PERSISTENT CRISIS AND KIDNAPPING IN TARABA STATE, NIGERIA: THE ROLE OF RELIGIOUS ORGANISATIONS IN REDUCING THE MENACES

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Abstract

Religion world over teaches peace, unity, love, care, humility, and harmonious coexistence among her followers. Religion compels every believer to love one another, even their enemies because man is created in the image and likeness of God and everyone will give account to him on how they spent their life here on earth. Taraba State which is located in the northeastern part of Nigeria had recorded many crises and kidnapping, and these crises and kidnapping had disrupted the development of the state. This paper examined the Persistent Crisis and Kidnapping in Taraba State, Nigeria: The Role of Religious Organisation in Reducing the Menaces. The researchers used a qualitative case study for this work. The qualitative case study is a research method that enables a complex phenomenon to be explored through the identification of different factors interacting with each other. Primary and secondary sources were also used for the work. The research finding showed that the religious organizations were not mostly involved in meetings of dialogues to reducing crises and kidnapping in Taraba State. The research argued that, though there is already a parallel line between government and religion in almost everything, however, religion still maintain standard of love, peace, and unity for all human beings. The research proffered some recommendations and conclusions.

Keywords: Persistent, Crisis, Kidnapping, Taraba State and Religious Organizations

Introduction

The growing instances of high-profile crimes and delinquency in various regions of the world appear to be a threat to the interstate synergy that nations of the world have long pushed for in their drive for global peace and development. Daily stories of criminal activities are widely reported in domestic and international news media, which tends to make people fearful and uneasy and raises questions about whether the world could ever be peaceful and united. Uncontrolled crimes hurt social cohesion and impede peace and progress because they make social life difficult to foresee in their absence (Nwolise, 2005). Many people are destined to

live in disillusionment in cultures where it is impossible to anticipate the future, and chances of investment are small. Nigeria, which is frequently referred to as a geostrategic player, Africa's geopolitical center, and the largest and most populous nation in the continent (Kolapo, 2006), has several crimes recently and has had to deal with them. Our national dailies and crime diaries are filled with criminal cases like terrorism, robbery, arson, assassination, thuggery, kidnapping, hostage-taking, and communal crisis, to name just a few. Despite our security operatives working around the clock, they are unable to stop the onslaught of these enemies of our society (Ajayi and Aderinto, 2008). As a result, Nigeria has been deemed to be a risky and unsafe country for trade and investment. Without a doubt, Nigeria's ugly reputation as a refuge for crime drives away both domestic and foreign investors from the resource-rich Nigerian economy (Odoma, 2011). But out of all the reported criminal incidents in Nigeria, kidnapping appears to 'stand tall' as the undisputed victor. Kidnapping, which was strange to Nigeria and Nigerians until the attempted kidnapping of Umaru Dikko, the former Second Republic Minister of Transport, in 1984, has turned into a regular occurrence in the nation with disastrous effects. The substantial financial rewards that captors receive from their crimes and the seeming inability of Nigeria's security forces to quickly apprehend and punish offenders are likely to be the main factors contributing to the prevalence of captivity in the country. Almost every region of Nigeria has experienced the threat either directly or indirectly, giving the impression that the entire country is under the government's control. In addition to the statistics on kidnapping-related crimes, academics have claimed that many kidnapping incidents go unreported because the victims did not do so (Chidi, 2014). As victims and their loved ones prefer to cooperate with the kidnappers to ensure the release of captives alive, the rationale for unreported kidnapping incidents is not implausible. Even if there are many unreported occurrences, abduction in Nigeria seems to be widespread and is increasingly lucrative. This essay addresses the ongoing problem and threat of abduction as a lucrative crime in Taraba, Nigeria, in the twenty-first century.

The series of kidnappings for ransom and ethnic crises that have taken on an unprecedented magnitude and have no end in sight, despite the existence of the criminal justice system which ought to checkmate its operations, are without a doubt one of the current societal problems in Nigeria. The primary focus of this study is on crises and abduction activities in the following Local Government Areas of Taraba State, namely: Ardo-Kola, Bali, Donga, Gashaka, Gassol, Ibi, Jalingo, Lau, Takum, and Wukari. These locations can be found in Nigeria's Lower

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Benue Valley in the Guinea Savannah region. The state has suffered greatly as a result of these obscene threats (crisis and kidnapping), as the funds that were intended to be used primarily for developing the state and some individuals are now going to pay security personnel, pay for the destruction of local properties, and pay ransom to the kidnappers. To make matters worse, kidnappings are on the rise daily across the state, leaving the populace in fear.

The rate of kidnapping in the state, and notably in the study areas, since it began in early 2017, is so worrisome that the money used for ransom would have been used to alleviate the misery of the poor masses. The government's efforts to lower the rate of crises and kidnapping in the study region with the help of military measures do not appear to have had much success. To do this, a different strategy—the religious approach to coping with threats— is suggested in this research.

Effects of Kidnapping in the State
The state of Taraba has evolved into a showcase for both local and federal criminals who engage in all manner of illicit activities. Many people no longer have faith in the promised altered or repeated mission because of the ongoing kidnapping that has plagued the state for some time. These have completely changed in Taraba State because the kidnappers target influential people to receive large ransoms, and those responsible are young people who are supposed to be the leaders of tomorrow but are now kidnapping the leaders of today as a last resort to survive due to corruption, injustice, poverty, and unemployment. Additionally, the Fulani, particularly the *Bororo* (wanderers), have also entered the abduction industry to retrieve their stolen cows amid ethnic disputes. Because of the poverty that has spread throughout many areas of Taraba state as a result of the ongoing kidnappings. Since so many pastors and churchgoers were abducted and much ransom where paid, top politicians and civil servants were also abducted occasionally on a daily or weekly basis, and since the kidnappers included both prominent civilian and military figures in the society, the situation sent a signal of fear to many people who wanted to grow and establish businesses in the state.

Okorie and Nwokeuma concur with the aforementioned statement and write as follows: Kidnapping and hostage-taking have hampered the socio-economic development of the state and have had a knock-on effect on some unemployed graduates and young people who view kidnapping and hostage-taking as a

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lucrative alternative source of income, thereby acquiring economic development of the state. The state's socio-economic development has suffered as a result. Due to the prevalence of kidnapping and hostage-taking in the state, people's social lives have been impacted and there is mistrust among them. This has also damaged the state's reputation on the international stage (2018, P54).

Under-development is the first area to be affected by the state's ongoing kidnapping, which also had a great deal of detrimental impacts. Under-development in the state is one of the main results of kidnapping. This is based on the observation that those who ought to develop the state typically leave it out of concern for kidnapping. The state will remain impoverished and in an underdeveloped stage as long as those who would develop it keep migrating.

To reduce kidnapping and armed robberies in the state, the former Taraba State Governor Arch. Darius Dickson Ishaku restricted motorcycle use in the state capital and its surroundings from 6 p.m. to 8 a.m. until today. According to him, kidnapping for ransom and armed robbery are becoming common occurrences in the state. He stated that motorcycles and tricycles are used in the operations. In light of this, he claimed, the state decided to outlaw motorcycle and tricycle use between the hours of 6 a.m. and 8 p.m. The governor lamented the fact that, in some instances, kidnapped individuals were nevertheless slain by their captors even after the ransom was paid. He added that many were still being held after payment of ransom, describing the situation as worrisome.

Political unrest in the state is a result of kidnapping, as was the case in March 2019 after the APC lost the governor's race. It resulted in political rioting and disagreement over the loss whereby many political leaders and local stakeholders were threatened with kidnapping. When there is no peace and stability in the country, kidnapping creates a void for distraction in governance, forcing the government to shift its focus away from development projects and toward restoring peace and order. Millions of Naira's worth of lives and property are lost, never to be found.

Agriculture: Following a string of kidnapping incidents, a sizable number of wealthy farmers moved from the adjacent LGA to Jalingo, the state capital. The majority of affluent people, including large-scale farmers and cattle dealers, who lived in rural parts of the state, particularly in the local government districts of

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Gassol, Ardo Kola, Bali, and Lau, were compelled to leave because of kidnapping instances.

Catalogue of Kidnappings in Taraba State
The recent cases of kidnapping in the state are as follows:
1. The CAN chairman of Garin Dogo Zone, Rev. Mark Jack, was kidnapped and killed on 26th January 2019
 2. More than 40 persons were kidnapped in villages and towns in Gassol and Bali local government areas in February 2018, and a total of over ₦100 Million was paid as ransom.
3. Taraba state chief press secretary Hanssan Mijinyawa was kidnapped with two others on January 30th, 2019 on their way to Mambila Plateau.
 4. Two girls were abducted on Wednesday, June 19th, 2019 on their way to Wukari in southern Taraba state.
 5. The vice-chairman of CAN in Lau, Rev Shawulu Ishaya, was attacked and shot in his house on March 20, 2018.
6. The state 's Ministry of Water Resources Permanent Secretary. (Now Head of Service) Suze Nathan was kidnapped in her house at ATC Jalingo on Sunday 6 May 2019
7. The former Deputy Register of the Taraba State University Jalingo, Sanusi Saiad was Kidnapped in his house in the university's quarters on 30th April 2019
8. A member of the House of Assembly, Mr. Hosea Ibi (PDP) Takum was kidnapped in Takum on December 31, 2017, and killed.
 9. An elderly farmer, Alhaji Bawa, was kidnapped in his village close to Mutum Biyu, headquarters of Gassol LGA, and ₦5m ransom was paid by his family. He was released
10. Mr. Uche Obi a businessman was kidnapped on 3/2/2020 in his house in Jalingo.
11. Ten passengers were kidnapped and one was killed in Chedia between Bantaje and Mahanga in Wukari LGA on 5/1/2020.
12. A groom and five others were abducted by gunmen along the Wukari-Ibi road in Taraba on Friday 27/03/2020. The victims were returning from a wedding at Gboko, in the neighbouring Benue state, when their vehicle was stopped at Dan-wanzam village by the gunmen.
13. Zainab Kishimi, vice-chairperson of the Nigerian Bar Association in Taraba state was kidnapped from her residence behind the Central Bank in Jalingo, the state capital on 1/02/2020.

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14. Mr. Salihu Dovo, the chairman Ardo-Kola local government area of the state, and his nephew were kidnapped in their residence in Sabon Gari Jalingo on 24/01/2021 and were killed.

15. Mr. Peter Jediel, the Taraba State Council chairman of Nigeria Labour Congress, was kidnapped on 7/02/2021 and was released on 8/02/2021.

Fem Bolaji on 20th January, 2023 reported from the Vanguard News that, the reign of terror has once again resurfaced in Taraba state following the abduction of eight family members of a second-class chief. It was gathered that two wives and six children of the chief of Mutum Biyu in the Gassol local government area of Taraba state, Justice Sani Muhammed (rtd) were whisked away by kidnappers.

Justin Tyopuusu on 20th January 2023 agrees with Fem that, the Taraba State Police Command on Friday confirmed the abduction of eight family members of the chief of Mutum-Biyu in Gassol local government area, Justice Sani Muhammed (rtd). The command's Public Relations officer, Usman Abdullah, confirmed the development to Newsmen in Jalingo.

Great Ozozoyin on March 13, 2023, in Daily Post reported that kidnappers of the Taraba state Chairman of the coalition of civil society organizations of Nigeria, Dr. Joseph Gimba, are said to have demanded ₦25 million ransom for his release.

Justin Tyopuusu, reported in Punch News on 10th October 2019 that, the Taraba state governor, Darius Ishaku (now former), said the state recorded over 100 cases of kidnapping between January and September this year (i.e. 2019). Ishaku disclosed this while speaking at the opening ceremony of the 3 Division, Nigerian Army Training exercise for "Operation Ayem Akpatuma II" in Jalingo. Ishaku said from January to September, 100 cases of kidnapping were recorded, and ransom ranging from ₦ 500,000 to ₦ 5m was collected in each case.

Femi Bolaji reported on May 7, 2023, that, the Chairman of Takum Local government area, in Taraba state Boyi Manja has been kidnapped by gunmen. His orderly who was with him at the time of his abduction was however killed by the assailants. It was gathered that the Chairman was waylaid by the gunmen on his way to Takum.

Factors Responsible for the Continuous Crisis and Kidnapping in Taraba

Religious Intolerance: Religious intolerance between Christians and Muslims, who regard themselves as the state's most morally upright group, is one of the factors contributing to the current religious crisis. Christians contend that they are the majority in the state and thus must be in charge. Muslims contest this claim and

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argue in turn that they are more in number and hence should be in control of the government and its machinery. This is one of the reasons behind the state's current religious problem. According to (Anyanwu 2010: p.34), fundamentalists are mostly responsible for religious intolerance. According to the fundamentalists, the Taraba state should be administered by a Muslim since it is one of the 19 northern states. According to them, since sixteen of the nineteen northern states are run by Muslims, the Taraba state cannot be governed by a non-Muslim. Omoregbe (2010: 127) argues that religious intolerance promotes animosity, strife, and social devastation. Since Nigeria's democracy began, only Taraba State in the northeast has been led by a Christian governor; as a result, other northern states that desire Muslim to be on the governor seat, are hostile toward Taraba State. Gwamna (2010: 44) observes that religious intolerance and mistrust were the main causes of miscommunications between Christians and Muslims in the state. Additionally, he observed that while the shadows of religious and racial hatred are growing longer, the shadow of understanding is getting shorter. Adukwu (2007: 298) holds the opinion that religious extremism in the state is mostly a result of intolerance, which is made worse by the state's officials' unwillingness to tolerate people of different faiths.

The number of unemployed people in the state, with crises of many kinds as a result. *Poverty and unemployment*: According to several theories, these two factors contribute to the escalation of crises in every given society. Poverty and unemployment have reportedly been named as other contributing elements to the state's ongoing theological problem (Gwamna, 2010: 77). There is a claim that the conditions for a crisis to flourish are created by the continuously rising levels of poverty and unemployment, which are exemplified by unemployment and decaying infrastructures. You may have noticed that Taraba State pays its employees primarily through federal government subsidies. This information reveals the extent of poverty and

Young people without jobs must discover ways to make ends meet in the struggling economy of the state. Since the establishment of the State, the government of Taraba has been unable to prepare for the large number of young people living there; the system has not been able to fully meet their needs. As a result, crime has become a form of therapy, if not an actual alternative, a means of cure, healing, and treatment for survival. In this regard, succeeding governments in the state have let the younger generation down. As a result of the hasty, impulsive, and flawed foundation and system the Taraba elites provided their

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children, the country is currently being torn apart by kidnapping. Because they are caught in a never-ending cycle of poverty and the government has not given them the room and leeway they need to survive, many teenagers turn to kidnapping. They have obligations to their families and unfulfilled plans. Many Tarabans are unable to pay their yearly house rent and school fees. They want to get basic clothing and shoes for their family members. Every day, they must pay a hefty transit fee. They are unable to fulfill their financial obligations. These are the awful and unpleasant economic conditions that terrify and propel many people in Taraba State to commit kidnapping and other related crimes. Governmental shortcomings and the prevalence of kidnapping in Taraba State are related. Kidnapping and related crimes therefore result from the breakdown of law and order. The weak judicial system in Taraba and its concomitant failure to adequately compensate kidnapping victims are additional factors that incentivize kidnapping. These have significantly aided in its widespread commission. Most of the time, offenders are not charged or punished. Ezinwa, (2019.p. 73).

Today, Taraba has seen a rapid expansion of the kidnapping industry. The State is currently recognized as a hub for the education and deployment of kidnappers. Kidnapping is a lucrative profession. Young people who are destitute and without jobs are queuing up to join the forest where kidnappers are taught, equipped, and paid. Many immoral young people think it is pointless for them to have college degrees that are useless in the job market when they might make millions of naira in their first month of operation with a few successful hostage-taking attempts. The successful kidnapping of citizens and their family members is now seen by many ill-advised young people as being more lucrative than hard labor and sincerity. These are some of the reasons why people are abducted in Taraba and other underdeveloped nations throughout Africa. This is a result of failing governmental and social institutions that deny moral instruction, development, and values to their citizens. Because the government has not ensured the safety of its inhabitants, kidnappers in Taraba have recently been making enormous sums of money. Because the government and security personnel are corrupt, feeble, and unpatriotic in their duty to defend the country and its citizens, kidnappers and their captors continue to exert their control on Tarabans. Ezinwa, (2019,p.72).

The creators of the thriving abduction industry have strong ties to prominent people. It is regrettable to note that the architects of the thriving abduction industry are well connected and linked up to the high-profile Taraba and security agents; these are the elites and untouchable in the society who are above the law

of the land, which is the cause of kidnapping in the recent history of Taraba. Due to their access to illicit funds and corrupt people's influence, they can commit a crime and get away with it. For instance, as demonstrated by the audacious deeds of Hamisu Wadume, the top dog in the Taraba state kidnappings. Because of his connections in powerful positions, which gave him security and information, he proved to Nigerians that he was untouchable. He also had plenty of weaponry on hand. Typically, the masterminds behind kidnapping provide their infantrymen generous salaries or allowances. It demonstrates that the government and the security forces cooperate, scheme, and plan to kidnap and destroy the lives and property of innocent Tarabans, Ezinwa, (2019, p.72)

Failure of Government and security agents: Every democratic society must protect the community, the people's welfare, and their general well-being. That obligation is unavoidable. As of right now, neither the administration nor the security personnel in Taraba state have fulfilled these duties. That is the reason why abduction continues to be a lucrative business. Many people have turned to self-defense as a result of the kidnapping and the associated criminal vices, which are despised by society, while the weak died at the hands of kidnappers and murderers. The Taraba state government's reluctance to handle insecurity and other social issues including kidnapping, poverty, unemployment, and homelessness might be attributed to this culture of master-servant relationships. The corrupt aristocrats of the state prey on the weak and impoverished populace there. Even more so, the majority of the poor population does not question why they are regularly regarded as second-class citizens in their country. They are content with the crumbs left over from their political leaders' banquets, which are less than ideal. Even though politicians are chosen to represent the public, they agree to serve political leaders. The police and other security organizations in Taraba have been unable to overcome the resistance of kidnappers and their employers, Ezinwa, 2019, p.73).

Long porous borders: The state's extensive porous borders with its neighbor the Republic of Cameroon, and with several Border States like Benue, Plateau, Gombe, and Adamawa State, is another reason that fosters abduction. These uncontrolled porous borders allow kidnappers from other States and Cameroon to enter Taraba and abduct Tarabans in exchange for large ransom demands. It is regrettable to observe that vast tracts of undeveloped, ungoverned terrain, like Northern Nigeria's Sambisa Forest, serve as breeding grounds and havens for kidnapping, the Boko Haram insurgency, and terrorism. Furthermore, the Northern Taraba's

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permeable borders and encouragement of armaments proliferation promote the growth of the abduction industry. It's also vital to remember that some politicians in the state use the country's open borders to import weapons to provide their goons to help them win elections. Some of the thugs' weapons remained in their possession after the elections; they used them to kidnap rivals and adversaries of their godfathers to forcibly demand ransom from them. Drug-addicted victims are another element that fosters kidnapping in Taraba. When young individuals use drugs, they get "high" and are bold enough to abduct wealthy people in exchange for large ransom demands from their family members and parents, Ezinwa,2019, p 730.

Implications of Constant Crisis and Kidnapping on Youths in Taraba State
Constant crises and kidnappings have lots of implications for youths, but the following are considered more important, particularly to youths, who are considered the prospective leaders of tomorrow:

Socio-economic implications:
Due to fundamental flaws in fostering an atmosphere that allows society and the economy to flourish as well as inadequacies in social organization and social institutions, crisis and kidnappings leave young people in great need and impede any attempts at social and economic advancement. For instance, Goni and Yuguda found out that: "During the crisis years in Takum/Ussa, there was a decline in the level of agricultural investment/yield, the decline in income levels of the people of the area, increased level of social and residential segregation, and damages to lives and property worth millions" (2013: 153). As a result, there is a high level of poverty and unemployment, especially among young people.

Political implications:
The state has inherited numerous instances of ethnic and religious conflict, as well as socio-structural anomalies and unrest, which the youths are forced to live with. This has had a detrimental effect on the growth and development of the state's youth. The state has been in a constant state of crisis since it was founded, and the weak position of the political elites and its ongoing battles for political influence to amass wealth have repeatedly disadvantaged young people and jeopardized their futures.

Educational implications:

The state's ongoing ethnic and religious tensions may cause the administration to place more focus on measures to restore security than on expanding vital industries like education and other fields. This might cause a crisis in that industry, ongoing strikes by teachers at all levels, and will harm the state's efforts to improve education. The government may also impose a curfew and limit movement to restore normalcy, peace, law, and order in the conflict-affected areas. Youths spend less time in school as a result of these retrogressive phenomena, which may cause some of them to drop out and/or engage in unproductive activities that could harm their ability to develop into future leaders and responsible citizens. Most often, people are compelled to work as street vendors and are no longer drawn to or encouraged to continue their scholarly pursuits. A large number of them are currently actively engaged in the recent racial and religious violence and have gotten cheap enough to be used by politicians as their thugs, hitmen, and assassins, among other things. Goni and Yuguda (2013),

Possible Steps and Measure of Containing Crisis and Kidnapping, Combating it from the Religious Perspective

Audu present that the threat of persistence crisis and kidnapping is a reflection of Nigeria's moral decline, which Taraba State is not exempted from these menaces, therefore, there is a need for religious studies that instill the proper moral qualities, such as honesty, diligence, respect for life, and healthy interpersonal relationships that promote peace in society. Additionally, it restores sanity to the rapidly degenerating country, shields residents from social deviation, reduces kidnapping, and advances human advancement. (2016: p.67).

The social context of religion in the Taraba society is a theater for the positive powers of religion in human societies. Efforts from religious agents are a social reality with pragmatic effects that emanates from a genuine human response drawing inspiration from the divine. Religion in its essential nature is one of the most powerful and influential forces in organised human society. Audu opines that, although, the religious resource can be manipulated to negatively serve the interest of some nefarious human agents, yet it has engendered enormous good in the social space. (2016: p.68). Hence, the researcher's focus is on the positive and humanitarian impact and how it has motivated many to action and had shaped modes of relationship among peoples. An example according to Obilor, can be drawn from among the five basic institutions for societal survival; the Family, Economy, Religion, Education and Polity, the religious institution stands out as one among the basic three structures that cannot be dispensed with as it is an

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infrastructure to society. That religion is a social fact propelled is what quips that, "it is not possible for the human race to survive without the religious dimension as this will lead to anarchy and confusion in human relationship and societal cohesion" (1998:29).

Religion has a number of dimensions and its impact are far reaching on society ranging from its influence on culture; it can be seen physically in our buildings, rituals and actions and intangibly in our norms, values, expectations and thoughts that provoke our actions (Audu, 2016, p. 35). Ford enthused that religion had been around well before the foundations of our current societal structures were formed. That economic kidnapping which is the basic form of violent crime that has bedeviled Taraba state is a well-organised crime that works with organisation, structures and even a sort of network that often balance the risk of detection, prosecution and detention against the chance for their success. It therefore, follows that for any meaningful attempt to abate the upsurge a mode of intervention on the various loop holes on the system would be an ad rem.

The religious sector owing to its large network and moral authority as well as a normative structure from which it operates, is of enormous relevance for intervention in the kidnapping and other violent crimes challenges in Taraba state, as the employment of brute force and the attempt to control crimes through the barrels of the gun by the combine Joint Military Taskforce (JTF), the Police force, State Security Service (SSS) and other allied security operatives in the state has not been able to ''exorcise the spirit of crisis and kidnapping'' among youths in the state, hence, the need to introduce an alternative approach with a normative structure. Madu, for instance state that, religion provides supernatural sanctions to the relationship between individuals and groups in society in form of social norm to control group behaviour sees these social norms that hold society together as acquiring their binding sense, norms of sacredness from religion and that they are preserved, obeyed and transmitted from one fore-bearer to new generations. (1996: p.123).

The religious legitimacy is strategically and unequivocally unique, as its institutionalized model of behaviour and a functional ethics for the proper and smote running of the Nigerian society especially in Taraba state. Despite all these, religion does not work or succeed alone as a vacuum in the social context because on its own it cannot create peace except in interplay with other forces. No wonder, Ezeme (2006: p. 67) observed that the Christian church is neither police nor army; it can only boast of her moral force, that the church does its work through teaching

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and mass mobilisation. Thus, without true religious perception it will be difficult to eradicate crime in any society (Adewale, 1994).

By instilling fundamental principles that mankind as a whole regard as crucial to the advancement of order, peace, progress, happiness, protection of the vulnerable and the disabled, social cohesiveness, and solidarity, religion fosters the growth of humanity. Because religion shapes a person's conduct in accordance with societal norms and values, which foster societal stability and advance human development, (Doppa 2018: p.67) claims that religion aids in the prevention of crisis and kidnapping.

Religion unites individuals through punishments such as reprimands, criticism, rejection, excommunication, and the final judgment of God and its associated repercussions. People are compelled to carry out their societal responsibilities in conformity with established standards and values as a result of this. According to (Abimbola 2019: p.67) religion instills in its followers the values of justice, truth, equity, and the sanctity of life, which aids in the prevention of kidnapping and fosters human growth.

Another significant function of religion in times of crisis is "Crisis Management," which refers to the process of making crucial decisions in situations where conflict is at its most violent. As in the case of the Taraba, a crisis can sometimes be a degraded condition of conflict, where there are risks to human security, extreme violence marked by fighting, death, and injury as well as widespread population displacement. When a crisis arises, it is the duty of religious authorities and the authorities to defuse the situation and put an end to violence. If necessary, the coercive state machinery may be used, among other strategies, to accomplish this (Fred-Mensah, 200).

Finally, it is important that religion be given the opportunity to play full roles in the peace-building and conflict-resolution processes in Taraba State, and Nigeria as a whole. It is significant to remember that religion must be involved in order for there to be peace in any culture. As a result, religion must be represented in political discourse frequently rather than marginally. Okobia present some basic role the religion plays in maintain a moral society, they include;

    i.   Religion promotes human development by inculcating essential values which humanity in general consider as important to the enhancement of order, peace, progress, happiness, protection of the weak and the invalid, social cohesion and solidarity.

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ii.   According to (Okobia 2000: 27), Religion helps to curb crisis and kidnapping, because it patterns man's behaviour in agreement with the societal norms and values which promotes societal stability and enhance human development.

iii.   Religion binds people together through sanctions which include scolding, criticism, ostracism, excommunication and final judgment of God and its attendant consequences. As a result of these, people are forced to fulfill societal obligations in accordance with accepted norms and values.

iv.   Okobia (2000: p.56) further states that Religion inculcates justice, truth, equity, sanctity of life into its adherents which helps to fight against crisis and kidnapping and promote human development, and peaceful co-existence in the society.

Recommendations

The cost of curbing crisis and kidnapping is quite high both for individuals as well as the nation because they disrupt human development and interfere with people's ability to develop their full potentials which as well hinders national and human development. The mind and energy of the average Taraba State is consumed with issues of crisis, kidnapping, safety and security that he or she has little energy left to develop himself and contribute to Nigerian's development. Tarabans need a State that is stable, peaceful and safe enough from kidnapping, criminal assaults, murder, chaos, tyranny and breakdown of authority so that the populace can face issue of development with vigour and courage. To attain such height, the under listed recommendations are suggested.

To achieve peace and order in Taraba State, this paper recommends the following:

• The Federal Government should address the root cause of the crisis and kidnapping in Taraba State to curtail this Satanic activity

• Employment opportunities should be created for men, women, and youths to engage them actively in business and human services.

• Religious organisation should also engage in continuous collaboration with the government in the interest of Taraba women and youths.

• Parents should carry out their religious duties of bringing up their children in a morally acceptable way.

• The state and federal governments need to take urgent steps to address the influxes of armed Fulani herdsmen and boundary adjustment between Taraba and Benue to reduce the lingering ethno religious crisis in the state.

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- The state and the federal government should preserve and maintain the stability of the state.
- Religious organisation, the Christian Association of Nigeria (CAN), Muslim Council and African Traditionalists should put hands on deck to help reduce any forms of crisis and kidnapping that bedevil the state.

Conclusion
Crisis and kidnapping are global problem that affects not Nigeria but countries all over the world from New Zealand and the Chatham Islands to many countries in Africa, Asia, and beyond. Governments are working hard to address the lingering problem of any form of crisis and kidnapping to bring lasting peace to the state. Though the crisis and kidnapping are not a new problem in Nigeria, however, it is one of the country's biggest challenges. The country faces many problems, including unemployment, corruption, and a low level of education. The facts discussed so far show that crises and kidnapping in Taraba are indeed high; thus, religious organization in Taraba are called to help educate men, women, and youth through preaching and sensitisation to desist from crises and kidnapping. The Cultural diversities between individuals, tribes, and people of the state have also contributed much to the past and present crises and kidnapping in the state.

Taraba as a State is suffering economic woes as a result of crisis and kidnapping, because it deters development. As a result of crisis and kidnapping, most of the foreign investors are scared of coming to invest in the State because of the hostile environment brought about by unabated crisis and kidnapping. Therefore, to avoid premature death of the criminals and their victims which lead to shortage of man power and hinders human development. Serious effort should be made to curb crisis and the persistence kidnapping to enhance security in the State. Nigerians are faced with the challenges of insecurity of Tarabans are not exempted from this, the youths who have poor background in education and have no place where they can be gainfully employed, make themselves readily available for recruitment to the local militia to crisis and kidnap people which will make them or their victims to lose their lives which hinders human development. Therefore, Tarabans, as well as Nigerians have to promote and embrace religion in the society since religion plays a very critical role in the social lives of the people by inculcating good morals, such as hard work self discipline, respect for life and good human relations because a morally conscious man will not be involved in this vices. Therefore, the youths should shun crisis and kidnapping, to avoid premature death which hinders human development.

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