



**KIDNAPPING FOR RANSOM AND THE PSYCHO-SPIRITUAL
WELL-BEING OF VICTIMS IN KARENBANA PARISH, KONTAGORA DIOCESE,
NIGERIA**

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**A THESIS SUBMITTED TO THE PSYCHO-SPIRITUAL INSTITUTE OF
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DECLARATION

I, the undersigned, declare that this thesis is a product of my original work. It has not been previously presented to any other Institution for academic purposes. All sources cited have been duly acknowledged.

I agree that this thesis may be available for reference and photocopying at the discretion of the Psycho-Spiritual Institute of Lux Terra Leadership Foundation.

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DEDICATION

I dedicate this work to all victims of kidnapping, particularly, and generally, to all those suffering from any psychological disturbance.

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ABSTRACT

Kidnapping in Nigeria, since the late 90s, has become increasingly worrisome and like a wild fire, it seems to be ravaging towns and cities. It has become a way of extorting monies resulting in great crushing impact on the psycho-spiritual wellbeing of the victims. This research examined kidnapping for ransom and the Psycho-Spiritual wellbeing of the victims in Karenbana Parish of Kontagora, Diocese, Nigeria. This was made possible based on the following objectives: To assess the prevalence of kidnapping for ransom; to examine level of psycho-spiritual well-being of victims of kidnapping for ransom; to assess the relationship between kidnapping for ransom and the psycho-spiritual well-being victims; and to identify psycho-spiritual coping strategies for victims of kidnapping for ransom in Karenbana Parish, Kontagora Diocese. The theories for this research were Abraham Maslow's hierarchy of needs and William Glasser's Choice theory. Convergent Parallel mixed method design was used in order to determine kidnapping for ransom and the Psycho-Spiritual wellbeing of the Victims in Karenbana Parish of Kontagora Diocese, Nigeria. The target population was be 17,000 according to the Annual Diocesan Statistics at the December, 31, 2020 comprising of men, women and youth/children out of which 391 was selected as sample size by means of the simple random sampling method for quantitative data and 15 participants by purposive sampling method for qualitative data from the sample size. The Statistical Package for Social Sciences (SPSS) version 21 was used for coding of the data; the data was analysed using descriptive and inferential statistics of Pearson's correlation coefficient. The Qualitative data were obtained through interviews and analysed using content analysis according to general categories or themes then summarized and presented in form of narratives and direct quotations. The findings reveal that 94.5% of the respondents agree that kidnapping has been rampant in their area, which means there is a high rate of kidnapping for ransom. The research also revealed that 86.7% of the respondents believe that God loves them and cares about them, which shows a high level of psycho-spiritual well-being. The findings of the study show that there a moderate relationship between Kidnapping for ransom and Psycho-spiritual well-being of victims, where Pearson's correlation coefficient of two variable was $r = .377^{**}$, which means that kidnapping has impacted moderately on the psycho-spiritual wellbeing of victims in Karenbana Parish of Kontagora Diocese. The study shows that prayer, counselling and other positive psychology therapies can help victims of kidnapping for ransom. The study will be beneficial to Government, the Church, and the local community and for psycho-therapists who would engage in helping the victims. It has added knowledge to the existing knowledge on kidnapping for ransom and the psychological wellbeing of victims.

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LIST OF ABBREVIATIONS

ATM = Automated Teller Machine

ARDL = Autoregressive Distributed Lag

KFR = Kidnapping For Ransom

NCRC = National Crime Research Commission

NHIS = National Health Interview Survey

NIBRS = National Incident-Based Reporting System

NGOs = Non-governmental organizations

VIPs = Very Important Persons

PWS = Psychological Well-being Scale

SWS = Spiritual Well-being Scale

SPSS = Statistical Package for Social Sciences

PSI= Psycho-Spiritual Institute

UNODC = United Nations Office on Drug and Crime

QLT = Queer Ladder Theory

PTSD = Posttraumatic Stress Disorder

MDD = Major Depression Disorder

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

This study phenomenon of kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana Parish, Kontagora Diocese, Nigeria. In this chapter, the researcher discussed the background to the study, the statement of the problem, the research objective, and research questions. Also discussed is the significance of the study, the scope and delimitation of the study, the theoretical framework, justification for the theories of the study, conceptual framework, and operational definition of terms.

1.2 Background of the Study

The term kidnapping can be understood from the legal perspective as an illicit way through which persons are abducted or taken by force to an unknown place by other persons for mischievous reasons (Abdulkabir, 2019). In other words, kidnapping can be described as the criminal act of unlawful carrying away of a person, or persons by force or fraud and detaining them at gunpoint against their will, with an intent of causing harm or defrauding them of their hard-earned resources at a later time, after subjecting them to pain and humiliation. This kind of humiliation leads one to a disconnection from the higher power, the community, religions and other elements at the root of their spiritual wellbeing.

Kidnapping for ransom seems to have become endemic; nations and peoples are grappling with what to do with it. At some point, the body language of those in power encourages this kind of criminal activity. It is mind-boggling to know that just in the year 2017, Pakistan recorded 18,363 cases of kidnap; South Africa, 5,455 cases, Germany 4,625 cases; Mexico 6,235 cases of kidnappings for ransom. In Australia, 20,000 children go missing each year; Canada records 45,288 missing children annually; the United Kingdom records 112,853 cases of missing children; in China, 70,000 children are kidnapped every year. Nigeria is said

to have recorded the highest number of kidnappings for ransom in Africa in 2017, and in fact, it is said to have moved from 0.3 level rates per 100,000 persons to 0.4 level rates as of 2018; and already by 2020 has reached 6.96 level rates per, 100,000 persons (Safeatlast, 2020).

Each time this happens, it leaves the victims with deep emotional issues of trust, independence, love, respect, fear and anxiety (Akwash, 2016). This means, with issues of trust and love, the victims could start to mistrust everyone around, as they begin to look at them with suspicion. Having issues such as these (independence, fear and anxiety); the victims could live with feelings of insecurity and low self-esteem, and other issues involving moving up the pyramid of Maslow's motivation theory to self-actualization and as a consequence the spiritual life of the people is affected because they are no longer able to gather for prayers and other religious activities.

Also, a society with high records of kidnapping naturally creates an atmosphere of anxiety and fear, capable of limiting activities that would enhance growth and progress in the society (Kennedy & Halidu, 2019). The activities limited by kidnapping for ransom would include the spiritual/ religious, that is why this study sought to understand how these elements of fear and anxiety, as impacts of kidnapping for ransom, impact the psycho-spiritual elements of relations, safety/self-esteem, self-actualization and spirituality.

Another source has it that the United States of America (USA) Department of Justice and Federal Bureau of Investigation records that in the United States, annually about ten thousand adults are victims of kidnap and two thousand five hundred children are said to be victims. The Police in the United Kingdom noted that 90% of the convicted kidnappers are male, with a mean age of 28, while the mean age for female kidnappers is put at 24. Kidnapping in North America and the United Kingdom is mild compared to Central America and South America. Mexico alone has three thousand cases, and Colombia records ten abductions per day. Around the world, the experience of the crime of kidnapping may be shrouded in darkness

due to non-effective reportage and the impact of the act on the psychological well-being of victims. Despite this, about 70% of African countries can be familiar with the currents of imported and exported kidnap of victims within their territorial boundaries. This is why the United Nations Office on Drug and Crime (UNODC), in the year 2005, reported that about 250,000 children are trafficked in Nigeria and Central Africa. While the Middle East region including Israel and the United Arab Emirates, as of 2016, is recording about 250 victims of kidnap and trafficking, though this figure is believed to have been underestimated (Reissman, et al., 2019).

Kidnapping for ransom could have great impact on the psycho-spiritual well-being of victims at the cognitive, emotional and social level of their day to day engagement. They may, after release from the kidnappers, begin to show symptoms of impaired memory and less concentration at the cognitive level; they may suffer from occasional shock and numbness, fear and anxiety at the emotional level; at the social level, they may become withdrawn and irritable and may also demonstrate a high level of spiritual imbalance or a disconnection from the supreme power (Akwash, 2016). This means that the victim suffers from cognitive, emotional and social distortions that would not allow them to grow towards self-actualization and spirituality (relationship with God) except if interventions are made towards restoring their psycho-spiritual well-being.

In East African countries like Uganda, Tanzania and Kenya particularly, kidnapping is a significant security challenge in most counties, and it is said to be perpetrated by strangers and acquaintances. These kidnappings are reported to be more prevalent in Murang'a County, Kirinyaga and Migori counties, followed by Kirinyaga, Murang'a and Nyeri counties. For instance, kidnapping to the point of taking the victim to an automated teller machine (ATM) for them to withdraw money and give to the kidnappers, was found in Nyeri, Nairobi and Murang'a counties (NCRC, 2018). This makes the victims suffer significantly in their

relationships, resulting in social distortions. They would become mistrustful and withdrawn from their friends and colleagues for fear of falling prey to the kidnappers again.

Hiscox Group (2001) recorded that Nigeria ranks 6th in the world by the number of kidnapping cases and, this has skyrocketed since then. The Militants in the Niger Delta (Nigeria's oil region) commonly perpetrated this. They targeted foreign nationals who were oil company workers who they would hold hostage until ransoms are paid. Though the government of the day granted Amnesty to this Militant group in 2009, the trend was not curbed completely. The trend took an ugly turn in 2014 with the kidnap of over 200 schoolgirls by the Islamic Jihadists in Chibok, Borno State, North-Eastern region of Nigeria. Since then, kidnapping has become a daily affair and has become a business venture. The targeted persons are no longer foreigners but every Nigerian, to that extent, the safety of lives and property is not guaranteed. Thus, no significant investments are attracted to Nigeria, foreign or local (Okorie, et al., 2018). This seems to be the reason why many people have grown lukewarm towards religious/spiritual activities for fear of the kidnappers and some have become diabolical and highly syncretic in their approach to spirituality.

Consequently, the Nigerian populace is constantly terrified by the terrorists, bandits, kidnappers and Boko haram. However, this new trend has become a significant concern for Nigerians and the global community. So, these criminals go by different nomenclatures like armed robbers, armed bandits, unknown gunmen, and kidnappers, making it difficult to handle without a deliberate and conscious synergy between the government and relevant stakeholders (Eyesan, 2020).

Vanguard News found out that in eight months, one hundred and eleven kidnapping incidents occurred. However, they later learned that more incidents are unreported in Niger, Zamfara, Sokoto, and Katsina states, where there are many cases of banditry. The implication is that many cases go unreported, even around the location of this study. For Vanguard, this

situation is worse because of the breakdown of security apparatus in the North-West and North-East; armed bandits have decided to continue taking school children and teachers hostage, occupy villages and reign terror on innocent commuters on the highways (Ojiego, 2021).

In Karenbana parish, the location of the study, which is between Kebbi, Zamfara and Niger states, of the North-West region, the situation is worse for lack of government presence. The cases are by far under-reported because many villages are displaced, farms and farmlands are taken over, and many Parishes in the area have become camps for internally displaced persons. This is supported by the account given by the Parish Priest, who was interviewed by observer times and had testified that they were attacked when they were praying in the Church, that most shops were looted and that “They have kidnapped many, and more than 90% of us that have survived the attack have migrated to Bena, Ribah, Bedi, Rijau, Zuru and some unknown places” (2021, June 5).

An unnamed terrorist researcher and kidnapping negotiator’s narrative would further give a clue about what Karenbana Parish population are experiencing, because the issues range from payment of ransom, underreporting of cases of kidnap of locals, destruction of their farms, houses and places of worship, which happens on a much more regular basis, this rather unfortunate situation is the reality of these people due to lack of Government presence and absence of newsagents and agencies in the area (Schmid, 2018).

Although there are varying degrees of the prevalence of kidnapping across the globe, the following categorization encompasses most of the tactics used by kidnappers:

Kidnapping for ransom is the category where the kidnappers would study their victims and trail them to the place where the victim is helpless, and they will now capture them until a ransom is either paid by the family, employer or even the government. The targeted victims were said to be the ‘very important persons’ (VIPs) in the past, but today everyone can be a victim. Their modus operandi has changed also; they can write letters or send messages or even

go to their victims' houses to capture them and at times the victims are kidnapped at the places of worship, which makes it difficult for them to pray or participate actively in spiritual activities (Birrell, 2018).

Also, some kidnapers make use of a category known as tiger kidnapping; here, the victim is forced to obey the kidnapers to enable them to have access to their targeted place or a victim like robbing a bank or have the victim detonate a bomb or plant harmful substances on the way of the victim (Birrell, 2018).

Express kidnapping is another category commonly found in Latin America, Kenya and some parts of Africa, where the victim is abducted and forced to withdraw cash from an automated teller machine (ATM) (Birrell, 2018).

The political category of kidnapping is perpetrated mainly for political reasons. For example, the kidnapers may decide to abduct a high-ranking officer or a politically influential person or school children and choose to demand the withdrawal of military personnel from a certain area or demand the release of some prisoners in exchange for the victims (Birrell, 2018).

However, the most common category of kidnapping is kidnapping for ransom (KFR); this explains why findings have shown that only 40% of kidnapped victims are returned uninjured after payment of ransom, and the number of those released without payment of ransom is put at 11% , only after the captors have understood the magnitude of the risk involved in the continued keeping of their victim (Reissman, et al., 2019). In this understanding, the victim-relative would continue to be restless and are prompted to go into negotiations with the kidnapers just to keep their loved one(s) alive, in the midst of this negotiations their psycho-spiritual wellbeing is threatened in such a way that, cognition, emotional, social and spiritual balance is hard to maintain.

Some factors responsible for the perpetuation of this criminal act in many developing countries of Africa and Asia may include the following: political factors, compromised legal

system, lack of job opportunities for the teeming youth, and economic factors. For example, in Nigeria, there are many adolescents and youths on the streets as thugs (area boys) who end up being handy tools being manipulated into perpetrating criminal acts, including kidnapping (Abdulkabir, 2017).

The mode of operation of these captors is to, in the first place, capture a victim and hold them hostage; the victim would then be subjected to many forms of violence while the captors go into bargaining for the ransom to be paid by the family, friends or government; this is accompanied with threats to murder the victim in case their requests are not met. Sometimes they choose to keep families in suspense about whether the victim is alive or dead (Reissman, et al, 2019). Therefore, the research intends to find out whether there is any relationship between kidnapping for ransom and the psycho-spiritual well-being of the victims: whose houses are razed down, farms and farmlands taken over, cattle rustled, denied going to Churches and have decided to run away and settle as refugees in nearby parishes and government schools.

Others who suffer significantly as a result of the acts of kidnapping; are the victim's family, who may have to go on for days without proper sleep or meals, to be followed with substantial financial and economic implications, as it has been estimated globally that the annual ransoms are paid to the tune of US\$500 million (Abdulkabir, 2017).

1.3 Statement of the Problem

The rate at which kidnapping for ransom is putting peoples' lives and economic activities in Karenbana parish, Kontagora Diocese, at risk calls for a serious investigation into the factors that are responsible for this unfortunate and dreadful scenario. It would seem that some of the reasons that drive people to this criminal acts may include: Government's use of the young ones as thugs during political activities, where they are able to have access to firearms, or some strangers invading the country or lack of Jobs for the teeming youths and a

host of others. This has made life rather difficult that even travelling and adventure is affected badly because some areas are considered as danger zones that one cannot dare travel to. Some areas like Karenbana Parish of Kontagora Diocese and other social sectors suffer more because of lack of government and security presence among them. This has resulted into under-reporting, while some incidences were not reported at all, and kidnappers have taken advantage of the uncertain situation. This has led to the displacement of many villagers in the area, with their farms being destroyed. The kidnappers have demanded huge ransom from the relatives of the kidnapped, and most, unfortunately, in some cases, killed the kidnapped after collecting ransom.

These internally displaced persons mostly end up taking refuge in the Parishes nearby, which means, in a way, many Parishes have become internally displaced persons (IDP) camps. This implies that the meagre resources of the Parishes have been overstretched by large numbers of people who have no touch with their places of origin anymore. More so, since IDPs cannot engage in any economic activities, they depend solely on charity for livelihood. This situation affects the victims in their interpersonal relationships because, socially, they will be withdrawn and spiritually unstable. It appears to them like prayers are not answered and the value of coming together as religious or spiritual bodies has not paid off. It would seem that syncretism is the next resort because people are beginning to go diabolical by using charms for protection.

Therefore, the research proposes to ascertain the impact of kidnapping on the psycho-spiritual well-being of these victims, hoping to find possible ways of mitigating the psycho-spiritual problems faced due to kidnapping.

1.4 Objectives of the Study

The objectives of the study are:

- i. To assess the prevalence of kidnapping for ransom in Karenbana Parish in the Kontagora Diocese
- ii. To examine the level of psycho-spiritual well-being of victims of kidnapping for ransom in Karenbana Parish in Kontagora Diocese.
- iii. To assess the relationship between kidnapping for ransom and psycho-spiritual well-being of the people of Karenbana Parish
- iv. To identify psycho-spiritual coping strategies for victims of kidnapping for ransom in Karenbana Parish, Kontagora Diocese.

1.5 Research Questions

1. What is the prevalence of kidnapping for ransom in Karenbana parish?
2. What is the level of psycho-spiritual well-being of victims of kidnapping for ransom in Karenbana Parish?
3. What is the relationship between kidnapping for ransom and psycho-spiritual well-being of victims of Karenbana Parish?
4. What are the psycho-spiritual coping strategies that can be used to enhance the well-being of the victims of kidnapping for ransom in Karenbana Parish?

1.6 Significance of the Study

This study may benefit the victims in the Parish of Karenbana as it proposes exploring the possible coping strategies. The government may find it resourceful in responding to the psychological needs of the victims since it would draw the government's attention to the need for logistics and careful consideration for actively being present in the area.

The research may bring about careful consideration by newsagents and agencies in reporting cases, which may further draw the attention of the government and the international community to the true situation in the area of study. Also, Non-governmental organizations (NGOs) and social workers who wish to offer goods and services predominantly as intervention strategies and healing remedies could find the study useful.

This research may also be a useful resource for a faith-based approach in responding to the Spiritual well-being of victims in the area, so that religious bodies could harness and purposefully help the victims. Finally, relevant bodies in Northern Nigeria and the whole country may find it helpful since kidnapping has become rampant.

This study examined kidnapping for ransom and the Psycho-Spiritual well-being of victims, while offering some coping strategies to help them to have a sense of psychological and spiritual balance for their integral well-being. Therefore, it has added to the body of knowledge and perhaps may a guide in the practice of psychotherapy in the area, as kidnapping is a global challenge.

1.7 Scope and Delimitation of the Study

The coverage area of this study is Karenbana Parish, which is one of twenty parishes in the Catholic Diocese of Kontagora, Nigeria. It lies between Niger, Kebbi and Zamfara states. The researcher chose this Parish because it fairly represents the demographics of the Parishes across the Diocese and represents the under covered areas by government and reporters in the North-Western part of the country.

This study is delimited to kidnapping and the Psycho-Spiritual well-being of victims who dwell in the area covered by Karenbana Parish, Kontagora Diocese, Catholics and non-Catholics alike; who are directly affected and their family members (those affected indirectly), this includes also those who were forced to relocate due to the kidnapping.

1.8 Theoretical Framework

This research used Abraham Maslow's (1908-1970) "hierarchy of needs Motivation Theory" as the theoretical framework to study kidnapping and the psycho-spiritual wellbeing of victims. Also, William Glasser's Choice theory was used to support Maslow's Theory. The researcher demonstrates how kidnapping has hindered the victims from fulfilling/actualizing the needs presented in Maslow's theory and how the choice theory of Glasser would be a point of departure from which we arrive at survival and fun. Lastly, the researcher will show how the theories can be used in helping the victims of kidnapping handle the impact on their psycho-spiritual well-being.

1.8.1 Maslow's Hierarchy of Needs Theory

One of the great contributors to Humanistic Psychology in the 20th Century is Abraham Maslow. He became famous when he postulated the theory he calls the Hierarchy of needs, otherwise known as the theory of motivation. Maslow put this forward first in an article, "The Theory of Human Motivation", written in 1943, which he later developed into a book in 1954 titled: Motivation and personality (Boeree, 2017).

In his work, the Hierarchy of Needs, Maslow, identified different human needs, which he decided to put into five categories: physiological needs, safety needs, love and belongingness needs, esteem needs and self-actualization needs (McLeod, 2020). These five categories of human needs are arranged in a pyramid, with physiological needs at the base of the pyramid and self-actualization needs at the pyramid's peak.

Physiological needs are the basic human needs or primary requirements for survival because if these needs are not met, the body's optimal function cannot be achieved; these include air, food, drink, shelter, clothing, warmth, sleep sex. For Maslow, these are the most important human needs; all others are secondary, and their fulfilment is premised on the fulfilment of physiological needs.

Safety needs - as the name suggests, are needs that concern the entire security of the human person. This has to do with the protection of the human person from elements that threaten their survival, how to secure their lives and property, law and order, stability and freedom from fear.

Love and belongingness needs - having fulfilled physiological and safety needs, the next category of needs seeking fulfilment are the needs for love and belongingness. This is the need for interpersonal relationships, which is an excellent motivator of human behaviour. These needs include friendship, intimacy, trust, and acceptance, receiving and giving affection and love.

Esteem needs - which Maslow classified into two categories: (i) esteem for oneself (dignity, achievement, mastery, and independence) and (ii) the desire for reputation or respect from others (e.g., status, prestige). Maslow indicated that the need for respect or reputation is most important for children and adolescents and precedes genuine self-esteem or dignity (McLeod, 2020).

Self-actualization needs - realizing personal potential, self-fulfilment, seeking personal growth and peak experiences. A desire “to become everything one is capable of becoming” (Maslow, 1987, p. 64). McLeod (2020) also revealed in a study that people are motivated to meet their needs, such that the needs that arise as a result of deprivation are known as deficiency needs. He posited that once the deficiency needs are met, a person feels satisfied and is thus motivated to pursue the fulfilment of other needs. For example, a hungry person’s immediate need is food, not love; however, when that hunger is satisfied, they can then begin to seek love. Growth needs are those that arise due to a person’s desire to become a better person or improve themselves. The fulfilment of one’s growth needs, to an appreciable level, leads the person to a stage of growth known as self-actualization, which is the highest stage of being; hence growth needs are often called ‘being needs’. However, each person desires to fulfil the highest level of

needs, beginning from the bottom, yet this is not always possible due to certain life situations or challenges, which may see a person oscillating between the different levels in the Hierarchy needs. In all, Maslow posited that once the basic needs are met, the desire for that particular need subsides and other needs emerge; thus, a person begins to be motivated to fulfil the needs on the next higher level of the pyramid, that is why in learning they grow and if they continue growing, they will become entirely and holistically aware of themselves and others (McLeod, 2020).

Maslow's interest was in learning about what motivates people to achieve happiness; he opined that people have a deep-seated desire to be self-actualized. Through life's journey, there is the quest to fulfil that desire (Mawere, Mubaya, Reisen, & Stam, 2019). He argued that the goal of Psychology is not just to help people deal with mental disorders only. Still, it should equally help people to flourish and to know the basic constituents of psychological well-being. For Maslow, human beings are driven to seek satisfaction from a hierarchy of needs with self-actualization at its apex. We cannot get to the apex unless we successfully satisfy the more basic needs: physiological and safety, belongingness and love, esteem needs.

Furthermore, the needs can be divided into deficiency needs to be known as D-needs, which constitute the needs on the first four levels of the pyramid; they are characterized by the following: awareness, reality and problem-centred, acceptance/spontaneity, unhostile sense of humour/democratic. We also have growth needs, also known as (being needs) or B-needs which are found at the apex of the pyramid, characterized by the following: playfulness, truth, beauty, wholeness and perfection. This is the reason why he refers to self-actualization needs as needs for personal growth and discovery, which are always in the state of becoming and never static (McLeod, 2020).

In connection to this study, this theory helps to understand how kidnapping affects the victims' psycho-spiritual well-being and retard their growth at the deficiency needs. The theory

also helps to understand how growth is not static - it is always becoming; and with the help of proper coping strategies, they will bounce back on track to pursuing self-actualization and even beyond, since the model of Maslow was later expanded to include cognitive and aesthetic needs (Maslow, 1970). Also, this study helps in exploring and seeking to understand the things that could motivate the victims so as to encourage them to keep growing and never to remain stagnant, that is, by constantly learning the proper psycho-spiritual coping strategies; because for Maslow, in learning they grow, and if they continue growing, they will become completely and holistically aware of themselves and others (Cherry, 2019).

1.8.2 Strengths of Maslow's Hierarchy of Needs Theory

Maslow's theory of motivation is said to be handy because every human being can easily relate to the stage needs pyramid from their own experience of growth or stagnation, at one point or the other in their lifetime (Vinish, 2018). This is cut short by the activities of the kidnappers who would subject the victims to inhuman treatments, and demands of ransom leads to stagnation because hard earned resources are taken away and the victims are back to the physiological needs.

Within the context of understanding human growth, this theory is very helpful because it emphasizes the potential of every human being. In fact, as a humanist, Maslow's theory is an affirmation of the position that every person has a strong desire to realize their full potential by reaching a level of self-actualization and finding meaning in life (Mawere, Mubaya, Reisen, & Stam, 2016). This is why the theory would be helpful in affirming the victims to identify this strong desire to realize their full potentials despite the setback caused by kidnapping for ransom.

The physiological needs at the bottom of the pyramid are said to be the most basic that humans strive to meet; these include air, food, drink, shelter, clothing, warmth, sleep, and sex. Having met the above needs, they move to the next level: safety needs, bothering on the security

of life and property, law and order, stability and freedom from fear. The third level on the pyramid is the need for love and belongingness; this is the need for interpersonal relationships, which is a great motivator of human behaviour. The needs are: friendship, intimacy, trust, and acceptance, receiving and giving affection and love. At the fourth level are esteem needs, which include: dignity, achievement, mastery, independence, status and prestige, which are concerned about the self-esteem of an individual and failure to meet this human need could lead to the psychological dysfunction known as low self-esteem (Ryan, 2020).

All needs are always in a state of partial satisfaction; Maslow asserts that as we ascend the “hierarchy of prepotency”, the needs are less satisfied. Hence, if the physiological needs of the victims of Kidnap are unsatisfied, the higher needs become less motivating. Imagine that the victims are displaced from their houses, farms and their barns of grains burned, their motivation becomes less and less as their pressing needs are shelter, food and drink and not the other needs at the higher levels of the pyramid (Cherry, 2021). Thus, this theory is helpful in the study, to learn and understand the basic motivation in human endeavours and comprehend what makes them happy. The researcher prefers to make use of this theory in the current study because the theory is helpful in understanding that the ultimate purpose of self-actualization is realizing personal potential, self-fulfillment, seeking personal growth, and peak experiences in relation to spirituality. This is so that the victims of kidnapping for ransom would be motivated to rise above the impacts of kidnapping and concentrate on realizing their personal potential.

The theory also supports the study because it helps victims of kidnap to come to self-actualization by knowing or acknowledging that they can achieve whatever they want to achieve in life and can become whatever they want to become in life, especially if they avail themselves of the services of psycho-spiritual therapy to boost their resilience. Although they have experienced an ugly situation of kidnap, that could a springboard of self-awareness to help them desire the needs at the higher levels of the pyramid. Thus, the hierarchy of needs

theory of Maslow, in relation to this study, serves to create awareness among the victims of kidnap and to boost their psycho-spiritual wellbeing.

1.8.3 Weaknesses of Maslow's Hierarchy of Needs Theory

The theory of the Hierarchy of needs propounded by Maslow is said to be one of the earliest models to understand and explain human behaviour as it concerns the meeting of needs. Many fields have applied this conceptualization in understanding and motivating the desires of individuals (Ryan, 2020). Although several strengths could be credited to this theory in understanding human growth and needs of satisfaction, a critical evaluation would show that the theory has some weaknesses. One of the weaknesses identified in Maslow's theory motivation model is its assumption that human behaviour is universal. There may be an almost universal trend as far as basic human instincts are concerned, but human thought pattern differs from person to person and culture to culture (Ryan, 2020). This means that the personality of the persons who are victims of kidnapping and their cultures matter a lot when it comes to relating with the needs of the pyramid, since there is nothing like universal human instincts.

Maslow's theory also insists that the physiological and safety needs are the most basic and must be met before an individual moves on to the other. The thought pattern of modern society seems to emphasize more the need for establishing social connections before other needs (Ryan, 2020). Also, the theory did not factor in the difficulty in verifying or measuring the satisfaction that one gets at each level of need because it is subjective in nature and belongs to the domain of the human mind, which makes it difficult to predict by any machine or method. So, while some people will get satisfied after fulfilling physiological and safety needs, others will be satisfied only after fulfilling all levels of needs, and some may even need to go beyond (Vinish, 2018).

Furthermore, Maslow's theory did not consider the cultural differences that could arise if the theory were to be applied nation by nation. For example, kids in the USA tend to leave

their homes and parents at a certain age. Their parents do not have to worry about their future, and kids also do not have to worry about their parents. In contrast, in countries like India and Karenbana, the study location, joint family culture is common; both kids and parents have to keep thinking about each other when fulfilling their needs (Vinish, 2018). Thus, the victims of kidnapping have a unique cultural heritage that is different for the population studied by Maslow to come up with the Pyramid.

1.8.4 Justification for Maslow's Hierarchy of Needs Theory

This research assumes that kidnapping has a significant impact on the Psycho-spiritual well-being of victims and that it retards their development and growth. Abraham Maslow's Hierarchy of needs is based on the theory of human motivation, which is relatable to human engagement in a fulfilment-seeking drive through change and personal growth. This will be one of the basis of helping the victims if it is found that kidnapping has any significant relationship to their Psycho-Spiritual well-being. The quest for meaning and fulfilment in life, which Maslow's puts at the apex of his pyramid as self-actualization, is another justification of the theory because human beings continue to live if they find that there is meaning in life by addressing physiological needs, safety needs, love and belongingness needs and esteem needs. This explains why human beings are said to be capable of moving up stages of the pyramid of the Hierarchy of needs to the stage of self-actualization. However, the progress of this upward movement could be disrupted by a failure to meet lower-level needs. Other life experiences can also cause this disruption, such as, the experience of divorce, or loss of a job, or grief/bereavement, kidnapping (McLeod (2020)).

More so, the theory helps this study understand how kidnapping as a life experience has disrupted the progress of the victims and has made them fluctuate between the lower levels. More than that, the theory will help the victims understand the need to address their relationships, safety and self-esteem and ultimately self-actualization. However, this would be

determined by the choices they have to make that is why the choice theory of William Glasser will be a handy support for Maslow's hierarchy of needs as a theoretical framework for this study.

1.9 Choice Theory of William Glasser

This study intends to use William Glasser's Choice theory (1998) to support Abraham Maslow's Hierarchy of needs. This is because presenting the needs in the pyramid alone is not enough; we ought to know that the choices we make would help in realizing the needs or failing to realize them.

The Choice theory is a psychological model that seeks to understand and explain individual acts and how we may create good connections with those we value and our choices. This model is a helpful guide for psycho-spiritual therapists and other therapists to engage individuals and communities in meaningful thinking or peaceful living, especially victims who have grown mistrustful and who have issues with their spiritual wellbeing (Glasser, 2017).

This approach to counselling is utilized mostly in Reality Therapy, a kind of psychotherapy that seeks to ask four main questions: What do you want? (Wants) What are you doing? (Doing) Is it working? (Evaluation) Should you make a new plan? (Planning). Through asking these questions, the client is mentored and encouraged to set their objectives and take responsibility for pursuing and achieving them. In other words, attention to the present is emphasized rather than dwelling on the past (Glasser, 2017). This study sought to explore ways in which the victims of kidnapping will be helped to emphasize their present, rather than their past, which has impacted their cognitive, emotional, social faculties and spiritual wellbeing.

The Choice theory of Williams outlines five psychological needs that are quite close to Maslow's Hierarchy namely: safety, belonging, power, freedom, and pleasure (Glasser, 1998). Closely related is the self-determination theory (SDT), which has: Autonomy, competence, and

relatedness as basic human needs (Ryan & Deci, 2000). This approach to human motivation would be useful in helping the victims of kidnapping in Karenbana Parish. This is because the basic argument in the choice theory method is that the only person one can influence is oneself. The main questions of the theory will enable the victims of kidnapping to embrace the truth that they have the key to their happiness. The theory will also, reinforce them to be willing to alter their behaviour to be happy and more successful by making basic choices that guide their behaviour.

1.9.1 Strengths of Choice Theory

The choice theory has been a useful tool for social sciences in the study of human behaviour, it was used mainly in economics, but it is widely used in different fields that study human behaviour, including criminology, in view of realizing individuality by helping individuals maximize their goals, and actualize their self-interest. This has led to fruitful insights into how structuring physical environments and surveillance strategies can undermine or enhance situational crime prevention (Clark & Felson, 1993). This would also be useful in helping the victims of kidnaping for ransom to know that their choice to defend themselves would help them in maximizing their goals and would enable them have enhanced situational crime prevention.

This theory encourages independence in individuals in the pursuit of self-determination, which helps the individuals to understand their environment and the choices they ought to make, as different from wrong choices. Also, the choice theory promotes relationships, motivation and an active engagement in the community life, which would reduce lawlessness among the people living in the community, because every member would be at their best (Natarajan, 2017). It seems safe to say at this point that the theory has a strong basis for rational decision making for self-determination, maximizing the goals available that would guarantee the actualization of the individual self-interest. So, the victims of kidnapping will be helped

using this theory to utilize their rational decision making for self-determination in maximizing the available goals that would be relevant to their psychological growth, health and spiritual wellbeing.

1.9.2 Weaknesses of Choice Theory

According to Jones (2001), one of the weaknesses of this theory is that logical decision is irrational. This means that it cannot be useful when it comes to organizing social phenomena. He argued that “bounded” or “intended” rationality conveys that people are goal-driven but not completely flexible in current decision-making processes. However, he believes that intended rationality refers to those elements of decision making where rationality stops, as in the case of kidnapping, where the victims suffer distortion: cognitively, emotionally, socially and spiritually (Jones, 2001).

The flaws of the rational choice theory put rationality at a position or circumstances where it can be undermined. This is because it only questions, rather than invalidate corporate misbehaviour; and some persons may even find it convenient to explain how some unlawful choices could help in some businesses. This may be as a result of the facts of lack of knowledge and ambiguity, which may hinder logical decision-making. For instance, kidnappers may see themselves as acting from a rational point of view (Simpson, 2002).

1.9.3 Justification for the Choice Theory

The researcher assumes that this choice theory would be a strong reinforcement to Maslow’s Hierarchy of needs by first of all making a choice to create a good connection between individuals, that is, build good personal and interpersonal relationships. It deals with the “here and now”, by making sure that individuals don’t dwell in their past.

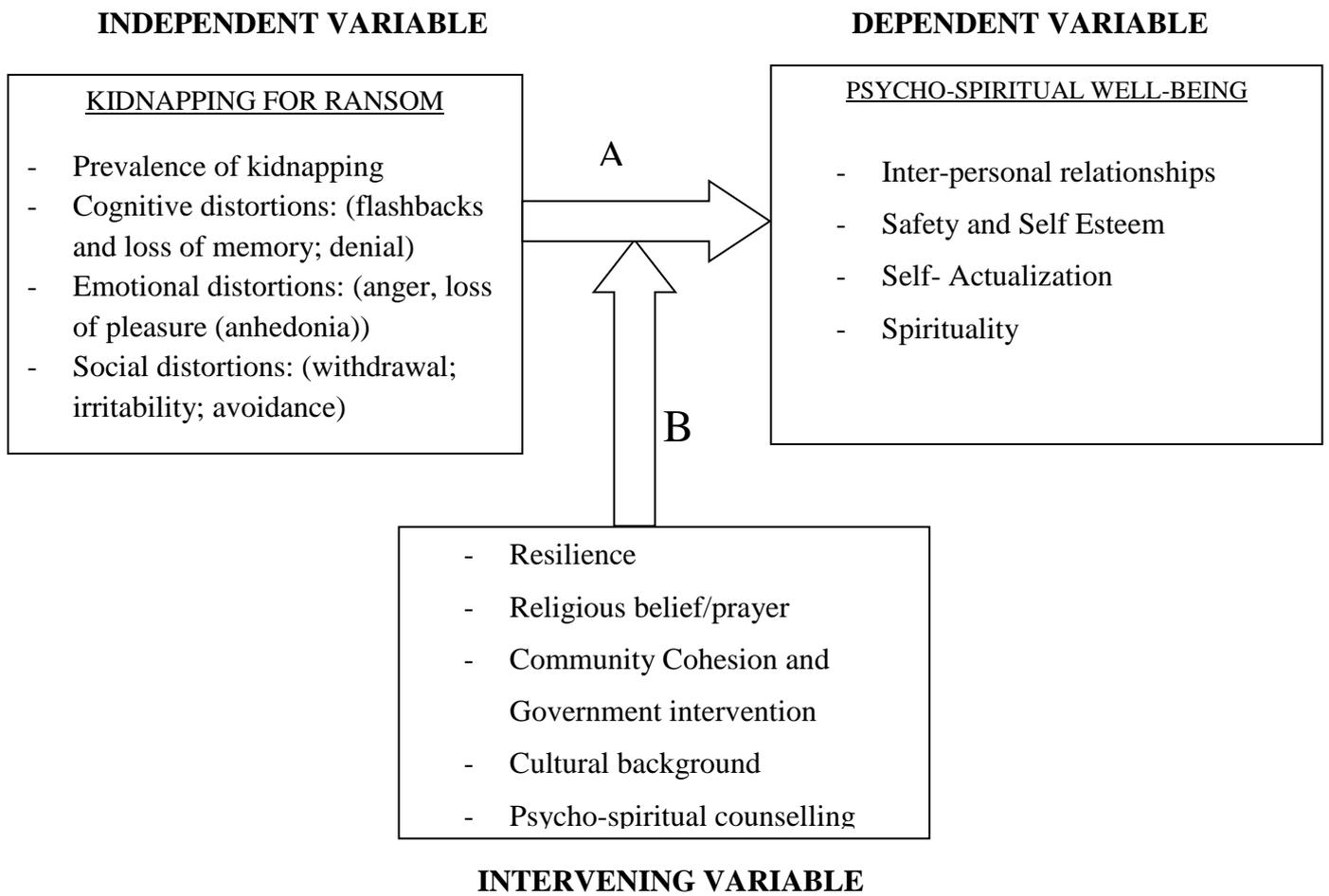
Also, the theory will assist people in accepting responsibility for their actions. The idea focuses only on the “here and now”, allowing kidnapping victims in Karenbana to reflect on their current behaviour to enhance their well-being. The theory is also linked to the research,

in that, it will be used in assisting the kidnapping victims in Karenbana in reflecting on the four main questions of reality therapy of the choice theory: what do you want? What are you doing to achieve your goals? How does it work? And are you willing to alter your behaviour to achieve your goals of happiness and success? Reality Therapy is a non-coercive method of counselling or mentorship in which people are encouraged to set their objectives and then take responsibility for achieving them. It is hoped that if the victims are allowed access to a non-coercive approach by the religious leaders, community leaders, government agencies, and psycho-spiritual therapists, it will go a long way in helping the victims of kidnapping to define their own goals and accept responsibility for pursuing them.

1.10 Conceptual Framework

By this conceptual framework, the researcher seeks to systematically show the relationship between the variables in the research topic. This is done by a logical and diagrammatic presentation of the issues involved in the study, namely, Kidnapping for ransom and the Psycho-Spiritual well-being of victims in Karenbana Parish, Kontagora Diocese, Nigeria, including some possible coping strategies to help in mitigating the problem.

Figure 1.1 A Conceptual framework illustrating how kidnapping for ransom impacts on the psycho-spiritual well-being of victims



The arrow “A” represents how the independent variable (kidnapping for ransom) impacts the dependent variable (Psycho-Spiritual Well-being of Victims in Karenbana Parish). It explains the impact of kidnapping for ransom on the Cognitive (Impaired memory and less concentration), the emotional (shock and numbness; fear and anxiety) and social (withdrawal; irritability; avoidance) capability of the victims and how it can impact the victims’ personal relationships, safety/self-esteem, self-actualization and spirituality. The arrow “B” represents how the intervening variables, that is, resilience, religious belief/prayer, Cultural background and community cohesion /Government intervention (security), can be employed as remedies to help victims of kidnapping.

1.11 Operational Definition of Terms

The following terms are understood in this study as follows:

Kidnapping for ransom: understood as an illicit way through which persons are abducted or taken by force to an unknown place by other persons and held hostage until they can pay a ransom.

Victims: this means those who were kidnapped directly and those involved in the payment of ransom, that is, their family members and friends.

Youth/Children: in this study includes the age range of 15-20; 21-25; 26-30; 31-35.

Psycho-spiritual well-being: this is understood as the well-being of the person: mind, body, soul and spirit, as it concerns personal relationship, safety and self-esteem and self-actualization.

Karenbana Parish: is understood as that area between Niger, Kebbi and Zamfara States of Nigeria.

Community cohesion: refers to the agreement between members of the community to pursue a shared vision, goals, structures and systems to achieve safety and prosperity for everybody.

Resilience: The ability to bounce back or survive an unfavourable condition.

Spirituality: is understood as the search for a meaningful connection with the Supreme Being or a Higher power which brings about positive emotions such as awareness, peace, contentment, acceptance and gratitude.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is a review of literature that are related to the topic of study. By so doing, the researcher intends to identify some of the knowledge gaps in the discussion. This will be guided by the study's objectives, namely, the prevalence of kidnapping for ransom, levels of psycho-spiritual wellbeing, the relationship between kidnapping for ransom and the psycho-spiritual wellbeing of victims, and psycho-spiritual coping strategies.

2.2 Prevalence of Kidnapping for Ransom

In their study, Cunningham et al. (2018) utilized data from a National Incident-Based Reporting System (NIBRS) of the United States of America Department of Justice to assess differences in the use of violence among 4,912 stranger kidnappings by solo offenders and multi-offender groups, using cross-tabulations, ordinal regression, and logistic regression. The study found that there are no significant studies on kidnapping despite efforts to examine co-offending crimes. Also, that stranger kidnappings are more likely to utilize weapons than non-stranger kidnappings. However, the public outcry over stranger kidnapping necessitates an immediate and thorough investigation of the incident and its perpetrators with the intent to establish differences between those committed by solo and multi-offender groups.

The import of the public outcry over kidnapping is relevant even in the current study, though the research gaps that would allow the current study to differ from this is that while this is a study in the United States based on stranger kidnappings by solo offenders, the current study focuses on kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana Parish, Kontagora Diocese, Nigeria.

López and Marcelo (2019) carried out a study in Mexico using the autoregressive distributed lag (ARDL) model, looking at quarterly time series data for the period 1997Q1 –

2017Q4, to analyse the impact that registered kidnappings have had on long-term cruise tourism. The study found that, the arrival of tourists in Mexico has been inflexible due to the changes in the rates of kidnappings, but the effect of kidnapping remains in the long term. This is to say, the victims may not experience the effects immediately but would experience such in the future. This study was relevant to the current study because it is based on the impact that registered kidnappings have had on long-term cruise tourism. However, the current study pays attention to those unregistered cases, basically on kidnapping for ransom and the psycho-spiritual wellbeing of victims and while the former was carried out in Mexico, the current was in Karenbana Parish, Kontagora Diocese, Nigeria.

In addition, Mutlu, et al. (2021) conducted a qualitative study in south-eastern Turkey, concentrating on extortion and kidnapping for ransom as methods of financing terrorism by the Kurdistan Worker's Party (KWP), with in-depth interviews with kidnapped business people as the primary technique. The study looked into the Kurdistan Worker's Party's core style of operation, which includes extortion and kidnapping. The impact of kidnapping on enterprises and the Turkish government's insufficient protection of businesspeople in Turkey's southeast was investigated. The study used a snowball sampling strategy and targeted 20 victims at the start of the investigation, but only 10 victims agreed to be interviewed due to fear.

According to the study's findings, most business people in the region believed that paying the ransom is best, to avoid the group's fury. The government pays little or no attention to the plight of the local business community, and that as a result, the party will continue to employ this method to fund its terrorist activities. This study was carried out in Southern Turkey, and concentrated on extortion and kidnapping for ransom as methods of financing terrorism. While the current study concentrated on kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana.

There is a record of kidnapping in South Africa, and according to the records of 2018/2019, 5,693 cases were documented, although only 3.6 percent of the number of cases were classic kidnappings; the rest included child abduction or abduction as part of sexual assault and other crimes. While these instances certainly lean towards more disadvantaged groups, there are at least ten high-profile cases of businesspeople in South Africa. The study was on records of classic kidnapping, whereas, the current study concentrated on kidnapping for ransom.

National Crime Research Centre Nairobi (2017) researched the topic: Emerging crimes: the case of kidnappings in Kenya. The study made use of a descriptive research design. The population of study was 36 counties in Kenya where kidnapping incidents were recorded; 20 counties were selected as a sample size by simple random sampling. The study targeted 90 respondents from each county to make a total of 1800 but ended up with 1326 respondents spread across the counties due to the nature of the crime. The findings show that the majority of the respondents (88.2%) indicated that kidnapping was a significant security problem in Kenya. 10.8% of the respondents disagreed, while the rest remained neutral. In respective counties, 60.7% of the respondents pointed out that kidnapping was a significant security problem in their counties, 37.2% said it was not, while the rest said they did not know.

From the study, it is clear that in Kenya, kidnapping is prevalent, and it is a security problem that requires the attention of the relevant authorities to address the issues at the national and county levels. The study dealt with the emerging crimes: the case of kidnappings in Kenya, using a descriptive design. The current study looked at kidnapping for ransom on the psycho-spiritual wellbeing of victims in Karenbana Parish, using convergent parallel mixed method design.

A study by Ibrahim & Ibrahim,(2017), using Secondary Qualitative data, found that kidnapping has been taking place in Nigeria as a result of the militants and other groups in the

Niger Delta region of Nigeria (the oil-rich region). However, with the activities of the terrorists in the North-eastern part, the rate of kidnapping has become skyrocketed, and the findings suggest that kidnapping had no connection with corruption but rather the ungodly alliance of politicians with thugs who turn out to be kidnappers and sometimes were used to collect ransom from political opponents; this resulted to multiple consequences ranging from financial gain to raping of female victims and to murder of victims.

This indicates that the impact of kidnapping for ransom in Nigeria is such a bad situation even with the prevalence of banditry and terrorism (boko haram). Though the study talks about kidnapping in Nigeria, the main emphasis was on the Niger-Delta Region, which means the other areas of Nigeria were not covered. Therefore, the current study sought to find out about kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana Parish.

Olulowo, & Anani, (2021) used a descriptive approach, with Ogun State's three senatorial districts as the location, and where 600 questionnaires were distributed to Churches, a total of 472 copies were collected, the equivalent of 78.7%. Simple percentages and frequency counts were used in the analysis. The findings show that 368 respondents (77.97 %) attested to the fact that there is a high rate of kidnapping in the state. Also, 460 respondents (97.46%) agreed that the growing rate of ritual killings is linked to the kidnapping and its effects. This study brought in the new import of ritual killings linked to kidnappings in Ogun State. However, the current study is concentrating on kidnapping for ransom in Karenbana Parish, Kontagora Diocese.

Gongs, et al. (2020) carried out research on the Factors Influencing Kidnapping in Shendam, Plateau State, Nigeria. Kidnapping in Shendam Local Government Area, Plateau State, was investigated. The research used the structural-choice model, using a clustered random sample method to investigate variables affecting abduction in Shendam. Data was collected through questionnaires and 93.5% of 400 administered surveys were recovered for

analysis. Data were coded using SPSS version 21, and descriptive and non-parametric inferential statistical analysis were performed. According to the research, 69.0% of the sample believes unemployment influences abduction. 62.6 percent of respondents said abductors targeted tourists, while 78.1 percent said they targeted rich and privileged victims. 37.4% stated abduction rates were high, and 74.6 percent claimed abductors targeted rural communities. As a remedy, 64.4 percent suggested employment and empowerment.

This study concentrated on factors influencing kidnapping in Shendam while the current study concentrated on kidnapping and the psycho-spiritual wellbeing of victims in Karenbana Parish, Kontagora Diocese, Nigeria.

Another study by Obileye and George (2021) on the trends of kidnapping and hostage taking in 21st century Nigeria: a reflective discourse, using an explanatory research design and the rational choice theory, routine activity theory, and situational crime prevention were adopted to buttress the understanding of the subject matter in order to improve the overall understanding of the subject matter.

The findings show that, these operations, carried out for monetary gain and for other purposes, have made a significant contribution to the overall level of insecurity experienced by the typical Nigerian, both within and without the country's borders. On this point, the purpose of this study is to discuss the trends in kidnapping and hostage taking in Nigeria, as well as the reasons, consequences, and strategies for reversing the alarming situation. It was also, discovered that the trend of kidnapping and hostage taking in Nigeria in the twenty-first century is on the "high" side, necessitating immediate attention from all stakeholders, including the Nigerian government, non-governmental organizations, private organizations, and all citizens of the country.

The study is relevant to the current study because it makes use of the choice theory and emphasizes the role of government in securing her geographical boundary using sophisticated

gadgets. However, the current study is particular about kidnapping for ransom and psycho-spiritual well-being of victims in Karenbana Parish, it made use of the convergent parallel mixed method design and combining Maslow's theory of the hierarchy of human needs and William Glaser's Choice theory to guide the study.

2.3 Level of Psycho-Spiritual Wellbeing of Victims

Bhatiya (2018) in treating the research topic "Kidnapping and Abduction: A Look at Survivors' Psychological Coping", attempted to have a better understanding of the victims of kidnapping and abduction as a whole. Kidnapping and abduction are both considered crimes against humanity and is believed to have a significant impact on the victim's whole demeanour. Kidnapping and abduction represent a severe threat to the victim's life, as well as a variety of other consequences. Both the sufferer and their family members suffer from emotional anguish. The primary reason for the gravity of the situation is the nature of this crime is that it leads to a variety of additional crimes, with children being the most prevalent victims.

The study was carried out in Indore Institute, India, on "kidnapping and abduction: a look at survivors' psychological coping". The current looked at, not just the Psychological, but also the spiritual; and the location is also different. Thus the topic for the current study was on kidnapping for ransom and the Psycho-spiritual wellbeing of victims in Karenbana Parish, Kontagora Diocese, Nigeria.

The victims of kidnapping from ransom pass through horrible situations that affect them for a long time because such experience doesn't just go; they keep coming back, and the individual would keep playing them out directly or indirectly. When it comes to interpersonal relationships, kidnapping has contributed to a high level of mistrust; this is the reason why traditional African hospitality to strangers is becoming a thing of the past. Some people do not acknowledge nor return greetings from unknown people, nor do they care to oblige them when they are asking for direction (Inyang, & Abraham, 2013).

Also, the problem of kidnapping has affected people's social life because people remain in their homes from dusk to dawn for fear of being kidnapped. Night travel has become highly risky, and people are forced to maintain unfinished building projects to look poor, while many other people are afraid to buy or use new motor vehicles, for fear of kidnappers (Inyang, & Abraham, 2013).

It seems that the kidnapped victims suffer a great deal of humiliation and dehumanizing conditions that make them experience distortions in their cognitive, emotional, and social faculties. As a result, they have scary flashbacks, they attempt a denial of their situation, find it hard to control their emotions, and prefer a withdrawn life than socializing with their families or friends. Thus, the psycho-spiritual wellbeing of the victims is affected negatively because it touches on the core of personal relations, safety, and self-esteem, without which self-actualization is near impossible.

On spiritual aspect, a study was carried out by Lusk, et al. (2019) to examine protective factors that mitigate the cumulative trauma experience of migrants who have fled violence, kidnapping and other adversity in Honduras, Guatemala, El Salvador and Mexico. The mixed methods research project examined protective factors that mediate trauma and support quality of life among migrants. The findings demonstrated that despite high levels of post-traumatic stress, migrants score high on measures of resilience and quality of life. Participants expressed high levels of religiosity and utilize faith as a coping strategy to lend meaning to their hardship and suffering. Importantly, faith was central to their perseverance and hope and they repeatedly referred to the importance of religion as a sustaining value which kept them focused on their future and their children rather than dwelling on the immediate harms and dangers they faced.

The findings are relevant to the current study because they demonstrate that individuals score high on measures of resilience and quality of life, utilizing faith as a coping strategy to

lend meaning in hardship despite their traumatic experiences. However, the current topic looked at kidnapping for ransom and psycho-spiritual well-being of victims.

2.4 Relationship between kidnapping for Ransom and Psycho-Spiritual Wellbeing of Victims

Although kidnapping is common in war-torn countries, there is little research examining its psychological effects. Iraqi refugees (N = 298) were assessed upon arrival to the U.S. and 1 year later. At arrival, refugees were asked about prior trauma exposure, including kidnapping. One year later, refugees were assessed for posttraumatic stress disorder (PTSD) and major depression disorder (MDD) using the SCID-I. Individual resilience and narratives of the kidnapping were also assessed. Twenty-six refugees (9 %) reported being kidnapped. Analyses examining kidnapping victims revealed that higher resilience was associated with lower rates of PTSD. Narratives of the kidnapping were also discussed. This study suggests kidnapping is associated with PTSD, but not MDD. This study supports the position that the effects of kidnapping are in the long-term and not immediately (Olulowo, & Anani, 2020). Though these effects vary from person to person, only those with higher resilience are said to be found without PTSD.

The study is relevant to the current study because it brought in the idea of resilience as a coping mechanism. However, its location is United States, the current study is Karenbana on kidnapping for ransom on the psycho-spiritual wellbeing of victims.

It seems the understanding of kidnapping as a criminal act from mental health perspective sounds reasonable because the psychological wounds inflicted on the victims may take years to heal, and in some cases, they may never recover from the cognitive, emotional, and social distortions. This would force them to deal with issues of trust, independence, love, sex, respect, and a host of others (Akwash, 2016).

Akwash (2016) further posited that the impact on the victims taken hostage is similar to that of being exposed to trauma, and he went on to enumerate the typical adult psychological reactions after being exposed to trauma thus:

1. **Cognitive:** poor memory and attention; confusion and disorientation; intrusive thoughts ('flashbacks') and recollections; denial (that the event occurred); hyper alertness and hyperarousal (an overarousal condition associated with an intense fear of another incidence).
2. **Emotional:** shock and numbness; fear and anxiety (but not panic); helplessness and hopelessness; dissociation (feeling numb and emotionally 'switched off'); anger (at perpetrators, themselves, and the authorities); anhedonia (loss of pleasure in previously pleasurable activities); depression reaction to loss; guilt (e.g., for having survived if others died and for being taken, hostage).
3. **Social:** retreat, irritation, and avoidance (of event reminders). Denial (i.e., a total or partial refusal to recognize what has occurred) has been vilified as a stress reaction. Yet, it has a survival benefit (at least in the short term) by allowing the individual to acclimatize to a harsh reality over a longer period.

The study is relevant to the current study because it dealt with the impact of kidnapping on the victims; however, it differed in location of the study, it centres on the urban areas while the current study's location is a suburban area.

In the same vein, a study was conducted by Gupta (2019) in Cameroon with the target to examine the psychological aid that can be employed to assist the kidnapped victims. The study pointed out that when someone is kidnapped or abducted, they may have to face tortures either mental or physical or which increase stress and disrupt sleeping pattern. This can cause many types of psychological disorder like anxiety disorder, panic attack, which can lead to depression. The most dangerous part is when a person moves from depression to acute depression, then they grow up violent which they either use against themselves (suicide) or

upon other (crime). So, there is need a psychologist who will diagnose the problem and try to treat those problems through therapy, like music therapy or hypnotherapy and the likes.

Abamara, (2018) in an article titled: Psychological Impact of Kidnapping: a case Study of a Victim in Anambra State Nigeria. The researcher made use of interviews and conducted a short psychiatric evaluation on the victim. He found out that kidnapping has become one of the dangerous events or situations that anybody living in Anambra State could find themselves in. Also, each kidnapping event is a direct assault on the hearts of families, businesses, and people and has a large effect on society. Emotional and financial consequences on the person and family may be enormous if the event is unsolved, including the possibility of losing a loved one. The impact of this event on families' family routines, social interactions, and job opportunities cannot be overemphasized because the victims have suffered both bodily and psychological damage as a consequence of their unpleasant experiences.

This study is relevant to the study because it paid attention to the psychological impact of kidnapping in Anambra state, while the current study concentrated on a different location and it looks at kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana Parish.

In addition, another study was conducted by Alidu et al. (2020) to explore the dimensions, causes and consequences of kidnapping in Nigeria. The findings posit that a victim of kidnapping may experience emotional consequences, which refer to the stabilization of psychological harm, a permanent incapacity that does not subside with passage of time nor with treatment. This constitutes an irreversible alteration of normal psychological functioning, or in legal but conceptually less precise terms an “impairment of mental health. Related to this, the most common psychological consequences in victims of crimes like kidnapping involve permanent modification of personality traits” (such as emotional dependence, suspiciousness or hostility) that persists at least two years and lead to a deterioration of interpersonal

relationships and performance. The transformation of the personality may be a chronic state or an irreversible outcome of post traumatic stress disorder (PTSD) that arises as the consequence of having been victim of a violent crime.

The study is relevant to the current study because it explored the dimensions, causes and consequences of Kidnapping in Nigeria, where the findings show that the victims suffer psychological alteration and emotional consequences. However, the current study was particular about kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana Parish, Kontagora Diocese, Nigeria.

2.5 Psycho-Spiritual Coping Strategies for Victims of Kidnapping for Ransom

Coping strategies are the ever-changing cognitive and behavioural attempts made by experts to handle particular external and/or internal demands that are deemed to be demanding or beyond the person's resources (Radat & Koleck, 2010). This being the case, the researcher explored some psycho-spiritual coping strategies to help the kidnapping victims in an ever-changing cognitive and behavioural attempt to handle the distortions that they had to pass through due to their experiences.

Religion teaches that, everyone is composed of a body and a soul. The human body comprises components that carry out their functions accordingly, if there is no interference. There are also psychological and emotional elements concerning the human person which are intertwined, each having its own set of requirements to be fulfilled. On the other hand, the human soul exists in a supernatural realm alongside the human body and therefore requires nourishment. This means that there is a need for integration for the human person to function as a unit with so many component. Psycho-spiritual Therapy is intended to help people in this regard by harnessing not just the conventional theories of human development but also of their spiritual part. (Lee, n.d.)

There may be coping strategies that abound in the field, but in this study, psycho-spiritual coping strategy were considered, utilizing the following: Resilience, religious belief/prayer, cultural background, and community cohesion/government intervention (security).

2.5.1 Resilience

One of the strategies that many authors and scholars strongly suggest in dealing with traumatic cases is resilience. Cherry (2021) defines resilience as that “which gives people the psychological strength to cope with stress and hardship, a mental reservoir of strength that people can call on in times of need to carry them through without falling apart.” This means that resilience is the motivation that allows people to pass through a challenging situation without being crushed, find meaning in life, and continue finding ways and reasons to succeed.

Some characteristics of resilient people include the fact that: they can hold positive views of themselves and their abilities, not giving in to negativity at any given time; they possess the capacity to make realistic plans and stick to them, not to continue dwelling in imagination; they should have an internal locus of control; be good in communication, avoiding ambiguity. They must see themselves as fighters with the capacity to bounce back and avoiding playing victim, and they should have the high emotional intelligence to enable them to manage their emotions effectively (Cherry, 2021). These characteristics would help one know how to approach each situation in life as it presents itself and would not be found as a victim but as a fighter.

Seligman (2011) studied failure, helplessness, and optimism for three decades, in a program with three parts: the Global Assessment Tool, a psychological fitness exam (given to over 900,000 troops), self-improvement classes, and "master resilience training" (MRT) for drill sergeants. MRT focuses on building mental toughness, identifying and developing talents, and building solid connections. After testing 1.1 million soldiers, he found that trauma was

more frequent and severe in the Army than in any other business environment. But in times of failure and stagnation, business people may learn from resilience training.

He argued that the way we explain failures to ourselves is crucial, its either we are optimistic or pessimistic. Being optimistic and resilient impacts basically the same in an individual. While optimists do not see bad events as long-lasting, only as a temporary setback, the pessimists, on the other hand, see bad events as long-lasting and will undermine everything they are doing. Though a pessimistic attitude may seem so deeply rooted as to be permanent in their approach to failure and defeat, but the situation can be redeemed; pessimists can learn to be optimists (Seligman, 2006)

Following the above, it implies, victims of kidnapping in Karanbana can survive the experience of kidnapping by having an optimistic view of life. Those who were hitherto pessimistic can engage in resilience training to be offered by psychologists or relevant authorities. This will help them regain their optimism in life, seeing defeat only as a temporary setback to their self-actualization and a balanced spirituality.

2.5.2 Religious belief/prayer

This underscores the fact that the religious beliefs and practices we learned over time as children and have become habitual come to the fore in the face of traumatic experiences. This implies that the religious beliefs/prayer is an important strategy that could be very useful in helping people who are passing through any kind of traumatic experiences and particularly the victims of kidnapping Doehring (2014).

Doehring (2014) asserted that "Traumatic events can be likened to earthquakes that sometimes open up crevasses deep down into those core beliefs, values, and ways of coping that formed us as children. Spiritual and pastoral care can help people identify and explore these embedded theologies that surface in trauma." This underscores the fact that the religious beliefs and practices we learned over time as children and have become habitual come to the

fore in the face of traumatic experiences, which implies that the religious beliefs/prayer is an important strategy that would be very useful in helping people who are passing through any kind of traumatic experiences and particularly the victims of kidnapping. Since, the study was on Traumatic events, there is a sense in which kidnapping can be understood as a traumatic event, hence the place of religious beliefs/prayer in coping with traumatic events.

The concept of religious belief entails: believing in God (the higher power), keeping his decrees and ordinance, seeking counsel and direction by listening to the word of God, coming together as a community to offer prayers and sacrifices to God (higher power), together with the singing of praises and dancing. This becomes the basis of having a personal relationship with God and thus a source of consolation under challenging circumstances and a foundation for self-esteem because of being loved unconditionally, cared for regardless, and a feeling of self-worth. As a result of this, one will have an incredible sense of safety because one has faith in God's ability to intervene when necessary. This assurance brings serenity and tranquillity, drawing inspiration by identification with certain biblical characters to help in interpreting and guiding the course of life-that is having a balanced spirituality when it comes to connectedness with the God/higher power (Sonja, 2008).

In an article titled: re-thinking religion as a coping strategy in modern Nigerian society, Okoro (2017) posited that human life is every day amid changes and opportunities to organize life's activities which makes it difficult to predict, leaving humanity at odds in every area like poverty, illness, loss of property, source of income, kidnapping, health, and grief. These result in sadness, dissatisfaction, and social alienation, and may lead to suicide, rejection of society, and other antisocial actions as an escape route. The article investigated the function of religion as a means of effectively dealing with life's challenges, using socio-religious and psychological research techniques. He found out that religion as a coping technique has helped the devout

reframe their life and purpose in this life. It also offers a ready network of caregivers for the victims of life leading them to healthy life style and an authentic spiritual wellbeing.

The study carried out by Eriksson (2019) titled: War and Faith – Coping Strategies among Christians Surviving Isis in Northern Iraq, using both qualitative and quantitative methods in the study but mainly used an ethnographers' approach on eight Christians to assess their inner dispositions. She found out the Christian population of Iraq in the last ten years was estimated at 1.5 million people, which is said to have decreased to about 120,000 people; this is as a result of religious persecution where brutal violence is said to have been meted on minority religions by the so-called Islamic State in Iraq and Syria (ISIS). The narrative of the survivors of the persecution and violence is an insight into the fact that religious beliefs can be helpful to cope with the situation in a way that makes sense of evil because a person sees themselves as being part of something greater (that is God).

Also, in a study titled: National trends in prayer use as a coping mechanism for depression: Changes from 2002 to 2007. Wachholtz & Sambamthoori (2012), looked at the nationwide trends in the usage of prayer to deal with health issues. It was taken to be an Alternative Medicine Supplement, and National Health Interview Survey (NHIS) was conducted in 2002 (N 30,080) and 2007 (N 30,080). There were three categories in the study: never prayed, prayed in the previous 12 months, and didn't pray in the last 12 months. Chi-square tests and multinomial logistic regressions was used to examine prayer usage with time. All analyses were performed in SAS-callable SUDAAN and modified for the NHIS's complicated sample design. The findings were that prayer was used more frequently (within the last 12 months) in 2007 for health problems, from 43% in 2002 to 49% in 2007. Also, the study found that prayer usage was more common in 2007 than in 2002 after controlling for demographic, socio-economic status, health status, and lifestyle habits (adjusted odds ratio 1.21, 95 percent cognitive impairment results (CI) [1.14, 1.28]). Individuals with dental

discomfort were more likely to utilize prayer to manage over time than those without pain. In 2002, the adjusted odds ratios were 1.2 (95 percent CI [1.09, 1.33]) and 1.16 (95 percent CI [1.03, 1.3]) and in 2007, they were 1.16 (95 percent CI [1.03, 1.3]). Gender, ethnicity, psychological distress, changing health conditions, and functional limitations were consistent predictors of prayer throughout both periods. Between 2001 and 2007, the usage of prayer for health problems rose overall. Because of the growing beneficial connection between pain and prayer usage for health problems, mental and physical health care professionals must be aware of the popularity of this coping resource.

This study hopes to help professionals in the relevant fields to explore the use of religious belief/prayer as a coping strategy to help the victims of kidnapping for ransom in Karanbana and other places.

2.5.3 Community Cohesion and Government Intervention (Security)

Community cohesion is one of the coping strategies that have been used in ancient times by local communities to protect one another from the attack of a common enemy. In contemporary usage, it was founded in the United Kingdom as a means of responding to the many riots cases that emerged in the city of England, and the motto of the association captures nicely "Together we choose to build and support a place where people respect one another and enjoy safe and peaceful lives; where there are opportunities to meet together and look forward to the future, and to be a united community who will get fair access to services" (Local Government Association, 2004).

However, this is not to undermine the role of government; that is why Slaughter (2017), commenting on Thomas Hobbes' *Leviathan*, argued that a society without a government that protects people against one another and foreign enemies is described as a world of unrelenting insecurity. So many are the miseries of weak or non-existent governments, and their story is

known throughout the world; people will prefer dictatorial and extremist regimes to such a government.

The government's responsibility can be divided into three basically, is the government's responsibility to be a protector, that is, to protect the lives and properties of its citizens. To this effect, every government has security agencies, whose responsibility is to protect the lives of the people and their property. For example, the military forces are saddled with the responsibility of protecting the nation's territorial integrity; the police force and other sister agencies are to protect the lives and properties of the citizens. The second responsibility of the government is to provide for its citizens, with particular emphasis on the provision of the basic amenities and economic infrastructure for human connectivity, and lastly, it is the government's responsibility to identify talents and invest in them (Slaughter, 2017). This means that the government's failure to perform these basic responsibilities could weaken community cohesion and could give birth to many crimes, whether by the citizens themselves or by foreign enemies.

One instance of the demonstration of the spirit of cohesion in the community can be seen in the role of community members in post-disaster situations in Nepal where, from the start of the 'Response Operation,' community members showed a remarkable degree of perseverance. Despite the death of loved ones and even before outside assistance arrived, the community utilized its resources, knowledge, and abilities to deal with the impact of the disaster. People in Nepal seemed to have a high social capital that encouraged them to engage in activities above and beyond their self-interest. However, on the third day, the community's contribution was substantially decreased as other agencies progressively took over. Notably, the community members showed courage despite having little training and confronting numerous challenges (Khan et al., 2018). With this kind of response to disaster situations,

communities can fight intensely for their freedom from kidnappers with the assurance that the government back up will arrive in good time.

In a study carried out in Britain by Aldrich and Herrington (2018). They noted that, Britain has always opposed terrorist ransom requests, claiming that giving in to terrorist demands merely fosters further kidnappings and intimidation. But using a historical approach, the study found out that this viewpoint has evolved over time, becoming increasingly sophisticated and pragmatic. This case study shows that rather than categorizing governments into those that make concessions and those that don't, it's preferable to acknowledge that there is frequently a spectrum of attitudes held by various sectors of the same government, as well as private security corporations working for them. What connects them is a predisposition to dissemble, which poses fascinating methodological issues for researchers. This implies, that the disposition of certain arms of government seems to have a favourable disposition towards kidnappers, an attitude that will cripple any sincere and genuine efforts of government and subsequently cripple any form of community cohesion.

A study carried out by Inyang and Abraham (2013), paid attention to the issue of abduction and its effects on Nigerians in general, and Uyo residents in particular. The study used a questionnaire to collect data from 260 randomly selected respondents, including police officers and women from various departments at the state police headquarters in Ikot Akpan Abia, Uyo, Akwa Ibom State, lawyers from the state judiciary headquarters, clergymen, and members of the public in the study area. At the 0.05 level of significance, the Chi-square analytical technique was utilized to evaluate the collected data. The outcome of the hypothesis one test indicates a strong connection between recurrent rates of abduction and the culture of the people. The test of hypothesis two reveals that there is no link between abduction and government behaviour. The test of hypothesis three reveals that kidnapping is substantially

influenced by Nigerian constitutional provisions, while the test of hypothesis four reveals that there is no significant link between abduction and political activity.

According to the study's findings, Nigeria's high abduction rate is due to a lack of vigilance in enforcing laws and prosecuting criminals. Thus, the researchers recommended that the government should also make an effort to provide jobs for the growing population of youngsters since this would help to reduce the rate of kidnappings.

Another study by Chukwuma and Fakumo (2014) titled: Kidnapping and National Security in Nigeria, examined the phenomenon of kidnapping in Nigeria to underscore its implications for national security. This is against the backdrop of the rising incidence and prevalence of crime in contemporary Nigeria. The study adopted the Queer Ladder Theory (QLT) as its analytical framework. Through qualitative analysis, predicated on secondary sources, they found that kidnapping has been motivated and sustained by the criminal quest for material accumulation. Also, that the situation has been compounded by the growing trend of criminal impunity in Nigeria, wherefore the government's capacity to sanction and deter crime is abysmal. Furthermore, they found out that kidnapping portends dangerously for Nigeria's national security, except practical measures are taken to prevent its occurrence and penalize promptly and duly.

The study was an examination of the phenomenon of kidnapping in Nigeria and it is relevant because it underscores the place of security in Nigeria, although, the study had a more general outlook; the current study is particularly on kidnapping for ransom on the psycho-spiritual wellbeing of victims in Karenbana.

Ezemenaka (2018), in his article titled: Kidnapping: A security challenge in Nigeria, discussed ritual abduction, a relatively new facet of kidnapping that has been challenging security and polity in Nigeria. He explored and analysed the concepts of ritual and ransom kidnapping using a theoretical framework on security with a qualitative method to explain the

causes of kidnapping and ritual kidnapping, an overview of security in Nigeria, and a discussion of the challenges associated with security implementation in Nigeria. The findings suggests that although the idea of security has yet to be agreed upon globally, to meet the requirements of many nations, Nigeria should use a hybrid security approach in tackling problems such as ritual abduction and other crimes in the country.

The study looked at kidnapping: A security challenge in Nigeria. This current study is looking at kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana Parish, the area not covered by the previous studies with its general outlook. This study hopes to bring to the awareness of government the need to have its presence in the area of study to attend to the security of lives and property of the people and possibly safeguard the people from potential attacks from internal and external enemies.

As a strategy for survival, the people of Karanbana can adopt hybrid security approach if the government is willing to create a synergy with the people where they will always be prompt in responding to the security challenges. The people can use the power of cohesion to go to their farms as groups; they can organize a local security network (vigilante) to ensure that kidnapping occurrences are, if not stopped, reduced to the barest minimum. This would restore confidence in living together as a group, and will ultimately encourage collective responsibility and enhance the psycho-spiritual wellbeing of the people.

2.5.4 Cultural Background

Life is full of stressors and stressful situations and we may not have the ability to control all stressful situations equally. So we should endeavour to work hard in controlling and working on how to cope with the stressors (including the impact of kidnapping) and how we emotionally respond to those events. This is because our inability to effectively cope with these stressors would go a long in impacting negatively on our psychological balance, emotional and social balance and the spiritual wellbeing (Luong et al, 2020).

However, cultural background has been seen as a strong influencer of the individual thought pattern, feeling/expression and behaviour. This means that cultural background can help in the way we respond to our stressors and how to face or cope with the impact that the stressor poses to the cognitive, emotional, social and the spiritual wellbeing of an individual (Ford & Mauss, 2015). Our cultural backgrounds can either be individualistic or collectivistic in their outlook, which accounts for how people develop the cognitive, emotional, social and spiritual worldviews.

Luong et al (2020) carried out a study on the Cultural Differences in Coping with interpersonal tensions lead to divergent shorter-and longer-term affective Consequences. Moderate model of coping strategies in a comparative method was used for the study. The participants were drawn from Chinese-Americans and European-Americans; 159 participated in a discussion of hypothetical dilemma with a disagreeable confederate matched by age group, gender and cultural grouped. The findings of the study show that people who are from collectivistic cultural backgrounds cope with interpersonal tensions better than those from the individualistic cultural backgrounds. Also, those from collectivistic cultural backgrounds opt for strategies that promote social harmony, whereas those from the individualistic backgrounds would prefer being confrontational. Consequently, those from collectivistic backgrounds tend to receive more emotional support rather than those from individualistic backgrounds who seek to defend their choice at all cost.

The study is relevant to this current study as it would explore the ways in which the victims could appreciate the strength of collectivistic cultural backgrounds and avoid the extreme of individualistic approach in dealing with the stressful situations of the impact of kidnapping on their psycho-spiritual wellbeing. However, the study used a comparative approach, the current study is using a convergent parallel mixed method approach.

Jorgensdotter and Petterson (2018) conducted a study on the title: Cultural background and societal influence on coping strategies for physical activity among immigrant women. The study used a systematic review design and a systematic text condensation was applied for the analysis of the collected using focus groups of twenty-two (22) women from primary health care representing 14 countries.

The findings of the study show that women with high possibility of performing physical activity were those who identified a dual culture to relate to. Also, the findings lay emphasis on the significance of collaboration in dealing with biomedical and psychosocial issues. On the other hand, it found out that isolation was an invisible danger, considering the obstacles regarding prior knowledge and cultural rules.

This study is useful to the current study especially the emphasis on collaboration, which means that, the victims of kidnapping need to explore great levels of collaboration and should not yield to isolation, which is a great danger and a threat to inter-personal relationships, their safety and self-esteem, their self-actualization and even a threat to the enhancement of their spirituality.

2.5 Analysis of Knowledge Gaps

The reviewed literature has left gaps that gives the researcher the opportunity of contributing to the area of study. The study by Cunningham et al. (2018) is based in the United States, on stranger kidnappings by solo offenders and multi-offender, where the findings suggested that there are no significant studies on kidnapping despite efforts to examine co-offending crimes, that they stranger kidnappings are most likely going to utilize weapons than non-stranger kidnappings and the public outcry is an urgent investigation into the matter. The findings of the study are relevant to the study because kidnapping in the area of study fall into the category of the under reported crimes of about 4,912 records. However, the location of the

study was Karenbana Parish, Kontagora Diocese, Nigeria and the researcher used the sample of 391 out of the 17,000 target population.

Also, the study by López & Marcelo (2019) is carried out in Mexico, using the autoregressive distributed lag (ARDL) model based on the impact that registered kidnappings have had on long-term cruise tourism. The current study pays attention even on those unregistered cases, basically on kidnapping for ransom and used convergent parallel mixed method design for the study.

The study by Mutlu et al. (2021), carried out in Southern Turkey, concentrated on extortion and kidnapping for ransom as methods of financing terrorism. The current study concentrated on kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana. The study is however relevant to the current study because the kidnapers seem to be the funding arm of terrorists in Nigeria; this is because they share similar methods and approaches in perpetrating their crimes. The South African 2018/2019 records dealt with classic kidnapping and The National Crime Research Centre Nairobi (2017) dealt with the Emerging crimes: the case of kidnappings in Kenya, using a descriptive design. The current study looked at kidnapping for ransom using convergent parallel mixed method design.

The studies by Ibrahim and Ibrahim (2017), and Gongs, et al. (2020) dealt with cases of kidnapping in the Niger Delta Region, Osun State and in Shendam, Plateau State, Nigeria respectively. These studies are relevant to the study because they share similar fate as the area of study; although, the current study concentrated on kidnapping for ransom in Karenbana, where most of the cases are said to go unreported.

Olulowo and Anani, (2021) examined the psychological effects on Iraqi refugees in the United States of America, while Akwash (2016) researched the Psychological impact of kidnapping, which he approached from a global point of view. A Study by Bhatiya (2018) carried out in Indore Institute, India, treated "Kidnapping and Abduction: A Look at Survivors'

Psychological Coping. But the current study looked at not just the Psychological but also the spiritual coping and the location is also different. Thus, the topic for the current study is different in terms of location and the type of coping method proposed, namely, psycho-spiritual.

In another study by Obileye, & George (2021) on the trends of kidnapping and hostage taking in 21st century Nigeria: a reflective discourse, explanatory design was used. It implored the rational choice theory, routine activity theory and situational crime prevention to buttress the understanding of the subject matter. Its findings show that kidnapping and hostage taking activities have increased across the world, taking different forms, and that the trend is high and thus needs attention of the relevant authorities. However, the current study is on kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana, and it made use of the convergent parallel mixed method design and the theories that guided the study were, Maslow's hierarchy of Needs and Glaser's Choice theory.

The studies by Aldrich, & Herrington, (2018). Concentrated on how Britain always opposed terrorist ransom requests. Doehring (2014) in his studies paid attention to the traumatic events, while Chukwuma & Fakumo, (2014) titled their studies thus: Kidnapping and National Security in Nigeria. Ezemenaka, (2018), in his article titled: Kidnapping: A security challenge in Nigeria, discussed ritual abduction and studies by Inyang, & Abraham, (2013), paid attention to the issue of abduction and its effects on Nigerians in general, and Uyo residents in particular. This study paid attention on kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana.

The study by Luong et al (2020) is relevant to this current study as it would explore the ways in which the victims could appreciate the strength of collectivistic cultural backgrounds and avoid the extreme of individualistic approach in dealing with the stressful situations of the impact of kidnapping on their psycho-spiritual wellbeing. However, the study was a

comparative one between Chinese-Americans and European-Americans with 159 participants, the current study is on the victims of Kidnapping in Karenbana, Kontagora Diocese, Nigeria which hopes to use 391 respondents with the aid of convergent parallel research design.

The research by Jorgensdotter and Petterson (2018) was on: Cultural background and societal influence on coping strategies for physical activity among immigrant women. Using a systematic review design, with a focus group of twenty-two women from primary health representing 14 countries. The findings emphasized the significance of collaboration in dealing with biomedical and psychological issues. It also found that isolation was an invisible danger due to the obstacles posed by prior knowledge and cultural rules.

This study is useful to the current study especially the emphasis on collaboration, which is, that the victims of kidnapping need to explore great levels of collaboration and should not yield to isolation which is a great danger and a threat to inter-personal relationships, their safety and self-esteem, their self-actualization and even a threat to the enhancement of their spirituality. However, the current study comprises of both men, women and children with a sample size of 391 and it proposes to use a convergent parallel mixed method design for the study and hopes to find out how kidnapping for ransom has impacted the psycho-spiritual well-being of victims in Karenbana.

The findings by Alidu et al. (2020) argue that a victim of kidnapping may experience emotional consequences, which refer to the stabilization of psychological harm, a permanent incapacity that does not subside with passage of times nor with treatment. Related to this, the most common psychological consequences in victims of crimes like kidnapping involve permanent modification of personality traits (such as emotional dependence, suspiciousness or hostility) that persists for at least two years and lead to a deterioration of interpersonal relationships and performance. This is relevant because they explored the dimensions, causes and consequences of Kidnapping in Nigeria. However, the current study was particular about

kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana Parish, Kontagora Diocese, Nigeria.

Lusk, et al. (2019) examined protective factors that mitigate the cumulative trauma experience of migrants who have fled violence, kidnapping and other adversity in Honduras, Guatemala, El Salvador and Mexico. The findings demonstrated that despite high levels of post-traumatic stress, migrants score high on measures of resilience and quality of life. Participants expressed high levels of religiosity and utilize faith as a coping strategy to lend meaning to their hardship and suffering. Importantly, faith was central to their perseverance and hope and they repeatedly referred to the importance of religion as a sustaining value, which kept them focused on their future and their children rather than dwelling on the immediate harms and dangers they faced. The findings are important to the current study because they show that people who use faith as a coping technique to add meaning to their traumatic experiences score high on measures of resilience and quality of life. The present concern, however, is kidnapping for ransom and the victims' psycho-spiritual well-being.

2.7 Summary of Literature Review

From the literature reviewed, kidnapping has been discussed and studied in various ways; many dealt with how it has affected the economy, trade, and business; some looked at its effects on security, social life, and individuals particularly. It also showed a lack of broader coverage in reporting cases of kidnapping, which means many victims remain unknown due to poor governance. In summing up the literature review, none of the literatures reviewed addressed kidnapping for ransom and the Psycho-spiritual wellbeing of victims in Karanbana, Parish, Kontagora, Nigeria. Thus, the research sought to bridge some of these literature gaps in this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter presents the research design to be used to generate answers required for this study. The chapter covers various methods that will be used in carrying out the study. Thus, important areas like: research design, target population, location of the study, sampling procedure, sample size and description of the instruments for data collection, data analysis, validation, reliability, and ethical considerations, will be covered in this chapter.

3.2 Research Design

This study used the convergent Parallel mixed method design. The researcher concurrently conducted the quantitative and qualitative elements in the same phase of the research process, analysed components independently, and interpreted the results together (Creswell & Pablo-Clark, 2011).

Using this design offered the researcher an opportunity to verify the quantitative measures from a qualitative perspective, by utilizing a set of approaches for merging of insights with the aim of providing realistic, ethical solutions to local and societal problems (Muhibul, 2015).

Consequently, this study analysed the data from the qualitative and the quantitative data distinctly, and then by way of comparison, the results looked at were brought together at the end, to see if one supports the other or not. This process involved emerging questions and procedures, data typically collected in the participant's setting, and data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data (Creswell, 2014).

3.3 Location of the Study

The location of the research study was Karenbana Parish, Kontagora Diocese, Nigeria. Karenbana is one of the twenty-one Parishes in Kontagora Diocese, it covers parts of Niger, Kebbi and Zamfara states. This Parish was established in 1995 and as of 31st December, 2020, the population was over 17,000 persons, according to annual Diocesan statistics.

3.4 Target Population

The target population for a survey is the whole collection of units for whom the survey data are to be utilized to draw inferences. As a result, the target population identifies the units for whom the research's findings are intended to be generalized (Lavrakas, 2008). The target population of this study was drawn from 17,000 persons, according to the annual diocesan statistics to Rome, comprising of men, women and youth/children. This composition captured the key informants for this study and were able to offer the required information.

3.5 Description of Sampling Procedure and Sample size

This section covered both the sampling process and the sample matrix.

3.5.1 Sampling Procedure

Sampling is the method of choosing people for research from a large group (Kamau, et al, 2014). In this study, the researcher used simple random sampling procedure based on the annual diocesan statistics to Rome, comprising of men, women and youth/children. With the help of the research assistant since the Parish Priest fell victim in the kidnappers hands, the researcher (on the day organized by the research assistant) wrote one hundred and ten “yes” and one hundred and ten “no’s” on some pieces of paper to determine the sample size of 110 for male respondents from the population. In the same way, one hundred and twenty two “yes” and “no’s” was used to determine the 122 female respondents, while one hundred and fifty nine of papers of “yes” and “no’s” was used to determine 159 respondents from the youth/children population, bringing the total number of participants to 391. Also, the researcher purposively

sampled 15 participants for the interview, from the 391 respondents across the categories. The researcher was convinced that this sample size would yield the desired findings based on time and resources.

3.5.2 Sample Size

A sample size is a group of respondents chosen from a target population for the purpose of the study (Robson, 2002). In order to get the sample size for this study, the researcher used Yamane (1973) sample size determination formula, with the confidence level at 95%, and the margin of error at 5% (Sanda, 2012). The target population to which this study sought to generalize its findings is seventeen thousand persons (17,000), consisting of three hundred and ninety-one respondents (391), comprising of men, women and youth/children in the sample size, using Yamane's mathematical formula thus:

$$n = \frac{N}{1+N(e)^2}$$

Where: n= the sample size

N=Target Population (number of parishioners)

e= margin of error (in percentage)

$$n = \frac{17,000}{1+17,000(0.05)^2}$$

$$n = \frac{17,000}{43.5}$$

$$n = \text{approx. } 391$$

Thus, the sample size for this study was 391 respondents out of the target population of 17,000 men, women and youth/children. This is shown in Table 3.1 Sample Matrix: population and sample size of respondents. Since the number of participants in the target population differ according to Parish Statistics, the study used Kathuri and Pals' (1993), stratified and proportional sampling formula thus: number of each category of participants divided by total population multiplied by the sample size {No. of each category/Total population X Sample size}. This means that 28.1% of the participants were from the male category, while 31.1% of

the participants were from the female category and 40.7% from the youth/children category. The researcher purposefully selected fifteen respondents across the categories for the interview (via Zoom Forum).

Table 3.1 Sample Matrix: *Population and sample size of Respondents*

	Target population	Sampling size	Sampling procedure	Percentage
Men	4,770	110	simple random sampling	28.1%
Women	5,290	122	simple random sampling	31.1%
Youth/Children	6,940	159	simple random sampling	40.8%
Total	17000	391		100%

3.6. Methods and Research Instruments

Research instruments include questionnaires, interview schedules, and observations, used by researchers to gather scientific data (Bankakuu, 2015). So, both google form questionnaires and interview schedule was used. Questionnaires are intended to gather data directly from individuals, according to Kasomo (2006). The questionnaires, using google forms, assisted the researcher in evaluating victims' information and synthesizing field data.

3.6.1 Questionnaires for the Victims of Kidnap for Ransom

The questionnaires for kidnapped victims was subdivided into five sections: section A of the questionnaire was to seek victims demographic information such as age, gender and occupation; section B of the questionnaire was seeking information on the prevalence of kidnapping for ransom, Section C moderated the Spiritual well-being scale developed by Dr. Craig W. Ellison and Dr. Raymond F. Paloutzain in 1982 to seek information on the level of psycho-spiritual coping strategies that can be used to enhance wellbeing of victims. Section D made use of a moderated Psychological well-being scale developed by Ryff and Keyes in 1995 to seek information on the relationship between kidnapping for ransom and the psycho-spiritual

wellbeing of victims, while Section E moderated the {PWS} and {SWS} to seek information of Psycho-spiritual coping strategies. The questionnaires adopted the Likert scale's format of statements.

3.6.2 Interview for Victims of Kidnapping for Ransom

From the sample size, the researcher purposively sampled 15 participants for the interview. This was conducted using zoom meeting platform, and telephone interviews. The interview schedule was based on the objectives of the study. Hence the areas covered in the interview schedule included: the prevalence of kidnapping for ransom, level of psycho-spiritual well-being, the relationship between kidnapping for ransom and the psycho-spiritual wellbeing of victims, and psycho-spiritual coping strategies.

3.7 Validity and Reliability of the Research Instruments

Validity and reliability of research instruments are vital in ensuring the credibility of data collected. The study ensured that this is done through the following:

3.7.1. Validity of the Research Instruments

Robson (2002) defines validity as whether or not something measures what it sets out to measure. It is the degree to which the data analysis findings truly reflect the phenomena under investigation as defined by Mugenda and Mugenda (2003).

The validity of the psychological well-being scale (PWS) 18 item version, was verified by Bayani et al (2008) with the help of correlation coefficient. The spiritual well-being scale (SWS) was said to have enough content validity in the items by Ellison (2006) and other authors like Ellison (1983), Bufford, et al., (1991), while Schoenrade, (1995) verified the SWS to have a good face validity.

However, measuring precision is critical, hence researcher submitted the questionnaire to the Psycho-spiritual Institute at Marist International University College for content validity checks. The researcher created copies of the questionnaire using google form platform and

conducted a pre-test with five people from Kontagora Parish. This was used to aid the researcher in rephrasing any confusing or unclear questions in the surveys.

3.7.2 Reliability of the Research Instruments

For Bell (2010), reliability of an instrument could be referred to as the degree to which a test or method consistently delivers the same findings under the same circumstances. The researcher presented the interview schedule to the supervisors for reliability checks and the researcher conducted a pre-test of the questionnaires in Kontagora to ensure their reliability. Five people participated in the pre-test. The reliability was evaluated, the identical questionnaires and administered to the same set of participants again within a few days to determine whether the answers were comparable.

3.8 Pre testing of Research Instruments

The researcher created copies of the questionnaire using google form platform and conducted a pre-test with five people from Kontagora Parish before going to the field to ascertain its efficiency. The five persons the researcher used for pre-testing of the instruments were not part of the target population or the sample size but belong to the same geographical milieu and have been victims of kidnapping for ransom, this was done using a convenience sampling technique. This pre testing guaranteed the suitability of the instruments to the respondents and provided an opportunity to validate the wording and ordering of the tasks for easy understanding and active participation of the respondents.

3.9 Data Collection Procedures

The researcher systematically followed the recommended data collection procedures. To begin with, the research authorization letter was sought from the Psycho- Spiritual Institute at Marist International University College. This letter was obtained a week before the data collection exercise. Any other authorization required was sought around this time. The letter was presented to the Bishop of the Diocese of Kontagora, where the Parish under study is

located. Upon being granted permission to carry out data collection, the researcher prepared to start data collection exercise in the next few days.

The researcher adequately communicated with the research assistant, who helped to organize a zoom meeting with the respondents and made introductions about the research. This was done to assure the respondents of the confidentiality of any information they would provide and even request them not to write their names as they responded to google form; and where minors were involved the consent of parents/guardian was sought. Then, the number of those who participated was selected by simple random sampling, while those to participate in the interviews for qualitative data were purposively selected. At the end, they submitted the google forms at their pace and time, as for the interview, zoom forum were used for interview and recordings of the data was and all data sorted out for analysis.

3.10 Data Analysis

According to Kombo and Tromp (2006), data analysis refers to the process of analysing the information collected during a survey in order to draw deductions and inferences. So, data analysis includes the analysis and interpretation of data collected from the field in order to make it more relevant for the user.

3.10.1 Quantitative Data Analysis

The Statistical Package for Social Sciences (SPSS) version 21, was used in coding quantitative data. Descriptive and inferential statistics (Pearson's correlation coefficient) was used in analysing data to determine the degree to which two variables are related to one another. This is a measure of the degree of correlation. How should we understand the value of Pearson's r at this point? The relationship between two variables is perfect positive when $r = 1$. This means that every change in one variable always happens in the same direction as a corresponding change in the other variable. The value of $r = 0$ indicates that there is no correlation between two variables; that is, a change in one variable is entirely unrelated to a

change in the other. An analysis is said to have perfect negative correlation ($r = -1$), when every change in one variable always coincides with a corresponding change in the other variable, although in the opposite direction (Chee, 2015).

3.10.2 Qualitative Data Analysis

Qualitative data obtained from interviews was analysed using content analysis according to general categories or themes then summarized and presented in form of narratives and direct quotations (Creswell, 2014). Qualitative data involves reading and re-reading the data to familiarize one-self with the depth and breadth of its content in order to identify meanings and patterns (Creswell, 2014). Transcription of verbal data was carried out, including creating codes for identified patterns and themes. The themes were later sorted and those similar were combined based on the objectives of the study (Creswell, 2014).

3.11 Ethical Considerations

Ethics is concerned with morality and standards of conducting research (Kamau et al., 2014). According to Creswell (2014), ethics is a branch of philosophy which deals with one's conduct and serves as a guide to one's behaviour. The researcher therefore endeavoured to adhere to all the ethical procedures required in research of this nature.

3.11.1 Informed Consent

After approval of the research proposal, the researcher sought permission to conduct research from the Director of the Psycho-spiritual Institute at Marist International University College. The request was submitted to the Bishop of Kontagora Diocese for permission to collect data in Karenbana, one of his parishes. The researcher was then presented a letter of consent to the bishop to sign. The researcher ensured that the respondents were fully informed of the purpose of the study, well in advance, before commencement of data collection exercise. This ensured that their informed consent was obtained so as to ensure that no one was coerced to participate in the study.

3.11.2 Confidentiality

The researcher ensured that information derived from participants was treated with utmost confidentiality. For instance, no one was asked to write their names or that of their institutions on the questionnaires. Similarly, the researcher observed the confidentiality of data, anonymity, privacy and safety of the respondents.

3.11.3 Trustworthiness

The researcher ensured that all the sources consulted were cited, referenced and acknowledged as required in any scholarly piece of work. This includes adherence to the American Psychological Association (APA) manual (seventh edition).

3.11.4 Risk

The researcher ensured that none of the respondents were subjected to any form of risk whatsoever. Adequate measures were put in place to ensure that no participant was affected negatively by the study.

3.12 Summary

This chapter has been an exposition of the research design and methodology for this study, defining issues like the location of the study, target population, description of sampling procedure (Sample size and sampling procedure), and methods and instruments of data collection (Validity, reliability and trustworthiness). The researcher has also discussed the ethical issues to be considered in this study, including: informed consent, confidentiality, trustworthiness and risk.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter is a presentation of the results along with the discussions of the study on kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana parish, Kontagora diocese, Nigeria. It presents the following: questionnaire return rate, demographic characteristics of the respondents. The result of the study was presented using frequencies and percentages and the interview was coded and presented in narrative form, based on the four objectives of the study namely: to assess the prevalence of kidnapping for ransom; examine level of psycho-spiritual well-being of victims of kidnapping for ransom; assess the relationship between kidnapping for ransom and the psycho-spiritual well-being of the people of Karenbana Parish; and to identify psycho-spiritual coping strategies for victims of kidnapping for ransom in Karenbana Parish, Kontagora Diocese.

4.2 Questionnaire Return Rate

The data were collected through a google form template and interviews done through Zoom meeting forum. A total number of 391 respondents were sent questionnaires and 15 were interviewed, though only 309 responded adequately while 82 were not adequately responded to. The respondents were men, women and youth/children according to the categories of Diocesan statistics presentation. The return rate of the responses is shown in Table 4.1.

Table 4.1: Questionnaire Return Rate

Respondents	Targeted Questionnaires	Returned	Rejected/unanswered	Percentage
Men	110	71	39	18.2 %
Women	122	80	42	20.4 %
Youth/Children	159	158	1	40.4 %
Total	391	309	82	79%

Out of the 391 questionnaires sent to the respondents by the researcher, 309 adequately answered questionnaires were recovered, about 22 respondents, answered unsystematically and were rejected by the researcher while 60 others have not responded at all and have not given any reasons for it, though they had the freedom to respond or otherwise. However, 79% of the sample size responded and in the light of Mugenda and Mugenda, (2009) a response of 50% is adequate, 60% is good and 70% is very good. Interview respondents targeted were 100% as all the 15 were available and they responded to the interview. It means that the response rate for this research was considered very good for the purpose of data analysis and reporting of the findings.

4.3 Demographic Characteristics of the Study of the Respondents

This section was dedicated to knowing the background of the respondents in terms of their age bracket, gender, marital status, occupation and religion.

4.3.1 Age of the Respondents

The research sought to know the respondents' age bracket. This guided the researcher in ensuring the respondents are able to respond to the questions on kidnapping for ransom and the psycho-spiritual well-being of victims. This is shown in Table 4.2.

Table 4.2 Age of the Respondents

Item	Category	Frequency	Percentage
Ages	15-20 years	37	12.0%
	21-25 years	56	18.1%
	26-30 years	65	21.0%
	31-35 years	94	30.4%
	36-70 years	57	18.4%
Total		309	100%

4.3.2 Gender of the Respondents

The Study sought to delineate gender distribution of the respondents. This helped in ensuring that the findings of the study were free from gender bias. This is shown in Table 4.4.

Table 4.3 Respondents' Gender

Item	Category	Frequency	Percentage
Gender	Male	172	55.7%
	Female	131	42.4%
	Others	6	1.9%
Total		309	100%

Table 4.3 shows that the respondents were 172 males, which is 55.7%; 131 were females, which is 42.4%, while others were 6, which is 1.9%. This shows that there is a fair distribution of the respondents along gender lines.

4.3.3 Marital Status of Respondents

The study sought to determine the marital status of the respondents. This enabled the researcher to know about the feelings and experiences between married respondents and single respondents. The findings are summarized in table 4.4.

Table 4.4: Respondents' Marital Status

Item	Category	Frequency	Percentage
Marital Status	Married	142	46.0%
	Single	144	46.6%
	Others	23	7.4%
Total		309	100%

Table 4.4 shows that 144 were single with 46.6% this is because the younger people were exposed more to the use of smartphones. However, the disparity between the married and the single is by .6% which is a minimal margin and can be considered negligible. This is further supported by the 79.6% of the respondents who agreed that there are no special targets for the kidnappers.

4.3.4 Occupation of the Respondents

The study sought to outline the occupation of the respondents. Occupation of the respondents enabled the researcher to know about the feelings and experiences of the different occupations of the respondents in the study location. The findings are summarised in table 4.5.

Table 4.5 Respondents' Occupation

Item	Category	Frequency	Percentage
Occupation	Farmer	132	42.7%
	Civil Servant	42	13.6%
	Religious Leader	21	6.8%
	Others	114	36.9%
Total		309	100%

Table 4.5 shows that 132 with 42.7% are farmers followed by 114 with 36.9% (these supposedly are the children or youth who are still dependent on the parents for the means of livelihood). This means that this study location is an area known for farming and it is said to be the area that supply food to other parts of Niger and Kebbi states. This is supported by the fifth respondent of the interview who said; "I am a farmer and I use to have a good harvest of about 1000bags of grains (rice, Sorghum, corn and beans)" (23rd February, 2022). This implies that the people in the location of the study are both subsistent and commercial farmers because

from their farming they subsist and are able to generate the income needed for sending their children to school, accessing health care services and a host of others.

4. 3.5 Religion of the Respondents

The study sought to find out about the religion of the respondents. This was meant to show whether the respondents had acquired adequate knowledge and experience on the subject matter. The findings are summarised in Table 4.6.

Table 4.6 Respondents' Religion

Item	Category	Frequency	Percentage
Religion	Christianity	204	66.0%
	Muslim	78	25.2%
	Traditional	15	4.9%
	Others	12	3.9%
Total		309	100%

Table 4.6 shows that majority of the respondents were Christians with 204 respondents which equalled to 66.0%, followed by Muslims with 78 respondents which equalled 25.2%. This means that the area is largely religious people.

4.3.6 Demographic Information of the Interview Respondents

The study sought to know the respondents' demographic information: age, gender, marital status, occupation and religion. The findings are shown in Table 4.7.

Table 4.7 Demographic Information of the interviewed Respondents

Respondent	Age	Gender	Status	Occupation	Religion
Respondent 1:	34	M	Married	Security	Christian
Respondent 2:	45	M	Married	Teacher/Counsellor	Christian
Respondent 3:	35	F	Married	Student	Christian
Respondent 4:	40	M	Married	Teacher	Christian
Respondent 5:	47	M	Married	Catechist/Farmer	Christian
Respondent 6:	50	M	Married	Imam/farmer	Muslim
Respondent 7:	52	F	Married	Farmer	Christian
Respondent 8:	33	M	Single	Student	Christian
Respondent 9:	32	M	Single	Teacher	Christian
Respondent 10:	30	M	Married	Farmer	Christian
Respondent 11:	24	M	Single	Student	Christian
Respondent 12:	65	F	Married	Farmer	Christian
Respondent 13:	44	M	Married	Catechist	Christian
Respondent 14:	53	M	Married	Farmer	Muslim
Respondent 15:	44	M	Married	Farmer	Christian

4.4 Presentation and Analysis of the findings

Data collected from questionnaire have been analysed using descriptive statistics and presented in frequencies and percentages and the interviews analysed and presented in a narrative form based on the research objective and reviewed literature.

4.5 The Prevalence of Kidnapping for Ransom

The research question was, what is the prevalence of kidnapping for ransom in Karenbana parish, Kontagora Diocese, Nigeria? The respondents were asked about the prevalence of kidnapping for ransom as it described their personal experience, using the statements rated on the scale of 1-4 where, 1- Strongly Agree (SA); 2 – Agree (A); 3-Disagree (D); 4- Strongly Disagree (SD).

Data collected for the research question one was to find out the prevalence of kidnapping for ransom. Their responses in terms of the prevalence of kidnapping for ransom are shown in table 4.8.

Table 4.8: The Prevalence of Kidnapping for Ransom

STATEMENTS	SA		A		D		SD	
	f	%	f	%	f	%	f	%
Kidnapping has been rampant in your place	116	37.5	176	57.0	15	4.9	2	.6
There is no special target for kidnappers	84	27.2	162	52.4	57	18.4	6	1.9
The kidnappers can go with as many people as possible	121	39.2	156	50.5	27	8.7	5	1.6
Kidnappers only release their victims after ransom is paid	107	34.6	155	50.2	38	12.3	9	2.9
The kidnappers target market days to pick their victims	71	23.0	156	50.5	38	12.3	10	3.2
Kidnappers target victims at places of worship	74	23.9	171	55.3	53	17.2	11	3.6
Kidnappers even pick victims from their homes	124	40.1	166	53.7	15	4.9	4	1.3

Table 4.8 shows the respondent's response to the statements exploring the prevalence of kidnapping for ransom.

When the respondents were asked, whether kidnapping was rampant in their location, 116(37.5%) strongly agreed, 176(57.0%) agreed, which brings the total of 94.5% of the respondents agree that kidnapping has been rampant in their place, while only 5.5% are disagree. These findings indicates that kidnapping in the area of study has become a security challenge. This agrees with the study by the National Crime Research Centre Nairobi (2017), where the findings show that the majority of the respondents (88.2%) indicated that kidnapping was a significant security problem in Kenya. Also, the findings of Olulowo and Anani (2021), is a strong support to this fact because in their study of 600 sample size, 368 respondents (77.97%) attested to the fact that there is a high rate of kidnapping in Ogun.

Furthermore, the respondents were asked whether kidnappers can take so many people, and about 121(39.2%), strongly agree and 156(50.5%) agree. This findings shows that the percentage of those agree that the kidnappers can go with as many people is 89.7%. This is supported by the respondents where about 84(27.2%) strongly agree and 162(54.2%) agree that, there are no special target for kidnappers. This fact is supported by Zenn & Pearson (2014), who found out in their study that, "on April 14, 2014, Boko Haram militants kidnapped more than 250 schoolgirls from Chibok in Nigeria's north eastern Borno State."

In the same vein, another study found that in Dapchi, Yobe state 113 children were kidnapped in February, 2018. In Kaduna state University students were kidnapped from Greenfield University on the 23rd April 2021. In Kebbi State one hundred and two (102) students were kidnapped from Federal Government College in Birnin Yawuri, on the 17th June 2021, while in an area known as Kankara in Katsina State, over three hundred secondary school students were said to have been kidnapped (Obileye & George, 2021).

This shows that the kidnappers are so coordinated that they can go with as many people as they can. This is supported by the narrative of respondent 5 during the interview where he said that, “we were 157 persons that were kidnapped at the same time, they moved from house to house to capture us” (23rd February, 2022). In addition, majority of those interviewed agreed that the kidnappers cart away as many people as they can, taking them into the forest and later on begin negotiations with the significant others of the victims. Respondent 10 particularly insisted that, “this reality is one that happens every day, people are taken away in their numbers and most times they go unchallenged except for areas where there are Yansakai (Vigilante group)” (25th February, 2022).

Moreover, when asked whether kidnappers only release their victims after ransom is paid 34.6% strongly agree, while 50.2% agree. This finding shows that 84.8% of the respondents agree to the fact that it is only when ransoms are paid that the victims regain their freedom, which implies that if ransoms are not paid there is the possibility of killing the victims. This is supported by the residents’ report that in Kankara area of Katsina State \$73,000 (N30,000,000) was paid to secure the release of the over three hundred secondary school students, while in the case of the Greenfield University students, the kidnappers were said to have requested the ransom of N800,000,000 unfortunately, in the process of negotiations five (5) students were said to have been killed, however fourteen (14) of the students were reported to have been released after the payment of N180,000,000 (Obileye & George, 2021).

The respondents for the interview of this study agree completely to the submission that the kidnappers release their victims only after the payment of ransoms. According to Respondent 9 from the interview;

We had to wait there for our ransom to be paid, I was there for three weeks and every day new people are brought to their camp, some people died there, others are killed, a few others may be lucky to escape but that would be at the risk of losing one’s life ... as for me they started asking our people for 5million each, our people bargained and they accepted 1 million before releasing me (23rd February, 2022).

According to Respondent 5 from the interview;

Out of 157 persons that were kidnapped no one was released until payments of 73 million naira was made before our release; the villagers were unable to raise the money demanded as ransom at the same, so the first group to be released 20million was paid; the second group 26 million and for the last group the sum of 27 million was paid for them to be released, I was in the second group (23rd February, 2022).

The findings showed the prevalence of kidnapping for ransom which is seen to be a security challenge. This is because it has become so rampant that 73.5% of the respondents agree that kidnappers target market days to pick their victims; 79.2% agree that kidnappers target victims at places of worship; and 93.8% agree that kidnappers even pick victims from their homes. The finding is supported by Inyang and Abraham (2013), whose studies found that Nigeria's high abduction rate is due to a lack of vigilance in enforcing laws and prosecuting criminals. As a result of this emerges the hopelessness of getting help, which plunges the victims into deep emotional issues of trust, independence, love, respect, fear and anxiety (Akwash, 2016).

4.6 Level of psycho-spiritual well-being of victims of KFR

The research question was, what is the level of psycho-spiritual well-being of victims of kidnapping for ransom in Karenbana Parish? The respondents were asked about the level of their Psycho-spiritual well-being as it described their personal experience using the statements rated on the scale of 1-4, where 1- Strongly Agree (SA); 2 – Agree (2); 3-Disagree (D); 4- Strongly Disagree (SD).

Data collected for the research question two was to find out the level of psycho-spiritual well-being of victims of KFR. This is shown in Table 4.9.

Table 4.9: Level of psycho-spiritual well-being of victims of KFR

STATEMENTS	SA		A		D		SD	
	f	%	f	%	f	%	f	%
I don't know who I am, where I came from and where I'm going	26	8.4	78	25.2	130	42.1	75	24.3
I feel that life is a positive experience	66	21.4	169	54.7	62	20.1	12	3.9
I don't find satisfaction in prayer with God	37	12.0	83	26.9	111	35.9	78	25.2
I believe that God loves me and cares about me	140	45.3	128	41.4	36	11.7	5	1.6
I feel like going for worship helps me a lot	131	42.4	129	41.7	40	12.9	9	2.9
I believe that God is impersonal and not interested in my situation	42	13.6	87	28.2	98	31.7	82	26.5
I have a meaningful relationship with God personally	108	35.0	163	52.8	33	10.7	5	1.6
I don't enjoy much about life anymore	59	19.1	130	42.1	89	28.8	31	10.0
I feel unsettled about the future	72	23.3	123	39.8	88	28.5	26	8.4
I feel that life is full of conflict, betrayal and unhappiness	85	27.5	157	50.8	55	17.8	12	3.9
I feel good about my future	68	22.0	145	46.9	78	25.2	18	5.8
I believe God is concerned about my problems	139	45.0	139	45.0	30	9.7	1	.3
My relationship with God helps me not to be lonely	133	43.0	128	41.4	40	12.9	8	2.6
I feel most fulfilled when I am in close communion with God	124	40.1	137	44.3	42	13.6	6	1.9
Life does not have much meaning	41	13.3	121	39.2	105	34.0	42	13.6
My relationship with God contributes to my sense of well-being.	132	42.7	131	42.4	40	12.9	6	1.9
I believe there is some real purpose for my life	120	38.8	163	52.8	25	8.1	1	.3
I feel a sense of fulfilment with the direction my life has taken	68	22.0	149	48.2	74	23.9	18	5.8

Table 4.9 shows the participants' response to the statements examining the level of psycho-spiritual well-being of victims.

When questioned about whether life is a positive experience, 66(21.4%) of the respondents strongly agree to feeling that life is a positive experience and 169(54.7%) agree to this. This shows that 76.1% of the respondents agree that life is a positive experience despite their kidnapping experience, only 23.9% disagree. Again, upon enquiring whether they believe there is some real purpose for their lives, 120(38.8%) strongly agree and 163(52.8%) agree that they believe there is some real purpose for their lives. The findings show that 91.6% are agree to the fact that they believe that their life has some real purpose, while only 8.4% disagree to that; this means that they do not see themselves as some products that emerge by accident, rather that they are purposefully made to fulfil a particular purpose irrespective of their experience of kidnapping and payment of ransom.

Moreover, when examined about their sense of fulfilment with the direction their lives has taken, 68(22.0%) strongly agree that they feel a sense of fulfilment with the direction their lives have taken, and 149(48.2%) agree to same. The findings show that 70.2% of the respondents feel a sense of fulfilment with the direction their lives have taken, with only 29.8% disagree. This shows a sense of strong resilience among the victims of kidnap drawing meaning out of the situation they find themselves in.

Furthermore, when asked whether they don't find satisfaction in prayer, 111(35.9%) disagree and 78(25.2%) strongly disagree that they don't find satisfaction in prayer with God. The findings show that 61.1% of the respondents disagree that they don't find satisfaction with God in prayer, while 38.9% agree to the statement. On the other hand when asked, whether they believe that God loves and cares about them, 140(45.3%) strongly agree and 128(41.4%) agree that they believe God loves and cares about them. This shows that, 86.4% agreed to believe that God loves and cares about them, 13.6% disagree to that. Also, when asked whether

they feel going for worship helps them a lot, 131(42.4%) strongly agree and 129(41.7%) agree. Which shows that 84.1% of the respondents agree that they feel like going for worship helps them a lot, this implies, that they found strength in prayer and worship in the community of their brothers and sisters even in their experience as victims of kidnapping.

When asked whether they believe that God is impersonal and not interested in their situation, 98(31.7%) disagree and 82(26.5) strongly disagree. The findings show that 58.2% of respondents are disagree that they believe that God is impersonal and not interested in their situation. This is supported by the fact that, when asked whether their relationship with God helps them not to be lonely, 133(43.0%) strongly agree and 128(41.1%) agree. This shows that 84.4% agree that their relationship with God helps them not to be lonely. In addition, when asked whether they feel most fulfilled when they are in close communion with God, 124(40.1%) strongly agree and 137(44.3%) agree, which shows that 84.4% agree that they feel most fulfilled when they are in close communion with God.

The respondents for the interview of this study in their narrative agree that the level of psycho-spiritual wellbeing is their source of strength amidst their different experiences.

According to respondent 8 from the interview;

I was help by the prayers I could remember because every day I find myself weeping I had children who have not grown to the level of taking care of themselves, I wept more and praying that they should not rape me because while there they took turns in raping the ladies there, but in this I saw the power of prayer because throughout the travail God closed their eyes from looking at my side, so I was not raped (23rd February, 2022).

Respondent 10 from the interview posited that;

I can say only prayer has helped me because, this people are always acting under the influence of alcohol or hard drugs which makes them to turn deaf ears to any kind of plea or request that one will make. I believe it is by the grace of God that I am alive, otherwise people have been shut dead before my eyes and at least two were slaughtered like animals for attempting to run (25th February, 2022)

The findings agree that, kidnapping and abduction represent a severe threat to the victim's life, as well as a variety of other consequences. Both the victims and their family members

experience emotional anguish (Bhatiya, 2018). This is consistent with the findings that show that victims of kidnapping for ransom pass through horrible situations that affect them for a long time because such experiences does not just go. When it comes to interpersonal relationships, kidnapping has contributed to a high level of mistrust and suspicion (Inyang, & Abraham, 2013). However, the examination of the levels of psycho-spiritual well-being of victims shows that the victims have some level of resilience because they were positive about life, they found meaning in life despite their experiences, and they were strongly supported by prayer and worship.

4.7 Relationship between Kidnapping for ransom and the psycho-spiritual wellbeing of victims

In order to establish the relationship between kidnapping for ransom and psycho-spiritual well-being among victims of kidnapping in Karenbana Parish, the inferential statistics was used with Pearson correlation coefficient. Table 4.10 shows this.

Table 4.10 Pearson Correlation between Kidnapping for Ransom and Psycho-Spiritual wellbeing

		Kidnapping for Ransom	PSYCHOSPIRITUAL WELLBEING
Kidnapping for Ransom	Pearson Correlation	1	.377**
	Sig. (2-tailed)		.000
	N	309	309
PSYCHOSPIRITUAL WELLBEING	Pearson Correlation	.377**	1
	Sig. (2-tailed)	.000	
	N	309	309

Note: **. Correlation is significant at the 0.01 level (2-tailed).

Table 4.10 shows the correlation between kidnapping for ransom and psycho-spiritual well-being among victims of kidnapping in Karenbana Parish of Kontagora Diocese with Pearson correlation coefficient $r = 0.377$. However, a mean Pearson coefficient $r = 0.377$, shows

that kidnapping for ransom has a moderate correlation, which also means that there is statistically moderate significant linear relationship between the two variables. This is seen in their level of psycho-spiritual well-being where 76.1% agree that life is a positive experience despite their kidnapping experience, and 91.6% agree to believe that there is some real purpose for their lives. 84.1% of the respondents also, say that they feel that attending worship helps them a lot, which means, that they found strength in prayer and worship in the community of their brothers and sisters even in their experience as victims of kidnapping. This explains why 84.4% of the respondents agree that they feel most fulfilled when they are in close communion with God.

However, since the findings show that kidnapping for ransom has moderate relationship with the psycho-spiritual well-being of victims in Karenebana Parish, Kontagora Diocese; It shows that the victims are moderately suffering cognitively, emotionally and socially; also, their level of psycho-spiritual well-being is threatened which is manifested in their unhealthy interpersonal relationship marred by mistrust; Issues of self-esteem and self-actualization.

The respondents for the interview of this study, in their narrative, support the fact that kidnapping for ransom has impacted on their psycho-spiritual well-being. According to Respondent 5 from the interview;

Since after my release I have not enjoyed sleep and the flashbacks remains a threat and I remained with the fears strongly for about 70 days... hmmm, even now if I remember, walahi (I swear to God) I feel shivers in my body and I do not wish even my enemy to encounter these people (deep breath... tears) hmmm ... you cannot imagine that these people raped my wife before me... they are demonic and have no fear of God at all... (23rd February, 2022).

According to Respondent 6 from the interview;

For about 4 days they went without communication, we were confused thinking that they had killed her, we could not sleep, frightened every night thinking that they will come again to capture me. When they called after the 4th day, they started asking for 10 million naira or that they will kill her, we kept asking them to consider the fact that there is no money... on the 7th day they asked for 5 million naira, we still could not manage... they kept threatening to violate my wife sexually... Allahu akbar... We eventually raised 2million naira after the 14th day and they contacted and we told them,

thanks be to Allah they considered us and agreed to release her after 16 days of captivity. Unfortunately, when my wife came she actually said that they raped her and some of them even sodomize her... “I pray Allah to punish these evil demons” (23rd February, 2022).

For Respondent 8 from the interview;

When they came the third time, they kidnapped many people in the market and they were asking for high ransoms and they have impoverished people because people had to sell their food items to meet up with the demands of the ransom. I am afraid of going back for fear of been kidnapped, this whatever bedding or utensil that I am using here it is thanks to the generosity of my relatives. As to finding quality sleep, I can't even sleep at all because anytime I close my eyes I remember that reality especially that we were blindfolded to walk a long distance into the forest and if you miss a step you're hit with a stick like an animal. I still don't want to imagine that I was kidnapped ...It is an ugly incidence that I pray that God keeps people away from (23rd February, 2022).

The findings show that kidnapping for ransom has impacted on the psycho-spiritual well-being of victims in Karenbana Parish and from the perspective of human growth and development one can say that it has affected their growth looking at the hierarchy of needs outlined by Maslow in his pyramid, namely: physiological needs, safety needs, love and belongingness needs, esteem needs and self-actualization needs (McLeod, 2020). The victims who are said to be living in the IDP Camps after being displaced from their settlement could be said to be still at the level of physiological needs, where they are still longing for food and shelter; and for Maslow unless a person who satisfies lower needs, they cannot move to the next level on the pyramid (Mawere, Mubaya, Reisen, & Stam, 2019).

However, the theory is derived from the basis that the human person has the capacity to become everything one is capable of becoming (Maslow, 1987). With this disposition supported by the choice theory of Glasser, the victims will seek to create good connections with those who value their choice that is, engaging in meaningful thinking and peaceful living, to enhance their trust in interpersonal relationship and improve their spiritual well-being (Glasser, 2017).

It becomes instructive that parents, relatives and friends, as a whole, participate more actively in aiding the victims; this will go a long way in helping them overcome the effects. However, psychological debriefing is found to be the most straightforward and widely utilized preventive technique for reducing the psychological effects of kidnapping, partially due to the relative simplicity with which this treatment may be delivered to persons, immediately following an occurrence. This involves the use of interviews designed to allow people to address the experience directly, communicate their thoughts with the counsellor, and help them organize their memories of it. It may also be beneficial to include social supports, interpersonal psychotherapy, and relaxation treatment. Physical activity may have a positive influence on people's mental and physical health. The use of moderate exercise is recommended to distract them from disturbing emotions, help them to build self-esteem and increase feelings of self-control (Akwash, 2016).

Furthermore, Glasser's choice theory and particularly his approach to counselling known as "Reality Therapy" could be utilized to help the victim; by asking the four main psychotherapy questions in his therapy, namely: What do you want? What are you doing? Is it working? Should you make a new plan? Through asking these questions, the client is mentored and encouraged to set their objectives and take responsibility for pursuing and achieving them. In other words, attention to the present is emphasized rather than dwelling on the past (Glasser, 2017).

Moreover, Doehring (2014) asserted that "Traumatic events can be likened to earthquakes that sometimes open up crevasses deep down into those core beliefs, values, and ways of coping that formed us as children. Spiritual and pastoral care can help people identify and explore these embedded theologies that surface in trauma." In this light, one cannot overstate the importance prayer, Meditation, mindfulness, Bibliotherapy, breathing exercises as psycho-spiritual intervention to help the victims of KRF.

This is supported by the findings about the level of the psycho-spiritual well-being of victims, where 261(84.4%) of the respondents agree that their relationship with God helps them not to be lonely, 263(85.1%) of the respondents agree the their relationship with God contributes to their sense of well-being, and 283(91.8%) responded that they believe that there is some real purpose in life. The implication is that with the use of a psycho-spiritual approach therapy can help the victims because they seem to have maintained a high psycho-spiritual level despite their experience of kidnapping for ransom. So, with an integrated approach the victims over time and therapy will recover from the impact of kidnapping for ransom which slightly differs from the position held by Alidu et al. (2020), that “a victim of kidnapping may experience emotional consequences, which refer to the stabilization of psychological harm, a permanent incapacity that does not subside with passage of time nor with treatment.”

4.8 Identifying psycho-spiritual coping strategies for victims of kidnapping for ransom

The research question was, what are the psycho-spiritual coping strategies that can be used to enhance the well-being of the victims of kidnapping for ransom in Karenbana Parish? The respondents were asked about the psycho-spiritual coping strategies as it described their personal experience using the statements rated on the scale of 1-4 where 1- Strongly Agree (SA); 2 – Agree (2); 3-Disagree (D); 4- Strongly Disagree (SD).

Data collected for the research question two was to find out the psycho-spiritual coping strategies for victims of KFR; Table 4.11 shows the results.

Table 4.11: Identifying psycho-spiritual coping strategies for victims of KFR

STATEMENTS	SA		A	D		SD		
	F	%		f	%	f	%	f
I feel positive about life	78	25.2	115	50.2	60	19.4	16	5.2
I know it has happened and have to face it	92	29.8	172	55.7	36	11.7	9	2.9
I feel I can address my problem before help	53	17.2	171	55.3	58	18.8	27	8.7
I feel relieved when I am listened to	106	34.3	145	46.9	43	13.9	15	4.9
My Religious belief and prayer has really helped me since my kidnap	110	35.6	135	43.7	50	6.2	14	4.5
The Community can be of help if we unite	133	43.0	124	40.1	39	12.6	13	4.2
I feel I can plan for eventualities	66	21.4	161	52.1	62	20.1	20	6.5
I confide my feelings in others to build and maintain my personal relationship	69	22.3	163	52.8	64	20.7	13	4.2
The Presence of Government/Security can restore people's Confidence	106	34.3	139	45.0	50	16.2	14	4.5
I feel the presence of Yansakai (Vigilante group) is helpful	143	46.3	129	41.7	31	10.0	6	1.9
The role of religious leaders really helped in calming and encouraging victims	107	34.6	125	40.5	46	14.9	31	10.0
Community cohesion can help in curtailing	100	32.4	142	46.0	48	15.5	19	6.1

Table 4.11 shows the participant's response to the statements identifying psycho-spiritual coping strategies for victims of KFR, there were twelve statements used for this purpose.

When enquired, whether they feel positive about life, 78(25.2%) strongly agree and 115(50.1%) agree. This finding shows that, 75.3% of the victims are agree that they feel positive about life. This implies that, they have decided to stop dwelling in imagination and have created an internal control and have seen themselves as fighters with the capacity to

bounce back and avoid playing victimhood (Cherry, 2021). These are the group of those who show strong resilience in midst of their experiences.

In the same vein, when asked whether they are willing to face what has happened to them, 92(29.8%) strongly agreed and 172(55.7%) agreed that, they know it has happened and have to face it. Also, when asked whether they can address their problem before help comes from anywhere, 53(17.2%) strongly agreed and 171(55.7%) agreed that they feel they can address their problem before help comes from anywhere. The findings show that 85.5% are agree that they know it has happened and they have to face it, while 72.9% agree that they feel they can address their problem before help comes from anywhere. This shows that the victims have demonstrated characteristics of resilience and are ready to confront their situation and are willing to start doing something before help comes from anywhere (Cherry, 2021).

When investigated, whether their religious belief and prayer has helped them since their kidnap, 110(35.6%) strongly agree and 135(43.7%) agree. Also, when asked whether the role of religious leaders helped in calming and encouraging victims, 107(34.6%) strongly agree and 125(40.5%) agree. This findings shows that, 75.1% of the respondents agree that the role played by religious leaders has helped in calming the people. This is a further reinforcement to the response about whether their religious belief and prayer has helped them since their kidnap where 79.3% of the respondents agreed that their religious belief and prayer really helped in calming and encouraging them.

Furthermore, when questioned whether they can confide their feelings in others to build and maintain their personal relationship, 69(22.3%) strongly agree and 163(52.8%) agree. Also, when asked about the presence of Government/Security, 106(34.3%) strongly agree and 139(45.0%) agree that if the security agencies are present things will change; when asked about whether they feel the presence of Yansakai (Vigilante group) is helpful, 143(46.3%) strongly agree and 129(41.7%) agree and when asked, whether community cohesion can help in

curtailing KFR, 32.4% strongly agree and 46.0% agree. The finding shows 75.1% of the respondents agree that they can confide their feeling to others to build and maintain personal relationship, 79.3% agree that the presence of Government security agency can help greatly, 88.0% agree that the presence of Yansakai (Vigilante group) is helpful and 78.4% of the respondents are agree to the fact that community cohesion can help in curtailing kidnapping for ransom.

The respondents for the interview of this study, in their narrative, support the fact that kidnapping for ransom has impacted on their psycho-spiritual well-being. According to Respondent 8 from the interview;

I was help by the prayers I could remember because every day I find myself weeping I had children who have not grown to the level of taking care of themselves, ... Kidnapping has affected the Church and other religious activities because as we speak people find it difficult to go to Church because of fear of being kidnapped and those who managed to go to Church find themselves restless in fact, “they pray with their eyes open” ... I feel the gov’t knows something about this because since this kidnapping started for years, some of our parents have been killed, some of our friends who help in safeguarding our land are killed and Gov’t instead of taking a drastic measure decided to disarm our people; which means they cannot even defend themselves in the face of an attack. I was helped also a great deal by people who came to console me and to listen to my story... I discovered that the more I talked about it the more strength I gain to accept the reality that has happened... I must say to you that the reality this wicked people to is worse than death... Hmmm “Allah ya isa.” (23rd February, 2022).

According to Respondent 9 from the interview;

In truth I have not stopped praying since the incidence and even after because my mind is not always at rest, I become very scared due to flashbacks, nightmares, dreams and restlessness... I encouraged the Christians I met there to always pray in their hearts because I believed strongly that God is alive and would come to save me. I believe also that counselling can go a long way because when I started withdrawing and hallucinating my people engaged a guidance and counsellor and I feel helped by the fact that he allowed me to say my story always... There is need for the Gov’t to assist the victims with Counselling services and with relief materials, also, the Gov’t should be proactive (23rd February, 2022).

Respondent 15 added by saying;

I believe prayer can help, if kidnapped obey them because you may not be alive to tell the story, Government can intervene by engaging them in a battle... Yansakai are a strong force to reckon with when it comes to combatting the kidnappers ... I suggest Government security agents should synergize with them (28th February, 2022)

The findings agree with the findings that posit with the fact that the religious beliefs and practices learned over time as children and have become habitual come to the fore in the face of traumatic experiences, and this proved to be good in helping the victims of kidnapping for ransom. This implies that the religious beliefs/prayer is an important strategy that would be very useful in helping people who are passing through any kind of traumatic experiences and has been helpful to the victims of kidnapping for ransom (Doehring, 2014).

Worthy of note is the fact that the findings agree with the position that cultural background was helpful to the victims of kidnapping for ransom who spoke about community cohesion, thinking of where community members would come together to rid the community of bad elements and be open to sharing information for the members of the community. This cultural background has been noted as a strong influencer of the individual thought pattern, feeling/expression and behaviour. This implies that cultural background can help in the way people respond to their stressors and how to face or cope with the impact that the stressor poses to the cognitive, emotional, social and the spiritual wellbeing of a person (Ford & Mauss, 2015).

Thus, some of the psycho-spiritual coping strategies identified include: resilience, religious belief and prayer, cultural background, and counselling. This means that the victims can be helped using therapies that could enhance the awareness of the choices they make, and one such therapy could come from the choice theory of Glasser, and before long, this could improve their resilience and will help them to overcome cognitive, emotional and social distortions and would grow in inter-personal relationships, would have their safety and self-esteem improved; they will grow in spirituality and will soon continue movement on the pyramid of human development towards the peak, which is self-actualization.

4.9 Summary and Conclusion

The chapter included a presentation and interpretation of the data that had been gathered, as well as a discussion of the findings. The target population of this research consisted of 17,000 persons in the Parish of Karenbana, categorised as men, women and youth/children. From the target population a sample size of approximately 391 was drawn but at the end only 309 were valid and presented for analysis. The understanding of the subject matter enabled the researcher to design a data collection instruments for the respondents to participate in the study through answering of questionnaire through the aid of google form, and participating in the interview via zoom meeting forum. Statistical package for social sciences (SPSS) version 21 was used for coding and drawing of descriptive and inferential statistics from quantitative data. The results were displayed in tables, percentages and frequencies. The qualitative data were transcribed, coded thematically based on objectives and literature review. It was reported in narrative form and direct quotation from the respondents which enabled the researcher to conclude the findings.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Chapter five presents the summary and findings of the study on Kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana Parish, Kontagora Diocese, Nigeria. It will also include the conclusions, recommendations, and suggestions for further research.

5.2 Summary of findings

The first objective was aimed at assessing the prevalence of kidnapping for ransom, and the findings revealed that kidnapping for ransom is rampant in the area of the study, with most of the respondents agree and attest to the fact that kidnapping has been rampant in the area, that kidnappers cart people away from their homes, in the market and even in places of worship.

This is backed by the fact that kidnappings have occurred as a consequence of the activity of militants and other organizations in Nigeria's Niger Delta area. Nevertheless, the study discovered that the rate of kidnapping has increased significantly in recent years, owing to terrorist activities in the North-Eastern part of the country. It also discovered that kidnapping had no relationship with corruption, but rather with the ungodly alliance of politicians with thugs who turn out to be kidnappers and sometimes were used to collect ransom from political opponents; this resulted in a variety of consequences ranging from financial loss to raping of female victims (Ibrahim & Ibrahim 2017).

Objective two examined level of psycho-spiritual well-being of victims of kidnapping for ransom. The findings show that though there is a moderate relationship between kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana, the respondents demonstrated a level of resilience, as the majority agreed that they were positive about life and

they find meaning despite the direction that their lives have taken. Also, the findings reveal that the respondents believe that God is not impersonal and that he loves and cares about them in their situation. For the respondents, prayer was also helpful, as majority agreed that during their captivity, they found strength only through prayer.

This is supported by study results indicated which, despite having high levels of post-traumatic stress disorder, migrants had high levels of resilience and high levels of life satisfaction. Participants indicated high levels of religiosity and said that they use religion as a coping method to provide meaning to their adversity and suffering, which was confirmed by the research. It is important to note that faith was at the heart of their perseverance and hope, and they frequently referred to the importance of religion as a sustaining value that allowed them to keep their eyes on the future and their children rather than dwelling on the immediate harms and dangers that they were facing (Lusk, et al. 2019))

The third objective assessed the relationship between kidnapping for ransom and the psycho-spiritual well-being of victims of KFR. The findings revealed that there is a moderate correlation between kidnapping for ransom and psycho-spiritual well-being among victims of kidnapping in Karenbana Parish of Kontagora Diocese with Pearson correlation coefficient $r=0.377$. This means that KFR has impacted on the psycho-spiritual well-being of victims in Karenbana Parish. Majority of the respondents agree to suffering from flashbacks, fear, becoming mistrustful, feeling lonely, hallucinations, withdrawals and uneasiness. However, the respondents were positive about life; both from the quantitative and qualitative data, they agreed that despite their experience they like their personality.

This agrees with the findings of the study that holds, that victims of kidnapped for ransom go through awful conditions that influence them for a long time since such experiences do not just go, this supports the argument that They kept coming back, and the person would keep acting them out, either directly or indirectly, again and over again. Regarding interpersonal

relationships, kidnapping has exacerbated a high level of mistrust, which is one of the reasons why traditional African hospitality to strangers is becoming a thing of the past; some people do not acknowledge or return greetings from unknown people, nor do they care to oblige them when they are in need of assistance, such as when they are asking for directions. (Inyang, & Abraham, 2013).

Objective four was to identify psycho-spiritual coping strategies for victims of KFR in Karenbana Parish, Kontagora Diocese. The findings from quantitative and qualitative data show that the respondents had used psycho-spiritual coping strategies which helped and is helping them as they go through the impact of KFR on them. Some of the strategies include: Resilience, Counselling and Prayer. Others have to do with their cultural background, which allows community cohesion and the participation of Yansakai. However, there is need for Government intervention in terms of security surveillance.

This is supported by Eriksson (2019) whose study found that the narrative of the survivors of the persecution and violence is an insight into the fact that religious beliefs can be helpful to cope with the situation in a way that makes sense of evil because one sees him/herself as being part of something greater (that is God).

Another study supports the findings, holding that, belief in God (the higher power), adherence to his decrees and ordinances, seeking counsel and direction through the study of God's word, and gathering as a community to offer prayers and sacrifices to God (the higher power), as well as the singing of praises and dancing, are all examples of what religious belief encompasses. Being loved unconditionally and cared for regardless of circumstances becomes the foundation of having an intimate personal relationship with God, which serves as a source of comfort in difficult times and a foundation for self-esteem as a result of knowing that one is loved and cared for regardless of circumstances. In turn, one will experience an incredible sense of security because one has faith in God's ability to intervene when necessary; this brings

serenity and tranquillity, drawing inspiration from identification with certain biblical characters to aid in interpreting and guiding the course of one's life, that is, having a balanced spirituality when it comes to connectedness with God/higher power. (Sonja, 2008).

The study explored kidnapping for ransom and the psycho-spiritual wellbeing of victims in Karenbana Parish, Kontagora Diocese, Nigeria. The kidnappers have continued to carry out these activities unchallenged and have reduced them to internally displaced persons that is why one of the villagers reported that, “They have kidnapped many and more than 90% of us that have survived the attack have migrated to Bena, Ribah, Bedi, Rijau, Zuru and some unknown places” (Observer Times, 2021). This has affected the psycho-spiritual well-being of victims, hence the need for psycho-spiritual intervention.

5.3 Conclusions

This research concludes that Kidnapping for ransom and the psycho-spiritual well-being among the victims in Karenbana Parish, Kontagora Diocese, Nigeria are moderately related. It becomes an imperative, therefore, for the Government, Church and other Non-Government Organizations to step in and help the victims to overcome the impact of their painful experiences and set them on the pyramid for the journey of self-actualization. Most of the respondents appreciated the study because they strongly feel that it would help them to deal with the distortions that affects their cognition, emotions and social life. Almost to a point of consensus, the respondents agree that if Government intervenes, they are ready to go back to the farm again to feed themselves and even use some of the proceeds to help meet their other needs.

The study concludes that the necessary interventions in helping the victims of kidnap include, establishing a secure and safe environment by the Government, as this will help in restoring people's trust and confidence in the Government. Other interventions are the availability of family members and friends to help the victims with affirmations about the

beauty of life; prayer; and counselling (using cognitive behavioural therapy, reality therapy, sleep therapies, breathing exercises, mindfulness and other positive psychology therapies). These will help the victims greatly, since the respondents emphasised the place of prayer in helping them; likewise, the place of pastoral counselling is never to be undermined.

Therefore, the findings of the research show a strong leaning on the psycho-spiritual therapy so as an important intervention enhancing the psycho-spiritual well-being of victims of kidnapping for ransom. This approach is to look at the person in holistic way with a view of integration that fosters self-awareness and growth for the transformation of the victims of KFR.

5.4 Limitations of the Study

The study was conducted in Karenbana Parish, Kontagora Diocese, Nigeria and it was not without challenges even though it was successful. It was difficult for the researcher to access the place for the collection of data since the Parish Priest himself fell victim at the hands of the kidnappers at the material time. However, when relative stability was achieved, a research assistant was enlisted to educate the victims on the use of the smartphone to answer the google form questionnaire. The researcher had to provide funds for transportation of the research assistant to and fro the location of the study.

The researcher relied on the internet services for the villagers to respond to the questionnaire and for zoom meeting interview; this was a huge limitation in that the people sometimes had to wait for a long time in order to get through with the interview.

Another limitation was that some of the participants, even after explanation, felt that the information gathered was for some material support, to alleviate their suffering, for the time being.

5.5 Recommendations

The research was conducted on kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana Parish, Kontagora Diocese, Nigeria. It showed that a good number of the victims are resilient, they believe in God, they have strong religious belief and believe in prayer. They agree that community cohesion is important, they trust that the presence of Government security agency could restore calm and peace, and they agree that Yansakai's (Vigilante group) is helpful. Against this backdrop, therefore, the researcher makes the following recommendations:

- **Traditional and community Leaders the area of Study**

The researcher recommends that traditional community leaders should engage in high-powered consultations that would lead to establishing of structures to safeguard the interest of the people, by educating the families and others to uphold the cultural values that enable everyone to grow and have a morally, sound, and self-actualized life, in sincerity and honesty.

- **Non-Governmental Organizations/News Agencies**

From the interactions, most of these people are taking refuge in camps and some, are still stranded. The researcher is recommending that the NGOs should find a way for getting to these people with some food items and clothing to help alleviate their suffering. The News agencies on the other hand should endeavour to make a wide coverage of the situation of the victims, that the international community may know the kind of inhumanity, these people are subjected.

- **Government Agencies**

The researcher encourages that Government security agencies be deployed with all sense of urgency to safe-guard lives and property of the citizenry. These agencies can have a synergy with Yansakai (Vigilante group) to know the areas that they need to focus on as they make frantic efforts to engage the kidnappers in a battle.

It is strongly recommended too that the Government considers the idea of community policing heralded by many and at different occasions, experts in security analysis should be invited to offer their sincere and critical suggestions on the matter without any fear of intimidation or victimization.

The researcher encourages that Government be pro-active in boarder control and ensure that where ever these criminals get their supply of weapons should be addressed through the judicial system. Also, those who engage in these kinds of acts should be brought to book and could be used to deter some intending criminals.

- **Pastoral agents**

The researcher saw that the role of religious leaders in calming the situation cannot be overemphasised, so the researcher recommends that pastoral work be done with the urgency of the time by organising prayers and prayer against kidnapping and banditry be composed, and engaging actively in visitation the victims.

The researcher recommends that the Church may consider engaging the services of volunteers who are social workers, counsellors, medical health workers, and where possible, spiritual directors, to help the Parish, and particularly, those that have been accommodated in the Church semi IDP camps. This holistic approach will go a long way in helping the victims survive the negative impact that kidnapping for ransom has caused them.

The researcher recommends that the Church considers liaising with Lumen Christi Catholic Television in conjunction with the Diocesan Communications Commission to make adequate coverage of the situation at hand, so as to have the real situation of things in the location made known to the relevant authorities with the hope that such may influence strategic and deliberate attempts at ending the activities of these criminals and resettling the people back to their places.

The researcher recommends the Church in collaboration with Government or NGOs organize workshops on enlightenment about kidnapping for ransom. These workshops should emphasize some of the following: behaviour/attitude when held captive, negotiations with the kidnappers for ransoms on behalf of the victims, encourage the citizens to keep their business transaction top secret, and how to manage their information and avoid posting of unnecessary information on the social media or leading an unnecessarily flamboyant life style.

5.6 Suggestions for Further Research

Since the study focused on Kidnapping for ransom and the psycho-spiritual well-being of victims in Karenbana Parish, Kontagora Diocese, Nigeria, which was a section, the researcher, therefore, suggest the following:

- The impact of kidnapping for Ransom on the Psycho-spiritual well-being of victims in Karenbana Parish, Kontagora Diocese Nigeria.
- The effects of Psycho-spiritual intervention on the psycho-spiritual well-being of Victims of KFR in Karenbana Parish, Kontagora Diocese, Nigeria
- The effects of Pastoral Counselling on the Psycho-spiritual well-being of victims of KFR among the victims in Karenbana Parish, Kontagora Diocese, Nigeria.
- The effect of banditry on the psycho-spiritual wellbeing of victims in Karenbana Parish, Kontagora Diocese, Nigeria

5.7 Research Reflexivity

This refers to the researcher's willingness to acknowledge the biases that influence the study. The aim of this is to provide an effective and impartial analysis, which informed the researcher's personal values as well as his religious, ethno-cultural and political affiliations (Patton, 2001).

Conscious of this, the researcher used mixed methods of quantitative and qualitative research where the research was at liberty to use either of the research designs. The study was

carried out according to the requirements of the standard thesis and as a trained psycho-spiritual therapist, the guidance of the thesis supervisors was followed accordingly. The research was objective in data collection and interpretation. The ethical considerations helped the study reliable and the researcher to avoid bracketing. The views of the respondents were respected and they were not tampered with or coerced to follow the researcher's voice. To ensure academic credibility the researcher made sure that all sources were cited according to APA 7th edition. Therefore, the researcher feels that this study will be very useful in psycho-spiritual therapy and will help to draw the attention of relevant bodies to the area of study, so as to address the Psycho-spiritual issues of the people.

The researcher checked his biases and expectations in the design of the questionnaires and was interested in getting as much information from the research in as neutral manner as could be possible. The researcher was assisted by a research assistant from outside the group under study to help ensure that the responses were genuine and not influenced in any way.

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APPENDIX 1: DATA COLLECTION AUTHORISATION



PSYCHO-SPIRITUAL INSTITUTE
of
Lux Terra Leadership Foundation
OFFICE OF THE DIRECTOR

25/11/2021

TO WHOM IT MAY CONCERN

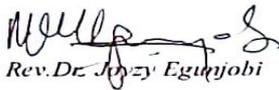
REF: AUTHORITY TO COLLECT DATA

The bearer of this letter by the name: **Musa Sebastine** Admission No: **PSI/89/MS/20** is an MA student in **Psycho-Spiritual Therapy & Counselling** at Psycho-Spiritual Institute, Marist International University College.

Having completed the course work, he is ready to conduct a research through collection of data. We are therefore requesting you or your Institution to assist him to collect the necessary data to enable him complete his research.

Thank you in advance, for your support.

Yours,


 Rev. Dr. Jozzy Egunjobi

PSI Ag Director.



INTERNATIONAL UNIVERSITY COLLEGE
 Mata road, Marist lane P.O. BOX 24450 - 00502 Nairobi, Kenya
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APPENDIX 2: A LETTER OF RESEARCH AUTHORISATION

Catholic Diocese of Kontagora

Phone: +2348033465791, +2347054860994.
 Emails: bulusyohanna@rocketmail.com,
 catholicdioceseofkontagora@gmail.com



Bishop's House:
 G.R.A. Phase 1,
 P.O.Box 178,
 Kontagora,
 Niger State,
 Nigeria.

OFFICE OF THE BISHOP

16th January, 2022

LETTER OF PERMISSION

Dear participant,

REF: REQUEST FOR COLLECTION OF DATA BY REV. FR. MUSA SEBASTINE DOGMO
ADMISSION NO: PSI/89/MS/20

Rev. Fr. Musa Sebastine Dogmo is a post graduate student of the Psycho-Spiritual Institute at Marist International University College, a Constituent College of the Catholic University of Easter Africa.

He is conducting a research on the topic: "Kidnapping for ransom and the Psycho – Spiritual well – being of victims in Karenbana Parish, Kontagora Diocese, Nigeria." in partial fulfillment of the requirement of a Master's Degree in Psycho – Spiritual therapy and counseling.

Please kindly support him by granting him the information necessary for his research. Be assured that your information will be treated with utmost anonymity and confidentiality

Thanking you for your precious collaboration in anticipation, I take this opportunity to send cordial greetings in the Lord.

With prayers for global healing,




 †Bulus Dauwa YOHANNA
 Bishop of Kontagora Diocese

APPENDIX 3: LETTER OF INTRODUCTION AND CONSENT

Psycho-Spiritual Institute of the Lux Terra Foundation, Abuja Nigeria.

Marist International University College.

P.O. Box 24450-00502,

Karen- Nairobi,

Kenya.

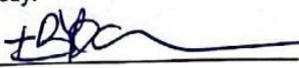
25.10.2021

Dear Respondent,

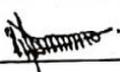
RE: DATA COLLECTION

I am a student of Psycho-Spiritual Institute, at Marist International University College undergoing a masters in Psycho-Spiritual Therapy and Counselling. I am carrying out a research on "*Kidnapping for Ransom and the Psycho-Spiritual wellbeing of Victims in Karenhana Parish, Kontagora Diocese*". The research is one of the requirements in our course. I will be grateful if you kindly assist me to fill this questionnaire. Kindly respond to the questions by ticking [] or giving a brief explanation in the spaces provided. All the information you will provide will be treated with confidentiality.

Consent: By signing this consent form, I confirm that I have read and understood the information and have had the opportunity to ask questions. Accordingly, I voluntarily agree to take part in this study.

Signature  Date 16-01-22

Thank you in advance for your cooperation.

Sign 

Sebastine Musa Dogmo (PSI/89/MS/20)

APPENDIX 4: LETTER OF INTRODUCTION

KEY INFORMAT INTERVIEW SCHEDULE ON KIDNAPPING FOR RANSOM AND THE PSYCHO-SPIRITUAL WELLBEING OF VICTIMS IN KARENBANA PARISH, KONTAGORA DIOCESE.

This is to introduce to you a study on Impact of kidnapping for ransom on the Psycho-Spiritual wellbeing of victim in Karenbana Parish, Kontagora Diocese, Nigeria. The study will be conducted in Nigeria as part of a research project towards a Master of Arts Degree in Psycho-Spiritual Therapy and Counselling in Psycho-Spiritual Institute, Nairobi. The aim of this study is to find out how kidnapping for ransom has impacted on the psycho-spiritual wellbeing of Victims.

I hereby, request that you spare some time for an interview. Your responses shall be used in strict confidentiality and shall not be attributed to you without your express permission. Please feel free to end this interview at any time if you feel uncomfortable with it. Please sign here below to indicate your acceptance to continue with this interview.

Signature  _____ Date 16-01-22

Thank you in advance for your cooperation

SEBASTINE MUSA DOGMO (PSI/89/MS/20)

SIGN  _____

APPENDIX 5: QUESTIONNAIRE FOR PARTICIPANTS

SECTION A: Demographic details of respondents

Please tick the options of your choice.

1. Age: i. 15-20 ii. 21-25 iii. 26-30 v. 31-35 vi. 36-70
2. Gender: i. Male ii. Female iii. Others
3. Marital Status: i. Married ii. Single iii. Others
4. Occupation: i. Farmer ii. Civil Servant iii. Religious leader
iv. Others specify _____
5. Religion: i. Christian ii. Muslim iii. Traditional
Iv. Others specify _____

SECTION B: The Prevalence of Kidnapping for Ransom

SA=Strongly Agree A=Agree D=Disagree SD=Strongly Disagree

STATEMENTS	SA		A		D		SD	
	f	%	f	%	f	%	f	%
Kidnapping has been rampant in your place	116	37.5	176	57.0	15	4.9	2	.6
There is no special target for kidnappers	84	27.2	162	52.4	57	18.4	6	1.9
The kidnappers can go with as many people as possible	121	39.2	156	50.5	27	8.7	5	1.6
Kidnappers only release their victims after ransom is paid	107	34.6	155	50.2	38	12.3	9	2.9
The kidnappers target market days to pick their victims	71	23.0	156	50.5	38	12.3	10	3.2
Kidnappers target victims at places of worship	74	23.9	171	55.3	53	17.2	11	3.6
Kidnappers even pick victims from their homes	124	40.1	166	53.7	15	4.9	4	1.3

SECTION C: To examine level of psycho-spiritual well-being of victims of KFR
SA=Strongly Agree A=Agree D=Disagree SD=Strongly Disagree

STATEMENTS	SA		A		D		SD	
	f	%	f	%	f	%	f	%
I don't know who I am, where I came from and where I'm going	26	8.4	78	25.2	130	42.1	75	24.3
I feel that life is a positive experience	66	21.4	169	54.7	62	20.1	12	3.9
I don't find satisfaction in prayer with God	37	12.0	83	26.9	111	35.9	78	25.2
I believe that God loves me and cares about me	140	45.3	128	41.4	36	11.7	5	1.6
I feel like going for worship helps me a lot	131	42.4	129	41.7	40	12.9	9	2.9
I believe that God is impersonal and not interested in my situation	42	13.6	87	28.2	98	31.7	82	26.5
I have a meaningful relationship with God personally	108	35.0	163	52.8	33	10.7	5	1.6
I don't enjoy much about life anymore	59	19.1	130	42.1	89	28.8	31	10.0
I feel unsettled about the future	72	23.3	123	39.8	88	28.5	26	8.4
I feel that life is full of conflict, betrayal and unhappiness	85	27.5	157	50.8	55	17.8	12	3.9
I feel good about my future	68	22.0	145	46.9	78	25.2	18	5.8
I believe God is concerned about my problems	139	45.0	139	45.0	30	9.7	1	.3
My relationship with God helps me not to be lonely	133	43.0	128	41.4	40	12.9	8	2.6
I feel most fulfilled when I am in close communion with God	124	40.1	137	44.3	42	13.6	6	1.9
Life does not have much meaning	41	13.3	121	39.2	105	34.0	42	13.6
My relationship with God contributes to my sense of well-being.	132	42.7	131	42.4	40	12.9	6	1.9
I believe there is some real purpose for my life	120	38.8	163	52.8	25	8.1	1	.3
I feel a sense of fulfilment with the direction my life has taken	68	22.0	149	48.2	74	23.9	18	5.8

SECTION D: Relationship between KFR and psycho-spiritual well-being of victims
SA=Strongly Agree A=Agree D=Disagree SD=Strongly Disagree

STATEMENTS	SA		A		D		SD	
	f	%	f	%	f	%	f	%
Despite my experience of Kidnapping “I like my Personality”	52	16.8	180	58.3	65	21.0	12	3.9
I often feel lonely	50	16.2	170	55.0	74	23.9	15	4.9
I can’t believe that I was kidnapped, I don’t want to remember the experience	97	31.4	154	49.8	50	16.2	8	2.6
I often have flashbacks	104	33.7	159	51.5	37	12.0	9	2.9
Since my kidnapping experience, I have not experienced any trusting relationship	66	21.4	163	52.8	66	21.4	14	4.5
I suggest that people around me had a hand in my kidnap	59	19.1	132	42.7	84	27.4	34	11.0
“Maintaining close relationship has been a challenge to me since the kidnap”	62	20.1	153	49.5	80	25.9	14	4.5
I sometimes feel I have to avoid people and just be on my own	69	22.3	156	50.5	68	22.0	16	5.2
I no longer enjoy interpersonal or mutual conversations	46	14.9	141	45.6	94	30.4	28	9.1
I have difficulty in arranging my life in a way that is satisfying	50	16.2	152	49.2	89	28.8	18	5.8
I am giving up on myself	64	20.7	117	37.9	111	35.9	17	5.5
Since my experience of kidnapping, I feel very angry with my family and friends	38	12.3	104	33.7	104	33.7	63	20.4
I no longer make sense of all I have tried to accomplish	46	14.9	138	44.7	99	32.0	26	8.4
I am not pleased with the way things turned out to be with my kidnapping experience	92	29.8	164	53.1	44	14.2	9	2.9

SECTION E: To identify psycho-spiritual coping strategies for victims of KFR
SA=Strongly Agree A=Agree D=Disagree SD=Strongly Disagree

STATEMENTS	SA		A		D		SD	
	f	%	f	%	f	%	f	%
I feel positive about life	78	25.2	115	50.2	60	19.4	16	5.2
I know it has happened and have to face it	92	29.8	172	55.7	36	11.7	9	2.9
I feel I can address my problem before help	53	17.2	171	55.3	58	18.8	27	8.7
I feel relieved when I am listened to	106	34.3	145	46.9	43	13.9	15	4.9
My Religious belief and prayer has really helped me since my kidnap	110	35.6	135	43.7	50	6.2	14	4.5
The Community can be of help if we unite	133	43.0	124	40.1	39	12.6	13	4.2
I feel I can plan for eventualities	66	21.4	161	52.1	62	20.1	20	6.5
I confide my feelings in others to build and maintain my personal relationship	69	22.3	163	52.8	64	20.7	13	4.2
The Presence of Government/Security can restore people's Confidence	106	34.3	139	45.0	50	16.2	14	4.5
I feel the presence of Yansakai (Vigilante group) is helpful	143	46.3	129	41.7	31	10.0	6	1.9
The role of religious leaders really helped in calming and encouraging victims	107	34.6	125	40.5	46	14.9	31	10.0
Community cohesion can help in curtailing	100	32.4	142	46.0	48	15.5	19	6.1

APPENDIX 6: SECTION E: INTERVIEW SCHEDULE FOR VICTIMS OF KFR

SECTION A: Demographic Information

1. Gender Male [] Female []
2. May I know the work you do?
3. May I know your age?
4. May I know your Academic qualification?
5. May I know how many years you have worked in that capacity?

SECTION B: Interview Guide for Respondent

6. Please could you share your experience of kidnapping?
7. Share with me the basic things that were helpful to you?
8. Kindly share some strategies that were helpful to you?
9. How could you describe the prevalence of KFR?
10. How has kidnapping impacted on your Psychological wellbeing?
11. Kindly share with me how KFR has impacted on your Spiritual wellbeing?
12. What do you think were the factors that led to kidnapping?
13. What strategies could you recommend for Victims of KFR?
 - a) Resilience
 - b) Religious Beliefs/Prayer
 - c) Community Cohesion,
 - d) Government Intervention (Security)
14. Suggest other ways the victims can be helped?

APPENDIX 7: PLAGIARISM TEST REPORT**Plagiarism Checker X Originality Report****Similarity Found: 12%**

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/ KIDNAPPING FOR RANSOM AND THE PSYCHO-SPIRITUAL WELL-BEING OF VICTIMS IN KARENBANA PARISH, KONTAGORA DIOCESE, NIGERIA MUSA DOGMO SEBASTINE PSI/89/MS/20 A THESIS SUBMITTED TO THE PSYCHO-SPIRITUAL INSTITUTE OF THE LUX TERRA FOUNDATION, ABUJA, NIGERIA IN PARTIAL FULFILLMENT OF THE COURSE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN PSYCHO-SPIRITUAL THERAPY AND COUNSELING MARIST INTERNATIONAL UNIVERSITY COLLEGE A CONSTITUENT COLLEGE OF THE CATHOLIC UNIVERSITY OF EASTERN AFRICA NAIROBI – KENYA APRIL, 2022



APPENDIX 8: BUDGET PLAN FOR THE RESEARCH

Psycho-Spiritual Institute,
 Marist International University College,
 P.O. Box 24450-00502,
 Karen- Nairobi,
 Kenya.

SN	ITEM DESCRIPTION	QUANTITY	COST: KES
1	Data collection	Printing of questionnaires and T&T	35,000
2	Paper and printing of thesis proposal	6irms	3,000
3	Printing and photocopying	4	6,880
4	Spiral Binding of Proposal	4	400
5	Printing and binding of Thesis	8	13,760
6	File Jacket	2	300
7	Communication	Data/phone calls	20,000
8	Transportation to the field Research assistant	6times	7,500
	Total		86,840

