

# THE PHILOSOPHICAL FOUNDATIONS OF TERRORISM: AN EXPLORATION OF IGWEBUIKE PHILOSOPHY AS A COUNTER-TERRORISM STRATEGY IN NIGERIA

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## ABSTRACT

*The problem of terrorism remains a persistent threat to Nigeria's stability, fueled by socio-political, religious, economic, and ideological factors. This study examines the philosophical foundations of terrorism in the Nigerian context, analyzing its underlying causes through critical and hermeneutical methodologies. The concept of terrorism was deeply explored and viewed as any act of violence that target civilians in the pursuit of political, religious, social-cultural, or ideological aims. The research further explores the application of Igwebuiké philosophy, a communal and inclusive African philosophy, as a counter-terrorism strategy. The paper argues that by focusing on the principles of unity, interconnectedness, and collective responsibility, Igwebuiké can address the socio-economic and ideological drivers of terrorism. Thus, employing critical analysis, the research deconstructs the philosophical foundations of terrorism, while hermeneutics is applied to interpret Igwebuiké values and their practical implications for counter-terrorism. The findings suggest that the persistent influence of radical ideologies, coupled with systemic corruption and poverty in the country has fueled recruitment into terror groups. As such, integrating Igwebuiké into governance, conflict resolution, and community-based education can foster social cohesion and diminish radicalization. This study concludes that leveraging indigenous philosophies like Igwebuiké offers a culturally resonant and sustainable approach to combating terrorism in Nigeria and beyond.*

**Keywords:** Terrorism, philosophical foundations, Igwebuiké, counter-terrorism, strategy

## INTRODUCTION

In the contemporary landscape of global conflicts, the phenomenon of terrorism poses profound challenges, particularly in Nigeria, where multifaceted socio-political and economic factors converge to create fertile ground for extremist ideologies. The interplay

of historical injustices, rampant inequality, corruption, weak governance structures, and cultural discord has given rise to a complex tapestry of dissent, compelling a closer examination of both the root causes and potential resolutions. Given the above background, the issue of counter-terrorism strategies is of utmost importance in Nigeria and around the world as terrorism is often rooted in philosophical beliefs and ideologies that justify violence and extremism. Terrorism in Nigeria has evolved into multifaceted crisis, driven by extremist ideologies, political grievances, and socio-economic inequalities. Groups such as Boko Haram, Islamic States of West African Province (ISWAP), and bandit militias exploit discontent and fractured communal ties to perpetuate violence. While military strategies dominate counter-terrorism efforts, their limitations necessitate a deeper philosophical and cultural response. Among such responses, Igwebuiké Philosophy emerges as a unique counter-terrorism strategy, rooted in the Igbo-African worldview that emphasizes unity, communitarianism, and collective resilience. By exploring its tenets, this paper aims to illuminate how Igwebuiké can address the philosophical underpinnings of terrorism, offering not only an antidote to violence but also a framework for fostering harmony within diverse Nigerian communities. Understanding the philosophical foundations of terrorism is crucial in developing effective counter-terrorism measures. Through this exploration, we hope to contribute to ongoing discussions around effective counter-terrorism strategies that honor cultural heritage while promoting peace and understanding.

This paper examines the ideological and philosophical foundations of terrorism and proposes Igwebuiké philosophy as a culturally grounded framework for addressing this menace.

### **AN OVERVIEW OF THE CONCEPT OF TERRORISM**

Terrorism, often perceived as a violent means to achieve political ends, is deeply rooted in a complex array of philosophical ideologies that range from existentialism to radicalism. At its core, terrorism seeks to convey a message or invoke change through acts that are intended to instill fear and provoke a response. The motivations behind such acts may stem from a perceived failure of traditional channels of power, as actors often believe that their rights are overlooked in socio-political structures. Terrorism is often defined as the use of violence to instill fear and achieve political, ideological, or religious goals. Philosophers like Schmid and Jongman argue that terrorism lacks a universal definition, making it a contested concept with metaphysical underpinnings about power, violence, and legitimacy.<sup>1</sup> This position too is held by Anne Schwenkenbecher. She avers that “...academic reflection on terrorism should merely point out that 'terrorism' is a highly manipulative term mainly used to condemn certain incidents or actors, with blurriness and negative connotation being its crucial characteristics”.<sup>2</sup> Schwenkenbecher went further to define terrorism as “*a strategy or a tactic that employs violence or force in order to reach political objectives*”<sup>3</sup>

Etymologically, 'terrorism' derives from the word 'terror', meaning 'extreme anxiety and fear'. It is often described as a method inducing fear through the use of violence, in order to influence an audience for political objectives. Terrorism is, in the most general sense, the systematic use of Terror especially as a means of coercion. At present, the international community has been unable to formulate a universally agreed, legally binding, and criminal law definition of terrorism. Common definitions refer only to violent acts which are intended to create fear, are perpetuated for an ideological goal, and deliberately target or disregard the safety of non-combatants; acts of unlawful violence and war. The word terrorism is politically and emotionally motivated.<sup>4</sup>

Since there is no universally accepted definition of the word “terrorism” as it is observed throughout the world, while some focus on terrorist tactics to define the term, others focus on the actor.<sup>5</sup> Indeed, the only defining quality of terrorism may be the fact that it invites argument, since the label 'terrorism' or 'terrorist' arises when there is disagreement over whether an act of violence is justified (since those who justify it label themselves 'revolutionaries' or freedom fighters) as it is difficult to draw a line between legitimate freedom fighting and terrorist activity.

Igor Primoratz, cited in Schwenkenbecher, defines terrorism as “The deliberate use of violence, or threat of its use, against innocent people, against their life and limb, or against their property – with the aim of intimidating some other people into a course of action they otherwise would not take”.<sup>6</sup>

Steinhoff defines terrorism in the following way:

Terrorism is a strategy of influencing the behaviour, perceptions, beliefs or attitudes of others than the immediate victims or targets of its violence by the threat, made credible by a corresponding act or series of acts, of the repeated killing or severe harming of innocents or the repeated destruction or severe harming of their property. Terrorist acts are such severe attacks on innocents or their property that are part of such a strategy.<sup>7</sup>

According to Sami Zeidan, the difficulty in defining terrorism lies in the risk it entails of taking positions; the political value of the term currently prevails over its legal one.<sup>8</sup> Speaking on the subject of terrorism, Kofi Annan, the former United Nation's (UN) Secretary General, on October 4, 2002, sees terrorism as;

A global threat with a global effect... Its consequences affect every aspect of the UN agenda for development to peace, to human rights and the rule of law. By its very nature, terrorism is an assault on the fundamental principles of law, order, human rights, and the peaceful settlements of disputes upon which the UN is established. The UN has an indispensable role to play in providing the legal and organizational framework within which the international campaigns against terrorism can unfold.<sup>9</sup>

Terrorism therefore according to Tom Burkes and J.P. Holmes, “is the premeditated, politically motivated violence perpetuated against a non-combatant target by sub-national

groups or clandestine state agent, usually intended to influence an audience.”<sup>10</sup> Terrorism is also seen as “the unlawful use of force against persons or property to intimidate or coerce a government, the civilian population or any segment thereof, in furtherance of political or social objectives”<sup>11</sup>.

Terrorism, according to Schwenkenbecher, can also be seen as;

*an indirect strategy of using fear or terror induced by violent attacks or force (or the threat of its use) against one group of people (direct target) or their property as a means to intimidate and coerce another group of people (indirect target) and influence their actions in order to reach further political objectives. Terrorist acts are the violent acts that form part of such a strategy.*<sup>12</sup>

Terrorism according to Alubo, can be seen

as any act, including but not limited to the use of force or violence, and or threat thereof against any person or group of person's whether acting alone or on behalf of, or in connection with any organization or government committed for political, religious, ideological or similar purposes, including the intention to influence any government and, or to put the public or any section of the public in fears.<sup>13</sup>

For Golder B, and Williams G. “Terrorism is violence aimed at inspiring fear and intimidating populations.”<sup>14</sup> *The World Book Dictionary* defines terrorism as;

a 'terrorizing' or the use of 'terror' in order to rule or subdue by striking terror into a people as during a period when a community lives in fear of death or violence because of the method used by a political party or group to win or keep power as the reign of terror in France. A group or movement using such methods of opposing, e.g., a government internally.<sup>15</sup>

However, existing declarations, resolutions, and universal 'sectoral' treaties relating to specific aspects of it defines certain acts and core elements. For example, In 1994, the General Assembly's Declaration on the Measures to Eliminate International Terrorism, set out in its resolution 49/60, stated that terrorism includes “criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular person for political purpose”<sup>16</sup> and that such acts are in all circumstances unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or other nature that may be invoked to justify them.<sup>17</sup>

Ten years later, the UN Security Council, in its resolution 1566 (in 2004), referred to terrorism as;

A criminal acts, including against civilians, committed with the intent to cause death or serious bodily injury, or taking of hostages, with the purposes to provoke a state of terror in the general public or in a group of persons to intimidate a population or compel a government or an international organization to do or to abstain from doing any act.<sup>18</sup>

In working towards the adoption of a comprehensive convention against terrorism, which would complement the existing sectoral anti-terrorism conventions, the General Assembly, in its draft in article 20 contains a definition of terrorism which includes “unlawfully and intentionally causing, attempting or threatening to cause:

- (a) death or serious bodily injury to any person, or
- (b) serious damage to public or private property, including a place of public use, a state or government facility, a public transportation system, an infrastructural facility or the environment; or
- (c) damage to property, places, facilities, or system ... resulting or likely to result in major economic loss, when the purpose of the conduct, by its nature or context, is to intimidate a population, or to compel a government or an international organization to do or abstain from doing any act.<sup>19</sup>

The draft further defines terrorism as an offence, participating as an accomplice, organizing or directing others, or contributing with a common purpose.<sup>20</sup> From the above definitions, terrorism is commonly understood to refer to acts of violence that target civilians in the pursuit of political, religious, social-cultural, or ideological aims.

## THE PHILOSOPHICAL FOUNDATIONS OF TERRORISM

The philosophical foundations of terrorism involve an interdisciplinary exploration of the underlying ideologies, motivations, and rationalizations for acts of terrorism. Terrorism, as a phenomenon, is rooted in complex socio-political, psychological, and philosophical dimensions. Its philosophical foundations involve analyzing its nature, motivations, justifications, and implications within the frameworks of ethics, political theory, and metaphysics. It is averred that while terrorism is generally considered a form of violence aimed at instilling fear and achieving political, religious, or ideological goals, understanding its philosophical roots requires a nuanced analysis of moral philosophy, political theory, and cultural paradigms.

Thus, terrorism can be understood through the below philosophical lenses, each providing insight into its underlying motivations.

### 1. Ethical Dimension

Ethical debates on terrorism are central to its philosophical examination. The doctrine of the “just war theory,” developed by St. Augustine of Hippo and later by St. Thomas Aquinas, provides principles to evaluate whether violence is justifiable. Terrorism, however, challenges these principles by targeting non-combatants and using asymmetrical warfare. Terrorists often claim moral justification based on consequentialist arguments, where the morality of an action is solely determined by its consequences, where the end is seen as justifying the means (violence). Modern philosophers such as Michael Walzer<sup>21</sup> expanded this critique, arguing that terrorism undermines the ethical foundation of resistance movements by alienating potential allies and delegitimizing their cause.

Under the ethical foundation, terrorist groups may invoke the utilitarian reasoning,

claiming their actions achieve a “greater good.” Utilitarian philosophy assesses terrorism through the lens of consequences. Proponents of utilitarianism, such as Jeremy Bentham and John Stuart Mill, argue that actions are justified if they result in the greatest good for the greatest number, whereby actions are assessed based on their outcomes or benefits for the greatest number of people.<sup>22</sup> Proponents may argue that terrorism serves as a desperate means to achieve political ends, suggesting a utilitarian trade-off where the short-term violence is deemed acceptable in pursuit of long-term justice or reform. For instance, Boko Haram purports that its violent pursuit of an Islamic caliphate aims to purify society. Its rejection of western education in all its forms is a sign of pure Islamic practice without stain, which will be beneficial for all in the long run. Some scholars controversially suggest that terrorism might be morally permissible if it leads to significant societal benefits, such as liberation from oppression. However, critics highlight that the harm inflicted on innocents typically outweighs any potential gains, rendering terrorism morally indefensible. The utilitarian justification directly conflicts with Kantian ethics, which prioritizes the inherent dignity of individuals and reject using people as mere means to an end.

## 2. Existential Dimension

Existentialists like Jean-Paul Sartre and nihilists like Friedrich Nietzsche explore themes of meaning and morality in the context of violence. Some terrorist ideologies, particularly those rooted in existential crises or nihilistic despair, arise from a rejection of traditional moral frameworks and a desire to impose a new order or meaning through destruction.

From an existentialist perspective, terrorism can be viewed as a response to perceived existential threats or injustices. Franz Fanon, in his book, *The Wretched of the Earth*,<sup>23</sup> conceptualized revolutionary violence as a reaction against colonial oppression, which has been misappropriated to rationalize modern terrorism. Fanon describes this violence as a necessary “cleansing force”.<sup>24</sup> Similarly, ideological motivations, whether religious or secular, often rely on absolute truths that disregard alternative perspectives, a notion critiqued by Karl Popper's philosophy of open societies.<sup>25</sup>

The existential philosophy of thinkers like Friedrich Nietzsche provides insight into terrorism as a response to perceived societal voids. Nietzsche's concept of nihilism reflects the rejection of established norms and values, which terrorist groups often exploit to construct alternative systems of meaning.<sup>26</sup> Nihilism, under the existential perspective, as a philosophical standpoint, often involves the rejection of established moral values, meaning, or purpose, which can contribute to the justification of terrorist acts. Nihilists may view life as devoid of intrinsic meaning, making destruction a form of existential assertion or rebellion against societal structures. This perspective resonates with certain radical ideologies where

violence is seen as a means to expose the absurdity or hollowness of existing systems.

Friedrich Nietzsche's critique of nihilism in *The Will to Power* highlights how a loss of shared values and the "death of God" can lead to existential despair or a violent reassertion of purpose.<sup>27</sup> This philosophical void can, in extreme cases, lead individuals or groups to embrace terrorism as a form of symbolic action, aiming to dismantle what they perceive as a meaningless or oppressive order.<sup>28</sup> Similarly, Albert Camus, in *The Rebel*, explores how nihilism can lead to rebellion but warns against its descent into violence when it rejects all limits.<sup>29</sup> In Nigeria, terrorism thrives on narratives of alienation and disenfranchisement, particularly in regions marginalized by religious and governance failures.

### 3. Political Philosophy Dimension

The political philosophical lens can be viewed from the stand point of social contract theorists such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau by exploring the relationship between the state and individuals. Terrorism here can be interpreted as a response to perceived breaches of the social contract, where individuals or groups rebel against what they see as an unjust or tyrannical government.<sup>30</sup> For example, Rousseau's notion of civil disobedience can be co-opted by some terrorist ideologies, though his emphasis on non-violence contrasts sharply with terrorism's methods. The political grievances fuelling terrorism when viewed through the lens of John Locke's theories on resistance to oppression, Locke argues that individuals have the right to resist unjust governance.<sup>31</sup> This position too is strongly held by the anarchist philosopher Mikhail Bakunin, who argued that "violence was necessary to overthrow oppressive governments and establish a free society."<sup>32</sup> This, though, has been frequently misinterpreted by terrorist groups to justify violence. In Nigeria, insurgents claim to fight against perceived exploitation, corruption, and inequality, framing their actions as a form of revolutionary justice.

### 4. Cultural and Religious Philosophical Dimension

Philosophical analysis of terrorism also considers the cultural and religious ideologies that motivate certain acts of terror. Extremist interpretations of religious texts often provide a pseudo-philosophical justification for violence, invoking divine sanction or moral superiority.<sup>33</sup> However, such interpretations are frequently critiqued for their selective and often distorted application of religious principles. Islamist terrorism, for instance, is rooted in a radical interpretation of Islam that emphasizes the need for jihad (holy war) against non-Muslims and apostates.<sup>34</sup> In Nigeria, Muslims look upon the early 19<sup>th</sup> century "Jihadist Movement"<sup>35</sup> that led to the revivalist empire of Shehu Usman Dan Fodio. The empire became famous as the Sokoto Caliphate. Dan Fodio instituted a radical revival that had its effect on

every aspect of the culture. He was a major watershed in Nigerian Muslim history. His reputation is based on the claim that he restored Islam by establishing a political order according to the Sharia before the British came in 1900 to spoil it all through Lord Lugard, the founder and first governor of the new British colony of Northern Nigeria, who inaugurated changes in the judicial system.<sup>36</sup>

### **IGWEBUIKE PHILOSOPHICAL FRAMEWORK**

Igwebuiké is a philosophical framework deeply rooted in African communalism. It underscores the belief that individuals are interconnected and that their well-being is intrinsically linked to the well-being of the community. Understanding the concept, Kanu posited that “Igwebuiké is an Igbo word; one of the major dialects in Africa, particularly in Nigeria.<sup>37</sup> It is a principle that is at the heart of African thought, and in fact, the modality of being in African ontology”. It is a composite word made up of three dimensions.<sup>38</sup>

Therefore, it can be employed as a word or used as a sentence: as a word, it is written as *Igwebuiké*, and as a sentence, it is written as, *Igwebuiké*, with the component words enjoying some independence in terms of space. The three words involved: “Igwe” is a noun which means 'number' or 'population', usually a huge number or population. “Bu” is a verb, which means 'is'. “Ike” is another verb, which means '*strength*' or '*power*'.<sup>39</sup> Thus, put together, it means 'number is strength' or 'number is power', that is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force.<sup>40</sup>

As an indigenous African philosophy, *Igwebuiké*, viewed from an ontological lens, gives an understanding of the human person as a being who is in relation with the other in the world. It establishes that there exists a common link between human persons and that it is through this relationship that every other human person realizes himself or herself. Igwebuiké is the capacity in Igbo-African ontology for the expression of complementarity, solidarity, compassion, reciprocity, dignity and harmony for the purpose of building and maintaining community.<sup>41</sup> Igwebuiké is a philosophical concept rooted in Igbo culture, embodying the idea that “there is strength in unity.”<sup>42</sup> It emphasizes interconnectedness and complementarity among individuals and realities, “promoting collective growth, cooperation, and mutual understanding.”<sup>43</sup>

The Igwebuiké philosophy according to Kanu<sup>44</sup> is founded on four basic principles which are as follows:

#### **A. The Principle of Identity:**

It states that every being is determined in itself, is one with itself and is consistent in itself. Thus, every being is one with itself and divided from others.

#### **B. The principle of Hierarchy:**

Every reality in the universe has a force; however, not all realities have the same force. The variety of the degree of forces is at the base of the categorization of being. In the

hierarchy of forces, those with a greater force come first, with God at the apex as the source of all force.

### C. The Principle of Contrariety:

This speaks of the otherness of reality. The word contrariety is from the word contrary. Aristotle as cited in Kanu defines contrariety thus: “contrariety is a kind of difference, and difference is a kind of otherness.”<sup>44</sup> He writes that:

The term contrary is applied to those attributes differing in genus, which cannot belong at the same time to the same subject, to the most different of the things in the same genus, to the most different of the attributes in the same recipient subject, to the most different of things that fall under the same faculty, to the things whose difference is greatest either absolutely or in genus or in species. The other things that are called contrary are so called, some because they possess of the above kind, some because they are receptive of such, some because they are productive of or susceptible to such, or are producing or suffering them, or are losses or acquisitions, or possessions or privations of such.<sup>45</sup>

Igwebuiké accepts contrariety as part of the natural universe as it recognizes that individual prosperity is linked to the well-being of the community.<sup>46</sup>

### D. The Principle of Unity:

In spite of the contrariety of reality, in spite of the singular identity of each reality, there is something common to everything. Igwebuiké according to Kanu;

Understands every individual reality as part of and the completion of the whole, and thus there is a unity in the midst of diversity. Igwebuiké presents being as that which possesses a relational character of mutual relations. Thus, 'to be' is to live in solidarity and complementarity and to live outside the parameters of solidarity and complementarity is to suffer alienation.<sup>47</sup>

Thus, this principle emphasizes the importance of unity and cooperation in achieving common goals. These principles collectively promote a holistic understanding of existence and social cohesion. Igwebuiké transcends cultural boundaries, advocating for universal relevance in addressing human challenges and fostering communal well-being.

## IGWEBUIKÉ AS A COUNTER-TERRORISM STRATEGY

Applying the Igwebuiké philosophy as a strategy for counter-terrorism in Nigeria holds significant promise in fostering communal harmony, addressing root causes of alienation, and promoting socio-economic inclusion. By fostering a sense of unity and solidarity among the diverse ethnic and religious groups in the country, Nigeria can build resilience against terrorist ideologies that seek to sow division and discord. This philosophical framework advocates for social cohesion and the reinforcement of communal bonds, presenting a critical alternative to the individualistic ideologies often exploited by terrorist groups to perpetuate violence. Emphasizing the values of cooperation, mutual respect, and

inclusivity can help address the root causes of terrorism and promote sustainable peace and development in the region. Thus, its applicability lies in the following, as adumbrated below:

**1. Promoting Inclusive Governance and Social Justice**

Terrorism in Nigeria is often fueled by feelings of exclusion and marginalization, and often times, greed. Igwebuiké's emphasis on inclusivity can inspire policies addressing these grievances through equitable resource distribution and representation. Terrorism often exploits the breakdown of traditional communal structures. Igwebuiké philosophy calls for the restoration of these structures through dialogue, reconciliation, and traditional conflict resolution mechanisms. By fostering dialogue between the government and marginalized communities, governance becomes more participatory and just. For instance, engaging community elders and religious leaders in peace-building efforts can rebuild trust and deter recruitment into terrorist groups.

**2. Fostering Economic and Inclusive Development**

Economic inequality and marginalization are key drivers of terrorism, the urgent need for communal engagement to tackle socio-economic challenges is increasingly imperative in Nigeria, where the persistent issues of poverty and unemployment create environments conducive to radicalization. Igwebuiké emphasizes equity and shared prosperity. Policies that prioritize inclusive development, such as job creation, education, food security, and proper resource allocation, align with this philosophy and can address the grievances fueling violence and terrorism in areas affected by it. These approaches alleviate poverty and reduce susceptibility to extremist recruitment. According to Kanu, economic empowerment through community collaboration fosters stability and counters the conditions that breed conflict<sup>48</sup> (terrorism).

**3. Education and Cultural Reorientation as a Counter-Radicalization Strategy**

Radical ideologies often gain traction in contexts of alienation and ignorance as it is reflected in the northern part of the country Nigeria. Igwebuiké philosophy's communal education approach can counter radicalization by fostering ethical and cultural awareness. Educational initiatives rooted in African values can dismantle extremist narratives and emphasize shared humanity. Counter-terrorism efforts must include educational programs that promote communal values and critical thinking. Igwebuiké's emphasis on solidarity and complementarity can be integrated into school curricula to counter extremist narratives and foster a sense of national unity.<sup>49</sup> For example, if the Igwebuiké philosophy, powered by its ontological force is infused into our school curricula, and it is well taught and understood, terrorist will find it difficult to recruit members of our communities in the North area of country into terrorist groups like Boko Haram, ISWAP, Lakurawa, and others.

#### 4. Justice and Restorative Practices

Igwebuiké emphasizes justice as a foundation for peace. Rather than solely relying on punitive measures, restorative justice approaches that re-integrate repentant terrorists into society can reduce cycles of violence. This strategy has been used successfully in post-conflict societies such as Rwanda.<sup>50</sup> This has also been carried out in Bornu State, Nigeria,<sup>51</sup> even though it has not recorded a huge level of success. However, it is important to state here that re-integration into the society is not a yardstick to recruit such repentant terrorists into the army as it is seen done in Nigeria.

#### 5. Dialogue and Mediation for Enhancing Social Cohesion

Terrorist groups often exploit ethnic and religious divisions. Igwebuiké underscores unity in diversity, which can strengthen national identity. Effective counter-terrorism requires open channels of communication. Igwebuiké advocates dialogue as a means to address grievances and resolve conflicts. Establishing platforms for negotiation between the government and insurgent groups can pave the way for lasting peace. Programs promoting inter-ethnic dialogue and cultural exchanges can foster social cohesion and undermine divisive narratives. Kanu notes that “Igwebuiké serves as a framework for building bridges across differences to achieve collective progress.”<sup>52</sup>

### EVALUATION AND CONCLUSION

In summary, a comprehensive understanding of terrorism's philosophical underpinnings is essential for developing effective counter-terrorism strategies in Nigeria. A comprehensive analysis reveals critical findings that underscore the multifaceted nature of terrorism in Nigeria, particularly its socio-economic and political dimensions. The persistent influence of radical ideologies, coupled with systemic corruption and poverty in the country, has fuelled recruitment into terror groups such as Boko Haram, ISWAP, etc. These groups exploit grievances rooted in corruption, marginalization and lack of opportunity, demonstrating the need for a nuanced approach to counter-terrorism that goes beyond militarized responses. As such, the adoption of Igwebuiké philosophy, emphasizing communal strength and interconnectedness, offers a promising alternative to conventional responses that often exacerbate divisions within society. Hence it is proposed that successful counter-terrorism strategies must integrate community engagement, economic development, and education to address the root causes of radicalization. As this suggests a paradigm shift in Nigeria's counter-terrorism framework, adopting the Igwebuiké philosophy, which emphasizes collective responsibility and communal harmony, can be employed by policymakers to foster a collaborative environment where citizens are empowered to reject extremist ideologies. This philosophical approach advocates for unity and active participation in combating terrorism, thereby creating a resilient society capable of resisting future threats.

In conclusion therefore, the philosophical foundations of terrorism reveal its ideological and existential dimensions, highlighting the need for strategies that address its root causes. Igwebuiké philosophy offers a culturally grounded framework for counter-terrorism, emphasizing solidarity, justice, and communal harmony. While there may appear to be some challenges like ethnic differences amongst others, integrating Igwebuiké into Nigeria's counter-terrorism efforts can foster sustainable peace and development in the country. Thus, leveraging Igwebuiké philosophy could pave the way for a more effective, inclusive approach to combating terrorism in Nigeria. By embracing African philosophies and values, Nigeria and the global community can chart a new path toward resilience and unity in the face of terrorism.

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