

# Religion! A Curse or a Blessing for National integration and Development in Nigeria: Boko Haram in Perspective

<sup>1</sup>Ntamu G. U., <sup>2</sup>Eneji, C.V. O., <sup>3</sup>Omang, T. A, and <sup>4</sup>Edinyang, S. D,

<sup>1</sup>Dept. of Religious and Cultural Studies, University of Calabar, Nigeria

<sup>2</sup>Rural Development, Dept. of Geography, Modibbo Adama University of Technology, Yola,  
Nigeria

<sup>3</sup>Rural Development and Management Studies, China Agricultural University, Beijing, China

<sup>4</sup>Curriculum and Teaching, University of Calabar, Nigeria

Corresponding author: Eneji, Chris-Valentine Ogar, E-mail: [vcogareneji@yahoo.com](mailto:vcogareneji@yahoo.com),  
+23480 8504 0272, +23481 6488 4244

Accepted: March 03, 2013      Published: April 30, 2013

Doi:10.5296/jsr.v4i1.3616

URL: <http://dx.doi.org/10.5296/jsr.v4i1.3616>

## Abstract

The principal duty of any government is the protection of its citizens. But it has become a herculean task for Nigerian government to protect the lives and properties of her citizen because of religious and ethnic violence orchestrated by the activities of Boko Haram which has variously been attributed to the Islamic religion. Bombing and killing of lives and the destruction of properties have become a very regular and frequent occurrence in Nigeria today. A lot of attacks have been made by these faceless terrorists in the country from churches, mosque, markets, schools and barracks killing well over 10,000 innocent and helpless citizens. This comparative study was therefore carried out to investigate if the two major religions in the country were actually responsible for the activities of Boko Haram. But our investigation and finding using Christianity and Islam has clearly shown that Boko Haram is not an activity of religion but rather a political activity on a mission to destroy the teaching of Allah and God who preaches peace and love. Granted that the two religions under discourse do not teach violence as a virtue to its adherents, why has Boko Haram been traced to Moslem? How can this violence perpetrated by Boko Haram work for national unity, integration and national development. This study therefore used a well structured questionnaire for data collection amongst both Christians and Moslems located within Adamawa, Kano, Kaduna and Bauchi states where the activities of Boko Haram is most pronounced in recent times. Using simple percentage to analyze respondents view, it was discovered that religion was not the reason behind Boko Haram; rather Boko Haram came for political reason as a result of the dissatisfaction in power shift among some disgruntled northern political gladiators who desperately wanted power at all cost not minding what it

cost. It was also conspicuously discovered that the two major religions in Nigeria can collectively work together for national integration and development in the absence of Boko Haram. Recommendations were then made on how to tackle the insecurity situation in Nigeria like value reorientation, Nigerian school curriculum overhauling, employment creation and generation and poverty reduction amongst others.

**Keywords:** Boko Haram, violence, national insecurity, national integration and development.

## **Introduction**

The collective integrity, peaceful co-existence, national unity and development and the image of the political entity called Nigerian by international observers has been under severe threat by the rampant and incessant bombing and killings orchestrated by the activities of religious fanatic call “Boko Haram”. This situation is further aggravated by the attitude of the nation’s political gladiators who exploit the situation to their own selfish advantage. Nigeria has been wrecked by a series of periodic episodes of violence for decades as a result of religious intolerance within the adherents of these different faiths. The country's about 150 million people are divided about equally between Christians and Muslims and further splited into about 250 tribes (Human Rights Watch, 2005).

It is observed that violence among Muslim and Christian ethnic groups was largely kept in check by a succession of military regimes until 1999, when Nigeria returned to civilian rule. While democracy permits greater freedom of religious expression in Nigeria, it has also intensified the political and economic friction between ethnic groups. Nigeria’s transition to democracy upset the balance of power and aggravated ethno-religious tensions’ (Ihedirika, 2011). The campaign which followed Nigeria’s return to democracy in 1999 led to the rapid adoption of Sharia by some northern States in the midst of the ills of ‘Nigeria’s style’ of democracy: rigging of election, falsified census figures, crushing of opposition, corruption and inflation of contract figures and the patronage of godson/godfathers with concomitant underdevelopment, hunger and poverty orchestrated by these vices (Okune, 2011). This led to the struggle to enshrine and implement the Sharia which was backed and often supported by northern elites/intellectuals (Akaeze, 2009). This struggle to enshrine Sharia coincided with the election of a Yoruba Head of State which signaled a power shift from north to south. It was however seen by the northerners as an attempt to assert their right to self-determination. This development has been used to exert power over politicians from the south, with the expressed Muslim aim of Islamizing Nigeria as a whole and introducing Sharia throughout the federation (Omare, 1999).

This situation only blossomed out during the transition period to democratic rules, but it was began during the days of the military junta of General Ibrahim Babangida who registered Nigerian as a member of the organization of Islamic countries (OIC). This act brought the registration under severe criticism and the military head of state then had to let it lie. However, observers and commentators opined that Sharia campaign was launched for

political reasons, which is often inspired by religious motives which rapidly gathered momentum, fast becoming the expression of the masses' growing distrust of the government of the day. Handley (2010) noted that many Nigerians argue that the real reason for the violence isn't ethnic or religious differences but the scramble for land, scarce resources and political clout. Poverty, joblessness and corrupt politics drive extremists from both sides to commit horrendous atrocities.

Although the nation rakes in billions of dollars in oil revenue annually, the majority of Nigerians scrape by on less than a dollar a day. Should this be how Nigerians should live in a land called their fatherland? Why should people live in fear and violence on their own land? Was this the tenet of Islam as the "God of peace"? Why should there be violence and killings among brothers who had lived so long among themselves just because of religion? It is in this regards that the researchers initiated this research.

Religion, which, in Nigeria, 'permeates all aspects of life', culture and ethnic groups has traditionally been seen as a way out of economic and moral decline and political quagmire. The way Sharia was initially taken as a panacea, a restorer of morality and sanity, an alternative to the perceived failure of democracy and Western models of government, the State's weakness and lack of control of lawlessness has all of a sudden grown steadily to a monstrous dimension leading to unprovoked and unwarranted bombing of infrastructure, destruction of properties and killings of innocent harmless citizens (Fasure 2009). Omipidan, (2009), observed that looking at the activities of this religious fanatic suggests that it was also seen as a positive alternative to the perceived abuse of freedom manifested in the south. The author went further to opine that may be that was why the mob executions which are frequently targeted at Christians in the country were perpetrated. A series of x-rays have been done from the sharia and Quran and from the Bible and there has never been a place in both holy books which said there should be violence to please God or Allah, if this is the case, then why the violence perpetrated by the Muslim brother in the name of western education is a sacrilege?

Granted that there is the constitutional provision in any democratic dispensation that citizens have the right to any religious association, is there any constitutional provision in any democratic economy or system that citizens so associated in any religious setting should carry out rapid wave of violence by killing the adherents of other religion who are not from the same sect with their own? This situation has become worrisome of late, so also that Christians are being murdered every day and no serious culprit has since be found neither has the federal government declared proper man hunt for the perpetrators of these dastardly act to the Christians as a group and the entire Nigerian federation as a people. It is on these preposition that this research was designed to investigate the reason behind these killings, how does these killings translate into national cohesion, integration and development and how these trends can be addressed for the peaceful coexistence and development of the nation.

*Origin and history of Boko Haram in Nigeria.*

The word boko haram is gotten from Arabic words to mean: 'والجهاد ل لدعوة ال سدنة اهل جماعة', Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad,' translated in English to mean "People Committed to the Propagation of the Prophet's Teachings and Jihad" better known by its [Hausa](#) name Boko Haram. Boko Haram is a [Salafist jihadist](#) terrorist organization based in the northeastern part of [Nigeria](#). It is an Islamist movement which strongly opposes [man-made laws](#). Founded by [Mohammed Yusuf](#) in 2002, the organization is a [Muslim sect](#) that seeks to abolish the [secular](#) system of government and establish a [Sharia](#) system in the country. The movement, whose name in the [Hausa language](#) Boko Haram translates as "Western education is sacrilege" or "a sin", is divided into three factions, and in 2011, was responsible for more than 450 killings in Nigeria (Handley, 2010). The group earned this name due to its strong opposition to anything Western, which it sees as corrupting Muslims.

Adesoji, (2010), in his study concluded that Boko Haram propagates that not only interaction with the [Western World](#) is forbidden, but it is also against the Muslim establishment and the government of Nigeria. The group publicly extols its ideology despite the fact that its founder and former leader [Muhammad Yusuf](#) was himself a highly educated man who lived a lavish life and drove a Mercedes Benz. The members of the group do not interact with the local Muslim population and have carried out assassinations in the past of anyone who criticizes it, including Muslim clerics (Bartolotta, 2011).

With the death of its leader and known sponsor Alhaji Buji Foyi and the scattering of its members, and in the absence of any official report so far, it is difficult to obtain precise information on the sect. From what is available, however, it would appear that the group has been around for some time, as long as ten or fifteen years, and had operated under different names in the past. Such names included *Ahlusunna wal' Jamma Hijra*; the Nigerian Taliban; and the *Yusufiyya* (Fasure 2009; Omipidan 2009; Nwankwo and Falola, 2009). Indeed, its leader Yusuf claimed to be part of the Shiites under the leadership of Ibrahim El-Zakzakky originally, and when the Kano-based *Jama'atul Tajdidi Islam* (JTI) of Abubakar Mujahid broke away from the Shiites in the 1990s, Yusuf also became a member of the JTI and was even the *amir* (leader) of JTI for Borno State (Suleiman 2009). The Shiites, also known as the Islamic Society of Nigeria, emerged in Nigeria in the late 1970s under the leadership of Ibrahim El-Zakzakky. Its objective is the establishment of an Islamic state governed by the Sharia through preaching and subtle influence on society. It also sympathizes with the state of Palestine and abhors Israel and the United States of America. The Shiites did not hide their disdain for the state police and the judiciary, both of which it considers instruments of Satan (Adisa, 2011). Rioting in 2001 killed more than 1,000 people, and subsequent outbreaks in 2004 and 2008 killed another thousand. Smaller but no less vicious attacks in 2009 claimed dozens of lives.

In a 2009 BBC interviewed Muhammad Yusuf who was then leader of the group, he said the group rejects scientific explanation for natural phenomena, such as the sun evaporating water being the cause of rain, [Darwinian evolution](#), and the Earth being a sphere "if it runs contrary to the teachings of Allah". Before his death, Yusuf reiterated the group's objective of changing the current education system and rejecting democracy. He established a religious complex that included a mosque and a school where many poor families from across Nigeria and from neighboring countries enrolled their children. The centre had ulterior political goals and soon it was also working as a recruiting ground for future jihadis to fight the [state](#). The group includes members who come from neighboring [Chad](#) and Niger and speak only Arabic (Bartolotta, 2011).

The group conducted its operations more or less peacefully during the first seven years of its existence. That changed in 2009 when the Nigerian government launched an investigation into the group's activities following reports that its members were arming themselves. Prior to that, the government reportedly repeatedly ignored warnings about the increasingly militant character of the organization, including that of a military officer. When the government came into action, several members of the group were arrested in [Bauchi](#), sparking [deadly clashes with Nigerian security forces](#) which led to the deaths of an estimated 700 people. During the fighting with the security forces Boko Haram "fighters reportedly "used fuel-laden motorcycles" and "bows with poison arrows" to attack a police station. The group's founder and then leader Mohammed Yusuf was also killed during this time while still in police custody. After Yusuf's killing, a new leader emerged whose identity was not known at the time. The table below is some of the activities caused by Bokom Haram across the country.

**Table 1: Activity Timelines of Boko Haram in Nigeria**

---

<i>7 September, 2010</i>	<i>Bauchi prison break</i>
<i>31 December, 2010</i>	<i>Abuja Attack</i>
<i>22 April, 2011</i>	<i>Boko Haram frees 14 prisoners during a jailbreak in Yola, Adamawa state</i>
<i>29<sup>th</sup> May, 2011</i>	Northern Nigeria bombings
<i>16<sup>th</sup> June, 2011</i>	<i>The group claims responsibility for the 2011 Abuja police headquarters bombing</i>
<i>26<sup>th</sup> June, 2011</i>	Bomb attack on a beer garden in Maiduguri
<i>10<sup>th</sup> July, 2011</i>	Bombing at the all Christian fellowship church in Suleja, Niger state
<i>11<sup>th</sup> July, 2011</i>	The University Of Maiduguri temporary closes down its campus citing security concerns
<i>12<sup>th</sup> August, 2011</i>	<i>Prominent Muslim cleric Liman Bana is shot dead by Boko Haram</i>
<i>26<sup>th</sup> August, 2011</i>	<i>2011 Abuja bombing</i>
<i>4<sup>th</sup> November, 2011</i>	<i>2011 Damaturu attacks</i>
<i>25 December, 2011</i>	<i>Catholic Church Bombings</i>
<i>5–6 January, 2012</i>	<i>Bombing In Kaduna</i>
<i>20 January, 2012</i>	<i>Kano Bombings</i>
<i>28 January, 2012</i>	<i>Nigerian army says it killed 11 Boko Haram insurgents</i>
<i>Feb-September, 2012</i>	<i>More than twenty bombings and killings have been carried out by the same sect including the killing of Mubi 40 and Port Harcourt 4</i>
<i>November, 2012</i>	<i>23-26, Church bombing, Jaji Barrack, Kaduna.</i>

---

Many more of these killings are still going on in the country by the sect, especially in Jos, Maiduguri, Bauchi, Kaduna, Jimeta and Mubi, Sokoto, Kano and Yobe and some other few places and their main target is the Christian churches and then they attacks mosques at seldom times to make it look like the sect is against both Muslims and Christians, but their ulterior motive is to Islamize Nigeria as a whole. Their activity began with the prison break in Bauchi where some of their members were arrested and detained, the prisoners escaped, they killed innocent helpless citizens including prison officers.

### **National Integration and Development**

National development is the ability of a county or countries to improve the social welfare of its people by providing social amenities like quality education, potable water, functional transportation infrastructure, medical care, security and industrial development among others. Thus national development can only be achieved when there is a peaceful coexistence between the different facets of the society (Uchendu, 2004).

Outside the previous riots observed in the 1980s, the Boko Haram riots lasted from 25 July to 30 July 2009 and spread across the states of Bauchi, Kano, Yobe, Adamawa, Taraba, Kaduna and Borno with the most recent being the killing of forty student of the Adamawa

state University, Mubi, the latter of which saw the most extensive rioting perhaps because it was the leader of the movement's base (Bakare, et al, 2009; Owuamanam, et al., 2009; Hines 2009, Adedeji 2009; and McConnell 2009). It is estimated that over 700 people, mostly sect members, were killed, and public buildings like police stations, prisons, government offices, schools and churches were destroyed, (Nwankwo and Falola 2009; Oyegbile and Lawal 2009). The very recent was the bombing of Jaji barracks in Kaduna where the Pentecostal church was bombed with about 11 soldiers dead including 25 civilians and about thirty more critically unconscious in the hospital.

Handley, (2010) further observed that poor distribution of wealth has also sparked conflict in Nigeria's oil-rich Niger- Delta region, where militants lobbying for a greater share of oil revenue regularly blow up pipelines and kidnap foreign oil workers. Andrew Kakabadse, professor of international management development at the U.K.-based Cranfield School of Management, says oil companies have at various times pitted ethnic factions against one another for economic gain. This phenomenon was then embraced by activists whose zeal saw it as a tool to subject the lukewarm elite to public control (Ibrahim, 1997).

Christian minorities termed the introduction of full Sharia as an 'irresponsible madness' and accused 'Sharia politicians of breaking the religious compromise which has held the multi-faith country together since Independence. Harnischfeger's study (2008) confirms the political role of religion as a tradition in Nigeria, which colonizers did not eradicate. It shows that ethnic and religious groups which were lumped together in the Nigerian federation failed to develop common values and convictions and drifted more and more apart, with the northern attempt to implement Sharia throughout the federation and make Nigeria an Islamic State alienating it in the eyes of the south. The unity of the federation is being questioned.

Does Islam teach violence as a virtue for its adherents?

Does Christianity teach violence as a virtue for its adherents?

Can the two major religion listed above contribute to national integration and development?

## **Methodology**

This study adopted the qualitative research design; the survey inferential research was adopted for this study. Using purposeful random sampling techniques, a total of 280 respondents were selected from two religious groups, Moslem and Christians. A well structured questionnaire was personally administered by the researchers to the respondents in four states of the federation where Boko Haram activities have taken place in recent times: Yola, Mubi and Jimeta in Adamawa state, Kano, Kaduna and Bauchi state. The researchers personally administered the questionnaire and collected same. Key informant interview and

personal interview were also administered on the some selected adherents of the two major faiths. Simple percentage was used to analyze the data since the research adopted the qualitative research design. Graphs and tables were then used to present the result.

**Table 2: Sample distribution of respondents by state and religion**

<i>States</i>	<i>Moslems</i>	<i>Christians</i>	<i>Total Respondents per state</i>
Kano	35	35	70
Adamawa	35	35	70
Kaduna	35	35	70
Bauchi	35	35	70
<b>Total</b>	<b>140</b>	<b>140</b>	<b>280</b>

**Table 3: respondent's view on whether the religion teaches violence as a virtue**

<i>State</i>	<i>Adamawa</i>		<i>Bauchi</i>		<i>Kaduna</i>		<i>Kano</i>		<i>Total</i>		<i>% total</i>	
	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>No</i>
<b>Questions</b>												
Does Islam teach violence as a virtue?	24	46	22	48	30	40	18	52	94	186	<b>33.6</b>	<b>66.4</b>
Does Christianity teach violence as a virtue?	22	48	24	46	18	52	24	46	88	192	<b>31.4</b>	<b>68.6</b>
Can the two religion work for the common good of Nigeria	20	50	18	52	30	40	16	54	84	196	<b>30</b>	<b>70</b>
Can religion contribute to national integration and development?	26	44	14	56	22	48	18	52	80	200	<b>28.6</b>	<b>71.4</b>

## Results

Based on what was generated from the field, it was observed that in the four states under study, on the question does Islam teach violence as a virtue? 24 respondents in Adamawa said yes that Islam as a religion teaches violence as a virtue while 46 of the respondents vehemently disagree that Islam does not teach violence as a virtue. In Bauchi on the same question, 22 respondents agree that Islam teaches violence as a virtue while 48 disagree to this question that Islam does not teach violence as a virtue. In Kaduna, 30 respondents agreed in the affirmative that Islam teaches violence as a virtue, while 40 disagreed that Islam does not teach violence as a virtue. In Kano, 18 respondents agreed also that Islam teaches violence as a virtue while 52 respondents disagreed to this question. In total, 94 respondents representing 33.6% agreed in the affirmative that Islam teaches violence as a virtue, while 186 representing 66.4% disagreed that Islam as a religion does not teach violence as a virtue. From the aggregate score so far, since those who disagreed that Islam does not teach violence as a virtue with 66.4% are higher than those who agreed that Islam as a religion teaches violence as a virtue who scored only 33.6%, we also agreed from the data that Islam as a religion does not teach violence as a virtue to earn eternity.

On the second question whether Christianity teaches violence as a virtue, in Adamawa state 22 respondents agreed that Christianity teaches violence as a virtue, while 48 respondents disagreed that Christianity does not teach violence as a religion. In Bauchi state, 24 respondents agreed that Christianity teaches violence as a virtue while 46 respondents disagreed that Christianity does not teach violence as a virtue. In Kaduna state, 18 respondents agreed that Christianity teaches violence as a virtue while 52 respondents disagreed that Christianity does not teach violence as a virtue. In Kano, 24 respondents agreed that Christianity teaches violence as a virtue and 46 strongly disagreed that Christianity does not teach violence as a virtue. From the combined total from the four states, 88 respondents representing 31.4% agreed that Christianity teaches violence as a virtue while 192 respondents representing 68.6% vehemently disagreed that Christianity does not teach violence as a virtue. If this is then the case, since the percentage of those who agreed that Christianity teaches violence as a virtue (31.4%) is smaller than those that disagreed that Christianity does not teach violence as a virtue (68.6%) we therefore hold that Christianity does not teach violence as a virtue.

On the third question of whether the two religions can work together for the common good of Nigerians? 20 respondents in Adamawa disagreed that the two religions cannot work for the common good of Nigerians while 50 respondents agreed that the two major religions can work for the common good of the country. In Bauchi state, 18 respondents disagreed that the two religions cannot work for the common good of the country while 52 agreed that religion can work for the common good of the country. In Kaduna, 30 respondents disagreed that Christianity and Islam cannot work together for the common good of the country but 40 respondents agreed that both religion can work for the comm. on good of the country. In Kano, 16 respondents disagreed that religion cannot work for the common good of Nigerians and 54 agreed that both Islam and Christianity can work for the common good of Nigerians. Based on the analysis so far, 84 respondents representing 30% disagreed that the two

religions cannot work for the common good of Nigerians while 196 respondents representing 70% strongly agreed that both Christianity and Islam can work collectively for the common goods of Nigerians. Based on this analysis, it therefore holds that both Christianity and Islam can work for the common goods of Nigerians as a nation.

The fourth question which asked if religion can contribute to national integration and national development? In Adamawa state, 26 respondents disagreed that the two religions cannot contribute to national integration while 44 respondents agreed that the two religions can contribute to national integration and development. In Bauchi state, 14 respondents disagree that the two religions cannot contribute to national integration and development while 56 respondents agreed that the two religions can contribute to national integration and development. In Kaduna, 22 respondents disagree that the two religions cannot work together for national integration and 48 agreed that the two religions can work for national integration. In Kano, 18 respondents disagreed that the two religions cannot work for national integration and development, while 52 respondents agreed that the two religions can work collectively for national integration and development. Summarily, 80 respondents representing 28.6% of the respondents disagreed that religion cannot work for national integration and development, whereas, 200 respondents representing 71.4% agreed that the two major religions in the country, Islam and Christianity can collectively work for national integration and development. It therefore means that the two religions can work for the common good of Nigerian towards national integration, cohesion and development.

## **Discussion**

Results from data analysis shows that Islam and Christianity do not teach violence as a virtue, it was also discovered that both Christianity and Islam can work collectively for national integration and development. Based on this analysis, religion as always been attacked and criticized as agents of violence has completely been exonerated from violence. If this is the case, the activities of Boko Haram have severally been attributed to the adherents of Islam. This discovery has confirmed the earlier findings of

Does Islam teach violence as a virtue for its adherents?

Does Christianity teach violence as a virtue for its adherents?

Can the two major religion listed above contribute to national integration and development?

If this is the situation then, it is imperative that we ask fundamental questions with regards to the activities of Boko Haram in Nigeria. Some Muslim fundamentalist have refuted the assertion that these sects are sponsored by Muslim elites; this refutation has also given an insight into Boko Haram's operation.

Granted that Boko Haram is an Islamic venture, why then do Islamic adherents criticize the activities of this sect? This has further become worrisome when the duo of [Mu'azu Babangida Aliyu](#), the Niger State governor, criticized the group saying

*"Islam is known to be a religion of peace and love and does not condone violence and crime in any form" and Boko Haram doesn't represent Islam.*

The Sultan of Sokoto [Sa'adu Abubakar](#) could not salvage the sect as an Islamic operation as he did not mince words when he described the sects by calling them

*"Anti-Islamic" and "an embarrassment to Islam."*

Ibn Khaldun, a Mulslem cleric and scholar from Chad was not even different in his assessment of the activities of Boko Haram, he is described them

*'as a social miscreants and mischief makers out to destroy the cooperate image of Nigeria who themselves are agents of destruction and will soon meet their doom''.*

He went further to say,

*'Islam's major belief and teaching is anchored on the love of oneself, neighbors and peace among people, so how come do Boko Haram claim they are an Islamic sect and are going around destroying lives and properties, where is the love for which Mohammed and Allah the almighty, the ever merciful and everlasting preaches?''.*

If this is from the voices of three strong adherents of Islamic religion, then the activities of Boko Haram are not a religious matter, but rather a political matter that needs a political solution. It is observed that no nation develops or thrives best in chaos and violence; this is so because when there is no mutual cooperation between the governed and the government, and development will at best be a mirage. Therefore, for any meaningful development to take place there must be peace, respect of law and order, security for citizens and for investment, where technological development can be cultivated and developed. Government cannot bring about development when one government is toppled by another government like during the military era. Policies will be haphazardly implemented or executed, leading to poor service delivery. The end results will be that the citizens will lack all the basic amenities and social institutions for national development.

Occupiers of political offices will be more interested in what they can get from government and not what they can do to better the lots of the masses.

From other oral interview given to respondents during the administration of the research instrument, Boko Haram is rather a political situation rather a religious issue. Respondents blamed the cause of this security unrest in the country to the activities of corrupt

politicians occupying public offices in the country. Others also blamed the security challenges in the country on the type of political parties like PDP, whose core or cardinal principle is win at all cost, by hook or by crook. These have also been found to be linked with poverty as orchestrated by faulty government policies and programs. Finally it was also gathered that the unequal distribution of national wealth is majorly responsible for most of the social mayhem in Nigeria. This phenomenon is followed by unemployment and abuse of public officers.

In conclusion therefore, Boko Haram has contributed greatly in destroying what our founding fathers fought tirelessly for, and with this situation, no meaningful development or integration can take place. National integration and development will at best be a mirage if nothing is done to arrest the situation before it takes a greater dimension on the economy of Nigeria.

### **Recommendations**

The following recommendations were made

- Government should reorient their educational policies and programs to include peace education and security intelligence
- Nigerian borders should be closed and any foreigner holding Nigerian nationality should be asked to revalidate their residency permit or their citizenship, this will forestall the influx of illegal immigrant into the country.
- Employment opportunities should be created to reduce the number of unemployed persons from the street.
- Sporting or recreation facilities should be provided for the youth to help them learn integration and peaceful coexistence.
- Parents should monitor their children; know the types of friends their children keep, when they go out and where they go to and when they come back to the house.
- Security operatives should be given state of the art facilities to enable them discharge their lawful duties.
- Fora should be created by all religious leaders, so that once in a while both religion can come together to share ideas, discuss collective problems and encourage each other's especially on issues of national interest.
- There should be a curriculum overhauling and a paradigm shift from education for paper certificate to education for self reliance and national development.
- Traditional and village heads should be given enough authority within the ambits of the law to check and report any illegal activities within their areas of jurisdiction. Such village heads or authorities should be held accountable for any security breach in their communities.

### **References**

*Adedeji, Ademola (2009), 1000 Boko Haram Members In Prison, Awaiting Trial – Mustapha, In: The Punch (Lagos), 14 October, 14.*

- Akazeze, Anthony (2009), From Maitatsine To Boko Haram, *Newswatch* (Lagos), 28 October, Online: <[Http://Www.Newswatchngr.Com/Index.Php?Option](http://www.newswatchngr.com/index.php?option)
- Adesoji, Abimbola (2010), The Boko Haram Uprising And Islamic Revivalism In Nigeria, In: *Africa Spectrum*, 45, 2, 95-108.
- Adisa, A. I. (2011) Boko Haram: Security Implication In Nigeria: A Paper Presented In Lagos At A Village Square Meeting On Security In Nigeria, Unpublished.
- Bakare, Waheed, Ademola Adedeji And Hammed Shobiye (2009), Islamic Militant Leader Killed – Borno Government, In: *The Punch* (Lagos), 31 July, 5.
- Bartolotta, C. (2011) "[Terrorism In Nigeria: The Rise Of Boko Haram](http://blogs.shu.edu/diplomacy/2011/09/terrorism-in-nigeria-the-rise-of-boko-haram/)". *The Whitehead Journal of Diplomacy and International Relations*. [Http://Blogs.Shu.Edu/Diplomacy/2011/09/Terrorism-In-Nigeria-The-Rise-Of-Boko-Haram/](http://blogs.shu.edu/diplomacy/2011/09/terrorism-in-nigeria-the-rise-of-boko-haram/). Retrieved 2012-01-12.
- Bartolotta, C. (2011) "[Terrorism In Nigeria: The Rise Of Boko Haram](http://www.worldpolicy.org/blog/2011/09/19/terrorism-nigeria-rise-boko-haram)" (In English).*The World Policy Institute*. [Http://Www.Worldpolicy.Org/Blog/2011/09/19/Terrorism-Nigeria-Rise-Boko-Haram](http://www.worldpolicy.org/blog/2011/09/19/terrorism-nigeria-rise-boko-haram). Retrieved 22 January 2012.
- Fasure, Sola (2009), A Loaded Season of Violence, In: *The Nation on Sunday* (Lagos), 2 August, 2.
- Human Rights Watch (2005), Revenge In The Name Of Religion: The Cycle Of Violence In Plateau And Kano States, In: *Human Rights Watch Report*, 17, 8a, 7-10
- Harnischfeger, J., (2008) *Democratization and Islamic Law: The Sharia Conflict in Nigeria* Frankfurt/New York, Campus Verlag, 244 Ppm
- Handley, M., (2010) the Violence in Nigeria: What's Behind The Conflict? *Time World*, Wednesday, Mar. 10, 2010
- Hines, Nico (2009), Nigerian Islamists Routed As Army Storms Mosque, In: *The London Times*, 30 July, Online: <[Http://Www.Timesonline.Co.Uk/Tol/World/Africa/Article6732982.Ece#Cid=2015164](http://www.timesonline.co.uk/tol/world/africa/article6732982.ece#cid=2015164)> (30 February 2010).
- Ibrahim, Omar F. (1997), Religion And Politics: A View From The North, In: Larry Diamond, Anthony Kirk-Greene And Oyeleye Oyediran (Eds.), *Transition Without End: Nigerian Politics And Civil Society Under Babangida*, Ibadan: Vantage Publishers, 509-534.

Ihedirika, E. N. (2011). Nigeria Military And Security: A Paper Presented By The Chief Of Army Staff At Defence College, Jaji-Kaduna.

Mcconnell, Tristan (2009), Islamist Sect Leader Shot Dead After 600 Killed In Nigeria Siege, In: *The London Times*, 31 July, Online: <<http://www.timesonline.co.uk/tol/news/world/africa/article6734046.ece>> (30 February 2010).

Nwankwo Chiawo And Francis Falola (2009), Boko Haram: Another 140 Kids, Women Rescued, 780 Killed In Maiduguri Alone – Red Cross, Victims Given Mass Burial, In: *The Punch* (Lagos), 3 August, 2.

Okune, P. E. (2011). Insecurity Of Man: A Paper Presented At An Induction Course For Newly Recruited Military Officers In Nigeria. Abuja.

Omare, O. (1999). Enhancing Democracy In Nigeria Through Social Studies Education. *Nigeria Journal Of Social Studies Review* 8(1): 33-39.

Omididan, Ismail (2009a), Why North Is On Fire, In: *Sunday Sun* (Lagos), 2 August, 5-6.

Omididan, Ismail (2009b), Revealed! How Yusuf's Father Began Boko Haram Ideology In The 1960s, In: *Saturday Sun* (Lagos), 26 September, 48.

Oyegbile, Olayinka And Abdulrafiu Lawal (2009), Shielding Patrons Of Boko Haram, In: *Tell* (Lagos), 17 August, 67-71.

Owuamanam, Jude, Francis Falola And Shobiye Hamed (2009), The Rise, Threat And Fall Of Boko Haram, In: *Saturday Punch* (Lagos), 1 August, 2-3.

Sulaiman, Tajudeen (2009), The Plot To Islamise Nigeria, In: *Tell* (Lagos), 30 November, 19-23.

Uchendu, Egodi (2004), Religion And Nation-Building In Nigeria, In: *Nigeria Heritage*, 13, 132-144.