

# **CHRISTIANS' RESPONSE TO INSECURITY IN LAU LOCAL GOVERNMENT AREA OF TARABA STATE**

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## **Abstract**

The study examined the Christians' Response to Insecurity in Lau Local Government Area of Taraba State. The paper focused on the Yandang communities of Lau local government area of Taraba State. The majority of the people that live in this area are Christians. The 21st Century has become a century where most if not all, adults have increasingly become aware that social, political, ethnic, and religious tensions are inescapable both at local, national, and international levels. Aggressors who continually want to dominate others to satisfy their expansionist ambition and other selfish interests have infiltrated our world. What should be the practical Christian response to the threats being posed by Fulani Militia, Niger Delta Militia, Boko-Haram, bandits, and religious fanatics? The data for this research is gathered from library research, oral-interviews, and personal observations. The paper explored Martin Luther's public theology on the practical Christian response to the unprovoked attack of the Turks on Europe of his day and the responsibility of the Christian under two governments theory. As citizens of temporal and spiritual kingdoms, Luther argued that Christians are expected to fulfill their role of existence on earth, including self-defense. Thus, this paper believes that self-defense is the most practical Christian response to the challenges of insecurity in Lau Local Government Area. It argued that Christians should take up arms as responsible citizens whenever and wherever is necessary for self-defense but should refrain from starting a war or participating in a war of aggression. The finding showed that the Yandang Christians responded by using the second theory of Martin Luther's which said the earth is full of problems, and it is not perfect. It gave conclusion and some recommendations.

**Keywords:** Response, Challenges, Insecurity, Christian, and Citizen

## **Introduction**

There has been an age-long peaceful coexistence between Yandang and Fulani communities of Lau Local Government Area of Taraba State, until the eve of 6th January 2018 when the Fulani Militia attacked almost thirty-two (32)

settlements in Yandang Communities. It is worrisome to note that the attack by the Fulani Militia on Yandang Communities had affected and destroyed this age-long peaceful relationship between the Yandang and Fulanis in Lau Local Government Area of Taraba State. The unwanted killings and destruction of properties belonging to the Yandang people by the Fulani Herdsmen/Militia leave much to be desired. What the people have been through, and are still going through to serve God, and at the same time survive the crisis' can only be imagined. Many lost family members and loved ones; some lost all their means of livelihood, and others became refugees, living in IDP camps. Many are living with all kinds of physical, and emotional scars and deformities, and the loss of places of worship among others, the list is endless. The study examined the Christians' Response to Insecurity in Lau Local Government Area of Taraba State.

### **Definition of Terms**

**Christian:** According to Holman's illustrated dictionary the Greek suffix – ainos was originally applied to the slave. It came to denote the adherence of an individual or party. A Christian, therefore, is a slave of Christ, one committed to Christ, and a follower of Christ, (2015). In another sense, Christians are righteous people who have the nature of Christ and live pure lives. In a descriptive sense, Christians are being described in Matthew 5:13-16 in a language that places them above and over any other institution on earth, they are referred to as the light of the world, the salt of the earth, and the city built on a hill that cannot be hidden.

**Response:** *The Cambridge English Dictionary* sees response as something said or done as an action to something that has been said or done and an act or instance of replying (Alien 1991).

**Insecurity:** The state of being open to danger or threat, uncertainty or anxiety about oneself, and lack of confidence and protection. Insecurity connotes all forms of violence (physical, psychological, emotional, legal, and structural) (Alien 1991).

**Challenge:** A call to someone to participate in a competitive situation or fight to decide who is superior in terms of ability or strength, a call to prove or justify something (Alien 1991).

## **The two Kingdoms Theory According to Martin Luther's**

Von Weltlicher Obrigkeit The formidable label of the “Two Kingdoms Theory” refers to the political ideas presented by Martin Luther primarily in his treatise *Von Weltlicher Obrigkeit*. Although this theory may sound complicated, at its core it represents one of the simplest concepts known to mankind: the concept of heaven and earth. The basic idea is familiar to most people—there are two kingdoms, one of them is heaven and the other is earth. In heaven everything is perfect. There one finds perfect peace and love and no one suffers from sickness or poverty. On Earth, however, there are many problems. On earth, mankind searches for perfect peace and love, but it is hard to find. People suffer under many maladies: sickness, crime, unfulfilled longings, fear and death. Although defining and delineating between these two kingdoms seems quite simple on the surface, the complexities become evident when one tries to explain the effect of the two realms on the human experience, Gesme (2013, P.9).

Christian has a primary and secondary duty necessitated by the fallen nature of man or the World he lives in. He is a Christian as well as a citizen in his earthly abode. As a Christian, his Primary duty about the Turkish danger or whatever danger is prayer, and as a citizen, His secondary duty is to take up arms to defend his land or region from invaders in obedience to the emperor (Forell 1945, p.270, quoting Luther's work xxx, 2223-2226).

Luther's fundamental argument revolved around the question of fighting and prayer. He asserted that the primary responsibility of Christians is repentance, prayer teaching, and right living, their secondary responsibility as citizens demand that they can fight to defend themselves, family, neighbors, and land from invaders in obedience to the emperor whose duty is to protect his citizens or maintain law and order (Forell, p. 270). But fight as citizens not as Christians or in the name of Christ or the Church but as responsible citizens. The Christian subject must bear the sword whenever a war of necessity calls, but they are forbidden from starting a war or participating in a war of aggression. As a Christian, one may not need his enemies to punish, but love for the afflicted neighbors demands that one can help them to have peace and their enemies be curbed.

## **Genesis and Causes of Crisis in Yandang Communities**

Lau Local Government has a population of over three hundred thousand (300,000) people. It is located in the northern part of Taraba State. Residents are

predominantly farmers and fishermen. The major tribes in Lau Local Government are namely: Mumuye, Yandang, Jenjo, Kunini, Bandawa, Shomo, Lau-habe, Jaule, and the Fulanis. The crisis in Lau local government area affected most of the tribes enumerated above. But the focus of this paper is on Yandang tribes and communities which appear to be a continuation of hostilities between the Fulani and the Bachama people from the Numan Federation. Dafwang (2021 ), said that the Fulani Militia had attacked some settlements around Bang village of Numan Local Government Area in Adamawa State, but Bachama fighters repelled them and pursued them into Yandang territories in Lau Local Government Area. (personal communication with Y AKlobiba, May 5, 2021).

According to S.H. Yerima, the Bachama people have invaded several villages while searching for the marauding Fulani Militia. And they killed many Fulanis and destroyed their places of abode. (personal communication May 14, 2021). The Fulani claimed that the Yandang people had collaborated with the Bachama to kill the Fulanis, which accounts for the reason they launched that attack on the Yandang people. They were sheltered in various internally displaced person camps like Jauro Gbadi Primary School Jalingo, Lasandi Primary School, Jalingo, Howai Primary School Mile Six Jalingo, and ECWA Gospel House near Specialist Hospital Jalingo. Other IDP camps include Mararaban-Kunini, Mararaban-Appawa, Kunini, Garin-Bako, Jen, and Sayonti with others seeking refuge in the neighbouring villages of Adamawa State such as Dikule, Ubaka, Yelwa-Abokole, and Gorobi (personal communication with T.Y. Sonaba, June 27, 2021).

### **Nature and Scope of Crisis Between Herders and Indigenes of Lau**

The Fulanis herdsmen, who originate from several states and nations, arrived armed with an arsenal of advanced weaponry with the intention of confusing the Yandang people and seizing their ancestral territory for grazing. When circumstances got hard for them, they set fire to Church structures and killed, stole, and destroyed property, turning the crisis into a religious crisis. The Yandang villages and other impacted minor tribes were unable to put aside their hurt in order to witness the devastation. Both sides suffered casualties as a result of their response, which contained the herdsmen, and everything returned to normal since government security personnel, as usual, arrived to protect when the worst happened.

The Guardian recently visited the impacted neighbourhoods alongside security personnel, and the visit revealed that things are still not well in the affected communities. Approximately 50 villages were destroyed and no fewer than 73 people are reported to have died during the two-week-long crisis, while concerned ethnic groups continue to calculate their losses. Farm products and homes were not only destroyed during the fighting, but several women, children, and senior citizens also perished. The few men who summoned the bravery to return to their towns and bury the dead want the Federal Government to be held accountable for the lives lost since it hasn't taken decisive action to stop the "senseless killings.". One of the handful who made it back home from the IDP Camp, Bitrus Dare, stated, "The only way our people can be convinced to come back to the community is when there is massive presence of security operatives." Additionally uneasy with the circumstances, Nicholas Waniyafi Wani, the former chairman of the Lau Local Council, stated that although the state government is fulfilling its obligation by taking the initiative, the federal government must work in tandem with it to ensure that the residents of the impacted villages have enough security. Wani expressed concern over the situation, pointing out that it would prevent eligible voters from exercising their right to vote in the next elections and that it also resulted in the loss and burning of several hundred Permanent Voter Cards (PVC) (Charles, 2018).

According to Alhaji Sahabi Mahmoud Tukur, the chairman of the Miyetti Allah Cattle Breeders Association of Nigeria's Taraba Chapter, over 20 of his members have been killed in the fighting. He also said that over 3,000 Hausa-Fulanis who were forced to flee the area—mostly women and children—were currently seeking safety at the Muslim Council secretariat in Jalingo and other nearby local councils. Tukur called it "unfortunate" that no government representative has visited the camp or given the victims any assistance supplies since the displaced people arrived at the Muslim Council Secretariat in Jalingo Charles (2018).

According to Aaron Artimas, an elder in the Yandang Community, over fifty members of his tribe as well as other tribes have been reported deceased as a result of the fighting. Artimas blamed the recent recurrent confrontations on outside provocation from persons who wanted to stay politically relevant, citing the centuries-long peaceful coexistence of the Hausa-Fulani, Yandang, Mimuye, Yoti, and other tribes in the area as brothers and sisters. According to Artimas, militia from the adjacent state of Adamawa allegedly broke into Babagasa, a

border village between Taraba and Adamawa, and started wreaking havoc on the nearby villages in Lau Local Council. He said that more than 2,000 displaced people from the affected villages were currently seeking safety at the Central Primary School in Jalingo, as well as in nearby villages like Sunkani, Apawa, Zing, and Bali Taraba. Several people had also fled to Adamawa State's Gorobi, Sabon-Gida, Bujum, and Mayo-Belwa. He also bemoaned the fact that since the IDPs arrived at their present site, they have been living at the mercy of God and kind people who provide food to them from their homes (Charles, 2018).

### **Effects of the Crisis between the Herders and Indigenes of Lau**

As long as people coexist, a crisis will always arise, particularly in a multiethnic, multicultural, multireligious community like Taraba State. It is impossible to overstate the consequences of the conflict between Yandang and Fulani-Herdsmen. The most common causes of crises include disenfranchisement of the populace, declining revenue and business, and interruptions to education and religion. (Interview with D. Vagure, April 12, 2021) disclosed that the loss of life, farmlands, and property has resulted in various forms of underdevelopment and retardation due to this violence. Before Yandang Chiefdom, also called the Sanwi Chiefdom, was established and crowned, the number of violent crimes had been rising daily.

The paramount ruler of Sanwi Chiefdom claims that this invading Fulani Jihadist group killed 68 people, left 15 people missing, set fire to 422 houses, looted and vandalized 11 churches, carted away 105 indigenous people's cows, including 3,015 sheep, 9,489 chickens, and 8,120 goats that belonged to the defenseless villagers, and affected 32 communities (Personal communication with H.H Banti, July 5, 2021). namely: Katibu, Donadda, Lavoro, and Chakawa Kasuwa, DidangoWaya, DidangoSarki, DidangoMakaranta, DidangoKufuru, Yazuluni, Yitti, Bujumwaya, BujumK.ona, BujumYashi, TanaBabba, Wagure, SabonLayi, Nanzo, Katara, Yazanni, SabonGida, Yugorobi/Unguwan Jauro Njidda/Unguwan Nyagowi, Yapuli/Gajefa, AnguwanMangoro/Garin Solomon, Nyabai Unit, Kurukke, DidangoWakka, Misheli, Komiding, Yusa, Runde, YadinhitBafori. Wuroka. Oral interview with H.H. Banti, July 5, 2021). The survivors were forced to move into the IDP camp due to the extreme destruction of life and property. This provided their adversaries with opportunities to steal and deface everything they believed to be stolen or damaged. Sacred sites like as

churches and their assets were not abandoned to enemy pillage. Let's look at the churches in Lau that the herdsmen stole.

### **Analysis of the Response of the People of Lau to the Crisis**

Luther's thesis of the Two Kingdoms holds that while there are many issues on Earth, everything is flawless in Heaven. The following church premises and buildings were robbed, destroyed, and church members were slaughtered, among other issues faced by the Christians in Lau: H.H. Banti (personal communication, July 5, 2021). UMCN DidangoKasuwa, UMCN Katibu Makaranta, Anglican Church Katibu Makaranta, Deeper Life Bible Church Katibu Makaranta, Baptist Church Katibu Waya, UMCN Angwan Isa Katibu, UMCN KatibuKasuwa, UMCN Chakawa, UMCN NO. 2 Jegam Sabon Layi, Redeemed Christian Church of God (RCCG) Lavaro, UMCN Lavoro. Three (3) automobiles, 39 generators/engines, 41 motorcycles, and 8,251 sacks of various grains—including priceless credentials and documents—were also destroyed. The victims' bodies were disfigured, their eyes were removed, and their privates were taken out. Specifically, on Tuesday, May 28, 2019, the tomb of the father of the paramount monarch of Sanwi Chieftdom was desecrated. The paramount mile of Sanwi Chieftdom, The Kpang Sanwi, was targeted for assassination by the Fulani herdsmen while they grazed farmland (interview with H.H Band, July 5, 2021).It is also pertinent to note that, according to estimates made in a personal correspondence with H.H. Banti on July 5, 2021, the entire monetary value of the properties destroyed as a result of this regrettable attack on the Yandang communities is projected to be over two billion nairas (2,000,000,000). As a result, the crisis in Lau cannot be distinguished from others that are supported by religious fanaticism, as the majority of crises in the northeast and some environs always have religious support. Let us examine the verifiable causes of religious fanaticism. While the Christians in Taraba State's Lau local government area was aware that there is only one perfect place—heaven—and that man must endure many hardships on Earth, it was still difficult to watch your children, wife, animals, buildings, and numerous other properties burn down while you were an imperfect man who constantly gave up and had numerous problems throughout your life. The way Christians responded to the situation in Lau indicates that we live in imperfect environments where imperfect people exist.

## **Undeniable Reasons for Religious Extremism**

The Bible did not leave Christians in darkness about what to anticipate because of our faith in Jesus Christ of Nazareth. The gospels and epistles are very clear on the fact that believers in Jesus Christ are different from all other people. There are only two kinds of people in the world, those who believed in Christ and those who did not (Matt. 24:8-10, John 17:14-15). Many Christians today are disturbed. They are curious to know the reasons for killings, persecutions, and series of attacks launched on Nigerian Christians. Some attributed it to corruption and injustice in the land; others associated it with the spread of heresies and contempt of the gospel. The Bible teaches that God can and does use the heathen nations to punish his chosen ones when they disobey him based on certain prophecies in the book of Daniel. In line with this Luther in his call to prayer against the Turks, enumerated the sins and transgression of the so-called Christian nations and concluded that Germany and Christian Europe were ripe for Judgment (Luther Appeal for Prayer against the Turks pp.220-223). Luther in Forell (1945) observed that terrorists are the saints of the devil because their outward chastity only goes to show that they were the Children of the devil. Christians should be aware that Satan sometimes portrays himself as an angel of light to lead people off the path of truth (Forell p.261). He is also a destroyer of Christian faith and morals. David and others (2015) argue that the Qur'an denies the divinity of Christ and his Saviour hood and Mohammad takes precedence over Christ. Alien (1991) captured it this way, some Muslims are murderers because they were always involved in aggressive not defensive wars, they were not fighting to protect their land but like highwaymen were seeking to rob and ravage another land which people have done nothing to them, just out of sheer selfishness and the quest for power to expand Islamic Empire. "But it must be noted that all terrorists are Muslim and not all Muslims are terrorists.

In most of the religious crises in the northeast, no Christians started the crises, but always find themselves on the defensive side of the crises at any given time. Let's look at A Practical Christian Responses in Crisis Period: A Reflection on Martin Luther's Position.

### **A Practical Christian Responses in Crisis Period: a Reflection on Martin Luther's Position**

Luther in Forell (1945) saw no distinction between the Turks and the Antichrist. He, therefore, warned that Christians must not lose sight of the fact



that the battle between Christians and the Turks was a spiritual one, which must be fought not only with a human weapon but by repentance, prayers, and rightful living. Luther stood courageously in the prophetic tradition and insisted that the advancement of the Turks in Europe was divine retribution for the sins of the people (Luther and the War against the Turks p.186). When Christians repent and pray and are determined to live according to God's standard, the Turks as the rod of punishment of the wrath of God are taken out of God's hand and are left to stand on their strength. If Christians die in the process or suffer loss, having repented, they should count it as gain because they die as Martyrs which is far better than dying on a sickbed. They will gain the last judgment (obtaining an eternal reward in heaven).

There were three Christian approaches during the crisis, Pacifist, Activist (Violence and non-violent approaches), and just-war, Luther was neither a pacifist nor a crusader but a just-war proponent like Ambrose and Augustine his predecessors. Just war allowed fighting under certain conditions by two categories of people the Christian and the emperor (Luther on the Temporal Authority 1523, p.287).

The Christians could use the spiritual weapon of prayer while the emperor could resist the Turks with force through military means. Because the world is composed of sinners and characterized by conflict, temporal authorities exist to preserve a man from Chaos and anarchy (Luther in Althaus 1965 p.43). Luther in Whittingham (2016) divided the Christians into three categories namely, the rulers, clergy, and followers or subjects. He strongly believed that the office of the clergy is a permanent vocation, once entered, no opting out. He attributed the greatest defeat of Europe to the participation of the clergy in war. He warned both clergymen and emperors with these words:

If I were emperor, King, or prince and were in the campaign against the Turks, I would exhort my bishop and priest to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor. It would be less harmful to have three devils in the army than one disobedient apostate bishop who had given up his office and assumed the office of another Luther (1965) on war against the Turks, p. 167.

Even though clergies are citizens, their spiritual office places specific obligations and limitations upon them. Christians who were neither rulers nor clergymen were to help the emperor and princes maintain law and order as

responsible citizens. The emperors, rulers, and princes were appointed by God to protect the citizens.

Paul enjoined them in the scripture to conditionally submit to all constituted authorities whether they're Christian or not. Any subject who wrongfully disobeys constituted authority disobeys God. It will be an act of irresponsibility if our present leaders give in to the terrorists without a fight and it is also obvious that the government cannot fight the terrorists on their own without the help of its good citizens. The protection of the Church ultimately lies in the hands of God, not in the hands of mere mortals like the governments, the emperor, the prince, and the rulers. It is a stupid pride for any Christian to think he is fighting for God. Luther (1967) ridiculed the idea of a human/defender of the Christian faith in these words: "If the emperor were supposed to destroy the unbelievers and non-Christian, he would have to begin with the pope, bishops, and clergy, and perhaps not spare us or himself, for there is enough horrible idolatry in his empire to make it unnecessary for him to fight the Turks for this reason"(Luther On the Temporal Authority p. 186).

This is because the scripture says that the Christian Faith is a rock, too solid to be overthrown by the might of the devil, death, and all powers, and that this faith is a divine power (Romans 1:16). Christians should not wage war against the non-Christians like the crusaders. Luther believed that the crusader's spirit was unbiblical and unchristian. It is unbiblical because it distorts the Biblical concept of the universality of sin and the divine attribute of God. It is unchristian because it breeds pride and destroys love. Crusaders see a justifiable war as a conflict between forces of good and forces of evil, true believers against the infidel, and righteous people against the unrighteous. As far as crusaders were concerned, it was God that had called them to war, and therefore saw themselves as God's warriors commissioned to rid the world or particular region of unbelievers, God's enemies. Luther (1968) maintained that all humanity is guilty of sin including Christians.

He stated this in his words: "We too are unrighteous in God's sight some on our side have shed much innocent blood, have despised and persecuted God's word, and have been disobedient and so we cannot take our stand on our merit, no matter how righteous or unrighteous the Turks and we may be" (Luther 1968, on the Appeal for Prayers against the Turks, page 235). Pacifists got it wrong for believing that all war everywhere under all conditions is wrong. Luther-in Neil (1974) was certainly aware of passages like Mathew 5:39-44 "resist not an evil, but

if your brother smites you on the right cheek turn the other cheek also". But believing that turning the other cheek would only make tyrants and evil people blossom in their wickedness. Augustine in Alien (1991) argued that if the Christian religion condemned all wars, then the command to Christian soldiers would have been to throw away their arms and leave military service which was not so. When the soldiers asked John the Baptist, what shall we do to be saved? (Luke 3:14). He answered and said, "*Accuse no man falsely and be content with your wages*" (Alien, 1991, War: A Primer for Christian, p. 19).

Augustine in Grislis (1974) insisted that every time Christians are called to be peacemakers, (Matthew 5:9). There are peacemakers who wage war in a peaceable spirit to bring back the benefits of peace. For Luther, pacifism was the enemy of love for one's neighbor, the same concept of love that pacifists believe should deter people from harming their enemies no matter what they do. Should at the same time influence them to defend themselves and their neighbours Luther in Grislis, (1974) again stressed that "if war is fought in defense of law and order, home and family, then a Christian ought to go to war unafraid. The war against the Turks is not our business as Christians but it is very much our business as citizens" (Luther and the Turks, p.189). When a Christian fights against non-Christians in a war started by them, he should not doubt that he is fighting against the enemy of God and a Blasphemer of Christ. Indeed, the devil himself. Therefore, he should not worry that in killing a bandit, Fulani Militia, or Boko Haram insurgent, he might spill innocent blood or kill a prospective Christian. Rather he must be certain that he is killing an enemy of God and a blasphemer of Christ who according to the book of Daniel has been condemned to hellfire as an enemy of Christ and his holy ones. The emphasis here lies on the duty of a Christian to protect himself and his neighbor who is unlawfully attacked. The two-kingdom theory of Martin Luther also has much to explain on how Christians should respond during difficult times.

## **Conclusion**

Beyond what Jesus intended, Christians should not interpret the concept of turning the other cheek. He would not have intended for the Christian survivors to turn the other cheek by directing the invaders to the Mumuyes, Konas, Jenjos, Jukuns, and Kutebs, among others, when the indigenous people in the Lau Local Government area, for example, were killed, their homes bombed, properties destroyed, and their ancestral land taken. God would not have the Christians in

Taraba and Nigeria throw in the towel and let the aggressors win without putting up a fight. But it must be made clear that the instruction to wage war in self-defense must come from the emperors, princesses, and rulers. For example, Gen. T.Y Danjuma advised on self-defense such command should not come from God, the Church, or any clergy and no Christian should fight as a Christian but as a citizen or indigene. Engaging in a justifiable war is not a Christian war but it is only a necessary end. Neighbors include not only one's friends and allies but also one's enemies. Justifiable war must also be fought through justifiable means.

The results demonstrate that Yandang communities in the Lau local government region were not assaulted due to their Christian faith, but rather because their land is suitable for a variety of animal grazing. The fact that the majority of the Fulanis herdsmen are Muslims and the Yandang communities are Christian was only a coincidence. Worship centers being set on fire was a symbol of the solidarity and responses of worshippers who were both nearby and far away. The current challenges of insecurity and other social vices in Lau LGA have retarded the socio-economic, religious, and political development of the people. Christians should pray for wisdom to know when and when not to take up arms in self-defense. The people of Lau LGA should seek to improve their interpersonal relationships across ethnic, social, religious, economic, and geographical boundaries. Their local and global leaders must unite to maintain law and order by cracking down on lawbreakers and human rights abuses, whether as individuals or groups. They should go to war, even if it means fighting them, so long as it's not done as a crusade, in the name of Christ, or the Church. In order to prevent the rise of dictators, terrorists, tyrants, or religious extremists, every leader must answer to the people they have sworn to defend. Notwithstanding one's religious affiliation, a citizen should take up arms in self-defense should the state fail to defend and safeguard all citizens, as is evident in Nigeria.

### **Recommendations**

Based on the foregoing, this paper makes the following recommendations:

- There is a need for Christians in Lau Local Government Area to have proper theology of suffering and persecution. Until their understanding of suffering and persecution is Biblically sound, they will continue to die as a result of persecution.
- The challenges are getting worse as such we cannot use the olden day's approach to deal with today's challenges. There is a need to employ

innovative ways and strategies to address our present situation of insecurities and other domestic violence in Nigeria.

- Proactive not reactionary steps should be taken by way of setting up community police to guide, protect and help during conflict situations.
- The leaders in Lau LGA should engage the government, the press, social media, civil societies, and human rights groups whenever crises break up among the indigenous people.
- The People of Lau LGA should develop a cordial relationship with the temporal authorities and influential groups around them such as (security agencies, traditional rulers, and pressmen, and be current with recent happenings).
- The Christians in Lau should identify individuals, groups, and organizations that can help the indigenes and churches in Lau LGA with security tips for self-defense.
- The Christians must bear the sword as responsible citizens whenever a war of necessity calls, but refrain from starting a war or participating in a war of aggression.

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## Interviews

S/N	Name	Place	Age	Occupation	Date
1	Haniel H. Banti	Sayonti	48	Traditional Ruler	12/4/2021
2	Yahaya Alfred Kobiba	YittiAbbare	65	Politician	5/5/2021
3	BanyiBarauNyaku	Abbare	50	Farmer	14/5/2021
4	David Vagure	Donadda	55	Clergy	10/6/ 2021
5	Silas Hassan	YerimaYusa	40	Farmer	27/6/2021
6	Titus Y. Sonaba	Misheli	48	Farmer	5/7/2021