



Evaluation of the Economic support provided to Orphans in Church of Christ in Nations Plateau State, Nigeria.

Yohanna, Bulus Abetangs

Christian Religious Studies (CRS) Section
Department of Arts and Social Science Education
Faculty of Education
Ahmadu Bello University Zaria.

Hassan, Musa

Department of Christian Religious Studies
Federal College of Education Zaria.

&

John, Adamu Attah

Department of Early childhood care and Primary Education
Federal College of Education (Technical) Bichi
Kano State.

Abstract

The study evaluates the economic support provided to orphans in church of Christ in nations Plateau State, Nigeria. The objective of the study was to examine the economic support provided to orphans in the church. A research question and a hypothesis were formulated related to the objective. Survey research method was used and the sample population was 810. A structural questionnaire and interview were used to collect data. The data was analysed using statistical package for social sciences. The interview conducted served as complimentary data in the discussion. The questionnaire was validated by three research experts in the Department of Arts and Social Sciences. Pilot test yielded a reliability coefficient value of 0.87 and 0.93. The result showed that the church has no definite policies in areas of economic support provided to orphans. Such as policies that ensure orphans' right in respect of the properties left by their late parents and has no single orphanage home. However, the church has one skill acquisition centre, periodically organizes self-empowerment programmes at congregational level and makes periodic support of food and clothes to orphans. The research recommended the establishment of more skills acquisition centres where orphans will learn different vocational skills, build orphanage homes, establishment of sporting facilities to discover talents among the orphans and also make provision for a structure that protects the right of orphans in respect of the properties left by their late parents.

Key words: Church, Economic, Orphans, Provision and Support

Introduction

For some decades, there has been increase in the number of orphans. Some factors for the increase are natural disasters, war, religious/political crisis, human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) and poverty (Folaranmi & Olusegun, 2015). There are over 153 million orphans in the world. Over 71 million orphans live in Asia, 31 million orphans are found in India, 59 million in Africa, and almost 9 million in Latin America and the Caribbean Islands (Hartburn, 2011). The attention of the world has been drawn to various places at the hit of natural disasters like Haiti that have 380,000 orphans. In Chile and Pakistan many children were orphaned as a result of flood. Some warring nations of the world such as Afghanistan, Botswana, Iraq, Liberia, Nepal, Rwanda, Somalia and Sudan where thousands of children have been orphaned, displaced and many of them are left unattended to and uncared for (Folaranmi & Olusegun, 2015). UNICEF (2021) states that an estimated 20.4 million orphans have been forced to flee their homes because of violence, conflicts and human rights violation.

In Nigeria, there is a growing number of orphans majorly caused by accident, ethno-religious crisis, maternal mortality, human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) and activities of insurgency like the Boko Haram in Maiduguri, Hausa/Fulani herdsmen and indigenous people of Plateau, Taraba and Benue States. According to Tagurum (2015) there are 17.5 million orphans and vulnerable children (OVC) in Nigeria.

Plateau State in recent years is marked by violence and security breakdown. For these reasons, many children are left orphans and rendered homeless, thus eventually become beggars in the streets. The limited response of the government, faith based organizations coupled with low public awareness has left families and communities to bear the brunt of the problem. Children are abandoned to their plight of homelessness to raise themselves. In this way orphans receive double jeopardy because they suffer the emotional burden of losing their parents as well as the economic instability that accompanies that loss. It is this development that motivated the study on the economic support provided to orphans by Church of Christ in Nations being one of the predominant churches in Plateau state with a population of 1,325,550 male and female members.

Statement of the Problem

The modern efforts in resolving orphan's problems have been geared towards provision of alternative home (orphanage) and adoption of such children. However, only few children are fortunate to stay in orphaned homes while others that are not so fortunate, stay in their villages, many without homes, especially in warring communities such as Riyom, Barkin Ladi, Wase, Ganda in Bokkos L.G.A among others. Some have been forced to become labourers, beggars and prostitutes, while some are subjected to trafficking and sold out as slaves. Persistent crisis in Plateau State can be brought to focus. Consequently, each crisis left lots of children orphaned. Over a decade Plateau State has witnessed violent

communal clashes across ethnic and religious lines such as the 1994 Appointments of lay leaders which prompt protest and counter demonstration that led to the death of four people and places of worship destroyed. Appointment of local administrator of welfare allowances in 2001 leads to weeks of demonstrations, tension rise resulting to violence leading to the death of about 3000 people and 72 villages destroyed. National election held in 2004 but postponed in the state, Local officials were appointed resulting in disputes leading to the death of about 1000 people and 250,000 people displaced. Disputes over party nominees and results in 2008 leads to the death of 800 people. In 2010, dispute erupted over reconstruction of a home destroyed by clashes in 2008 causes violence and reprisals attack leads to the killing of over 500 people in four days. Disputes between farmers and herdsmen in 2011 over farmland leads to the killing of over 100 residents and Land-related communal conflicts between Birom ethnic group and Hausa/Fulani Herdsmen in 2012 leads to attack on over 10 villages killing over 300 people including a serving Senator Gyang Dantong, and the majority leader of the Plateau State House of Assembly, Hon. Gyang Fulani (Osaretin & Akov, 2013).

These clashes have claimed thousands of lives, displaced hundreds of thousands of people and fostered a climate of instability throughout the state leaving a lot of children orphaned as well as creating an upsurge in a number of homes that are headed by orphans, who are experiencing starvation, poor health and lack of education. Economically, orphans are at a high disadvantage, the basic necessities of life such as adequate medical care, food and shelter becomes a problem, some of them are denied of their rights to the property left behind by their late parents.

However, it is necessary to note that statistics are scanty and more research needs to be done to understand the problem of orphans and the role of the church in providing care and support especially in Plateau State. This is the problem that this study on “economic support provided to orphans in Church of Christ in Nations” sets out to investigate in Plateau state, Nigeria.

Objective of the Study

The objective of the study was:

To examine the perceptions of Church of Christ in Nations members on the economic support provided to orphans in the church.

Research Question

The study seeks to answer this research question:

To what extent has Church of Christ in Nations responded to the economic needs of orphans?

Research Hypothesis

There is no significant difference between the opinions of male and female members of Church of Christ in Nations in the economic support provided to orphans.

Significance of the Study

This study will help Church of Christ in Nations to be aware of the economic challenges facing orphans and the effects of those challenges in the lives of orphans which impact negatively in their development. The study will help enlighten people as regards the economic plight of orphans and this in effect will be an eye opener thereby improving the quality of economic services offered to Orphans.

The study will also serve as an important reference material and the findings will also be helpful to individuals who may wish to undertake further research in this area in the future. Furthermore, the study will help sensitized religious bodies, social workers, government and non-governmental organizations on the economic plight of orphans and ways of helping them realize their worth and potentials.

Conceptual Clarification

The Concept of Orphan

An ‘orphan’ is generally considered to have lost both parents, several definitions of orphan status are widely used in the current research and advocacy literature. The Nigerian constitution (2009), defines an orphan as a child (0-17 years) who has lost one or both parents. Collin (2015) classified orphans into three groups which include maternal orphans as children under 18 years whose mother has died, paternal orphans refer to children under 18 years whose father has died and ‘double orphan’ refers to children under 18 years who have lost both parents. Cancu (2021) defines an orphan as a pre-adolescent child who has lost either of their parents or both. For this paper, Orphans are seen as children under the age of twenty-four (24) who have lost one or both parents and are left to fend or care for themselves.

Biblical Teaching on Orphans

God’s care for the orphan is clearly shown in the teaching of the scriptures. In the Old Testament, special laws were made for the Israelites urging them to care for the needs of orphans. In the earliest law code of ancient Israel, the Covenant Code which was given to a group of liberated slaves urges them not to take advantage of an orphan, if you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword and your children will be fatherless (Exodus 22:21-24). The Lord passionately desired the protection of the orphan: "Do not take advantage of a widow or an orphan. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless" (Exodus 22:22). The Old Testament shows God’s care for Orphans as seen in the law of gleaning in Leviticus 19:9 which require the Israelites to leave part of their harvest for gleanings. This is to be left deliberately for the poor (orphans) and the aliens (Leviticus 23:22).

The legislation in Exodus 23:8 prohibits the collection of bribe to avoid perversion of justice. For those who perverted justice against the orphans were cursed (Deuteronomy 27:19). Along with aliens, widows and orphans were to benefit from the collective tithes

paid for the welfare of the Levites every three years (Deuteronomy 14:28-29). This was a form of social welfare package for the Levites from which the orphans could partake every three years. The blessings of YHWH were to be invoked as a result of their faithful obedience to the command to bring their tithes for the welfare of the Levites, strangers, widows and orphans (Deuteronomy 26:12-15). There are three main areas within the Torah that concern for the poor and needy, especially orphans; remains from the harvest, the administration of justice, and tithes brought for the Levites every three years.

The New Testament also gives concern and attention to the needs of the poor (orphans). James says that taking care of the needs of orphans is part of “pure and faultless” religion. James 1:27 says, “*Religion that is pure and faultless is to look after orphans in their distress and to keep oneself from being polluted by the world*”. Therefore, caring for those in distress (Orphans) is not optional for followers of Christ for it is clear that God is very much concerned about the condition of the needy (Orphans). Therefore, God demands his people to see to the plight of the orphans as portrayed in the New Testament. This is also in line with the decision of the early Christian church to elect seven (7) deacons to minister to the community of believers in Jerusalem and to address a concern raised by Greek-speaking believers about their widows being overlooked in the daily distribution of food Acts 6:1 – 8.

Church of Christ in Nations Welfare Policy

The church has a welfare policy for training, provision of shelter and soft loan for its workers. The training is categorized under scholarships, in-service, study leave without pay, book/project allowances and part time studies (COCIN Constitution, 2021 Section 15). The church also has a body known as COCIN Community Development Programme (CCDP) charged with the responsibility of coordinating the work of spreading the gospel by delivering health and social services in line with the early missionaries. The body provides care for members, non-members and even unbelievers (care for the total man). The body helps communities in sinking of bore holes, digging of wells, construction of culverts, building of clinics and provision of health facilities. The body also provides self-empowerment equipment’s like sowing and knitting machines for those who have handwork to put to practice their trade (Manasseh, 2013).

The Economic Plight of Orphans

The economic plight of orphans is highly demonstrated in their effort to get food, shelter, clothes and health services which are hard to come by if such orphans do not have good relations to support them (Tadzie, 2013). According to Togom (2009), some Orphans feed on low quantity food and others survive on rotten and thrown away food stuff. Some Orphans engage in hazardous labour and prostitution in exchange for food. Mijah and Daboh (2014) capture such a scene very well when they narrated the ordeal of an orphan found under a tree by Mother Theresa. The orphan had lost his parents and was staying with his uncle and aunt. He was doing all the work in the house but would be given the smallest

quantity of food to eat. He ran away and was begging and stealing before Mother Theresa met him under the tree.

Tagurum (2015) reports that most orphans are exposed to abuse and exploitation, experience food insecurity, live in households with no source of income. Togom (2009) is of the view that orphans, especially the girls heading their households are the most vulnerable to various kinds of problems, as they are overburdened by shouldering adults' responsibilities of care giving to the siblings. Togom states further that Orphans suffer from low food quantity and often others survive on rotten and thrown away food stuff and that they often engage in hazardous labour and prostitution in exchange for food. Hashim (2010) is of the same view with Togom (2009) that Orphaned children are exposed to many immediate and long-ranging problems that cause harm to them and the society for some of them engage in risky sexual behaviour and often exposed to abuse, exploitation and social exclusion in their effort to get food.

Some orphans after the death of their parents, experience loss of income. Treatment costs for illnesses and funeral expenses often leave orphaned children impoverished. They are easily dispossessed of their inheritance which increases the economic plight of orphans. As a result, they engage in different social vices such as robbery, picking pocket stealing and some young orphan girls between the ages of 14 to 18 years engage in sexual activities for economic reasons (Mijah & Daboh, 2014).

The Catholic Church is playing a significant role in helping orphans. Onwuliri (2010) states that, the Owerri Archdiocese of Catholic Church established a farm at Agbala through the interdict of Eu-care charity which provides food and employment opportunities for the poor. Onwuliri states further that the Archdiocese also established a pineapple Orchard at the Maria Assumpta Podium as part of its strategies for poverty alleviation and the diocese has over one hundred and twenty (120) schools and hospitals which are affordable to the poor people especially orphans and the rural poor.

Klotz (2015) states that, the Church in Ethiopia is responding to the challenges of Orphans through the effort of Bethany Christian Services (BCS) using the power of God's word to support Ethiopian Christians to provide loving homes for orphans. Klotz further states that in January, 2015, Faith to Action featured Bethany Christian Services (BCS) initiative tagged Foster-to-Adopt programme which is working at taking children out of institutions and place them in families that are committed to adopting them permanently. Klotz points that within a short period of time, the programme succeeded in placing over eighty-five (85) orphaned children into the homes of foster or adoptive parents.

From the above, it is understood that the church has the responsibility to develop orphans. The call to care for orphans is Biblical therefore, it is important for the church as well as individual members to play complementary roles to alleviate the suffering of orphans for the Church is Christ's presence in the world, so the church remains the hope of the hopeless, helpless and the needy.

Research Methodology

The study used survey research design. Eight hundred and ninety-seven (897) members of Church of Christ in Nations were randomly selected from the three senatorial zones of Plateau State from a population of 1,323,550 as sample for the study. Structural questionnaire and scheduled interview were developed by the researcher on economic support provided to orphans as the instruments for data collection using the modified four-point rating scale response of Strongly Agree (SA=4), Agree (A=3), Disagree (D=2) and Strongly Disagree (SD=1) for scoring. The instruments were divided into two sections (A and B) with nine (9) questions, validated by three research experts in the Department of Arts and Social Sciences. Pilot test yielded a reliability co-efficient value of 0.87 and 0.93. Interview conducted serves as additional information in the discussion.

A total number of 897 copies of validated questionnaires were administered to male and female respondents randomly selected and 810 copies representing 90.3% were duly filled and returned with the help of a trained research assistant but the researcher conducted the interview by himself. The data were analyzed using statistical package for social sciences (SPSS) version 20, and the hypothesis was tested using two sample t-test at 0.05 alpha level of significance. The mean scores for the items were based on a four-point scale and the midpoint average for decision was fixed at 2.5. A mean score of 2.5 and above implies that the respondents agreed with the notion of the items, while a mean score lower than 2.5 suggest that the respondents did not agree.

Results and Discussions

Table 1: Opinions of Male and Female Respondents on the Economic support provided to orphans in Church of Christ in Nations in Plateau State. (N=810)

Sn	Economic support provided to Orphans in Church of Christ in Nations.	SA	A	D	SD	Mean	Remark
		Freq. (%)	Freq. (%)	Freq. (%)	Freq. (%)		
1	The Church has self-empowerment programmes for orphans.	199 (24.6)	295 (36.4)	247 (30.5)	69 (8.5)	2.8	A
2	The Church has a foundation for their shelter.	61 (7.5)	244 (30.1)	382 (47.2)	123 (15.2)	2.3	D
3	The Church has skill acquisition centres where orphans are trained in different technical and vocational works.	77 (9.5)	304 (37.5)	340 (42.0)	89 (11.0)	2.5	A
4	The Church provides take off funds and equipment's for orphans to put to practice their learned vocational work or trade.	35 (4.3)	206 (25.4)	419 (51.7)	150 (18.5)	2.2	D
5	The Church provides loaning scheme for orphans to set up a trade.	40 (4.9)	144 (17.8)	419 (51.7)	207 (25.6)	2.0	D
6	The Church makes provision of land for farming by orphans.	29 (3.6)	114 (14.1)	436 (53.8)	231 (28.5)	1.9	D
7	The Church has sporting facilities to discover talents among the orphans.	75 (9.3)	218 (26.9)	394 (48.6)	123 (15.2)	2.3	D

8	The church has a structure to protect the rights of orphans in respect of the property of their late parents.	140 (17.3)	171 (21.1)	350 (43.2)	149 (18.4)	2.4	D
9	The Church makes periodic support for orphans' welfare especially in the aspect of food and clothes.	331 (40.9)	373 (46.0)	97 (12.0)	9 (1.1)	3.3	A
Aggregate Mean Score						2.4	D

Table 1 is on the perception of respondents on the economic support provided to orphans in Plateau State, Nigeria. Item 1 seeks opinion of respondents on whether the church makes provision for self-empowerment programmes for orphans as indicated with a mean score of 2.8. The responses indicate that 199 (24.6%) and 295 (36.4%) of the respondents strongly agreed and agreed respectively that the church makes provision of self-empowerment programmes for orphans. Though 247 (30.5%) and 69 (8.5%) of the respondents disagreed and strongly disagreed but the mean score of 2.8 suggested that this provision exist in the church. It is further reflected in item 3 of the table, the opinion was divided among the respondents on skill acquisition centres where orphans are trained in different technical and vocational skills by the church. The responses indicate that 77 (9.5%) and 304 (37.5%) of the respondents strongly agreed and agreed respectively with the existence of such a programme in the church, 340 (42.0%) and 89 (11.0%) of the respondents disagreed and strongly disagreed respectively but the mean score of 2.5 suggested that this provision exist in the church. Item 9 focuses on the Church periodic support for orphan's welfare especially with respect to food and clothes. The responses indicate that 331 (40.9%) and 373 (46.0%) of the respondents strongly agreed and agreed respectively. The mean score for the item is 3.3 which clearly implies a consensus among the respondents.

In item 2 of the table, 382 (47.2%) and 123 (15.2%) of the respondents disagreed and strongly disagreed respectively that the church has provision of shelter for the orphans. Though 61 (7.5%) and 244 (30.1%) of the respondents strongly agreed and agreed with the suggestion but the mean score of 2.3 means that the church does not really have this provision for the orphans. The respondents did not agree that the church provides take off funds and equipment's for orphans to put to practice their learned vocational skills or trade. In item 4 of the table, only 35 (4.3%) and 206 (25.4%) of the respondents strongly agreed and agreed with the suggested item but 419 (51.7%) and 150 (18.5%) of the respondents disagreed and strongly disagreed with the item. The mean score was 2.2. In response to the provision of loan scheme in item 5, 419 (51.7%) and 207 (25.6%) of the respondents disagreed and strongly disagreed with the suggestion and the mean score is 2.0. item 6 is on the provision of land for farming, 436 (53.8%) and 231 (28.5%) of the respondents disagreed and strongly disagreed with the suggestion that the church makes provision of land for farming by orphans with a mean score of 1.9.

In item 7, the responses indicate that 394 (48.6%) and 123 (15.2%) did not agree that the church has sporting facilities for identifying sports talents among orphan. And in item 8,

350 (43.2%) along with 149 (18.4%) of the respondents disagreed and strongly disagreed respectively with the suggestion that the church has a structure to protect the rights of orphans in respect of the property of their late parents. With an aggregate mean score of 2.4 for the table, it could not be said that the church has some provisions for economic needs of orphans.

From the interview, 5 interviewees from the three senatorial districts were of the opinion that the church plays some major roles in economic support of orphans but neglects the aspect of provision of shelter. (Interviewee 3, 4, 5, 7 and 8) states that the church has a skill acquisition centre for orphans located at Lamingo road opposite Plateau Private School Jos teaching them different skills such as computer training, knitting, catering, hair dressing for both male and female, tailoring, making of soap and pomade headed by the COCIN Women Fellowship leader. The church organizes programmes twice annually at Vom Christian Teaching Hospital for orphans to showcase their abilities on their learnt trade and in line with that the COCIN Women Fellowship through COCIN Light Microfinance Bank which provides soft loans for orphans to start up their learnt trade (Interviewee 3 and 4). Majority of the interviewees opine that the church at congregational levels makes periodic provision for food and clothes, self-empowerment programmes like catering, hair dressing, tailoring, making of soap and pomade, for orphans. The church neglects the aspect of provision of shelter for orphans and the church has no single orphanage home (Interviewee 5, 6, 8 and 13).

Null Hypothesis I: There is no significant difference on the opinion of male and female respondents on the economic support provided to orphans in Church of Christ in Nations Plateau State.

Table 2: Two Sample t-test on Economic Provision for Orphans in the State

Gender	N	Mean	Std. Deviation	Std. Error	t-value	df	P-value	Remarks
Male	409	2.38	0.543	0.027	0.030	808	.976	NS
Female	401	2.38	0.514	0.026				

(*t-critical* = 1.96, *P* > 0.05)

From the results in Table 2, the male and female respondents did not differ significantly in their opinions on the perception of the church members in the provision of economic necessities for their orphans. The observed t-value of 0.030 obtained at 808 degree of freedom is lower than the critical value of 1.96 indicated at the bottom of the table. The observed level of significance is 0.976 (*P* > 0.05). With these observations, there is no sufficient evidence to reject the null hypothesis. The mean scores show that the two groups have a consensus agreement that the church has no adequate provision for the economic development of orphans in her fold within the state.

Findings

From the survey work, below are the findings in this research

1. The Church does not have definite official policies in areas of economic support provided to orphans. Such as policies that ensure orphans right in respect of the properties left by their late parents and provision of orphanage home.
2. The church has one skill acquisition centre, periodically organizes self-empowerment programmes at congregational level and makes periodic support of food and clothes to orphans.

Discussion of Findings

The findings here agrees with the report of Togom (2009), Hashim (2010) and Tagurum (2015) that orphans, especially the girls heading their households are the most vulnerable to various kinds of problems, as they are overburdened by shouldering adults' responsibilities of care giving to the siblings. They suffer from low food quantity and often others survive on rotten and thrown away food stuff and that they often engage in hazardous labour and prostitution in exchange for food. Furthermore, some of them are exposed to abuse, exploitation, food insecurity and lives in households with little or no source of income. The findings contradict the report of Onwuliri (2010) that the church through Eucare charity provides employment opportunities for the poor especially orphans.

Conclusion

The study reveals that some orphans in Plateau State due to economic hardship and absence of parental care and protection are in a position that is more susceptible to abuse and exploitation. They assume responsibilities well beyond their capabilities as children, caring for themselves and younger siblings, finding food and earning money through child labour to survive. Therefore, it is incumbent upon the church, individual members and charity organizations to take up the responsibility of raising these children to help caution the exploitation, discrimination and sufferings they are subjected to by way of committing themselves to their training.

Recommendations

Based on the findings of this study, the following recommendations are made:

1. The church should make Provision of economic assistance for orphans as its policy such that periodically, collections are made in material and cash.
2. Establishment of more skills acquisition centres by the church and individual male and female members where orphans will learn different vocational skills and make provision of loaning scheme and materials to put to practice their learned trade.
3. The church should build orphanage homes (provision of shelter) and establish sporting facilities to discover talents among the orphans and also make provision for a structure that protects the right of orphans in respect of the properties left by their late parents.

References

Cancu, N. (2021). Orphan and orphanhood. <https://ihh.org>. Retrieved on 1st February, 2022.



- Collin, W. (2015). Developing country perspectives on public service delivery. <https://books.google.com.ng>. Assessed on 10th February, 2022.
- COCIN, (2021). *Church of Christ in Nations constitution*. Jos: COCIN Printing Press.
- Folaranmi, O. O., & Olusegun, O. Z. (2015). Child detachment as a correlate of social well-being of orphaned children in Ibadan and Abeokuta, Nigeria. *Mediterranean Journal of Social Sciences*. Rome-Italy: MCSER Publishing. Vol. 6 (3):113 – 120.
- Hartburn, S. (2011). Orphaned children around the world. <https://www.humanium.org>. Accessed on 26th October, 2017.
- Hashim, M. K. (2010). *Societal response to the state of orphans and vulnerable children in kano metropolis*.
- Klotz, S. S. (2015). *God's word: The heartbeat of love for the Orphans*. <http://www.faithtoaction.org>. Accessed on 16th August, 2015.
- Manasseh, I. K. (2013). *Orphans Faces Death for Alledged Cultism*. <https://www.ccdppanyam.wordpress.com>. Accessed on 18th August, 2016.
- Mijah, S. E & Daboh, H. T. (2014). An Assessment of the moral and educational plight of Orphans in some secondary schools in Kaduna metropolis. *Nigeria Educational Forum*. Vol. 22(1): 53 – 61.
- Nigeria Constitution, (2009). *Constitution of the Federal Republic of Nigeria*. Apapa, Lagos: Federal Government Press.
- Onwuliri, C. O. F. (2010). *The millennium development goals and the church in Nigeria*. <http://www.futo.edu.ng>. Accessed on 15th August, 2015.
- Osaretin, I. & Akov, E. (2013). Ethno-Religious conflict and peace building in Nigeria: The Case of Jos, Plateau State. *Academic Journal of Interdisciplinary Studies*. Rome: MCSER-CEMAS-Sapienza University of Rome. Vol.2 (1): 349 – 360.
- Tadzie, M. B. (2013). *The effects of conflict are felt hardest by Women and Children*. <http://www.insightonconflict.org>. Accessed on 4th September, 2016.
- Tagurum, Y. O. (2015). Situational analysis of orphans and vulnerable children in urban and rural communities of Plateau state. *Annals of African Medicine*, 14(1): 18 – 24.
- Togom, D. K. (2009). *Challenges facing aids Orphans*. Nairobi: Turku University Press.
- UNICEF, (2021). Child Displacement. <https://data.unicef.org>. Accessed on 12th February, 2021.