

# Boko Haram Terrorism and National Integration in Nigeria: An Assessment

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## **Abstract**

This paper has examined the menace of Boko Haram terrorism and its implication on national integration in Nigeria. Through library research the paper established that the Almajiri factor, poverty, corruption, unemployment, sharia law implementation, rise in international terrorism and political alienation among others accounted for the root causes of Boko Haram. Available data on the levels and dimensions of terrorism in Nigeria revealed that the spate of violent attacks by Boko Haram in recent times has been characterized by the abduction and killing of people, destruction of houses, schools, health care centres, churches, mosques and farms which has plunged the country into a chronic state of fear. Consequently, the bounds of oneness which hitherto characterized our social formation is now threatened by the rampaging activities of Boko Haram, national unity and development has therefore remained elusive under the prevailing circumstances. In the light of the above, the paper recommends that government must be proactive in dealing with security issues and threats, through modern methods of intelligence gathering, and sharing among security personnel. The real solution lies in government accelerating the pace of economic development through creating an economy with relevant social, economic and physical infrastructure to support business and industrial growth as counter-insurgency will be effective only when issues of poverty, corruption and bad governance are effectively addressed.

**Keywords:** Boko Haram, Terrorism, National Integration, Unity and Development

## **Introduction**

National integration has long been seen as an important focus for postcolonial African governments. As some scholars noted, upon

African decolonisation in the 1950s and 1960s, social scientists were concerned about the need for national integration in societies with multiple ethnic, religious and racial cleavages ( Ake, 1967; Suberu, 2001; Ojo, 2009; Imhonopi, 2013). Unfortunately, as Ifeanacho & Nwagwu observed, “Nigeria’s efforts at achieving national integration have remained largely unrealised. In their words, the history of democratisation in Africa, in general, and Nigeria, in particular, has remained the history of national disintegration” (Ifeanacho & Nwagwu, 2019, p.209). The challenge to national integration in Nigeria has history, and begins with an understanding that the present day Nigeria was home to a number of independent societies that lived side by side, before the arrival of the Europeans in Africa. Most of these societies were heterogeneous in culture, traditions, norms and religions. There were differences in their political existence, however, a major difference in their political organizations was the existence of a formal system of checks and balances inherent in them.

The conquest altered the pattern of socio-economic and political system that existed in each of the empires, kingdoms and caliphates. Similarly, the inter-group relation was replaced by enmity, divisions and hatred with a sense of sectionalism, ethno-tribal chauvinism and geographical polarizations which essentially laid the foundation for rivalry and discord which is a challenge to national integration. Indeed the British colonial administration encouraged communal sentiments among Nigerians. It seized every available opportunity to spread the myth and propaganda that they were separated from one another by great distance, by differences of history and traditions, and by ethnological, racial, tribal, political, social, and religious barriers.

At independence in Nigeria therefore, the state never really acquired any enduring legitimacy or trust from the various indigenous communities following the end of colonial rule because the nation-state was an artificial conglomeration of diverse communities and loosely united ethnic groups that were built by

conquest and subjugation (Falola, 1998). As a result of this lack of proper national integration, the post-colonial Nigeria has witnessed numerous challenges like ethnic and religious conflicts, cultural and regional contentions among others. There is also a rise of militant, socio-cultural and pressure groups, such as the militancy in the Niger Delta oil region, Oduá People's Congress (OPC), Bakassi Boys, Arewa People's Congress (APC), Farmers/Herders crisis, the Independent People of Biafra (IPOB) agitations, the recent problem of kidnappings and banditry but most fundamentally, the Boko Haram insurgent group whose activities is affecting national integration and challenging socio-economic development.

In spite of the efforts of the Nigerian government and its allies to eradicate the Boko Haram terror, the group still poses a grave threat to the sovereignty of the nation, as it threatens Nigeria's national integration. In 2014, the group abducted two hundred schoolgirls from Chibok village in the Borno State of Nigeria. The abduction drew the attention of the international community, and provoked worldwide condemnation. The insurgent group clearly has opposed the Nigerian government and Western influence in the northern part of Nigeria as it seeks to challenge the nation-state western ideology and replace it with an Islamic state. Thus, a new dimension to Nigeria's ethno-religious violence is the increasing recruitment and mobilisation of a supercilious army of terror merchants called Boko haram who represent contending interests to Nigeria's integration. The implication of these hydra-headed activities of the terrorist group on national integration is enormous and shall be examined by this study.

### **Conceptual Clarifications**

**Boko Haram:** Boko-Haram is an Islamic terrorist group (sect) that has declared war against the government of the Federal Republic of Nigeria generally, to create a "pure" Islamic state ruled by sharia law. Boko Haram as an insurgent and terrorist group is traceable

to Maiduguri where their leader Mohammed Yusuf in 2002 sought to establish a state in which secular laws would be totally expunged and the Sharia law used for governance. Its official name is *Jama'atu Ahlis Sunna Lidda'awati wal-Jihad* which means "People Committed to the Propagation of the Prophet's Teachings and Jihad" (Olojo, 2013). To actualize this, he recruited like-minded "people committed to the propagation of the Prophet's teachings and jihad" Believing that western education strongly propagates secular laws which oppose Sharia, the group views western education as sacrilege.

**Terrorism:** The word "terrorism" never existed before the French Revolution's reign of terror (1793-1794) which was directed at the French government for killing thousands of suspected enemies of the revolution (Mitchell, 2012), thus it is an ancient practice that has existed over 2000 years. The popular phrase by Yasser Arafat, late Chairman of the PLO (the Palestine Liberation Organization), in his speech before the United Nations in 1974 said "one man's terrorist is another man's freedom fighter" makes the definition more complex and difficult to classify the term "terrorism", that is why Omar Malik (2001) in his book "Enough of the definition of terrorism" describes how complex it has become to give a universal acceptable definition of the word. However, according to Utume (2003) terrorism is the application of violence to cause injury and damage thereby creating fear in the minds of those affected. Fear could also be created by the threat of the use of violence to cause injury and damage. The validity and potency of such threat and actual use of violence derive from the vulnerability of human life and property. But it is also important to recognize the fact that injury, fear and damage they cause are not the ultimate end of terrorism. Such fear is expected to cause change of behaviour on the part of the target. Terrorism according to Bockstette (2010) is defined as political violence in an asymmetrical conflict that is designed to induce terror and psychic fear (sometimes indiscriminate) through the violent victimization and destruction

of noncombatant targets (sometimes iconic symbols). The paper sees terrorism as the calculated use of violence or threat of violence to inculcate fear, intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.

### **National Integration**

The concept of national integration is one of those terms which gained publicity in political discourse of late but yet is very difficult to define. According to Dudley (1976) it is often not clear how the concept is to be interpreted. Besides, the concept is used interchangeably with nation-building, national development, political development and sometimes as a term embracing all the three. The paper see national integration as a process that produces an omnibus of initiatives put in place by a state, its representatives or institutions guided by respect for the unique traditions and cultural backgrounds of ethnicities sharing the same polity with the goal of harmonizing all interests through a form of dialogue and representation and addressing differences that may be divisive and conflictual using the instruments of fairness, justice and equity in the sharing of resources, benefits, opportunities and responsibilities in order to guarantee stability, longevity and prosperity of the polity as long as the inhabitants decide to remain within the polity.

### **Theoretical Framework**

This work has adopted Abu'l Ala Maududi's Islamic State theory as a framework in the explanation of Boko Haram terrorism and national integration in Nigeria. Abu'l Ala Maududi is another expert among modern Islamic thinkers and one of the political Islam theorist whom from its twentieth-century inception have been theorizing on how to create an "Islamic state" or to fuse "religion and state" (*din wa dawla*) (March, 2015). His thoughts touched upon religion, politics, economy, society, culture, history, law, education and other aspects all captured in the 73 books he wrote, but his theory on Islamic State is captured in his book titled

Islamic State, Law and Constitution, written in Urdu and translated in English.

Maududi's Islamic state theory as captured in his book titled *Islamic State, Law and Constitution* is based on the theory of "modern jahiliyya". "Jahiliyya" is the Arabic transliteration, and means "state of ignorance" or "obscurantism" (Chen, 1998, p. 149). The theory argues that there is external "jahiliyya" which refers to Western culture/values, this external jahiliyya (Western Culture/influence) is what is responsible for moral decadence, corruption and bad governance in most Islamic states and the society in general. The external root "jahiliyya" of Islamic society being backward lies in the fact that from the (Umayyad Dynasty), the Islamic governments and society have no longer been true Islamic states, government and society, but has become "Kafir (apostate) states", "Kafir government" and "Kafir society" due to Western influence. This is because true Islamic society has been eroded by Western culture and value system. The main feature of the obscurantism of Western culture is its spirit of secularism and the separation of religion and state, government, society, education and science (Zhongmin, 2013).

The theory believes that to restore the quagmire and stagnation of the society and above all revive Islam and achieve national integration, an Islamic state based on the Quran and Hadith must be implemented to replace the kufir state. Accordingly such Islamic state must be built and governed according to Islamic Sharia law. In order to achieve the revival of Islam, achieve national ingration and rebuild a decaying state, external "jahiliyya" must be eradicated and all Western and non-Islamic influence must be discarded. Islamic values must be restored through exemplary conduct of Muslims and Islamic society should be rebuilt through specific practical action. The theory argues that national integration can only be achieved through true Islamic practice (Ayubi, 1998, p. 191).

According to Maududi's theory, an ideal Islamic state should be characterized by an ideal political system which he called "*Theo-democracy*", this Theo-democracy which he argues is more geared towards achieving national integration than the western liberal democratic model (Esposito, 1983, p.117). He argues further that the western liberal democratic model comes with it civilization which contains liberal values, that encourage all kinds of vices, and administrative malfeasances such as bribery and corruption. Theo-democracy therefore is a panacea that would promote justice, discipline, good governance and above all, would return the society to "true" Islamic practice based on Sharia Law.

Reduced to the fundamental of this work, Maududi's Islamic state theory has found expression in the analysis of Boko Haram terrorism and national integration. As the theory argued, Boko Harams ideological mission is quite clear, namely to overthrow the Nigerian state and impose the creation of an Islamic state based on sharia law. Yusuf strongly opposed the corruption and abuses carried out by security forces, condemning democracy, constitutional governance, and this is in congruence with Maududi's theoretical conception of the secular government *jahiliyya*" of Western modernity and influence which impedes the true practice of Islam. In following Yusuf's ideology, Shekau went even further to strongly oppose Western civilization, which he equates with atheism. He suggested that the edifice of Western civilization is constructed on three fundamental pillars: Western education, Judeo-Christian tradition, and democracy. The collaboration between the three has led to what he called "globalization and modern world. According to Oriola & Akinola (2020) Shekau believed these three elements of Western civilization are intended to destroy Islam; thus, he contends, Muslims must stand up to fight Westerners or Christians anywhere, anytime, and by whatever means Sharia remains the only truth, while the secular constitution and democracy are all *kufri* (unbelief).

Shekau's contention that Nigeria rejects Allah's law is further cemented by his belief that national symbols like the national anthem, the national pledge, and the national flag receive praise that should be reserved only for Allah, is in congruence with Maududi's theory that the principle of nationalism is totally contradictory to the principles of Islam. Boko Haram maintained that the concept of the nation-state is a human construct that denigrates the place of Allah and completely excludes Allah from the public domain. Summarily therefore, as the Maududi's theory holds the implementation of Sharia would therefore be a return to the *A l-Sharia* system which will enhance nation building and national integration.

### **Emergence of Boko Haram**

Boko Haram as a terrorist group is traceable to Maiduguri where their leader Mohammed Yusuf in 2002 sought to establish a state in which secular laws would be totally Expunged and the Sharia law used for governance. To actualize this, he recruited like-minded "people committed to the propagation of their ideology and adopted the Arabic *Jama'atu Ahlis Sunna Lidda'awati wal-Jihad* as the movement's official name which means "People Committed to the Propagation of the Prophet's Teachings and Jihad". Believing that western education strongly propagates secular laws which oppose Sharia, the group views western education as sacrilege (Olojo, 2013). However, its true historical root harks back to 1995, when Abubakar Lawan established the Ahlulsunnawal'jama'ah hijra or Shabaab group (Muslim Youth Organisation) in Maiduguri, Borno State. The group flourished as a non-violent movement until 2002, when Mohammed Yusuf assumed leadership of the sect. Over time, the group has metamorphosed under various names, such as the Yusufiyya sect, Nigerian Taliban, and lately as Jama'atu Ahlissunnah Lidda'awati wal Jihad (Onuoha 2014b).

The Philosophy and ideology the sect considers "western influence on Islamic society as the basis of the religion's weakness".



According to Abimbola, & Adesote (2012) it opposes secular government, conventional banking, taxation, jurisprudence, and in particular Western education it stands against both western education and science in general, which it believes is founded on Christian moral teachings. This explains why the sect is popularly known as Boko Haram (literally, “Western education is forbidden”). The term Boko Haram is derived from a combination of the Hausa word *boko*, meaning “School/ Book”, and the Arabic word *haram*, meaning “forbidden”.

In 2004 it established a “base called ‘Afghanistan’ in Kanama village in northern Yobe State, on the border with the Republic of Niger” which is the main home town of Mohammed Yusuf. With these developments, the sect became known as the Nigerian Taliban, which was used in a derogatory sense by local people who despised the ideology and teachings of the sect. Its mission is to overthrow the secular Nigerian state and impose its own interpretation of Islamic Sharia law in the country. Onuoha (2014a, p. 177) “posits that it adopted a violent way of kidnapping, slaughtering and killings of innocent people, destructions of lives and properties, bombing of mosque, churches, institutions and other government parastatals, mainly in Northern Nigeria all in the name of religion. The Islamist sect has been designated as a terrorist group by the following countries and organizations; United Kingdom: July 12, 2013, U.S. State Department: November 13, 2013, United Nations: May 22, 2014, EU: May 28, 2014 to present.

### **Root Causes of Boko Haram in Nigeria**

The Almajiri Factor: Adetoro (2010) had earlier warned that the Almajirai system of education (Quranic education combined with alms begging by boys of ages 7 to 15 in Northern Nigeria under half – baked Mallams) could become a potential threat to Nigeria’s national security if it is not harmonized with the Universal Basic Education programme in the country. Consequently the Almajiris

can be seen as the neglected, rejected and schizophrenic maladjusted young's of Northern Nigeria that are usually with violent aggression, willing to become Boko Haram suicide bombers on a platter of frivolous promises.

Infact, this class of people provided a ready pool of foot soldiers for the insurgency as in the name of Islamic teaching Yusuf indoctrinated them against the Nigerian State and sold the need to change the secular state which could not provide their needs and to return to a theocratic state within which their material and spiritual needs will be realized (Adetoro, 2012). At some point, the federal government of Nigeria had to raise an alarm in the Vanguard Newspaper of 24th February, 2012 that the Boko Haram sect were already infiltrating some northern Islamic centres by indoctrinating and recruiting young pupils (the almajiris) to expand its membership with a view to distort their mindset against the state and constitutional values.

**Poverty:** It has been noted elsewhere that 'among several other ills, poverty breeds anger, hatred, envy and conflict (Muzan, 1999). Poverty is the cause of many of Nigeria's problems. Although poverty is not easily amenable to precise definition, we may assume that it means a lack of command over basic consumption needs, resulting in a situation where a person's basic needs far exceed the available means of meeting them. Basic needs include two components. First, they include the minimum requirements of an individual or family for the procurement of shelter, adequate food, clothing, furniture and other necessary household equipment such as cooking, eating and other utensils. Second, they include essential services provided by government for the community at large, such as sanitation, public transport, safe drinking water, health and educational facilities, employment and participation in the public decision-making processes of the community to which the individual belongs. This relative severity of poverty has a close correlation with the psychological basis of individual and group relations and conduct. It is this psychological basis of individual

and group conduct that dictates, to a large extent, the character of response that defines the nature and the scope of conflicts that result from the social condition of poverty.

A recurrent issue in the Boko Haram literature is the extent of relative poverty and inequality in the north which has led some analysts to argue that poverty is the main reason why extremist groups like Boko Haram rebel. Kwaja (2011, p. 1), for example, argues that 'religious dimensions of the conflict have been misconstrued as the primary driver of violence when, in fact, poverty and inequality are the issues. For Mustapha (2012) Boko Haram is the symptom of the failure of nation-building and democratic politics in Nigeria. It is the misguided cry of a disgruntled youth crushed by poverty and a delibiting socioeconomic system on the one hand and then repressed by the state on the other.

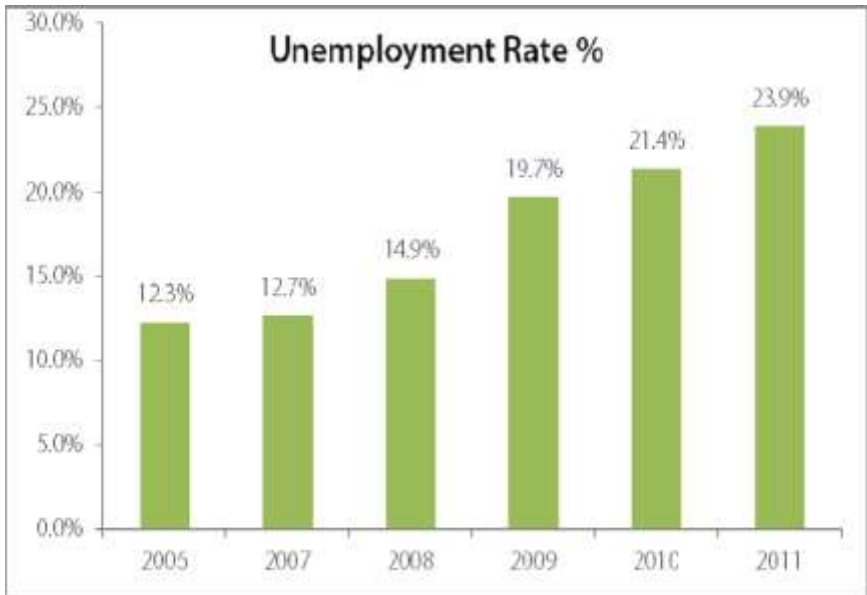
**Corruption:** The worsening intolerable level of poverty in Nigeria is caused by reckless high-level of corruption in the country. As rightly asserted by Adetoro (2012), corruption has eaten-deep into the fabrics of the Nigerian society as the country was ranked as the 90th most corrupt nation in the world in 2001 (the Transparency International Corruption Index, 2001). Virtually all the Nigerian ministries and agencies are enmeshed in corrupt practices with the police ranked as the most corrupt among them. Kukah (2012) has observed a nuanced movement away from the poverty-conflict nexus to the bad governance-conflict nexus. Kukah argues that religion is used to mobilize against modernity, which is seen as the root cause of social anomalies. According to Kukah, 'in the eyes of the (Boko Haram) sect members, the persistence of corruption, collapse of public morality, injustice and so on could only be attributed to those who govern. In their reasoning, those who govern us (*yan boko*) do so because they have acquired their tools by gaining Western education (*boko*) (Kukah, 2012, p. 3).

Kukah finds a kindred spirit in Christopher Clapham (2004, p. 200) who argues more broadly that 'the breakdown of law and

order in African states was basically the result of the legacy of bad governance.’ Similarly, others like Evans (1994: 3) argue that ‘a downward spiral of economic decline, often exacerbated by official corruption and mismanagement, has created governments that are at or near the point of collapse and that are being challenged, often violently, by their own citizens. Walker (2012) asserts that widespread poverty, endemic corruption, lack of youth employments, in-effective social system, lack of basic infrastructures, dysfunctional government and moral decay in the country galvanized the insurgency of Boko Haram.

Unemployment: Unemployment as figure one below indicates was high in Nigeria and as result contributed to the insurgency. Unemployment was one of the reasons why Boko Haram emerged, as the revolt’s foot soldiers likely were drawn from unemployed youth in Northern Nigeria, a region of profound poverty. Many of them attended Islamic schools where they learned little other than to memorize the Quran. Often they are children of peasants, rootless if not homeless, in a big city. They can bond through a common radical Islamic sensibility, inchoate rage, and the prospect of earning little money as terrorists.’ Mustapha (2012) argues that Boko Haram ‘provides education, basic services and informal-sector jobs to its supporters, most of who were marginalized people with little education, or lower middle-class elements with some education but with few prospects in the oppressive competition and corruption of Nigerian society. “Governor of Borno state, KashimShettima, explains that despite its ‘misguided ideology”

Boko Haram’s slain leader Mohammed Yusuf retained the loyalty of his supporters by providing one meal a day to each of his disciples. He also had a youth empowerment scheme, under which he helped his disciples to go into petty trading and wheelbarrow pushing. He also arranged cheap marriages between sect members, which enabled many of them to marry, which gave them personal dignity and self-worth (Shettima, cited in Mustapha, 2012).



**Figure 1:** Unemployment Rate in Nigeria

**Source:** *Unemployment Rate in Nigeria between 2005 and 2011, (NBS, 2012)*

## **Boko Haram Terrorism and National Integration in Nigeria**

At independence, the Nigeria state never really acquired any enduring legitimacy or trust from the various indigenous communities following the end of colonial rule because the nation was an artificial conglomeration of diverse communities and loosely united ethnic groups that were built by conquest and subjugation (Falola, 1998). As a result of this lack of proper national integration, the post-colonial Nigeria has witnessed ethnic, religious, cultural and regional contentions cumulating into several military coups that later led to a civil war in 1967, between the communities in the South-East (mostly the Igbos) and the rest of the country, the war lasted for three years from 1967 to 1970. The country has since witnessed series of political fiasco, military coups, and saw the rise of militant, socio-cultural and pressure groups, such as the Boko-Haram

Boko Haram terrorism which has emerged with an ideology of an Islamic state stands as a serious threat to national integration, as the effects of Boko Haram violence has led to a constant threat to Nigeria's fragile unity and peace with the fault lines of disintegration emanating and growing daily along religious, tribal and ethnic lines. The sect's condemnation of Western education and its intention to establish an Islamic state across Nigeria has made Nigeria to be divided into two poles which hinders national integration. The danger posed by this insurgent group to the corporate existence of Nigeria is aptly clear as the country is becoming increasingly ungovernable, ethnic and regional splits are deepening. The philosophy of religious bigotry which motorizes the Boko Haram insurgency is undoubtedly at variance with the notion of peaceful co-existence, especially in a multi-ethnic and multi-religious state like Nigeria.

According to Olaniyan (2015) even in the area of education, the National Youth Service Corps (NYSC) scheme which was introduced as a mechanism for national integration has faced setback particularly in the Nigeria's North eastern region owing to Boko Haram terrorism. This is clearly seen in corps members' refusal to serve in the North when they are posted there. Those who are posted to the Northeastern region have on several occasions sought for redeployment. The Boko Haram terror activity of kidnapping students of secondary schools has remained a threat to the Unity Schools especially for the students from the East, West and Southern extraction. Relatedly, most of the students from the other regions are afraid of attending universities in the North of Nigeria, all of the above hampers national integration.

The activities of the sect have also negatively affected the socio-economic structure of Nigeria as it has slowed down the national economic growth and development since no investors would prefer to invest in a crisis-ridden nation. The attacks of the sect have also led to the closing and abandoning of shops by some traders who

have ran for their dear lives. Furthermore, there has been the reduction of people's patronage of product from the Northern region because of rumors that members of the Boko Haram were planning to send poisonous product from their region to other parts of Nigeria. This has also affected economic integration.

Nigeria is a secular state which "excludes religion from the public sphere and plays an assertive role as the agent of a social engineering project that confines religion to the private domain. The wisdom behind this secularity took conscious cognizance of the facts that Nigeria is a country of diversities in her multi-ethnic, multi-religious and multi-cultural realities and with a constitution not designed with Islamic ideologies, but with preamble that states:

We the people of the Federal Republic of Nigeria, having firmly and solemnly resolve, to live in unity and harmony as one indivisible and indissoluble sovereign Nation under God, dedicated to the promotion of inter-African solidarity, world peace, international co-operation and understanding, and to provide for a Constitution for the purpose of promoting the good government and welfare of all persons in our country, on the principles of freedom, equality and justice, and for the purpose of consolidating the unity of our people; do hereby make, enact and give to ourselves the constitution (1999 Nigerian Constitution).

As provided above in the opening clause, the constitutional endowment of the nation permits the people to live in any part of the country and exercise the freedom of worship without any molestation, the fast imposition of Sharia law in the name of an Islamic state is quite disturbing. This is because attempts by Islamic apologists to register some kind of presence in the national political sphere are perceived by the Christians as an antithesis that seeks to dismantle the existing 'secular' order.

Consequently, at a time when the nation is in dear need on unity, Boko haram is seeking to Islamize Nigeria, what is the fate and future of the millions Nigerians who are not Muslims? Indeed no nation can integrate in the face of massive killings of its citizens.

Apart from the loss of lives, there is also the wanton destruction of property and businesses worth several billions of naira through attacks and bombing. The above scenario has dire consequences for national integration, and sustainable development in general. In an atmosphere where the bombings are pervasive and killings are executed with impunity, the social and economic life of the nation is automatically grounded to a halt and this has affected integration and development since people are no longer free to go about their economic activities for fear of being killed. According to Okereocha the insecurity levels are immensely affecting investment, and socio-economic development, he asserts:

Human capital and investors drain is hampering economic development in the northeast this is due to the attacks on banks, markets, parks and government departments. Attacks on these social places have prevented people from going to such places. Christians are afraid to go and worship in the church on Sundays due to the fear of being attacked by the sect. Same for the Muslim faithful who abandoned their worshipping centers because of Boko Haram attacks. Some students have stopped going to school, all of these affect national integration. (Okereocha, 2012, p.46)

This is made worse as several thousands of people have migrated swiftly to other parts of the country or beyond, a recent report of UNICEF (2015) declared that owing to the Boko Haram insurgency in Nigeria, over 1.2 million children with over half less than five years of age have been forced to flee their home and an additional 265 000 have been uprooted in Cameroon, Chad and Niger, what is the overall implication for national integration and sustainable development?. The murderous campaigns and vicious onslaughts on individuals and institutions provide a highly unfavourable environment for nation building to thrive.

## **Conclusion**

We have Examined Boko-haram terrorism and national integration in Nigeria and from the foregoing, it is evident that



Boko Haram terrorism threatening the corporate existence of the country as one geographical entity. Boko Haram terrorism is therefore a threat to social and economic development in Nigeria. It has claimed lots of lives, aggravated the food and nutrition insecurity, and caused damage to the economy. Because of the violence of Boko Haram many have been displaced, sadly, many of the internally displaced persons, (IDPs) reluctantly begin a new life and manage to survive. As a result different forms of social vices and criminality will set in and consequently are treated with suspicion, discrimination and resistance by the host community. By implication, the thirst for national integration is doomed. Furthermore, Boko Haram activities has continue to cause humanitarian crisis characterized by fear, displacement, disrupted services such as health care, schools, and food shortage. This as a result has led to a nutrition crisis as food insecurity increased, and childhood illnesses exacerbated by malnutrition often went untreated. Therefore how can nation building take place in an environment where the people are perpetually living in fear, malnourished and battling for their survival? National integration therefore becomes a mirage under such prevailing circumstances of hopelessness and fear. Conclusively, Boko Haram terrorism has assumed a dangerous dimension and this has heightened serious fears among Nigerian populace, hence an urgent solution is needed.

The presence of insecurity in any environment constitutes threat to lives and properties, hinders business activities, and discourages local and foreign investors, all of which stifles and retards integration and development of a country. There is therefore an urgent need for Nigeria to make all efforts to tackle the menace of terrorism. Such efforts must put in place the following measures.

**Welfare provisioning:** Government should ensure the provisioning of the basic needs of life for its citizens. The provision of basic amenities such as health care facilities, schools and electricity will go a long way in ensuring social stability and development.

**Equity and Good Governance:** Ensuring good governance is also a panacea for restoring peace in the country. Government should ensure that the rule of law and also equity in the federal character principle are emphasized so as to avoid marginalization which often times have led to frustration and aggression. Equity will surely give everyone a sense of belonging and hence achieve integration

**Trans-regional Cooperation:** Trans-regional and global cooperation amongst countries in the fight against terrorism is also necessary. There is an urgent need for coordinated intelligence network analysis and policy making for all nations in the campaign against terror. The 2015 cooperation between Nigeria, Cameroun and Chad to jointly fight Boko-Haram is a good example here.

**Border Security:** The implementation of border security between security agencies and border communities to enhance information sharing can help check mate illegal migration and proliferation of weapons which have been used by Boko-Haram members in some parts of the country.

**Poverty Reduction and employment generation:** Government need to be sincere, representative and fair in the treatment of its citizens, all forms of discrimination and marginalization in dealing with religious and development issues should be discouraged. Reducing poverty should also be a major concern of government, as terrorist gets their result from the unemployed and the idle groups within the society. Therefore, government at various level must come up with genuine poverty reduction programme aimed at building capacity among the vulnerable group in the society

**Global intelligence Partnership:** The government should embark on a foreign policy drive aimed at rebuilding its image at the international arena. Going into bilateral and multilateral engagements with advanced countries based on intelligence gathering and military cooperation will help reduce the scourge of terrorism in Nigeria.

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