

WOMEN SURVIVORS OF BOKO HARAM INSURGENCY IN MICHIKA, ADAMAWA STATE: AN APPRAISAL OF THE EFFECTIVENESS OF INTEGRATIVE TRAUMA COUNSELLING APPROACH

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ABSTRACT

Trauma is a global phenomenon in the twenty-first century. It is either caused by human beings or by natural disasters. This widespread concern calls for a rigorous examination into the impact of one of the catalysts of trauma namely, terrorism and insurgency. Trauma is a marvel that leaves people with painful retentions of events caused by natural disasters, gender-based violence, accidents, and terrorism. The re-occurring act of the Boko Haram insurgency attack has led to a consistent experience of trauma by the people who are directly and indirectly affected. Several citizens in Adamawa State have been under constant attack by the Boko Haram. Many lives and property have been destroyed. These attacks have made many to be homeless, fatherless, motherless and destitute. The aim of this work is to examine types of Trauma Counselling Approach, give an appraisal of the effectiveness of Integrative Trauma Counselling approach on women survivors of Boko Haram Insurgency in Michika, Adamawa State and give possible suggestions and recommendations to various organizations on how to respond positively to this problem of insurgency. By adopting a qualitative and analytical method to explore the effectiveness of the integrative approach to trauma counselling to meet women survivors at their multiple levels in administering of needs and within their context of terrorism, using Michika as a case study. This paper recommends integrative approach of trauma counselling is a holistic approach and thus the most viable approach in counselling. Church leaders, professional counsellors, society ought to organize dialogue with the government organization and women survivor for mutual understanding and respect in dealing with the impact of the Boko Haram on the citizens.

KEYWORDS: Integrative, Trauma, Counselling, Boko-Haram, and Terrorism

INTRODUCTION

On the 7th of September 2024, Michika local government area was attacked by Boko Haram. This incident caused a lot of hazards to many families. Some men ran away during the crisis leaving behind their wives and children because the Boko Haram were determined

to kill the men in that community. While some women and children were killed, others were adopted. This led to the kidnapping of several women and children. The negative impact of this is that many women were compelled to change their religion and marry the Boko-Haram thereby putting the women in a traumatic situation. Religious, health and other organizations have been involved in the past and present in counselling women that are victims of Boko Haram insurgencies but very few have been involved in using an all-encompassing approach to bring a holistic and holistic healing to the women victims. This paper intends to discuss the various types of Trauma counselling approach, to explore the effectiveness of the integrative approach to trauma counselling to meet women survivors at their multiple levels in administering of needs and within their context of terrorism and give possible suggestions and recommendations to various organizations on how to respond positively to this problem of insurgency and provide reasonable solutions to this dilemma.

The method adopted for this study is the qualitative and quantitative research method. This was chosen to get the respondents' opinions on integrative trauma counselling approach for women survivors of the Boko Haram insurgency in Michika Local Government Area (L.G.A) in Adamawa State. Integrating qualitative and quantitative detail is vital to this research because it gives extra- perception beyond the information provided by either the qualitative or the quantitative data alone. This methodology was chosen because it offered insightful information about study populations' local perspectives and gain insight into the traumatic experiences of women survivors of the Boko Haram insurgency within the socio-political and cultural environment. Thus, the targeted population of this study were women in Michika Metropolis, Pastors, and youths. Michika has a population of 155,302 people, and consists of 30 districts led by district chiefs and 400 settlements, with the capital and centre of the Emirates being Michika Local Government Area of Adamawa State. To generate vital and relevant information from the field of study, questionnaires were distributed to the targeted respondents in Michika Local Government Area of Adamawa State. 60 questionnaires were distributed among youths and women survivors: 40 to women, 20 to youths. The reason why more women were selected was because the study topic focuses on women and their traumatic experiences due to the Boko Haram insurgency. Religious and Government organization will accomplish a lot and can save more lives or reduce the adverse effect of the trauma experienced by the women if they intentional take positive step in ensuring the safety of those who the involved in this devastating actions of the Boko Haram.

HISTORY AND NATURE OF TRAUMA

Dunn reveals that the act of capturing and abducting people in Nigeria by the Boko Haram is still an ongoing occurrence. Thousands of people have been kidnapped and several lives terminated by them (1). The dwelling places of people, places of worship,

personal and government properties, individual, corporate and government investment, bridges, structures, light and water systems have been destroyed by the Boko Haram in Michika Local Government Area. Equipment used for education and taking care of the health of people have also been destroyed by the Boko Haram in this community. This confirms the statement made by Ndubisi and Omwudinjo that the havoc and destruction caused by the Boko Haram are numerous (71-72).

Abiola and Nwanze explains that the havoc caused by the Boko Haram in Michika community on the 7th of September 2014 brought great damage holistically to the community. It was in the period of Christian worship that the community was attacked. This brought a lot of confusion because the insurgent group wore the uniform of soldiers to carry out their destructive act. The whole members of the church and community ran to different locations to seek for safety. Many people were injured and over six hundred people lost their lives in this in this unfortunate incident (1).

Bintube is of the opinion that the extent of the destructions of the gathering of the saints and lives and belongings in the community drew the attention of everyone both nationally and internationally. This occurrence made many women and children to be homeless and destitute. The effect of this on the individuals and community is encompassing (2). The researcher notes in her dissertation that EYN has been a victim of several Boko Haram attacks within and beyond the Michika community. This makes Ephraim Kadalla to note that the incident has made some clergymen in EYN to seek for biblical support for self-defence in the Synoptic Gospels (65).

In Nigeria, Boko Haram is the major terrorist group that has caused great havoc to the nation and the lives of innocent persons. It has spearheaded many violent attacks, especially in the country's Northern region. Their mode of operation is bombing, killings, kidnapping and abduction; their means of mobility are motorcycles, cars and trucks. They also engage in arson by setting people ablaze; they set ambushes and use police or army uniforms to disguise themselves, and they often embark on night operations. They obtain their funding from various sources, internal and external; it could be from individual sponsors, religion, Government, non-governmental organizations, humanitarian agencies, and their sympathizers (Inameti and Okezie 38-39). Today, Nigeria has millions of people displaced from their homes to internally displaced people (IDP) Camps. Such an event drastically affects economic productivity. As a result of the insurgency, most of the communities in the Northeast are the poorest. They start their lives all over again from scratch (Dauda 252). Although most of these people were commercial farmers, their displacement has made them poor, reducing food due to the location change. Therefore, they live in pain and distress.

Trauma is an exposure to an actual life-threatening situation, death, serious injuring or sexual violation or abuse, war, crises in which intense fear, horror or helplessness and hopelessness which can occur unexpectedly at any time either through one single or

multiple events and repeated or continuously traumatic events. Langberg noted that trauma is an occurrence such as fighting, terrorism, crime, infidelity, that makes the life of an individual miserable in every area leaving the survivor in a state of confusion and despair (146). Trauma is an occurrence such as fighting, terrorism, crime, infidelity, that makes the life of an individual miserable in every area leaving the survivors in the position of confusion and despair. Ikenye gives the types of self in an African context that can be affected by trauma they are the physical self, the mental self, the social self/ethnic self, the cultural self, the relational self, the institutional self, the environmental self, and more recently, the Christian self. Any of these parts can be quickly recognised if they start to behave dysfunctional, and there are specific rituals and rights of rehabilitation for such parts of the self (35-40). Giller commenting on the nature of trauma says that the effect of an exact traumatic occurrence on individuals may differ. The impact can be severe on one while the other might be left unhurt (1).

Leonard comments on the complicated nature of trauma, states that “traumatisation occurs when both internal and external resources are inadequate to cope with an external threat.” Collins opines that this class of trauma appears shortly after a traumatic event. (767). Smith defines Post Traumatic Stress Disorder “as a serious condition that can develop after a person has experienced or witnessed a traumatic or terrifying event in which there were consequences of traumatic ordeals that causes intense fear, helplessness or horror, includes sexual or physical assault, the unexpected death of the loved ones, accident, war, or natural disaster”(1).Floyd explains that Post-Traumatic Stress Disorder leads the survivors to manifest abnormal behaviour (59-60).Missouri's Early Care & Education Connections unveils that Post-Traumatic Stress Disorder could be acute trauma, chronic trauma and complex trauma (22).

TYPES OF TRAUMA COUNSELLING APPROACH

Following that traumatic experiences differ from person to person, strategies to treat trauma survivor also differ. Each of these strategies addresses specific trauma issue or areas of trauma in a survivor's life without looking at other areas. However, when one or more of them are combined together to meet a survivor at their multiple levels of need, it becomes an integrative approach.

Liberation Growth Model

Howard professes that in liberation-growth model the role of pastoral care and therapy is to liberate, empower, and nourish the person's wholeness. This is also the purpose of most recovery programs, which attempt to help clients reconnect with their inner selves in order to help them restore their relationships with others. This paradigm aims for an individual's holistic rehabilitation and hence promotes growth in all areas of life (20).

Relationship Oriented Model

The Relationship Oriented Model is useful for constructing this study. The impact of aches and hurts frequently disconnects and disorganizes a person from reality, preventing them from discovering significance and beauty in life beyond the source of their suffering (Lartey 86). Howard's relationship-oriented paradigm is very similar to Lartey's. However, it focuses on renewing human relationships (personal/individual) and human potential in the face of complex social structures so that all members of society benefit from socio-political rewards and evolve together toward wholeness. This approach provides a guide to reawaken further commitment in contributing to the transformation of the socio-political systems and to restore and renew individuals towards wholeness. The relationship model-oriented model encourages the regeneration of human interpersonal relationship (Lartey 84). This is however limited because it does not put into consideration the survivor's spirituality and cultural context.

Judith Herman's Process of Recovery from Trauma

Vandi in her work notes that Judith Herman proposed three stages on the road to rehabilitation, all of which must take place within the context of the relationship: establishing a sense of safety, recollection and grieving, and re-connection. Healing occurs not only in isolation, but also in the reconnection of the traumatized individual with others. A sense of trust, competence, identity, autonomy, initiative, intimacy, and a reformed relationship with others can help to rebuild and restore the mind that has been disfigured by traumatic events. She recommended that a qualified therapist assist the traumatized individual in controlling their behaviour rather than controlling what they do. Herman also assert that the therapist' role in healing the traumatized person is to assist, help, and restore the power to the traumatized survivor to reduce isolation and the loss of hope (100).

Langberg Counselling Model

Langberg suggests three components of treatment of the survivors of the traumatic experiences of the survivors to include the following. The first multiple intervention has to do with adjunctive and assessment of current level of safety is required, as much as the survivors is continuously remains in chaotic or abusive relationship, self-harming with addiction, or trying to commit suicide. Secondly, the therapeutic should assist the survivor in understanding and managing bodily and effective states, triggers and avoidance so that the survivors may not remain problem without the understanding of how to respond in a way that gives them a sense of control over their situation. Education which is the third component the survivors need to be told clearly what therapy is all about what is not, what

boundaries or the limitation, how the therapist will respond in an emergency's cases, and what general therapeutic process looks like when dealing with trauma.

The Feminist Model

In our contemporary world, violence against women is alarming. Several reports of sexual harassment, physical abuse, and violence against women in workplaces, wars, conflict contexts, and crimes against women have raised a significant challenge for trauma and pastoral counselling and society. In order to meet the unique needs of women, it is necessary to consider the feminist counselling paradigm at this time. The Institute for Women's Development, Kampala, Uganda's Feminist Counselling Workshop Report defines feminist counselling as a context in which the therapist establishes a safe environment for the counselee, ensuring safety and trust. Here, the client discovers, comprehends, and manages her problems. The major purpose of the counsellor is to help the client become more socially and politically involved, with the primary goal of empowering the client. The goal is for the client to recognize that she is in charge of her own rescue (Nisaa 5).

Person Centred Counselling Model

The Person-Centred Integrative Theory by Roger and Dryden supports the strategies mentioned above. In the 1940s, psychologist Carl Rogers established the person-centred theory, a type of talk therapy. A non-directive, empathic approach is used in this treatment to empower and inspire the client or counselee throughout the therapeutic process. Roger affirms that every person aspires to and is capable of achieving their own potential in life. In other words, everyone has a natural inclination toward self-actualization and the immense resources necessary to change their underlying attitudes, self-concepts, and self-directed behaviour. These are present in these people and may be utilized if a defined environment that fosters constructive psychological attitudes can be created (1).

Theological Model of Trauma Counselling

Theological model of counselling basically entails using the truth of scriptures and psychological principles to help traumatised survivors heal and be reintegrated back into normal life. Ikenye writes that Christian counselling, unlike secular approaches, tackles psychological, interpersonal, cultural, personal faith, and journey in the religious community on several levels. In Christian counselling, the Bible is the interactional basis in understanding both issue and transformation (5).

THE EFFECTIVENESS OF INTEGRATIVE TRAUMA COUNSELLING

Although there are various approaches to counselling, a single approach is not sufficient for counselling the survivors of insurgency, especially in Michika, given the multi-faceted nature of their experiences and predicaments. This study posits that the integrative approach of trauma counselling is a holistic and holistic approach and thus the most viable approach in counselling. The reasons for this are given below.

Integrative Trauma Counselling Approach is a combination of more than one approach: Integrative approach to trauma counselling has the combination of more than one theoretical viewpoint and accompanying interventions to address the numerous specific needs of the survivor. The counsellor consciously chooses strategies depending on the client's presentation and needs. Vandi quotes authors like Stark, Brammer, and Crofts these authors reveal that, the Trauma Treatment Centre and Research Facility (TTCRF) a trauma-focused counselling organisation in Rio Rancho, New Mexico, is the organisation that created the integrated paradigm, which is referred to as the Mind Body Transformation Model (MBTM). This integrative trauma counselling approach was propounded to address the Adverse Childhood Experiences, (ACE) that come as result of emotional, physical, and contact sexual abuse; physical and/or emotional neglect; and varying types of household dysfunction. The Adverse Childhood Experiences have a cumulative effect and the greater the number of these experiences by an individual, the greater the likelihood of experiencing negative health outcomes as an adult (93).

Integrative Trauma Counselling Approach makes use of Scientific treatment: This integrative approach deploys elements from various scientifically established treatments namely: Judith Herman's model of trauma recovery, Blaustein and Kinniburgh's Attachment, Regulation, and Competency (ARC), Shapiro's Eye Movement Desensitization and Reprocessing (EMDR), and Booth and Jernberg's Theraplay, among others.

Integrative Trauma Counselling Approach helps children recover from Adverse Childhood Experience: Many of the women survivor of the Boko Haram insurgency were exposed to the traumatic events before they were eighteen years of age. Thus, they experience health challenges as adults due to their traumatic experiences. This approach gives insight into their manifested physical ailment as a result of their traumatic experiences and proffers possible and positive results.

Integrative Trauma Counselling Approach empowers Women: Integrative Trauma Counselling Approach empowers women survivors of the Boko Haram insurgency in Michika to raise their children and help them recover. Women have numerous other challenges of which rape is more prevalent and traumatizing. This approach helps them to

stand strong above their unpleasant experiences which enable them to become more meaningful and useful to themselves and others.

Integrative Trauma Counselling Approach has a sustaining Ability: Holm-Haduala and Holfman affirms that an integrative model is one that is capable of handling the rising number and diversity of counselling requests while still being theoretically sound and applicable to daily counselling practice. As a result, they suggest the ABCDE integrative counselling approach. Alliance, Behavioural, Cognitive, Dynamic, and Existential are all abbreviated as ABCDE. Alliance signifies the expression and application of sincerity, acceptance, and empathy. The Behavioural methods examine how undesirable behavioural method may be "unlearned" by adopting certain behavioural methods, leading to the development of a more beneficial substitute. The cognitive approach of psychotherapy is the systematic modification and correction of problematic meanings, values, and beliefs. The core principle of the cognitive approach is that thoughts affect feelings and behaviour (4).

In Ikenye's book *"African Counselling and Psychotherapy: An Integrated Primer on Therapy"* for an integrative counselling approach to be effective, this book serves as a roadmap on how western concepts might be blended with African traditional and cultural backgrounds, to provide trauma counselling. This scholar blended a dialogue between the Western Object Relations Theory and African traditional ethos and its systems of functioning in individuals, couples and communities. The former was propounded by Horner, while the later counselling approach was propounded by Mbiti. The Object Relations theories maintain that infant's relationship with the mother primarily determines the formation of its personality in adult life (11).

On the other hand, the African frame of reference as used by Mbiti is experiential and life-world affirming. It provides answers based on narrative, that it, a story. In dealing with an African, there are four perspectives that come to bear: traditional African heritage of personhood; evangelical Christian faith that emphasises the authority of scripture; incarnational theology that emphasises the experience of salvation in the form of testimony and God in community; and developmental paradigm imported from psychoanalytic object relations theory. This model helps the survivor into self-understanding, meaning making, and enhancing the process of the healing of the soul. For Ikenye, neither science (represented by psychoanalytic object relations theory) nor the story (represented by the traditional African heritage) will give us the whole picture (11).

The view Ikenye provides is relevant to this study because it takes into consideration the cultural context of the survivor. The Michika women of the Boko Haram insurgency are products of an African culture, Christianity and western values. Hence, to ensure their healing and reintegration into society, an approach that takes into consideration these dimensions of their beings is paramount. It can be seen that the scholars above, come up

with counselling approaches according to the survivors specific needs, and the approach to address those needs.

DATA ANALYSIS: INTEGRATIVE TRAUMA COUNSELLING APPROACH

This section presents the data collected through questionnaires, interviews, directly from the survivors of the Boko Haram Insurgency in Michika Local Government Area. It also analyses the findings of the data collected on Trauma counselling from the Women survivors.

Trauma Counselling Received by Women Survivors

Respondents views	Frequency	Percentage
Physical	9	15.3%
Social	9	15.3%
Spiritual	15	25.4%
Cultural	21	35.5%
All of the above	5	8.5%
Total	59	100%

The opinions of Women who responded regarding the specific needs that trauma counselling should address, are shown in the above table. Both physical and spiritual needs which have nine (9) respondents representing 15.3% agreed that the trauma counselling they intend to get should address their requirements. Fifteen (15) respondents representing 25.4% agree that the trauma counselling they intend to get should address their spiritual requirements. Twenty-one (21) respondents representing 35.5% believe that trauma counselling should take their cultural requirements into account, whereas five (5) respondents representing 8.5% believe that trauma counselling should take their physical, social, spiritual, and cultural needs into account.

Integrative Approach of Trauma counselling

Respondents views	Frequency	Percentage
Reintegration	12	20.3%
Spiritual empowerment	18	30.5%
Mental stability	18	30.5%
Physical healing	11	18.6%
Total	59	100%

The opinions of women respondents on how the integrative approach to trauma counselling is most likely to assist women manage in the wake of Boko-Haram are shown in the above table. According to twelve (12) respondents representing 20.3% integrative trauma counselling will aid in reintegration back into society. Eighteen (18) respondents representing 30.5%, integrative trauma counselling will aid in their spiritual empowerment. While eleven (11) respondents representing 18.6% believe that integrated trauma counselling will aid in their physical healing, eighteen (18) respondents representing 30.5% believe that integrated trauma counselling will aid in their mental stability.

Views of Youths on How Integrative Trauma Counselling Approach Would Strengthen Women in North-Eastern Nigeria, especially in Michika

Respondents views	Frequency	Percentage
Spiritually	3	15%
Physically	4	20%
All	13	65%
Total	20	100%

The table above shows that three (3) of the youth respondents representing 15% of the population opine that integrative trauma counselling will strengthen them spiritually. Four (4) of the youth respondents representing 20% of the population sample say that integrative trauma counselling will strengthen them physically. Thirteen (13) of the youth respondents representing 65% of population sample say that integrative trauma counselling will strengthen them both spiritually and physically. This depicts that integrative trauma counselling has both a physical and spiritual effect on the survivors.

The findings above have shown that Integrative trauma counselling approach is an effective approach for women survivor of the Boko Haram insurgency in Michika Local Government Area. In Michika Local Government, there is a need for a counselling strategy that will take cognisance of the entire aspects of the women survivors of the Boko Haram insurgency, considering that they are affected psychologically, physically, spiritually and socio-economically. However, from what we can see in the data collection, there is first of all little awareness amongst women and pastors of what integrative counselling is. In some cases, the counselling provided the women that address more than one facet of their lives is deemed ineffective by the women themselves. This can be seen in the fact that as twenty-seven (27) respondents with 45.8% claim that the pastoral and psychotherapy models are ineffective. When asked the specific area that counsellors should pay particular attention to, majority of the respondents 35.6% believe that trauma counselling should take their cultural requirements into account. Meanwhile, a majority of the women claim that integrative approach to their counselling needs would best help you cope in the aftermath of the Boko Haram attacks. A majority of the respondents believe that the counselling

women survivors have received so far have only paid attention to their spiritual needs. This is probably because it is only their pastors who make efforts at counselling them, even though they are not well trained and positioned enough to meet the holistic counselling needs of these women.

CONCLUSION

This paper examines Integrative Trauma Counselling Approach as an Effective Counselling Approach on Women survivors of the Boko Haram insurgency in Michika, Adamawa State, Nigeria. This work has revealed how Boko Haram in Nigeria is a major terrorist group that has caused great havoc to the nation and the lives of innocent persons. The Boko Haram insurgency has also spearheaded many violent attacks, especially in the country's Northern region. This Boko Haram insurgency has caused a lot of trauma to the people living within the metropolis. Trauma is an exposure to actual life-threatening situations such as death, serious injuries or sexual violation or abuse and war. Trauma involves intense fear, horror, helplessness and hopelessness which can occur unexpectedly at any time either through a single or multiple events.

There are several trauma counselling approaches, some of them mentioned in this work are Liberation Growth Model, Relationship Oriented Model, Judith Herman's Process of Recovery from Trauma, Langberg Counselling Model, The Feminist Model, Person Centred Counselling Model, Theological Model of Trauma Counselling etc. It was discovered that the best approach is the integrative trauma counselling approach which makes use of more than one approach in handling and proffer solution to the issue of trauma in women. Integrative Trauma Counselling Approach has strength and advantage over other approach in the following ways, it is a combination of more than one approach, it makes use of scientific treatment, it helps children recover from Adverse Childhood Experience, it empowers women and it has a sustaining ability.

It is thereby recommended that the integrative trauma counselling approach should be used by Government and non-Governmental organizations to ensure holistic recovery of the women survivors. Church leaders, society, professional counsellors with government organization and women survivors of the Boko Haram insurgency ought to organize dialogue for the mutual understanding, respect in dealing the impact of the insurgency on the citizens. Women need to organize themselves in legal group, to be able to protect themselves and to voice their feelings for the concerted efforts to be made by both religious leaders, community leaders, government organizations, and civil societies to initiate sustainable programs that would heal various injuries inflicted on women as result of the Boko Haram attacks. Finally, further research should be carried out properly, a comparative analysis to establish the relative numbers of women, men, children, young and old, and to analyze the degree of their suffering and trauma globally in order to proffer an accurate and effective solution.

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