The Nexus between Religion and Terrorism: An Investigation into the Boko Haram Killing Activities in Nigeria

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Abstract
This thesis in Peace and Conflict addresses the development and impacts of the Islamic organisation Boko Haram in the context of frustration-aggression and complexity theories. It investigates the overall phenomenon of terrorism, reviews Boko Haram’s context within other terrorist organisations, and the impact that Boko Haram has had in the development of the humanitarian crisis in Nigeria. Local and regional response to threats by Boko Haram is considered, as well as Boko Haram’s recent pledge to the ISIL terrorist organisation. The Boko Haram (BH) Islamic fundamentalist emerged in Nigeria in 2002 with the idea of turning Nigeria into an Islamic country to be ruled by the Sharia law. Other reasons were hatred for the West and adverse domestic factors in the north-east where the group has been more prevalent. The domestic-based insurgent group established links with some international terrorist organizations (ITOs) such as Al-Qaeda, AQIM and Al-Shabaab and became more sophisticated in its attacks and tactics which made it to threaten the national security of Nigeria in the destruction of lives and properties. This paper seeks to argue the evolution Boko Haram arising from some domestic factors prevalent in the north-east of Nigeria; and then conclude with some measures to be in place to put an end to the criminality perpetuated by the group in the country with the ability to seriously threaten the security of the state and the society. Finally, suggestions for policy recommendations to the Nigerian government are made.

Keywords:
Boko Haram, Insurgency, International terrorism, Humanitarian crisis, Nigeria, ISIL
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CHAPTER ONE – INTRODUCTION

1.1 Background to Terrorism in Nigeria

Nigeria is a country that is extremely culturally and religiously diversified (Osaghae and Suberu, 2005). The modern state of Nigeria has its origins infused in British colonization, which extended from the 19\textsuperscript{th} century to the 20\textsuperscript{th} century. The British colonial rule saw the merging of the numerous kingdoms and tribal states situated within its territories being merged into the Southern Nigeria Protectorate and the Northern Nigeria Protectorate (Adkins, 2015). The British took control of the territory by erecting legal and administrative structure while at the same time, retaining the traditional chiefdoms. The arrival of European missionaries by way of the Atlantic Ocean saw a majority of the regions in the Southern Protectorate of Nigeria, including its central regions, converting to Christianity. This marked the beginning of the importance of religion in the development of Nigeria and set the stage for the eventual development of the terror group Boko Haram. The conquest of Northern Nigeria by the Fulani Jihadists, who penetrated the northern borders by way of the Sahara Desert, saw to it that a greater part of the north, extending to some of the areas in the middle belt and South West, was converted to Islam (AECAWA, 1987). Nigeria became mentally divided at this point, based on religious sentiments and ethnic diversification (Burns and Burns, 1972; Falola and Heaton, 2008).

Before the advent of colonialism and the Fulani Jihadists in the 16\textsuperscript{th} and 18\textsuperscript{th} centuries respectively, the people of Nigeria were enmeshed in the traditional belief system which involved the worship of ancestral spirits and demi-gods (Kwabiah, 2010). At the beginning of the 19\textsuperscript{th} century, Usman dan Fodio, a man of Fulani descent and well educated in classical Islamic science, directed a successful jihad which resulted to the creation of the Fulani Empire, better known as the Sokoto Caliphate (Kwabiah, 2010). The need for the Jihad arose due to the fact that many of the Fulani tribesmen who were under the leadership of Usman dan Fodio was displeased with the actions of the rulers of the Hausa states. They accused the Hausa leaders of contaminating the religion of Islam with some traces of the traditional religion of that region. Usman had conceived the creation of a theocratic state with a much stricter interpretation of Islam. Usman stated clearly to his followers that the sultans of the Hausa states were undeniably unbelievers and idol worshippers hiding under the auspices of professing Islam. His
declaration condemning them for feigning piety whilst practicing polytheistic rituals which lured people away from the path of Allah (Ikime, 1977; Smaldone, 1977). Usman also accused the Hausa leaders of raising the flag of an unworthy worldly kingdom over the banner of Islam concluding that this was a demonstration of unbelief in all ramifications (Sulaiman, 198). The aftermath of the jihad brought about the creation of a theocratic federal state, with an extensive autonomy for emirates that would recognize and pay obeisance to the spiritual authority of the caliph or the Sultan of Sokoto (Weiss, 2002). This territory, which became the largest state in Africa south of the Sahara, at the time, included most of the Hausa states such as Kano, Katsina, and Zaria. It extended as far as Nupe, Borno, Adamawa, Gombe, and Illorin which were territories that had a significant number of major or minor groups of Fulani alims or scholars. These territories which have come to be known in the modern day, as northern and central Nigeria. The division lasted until 1903. At that time it was segmented into much smaller, varied, European colonies as part of the aftermath of the British colonial invasion (Ikime, 1980).

In 1914, the British consolidated its administration by formally uniting the Niger area into the Lagos Colony as well as the Northern and Southern Protectorate of Nigeria (Dickovick, 2014). This action was facilitated by inhabitants of the southern region maintaining more economic and social interaction with the British and other Europeans due to the coastal economy (Isichei and Isichei, 1983). Under the British policy of indirect rule, including the validation of Islamic tradition, the British monarchy did not encourage the operations of Christian missions in the northern Islamic part of the country. The Christian missions were, therefore, confined to creating Western educational institutions, and those mainly in the Southern protectorates (Kalu, 1980). Some of the elite Nigerians, who came from the South, took advantage of these educational establishments and sent their children to Great Britain in pursuit of a higher education (Crowder and Abdullahi, 1979). By the post-Independence era, there were identifiable regional differences due to the obvious influence of heightened educational access. Although the origins of this difference may be less apparent today, it has brought about a legacy of enlightenment that prevails even in the present day. Alternately, the legacy of differences did not play a benign role in the politics of North and South Nigeria. For instance, Northern Nigeria did not abolish slavery until 1936, whilst in other parts of Nigeria slavery was abolished soon after the introduction of colonial rule (Lovejoy and Hogendorn, 1993). The post-World War era saw the growth
of Nigerian nationalism and the need, the demand, for independence. With subsequent constitutions being introduced and legislated by the British government, Nigeria moved from the indirect rule toward self-government on a representative and steadily rising federal basis (Falola and Heaton, 2008). As Nigeria gained its independence from British colonialism on October 1st 1960, it was faced with the socio-political dilemma of unifying and integrating its peoples, despite the seeming debacle resulting from the religious and ethnic divides. Since then, its mode of government has been alternating between military dictatorships and democratically elected civilian governments. Nigeria did not accomplish reunification until October 1, 1970, following a vicious civil war (Reuters, 1970).

Due to its plethora of diverse and often conflicting ethno-linguistic groups, Nigeria has been constantly burdened with the trouble of sectarian tensions and violence (Ojie and Ewhrudjakpor, 2009). This phenomenon has continued to surface its ugly head even at the turn of this new millennium with sectarian violence erupting from Boko Haram.

Boko Haram is an Islamist movement. Like many other terrorist groups which are driven by religion, Boko Haram states that it seeks to abolish the secular system of government. It seeks to destroy the Nigerian government and establish Sharia law in the country (IBP, 2015). Nigeria, once well respected for its role in restoring stability in some conflict-torn states in West Africa, is now in need of the assistance of the international community in ensuring that peace and stability is restored to its own territory (Onuoha, 2014). As at this moment, the threat of internal security in Nigeria by Boko Haram has extended to some West African countries which are sharing a common border with Nigeria, such as Cameroon, Niger and Chad (Onuoha, 2014).

Ever since this new millennium, the world has seen terrorism grow on a steady level with acts of violence and cruel abuse to mankind growing worse as Jihadists embed their hold in various locations of the world. From the destruction of the Twin Towers at the World Trade Center in New York on September 11, 2001, to the spate of bombings in north eastern Nigeria and its Federal Capital Territory since 2002; terrorism has with these latest developments, arguably become one of the biggest threats to security, global peace and stability in modern times (Telegraph News, 2015). In view of this opinion, it would be rational to assume that terrorism should not be addressed within the scope of a national or regional perspective. Instead, its mechanism should be approached from a wider sense, if every nation of the world truly desires to see an end
to this universal scourge. Going by this statement, the worldwide manifestation of terrorism has indeed displayed its machinations in Nigeria, translating into a phenomenon that has found its expression in insurgency by the dreaded Boko Haram sect. This sectarian insurgency has brought about the need for a critical analysis of the consequences of this violence as threat to inducing a dire humanitarian crisis which has threatened the security in Nigeria. It is anticipated that this paper will throw more light on the intricacies of this sect and their operations in a bid to deducing recommendations to how they can be quelled by utilizing the findings from this research.

1.2 A Brief Overview of Boko Haram

It is not clear when exactly Boko Haram was created, but the general account about the group’s origin traces it back to 2002 when Mohammed Yusuf, a charismatic preacher became its leader. Back then, the group was called Jama’atu Ahlis Sunnah Lidda’awatiwal Jihad which means ‘People committed to the propagation of the Prophet’s teachings and Jihad.’ These days, the sect is better known as Boko Haram, which roughly translates to ‘Western education is sin’ (Crilly, 2015). Nigeria’s intelligence unit has stipulated however that Boko Haram’s historical roots date way back to 1995, when Abubakar Lawan set up the Ahlulsu-nnawal’ jama’ahhiijra or Shabaab group, also known as the Muslim Youth Organization in Maiduguri, Borno State (Onuoha, 2014). The group thrived as a non-violent movement until Yusuf took over its leadership in 2002. Since then, it has existed under various names such as the Hijrah, Muhajirun, Ahlis Sunna wal Jama’a, Yusufiyyah, and even the Nigerian Taliban (Cook, 2011).

Yusuf’s followers who were predominantly made up of individuals from the impoverished northern regions of Nigeria included the unemployed, students and clerics alike. Before 2009, the group which started as a small movement was committed to da’wah, which is proselytizing and preaching of Islam in order to convert those who are not of the faith to convert and become Muslims. Da’wah also involves the duty of one Muslim to charismatically encourage fellow Muslims in the pursuit of a life of greater piety in all aspects (Poston, 1992). Thus, it wasn’t until 2009 that the group graduated from operating in the “dawah phase” to adopting a more intrusive approach which they did by openly challenging the government of the federation with stirring speeches and taking up a violent armed struggle. Yusuf was later executed at very short notice after he had been captured and detained in police custody (BBC News, 2009).
With this development, the group still refused to be deterred; rather, the sect became even more radicalized and subsequently broke into different factions, with Abubakar Shekau becoming the new leader of one of the most predominant factions (Onuoha, 2014). The new militant leader unleashed a shocking reign of violence and terror; commencing his phase of leadership with targeted suicide bombings, assassinations and hostage taking. The new result was that the group developed a global reach by making allies with Middle Eastern terrorist cells (Onuoha, 2014). By the middle of the year 2010, the Islamist sect, now under the new leadership of Shekau, began to target churches, schools, media outlets and journalists to perpetuate more shocking acts of violence. They even extended their activities to include the kidnapping of locals and foreigners (Zenn, 2014). For some reason, the once small group, which was seemingly untrained in the art of warfare, succeeded in posing a significant threat in no small manner, to the Nigerian government. It now became obvious that Boko Haram fighters often had far better and more sophisticated weapons than the Nigerian Army. This gave the militant group an upper hand against the armed forces of the Nigerian government. Thus, through being better equipped, Boko Haram grew to become more formidable and more resilient (Onuoha, 2013).

The question soon arose as to who Boko Haram’s sponsors were, and how the group had achieved access to sophisticate weapons. This puzzle was later solved when whistle blowers began to confess and in the process started to finger some of the people who were funding the sect. Whistle-blowers provided information that the individuals funding Boko Haram were wealthy, influential politicians and businessmen. Although from time to time, whistle blowers have been found to drop some names of those politicians funding the terror activities of the sect, no major arrests or prosecution have been made. Rather, Boko Haram’s political ties have allegedly continued to thrive and such attacks continued to be a common phenomenon until Yusuf’s summary execution on 30 July 2009. In the aftermath of an alleged conflict with police forces in July 2009, fourteen Boko Haram fighters were shot in a joint military and police operation (McCoy, 2014; Walker, 2012).

Still, there is no real agreement exactly how Boko Haram is funded. The US Treasury Department as reported that Boko Haram is careful not to use official banking systems. The US Treasury believes that Boko Haram is funded by sophisticated financiers who are very security conscious. They are reported to move money around using cash carried by human couriers, and are careful to keep any trackable financial activities.
with other terrorist groups limited (Ikeke, 2014). McCoy (2014) reported that there are a number of other financial avenues for Boko Haram. The world is aware that the organisation captured 200 school girls; what many are not aware of is that Boko Haram planned to sell them on the human market (McCoy, 2014). Other funding initiatives include ‘a diverse network of black market dealings, local and international benefactors, and links to al-Qaeda and other well-funded groups in the Middle East’ (McCoy, 2014: para. 7). The group is also purported to receive cash from al-Shabaab of Somalia and local branches of al Qaeda (McCoy, 2014). Kidnapping and bank robberies also represent significant amounts of money, with one bank robbery and one kidnapping in 2013 totalling $9 million (McCoy, 2014). After the US alleged that Boko Haram was being funded with crude oil stolen from Nigerian ports, the Nigerian government replaced the board of the Nigeria National Petroleum Corporation (NNPC) and banned 113 vessels that were alleged to have participated in oil thefts (Iaccino, 2015).

The Islamist militant sect retaliated in an act of revenge by unleashing terror and violent attacks in six northern Nigerian states. The Nigerian armed forces were able to subdue the vengeful attacks of the Boko Haram militant group, in which the end of the military defence operations saw to the death of over 800 people; most of them identified as members of the Boko Haram sect and the rest identified as civilians who were unfortunately caught in the line of the battle’s crossfire. Between August 2011 and June 2012, Boko Haram’s leash of terror extremely intensified resulting in the gruesome suicide bombing of a UN building, banks, churches, and multiple attacks on security facilities. These attacks saw a huge surge in the number of civilian and non-combatant casualties (UK Home Office, 2015). The Boko Haram sect subsequently force the Nigerian government to declare a ‘State of Emergency’ in Adamawa, Borno and Yobe States following the release of reports that the militant sect were carrying out systematic murders, executions and persecutions of people who were mostly from the Christian minority in northern Nigeria (Onuoha, 2010). These new violent attacks were condemned by the Human Rights Watch who said that the terror attacks of Boko Haram were becoming crimes against humanity (Human Rights Watch, 2013). The attacks continued in this manner way into October 2013 where multiple counterattacks by the Nigerian armed forces in a bid to subdue the acts of terror perpetuated by Boko Haram led to the deaths of hundreds of people, which included both the fighters of Boko Haram and non-combatant civilians residing in the areas most commonly seized
by the terror sect (Human Rights Watch, 2013). It was in September 2013 that Boko Haram was suspected to have carried out a violent attack on a college in Mubi, Adamawa state which saw the death of more than forty students. Reports from the Crisis Group also emerged in December 2013 revealing that two hundred Boko Haram insurgents disguised in Nigerian military uniform, planned and executed an attack on state military facilities in Maiduguri, Borno State. Later that same month, a similar attack ensued when several hundreds of Boko Haram fighters besieged and attacked a Nigerian military base outside Bama (UK Home Office, 2015).

From then onward, the intermittent pattern with which Boko Haram terror group carried out its attacks most concentrating on defenceless civilians as target continued to increase up to early 2014. In February, Boko Haram killed at least fifty nine people, when they opened fire at a secondary school in Yobe State. At least seventy five people were murdered in the bomb blasts of Maiduguri in the following month of March, and Boko was named as the culprit behind the terror attacks. At the dead of night in April 2014, Boko Haram broke into a female dormitory of a school situated at Chibok, a small in Borno State in north eastern Nigeria and kidnapped two hundred and seventy-six schoolgirls. This kidnap took place barely twenty-four hours after more than seventy people were murdered in twin bomb blasts at a crowded bus park in Nyanya, an outskirt town eight kilometres southwest of central Abuja, which is the country’s federal capital territory. The explosives were concealed inside vehicles that were parked inside the bus park and timed to detonate during the morning rush hour, which took place in the early hours of the morning of April 14, 2014.

After the initial twin bomb explosions, the inferno ignited some fuel tankers that were parked nearby which continued in more explosions that resulted in one of the worst carnages ever attributed to the dreaded terror group. The explosions claimed the lives of food hawkers, load carriers and the commuters who were mostly made up of civil servants working in the federal capital, while residing in the outskirts. Consequently, May 2014 opened with three isolated attacks. Boko Haram attacked Gamboru Ngala, a Nigerian town situated near the border of Cameroon, an onslaught which took the lives of more than three hundred and thirty six people. Then they masterminded a car bombing in Jos, a Nigerian middle belt city in Plateau State, an attack which claimed at least one hundred and eighteen lives. Boko Haram carried out yet another attack on a Nigerian military base in Yobe State, which claimed more than five hundred lives as a result. All through the months of June and July multiple attacks attributed to the terror
group were reported in different locations mostly in the north eastern parts of Nigeria resulting in at least an additional two thousand casualties. This was the same period in which Boko Haram attacked Gwoza, a border town which is about one hundred and thirty five kilometres southeast of Maiduguri, the capital of Borno State. This resulted in the infamous Gwoza Massacre where they murdered at least two hundred people who were mostly Christians. Boko Haram also extended the massacre to several villages in Borno State, including a series of violent attacks in some areas of the Middle Belt in Nigeria, taking the lives of at least 60 people (Al Jazeera, 2012).

The year 2014 ended with an additional record of more than six thousand deaths claiming more lives in a continuous pattern of violent terror killings. This year 2015, in early January, the deadliest single massacre to death carried out by the dreaded terror group, Boko Haram, was recorded as they undertook a series of mass killings. Boko Haram militants wiped out the entire town of Baga; a town in the north eastern Nigerian state of Borno, close to Lake Chad and killing more than two thousand people. Up until the recent conquest of the Nigerian armed forces which commendable reclaimed most of the Nigerian towns under the control of Boko Haram militants, the dreaded terror group was controlling up to seventy percent of Borno State where they had hoisted their flags and banners claiming those territories were no longer a part of Nigeria, but these cities which had suffered the most terrible scourge of their insurgency were now the seat of their caliphate. The Nigerian Social Violence Project under the John Hopkins University Africa Program states the cumulative death toll perpetrated by Boko Haram in 2014 as ranging from seven thousand five hundred to eighteen thousand deaths (International Coalition for the Responsibility to Protect, 2015). This statistic was also corroborated by the Nigeria Security Tracker under the Council on Foreign Relations (International Coalition for the Responsibility to Protect, 2015). Furthermore, the cumulative deaths recorded as acts of terror from Boko Haram since the start of their insurgency has been pegged as ranging from eleven thousand, one hundred and twenty one to thirty three thousand deaths (International Coalition for the Responsibility to Protect, 2015).

In March, 2015, Boko Haram took what many considered an unexpected step when it pledged allegiance to the Islamic State of Iraq and the Lavant (ISIL) (Crilly, 2015). The net effect is that the black and white flag of the ISIS movement now controls Nigeria in “a self-declared caliphate that already stretches across Syria and Iraq” (Crilly, 2015: para. 2). The message, delivered in an audio recording, calls for the Muslim sects in
the world to unite in building an Islamic state. The marriage of Boko Haram with ISIL effectively links Boko Haram irrevocably with religious insurgency.

1.3 Statement of the Problem

It is now a fact that Boko Haram has repeatedly connoted through their name that they are of the belief that Western education is sinful and therefore must be stopped. In order to accomplish their mission, they have resorted to terrorism as an inappropriate and unconventional means to an end. The sect’s style of terrorism flourishes on launching anti-state offensive attacks, massively targeted at non-combatant populations and helpless civilians that mostly include women and children. This they carry out through discreetly planting bombs and explosives in crowded areas like the local markets, motor parks and worship centres. Their crime against humanity also include the mass kidnapping of little unwilling boys, whom they forcefully recruit into their movement and little unwilling girl whom they sell into slavery, use as sex slaves or use in prisoner exchange (Cook, 2011; Onuoha, 2012; Walker, 2012). Boko Haram has steadily succeeded to a large extent over the decade to perpetrate acts of insurgency which has been referred to as a violent intrusion a minor group who claims to be acting on the behalf of a major group obviously without consent while distorting the doctrines of the wider Islamic community in Nigeria which it claims to defend. Its disgruntled mode of operation as well as its sub-national movement is similar to a clandestine criminal group hiding behind a supposed cause to further its nefarious agenda. Their actions have been condemned as unethical and destructive to the stability of mankind (Human Rights Watch, 2013).

Despite being proudly referred to as the ‘Giant of Africa,’ not to mention the laudable achievement of restoring peace to several war-torn West African countries through their Peace Keeping force, Nigeria has continuously been faced with the reproach of not being able to conquer the insurgency of Boko Haram and to restore peace and stability to the north eastern regions of Nigeria where the violent attacks are carried out most. It is now left for Nigeria, other West African countries who come under threat of Boko Haram terror attacks and indeed the international community to see this not only as an internal problem for Nigeria but a global crisis which requires all the military intelligence and weaponry the Western countries will have to offer to put a lasting end to terrorism in Nigeria.
1.4 Rationale of the Research

The terrorist activities of Boko Haram have become a scourge on Nigeria’s wellbeing and political stability for more than a decade. This thesis will focus on the effect which terrorism and insurgency has had on the humanitarian crisis and security challenges in Nigeria, taking a critical review from the standpoint of Boko Haram’s leash of religiously motivated violence and terror. Another angle that is examined is the campaign by the sect to recruit more members to swell the numbers of terrorists. Thus far, the Nigerian Armed Forces have been unable to stop the development of the terror army. This thesis will be of relevance in providing input for use with policy in fighting the onslaught of Boko Haram on the citizens and legitimate government in Nigeria.

Most recent developments have shown that the terror activities of Boko Harm have extended beyond the borders of Nigeria to other neighbouring West African countries which share a common border with Nigeria. These countries include Cameroon, Republic of Niger and Chad. As a result of this, many non-combatant Nigerian citizens and civilians have fled their homeland to seek refuge in neighbouring countries outside Nigeria. This has brought about increasing numbers of internally displaced persons. This concern must be addressed. Many Nigerians have been left homeless; without shelter, food or water, prompting the United Nations High Commissioner for Refugees, UNHCR to take action in bringing relief materials to these stranded Nigerians. Apart from these actions taken by the UNHCR, no other major or conscious effort has been made to rescue these internally displaced persons so that they are reintegrated back to their communities where they can settle down once more to living a life of dignity.

The significance of this research is therefore hinged on these developments in a view to accentuating their consequences on national security in Nigeria and in the surrounding region.

Furthermore, this paper will aim to produce an update on the Boko Haram situation that will enrich the archival literature on the subject, providing conclusions which will assist the Nigerian government and its lawmakers in developing functional policies that will be effective and beneficial to re-strategizing the fight against Boko Haram for optimum results. A close observation at the ongoing campaign on terrorism by Boko Haram, provides a strong premise for this paper to apply itself in gathering, examining and analysing the dimensions, characteristics and modus operandi of Boko Haram.
1.5 Theoretical Lens

The theoretical lens utilized to view the situation in Nigeria is frustration-aggression-displacement theory, in the framework of complexity theory Lorke, Haub, Tomecko, & Dortmans (2004) stated that when where ‘system behaviour is not an obvious extension of the individual behaviours of the component subsystems. The behaviour of the system cannot be fully specified’ (Lorke et al., 2004, section 2.5.3.1), then complexity theory is an appropriate view of the consequences and responses that can develop after what may seem to be minor incidents. This concept is also supported by Urry (2005). Inevitably, the frustration-aggression theory holds that, when people believe they are being hindered from attaining their goal, there is high likelihood that their frustration turns into aggression. In other words, the closer an individual inch to the goal, the greater the level of excitement or expectation of good outcomes. As such, the closer one is to the goal, the more frustrated he or she gets if they are hold back. However, according to Urry (2005), frustration does not necessarily lead to aggression, especially when individuals deliberately supress it, due to the understanding of the negative consequences aggression has on self and the society. However still, the theory holds that, frustration is more likely to result in aggression if aggressive behaviour aids in eliminating the frustration.

Frustration-aggression displacement theory is an extension of earlier sociological theory which posits that aggression results when an individual is unable to attain goals. Poverty, unemployment, and instability cause instability, which leads not only to increased levels of poverty and instability but also to further aggression and frustration. When combined with complexity theory, the result is corruption, environmental degradation, lack of adequate infrastructure, large scale violence, and ethnic conflict (Ajodo-Adebanjoko and Okorie, 2014). The result is a humanitarian crisis that threatens the very core of life in Nigeria.

The following are the research objectives:

- To establish the nexus between religion and terrorism in Nigeria
- To identify the reasons for unleashing acts of terror in the name of religion
- To evaluate the extent of regional and global response to the security threats arising from the Boko Haram group
To investigate the humanitarian consequences of Boko Haram insurgency

1.6 Research Questions

In line with the subject matter of the research, the following research questions have been developed to shed more light on the impact which the terrorist activities and insurgency of Boko Haram has made on Humanitarian crisis and national security in Nigeria:

- To what extent is the nexus between religion and terrorism in Nigeria?
- What are the reasons for unleashing acts of terror in the name of religion?
- What has been the regional and global response to the security threats emanating from this group?
- What are the humanitarian consequences of Boko Haram insurgency?

1.7 Scope and Limitations of the Study

The scope of the study represents the parameters under which the study will take place (Simon and Goes, 2013). For example, this study concentrates on Boko Haram, but the scope might include information relating to other terrorist groups. The following sections address the scope and limitations.

1.7.1 Scope

This research is mainly focused on religious conflicts and terrorism in Nigeria, against the backdrop of Boko Haram unleashing acts of terror and violence in the country. A research of this magnitude would require a vast amount of research data and materials. There is no overlooking the possibility that information about Boko Haram could be sparse as well as limited access to information materials about the subject. This may be due to the fact that very little research has so far been done on the subject matter. Also, since a majority of Boko Haram activities has to do with a threat to national security, some vital information about the activities of the sect might be kept top secret as a government priority and away from the reach of the general public. Nevertheless, the above listed limitations are still not capable of hindering an effective and well-grounded research work that will translate into an information portal of useful
consequence. This limitation rather, shall motivate the researcher to try to rise above them all.

1.7.2 Limitations

The limitations that were generally observed in the course of this research centered on the proof of validity on the data which was collected for the analysis. This is largely due to the fact that the information drawn were sourced from published literatures by scholars and experts in this field of study, reviews from critics and professional analyst as well as recorded accounts of victims extracted from archival records. Therefore, there was no sure way of ascertaining if all the testimonies and hypothesis recorded were totally credible and accurate, considering the fact that some reports may have been presented in such a manner that would favour certain conditions and as such the veracity of the source of information cannot be fully proven as fact.

Another limitation factor experienced in the course of the research was the time frame that was used in collecting data from different sources, verifying their authenticity, critically examining the information, comparing one published work with another and thereafter analysing the findings. The time was quite limited to carry out these tasks as well as the financial constraints involved in gathering rich data that would produce an ideal material for a research of this magnitude in order to achieve the aim of this research which was to determine the impact that Boko Haram terrorist activities and insurgency have made on the humanitarian crisis and national security in Nigeria.
CHAPTER TWO – LITERATURE REVIEW

2.1 Introduction to Chapter

For any research to be well grounded, the researcher must undertake an intensive literature review to critically examine what previous scholars have documented on the subject matter. It is of fundamental importance for a research to provide a sound literature review which will expose the connection between religion and terrorism in Nigeria and furthermore analyse the humanitarian consequences of Boko Haram insurgency in respect to it escalating into a humanitarian crisis. This chapter will entail the presentation of an overview of relevant and related topics and outcomes from previous researches authors who have published literal works on the subject matter. Examining these related archival documents is necessary to identify, highlight, compare and analyse the related literature to acquire a general knowledge about the impact which the terror activities of Boko Haram has had on the security and stability of Nigeria, as well as the ethnic and religious tensions which has escalated as a result. Furthermore, this chapter will be concerned with analysing literature reviews that will shed more light on the humanitarian crisis which have resulted from the mass murder and violent attacks on non-combatants and civilians by Boko Haram. The objectives of a literature review in a research project include the following reasons, chiefly among others:

- To better possess background knowledge about the subject matter in question.
- To discover what experts and scholars have documented about the subject matter before now.
- To discover what guided their opinions and perspectives to arrive at their findings and conclusions.
- To discover the challenges and problems which have been highlighted and investigated by previous researches, prior to this moment.
- To discover potential areas of interest in the course of the study that can be used to develop a sound hypothesis for the research.
- To find out various concepts that is related to the subject matter and the interrelationship between all of them (Boote and Beile, 2005).
- To acquire some specialist support for the design of research methodology as well as the techniques of the analysis.
• To pick out some potential sources of information that could be used in conducting a detailed research.

The end of this literature review is expected to result in the outcome of a sound, thorough overview and insight on the terror operations of Boko Haram. The driving force of the Islamist militant group. Its impact on the security, economic, social and political stability of the West African countries in which they have directed their terror attacks, specifically, Nigeria and more recently Cameroon, Chad and the Republic of Niger. Furthermore, this literature review would be able to provide a clear sense of the humanitarian crisis which has resulted from the terror attacks by Boko Haram. It will also provide comprehensive insight to local and international watchers, the governments affected, as well as, aid in strategies that will be applied in counter terrorism operations.

2.2 The Phenomenon of Terrorism

The concept of what could be termed as terrorism has been widely questioned in literature. Studies have found more than 200 definitions of terrorism. In fact, Simon and Goes (2013) reports that at least 212 different definitions of terrorism exist across the world; 90 of them are recurrently used by governments and other institutions.

First, it would be important to define which acts could be categorized along this term in order to better understand what the phenomenon of terrorism is all about. Schmidt and Longman (1988: 28) state that:

Terrorism is an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group, or state actors, for idiosyncratic, criminal, or political reasons, whereby—in contrast to assassination—the direct targets of violence are not the main targets. The immediate human victims of violence are generally chosen randomly (targets of opportunity) or selectively (representative or symbolic targets) from a target population, and serve as message generators.

Thus, terrorism can be accurately stated to mean the threatened use of violence or the actual use of violence to effect a political change with all determination and at all cost. The basic approach of terrorism is the application of force and intimidation to instil and instigate fear in order to bring about the desired feeling of vulnerability, subservience and surrender among their target victims. In line with this regard, the United States
Department of Defence has attempted to shed more light on terrorism, which they have categorically defined as:

Calculated use of unlawful violence or threat of unlawful violence to inculcate fear; intended to coerce or to intimidate governments or societies [to attain] political, religious, or ideological goals (US Army, 2001: 37).

As the trend continually evolves in line with modern times, the phenomenon known as terrorism has translated to connote forms of illegitimate and unconventional violence by a group of people aimed at the society, state or a targeted population as it were. It could also be said to include any violent threat or action which is executed as a part of a singular or collective criminal plan for the purpose of cowering or bringing bodily harm to people. Furthermore, acts of terror involve putting the lives, security and freedom of people in danger. Sani (in Okoli and Iortyer, 2014:40) has noted that:

Terrorism is the aggression unjustly carried out by individuals, states or groups against human beings. It includes forms of unjustly terrifying, harming, threatening, and killing of people and banditry.

However, as these definitions seek to define what constitutes terrorism and what does not, they have been subjected to some problems. For one thing, ‘terrorism’ has been widely used for purposes of political effect. For instance, the Chinese call pacific Tibetan Buddhists vicious terrorists. In Zimbabwe, President Robert Mugabe regards the democratic opposition also as terrorists. In addition, terrorism as a concept also seems to suffer from ‘border’ and ‘membership’ problems. The limits as to where terrorism stops and other forms of political violence begin, such as guerrilla warfare or urban guerrilla warfare, for example, are becoming ever more blurred. Acts like air piracy and assassinations, may be considered terrorist acts on some occasions but not on others, with their division usually based upon the assumed motivations of the perpetrators or the social standing of their victims. These circumstances have led to various arguments instead of agreements on what a concise definition of terrorism is. The definitions of terrorism have also suffered from what can be called ‘stretching’ of the definition. For example, the new form of terrorism ‘cyber-terrorism’ does not involve the use of violence. As such, the threat it poses to possible victims is the only premise with which it can be recognized as a form of terrorism. However, if every crime that instils fear in others is labelled as a form of terrorism, then most criminals would be terrorists, thus further watering the definition of terrorism (Reinares, 2005).
Arising from the above problems, there is no universally agreed-on definition of terrorism. Rather, what can be obtained is a “most universally accepted” definition of terrorism. This definition can be arrived at after looking for common elements across the majority of definitions. For example, the concept of violence emerged in 83.5% of definitions; political goals emerged in 65%; causing fear and terror in 51%; arbitrariness and indiscriminate targeting in 21%; and the victimization of civilians, non-combatants, neutrals, or outsiders in 17.5% (Schmid and Jongman, 1988). Also, Merari (1993) discovered some common elements in the definitions of terrorism used by some countries. These common elements were the use of violence, political objectives of the combatants and lastly, the aim of propagating fear in a target population. This has led to an accepted definition of terrorism as stated by Matusitz (2013:4) as:

…the uses of violence to create fear either terror or psychic fear for political, religious, or ideological reasons.

2.3 Boko Haram: Within the Context of Other Terrorist Groups

The basic foundation of terrorism is rooted in political conflicts, conspiracies and rebellions. This gives rise to the abnormal mode of behaviour which is peculiar to the Boko Haram terrorist group as it also applies to most of the infamous terror groups which are scattered around the globe (Olojo, 2013). Thus, the idiosyncratic pattern of Boko Haram has criminally motivated its continued act of violent attacks, massacres and kidnappings. The best way in which the intrinsic characteristics of terrorism can be most understood is by critically assessing it from a modern and contemporary standpoint, which is the fact that it is deeply embedded in the roots of politics (Obi 2006). Indeed, it is the lure attached to its political essence that is primarily responsible for the characterization of terrorism, thereby extricating it from other forms of violence. To argue that the intrinsic essence of terrorism is largely shaped by political influences among other things insinuates the perception that it is relatively connected to power and in turn, influence. In light of this notion, Okoli and Iortyer (2014) posit that terrorism could also said to be incontrovertibly about power, the forceful seizure of power and the ultimate utilization of that power to actualize a political change at all cost.

Olojo (2013) is of the opinion that terrorism is sectarian in nature, stressing that it is usually found to have a strong connection to a brainwashed and radicalized sub-group
who are presented as pawns by a larger religious or political movement to perpetuate and carry out acts of violence or threats. In line with this argument, Shabayany (2012:33) points out that terrorism “is a fanatical war waged by a puritan few against the massive army of innocent people who belong to different religious beliefs and faiths, including people who belong to different classes and gender.”

Terrorism has been analysed as being characterized with certain modes of operation. Its employs the element of surprise aggression, clandestine attacks and brutal militancy to thrive on what may be termed as a hit-and-run style of combat. In terms of possessing an organized strategy for executing its attacks, terrorists around the globe have been known to have a common strategy which they have adopted in carrying out its terror activities and there are:

1. Suicide bombings
2. The use of improvised explosives
3. Mass killing by gunfire
4. High jacking of aircrafts, ships, etc.
5. Hostage taking and kidnapping
6. Piracy
7. Arson
8. Propaganda and media advocacy
9. Jail Break

In order to emphasize on the core subject of terrorism in this research it would be necessary to postulate that terrorism mainly involves the agenda of a particular group to apply an unlawful use of force, coercion or violence against certain people or properties with the aim of intimidating their victims to fear and submission. These acts of terror are often inflicted on unsuspecting victims for political or ideological reasons. Therefore, this definition of terrorism is rational, logical and directly on point in a way that is best applicable to the research study. Terrorism can be said to be an ideal model of collective violence that is executed by a fanatical group who believe in the utilization of such tactics as a means advancing the cause of the group.

Researchers have identified five types of terrorist organizations. The five typologies include:
1. Rebel or military groups, including M23 in the Congo DC and the Lord’s Resistance Army (LRA);

2. Islamic insurgents, including Boko Haram, Al Shabaab, and Al Qaeda;

3. Political movements, including Hamas and The Taliban;

4. Government agencies, notably Janjaweed of Sudan; and finally Clandestine organizations such as underworld organizations and violent cults (Okoli and Iortyer 2014:41).

As stipulated earlier, terrorism can be termed as an idiosyncratic modus operandi of political militancy. It can also be said to be a phenomenon which defies every ethical code of conduct conflicting with humanitarian principles at every point in time until the outcome of their actions become invalidated. Whenever a terrorist organization targets the government of a nation for an attack, it mostly uses an approach which this research paper would term as Nihilist-Anarchism. This is because the activities of terrorist organizations could easily be likened to the Russian Nihilist Movement of the 19th century where those who adopted this so called philosophy, rejected all authorities in its entirety. The Nihilists were known throughout Europe as advocates of the use of violence as the principal means of bringing about political change. Anarchism on the other hand, can be described as a political philosophy that propagates self-government and stateless societies because it holds the state to be unnecessary, undesirable or harmful. An anarchist believes in no god, no masters and is against all authority. Thus, this concept of Nihilist-Anarchism is ideally employed by ungratified criminal groups and clandestine as well as sub-state movements as a vehicle for pushing forward their villainous cause.

Since the Boko Haram terror group is of the belief that Western Education is sinful, they have resorted to insurgency as a means of pursuing their cause. Olaniyan (2015) has described insurgency as “the violent assertion of a fringe sectarian identity based on the dogma of a subgroup of a larger confessional group.” In light of this definition, the larger confessional group could be said to mean the Islamic community of Nigeria. In addition, the so called subgroup who are formally known as the Jama’atu Ahl-us-sunnah Lidda’ Awati Wal Jihad believes that it is acting on their behalf. To forward their nefarious agenda, this clique also known as the Yusufiya Group launches anti-state offensives whereby their aim is to hit what is termed as ‘soft targets’ who are non-
combatant populations and civilians. The group thrives on massive attacks on these targets, leading to a great loss of lives. Based on the nature of their attacks, it has been described as insurgency due to the fact that it is a rebellious and direct frontal attack on Nigeria’s renowned sovereignty and secularity.

2.4 The Ideology and Influence of Boko Haram

An ideology can be said to be a set of doctrines or beliefs adopted by a large group who have developed a system which derives its ideas exclusively from sensation. Such body of doctrine often times contains some reference to political and social plan which is similar to fascism in addition to the instruments which the group will use to put its agenda into operation (Rapoport, 2001). In addition, ideology can also be seen from the angle of philosophy, whereby experts and analysts embark on the quest of studying the nature and origin of the ideas developed from certain ideologies in order to gain a better understanding of how the mind of a group who operates based on this doctrine works. In the context of this research thesis however, ideological factors help to define the evolution of a terrorist organization, specifically Boko Haram, as influenced by global and political elements. By so doing, if such ideologies pose a threat to the security and stability of a state, a better understanding of such ideology would aid in the development of effective plans and strategies that would best eradicate it (Rapoport, 2001).

The violent attacks by Nigerian militant group Boko Haram have been on a steady increase over the years. The group which calls itself Jama’atu Ahlis Sunna Lidda’awa Wal-Jihad which is basically an Islamist Sunni group for preaching Islam and conducting Jihad has carried out numerous attacks that have claimed the lives of Nigerians since their first attack on Bauchi prison in northern Nigeria in September 2010, with the first two months of 2014 witnessing almost daily killings, bombings, thefts, the destruction of schools, churches, homes, and businesses around villages in northeastern Nigeria. A little over a year before this attack, precisely in July 2009, Nigerian security forces killed Boko Haram founder Mohammed Yusuf while he was under police custody near the group’s main headquarters in Maiduguri, Borno State in northern Nigeria. The security operatives also killed about one thousand of Yusuf’s followers forcing them to go into hiding for about a year.
After a year spent in hiding, the man who emerged to replace the late Yusuf as leader was his ruthless former deputy, Abubakar Shekau. Ever since Shekau’s assumption of Boko Haram leadership, he has launched offensives that have claimed many lives, not to mention the mass abduction of women and children. Shekau’s leadership emerged with the introduction of two new main overlapping strand of Boko Haram ideology (Zenn, 2014). The first ideology has to do with the desire to set in motion a ‘revenge mission’. They see it as only ideal to retaliate by counterattacking the Nigerian government as well as Islamic leaders in the northern part of the country who supported both the former President Yar’Adua’s smoking out of Boko Haram and the killing of their former leader, Mohammed Yusuf in 2009. In addition to that, after Yar’Adua died of natural causes, President Jonathan was installed as the new president in 2010.

Boko Haram viewed the investiture of a new Christian president as contrary to their belief being that Jonathan was not a Muslim (Zenn, 2013). Most of Yusuf’s original followers who had broken off from Shekau into several smaller factions after his death, including the Yusufiya Islamic Movement, who their retained the name of their late leader adopted this ideological strand, although the separation into factions was largely due to the fact that they disapproved of Boko Haram’s ‘false holy war’ and the bombings targeted at civilians and non-combatant Nigerians.

The second ideological strand has to do with regional and international jihadist goals. This ideology is now practiced by two prominent groups which broke away from Yusuf’s original group after his death. The first is Shekau’s faction drawn from Yusuf’s original followers, while the second group which is known as Ansaru is a splinter group that broke away from Shekau in 2012. Ansaru’s leadership underwent training from Al-Qaeda in the Islamic Maghreb (AQIM) and has been carrying out operations to further this ideology ever since.

Ansaru (جماعة أنصار المسلمين في بلاد السودان Jamāʿatu Anṣāril Muslimīna fī Bilādis Sūdān), in particular has extended its activities across the pan-West African region, even involving international governments as it included the kidnapping of foreigners in its itinerary of terror activities. For instance, Ansaru kidnapped and killed both a British and an Italian engineer in Birnin Kebbi in May 2011. In March 2012, they kidnapped and killed a German engineer in Kano. While AQIM (Al-Qaeda in the Islamic Maghreb) claimed responsibility for the Kano kidnap, it was Ansaru who actually carried out the operation. In December 2012, they kidnapped a French engineer in
Katsina whose whereabouts remain unknown. In February 2013, Ansaru kidnapped and killed seven foreign engineers in Bauchi. This transnational messaging has remained the public hallmark of Ansaru’s ideology to date with the terror group giving reasons for their actions. For example, after kidnapping the French engineer, Ansaru claimed it was in response to France’s plan to wage war on Islam in Mali as well as its ban on Islamic women wearing their headscarf in public places.

In the same manner, when Ansaru killed three Nigerians who were part of a convoy of troops deployed to Mali, the terror group claimed it was in response to the transgressions European countries committed in Afghanistan and Mali. Although it seems as if Boko Haram is still maintaining a domestic ideology, it has recently become more international in its operations. In 2010 for instance, Boko Haram issued a number of statements warning the United States that “Jihad had begun.” It claimed responsibility for the suicide vehicle bombing of the United Nations building in Abuja in August 2011.

Where analysts are drawing a connection between Ansaru and Boko Haram is in the instance of the kidnapping of a seven-member French family in northern Cameroon in February 2013, when an Arabic-speaking member of Boko Haram who was holding the hostages threatened war against France in response to the European country’s intervention in northern Mali. What gave the militant away was the Arabic language as opposed to Hausa, his focal on France and his choice of victim which was the engineer and his family. These trends were more characteristic of Ansaru operations which pointed to the fact that the northern Cameroon kidnap may have been the first sign of a hybridization of the Boko Haram and Ansaru insurgencies (Zenn, 2013).

Analysts have stipulated that a likely cooperation between Boko Haram, Ansaru and other militant groups in the Sahel regions of West Africa such as the Movement for Unity and Jihad in West Africa (MUJWA) will have a profound impact on the composition of the terrorist threat in West Africa (Idonor et al., 2011). This theory is supported by the fact that members of AQIM terrorist group trained the current leaders of MUJWA and Ansaru before 2011 when it regrouped retreated from the Sahel towards southern Libya and Tunisia to cooperate with the terrorist groups there. Somalian terrorist group Al-Shabaab has been known to operate with and inspired Boko Haram and Ansaru members. Thus, the mandate of jihad in sub-Saharan Africa
has been evidently passed on to Boko Haram, Ansaru and MUJWA which all are nursing global aspirations.

Boko Haram is fighting for an Islamic state in Nigeria, Ansaru and MUJWA are fighting for an Islamic state in West Africa. Furthermore, all the three groups now see themselves as part of an international jihad. Therefore, if these three groups-Boko Haram, Ansaru and MUJWA were to expand their terrorist collaboration, then Nigeria which is Africa’s most populous country and second most resource rich country will be confronted with a steady rise of violent domestic insurgency in its northern regions occurring simultaneously with several linked insurgencies in the West African region (Zenn, 2013).

2.5 The Humanitarian Crisis Situation in Nigeria

A humanitarian crisis can be defined as an event or series of events which poses a critical threat to the health, security, safety or well-being of a community or other larger group of people, usually over a wide area (Humanitarian Coalition, 2013). There are different types of humanitarian crisis and experts have classified them for easy identification. They include:

- Natural disasters such as earthquakes, storms, floods and volcanic eruptions.
- Man-made disasters such as conflicts, plain and train crashes, fires and industrial accidents.
- Complex emergencies which arise from such situations as war or terrorism, which prevent a community for instance from having access to their basic needs such as food, water, shelter, security or healthcare (Humanitarian Coalition, 2013).

These complex emergencies are further characterized by the following:

- Extensive violence and loss of life.
- Displacement of populations.
- Widespread damage on societies and economies.
- The need for large-scale, multifaceted humanitarian assistance.
- Hindrance or prevention of humanitarian assistance by military and political constraints.
- Significant security risks for humanitarian relief workers in some areas.
In view of the above listed characteristics, it can be clearly seen that with reference to the subject matter being discussed, terrorism typically falls under a complex emergency. As a result, a manifestation of these characteristics can be interpreted to mean that there indeed exists a dire case of humanitarian crisis specifically in north-eastern Nigeria. Since the beginning of 2014, this terror-torn region of the country has witnessed a colossal increase in violent acts perpetrated by militants of the Boko Haram group. This has affected the population and created mass displacement of civilians.

An agency assessment of the humanitarian crisis that currently exists in north-eastern Nigeria which was conducted in May 2014 has put the number of internally displaced persons in the region at six hundred and fifty thousand people. There are also other estimates however which puts the figure as high as 1.5 million people in the North East and three million people in the whole country. The internally displaced persons are now seeking refuge in already vulnerable local communities or in spontaneous settlements that lack basic services and amenities. In addition to this, about one hundred and sixty thousand people have sought refuge in neighbouring West African countries such as Chad, Niger and Cameroon. Insecurity has coupled with the primary challenge of displacement to further increase the vulnerability of the refugees. This development has led to a scarcity in food supplies, an increase in food prices which in turn has resulted in the problem of malnutrition in the country, causing even further displacement and eroding of the resilience and stability of the population. It is suggested that additional funds should be made available in order to respond to the critical needs of displaced communities and populations.
CHAPTER THREE – RESEARCH METHODOLOGY

3.1 Introduction to Chapter

The purpose of this research paper is to provide current information and assessment which the Nigerian government and the lawmakers can use to draw up functional policies to use when determining policy and process in the fight against Boko Haram. The materials herein in provide a comprehensive outlook on implications for the national security of Nigeria. In conducting this research, the researcher opted to gather information from scholarly literatures, archival data and reviews from analysts who are specialists in this field of study and in line with the topic.

The objective of this chapter is to direct its focus on the reliability and validity of the information and data collected in order to ensure that the results and outcome which shall be derived from the study will be authentic. In turn, this will result in the ability to adopt an effective solution to the problems which have arisen from the acts of insurgency, terror and violence unleashed by Boko Haram. This paper has adopted the concept of humanitarian crisis and complexity theory as its principal frame of reference against the backdrop of insurgency and security issues caused by the terror activities of Boko Haram in Nigeria.

3.2 Philosophy of the Research

The philosophy of a research work addresses the mind set or world view of the researcher. According to Saunders, Lewis, and Thornhill (2016), there are a number of approaches to research. Although there are a number of perspectives that can be used to focus the research, the most common are positivist world view, a realist world view, interpretivist, or pragmatic view (Saunders et al., 2016). Rather than limiting research to one particular perspective or view, it makes sense to adapt the paradigm as needed to accommodate new ideas and information that may be acquired during the research itself. The pragmatic view was thus accepted as the guiding paradigm for it is imminently practical in a situation where theories have not yet been developed. Pragmatic view holds that the meaning or truth of an idea lies in its observable and tangible consequences instead of anything metaphysical. That is, since the reality changes, whatever work will also change, therefore the truth must be changeable and no one can claim to have the ultimate truth (Saunders et al, 2006).
It is unrealistic to believe that just because an approach has been developed it will necessarily be objective. Bernstein (2011) stated that all research is subjective because no purely objective viewpoint can ever be reached. This is particularly important when dealing with a problem such as terrorism, because it can be very difficult to maintain an objective stance when the topic matter is so concerning. On the other hand, citing Bernstein’s assertions, inquiry in social science is quite unique since it typically focuses on human subjects instead of symbols, objects and abstractions. Thus, subjective plays an important role in uncovering and understanding a particular situation—for example, how the world is experienced, understood and produced.

Ideally, there is no empirical way in which the act of terrorism can be understood, but through subjective experience. Opinions on terrorism cannot be quantified; rather they can be understood by taking the researcher’s subjective experience into consideration. Essentially, Bernstein affirms that subjectivity in research can be perceived as strength and weakness. It is a weakness in that the accuracy of the findings is limited by individual judgments, which could be biased. On the other hand, it can be strength as the researcher can bring into light some of the facets of research that cannot come out clearly in objective research, for example, attitudes, opinions, values and feelings. Further, regardless of how one address a given case, the reality is that there are differing viewpoints and they must be considered. There will always be evidence that is contrary to any point of view.

The best way to inform research is to examine opposing viewpoints and utilise these viewpoints to develop additional perspectives. If evidence is ignored simply because it is contradictory to the ideas held by a researcher, then the result is inaccurate research, and in fact the research is likely to be biased. “Instead of focusing on methods, researchers emphasize the research problem and use all approaches available to understand the problem” (Creswell 2009: 10). Pragmatism allows the consideration of a variety of actions and problems, and is grounded in real-world problems (Creswell, 2009). The study will be descriptive; information which will be collected in the course of this study could be used to adequately describe the situation; rather than applying it as a method of judging or interpreting (Fink, 2005). Plus, it will be descriptive in that, the researcher is focused on finding out ‘what is’ aspect of the research. With descriptive methodology, the researcher delves on understanding what factors contribute to rise in terrorism; the manner in which terrorism impacts on the society and what strategies can be applied to mitigate it.
3.3 Approach to the Research

Until recently, the approach to research either investigated what had happened and developed theories from the details, or sought to prove whether existing theories are correct (Saunders et al., 2016). The first method is inductive; the latter is deductive. Inductive research seeks to determine what happened, and why; deductive research is generally more associated with determining how, and how much. A third approach has been developed, however. Saunders et al. (2016) suggests that the abductive approach, in which the researcher is able to move back and forth between inductive and deductive perspectives, in essence combining them, is practical for situations in which the researcher is unclear what data may, or may not, be discovered in the course of the research and what data may be the most applicable to the situation. The use of abduction allows the researcher to discard beliefs, concepts, or ideas during the research that may be shown to be ungrounded or incorrect by the research. Abduction is an appropriate approach to the development of theory for this research and has been utilised in this study.

3.4 Strategy

The research strategy addresses the way or ways that the data is collected. Methods of data collection continue to grow and change (Creswell, 2009). Among the choices of method include survey research, ethnographies, action research, archival studies, narrative inquiry, grounded theory, and the case study. One strategy can be chosen or multiple strategies can be selected. According to Yin (2003) a case study would be an excellent methodology in a situation where the research is investigating how or why a phenomenon occurs, or what conditions contribute to the occurrence. This is an excellent description for the research at hand. There are other reasons that made case study befitting for this research. Foremost, it is possible that, through the use of case study data evaluation is performed within the context of its use. In other words, in the situation in which the activity is carried out. For example, in this research, focus is on understanding terrorism in Nigeria, and its effects on the population. By using the case of Boko Haram, the researcher explores in-depth the context of this issue. Second, case study can be used to capture reality. As Saunders et al (2009) puts it, a case study has the potential to exhibit the real life eventualities of an event.
In this particular case, the research was utilized to investigate a connection between religion and terrorism in Nigeria, the reasons that Boko Haram chose to conduct terrorist acts in Nigeria and the surrounding area, to show the global and regional responses to security issues in Nigeria as well as in the border regions, and to determine the humanitarian consequences of Boko Haram and its acts of insurgency.

These goals seem to fit in with Saunders et al.’s (2009) perception of the case study as “investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence” (Saunders et al., 2009: 145-146). Creswell (1998) reported that case studies are a good method to utilize when seeking a method that will allow “detailed, in-depth data collection involving multiple sources of information rich in context” (p. 61). Yin (2003) recommended case studies as a methodology when:

- Exploring how and why things happen;
- Conducting research when there is no way to manipulate variables;
- Determining if a given situation is the problem or merely a situation surrounding the problem (as in this case); or if
- Determining if the situation surrounding the problem is part of the problem is difficult.

Based on these descriptions, the case study is well-suited for this research. Yin (2003) recommends six steps in the case study process:

- Determine what the research will be, and define the questions that will guide the research
- Select the case, or cases, and determine how the data will be gathered
- Establish the background
- Collect the data
- Analyse and evaluate the data
- Prepare and finalize the report.

Each of these steps is addressed in the overall methodology of this chapter.

3.5 Data Collection and Analysis

As stated earlier, this research shall use information gathered about the terror activities in Nigeria from the standpoint of Boko Haram insurgency in order to determine the impact that Boko Haram terrorist activities and insurgency have made on the
humanitarian crisis and national security in Nigeria. To achieve this objective, secondary data will be used. The secondary data were acquired from published literature written by scholars who are experts in this field of study, essays from professional analysts, and from archival records. Other sources of the secondary data were acquired by extracting recorded accounts from eyewitnesses, victims and from media archives.

Data will be analysed by searching for general themes, related in particular to elements of frustration-aggression, development of terrorism-aggression, interaction of elements of society that might lead to the development of frustration-aggression, and need for humanitarian assistance. Once the data has been collected, reviewed, and analysed, the final chapter of the dissertation will provide the findings and conclusions, and make recommendations for the future.
CHAPTER FOUR – DISCUSSION, FINDINGS, AND RECOMMENDATIONS

4.1 Introduction to Chapter

This chapter analyses the research data gathered to aid in the final evaluation of the outcome of the research (Fink, 2005). After data was collected from both primary and secondary sources in the form of published literatures by scholars, reviews and hypothesis statements from professional analysts, archival and media records, all data was carefully examined and discussed in relation to the context of the subject matter, theoretical lens, and research objectives. This chapter explains the impact that Boko Haram terrorist activities and insurgency have made on humanitarian crisis and national security in Nigeria. It does so through examining complex conditions of frustration and aggression, which have melded into a backlash against the Nigerian society in the form of the terror group Boko Haram. The recommendations are developed to inform policy for the government of Nigeria to consider when adopting a plan to lessen terrorism and restore a productive society, thus lessening dependence on humanitarian aid.

4.2 Organising the Analysis

The research questions, which have been listed several times in this document, were intended to guide the researcher in investigating Boko Haram and the relation of terrorism to security and humanitarian issues in Nigeria. However, it is important to note that with the case study method and the abductive approach, the questions could be modified to more nearly meet the needs of the end goals of the investigation, if it seemed needed. This implies that, little effort has been put on evaluating the interplay between religion and terrorism. That is, how religion has influenced insurgency of terrorism has been investigated with limited focus and concentration. Several scholars are yet to bring out the definitive outcomes of religion, and how the differences have stimulated the growth of terror groups. On the other hand, even though a lot of publications are available in the subject, interconnectedness is often difficult to be realized, as most of these concepts (religion and terrorism) are evaluated in somewhat divergent manner.

Thus, instead of seeking the extent of the nexus of religion and terrorism in Nigeria, the relationship of religion and terrorism in Nigeria was loosely explored. In this way, the aims and objectives could be met, without being tied tightly into the research questions.
With regards to abductive approach, the researcher begins with an incomplete set of observations and carries on to the likeliest possible explanation for the research phenomenon. Thus, the abductive reasoning yields the type of decision-making that does its best with the available information, which often, is incomplete. In this research, the researcher evaluates the set of information about terrorism, and identifies the best possible strategy to explain how it happened, and its impacts. Plus, in the application of abductive reasoning, the researcher is connecting the ‘dots’ on the eventuality of terror and religion in Nigeria, and how these two aspects affect each other.

There were three phases of the research. In the first phase, the general content of the first two questions was explored together. Once the research was completed, information on religion, including Islamic and Christian religions, was extracted.

- Information on terrorism in Nigeria was extracted separately, and both (information and terrorism) are compared to determine the connection between religion and terrorism in Nigeria, and whether or not the connection is significant in terms of group development, which was the first of the aims and objectives.
- In the next step, the reasons for Boko Haram unleashing acts of terror in Nigeria and its border regions were explored, so that the second aim and objective could be fulfilled.
- The third step was to determine what the research showed about regional and global response to the security threats caused by Boko Haram.
- In the fourth step, the humanitarian consequences of Boko Haram’s insurgency were considered.

In the second phase of the research, the results of the first phase are examined in light of the theoretical underpinnings of the research.

In the third phase of the research, suggestions for policy recommendations are made for the government of Nigeria.

4.3 Phase One – Exploring the Questions

Phase One explores religion, terrorism, response to security threats caused by Boko Haram, and the humanitarian consequences of the acts.
4.3.1 Religion in Nigeria

The extraction of the data and analysis showed the Nigeria has been an Islamic nation for many centuries. Early battles occurred because the ruling parties thought that surrounding areas were trying to dilute the Islamic faith. After a jihad, a theocratic federal state was created, firmly establishing a national faith. Ikime (1977) and Smaldone (1977) referred to the neighboring states as unbelievers, and idol worshippers who professed Islam so that they could appear pious, while they secretly practiced pagan rituals and kept people from celebrating Allah.

As European missionaries arrived, the Central and Southern regions of Nigeria converted to Christianity, while the Northern Regions, as well as the South West, were Islamic. Not only did the country split religiously, but because of the vastly different cultures of Christianity and Islam, the people split mentally and emotionally form each other. Burns and Burns (1972) and Falola and Heaton (2008) suggested that this was more than a religious split; it was an ethnic split.

The split widened as the more affluent Nigerians from the south sent their children to Great Britain to get an education. Regional differences in the people grew, especially in terms of access to education and higher education. In the South, people were relatively enlightened since they had the educational access that leads to knowledge. Northern Nigeria continued to use slaves until 1936, when slavery was finally abolished in the north.

It was in this type of divided cultural environment that Boko Haram, an Islamic group, was able to enter, in search of abolishment of the government of Nigeria and the establishment of Sharia law. It was 2002 when Boko Haram was founded, but by 2010 the group was in place, armed, and extremely violent. The group had progressed from being a religious group to being an organization that sought to impart its will on members of the state of Nigeria through violence and terrorism.

Boko Haram militants perpetuate violence and terror activities because they regard violence as one of the necessary obligation and sacramental toward fulfilling the tenet of their religion (Osumah, 2013). This is further evident in the targeted places by the sect. Taylor (2014) expresses his opinion by stating that ‘the Boko Haram sect is dedicated to achieving supremacy over the Christian portion of the county at all costs’.
These objectives led the sect to damaging institutions they believe do not conform or teach Allah, namely churches, government institutions and the educational institutions.

4.3.2 Boko Haram, Terrorism, and the Stated Reasons behind Attacks

Once Boko Haram had decided to establish Nigeria as a wholly Islamic nation, it had to have a way of doing so. Progressive and Christian facets in the South, who were highly educated, were unlikely to give up their ways easily. When new leadership took over Boko, they sought change. In part, the insurgency has developed in retaliation for participation in ‘sinful’ Western education allowed into Nigeria. Thus we see a link between the undesirable Christian theology and the sinful Western education. Boko Haram began to target churches, schools, media outlets and journalists in increasing levels of acts of violence, and began kidnapping local individuals and foreign visitors (Zenn, 2014).

The Nigerian government had to declare a state of emergency as Boko began systematically murdering and executing people, beginning with individuals in the North who were Christians (Onuoha, 2010). Boko Haram purports to act in the interests of the people of Nigeria, but they do so without permission of the non-extremists. The real agenda may be revenge exacted for the Nigerian government’s insistence that Christians and other minorities have rights, combine with the desire for revenge of the death of Boko’s former leader. Various smaller groups that split off from Boko after the original leader, Yosef’s, death adopted this ideology, although the smaller groups continued to maintain that they support the ideology but not the acts. This is a conundrum, considering that the first splinter group maintains independence, but the second group trained under Al-Qa’ida and uses Al-Qa’ida’s acts to fight for establishment of Nigeria as an Islamic state.

One of the first attacks killed roughly 200 Christians but as time has gone by Boko has become more violent and more deadly, with the groups changing from supporting international terrorism to actively seeking killing, using religion and the Islamic faith as a justification (Matusitz, 2013). Since 2002 Boko has gained the reputation for being one of the biggest threats to security and global instability (King’s College London, 2015). Religion led to terrorism which led to insurgency and mass killings.

The fact that no arrests or prosecutions have been made despite a large number of attacks, kidnappings and murders suggests that the group has a number of political
allies. Eventually Boko Haram’s politics led to the killing of 800 people who either participated in, or were caught in the cross-fire, of a military defense operation in the Nigerian northern states after Boko attacked civilians in the north of Nigeria.

The problem became so bad that the government declared a state of emergency; this did not stop Boko from killing 40 students in one attack, attacking military facilities, and even an entire military base. In 2014 Boko began attacking schools as a primary target. Over 6000 people in Nigeria died as a result of terror attacks by Boko Haram in Nigeria. The Nigerian Social Violence Project under the John Hopkins University Africa Program has estimated that the deaths may be closer to 18,000, which was corroborated by the Nigeria Security Tracker under the Council on Foreign Relations. The total number of death attributed to Boko Haram range from 11,120 to 33,000 deaths.

Judging from the fact that religious and ethnic identity often overlap, Nigerian Christians often see the terror activities of Boko Haram as not just Christians versus Muslims, or Northerners against Southerners. Rather, it is about the struggle for control of power in Nigeria which is suitable for the terror group to perpetuate by hiding under the cover of Islam to mobilize support.

4.3.3 Local and Regional Response to Threats by Boko Haram

The government of Nigeria is not particularly stable; it alternates between being a military dictatorship and being civilians elected in a democratic process. Although the government purports to be in charge, the fact that the leader of Boko Haram would be summarily executed shows that the government was not in charge, the police do not listen to the government, or the government itself is corrupt. In general Boko Haram is better trained better equipped than the government officials and the Army. The question then becomes how.

Clearly members of the government and upper level military members are involved in Boko Haram. However, the government has been able to confirm that this is the case; whistleblowers have reported that high level politicians are involved, leading to the conclusion that if this is the case it is no surprise that the government could not ‘find’ the politicians and businessmen who support Boko.

The past few years have been so violence, a state of emergency remains. Foreign kidnappings are on the rise, and Boko has now taken responsibility for acts in Europe.
and against America. Each time Boko commits a violent act, they state it is retaliation for a designated act the enemy has done.

The government of the Federal Republic of Nigeria came up with programmes and strategies to neutralize and checkmate the activities of Boko Haram in Nigeria. These programmes and strategies includes negotiation with the sect with peace and greater security as the aim, establishment of resettlement centres and empowerment of the almageris, establishment of Joint Military Task Force and subsequent strikes against members of Boko Haram and their camps, changes in immigration procedures, increased surveillance, and increased the severity of penalties associated with Boko Haram terrorist attacks (Donohue, 2001).

First, the National Assembly (NASS) initiated a legislative process aimed at criminalising terrorism via the Economic and Financial Crimes Commission (Establishment) Act in 2002. The ineffectiveness of this process led to the presentation of Terrorism Prevention Bill to the Senate in 2006 that was subsequently defeated. Its re-introduction in 2008 has passed the second reading but has being hindered by the debate over the appropriateness or otherwise of some provisions, which sought to include the struggle for resources control in the Niger Delta as terrorist act (Solomon, 2012). A more organised and sophisticated military campaign against the sect that culminated in the declaration of state of emergency in three states where they are primarily based and majority of their attacks were launched. This forced many members of the sect into exile in neighbouring countries like Chad, Niger etc.

The operations of the joint task force set up to ensure peace and security in the state of emergency zones have not totally succeeded to wipe out Boko Haram attacks completely but they have reduced their attacks drastically and to an infinitesimal level compared to earlier operations. The joint task force has equally being intercepting and confiscating illegally imported arms and ammunitions, discovering and destroying Boko Haram weapon production centres/laboratories, discovering and seizing stock piles of arms and ammunitions, and destroying the sect’s training camps and hideouts scattered all over the Northern region.

From the international perspective, although most of Boko Haram’s terrorist activity is focused at the moment on Nigerian territory, a November 2011 report by the United States House of Representatives Committee on Homeland Security, Subcommittee on Counterterrorism and Intelligence, concluded that “Boko Haram has the intent and may
be developing the capability to coordinate on a rhetorical and operational level with al-Qaeda in the lands of the Islamic Maghreb (AQIM) and Somalian Al Shabaab.” The committee suggested the designation of Boko Haram and its splinter group Ansaru as foreign terrorist organizations, advising that the intent of Boko Haram to attack the United States homeland should not be disregarded.

The committee warned the U.S. intelligence community not to repeat the same mistake which they made with Al Qa’ida in the Arab Peninsula and Tehrik-e-Taliban of Pakistan where both groups were underestimated until they attempted to launch attacks on American soil. In June 2012, the United States had labelled Boko Haram commanders Abubakar Shekau, Khalid al-Barnawi and Abubakar Adam Kambar as “specially designated global terrorists. Since June 2013, the U.S. government has been offering a bounty of $23 million worth of rewards for any information on key leaders of terrorist organizations in West Africa, with Shekau heading the list with a reward of $7 million.

4.3.4 Humanitarian Consequences

The humanitarian consequences in Nigeria can be considered dire enough to threaten the core of life in Nigeria. When between 11,000 and 30,000 people have been killed, the killings may well rise to the level of genocide, especially as the deaths are based on faith or ideology. The terror war in Nigeria has reached the point that it is a critical threat to health, security, and safety of the community. These types of attacks prevent the community from having basic needs met. Food, water, shelter, and healthcare are difficult to come by. Extensive violence has led to massive loss of life, and displacement of internal populations. The economy is devastated; society is shattered. At this point there is a need for large-scale humanitarian assistance, but it is not always safe for relief workers.

The problem is particularly dire in northern Nigeria, where anyone who is not Islamic has been attacked. Mass exodus of civilians has occurred. Estimates place the number of internally displaced as high as 1.5 million people in the North, and 3 million people overall. The diaspora is particularly difficult because these large numbers of people are seeking refuge in areas that are already overwhelmed and in need of basic infrastructure. Thus, the quality of life is falling in the areas to which the population flees. Chad, Niger, and Cameroon are already overwhelmed. Food supplies are falling;
food prices are rising. Malnutrition is on the rise, and the population is destabilizing further.

The fact that the terror activities of Boko Haram have seen the steady rise of humanitarian crisis in North Eastern Nigeria specifically cannot be over emphasized. When Boko Haram strikes, it has all the attributes of a forest fire, driving every living thing caught in the power of its rage in a panicked stampede. Just like the forest fire, the activities of Boko Haram mostly strive on stealth, giving no warning to its victims that it is fast approaching.

4.4 Phase Two – Examining Theoretical Underpinnings

The early part of the research established that the theoretical lens utilised would be frustration-aggression theory within the framework of complexity.

4.4.1 Frustration-Aggression

Blocking actions related to goal achievement (frustration) can result in aggression. The general concept of the frustration-aggression theory has been around for many years and in many forms. The magnitude of the frustration, the cues that someone (in this case, a group) is becoming aggressive, whether or not the frustration is arbitrary, and cognitive and emotional processes used in the cycle of development can all result in mediation of the level of aggression. The concept of frustration-aggression is closely related to strain theory, which suggests that people have similar goals and needs, but not everyone has the same ability or opportunity to achieve those goals. In strain theory, when people ‘follow the rules’ and cannot achieve, then they become frustrated and may turn to criminal behaviors to achieve their goals.

Relative deprivation, as Urry (2005) opined, results in the feelings of frustration. Further on, if these feelings of frustration are left to worsen, they can drastically lead to violence and terrorism. Evidently, frustration or aversive event will lead to divergent negative effect in a person with concomitant psychological and memory-related reactions related with fight or flight. For example, fascism appeals to frustrations and resentments of some individuals or group of people who think that their rights are not being taken care of. When compared with anti-western Slants, fascism turns to be a means of social identity, as well as stimulating overly aggressive behaviors such as terrorism.
The application of frustration-aggression theory to terrorism is the same: people become frustrated because their goals are blocked, and they become aggressive, although their behavior can be mediated by the attributes already defined. Poverty, unemployment, and instability cause instability that leads to increased levels of poverty and instability but also to further aggression and frustration. What was the frustration that caused the development of Boko Haram?

While the general agreement is that Boko Haram was founded in 2002 when a charismatic preacher established a group in Nigeria to promote the teachings of the Prophet and to start Jihad. It took the name Boko Haram, which translates to ‘Western education is sin’. This may be here the heart of the problem arose. Referring back to the history of Nigeria discussed earlier, the northern part of the nation took on the traditional tenants of Islam, while the southern areas adopted a more British (and more Christian) mode of living. The residents of the south acquired a Western education, and they had a higher standard of living and, perhaps more importantly, a more liberal way of living.

At the same time, there were Christian holdouts sprinkled throughout the northern areas. The first attacks by Boko Haram were on the Christians in the northern area, suggesting that the group decided to practice on a group they were frustrated with (Christians in general). The group of northern Christians promised to be an easier target than the Christians in the south, for several reasons. They were a minority, they had less money and income in general (because the whole northern area was less wealthy) and they did not have the education and the political pull that the southern Christians did. At the same time, the members of Boko Haram were largely from the north, impoverished, subject to infrastructure lack, and in a corrupt nation. The sense of frustration from general life must have been overwhelming; who would not want more?

The resulting clash kicked off a series of complicated, complex actions that could not be predicted with any accuracy. Interpreted with complexity theory, it is no surprise the result was corruption, environmental degradation, lack of adequate infrastructure, large scale violence, and ethnic conflict (Ajodo-Adebanjoko and Okorie, 2014).

4.4.2 Complexity Theory

Complexity theory suggests that when there are a number of independent elements, they will continue to interact and organize on a non-linear and non-predictable basis,
because the lines between the systems are ambiguous and may change with time (Bowman, 2015). This type of system will grow, go through crises, transform, renew, and change. Importantly, as wealth increases or accumulates, a sense of connectedness occurs, but the system itself becomes less resilient. Most precisely, complexity theory can be defined as the study of intricate and chaotic systems and how pattern, order, and structure can emanate from them (Urry, 2005; Bowman, 2015). On the other hand, it can be defined as the processes, which have large number of seemingly independent players that can impulsively order themselves into a coherent system. Indeed, complexity is used to characterize the several parts where those parts interact with each other in several ways. According to Bowman (2015), there is no clear way in which complexity comes out, but rather, through the consensus of the researchers.

As organizations prepare to deal with a complex organization like Boko Haram and the ever-expanding terrorism network, techniques that worked yesterday may not work today. Worse, by tomorrow, there may be counter-effects from an action that was once effective. ‘Tried and true’ techniques, or techniques routinely applied, are essentially useless when deal with a complex set of terrorist organizations (Bowman, 2015). The key is to remember that if the group is particularly frustrated, then a violent reaction can occur after a seemingly minor event (Urry, 2005). With the original group members of Boko Haram, the level of frustration must have been immense, fueling the development of the complex system that is also extremely volatile.

4.5 Phase Three – Suggestions for Policy Recommendations

Krill (2010) suggests that in dealing with complexity, the parties who are on the defense should engage all the parties that can help, and keep expanding the circle of individuals and groups that can help. If the relationships are good and support collaboration, then the focus can be on creating a system of response that will be sustainable in dealing with the other ‘side’, in this case Boko Haram and their partners. Self-preservation dictates that all of the partner members work together to optimize their response. They should keep their independent points of view, but at the same time working together. The key to a successful response to a complex situation is to be flexible rather than offering a standard, structured response.
The first step, then should be for Nigeria to ‘network’ and to seek help, through humanitarian aid, technical assistance, and environmental assistance. Other countries can be contacted for assistance, as can the United Nations.

As infrastructure improves, the level of safety slowly increases, and stomachs can be full, not empty, the overall level of discontent will gradually lower. People who feel less disenfranchised are less likely to seek peer groups that offer violent solutions. It is no coincidence that the organization sprung up in the disadvantaged and disenfranchised North rather than in the educated and relatively content south. The theoretical underpinnings show that in such situations, it is likely that problems of one type or another will indeed develop. The key will be not only to stop Boko Haram now, but to prevent other organisations from filling a void left by inability to achieve.

Improving the infrastructure, the educational system and the level of education is a requirement. Asking for, and accepting, humanitarian assistance and educational assistance is a good first start. Occupying the young adults of the community so that they do not feel frustrated and inclined to take part in any other groups of insurrectionists will be a second recommendation.

Nigeria should cooperate with the International Criminal Courts in any potential prosecution of Boko Haram. The level of corruption within the nation undoubtedly contributes to the feelings of frustration and helplessness of the general populace, so the nation must make changes in the ethical environment as well. The process of recovery will be slow, but recovery is possible.

4.6 Summary

Religion and terrorism are intertwined in Nigeria, but the theoretical underpinnings lead to the conclusion that religion is essentially the excuse that the high levels of frustration in Nigerian society latched onto and exploited. Terrorism in Nigeria has always been bordered on religious grounds. Facets of extremism and radicalization, especially in the Muslim North, have fueled the insurgency of terrorist attacks. The Boko Haram, who have been fighting for control in the North, as well as spreading their ideologies, have always been against Christians, who they refer to as ‘infidels’. Thus, their aggressions on Christians have been centered on the fact that, their population and ideology is significantly getting eroded. Thus, due to this understanding, they turned their wrath on unarmed Christians, and used the weapon of
terror to create fear and anxiety among the people. The reasons that Boko Haram unleashed such virulent acts of terror may have more to do with frustration, deprivation, and disenfranchisement than with religion per se. Religion appears to function more as a way of attempting to ensure that all residents are equally deprived, rather than as a way to worship. As difficult as it may be for the government to keep religion out of the equation and concentrate on inequity and disenfranchisement, this may be Nigeria’s best hope for recovery. However this research also expected to be of benefit to a number of groups especially stakeholders of religious education, worshippers and also policy makers, state actors, governments and security experts.

Finally, this study will be of significant to embrace better religion tolerance relationship, arouse the interest of students to conduct more research on the issue of terrorism and a source of contribution to knowledge since it will enlarge the existing literature on the activities of Boko Haram. The social conditions of the society, the political-economic structure and the level of civilization, will determine how various trends and tendencies of religion behave and develop – either as peaceful organization or violent movement.
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