

**EFFECT OF BOKO HARAM INSURGENCY ON THE SOCIAL,
ECONOMIC, RELIGIOUS AND PSYCHOLOGICAL LIVES OF
ABDUCTED CHIBOK SCHOOL GIRLS' PARENTS IN CHIBOK
L.G.A, BORNO STATE**

By

**¹Yahi Kabu, ²Abdullahi Dalla, ³Rejoice P. Mbaya & ⁴Zara I.
Abubakar**

¹Department of Christian Religious Studies

²Department of History

³Department of Geography

⁴Department of Social Studies

1,2,3 & 4 Kashim Ibrahim College of Education, Maiduguri, Borno State

ABSTRACT

From the 1980 Maitatsine uprising to the 2009 Boko Haram uprising in the north east and Borno State in particular was bedevilled by ethno-religious conflicts with devastating human and material losses. This led to the abduction of 276 Girls on the 15th of April, 2014 from the Government Girls Secondary School (G.G.S.S.) Chibok in Borno State. This study therefore, examined the social, economic, religious and psychological effects of the insurgency on the parents of the abducted Girls. The study employed the use of survey methodology where interview and observation were used as a means of gathering data. Description and interpretation of information was based on what has been observed and heard from the people. The findings revealed that socially most of the parents developed life of isolation, they find it difficult to associate with other people. The economy of the parents was seriously affected by the insurgency. Most of the parents became helpless and confuse whereby they find it difficult to concentrate in their business, farming and other domestic work where they earn their living. Religiously, the lives of the abducted girls' parents have been affected seriously as some are said to be practicing faith contrary to Christianity or Islam. They started patronizing traditionalists (Diviners and traditional medicine men and women) offering sacrifices in traditional shrines, all to see the return of their abducted daughters. Similarly, it created psychological disorder and distress among the parents, they have no confidence in government to protect their children in school. Furthermore, the study revealed that there are cases of depression, loss of community, loss of stability, security, trust and excessive fearfulness. While the damaging effect on the parents includes mental health, feeling of hopelessness, suicidal thought and

helplessness. It was recommended that government and the international community need to react more quickly and effectively to stabilized regions experiencing Boko Haram insurgency. Peace keeping forces should be train to work towards eliminating problems instead of making them worse. More resources are needed for security agents to protect communities and their schools and provide programme to keep girls from being trapped into abduction and sexual slavery.

Keywords: *Boko Haram insurgency, Chibok Girls abduction, Girls' parents*

Introduction

Boko Haram insurgency has lately been considered as one of the terrorists group into crime space in Nigeria. The trademarks of Boko are wanton destruction of lives and property, through bombings, abduction and slaughtering of human beings especially in the North Eastern Nigeria (Eme, 2012). This has created palpable fear of insecurity in the polity. The development of any country is dependent upon many factors which may fast tract or retard its growth and security is central. Security of lives and property plays major role in the development of any county, as investors in any economy want to be assured of safety of their lives and investment. It is evident that insurgency bring frustration and cause problems to political, religious and economic system while sometimes the institutional mechanism adopted in managing the crisis is often not sufficient and defective (Osamiro, Julius, Esther 2015).

Terrorism has become a global issue in the world today and no nation is completely free from its impact. Globalization has significantly influenced the spate of terrorism as its impact in one part of the globe may have direct or indirect impact on other nations. This explains why Horne (2002) observed that war, terrorism and other forms of transnational political violence are in many ways more threatening today than ever before as civilian casualty has been on increase. It is however, difficult to evolve as an act and strategy, a crime and holy duty, a justified reaction to oppression and inexcusable abomination since it is a function whose point views is being represented (Alao and Alere, 2012).

According to (Osamiro et al 2015), terrorism is an act focusing on harming other people in order to create fear in the mind of others by targeting civilian and facilities or systems. However, the scope of the operation of the Boko Haram sect has gone beyond civilian target including

police and military establishments and it has grossly affected the generality of the public particular in Northern part of Nigeria. This research acknowledges that discussions on the subject matter be valued since it is a function of individual's perceptions. However, for the purpose of this study, terrorism is viewed as violence perpetrated by individual within or outside the government circle that was specifically directed against civilian or government institutions as a way of calling attention to perceive real or imagining injustice in a clandestine manner. This definition largely captures the modus operandi of the Boko Haram sect as a domestic terrorist organization in Nigeria. This study specifically examined the challenges posed by Boko Haram sect on the security of lives and property in Chibok Borno state and its implications on lives of the abducted girls' parents. It is believed that such a paradigm could be explored with regards to effects of Boko Haram insurgency especially on the lives of the parents of Chibok abducted school girls.

Statement of the Problem

The acts of Boko Haram insurgency have seriously caused untold hardship to the people of Borno state with great humanitarian consequences in terms of scope, degree and diversity. Since the outburst of the violence in 2009, Borno state ceased to know civil normalcy with significant impact on the economic, social, religious and psychological wellbeing of the populace especially the Chibok local government. Chibok local government woke up on the 15th of April, 2014 to the shocking reality of one of the deadliest of Boko Haram terrorism in the state. 276 girls were abducted from the Government Girls Secondary School (G.G.S.S.) Chibok, in the dead of the night. Ever since the abduction, the parents of the girls lost their peace. The abduction of the Chibok girls has brought about social, religious, economic, psychological as well as health consequences on the community. This effect is felt mostly by parents, caregivers and relatives of the abductees. These consequences have greatly disrupted the families concerned, neighbours, as well as the entire local government. About 16 of the parents have even died as a results of other attacks and trauma, the rest are living in grief, while others are already mentally disturbed. It is therefore the concern of this paper to assess the effect of the insurgency on the parents of these girls.

Objectives of the Study

The objectives of the study are to:

- i. assess the effect of the Boko Haram insurgency on the social lives of the parents of the abducted girls;
- ii. examine the effect of the Boko Haram insurgency on the religious lives of the parents of the abducted girls;
- iii. assess the effect of the Boko Haram insurgency on the economic lives of the parents of the abducted girls; and to
- iv. examine the effect of the Boko Haram insurgency on the psychological lives of the parents of the abducted girls.

Theoretical framework and Literature Review

Theoretically, various explanations have been offered for the causes of the emergence of Boko Haram in the North East Nigeria. There are, realist, biological, physiological, economic, socio-cultural, political, ideological, religious, environmental, frustration, poverty, vengeance, State Fragility theory, aggression theory, human needs theories of social conflict and a host of others (Faleti, 2007). However, for the purpose of this study, the State Fragility theory is adopted as the theoretical framework. Before discussing this theory, it is very imperative to define what is insurgency and Boko Haram Insurgency.

The Concept of Insurgency

Insurgency as a concept does not subject itself to an easy description. It is conceived as an armed rebellion against a constituted authority that is authority so recognized by the United Nations (Umaru, 2015). Insurgency is an attack on a recognized government, its people and resources. Ajayi (2011) defined insurgency as a protracted political, military activity directed towards completely or partially controlling the resources of country through the use of irregular military forces and illegal political organizations. According to him, this include: guerrilla warfare, terrorism and political mobilization. It is a violent anti-government activity that seeks to take over the power of a sovereign state through terrorism, ware, guerrilla attacks, propaganda in order to achieve the goal of the perpetrates. In whatever way it is described, insurgency acts wreak havoc on people, property and means of livelihood. These were the consequences of *Boko Haram* insurgency which inflicted deadly injury on civilians and create the atmosphere of fear among Nigerian citizens in general and

inhabitants of the North East in particular. The *Boko Haram* insurgency which degenerated into an open violence in the year 2009 in the North east Nigeria was characterized with high spate of killings, abductions, bombings, destruction of homes, properties as well as displacement of people.

Boko Haram Insurgency

Book Haram means Western education is sacrilege or western education is sin. Founded by Mohammed Yusuf in Maiduguri, Borno State in 2002. The organization is a Muslim sec that seeks to abolish the secular system and establish an Islamic State and Sharia system of government in Nigeria (Atim, 2014).

The fundamental ideology of Boko Haram is “Western Education is forbidden and therefore should not be accepted”. The phrase Boko Haram is derived from a combination of both a Hausa word Boko (book) and Arabic word, Haram (forbidden) meaning “Western education is forbidden”. According to Yusuf, he perceived that the system of government based on ‘Western values’ has resulted in the increase in corruption, poverty, unemployment and continued suppression of true Islam. The Boko Haram is also called Jama’tu Ahlis Sunna Lidda’awatiwal-Jihad which means in English “People Committed to the Propagation of the Prophet’s Teachings and Jihad” (Atim, 2014).

The State Fragility Theory

A State is a supreme legitimate authority entrusted with the exercise of violent force over a group of people (Rasmussen, 2001). A Fragile state connotes failed, weak or collapsed state in relation to its constitutional role to the people. This means that fragile states are in need of development in order to be able to provide security and basic services to its citizens, decreasing vulnerability and increasing resilience to internal and external shocks. The theory stresses the fundamental failure of a state to perform functions necessary to meet citizen’s basic needs and expectations. It also shows the incapability of government in assuring basic security, maintaining rules of law and justice, or providing basic services and economic opportunities for their citizens. The centrality of state fragility theory posits weak and ineffective central government with little practical control over much of its territory, non-provision of public services, widespread corruption and criminality, refugees and involuntary movement

of populations. It further sees fragile state as the insecurity of the ruling elite which leads to the victimization of some or all of a nation's citizens as experienced by the Taliban's in Afghanistan. The theory illustrates the weakness and failure of North East States to bring about genuine development to the region. This accelerated the emergence of extremist groups and manipulation of religion for selfish gains. It shows the failure and weakness of the North East states in ensuring security and practical control over her vast territories in the North East region which has been threatened by the Boko Haram insurgency. As well as her inability to guarantee the safety of citizens in the North East region, which has led to increase in internally displaced people (Collier, 2003). From this perspective, it is clear that the failure of government to perform its functions effectively characterized with corruption, embezzlement, poor service delivery, injustices, discrimination, inequality, jungle justices, etc encourages Boko Haram Insurgency in the region which has led to the abduction of 276 school Girls in Chibok Community.

Factors Responsible for the Rise of Boko Haram Sect

Nigeria is a country of paradox of poverty in the midst of abundant natural and human resources. Local and international analysts agree that with the country's wealth and resources, Nigerians should have no business at all with poverty. The country is the sixth largest oil producer in the World and leading oil producer in Sub-Saharan Africa. Oil and gas contributed 99 percent of the country's export revenue, 78 percent of its total revenue and 38.8 percent of the Gross Domestic Product (GDP) (APRIL 2014). Due to corruption in governance and the public sector, the country is bedevilled with high incidence of poverty, high unemployment rate, poor and inadequate social services, infrastructural decay and sluggish growth rate (Julius 2014). Some of the cumulative effects of this situation include violent crises, ethno-religious conflicts, youth restiveness, criminality, sectarian violence and terrorism.

In Nigeria, politics is seen as essentially a means of mobilizing and promoting ethno-religious sentiments, unhealthy contestation and rivalry amongst the political elites across the different geo-political zones and sections of the country. The target, in most cases, is primarily for the control of power and resources for personal aggrandizement and selfish ends, devoid of national development rather than to uplift the conditions of the people. Julius (2014) observed some military officers and politicians

from the north have governed the country since it gained independence from Britain in 1960, there is little to show in terms of improving the living standards of the poor people of the region. Mass poverty, unemployment, inequality on educational and political opportunities and corruption in government and public sector has characterized the region. The situation has resulted in popular discontent in the region, which is often expressed in ethno-religious and communal crises. Although Boko Haram sect do not involve in the secular politics, their movement is intricately interwoven with Islamic political system. In other words, the group has political goals and so far it is working as a recruiting ground for jihadists to fight the secular state and establish Islamic government (Bamidele, 2012).

Therefore, looking at the situation of Nigeria as a country with multiple problems of mismanagement of resources it angered the fundamentalist group, and Muhammad Yusuf the Leader of Boko Haram sect decided to mobilize the membership of the sect from women, children, school dropouts and unemployed University and Polytechnic graduates, most of them were alleged to have torn their certificates. The members of the sect were indoctrinated to believe that their state of hopelessness was caused by the government, which imposed western education on them and failed to manage the resources of the country to their benefits (Okereke, 2011).

As parts of the factors responsible for the rise of Boko Haram sect, James and Forest (2012) points out the similarities between Boko Haram sect and other Islamists in their ideological concepts: "On the ideological level, there is certainly some general alignment with Al-Qaeda. The grievances that animate their violent attacks are similar in term of portraying western globalization and status quo as inherently disadvantaging Muslim. Both groups promulgate the view that politicians and wealth elites have destroyed the purity of Islamic societies by allowing vices like prostitution, pornography, and alcohol to corrupt mankind. Boko Haram and Al-Qaeda members also share a belief in the superiority of government by Sharia law instead of secular laws, claim to be defending Islam against Western influences that constrain or prevent a Muslim from fulfilling his or her religious duties. Al-Qaeda's core ideology of think globally and act locally "is intended to insure the kinds of attacks against authorities that Boko Haram has become known for Islamist extremist in Nigeria have also being inspired by the example of the Taliban in Afghanistan. The combination of these things suggests an ideological frame work for collaboration between Boko Haram and Al-Qaeda" (James 2012).

The Rise of the Boko Haram Sect.

Several versions exist on the origin of the Boko Haram sect in Nigeria. While some versions insist that the group predated Muhammad Yusuf as the leader of the group, others maintain that it was founded by Mohammad Yusuf in Maiduguri during the controversy over the introduction of Sharia in some Northern States in 2002 (Onwaeze, 2011). What is relevant for the analysis in this discussion is that when Muhammad Yusuf took over its leadership in 2000, the sect assumed a more radical posture. The official name is Jama'atu Ahlis Sunna Lidda'awati Wal-jihad, which means people committed to the propagation of the prophet's teaching and jihad (Murtala, 2014). The name of Boko Haram literally means 'Western education (book) civilization is sin' by which the sect is now popularly known. The name was derived from its anti-western posturing. Muhammad Yusuf was mobilizing the membership of the sect from women, children, school drop-outs and unemployed University and Polytechnic graduates most of whom were alleged to have torn their certificates. The members of the sect were indoctrinated to believe that their state of hopelessness was caused by government which imposed western education on them and failed to manage the resources of the country to their benefits (Julius, 2014).

According to Julius (2014), notwithstanding that the emergence and activities of the Boko Haram sect in Nigeria is often couched in Islamic ideology and intent, the emergence and activities of the group have deep-seated economic, social and political roots. Since 1980's, the Northern part of Nigeria has been bedevilled with incessant ethno-religious and communal crisis, which have economic, political and social undertones. Economically, although there is high level of poverty all over Nigeria, it is most widespread in Northern part of the country; the situation has become even worse since the country returned to democracy in 1999. The situation is compounded by equally high rate of unemployment, a virtual absence of new investments and an unacceptable high level of illiteracy (Adenrele, 2013). Thus mass poverty, unemployment inequality in education and political opportunities and corruption in the government and the public sector have characterized the Northern region.

When the country returned to civilian rule on 29 the May 1999, Olusegun Obasanjo emerged as the President. (Aluke, 2012). The allegation was that some Northern political leaders who were not comfortable with a Southern and Christian President resorted to religion as

a tool of political protest and dissent. Between 2000 and 2002, twelve out of the nineteen northern states introduced Sharia law in their states in obvious violation of the country's constitution. These were Zamfara, Sokoto, Niger, Borno, Yobe, Kebbi, Bauchi, Kaduna, Kano, Katsina, Gombe, and Jigawa (Ahike 2012).

As it turned out, the introduction of Sharia law in the North resulted in a new wave of Islamic fundamentalism. It was its abandonment after it had been used to achieve the political and selfish motives of the Northern Governors that party contributed to the violence associated with Boko Haram sect, after using the Sharia project and winning election in 2003 and 2007, the implementation of Sharia law was abandoned in the North. Unfortunately, although the Governors abandoned the Sharia Project, the Muslim Youth motivated into new wave of Islamic religious extremism nursed other idea. In defiance of security of Nigerian State, under the guise of right of self-determination, the arm and ideologically empowered Youths found it difficult to refrain their steps (Albert 2012). The Boko Haram religious sect is one of the groups thrown up by this wave of Islamic fundamentalism.

However, Murtala (2014), traced the rise of Boko Haram history different from others. According to Murtala, Boko Haram developed as a salafi response to the crises that rocked the Islamic world as a result of its experience of colonization. The consequent emergence of secular authorities and educational system as a result of colonial encounter was seen as abhorrent across Islamic world. The reason for such intense feeling of repugnance against things "Unislamic" was because of the holistic nature of Islam a totality of life fragmented by colonist educational system. Different schools of thought and reform movements developed in the Islamic World to counters the establishment of secular Institutions. These strands for thought and movements engaged in energetic debate on how proper Muslims should respond to the challenges of Modern Secular Institutions. Muslims reformers and thinkers struggled with the same problem and provided various solutions to it. A variety of responses has emerged in the last 150 years that range from acceptances, accommodation, an aloofness to total rejection of modern Institutions.

Muhammad Yusuf, the leader of Boko Haram sect shared same view with the Islamic reformers. Some schools such as Sheikh Ja'afar Mahmud, Mallam Isa Fantami from Abubakar Tafawa Balewa University Bauchi engaged Muhammad Yusuf in publicized debate about legality of

secular education and working under secular authorities in Islam. All these did not deter Muhammad Yusuf who remained convinced that associate with secular Institutions is shirk (polytheism) and it should be check with jihad (Loimeier, 2012).

The fundamental question that gets asked is: Where does Boko Haram sect get the fund used to finance its operations? Despite many speculations on this question, it is clear that Boko Haram is financed through Bank robbery and extortion. Arrested Boko Haram members testified to Aljazeera that they had robbed several Banks in order to raise funds for their activities. They also extract money from wealthy individuals in the North East region. There is also conjecture that Boko Haram has international link with AL-Qaeda affiliated group such as AL-Qaeda in the Maghred (AQIM). But there is no certainty yet on this report. However, the United States National strategy for counter terrorism states specifically that AL-Qaeda in the lands of the Islamic Maghred (AQIM) has provided training for Boko Haram (Thomson 2012 in Murtala 2014).

In conclusion as Murtala (2014) stated, Boko Haram ideology did not originate from Muhammad Yusuf nor did it arise as a result of poverty, social justice or corruption in Northern Nigeria as viewed by Julius (2014). Boko Haram members are neither political thugs nor are they addicted or gangsters neglected by society. Rather members of Boko Haram are highly religious conscious Youths who are interested in the cultivation of piety through return to the fundamentals of Islam. In this process, they got radicalized through the adoption of the interpretation of Islam that is extreme and ideological. The ideology is rooted in the teaching of the 14th century. Islamic scholar, Ibn Taimiyan and elaborated by Muhammad Ibn Abdul Wahab in the Hijaz (Present Saudi Arabia). Without doubt, the ideology requires the right social environment to flourish. And that right social environment is in the form of religious culture and sentiment that developed through centuries of Islamization of some Muslims societies in the Northern Nigeria. The Islamization of the region was enhanced by the 19th century jihad of Uthman Dan Fodio and longevity of Borno Sultanate which was one of the oldest dynasties in the World. In addition to this Jihadist's Salafi ideology that reached Nigeria through the ease of diffusion of ideas in the contemporary globalization World. Globalization has enabled good and local ideas and practices to disperse across borders with little government control.

As in the case with all terrorists, cell and communities, Boko Haram developed strong group dynamic through which they were able to create grandiose righteous self- image and powerful sense of mission about themselves. They created evils of others which include government officials and non-Muslims, through a long time of demonization of others and placing them within particular kind of constructed narratives and then violence against them gets justified and get carried out with ease and without remorse.

Effect of Boko Haram Insurgency in Nigeria

The implication of multi-dimensional conflicts in Nigeria as well as the fall out of Boko Haram insurgency have left behind and inestimable damage to every facet of life in Nigeria. There is no gaining saying in the fact that it slowed down the national economic growth and development as investors would prefer to invest in a crisis free environment. It further compounded the problems associated with relocation of multinational companies to safer, territories in Africa like Ghana. One of the noticeable effects has been the tendency to worsen unemployment and lead to youth restiveness, thereby making crime a profitable and attractive venture. It has also led to near collapse of tourism industry as the nation loses huge foreign currency that could have accrued from sector (Osamiro, etal 2015).

Since Boko Haram resumed its operation in 2010, Foreign Direct Investment (FDI) into Nigeria plummeted, owing to the political instability in the country. According to the World Investment Report (WIR2013), FDI flows into Nigeria dropped by 21.3 percent in just one year from \$ 8.9 billion in 2011 to \$ 7 billion in 2012. This substantial loss in FDI over a short period of time will have many further consequences on the country. First, FDI into Nigeria has direct impact on trade, assuring progression of economic growth second, FDI inflow supplements the available domestic capital by stimulating the productivity of domestic investments. And lastly, the high co-dependency ratio between the inflow of FDI, the Nigeria oil sector and the country is GDP (Ishaku 2012).

The incessant violence of Boko Haram has plugged many parts of Northern Nigeria into serious socio economic problems. The economy of the already poor region has stagnated and in some cases highly receded. The worst hit is the city of Maiduguri which is the birth place of the Boko Haram and epicentre of its operations. But even the city of Kano which is the commercial hub of the region has experienced economic recession as a

result of Boko Haram violence. Both Maiduguri and Kano are Border States; therefore, they share strategic commercial positions in Northern Nigeria. People from Niger republic, Cameroon and Chad visit Maiduguri and Kano daily for commerce and trade. Hundreds of millions of naira are involved in daily transactions in these two cities prior to Boko Haram violent attacks. But now, most of the borders are closed and foreigners are not willing to come due to insecurity in the region. As a result, many business persons that engaged in lucrative trades are wallowing in debts and some in bankruptcy as a result of millions of naira loss (Murtala 2014). The terrorists' activities of Boko Haram sect since September 2010, as well as the counter terrorism adopted by Nigeria's security forces in tackling the Sect, constitutes not just a threat but a violation of the country's national security. During the period when the attack was worst, there is hardly any week without reported incidence of violent killings of the people from targeted shootings, bomb blasts, including suicide attacks or from violent confrontation between the group and the Nigeria security forces. Since 2009, not less than 15,000 people have lost their lives due to the activities of the sect. In addition, properties worth billions of naira have been destroyed. Among the properties that have been destroyed are houses, police stations, schools, Churches, Mosques, Hotels, Government Institutions, Markets, Army barracks, Banks, Newspaper offices and one International Organization Office (the UN building at Abuja) (Cook 2011). The abduction of the Chibok Girls in Nigeria highlights a new focus by Islamists on education. The terror group Boko Haram is targeting schools in its North Eastern strong hold with increasing ferocity and government at the beginning seems powerless to respond. Officials of Bring back our Girls movement in Abuja are keen to pass off the "extremism designed to keep girls back" as global issue perhaps to distract from the fact that their troops have failed to contain the insurgency (Osamiro et al 2015).

In addition to the scourge of Boko Haram might head to food scarcity in Nigeria on the long run though a glimpse of such was experienced in July 2012 when prices of food items and vegetables became high in the South. This was a result of the inability of traders from the North to transport commodities due to general insecurity in the area. The dangerous aspect that has not caught the attention of government is the nature of migration that is currently experienced in Nigeria for the first time. In this instance, it is not the Southerners alone that are migrating from North but the Northerners on account of insecurity. Most of the migrants

from the North are in their productive age mostly farmers and tradesmen (Osamiro et al 2015).

Another dimension of Boko Haram insurgency is the effect on the corporate image of Nigeria within the Committee of Nations. Internationally, the image of Nigeria is dented, prostitution, crime, drug trafficking, fraud and high level of corruption are issues that are negatively affecting the reputation of Nigeria and Nigerians anywhere in the World and for more than a decade effort was made without success to rebrand the image of Nigeria. There is no amount of image laundering that can influence the impression of the international Community if negative news on daily basis emanate from the nation (Eme, 2012).

The activities of Boko Haram in Nigeria had led to palpable fear among the citizens and high sense of insecurity due to regular loss of lives and damage to properties and infrastructure on account of bombings and report cases of assassinations. The list of death according to Jimmoh (2011) was over 5000 as of 2011 and from 2011 to 2018, there is an estimation of over 15,000 deaths as a result of Boko Haram Insurgency.

Study Area and Methods

Chibok is one of the 27 Local Government Areas in Borno State (Fig. 1). It has an area of 1,350km² and a population of 66,105 people (2006 Census). The town of Chibok is primarily a Christian dominated village with a Muslim minority and most of the village speaks Kibaku language.

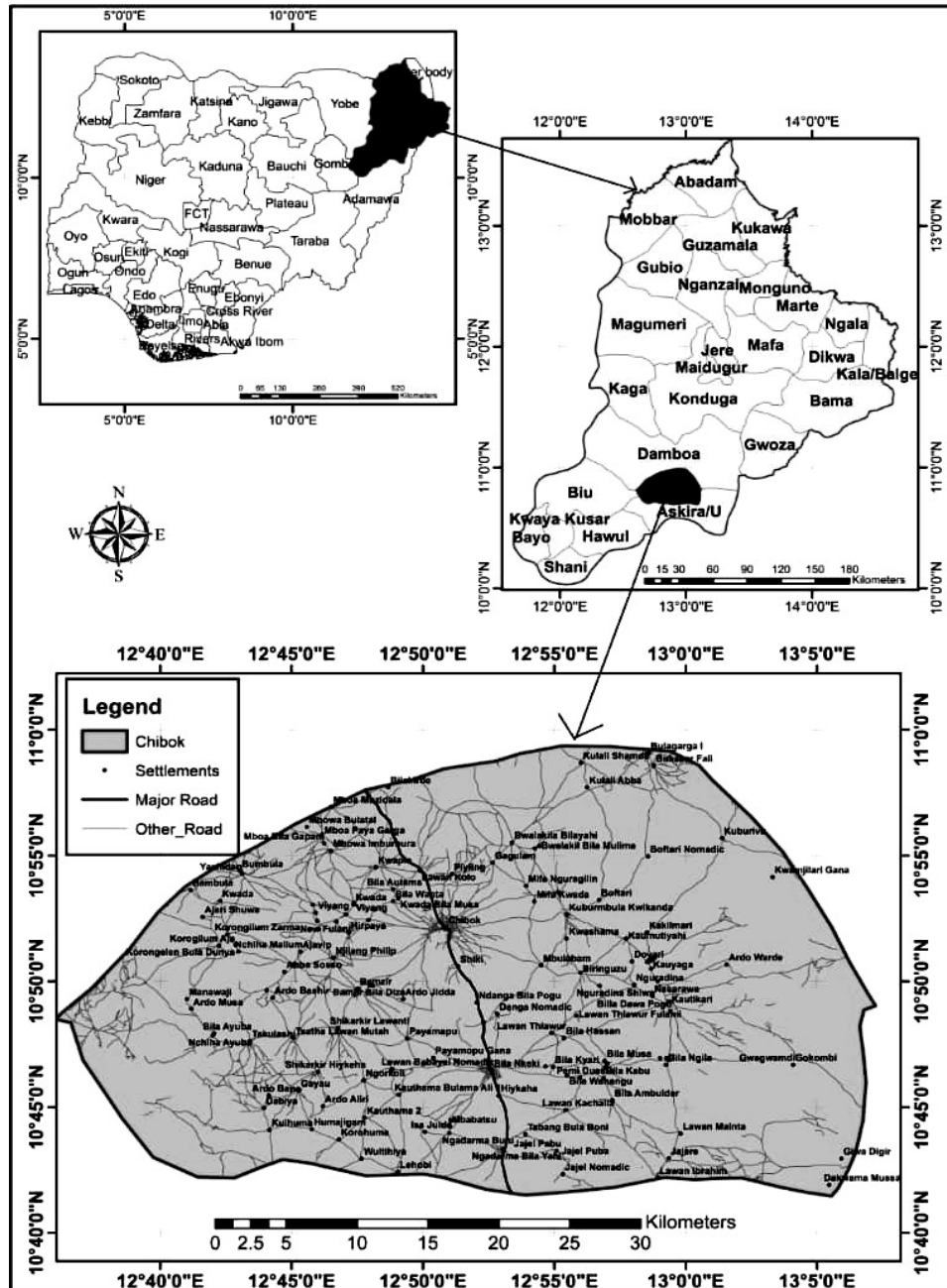


Figure 1: Borno state showing the study area

The sources of data for this study comprised both primary and secondary sources. The primary sources of data were interview and observation. To assist in the collection of data two research assistants were employed. The research assistants possess a basic knowledge of the study under investigation and can speak the local language spoken there. Thus, they were able to explain clearly the issues under investigation to the researchers at the various phases of the detailed study. While the secondary sources are from journals, newspapers, magazines, dissertation, thesis and internet materials.

The study considered the parents of the abducted Chibok girls that are alive as some of the parents have died and their caregivers as the population of study. The population of 60 parents and caregivers were therefore, interviewed.

A total of 60 parents were selected and interviewed. The sample technique used was purposive sampling since the researchers already have defined informants (parents and caregivers), so the parents that were willing to respond were purposively selected and interviewed. Some of the parents are psychologically affected. Moreover, some parents declined to comment on the issue.

The methods used in data collection were interview and observation. The informants used were already identified as the parents of the abducted Chibok girls or their caregivers. Each of the purposively sampled parent or caregiver was interviewed and observation made to have access to the information needed for the study.

Discussion of major findings

It is a parent's worst nightmare; your child goes to school and never returns home. Section of Nigerians are living that horrific reality after 276 school girls were abducted by Boko Haram sect. Boko Haram has targeted places of learning in deadly attacks that have highlighted its fundamental philosophy against education of female or girl-child education. The impacts of the abduction of Chibok school girls on parents remain worrisome. These girls became hostages and the situation is beyond their comprehension that parents who really care and love them cannot discover their whereabouts. The impacts of the abduction on the lives of the parents are numerous. This has greatly disrupted the family routine, social interaction and employment capabilities of most families. For the sake of this research four areas will be considered namely social impact, economic

impact, spiritual impact and psychological impact. The following sections examine the various areas affected:

Social Effect of Boko Haram Insurgency on the Parents of the Abducted School Girls.

A total of 276 girls that were abducted 59 of the girls escaped leaving 217 girls that were taken away by the Boko Haram Sect. Out of the 217 parents of the abducted Chibok girls over 60 of them have been interviewed and their life styles observed after the abduction. Sudden or traumatic separation from their daughters has affected the lives of many of them. Socially it was observed that most of the parents developed life of isolation, they find it difficult to associate with other people. They always express some sense of emotions in conversation with people. The Chairman, Yakubu Nkeki, of the abducted school girls' parents stressed that the negative impact of the abduction of these school girls was clearly identified on the changing trends of the parents' lives, mostly on the lives of the mothers. More than fifty per cent of the female parents developed natural hatred to people especially Muslims in the area. Asabe Kwambula, Principal of GSS Chibok stated that "even those that we have been cordially related with have refused to associate with me again as if I am the one who abducted their daughters, simply because I am the principal of the school".

Also the Vice- Principal Administration of the school where the girls were abducted pointed out that the abduction of these girls is accompanied potentially life threaten and health consequence on the parents such as causing heart emotional and psychological trauma, high blood pressure. The Vice Principal stated that the impact of the abduction on the parents especially the mothers remain worrisome. "I felt disturbed and worried of their situation whenever I see any of them, their situation is sympathetic"

As regards their relationship with people, it was observed that many of them find it difficult to feel comfortable and relate with other people. Most of the victims look calm always and dress like mourners all the time, they are easily identified among people. They don't even participate in normal conversation during social gathering as before the abduction took place. Therefore, the overall effect of the abduction of the school girls on parents is attaining the highest possible level, physically, mentally and socially, the wellbeing of the parents is affected.

Economic Effect

The incessant violence of Boko Haram has plunged many parts of Northern Nigeria into serious socio- economic problems. The worst hit is the city Maiduguri the birth place of Boko Haram and the epicentre of its operations. The research work wishes to limit it to the effects of insurgency on the economy of the abducted Chibok school girls' parents. In the process of investigation on the effects of insurgency economically, it 'was discovered that 80 % of the parents are farmers, businessmen and women and drivers, while about 10 % are Civil servants. It was unfortunate that some of the parents of these girls lost their houses, properties and farm products to Boko Haram militants.

In addition to valuable lives lost among the parents, properties worth millions of naira have been destroyed. The economy of the parents of the abducted school girls was seriously affected by the insurgency. Most of the parents became helpless and confuse whereby they find it difficult to concentrate in the business, farming and other domestic work where they earn their living. One of the parents pointed out that since her daughter was abducted in GSS Chibok on 14th April 2014, she has lost strength and courage to do normal farm work. As a result of the abduction, "I was disturbed, no concentration, I find it difficult to work on my farm again, farming, eating and dressing became useless to me, I can't do anything again to earn my living. I know from 14th April, 2014 to date, I became poor and poorer".

Generally, people in Chibok could not go to their farm because of fear of attack from the Boko Haram sect while on their farm. Some people were displaced and throughout the season, some could not farm. It was observed that since President Muhammadu Buhari was sworn in, he transferred the military Headquarters to Borno state instead of Abuja and as a result of this the Battalion in charge of Chibok closed all the markets in Chibok Local Government area. As a result of these all economic activities in Chibok was destabilized. Business men, women and customers have not attended markets from June 2015 to date. All transactions have stopped and poverty has destroyed the people, food stuff has become very scarce, people are displaced and many are dying, the lives of the abducted girls' parents have become miserable.

Religious and Spiritual Effect

Religious insurgency is a situation where a group of people gang or decided to cause mayhem in a locality, state, region, country or nation using religion as a cover. Such people are always in the habit of turning holy writs upside down to justify their notorious activities while in actual facts, they are not real practitioners of the religion they claim to be. Over the years the religious holy books have been misunderstood, misinterpreted, misrepresented due to ignorance and more especially to satisfy their selfish interest to cheat or cause havoc in the society (Nwosu, 2013).

Religiously, Boko Haram insurgency has affected religious or spiritual lives of the abducted girls' parents in Chibok. Majority of the parents are Christians, one of them was an ordained pastor in-Charge of EYN Church No. II Chibok. Few among the parents are Muslims. Generally, there is cordial relationship between Muslims and Christians in the area. Chibok area never experienced religious crisis in its history. After the abduction of the school girls, it has been observed that some Christian parents of the abducted school girls started developing hatred to Islam and Muslims, since Boko Haram militants claimed to be Muslims and they claimed to be fighting to establish shari'a. In order to rescue the abducted Chibok girls, prayers were conducted in Churches and Mosques in the area, but yet some of the abducted girls remain missing. Some parents' faith became weak since their prayers seemed not to have been answered; they became discouraged towards religious activities. As pointed out by the Chairman of the abducted girls' parents, Mr. Yakubu Nkeki, "About five parents have not been attending Church services since their daughters were abducted. They were spiritually declined as a result of lack of attending religious activities".

Religiously, the lives of the abducted girls' parents have been affected seriously as some are said to be practicing faith contrary to Christianity or Islam, though they are Christians and Muslims, but they continue to patronize traditionalists (Diviners and traditional medicine men and women) offering sacrifices in traditional shrines, all to see the return of their abducted daughters. One of the parents interviewed stated that he hated religion because his daughter was abducted by Boko Haram militants in the name of religion. 'Had it been that there is nothing like religion, there will be no religious war, religious crisis or religious insurgency and my daughter would not have been abducted, I decided to live a free life without

religion.' Therefore, Boko Haram insurgency has affected the lives of abducted girls' parents morally, as some became faithless, while some have run away from their religious responsibilities. The worst part of it is some of them have lost hope in religion and even blame religion as a reason for the abduction of their daughters. Also it resulted to hatred among religious faith.

Psychological Effect

Attachment is the deep and enduring connection established between a child and parent or a caregiver from childhood to the period of adolescent. It profoundly influences every component of human condition, minds, body, emotions, relationship and values. Abducted girls and the parents may suffer from active attachment disorder and this will negatively affect the development of the abducted child while parents can be affected psychologically too (Adelinan 2012). The obvious impact of girl -child abduction on parents and the abducted girls are the deterioration of their education and their physical development and to the parents is the emotional, psychological, social and mental disorder. Numerous factors associated with the abduction can have damaging effects on the parents' mental health. These conditions can provoke feeling of hopelessness and helplessness, low self-esteem, depression and suicidal thoughts attempts by the parents this corroborates with (Nwosu 2013). Some parents expressed sadness and concern on how to mourn their daughters, is it as a dead person or to continue to grief over them as lost children, whom would someday return.

The health impact of kidnapping a loved one is enormous. Relatives of kidnapped persons whether released or not also suffer psychological distress. Physiologically, the parents became disturbed and lost interest in education for their children that is, brothers and sisters of the abducted Chibok school girls. The insurgency created psychological disorder among the parents; they have no confidence in government to protect their children in school. To them pursuing education has become a trap for their children. Eventually, many are kicking against child education more especially girl-child education as a result of insurgency.

Chief Nursing Officer of general Hospital Chibok stated that the abduction of the school girls has negative effects on the parents' psychologically. Most of the diseases encountered by the parents came as a result of psychological problems which developed into different kinds of

sickness in them ranging from high blood pressure and diabetes because many of them don't eat to their satisfaction. Also the Chairman of the Abducted girls' parents Mr. Yakubu Nkeki pointed out that so far twelve (12) among the parents of the abducted Chibok School girls have died. Seven among the parents were killed by Boko Haram militants after the abduction of their daughters on 13th November 2014 during the third attack on Chibok, while the remaining five died from different kinds of diseases due to abduction of their daughters. Presently four among the parents are suffering from mental disorder, one male (father) and three females (mothers). Furthermore, as at the time of compiling the findings of this study four (4) more parents have died totalling sixteen (16).

However, the release of some of the abducted girls has created hope in the lives of the parents though the effect has already created mark damage on the lives of the parents more especially the mothers of the abducted girls.

Conclusion

This paper found out that Boko Haram insurgency has affected a lot of people and destroyed the lives of the parents of the abducted Chibok school girls. The causes and effects of the school girl's abduction are interrelated with significant implications on the girl-child education, human wealth and psychological well-being of both the abducted girls and their parents. The kidnapping of the girls has brought social, economic, spiritual, psychological as well as health consequences to the community, this effect is most felt by the parents and relatives of the abductees who need attention with respect to their wellbeing.

Recommendations

With the negative effects of Boko Haram insurgency and psychological effects on the parents of the abducted Chibok girls, the following recommendations were made:

- i. Government and Stake holders should come to the aid of the parents of the abducted Chibok girls in order to reduce their sufferings.
- ii. The Federal Government should provide security personnel to protect all primary and secondary schools in Borno state.
- iii. Government, stakeholders and NGOs should come to the aid of the remaining members of the family of the abducted school girls who

lost their lives as a result of the pain of the abduction inflicted on them.

- iv. Government and International Community need to react more quickly and effectively to stabilize regions experiencing Boko Haram insurgency.
- v. It is recommended that the issues of politicization of religion, poverty, corruption, unemployment, the bastardization of the Almajiri education system should be tackled as necessity prelude to tackling the problem of terrorism in the country.
- vi. The flow of arm into Northern part of the country are from crisis countries like Mali and Libya should be checked mated.
- vii. Peacekeeping forces or Joint Task Forces should be trained to work to eliminate problems instead of making them worse.
- viii. Government should take effective dimensional strategy to eliminate abduction and trafficking of girls. Removing migration restrictions, reducing poverty, elimination discrimination, reducing illiteracy and supporting sustainable development are all pieces of the very complex puzzle essential to reduce these serious problems of insurgency.

REFERENCES

- Adenerele, A.R. (2012). Boko Haram Insurgency in Nigeria as Symptom of Poverty and Political Alienation. *Journal of Humanities and Social Sciences, Vol 5*.
- Ajayi S. O. (2011). *Domestic Terrorism*: Ibadan: Ade-Olu Publishing Company.
- Alao, O. and Atere (2012). Boko Haram Insurgency and in Nigeria: The Challenges. Singapore, *Journal of Business and Management Studies*.
- Aluke, A. (2012). The Uri fizzled Sharia Vender in the Nigerian State: www.nigeridettacongress.com/mortides. Accessed on 28 July 2012.
- Atim, T. (2014) " The State and Sectarian Violence in North-Eastern Nigeria: A Study of Boko-Haram Radicalization" in P.Y Mbaya and A.R Audu (ed.). Northern Region of Nigeria and Challenges of Development" Readings in Honour of Professor Kyari Tijani, Makurdi:At-Mishad Publishers
- Benjamin, M. and Ufu, O.U. (2012). The Challenge Dynamic of Boko Haram Terrorism, Aljazeera Centre for Studies.
- Collier P, Elliot V, Hegre H, Hoeffler A, Reynal-Querol M, Sambanis N (2003). *Breaking the Conflict Trap: Civil War and Development Policy*. Washington, DC: World Bank.
- Cook, J. D. (2011). Boko Haram: A Prognosis, Being the Outcome of the Baker Institute Research Project on Boko Haram, Published by James A. Bukar III Institute for Public Policy of Rice University.
- Eme, O. I. (2012). The Cost of Boko Haram Activities in Nigeria. *Arabian Journal of Business Management, Review OMAN Chapter. (Vol. 2 No. 2)*.
- Faleti, S. A. (2007). "Theories of Social Conflict" in *Introduction to Peace and Conflict Studies in West Africa* by S. G. Best (ed) Ibadan: Spectrum Books Ltd.
- James, F. (2012). *Confronting the Terrorism of Boko Haram in Nigeria*, Florida: JSOU Report, John Culvert, (2008) *Islamization*, London, Green Wood Press.
- Jonathan, I. (2012). *The Road to Mogadishu, How Jihadist Terrorism Tears Nigeria Apart*, Abuja Press.

- Julius, U. (2014). Boko Haram Movement in Nigeria and Its Implications for National Security, Media Lean Berlin Germany Education Publisher.
- Loimeier, R. (2012). The Development of Militant Religious Movement in Nigeria, African Spectrum, No. 47.
- Murtala, I. (2014). The Rise of Boko Haram and Its Socio-economic Impact in Nigeria: In Freedom Self Determination and Growth in Africa, The Dutch National Bibliothek.
- Okereke, C. (2012). Implementing the Nigeria Defence Policy, Reflection on the Boko Haram Crisis in Mbach, O & Sokoto, A. A: Nigeria Defence and Security Policies on Strategies Kaduna, Medusa Academic Publisher Ltd
- Onwaezae, C. (2011). A Thorn in the Flesh of the Nation, News watch, Nigeria's weekly Magazine 14th July 2011.
- Osamiro, et al (2015). Boko Haram Insurgence: Implementation for Education. *Nigerian Journal of Sociology of Education, Vol. IX No. 1, October, 2015.*
- Rasmussen, (2001). Gender Based Violence force over IDPs Global Publisher (VAM WIP 2001b). 25 No 8.
- Umaru, U.D. (2015). "Insecurity and National Integration: The Case of Jama'atu Ahlis-Sunnah Lid-Da'awati Wal-Jihad (Boko Haram) Insurgency in Nigeria" in Sahel analyst; *A Journal of Management Science, UNIMAID Vol.13. No.1, Pp. 83-102.*