

## A PHILOSOPHICAL APPRAISAL OF BOKO HARAM TERRORISM AND THE SECURITY QUESTION IN NIGERIA

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### **Abstract**

**Boko Haram**, officially known as *Jamā'at Ahl as-Sunnah lid-Da'wah wa'l-Jihād* (Arabic: جماعة أهل السنة والجماعة، "Group of the People of Sunnah for Preaching and Jihad") is a terrorist organization founded by Mohammed Yusuf in 2002, the group was led by Abubakar Shekau from 2009 until his death in 2021, although it splintered into other groups after Yusuf's death. In 2016, the group split, resulting in the emergence of a hostile faction known as the Islamic State's West Africa Province (ISWAP). The group formerly aligned itself with the Islamic State of Iraq and the Levant. The group has been known for its brutality and since the insurgency started in 2009, Boko Haram has killed tens of thousands of people in frequent attacks against the police, armed forces and civilians. It has resulted in the deaths of more than 300,000 children and displaced 2.3 million from their homes and was during part of the mid 2010s the world's deadliest terror group according to the Global Terrorism Index. This Thesis; "A Philosophical Appraisal of Boko Haram Terrorism and the Security Question in Nigeria" having emphasized the problem in Nigerian statism, which suggests the predominance of the state and its emphasis on force, fear and might that provided breeding ground for the Boko Haram Terror Group and gave rise to the present situation which elicits negative values of domination, suppression, alienation, terror, intolerance, among others. This research work also discovered that this trend is particularly pronounced in a poverty-stricken, violent, corruption prone, multi-ethnic and multi-religious society as Nigeria which struggles with identity politics and citizenship issues. This work basically recommends a more holistic pathway to security, peace and social order in Nigeria. Though this work further argues that it is within the right of the citizen to protest; however, the method of Boko Haram Insurgency is not known to any acceptable global standard. Thus, they must choose between the peaceful resistance of Martin Luther King Jr and Gandhi or use revolution but in compliance to the United Nations guideline on war; which clearly provides that one should not attack noncombatants. The method adopted in this research work is analytical and expository. The conclusion is that the views of philosophers will help to liberate the mind of the average Boko Haram Terrorist who is predominantly acting from the position of ignorance.

**Keywords:** Boko Haram, Terrorism, Security, Insurgency,

### **Introduction**

Boko Haram for over twenty years has constituted major security threat in Nigeria and the need for Philosophers to look into the activities of the group which refers to themselves in

Arabic Language as (wilayat gharb ifriqiyyah), meaning Islamic states of West African Province, ISWAP<sup>1</sup> or in another Arabic Language, (Jama'at Ahl as-Sunnah lid Da'wah Wa'I Jihad) which in English language means; “group of people Sunnah for preaching and Jihad.<sup>2</sup> has become eminent, as the group most importantly has gained ground and is gradually displacing the security apparatus of the country that citizens are beginning to ask question. Boko Haram is an Islamic extremist group based in North Eastern Nigeria, also active in Chad, Niger and Northern Cameroon<sup>3</sup>.

After its founding in 2002, its increasing radicalization led to a violent uprising in July 2009 in which its leader was summarily executed. Its unexpected resurgence led to sophisticated attacks, suicide bombing of police buildings, and the United Nation office in Abuja, places of religious worship, market places among others. Since this insurgency started, it has killed over 20,000 people and displaced about 2.3 million from their homes<sup>4</sup> and was ranked as the world deadliest terror group by the Global Terrorism Index in 2015<sup>5</sup>.

The height of the Boko Haram attack was in April 2014 when Boko Haram kidnapped 276 school girls from Chibok. Shekau, who is the leader of the armed section of the sect announced his intention of selling them into slavery. The incident gained Boko Haram, extended global media attention. Since the aforementioned incidence, the menace of the group has escalated both in frequency and intensity to the extent of becoming a thorn in the flesh of Nigerian government<sup>7</sup>.

Against this backdrop, the issue of investigation into the remedy becomes the problems of scholars both in Nigeria and beyond. Sequel to this, this paper is a critical philosophical inquiry into the menace of Boko Haram with the aim of proffering a theoretical frame work to serve as remedy.

The challenge is, given the *modus operandi cum modus vivendi* of this group, the question remains, will it ever stop? Another issue worth addressing is - what are the ideologies and political interests that propelled the Boko Haram sect in Nigeria? This study will also look at the place of Islamism or rather Islamic fundamentalism vis-à-vis the flourishing of this group in Nigeria? Should the Boko Haram insurgency be completely viewed from the prism of nationalism? How do we modify the military option to make it more workable? How do we resolve the threat Boko Haram posed to national development?

What is more, this work will help arm the Nigerian citizens with information which will aid their personal security especially, those within the endangered region. Its mainstay is to make an effective, objective, systematic, and coherent study of the activities of the Boko Haram in the past with the view of curbing its further spread within the country and beyond.

Without doubts, this study will provide a theoretical guide to the government in her quest to quell the problem of Boko Haram terrorism in Nigeria. Despite different theoretical approaches to this problem, the instant approach is philosophical.

This work will serve as a revolutionary paradigm, and introduce novelty in the study of Boko Haram terrorism through the injection of differential philosophical theories.

Meanwhile, the spontaneous nature of this insurgency, serves as an inhibiting factor affecting the comprehensiveness and totality required in carrying out this study. Furthermore, other factors are scarcity of relevant materials on the issue due to its continuous evolving nature and apparent virginity.

As a result of the concealed, remote and primitive nature of Boko Haram activities, this research work will take a cursory look at Boko Haram terrorism as a changing phenomenon, but will focus its satellite on the Nigerian experience of terrorism as Boko Haram insurgency predominantly in the Northern part of Nigeria taking note of its gradual spread and diversity both in the mode of operation and the apparent change of name. Either way, our greatest discovery could also include that we may be dealing with the same group of terrorists that took off in the North as Boko Haram.

Thus, this paper is not going to be only analytic, but expository too.

### **Historical Development of Boko Haram**

Today Northern Nigerian comprises of nineteen states, and to a very large extent, Abuja the federal capital Territory (FCT). Despite the heterogeneous ethnic composition of the North, the Hausa –Fulani ethnic group predominates with over 70% of its people belonging to the Hausa - Fulani Ethnic Stock by extension. The historical evolution of the Hausa group is closely linked with other ethnic groups that can be found in the region.

Meanwhile, the source of origin of Hausa and Fulani has been a subject of conjectures. However, there is a tradition which states that Hausa land was founded by a man named Abuyazigu (Bayajida). Bayajida was said to have fled from his father in Baghdad, (present Iraq) after a quarrel on his way, he arrived at Daura (Hausa land) now in Katsina State and allegedly helped to kill a terror snake, which had menaced the people for a long time. In appreciation of his gesture for killing the snake, the queen of Daura was said to have married him and a son, Bawo become the product of the union.

According to Shehu Sani, the first contact with Islam by the people of Kano and the entire Hausa land and by the extension northern Nigeria was in 1370.<sup>8</sup> It was introduced by merchants and scholars from Western Sudan (Mali) during the reign of Ali-Isamia, between 1349 and 1385. Ali Isamia was also called Sarkin Yaji because of his hot temperament. He was at that time the ruler of Hausa land. Apart from Islam which was newly introduced in that period, there were other traditional religions, such as the Bori-cult which was very influential<sup>9</sup> the rulers at these times did not reject Islam completely nor did they adhere very strictly to the principles and teachings of the Holy Qur'an. Consequently, they were called Pagans by revivalist and fundamentalist Hausa –Fulani.

While the reign of Al Tsaimia did not get the people to embrace Islam, during the succeeding reign of Mohammed Rumfa (1463 – 1499) Islam had penetrated Kano which

was then inhabited by the Hausa people called Maguzawa. It was after the conquest by Uthman Dan Fodio (1802 – 1817) that Islam began to spread among the Maguzawa people.

However, it is important to note that till date in most of the Hausa land, we saw Islam existing side-by-side with traditional religions. Severally, there were frequent wars of proselytization and supremacy between these Hausa states; however, common ancestry of the Bayajida legend and to a larger extent Islam has remained a rallying point.

The 1980, Maitatsine uprising marked the Watershed of large-scale ethno religious conflicts in northern Nigeria only comparable to a small-scale war in smaller nations. The 1980 Kano Maitatsine massacre was said to have been ignited by a violent confrontation between the authority and the Al-Masifu sect led by Alh. Mohammadu Marwa Maitatsine. This group sought to purify the practice of Islam to conform with the teaching of their leader.

The beginning of the end for the Maitatsine's reign of terror came exactly three weeks after the governor's expulsion letter was issued on December 18, 1980, the Al-Masifu sect members allegedly attacked orthodox Muslims praying outside Kano city grand Mosque. Police attempt to bring the situation under control was rebuffed by the sect members and the governor of the state brought Federal Government. The army went into action, dislodged the sect from its enclave in Kano-city. At the end of the confrontation and military campaign against the sect, over 4,177 people, including Maitatsine was killed.

“The Taliban or Taleban, who refer to themselves as the Islamic Emirate of Afghanistan (IEA)”<sup>10</sup> is a Deobandi Islamist Movement and Military Organization in Afghanistan, currently waging war (an insurgency or jihad) within the country”<sup>11</sup> since 2016, the Taliban's leader has been Mowlawi Hibatullah Akhondzada”<sup>12</sup>.

From 1996 to 2001 the Taliban held power over roughly three-Quarters of Afghanistan and enforced a strict interpretation of Sharia or Islamic law. The Taliban held sway and largely consists of students (Talib) from the Pashtun areas of eastern and southern Afghanistan who had been educated in traditional Islamic schools and fought during the Soviet-Afghan War.<sup>13</sup>

In Nigeria, the Federal Government intelligence arm is apparently aware of the infiltration of Nigeria by foreign Islamic fundamentalists. A renowned Islamic scholar and leader of a popular Islamic School believed to have escaped arrest in either troubled Sudan or the war-ravaged Afghanistan sought refuge in Nigeria.

The unidentified Islamic scholar was for eight months allegedly hidden by Ahaji Musa. “A National daily reported that it was because of this that Musa was arrested in Kastina prior to the rounding up of his guest by security agents, the police swooped on Musa's IBB Way residence in Kastina in anticipation of getting incriminating evidence in connection with the expatriate. A faceless Islamic group was also recently indicted in connection with recruiting several students from Qur'anic schools in Nigeria for terrorist training in

Mauntania. This was carefully done under the cover of Islamic training.”<sup>14</sup>

The self-styled Taliban of Yobe were not Afghans who infiltrated Nigeria rather they were Nigerian University undergraduates, ex-military personnel and professionals. Easily identified by their Spartan dress code and long beard, reminiscent of Osama Bin Laden. The Yobe Taliban emerged around 2002. The group on emergence, decided to call itself Al Sunna Wal Jamma, which in Arabic language is literally translated as, “followers of Prophet Mohammed's Teaching”. They withdrew to the desert with the sole aim of carrying out a revolution against the government of the day and enthrone a more puritanical government. However, this group which held Yobe hostage at a point were viewed as the reformed Maitatsine sect of the 1980s. While others said the Yobe Taliban could be those sympathetic to the Al-Qaeda cabal of Osama Bin Laden, who spilled over to Nigeria in their bid to escape the United States aggression in 2001. Thus, it is obvious that the true identity of Yobe Taliban remains a mystery.

What is certain is that the Yobe Taliban were unreservedly acerbic in their public criticism of government officials for failing to implement “True Sharia” in the 12 northern states where the system was operational.

The Yobe Taliban said to camp at Zagi-Biriri area of Yobe State started growing unpopular after beating up a village woman over fishing rights in a small pond. The Taliban argues that the pond and fish is creation of Allah and they do not need anybody's permission to fish from it. These and many others gave rise to several crises and the Taliban's started having problems with the law enforcement agencies leading to burning down of police stations, local government secretariat among others which attracted the Federal Government to apply military offensive. These prepared the ground for the emergence of the Boko Haram as another sect in Islam and a purely home-grown terrorist organization.

### **What Boko Haram Stands For**

Boko Haram is Islamic Sect based largely in the Northern part of Nigeria. Their leader was one Mallam Muhammed Yusuf, until he was killed in questionable circumstances. Yusuf was born in Girgi village of Yobe State. The Boko Haram group started as Sahaba in 1995. The main leader of the group then was one Abubakar Lawan who later left for the University of Medina to study, when he left, the older clerics conceded the leadership to Yusuf, who was young and versatile.

Following the radical departure from the doctrine of the founder, the sect which was initially entrenched in Borno, Yobe, Katsina, Kaduna, Bauchi, Gombe and Kano State now have covered virtually all Northern States and are advancing their frontiers to other parts of the country.

Yusuf who was mentored by the Late Sheik Yafur Mohammed who was shot in Kano in 2007 refused all persuasions from Sheik to control his excesses rather, he always returns to his base after persuasive and revert to his condemnations of all things western and sees

his counselors as apostates.

Yusuf has severally described his group as non-militants but simply a group of youths who are bent on upholding the words of Allah and would rather die than succumb to the present corrupt system in the country”<sup>15</sup>.

### **Derivation of the Name**

Although the group has come to be popularly known as Boko Haram, it is not clear whether the group actually called itself by this name.

However, some call them Yusufuya sect, but others call them Jamaatul Takfar Wal Hyra Ahlus Sonna, some still call them Khawaarji and some others call them Jammatu Alhliisannah Lidda Awatiwal Jihad which they approved of.

Though a conceptual analysis of the concept Boko will reveal that Boko is Hausa name for western education. Originally derived from the word “Boka” meaning Sorcerer. As years rolled by, Boko become a respected word amongst Muslims in North.

The Boko school thought Islam more proficiently than the regular local Islamiya school (Makarantar Allo) did and many Yan Boko have deeper knowledge of Islam than most peasant have.

The Local Islamiyah school's production of Almajiri was also a minus for them and the armies of Boko Haram sect must have been recruited from the Almajiri. Besides Muslim communities initially fear that Boko could lead to wholesale proselytization and secularization, to the Shagrin of traditionalist. It brought great dependence on income and the lifestyle, opulence, ego and vanity of the Yan Boko alarmed traditionalist viewed as a collapse of traditional values is called for a change.

Haram is not so much of a sophisticated concept as it simply means forbidden and has not metamorphosed over the years.

### **Origin, Values and Belief**

Available information indicates that the group emanated from another orthodox teaching slightly resembling that of the Taliban in Afghanistan and Pakistan whose schools of thought considers anything western as an aberration or completely unislamic. The group viewed the western influence on Islamic society as the basis of the religious weakness. Hence their declaration that western education and indeed all western institution as infidel and as such must be avoided by Muslim”<sup>16</sup>.

As against the presumption that modern Muslim will not buy into this rather remote perceptive, a lot of families and business started losing their members to them as people sell off their belonging to go and join them contribute to the coffers of fighting the cause of Allah to save Islam from the clutches of western influences and domination.

In the area of the Boko Haram belief, some of the fundamental arguments of belief held by the group is that banking, taxation and jurisprudence in the country are completely infidel

submitting to these voids. The entire faith of a true Muslim they also argue that western education was unislamic as it embodies all that Islam projected while it propagates the negative of what Allah and his prophet had ordained.

Boko Haram, thus, condemned the mixing of boys and girls under some shade, the propagation of the theory that man evolved from the family of monkey as well as the sun in the sky is static. According to them, all these are in conflict with the direct words of Allah who said Muslim must not mix sexes under the same umbrella and that the created men from clay as well as the sun, earth and the moon each move on its own axis.

Thus, it was on their bid to run away from all of these vile that members of the sect decided to cluster themselves in strategic location in the outskirts of most major town of the Borno, Bauchi, Yobe et cetera.

### **Mohammed Yusuf's Emergence**

As early as 2002, Yusuf was seen by many as a likely heir to the renowned late Shek Jafaar Muhmud Adam in Maduguri on account of his brilliance and closeness to the late renowned scholar but all that changed shortly when one Mohammed Ali (Now late) approached late Yusuf with reasons to boycott democracy, civil services and western oriented schools.

Late Yusuf then disengaged his service with the Yobe state government then in a 2006 press release signed by the sect's shura (consultative) council, they stated that Islam permits them to subsist under a modern government like Nigeria but has explicitly prohibited them from joining or supporting such government that their system structures and institutions contains elements of contradiction to core Islamic principles and beliefs.

Finally, the sect led by Yusuf, took advantage of the poor quality of our educational system, the incessant strike, cult activities, wide spread malpractice and prostitution that is made worse with no offer of job after graduating to lure many youths to abandon school and embrace Yusuf's new and emerging state that promises to offer them a better education.

Late Yusuf also took advantage of the irresponsible leadership at all level of government, unemployment, poverty, corruption and insecurity. And as he points out such failure, citing verses of Qur'an and the saying of the prophet the youth see him as the leader that will indeed deliver them from male violence to the promise land.

### **Membership and Threats**

In the early stage of the group, Yusuf was able to attract membership from the families of the high and mighty in Borno state. In fact, at a point one of the sons of the former SSG in one of the states of the North East Region was a member of this group; his father was from Jakusko while his mother is from Barde. Many other members of the prominent families from Borno and Yobe states reportedly joined or later became sympathetic to his cause and supported it financially.

Sheikh Mohammed Yusuf's style was reportedly inciting and this placed him at loggerhead with the authorities. As a matter of fact, he was arrested on several occasions, but returned within shortest period of time.

There was a time when the man returned from Abuja barely five days after his arrest. In fact, people from all the way from Kaduna, Bauchi and Kano came to welcome him. He always returned back like hero. In 2009, a resident observed that Yusuf was arrested and persecuted in Abuja, but he was reported to have been granted bail and subsequently returned to Maiduguri. According to the eye witness "Before he was killed, you should have been here on a Friday you would think a big party was going on here. The whole area [Railway Quarters] would be lined by exotic cars as very powerful individuals went to see Yusuf. They went in cars with tinted glasses so that nobody could see them. That is why many people believed that the man was being sponsored by some very powerful individuals."<sup>17</sup>

### **The Philosophical Foundation of Security**

From the era of the masters of antiquities such as Plato, Machiavelli, Hobbes, Bentham and others, the study of security has remained a dominant part of the concerns of Philosophy and philosophers.

This era is not different as it has witnessed more security challenges and the most troubling in Nigeria is the Boko Haram Terrorism, among other terrorist groups operating in Nigeria.

So, we can develop a philosophical foundation of security when we focus on philosophy as something unique and different from other kinds of knowledge such as science. Unlike most sciences a lot of the benefits of philosophy are concentrated on the development of people's mind and thoughts. Thus, the power of philosophy is targeted at changing the human mind as it concerns the way people think, so that they can have clearer ideas and hence create improved ways of achieving more productive actions; especially with regards to agitation in Nigeria. Most people who go into agitation may not have clear intention to pose security challenge to the country, but have not philosophically developed minds to pursue such course.

Philosophy is deeply rooted in human life<sup>18</sup> generally using the mind to generate thought and the body to perform actions.<sup>19</sup> Men's actions are rightly governed by their ideas. Right idea led to good actions and good actions bring welfare. Wrong ideas-as we see with the Boko Haram sect lead to bad actions and bad actions bring suffering and disaster thus, posing greater security challenge to the state which forms the focal point of our study.

The "security of philosophy" is based on the fact that no topic is immune from discussion; every issue needs critical examination as we are doing with the Boko Haram trend. Philosophers try to provide answers to questions with the aim of breaking down a lot of bad reasoning, stereotypes and prejudices that arise from our living in this world. According to Francis Bacon in his theory of "idols" he notes that human nature is captured by the idols. The idols of the tribe have their foundation in human nature itself and in the

tribe or race of men. The idols of the cave are the idols of individual man. For everyone (beside the errors command to human nature in general) has a cave of den of his own proper and peculiar nature.<sup>20</sup>

In the very quest to alter or change the behavior and experience of the demand of philosophical training is in discordant from the natural tendencies of human nature. Philosophical foundation finds out that human nature in most cases seeks to be egoistic, harmful to others, intolerant, anachronistic, oppressive, disobedient to the rule of law, emotional and disdainful of the rules of logic, objectivity and sound reasoning. This primarily accounts for why man easily disobeys the state and fights its institutions. This very nature of man creates a two stage of problem that reveals the weak point of the man universally and then shows the weak point of each particular man. Such limitations are tied around categories or parameters of race, intelligence, ethnicity, religion, sex, gender, beliefs, value, institutions, culture, traditions and class or caste among others lies in the very foundation of the security problem in Nigeria.

### **The Challenge of Security Practice in Nigeria**

The challenge of security practice in Nigeria also lies in the findings that “security is also said to have negative and positive dialogue”<sup>21</sup>. The positive dialogue is about wants, opportunities, interest, profits and need social capital, education, or social interaction. While the negative dialogue needs military equipment, armies or police. Nigeria at present faces a host of complex security challenges, such as insurgency, criminal gangs, kidnapping for ransom, bandits, Unknown Gunmen, Indigenous people of Biafra (IPOB) and violent religions extremists; like the Boko Haram group which forms the focal point of our discussion among others.

These threats share one thing in common; they involve irregular forces and are largely society based and are more prevalent and persistent in marginalized areas where communities feel high levels of distrust towards the government. Thus, at their root, then, these security challenges are symptoms of larger failure in government.

Though as many Nigeria's security threats are domestic in nature the Nigerian police force can only achieve success through interface with the public but unfortunately, these masses do not trust them not a bit. In fact, people are afraid of the military and security forces as much as they are afraid of the insurgents, Boko Haram terrorists and criminals.

However, effectively combating such threats requires cooperation from the public, cooperation limited by low level of trust in security forces who often have reputations for corruption, heavy-headedness, and politicization. These lead Okenyodo to say that tackling modern security threats, then is directly tied with improving the governance and oversight of the security sector.”<sup>22</sup>.

Thus, the positive and negative dialogues could be said to be anchored around human security. Human security is an emerging paradigm for understanding global vulnerabilities whose proponents challenge the traditional notion of national security by arguing that the proper reference for security should be the individual rather than the state.

Sequel to the above, the United Nations Development Programmes (1994) Human Development Report is considered a milestone publication in the field of human security, with its argument that insuring “freedom from want” and freedom from fear” for all persons is the best path to tackle the problem of insecurity. This position was adopted by the National Research Council 2010. Thus, one of the angles so much neglected by the Nigerian government in the fight against Boko Haram insurgency is the aspect of human security and embracing such may help address Nigeria security challenge.

### **The Idea of Revolution or Peaceful Resistance as Noble Root for the Boko Haram**

One of the goals the philosophical appraisal of Boko Haram Terrorism and the security question in Nigerian will achieve is to present the two philosophical options in agitation. The first option is the REVOLUTION and the second is the philosophy of PEACEFUL RESISTANCE.

If the Boko Haram imbibe either of the philosophy, then they can still achieve their goals without being tagged terrorists. For instance, if the Boko Haram choose revolution, they must be guided by the principle of war, which hold that one does not attack noncombatants, thus using noncombatants or civilians as soft target which is the case as we have seen earlier in this work is a clear act of terrorism being practiced by the Boko Haram group.

Meanwhile the second option available to them is what is referred to as peaceful resistance, which is the celebrated philosophy of nonviolence. In the philosophy of nonviolence Immanuel Kant proposed the theory of Perpetual Peace while Martin Luther King Jr. exposed the philosophy of nonviolence in terms of Peaceful Resistance (Nonviolence).

A good application of Kant's Perpetual Peace is a clear option for resolving the multiple agitation in Nigeria. Russet John R. Omeal and David R. Davids published a 1998 articles based by and large on the three definitive articles present in Boyles 1983 paper. The authors explain “Immanuel Kant on a tripod of complementary influences namely:

1. Republican constitution in modern parlance representative democracy would constrain autocratic caprice in waging war.
2. A commercial spirit of trade and economic interdependence would reinforce structural constraints and liberal norms by creating transnational ties that encourages accommodation rather than conflicts, and
3. International law and in contemporary era, international organization building on an understanding of the legitimate rights of all citizens and of all republics would provide the moral and legal edifice for the perpetual resolution of conflicts. In Kant views, it is not simply that each of the three legs of the tripod is useful each is essential to maintaining the structure of stable peace<sup>23</sup>.

Furthermore, no peace settlement which secretly reserves issues for a future war shall be considered valid. This actually is the nucleus of Kant's views of perpetual peace. Thus, he distinguishes between a mere ceasefire and actual peace, which signified the end to all hostilities,

The existing causes of a future war, even if perhaps not yet known to the parties themselves, are nullified without exception by a peace settlement.

Generally, in Perpetual Peace, Kant advance ideas that have subsequently been associated with democratic peace, commercial peace and institutional peace. These ideas when implemented by the state government could help end agitations in Nigeria especially the idea of commercial peace. One of the things that aid the recklessness of Boko Haram terrorists is that they do not have properties, outside north no reasonable investment in the South East or South South.

Immediately President Goodluck Jonathan was declared winner in 2010 election a lot of markets were set ablaze in the North, like the Kafanchan market, but no retaliation from then Igbo because those in the North have practically no investments in the South, Perpetual Peace provides a realistic step towards conflict resolution by advocating for the regional investments among parties suing for peace.

Another viable philosophy that could help address the Boko Haram attitude in Nigeria is the Martin Luther King Jr Philosophy of Nonviolence, Luther passed countless hours studying philosophers, including Plato, Aristotle, Rousseau, Bentham, Mill, Hobbes, Marx and Hegel Hegel's contention that "truth is in the whole", fascinated king and convinced him that growth comes through the struggle on the side of truth. While on the other hand king deplored the substitution of materialism for spiritual value in Marx's Philosophy, he applauded Marx for exposing the injustice of capitalism promoting class consciousness among the workers and challenging the complacency of Christian Churches.

Martin Luther King Jr. in his philosophy of nonviolence in the resolution of conflicts, sought after racial equality and social justice, central to Kings struggle was his commitment to change the nature of public opinion in America, most especially, through the mass media in his essay "Nonviolence the only root to freedom', King argues "our experience is that marches must continue over a period of thirty to forty-five days to produce a meaningful results. They must also be of sufficient size to produce some inconveniences to the forces in power or they must demand the attention of the press, for it is the press which interprets the issues to the community at large and thereby sets in motion of the machinery for change."<sup>24</sup> King argues that if one passively co-operates with an evil and unjust system such co-operation would make the oppressed as evil as the oppressor.<sup>25</sup>

He viewed non-violence as a positive expression of soul force. He is convinced that the method of non-violent resistance is the most effective weapon available to the oppressed in their struggles for freedom and human dignity.

In his speech at the Great March on Detroit, King states that, “for we've come to see the power of nonviolence, we have come to see that this method is not weak. For it's the strong man that can stand up amidst violence being inflicted upon him and, not retaliate with violence”<sup>26</sup>.

In the light of the forgoing, the Boko Haram agitator if he does not wish to be referred to as a terrorist may have to imbibe the philosophy of Martin Luther king Jr especially his six principles of nonviolence as outlined below:

1. Nonviolence is not for the faint of heart
2. Non-violence seeks to defeat injustice not people
3. The goal of non-violence is reconciliation.
4. Redemptive suffering holds transformational power.
5. Nonviolence pertains to physical acts and internal thoughts.
6. The universe is on the side of justice.

Thus, if the Boko Haram insurgents at inception has a noble goal that is clear fought and legitimate the path of violence which they have followed will rather destroy such noble course and render their efforts futile. The philosophy of nonviolence would have created room for dialogue that may even involve the international communities.

On the other hand, one could also view the perpetual peace and the philosophy of nonviolence as possible only in the ideal world of Plato, but may not be easily applied to a normal human society which Heraclitus has defined to be in the “state of flux; conflict of the opposite and opposing world views.

### **Recommendations**

Boko Haram is a serious threat to Nigeria's corporate existence and must be seen as such, hence it should be fought with every available means. Re-organizing the military hierarchy is not enough, and the strategy has to be reviewed.

The sources of funding and marginal support should be investigated and blocked. Government should also carry out internal assessment of herself to fish out those in government that are sympathetic to the group. Former President Goodluck Jonathan once said openly that “Boko Haram had penetrated the government and this include the military, police, other law enforcement agencies, the executive, legislative and judicial arms of the government”. So, there must be a total clean up in these areas if Boko Haram must be defeated in Nigeria. Despite the insincerity of the Boko Haram, it appears some persons are still calling for negotiation with the Boko Haram. Sometimes this group refer to negotiation with and granting of amnesty to the restive youths of the Niger Delta as a case of the victory of negotiation.

However, the advocates of such failed to see that the two situations are not the same one was motivated by religious fanaticism and the other by environmental degradation, as a result of neglect, one taking arms against the government, threatening her cooperate existence and the other obstructing oil production to attract government attention, one willing to negotiate sincerely and the other bent on defeating the government and change her secular nature. Therefore, the Nigeria government should have a rethink about yielding to negotiate with Boko Haram because of their gullibility. So, the government should aim at total military crushing of the set to put an end to it permanently.

### **Conclusion**

In-as-much-as, the government appears to be fighting the sect in the North East, she should as matter of urgency put in place everywhere in the country indices of development, eradication of illiteracy, youth unemployment and poverty generally, as a way of showing her concern for the welfare of the populace of the country.

Insecurity of life and property is on the increase presently in the country and this must be addressed because there seem to be a general belief that ridding society of poverty, rids it of crime<sup>27</sup>.

Fighting corruption and punishing those convicted of it in all sectors of the society should be utmost priority of the government. Psychologically, people are not only evaluated from internal makeup but also from the influence of the significant other<sup>28</sup>.

When the youths observe that looter of public funds are celebrated rather than punished and that only rich obtain justice, they will try to imitate them. Equally, important here is a critical look at the make-up of Nigeria as a nation since 1914 by Lord Lugard. In constituting the national conference in 2014, ex-President Goodluck Jonathan told the participants among other things that the cooperate existence of Nigeria as a nation is not negotiable and a “no go” area. But should that really be the case? The entity called Nigeria came into existence without the input of the people to whose “benefit” the amalgamation was made. The decision was immediately made in London of his Majesty as a report by Lord Frederick Lugard in his amalgamation speech” on 1<sup>st</sup> of January 1914 an excerpt of the speech read thus:

You are all aware that his majesty government after long and mature consideration arrived sometimes ago at the conclusion that it would be to the great advantage of the courtiers known as southern and northern Nigeria that they should be amalgamated into one government conforming to one policy and mutually corrupting for the moral and material advancement of Nigeria as a whole. This policy had been strongly advocated by Sir William Macgregor as governor of Lagos, by Sir Raph Moor as High Commissioner of Southern Nigeria, and by myself as high commissioner of northern Nigeria about ten years ago”<sup>29</sup>

Thus, prior to the amalgamation, there existed two centuries with distinguished and distinct features, and his majesty never considered that as very important. So, in the process of eradicating youth restiveness and militancy of any sort, Nigerians must sit down in a very peaceful and harmonious atmosphere and about this coming together of formerly two countries and freely decide how to be or not be. By sitting down to talk, the fears of the militant youths of the South East (Massob or IPOB) that are crying of marginalization and are struggling for self-determination; the belief of Shite sect of the Muslim North that Islam has been corrupted by associating with the southern people as a result of their western form of life enshrined in their education and life style, and the agitation of the youths of the Niger Delta (MEND) for greater control of their natural resources will be properly addressed and managed.

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