five ECWA churches were selected within Gombe metropolis; these include ECWA Federal Low-cost, ECWA Gospel off Ashaka Road, ECWA 3, Tudun Wada, ECWA Tunfure and ECWA Zion. Data was collected over the period of twelve months (October 2019 to October 2020). A structured questionnaire was used to obtain information from 100 purposively selected respondents. In-depth interviews were conducted with 25 selected respondents. Findings revealed that members of the youth paramilitary organizations are deeply committed in ensuring the effectiveness of security initiatives for the safety of the church and its members. However, findings shows that more efforts is needed, especially through other means like adopting the usage of modern security gadgets, i.e. surveillance cameras, setting of night patrol vigilante groups and forming intelligence units for first-hand information. Also, majority of the respondents (66.0%) expressed their satisfaction on the security initiatives of the church, while

others (34.0%) believes more is needed to be done.

Keywords: Youth Paramilitary Organizations, Boys/Girls Brigade, ECWA, Insecurity, Security Initiatives.

1. Introduction

Christian Youth Paramilitary Organizations are organizations that have military structures and perform or mimic military-like activities. They are mostly youthful oriented organizations with a clearly spelt-out mission, objectives and responsibilities to its parent bodies or establishment. They play the roles of traffic duties during events at schools and places of worship. Youth Paramilitary Organizations also carry out security duties at establishments and render social and humanitarian services. Due to the deplorable security situation in Nigeria such as Boko Haram menace in the North-East, criminal marauders attacks in the North-West, Farmers/Herders clashes in the Central Middle-Belt, Kidnapping/Cultism in the South-East, Armed robbery and ritual killings in the South-West and Oil bunkering in the South-South made the paramilitary organizations to undoubtedly become a desirable and indispensable religious security outfit, which can be used to supplement other security forces to ensure protection of lives and property for the church and its members.

Security according to Omoyibo and Akpomera is a concept that is prior to the state, and the state exists in order to provide that concept. They further assert that security means the state of being free from danger or threat, and that it is the degree of resistance to or protection from harm (2013:132-134). In the same vein, Sen contends that human security is concern with reducing and when possible removing the insecurities that plague human lives (8:1999). Security of lives and property is the primary responsibility of any responsible and responsive government. The 1999 Constitution of the Federal Republic of Nigeria specifically states that “The security and welfare of the people shall be the primary purpose and responsibility of government” (Constitution of Nigeria 1999). Unfortunately, the Nigerian government has failed to provide a safe and enabling environment for lives and properties as well as economic and religious activities. The alarming level of crimes and terrorist attacks in Nigeria has fueled high rate of insecurity in different parts of the country, leaving unpalatable consequences for the nation’s economy and its growth. The most fundamental source of insecurity in the Northern part of Nigeria, particularly in the North-Eastern region today is terrorism which is traceable to religious fanaticism and intolerance (Achumba et al. 2013:79-99). According to Atoi, Nigeria has in recent times been seriously bedeviled by resurgence of the forces of insecurity, cold-blooded terrorism, rampant organized violence and virulent ideological insurgency emanating from religious fundamentalism and fanatics (2013:65-80). These terrorist groups have succeeded in raining down several terror attacks in public places such as; markets, schools and leisure centers as well as places of worship, leaving behind devastating effects of physical injuries, pain, death, mental agony from psychic terror, feeling of helplessness, destruction of properties, damage on government infrastructural facilities and installations. Apart from the killing of innocent citizens, these terrorists have succeeded in causing psychological trauma and a breakdown of law and order. Their activities have also weakened government resolve and ability to govern effectively, discouraging both domestic and

foreign investors, as well as threatening national unity and productivity. Despite the plethora of security measures taken to address the daunting challenges, government efforts have not produced the desired positive result. This therefore calls for a concerted effort to minimize the effects of these insurgencies in order to foster peaceful and harmonious co-existence in our society.

The various constitutions that Nigeria have operated including the 1999 constitution make provisions for the rights of citizens to include; right to life, right to social security, right to work, right to livelihood, right to freedom of religious affiliations and worship; well-being of individual and his family, including food, clothing, housing, and right to education (Ali and Bako 2013:1-7). Regrettably, previous and present governments have failed to guarantee these rights and thus, the onus is on individuals, groups and organizations to ensure the safety of their families and organizations. In this regard, the Boys and Girls Brigade being a Christian youth paramilitary organization are in good position to help minimize the danger of insecurity in the church. It is against this backdrop that the church, which has been at the receiving end of Boko Haram menace and other related threats, needs to look inwardly and step up its security outfits by repositioning and redirecting the activities of these organizations to ensure the maximum security and safety of its members and the church.

This paper therefore, seeks to study the security initiatives of these youth paramilitary organizations within ECWA Church Gombe District Church Council, with the aim of exploring other avenues that can be used to redirect their efforts. There is no doubt that each category of these groups has special roles, hence, the need to explore adequately, and expose them to what they can do and can achieve as vanguard of security in the church.

2. Materials and Method

This study adopted the phenomenological method of research and a combination of qualitative and quantitative method was utilized for data collection in the course of the study.

Primary data was collected within the period of one year (October 2019 to October 2020). This combined approach of data gathering was employed because of its ability in expediting access to ample and holistic understanding of the subject matter. Five selected branches of Evangelical Church Winning All, Gombe District Church Council were used for this study. Purposive sampling was used in the course of the primary data gathering. The research instrument adopted for the purpose of primary data collection included questionnaire and in-depth interview method.

A structured questionnaire was used to elicit information from hundred (100) purposively selected respondents in the five selected branches; twenty (20) copies in each branch. In-depth interviews were conducted with twenty five (25) selected respondents, five in each branch. The secondary data was obtained through the review of textbooks, journal articles, bulletins, pamphlets, diaries, as well as Nigerian newspapers among others.

At the stage of analyses, data was subjected to simple percentages, content analysis and ethnographic summaries. Data generated through the use of questionnaires were analyzed through frequency counts and simple percentages. The qualitative data was processed

through content analysis and ethnographic summaries, which involved detail description and interpretation of tape-recordings and field notes. These methods were utilized to explain and evaluate events that borders on youth paramilitary organizations and the security initiatives of ECWA, Gombe District Church Council, Nigeria.

2.1 Study Area

The study was conducted within Gombe metropolis. The city is located in the center of North-Eastern part of Nigeria on latitude of approximately 9°30' and 12°30'N, Longitude 8°5 and 11°45'E. It is bordering Bauchi, Yobe, Borno, Adamawa and Taraba states, with a land area of approximately 20,265 Square Kilometers (Gombe State Government). The population of the state rose to 2,365,040 according to 2006 census. The choice of ECWA Gombe District Church Council in this study is because it is the church with the largest congregation in the state comprising of different ethnic nationalities across the country. More so, it is a church with branches in all parts of the country, and the location of the selected churches of study – North-Eastern Nigeria makes it more interesting, reason being that, it is a region bedeviled by cases of socio-religious turbulence and Boko Haram menace in recent decades.

3. Results and Discussions

The socio-demographic characteristics of respondents from the five branches of ECWA Gombe DCC are presented in the table below.

Table 1: Socio-Demographic Characteristics of Respondents

Demography		Frequency	Percentage
Sex	Male	70	70.0%
	Female	30	30.0%
Total		100	100.0%
Age	18-25	51	51.0%
	26-35	34	34.0%
	36 and above	15	15.0%
Total		100	100.0%
Marital Status	Single	47	47.0%
	Married	39	39.0%
	Divorced	0	0.0%
	Widowed	0	0.0%
	Others	14	14.0%
Total		100	100.0%
Level of Education	OND	18	18.0%

Total	NCE	41	41.0%
	First Degree	32	32%
	Post-Graduate	9	9.0%
		100	100.0%
Ethnic Group	Tangale-Waja	63	63.0%
	Hausa-Fulani	7	9.0%
	Yoruba	9	7.0%
	Igbo	8	8.0%
	Others	13	13.0%
Total		100	100.0%

Source: Primary data (October 2019 to October 2020)

The above table shows the socio-demographic information of the respondents. The sex distribution of the respondents shows that, males constitute 70.0%, while females constitute 30.0%. As regards age, respondents who were between the ages 18-25 (51.0%) were mostly represented, followed by those who fell within the ages of 26-35 (34.0%), and finally, those between the ages of 35 and above 15.0%. Concerning Marital status of the respondents, the table indicates that respondents who were single (47.0%) were more than the married (39.0%), others were 14.0% while divorced and widowed were 0.0% respectively. The level of education distribution reveals that NCE were the highest (41.0%), followed by First Degree (32.0%), OND 18.0%, and Post-Graduate 9.0% in that order. In the ethnic group category, Tangale-Waja account for the majority (63.0%), followed by others (13.0%), then Yoruba (9.0%), while Igbo account for 8.0% and Hausa-Fulani were 7.0%

3.1 Security Initiatives of Youth Organizations in ECWA, Gombe DCC

The focus in this section is directed towards investigating the initiatives of youth organizations as vanguards of security in ECWA DCC, Gombe. This decision was premised on the necessity to ascertain the efforts of these youths in ensuring the safety of the church and its members. The responses of respondents as captured in both the interview and questionnaire on the questions that bothers on whether security issues are of great concern to the organizations; whether respondents have experienced any form of insecurity in their places of worship like the Boko Haram attack, socio-religious or ethno-political crisis, and the question that seeks to inquire whether the respondents are satisfied

with the effort of youth paramilitary organizations in securing their places of worship are the focus of this section. Below is the table from the respondents involved in the study.

Table 2: Is security issue a great concern to your organization?

Label	Frequency	Percentage
Yes	89	89.0%
No	9	9.0%
No Response	2	2.0%
Total	100	100.0

Source: Primary data (October 2019 to October 2020)

The responses from the questionnaire on whether security issue is a great concern to youth paramilitary organizations in the church were very interesting because the majority (89.0%) of the respondents answered affirmatively. Those that responded otherwise (9.0%) were in the minority, and 2.0% of the respondents were silent on that particular question. This result is interesting and unique because it aligned with one of the in-depth-interview respondent who asserts that they do security activities and they do it to the best of their abilities. He further added that they often come as early as possible every Sunday morning to sweep the compound security-wise to ensure there are no security threats before members starts coming for Sunday Service (IDI, BB Member, ECWA Zion, October, 2020). This was also supported by another respondent who asserts that:

During Sunday service, we manned the gate and make sure the vehicles are intact and safe. Likewise with the members, we search them thoroughly to ensure they are not carrying objects that can be injurious to people. During crisis or unrest, whether political, ethnic or religious, we swiftly deploy our youths to the

church environment for protection until everywhere is calm (IDI, BB Member, ECWA Tunfure, October, 2020).

This has validated the understanding of paramilitarism by Louise and Leslie who assert that paramilitary organizations are civilian semi-militarized movements whose organizational structure, tactics, training, subculture, and (often) functions are similar to those of a professional military, but which is not included as part of a state's formal armed forces (1964:230). In furtherance to this, a respondent added by asserting that "...security activity is one of their major functions in the Church, that every Sunday, youths are placed at strategic places within the church environment to watch against elements that are bend on bringing calamity to the Christendom" (IDI, BB Member, ECWA Gospel off Ashaka Road, October, 2019). While another respondent says such function by the Boys/Girls Brigade is not restricted to the church alone, but that government and other organizations sometimes seek their services during other functions, but usually the ones that has to do with Christian civil gatherings (IDI, BB Member, ECWA Zion, October, 2020). On the other hand, another respondent point out that "...youth should step up such efforts by organizing programmes and seminars in which government agents like the Police, DSS will be invited to assist them in training and awareness" (IDI, GB Member, ECWA Gospel off Ashaka Road, October, 2020). This means that they are not leaving any stone unturned to ensure they are well guided on security issues. This is necessary because a historical experience of inter-communal, religious, ethnic and political violence appears to have been a catalyst for self-defense strategies by most people in North-East Nigeria. It evidently explains why Boys and Girls Brigade members are seen in fierce looking nature during Sunday services in all parts of the city; vigilantly standing and moving around the church premises, resisting trespasses from all and sundry because you never can tell from where the threat will come from. As noted by Omoyibo and Akpomera, security means the state of being free from danger or threat. It is the degree of resistance to protect from harm (2013:132-134).

Such can only be achieved through the vigorous effort of the Christian youth paramilitary organizations. As rightly posited by Aliyev, "Paramilitary organizations are very much products of their own environment, and their roles and functions tend to be defined within the domestic context (2016:3), all the more reason why Christian youth movements like the Boys and Girls brigade must step up their efforts security-wise.

Table 3: Have you experienced any form of insecurity such as Boko Haram, Religious Crisis or other related crisis in your Church?

Label	Frequency	Percentage
Yes	39	39.0%
No	61	61.0%
Total	100	100.0%

Source: Primary data (October 2019 to October 2020)

The above table presents the responses of respondents on the question that seeks to inquire whether at anytime they had the experience of Boko Haram and, or other related religious crisis in their various churches. Majority of the respondents (61.0%) responded negatively, while 39.0% responded affirmatively. This finding is not surprising as it has earlier been established that, of the six States in the Northeastern geopolitical zone with the presence of Boko Haram activities, Gombe State is the least hit by the activities of the insurgents. According to Dunn, Gombe, Bauchi and Taraba are described as "the least conflict affected states" compare to Yobe, Borno and Adamawa (Dunn, Conflict and Health). This does not mean to say there are no evidence of isolated cases, however, most of the reported cases affecting the church in Gombe are majorly ethno-religious and socio-political crises. This fact is supported by the in-depth-interviews as follows: A respondent asserts:

Yes, we have other security issues sir, but Boko Haram is not one of it. However, other ECWA branches like Tudun Wada had the first experience of it in January 2015. The major problem we are facing in this church is religious crisis, because, whenever there is such a crisis, our Muslim brothers aim to burn our churches. Another thing I personally consider as a security challenge is the lack of original security

equipment such as electronic detectors, CCTV cameras, etc., (IDI, BB Member, ECWA Gospel off Ashaka Road, October, 2019).

Siding the above respondent on the lack of modern equipment, another respondent has this to say:

The security challenges we are facing is lack of equipment, and also how people usually refused to reason with us when we block the road during Church activities. With this we are appealing to the Masu Angwa (area chiefs) to support what the youths are doing by giving awareness to their wards. Our aim is not to frustrate people but to give protection to the people and the church. Although, we are equally facing other threats like the attack of Boko Haram insurgency, because our church is situated by the road side, this made it easier to attempt the bombing of the Church in 2015, but was contained due to the prompt response of the Boys and Girls Brigade. The aftermath left behind many casualties, which include my husband who was taken abroad for eyes surgery (IDI, GB Member, ECWA 3. Tudun Wada, November, 2019).

The above respondent's response came from the Girls Brigade Captress herself. She added that "...her husband, a captain of his company at that time was among the victims of that bombing." Confirming the incident, her husband responded thus:

As I speak to you, I am one of the victims of Boko Haram attack in this church. I was taken to India for eye surgery in 2015 because of a bomb attack in my Church by the Boko Haram insurgents. This happened on 1st January 2015. The attack injured three of us, mine was more severe. However, we thank God for everything. I am healed, and committed to serving God in this capacity like always (IDI, BB Member, ECWA 3, Tudun Wada, November, 2019).

His assistant also noted that, "The worst security challenges we faced was back in January 2015 when terrorists attacked the church leaving many injured. But we thank God there were no fatalities. The captain had to be transported to India for eyes surgery. So far, apart from that incident, we have not had any major security

threat (IDI, BB Member, ECWA 3. Tudun Wada, November, 2019). Another respondent complaint about the porous situation of the church fence, to him, it has made the church vulnerable and open to any form of attack. He states: "You will notice that the wall of the Church is porous. The doors are not strong and they are not big enough to cover the place. Thieves or hoodlums can easily cross over and attack people during Church service..." (IDI, BB Member, ECWA off Ashaka Road, October, 2019). Others assert that their problems are with some members and passers-by who instead of abiding by simple instructions would rather argue that the Boys Brigades are maltreating them. A respondent responded thus:

You can see that our church is directly close to the road, and this road also leads to another church. So, during Sunday service, we usually block the entire road, this has caused a lot of problems with our members, other church members and adherents of other faith who feels we are oppressing them by blocking the roads. I could remember there was an incident of fighting between our youths and some Muslim youths who came to pass through and wants to do so by all means. This almost resulted to serious religious crisis, if not for the intervention of security agents (IDI, GB Member, ECWA Tunfure, October, 2020).

The issue with blocking of roads during processions along major roads has also generated a lot of controversies overtime between the Boys/Girls Brigades and other religious adherents of Gombe metropolis, especially the one experienced during the Easter Procession of April 8th, 2019. This was captured in a respondent's response as follows; "...Christianity is facing threat in Northeastern Nigeria like never before. Our innocent members, mostly children were willfully massacred during Easter procession of last year just because they were exercising their constitutional rights of freedom of religious affiliation (IDI, BB Member, ECWA Zion, October, 2020). This fact is well represented by Umeagbalasi (2020) in Genocide Watch article. According to Pogu (Cited in Umeagbalasi 2020), Nigeria has become a killing field of defenseless Christians. He wrote:

In many communities in Northeast Nigeria, the killers (Fulani and Boko Haram jihadists) take over ancestral lands and communities that for generations belonged to Christians. The majority of Christian-dominated areas in southern Borno have been taken over by terrorists. In the area, only southeastern Damboa presently has large Christian settlements...Many of the Christians living there have been killed. The remnant who attempted to go to their farms were shot and killed, so the place is empty now. The area of Askira Uba, where Christians were dominant has all been deserted. In Gwoza, you will hardly find one Christian in all the settlements. Any Christian who goes home would see what happened there and run away.

This fact was substantiated in the in depth interview by a respondent who asserts that, "...the recent happening calls for serious security concern by all and sundry. We cannot continue to watch helplessly while our churches are being destroyed, our members maimed and properties taken over by marauders (IDI, GB Member, Tunfure, October, 2020). Some of the respondents decry the lack of modern gadgets as a challenge that must also be addressed. One responded notes that, "...we do not have CCTV cameras around the Church environments. The metal detectors and the car scanners we are using are not even the original. In a world where technology is fast growing we are left behind. We are therefore calling on the church leaders to look into these needs and make some efforts towards ensuring they are provided for us (IDI, BB Member, ECWA Gospel off Ashaka Road, October, 2019).

All the comments from respondents covered in the in-depth-interviews agreed with the survey questionnaire responses. This confirms the dangers lurking against the church in Northern part of Nigeria. It therefore necessitated the importance of the security initiatives in the Church. The above in-depth interview analysis was further substantiated with the survey questionnaire analysis as follows:

Table 4: Can you say you are satisfied with your contributions as vanguard of security in your church today?

Label	Frequency	Percentage
Yes	66	66.0%
No	34	34.0%
Total	100	100.0%

Source: Primary data (October 2019 to October 2020)

The responses of the respondents as captured in the table above indicated that majority (66.0%) of the respondents were satisfied with the security initiatives of youth paramilitary organizations in the church. Nevertheless, 34.0% of the respondents maintained they were not totally satisfied due to periodical experiences of attacks against the church. What can be deduced from these findings is that although the youths are doing exceptionally well in their efforts to protect the church, more of such efforts are needed. Furthermore, the question in the in-depth interview on whether the youths were satisfied with the security initiatives of youth paramilitary organizations in ensuring the security of their respective churches garnered varieties of responses. The responses given to this effect were well captured in the in-depth-interviews conducted amongst the Boys and Girls Brigade members as follows: According to a respondent, "I am very well satisfied sir; this is because I have confidence in the ability of the Boys Brigade that is ever ready to use their training and experience for the protection of the church. It is pertinent that the security personnel like the Police, Civil Defense, army, etc. also lend their helping hands in training us (IDI, BB Member, ECWA Tunfure, October, 2020). Towing the same path, another respondent content that "...even without the help of the Police and other security agencies, we have been doing great. We are no longer depending on the government who seems to be bias about the problems bedeviling us. This makes us to put more effort in securing our churches (IDI, BB Member, ECWA Gospel off Ashaka Road, October, 2019). One other respondent submitted: *I am very satisfied, without the youths who intervened on the day the Boko Haram attacked our church, the situation would have been worse. So yes, I am very satisfied with our activities in securing the Church. Although we*

can do more by organizing and attending security seminars, reading related security materials and inviting formal security personnel like the police, DSS for orientation, etc (IDI, BB Member, ECWA 3. Tudun Wada, November, 2019).

And another asserted that:

Well, I am not completely satisfied with the youths' efforts. Not to say they are not trying, but more effort is needed honestly. The Girls and Boys Brigade in collaboration with Policemen are doing their possible best every week, but we need more training, awareness, and modern equipment to compliment our efforts (IDI, BB Member, ECWA F/Low-cost, January, 2020).

These findings have clearly demonstrated the need and necessity of youth paramilitary organizations in the Church for self-defense in a country like Nigeria where human life is no longer valued as sacred. This has validated the views of scholars such as Tobias, Bohmelt and Govinda on “self-defense. According to them, self-defense is a grassroots way of trying to achieve the normality and security that a state is expected to provide (2018:197-237). Therefore, security is an essential part of human existence, which must be taken seriously, hence it should be provided by private organizations if the government fails to do so. This was the reason why Tobias, Bohmelt and Govinda posit that without security, meaningful and sustainable development is impossible. Stewart also contends that people may have the potentials to do things, however, such potentials may be cut off, or people’s sense of well-being may be adversely affected with high levels of insecurity (3). This means that lack of security and sustained peace may lead to the breakdown of families, communities and forced migration. Thus, individual and community security is an important dimension of growth and development. There is no question that without security, there will be a serious negative impact on many people’s lives. It is in this effect that youth paramilitary organizations like the Boys and Girls Brigade in the Church must re-strategized the initiatives of its security outfit in other to meet the growing threats of insecurity in Nigeria.

4. Summary and Conclusion

This paper has examined the security initiatives of youth paramilitary organizations of ECWA, Gombe District Church Council, Nigeria. Results confirmed the commitment of youths’ paramilitary organizations in ensuring the security of the church and its people amidst growing threats of Boko Haram and other socio-religious and ethno-political crisis in Nigeria. However, there was no general consensus as to how these initiatives should be carried out. Overwhelming majority of respondents express their satisfaction with the security initiatives of youths in securing the church, but a minority others believe more efforts is needed for the church to be totally secure. A sizeable number of respondents expressed preference for the adoption of covert operations and adoption of modern security gadgets for effective policing of the church. Majority however, believed they are comfortable with the current security arrangements. Conclusively, it can be deduced from the emerging issues that the youth can put in more effort to curb insecurity in the church. This they can do by re-strategizing their tactics through adopting modern techniques of dealing with insecurity, especially the threat of Boko Haram insurgency and other related security issues.

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Appendix

List of In-Depth-Interviewed Respondents

S/N	Description	Designation	City	Age	Date
1	Male member of the Boys Brigade	Captain & Elder, ECWA Gospel off Ashaka Road, F/Low-cost	Akko LGA	36	15/10/2019
2	Female member of the Girls Brigade	G.B Captress, ECWA Gospel off Ashaka Road, F/Low-cost	Akko LGA	34	15/10/2019
3	Male member of the Boys Brigade	B.B Lieutenant, ECWA Gospel off Ashaka Road, F/Low-cost	Akko LGA	21	15/10/2019
4	Male member of the Boys Brigade	Snr. Staff Sgt. Member, ECWA Gospel off Ashaka Road, F/Low-cost	Akko LGA	22	15/10/2019
5	Female member of the Girls Brigade	G.B Member, ECWA Gospel off Ashaka Road, F/Low-cost	Akko LGA	37	15/10/2019
6	Male member of the Boys Brigade	Associate Pastor, ECWA N0: 3 Tudun Wada	Akko LGA	37	27/11/2019
7	Male member of the Boys Brigade	B.B Captain, ECWA N0: 3 Tudun Wada	Akko LGA	39	27/11/2019
8	Female member of the Girls Brigade	Captress G.B, ECWA N0 3, Tudun Wada	Akko LGA	28	27/11/2019
9	Male member of the Boys Brigade	B.B Lieutenant, ECWA N0 3, Tudun Wada	Akko LGA	29	27/11/2019
10	Female member of the Girls Brigade	Captress, G.B, ECWA N0 3, Tudun Wada	Akko LGA	30	27/11/2019
11	Capt. Joseph Ezekiel	B.B Captain, ECWA F/Low-cost	Gombe LGA	22	11/01/2020
12	Female member of the Girls Brigade	G.B Captress, ECWA F/Low-cost	Gombe LGA	27	11/01/2020
13	Male member of the Boys Brigade	B.B Member, ECWA Church F/Low-cost	Gombe LGA	22	11/01/2020
14	Male member of the Boys Brigade	B.B Member, ECWA F/Low-cost	Gombe LGA	16	11/01/2020
15	Male member of the Boys Brigade	G.B Member, ECWA F/Low-cost	Gombe LGA	10	11/01/2020
16	Male member of the Boys Brigade	Captain & Elder, ECWA Tunfure	Akko LGA	57	02/10/2020
17	Male member of the Boys Brigade	B.B Captain, ECWA Tunfure	Akko LGA	30	02/10/2020
18	Female member of the Girls Brigade	G.B Captress, ECWA Tunfure	Akko LGA	49	02/10/2020
19	Female member of the Girls Brigade	G.B Member, ECWA Tunfure	Akko LGA	13	02/10/2020
20	Male member of the Boys Brigade	B.B member, ECWA Tunfure	Akko LGA	30	02/10/2020
21	Female member of the Girls Brigade	Elder & Captress, ECWA Zion Tunfure	Akko LGA	32	22/10/2020
22	Female member of the Girls Brigade	BB Warrant officer, ECWA Zion Tunfure	Akko LGA	23	22/10/2020
23	Male member of the Boys Brigade	BB Lieutenant, ECWA Zion Tunfure	Akko LGA	25	22/10/2020
24	Male member of the Boys Brigade	BB Lieutenant, ECWA Zion Tunfure	Akko LGA	22	22/10/2020
25	Male member of the Boys Brigade	Captain & Elder, ECWA Zion Tunfure	Akko LGA	52	22/10/2020