



**ISSUES OF CHILD RIGHTS AND SANCTITY OF LIFE IN THE ABDUCTION OF
CHIBOK GIRLS IN NIGERIA AND ITS EFFECT ON FAMILY STABILITY**

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Abstract

The havoc various militants groups are wrecking on the sustainability of Nigeria as a nation for some years now calls for a serious attention. This is because, the mass killing and the destruction of properties by these groups have dented the image of the country among the comity of nations. Existing studies on the menace of Ethno-Religious militancy in Nigeria have focused mainly on the political, economic, psychological and social perspectives with little attention paid to how the activities of *Boko Haram* have impacted negatively on the religious value of sanctity of life. The lacuna in the previous studies on the subject matter necessitated this work. This paper adopted a qualitative approach to first, review the history of *Boko Haram*, its philosophy, activities, various ways the militant groups have infringed on the rights of the girl child, most especially their rights to life which is considered to be a religious value of sanctity of life. The paper revealed that poverty, unemployment and misconception of religion were the major factors that facilitated the emergence of *Boko Haram*. It further revealed that their activities have caused psychological trauma and have sent many to their early graves, leaving the affected family members with emotional instability. This paper recommends that Nigerian government should, as a matter of urgency address the root cause(s) of *Boko Haram's* agitations by eradicating poverty and generating employment to counter terrorism.

Keywords: Abduction, Chibok Girls, Boko Haram insurgency, Ethno- Religious Militancy, Sanctity of life.

Introduction

That the activities of militant groups have crippled the security system in Nigeria is no longer news, most especially the incessant attacks by the *Boko Haram* militant group. Since the emergence of this deadly group, many lives have been lost and properties worth billions of naira destroyed. Apart from the fears in the hearts of people both at home and nations around, the way the group has consistently infringed on the rights of the people should not be allowed to continue, if the present administration's effort at transforming the nation will not be a mere wishful thinking. The most worrisome aspect of the whole matter apart from the Chibok girls abducted is the daily psychological trauma experienced by the families of the abducted girls which has thrown the once peaceful family into a state of continuous mourning (Spiliman, S.K. 2006). Many parents of the girls have lost their lives and those alive are in perpetual fear of what will be their fate and that of their children. Even, despite the fact that few of the children were released, many are yet to regain their freedom from the hands of this dreaded group (Holder, E.H. 2010). This is why there is the need to consider the various ways the *Boko Haram* insurgency has infringed on the rights of the girl child by making references to the Child Rights Acts and adopting a religious approach at addressing the seemingly insurmountable problem.

Historical Background of *Boko Haram* sect

The official name for *Boko Haram* is *Jama'atu Ahlis Sunna Lidda'Awati wai-jihad*. But, the unofficial name for the sect is *Boko -Haram* (western education is forbidden). This is a militant Islamist movement based in the North -Eastern part of Nigeria which seeks to establish an Islamic emirate (Afzal, M. 2020) It will be very difficult to accurately say the exact number of the dreaded *Boko Haram* group. The group emerged in 2002 from a clash between the moderate Islamic teachings of the prominent Sheikh Jafaar Adam at the Mohammadu Ndimi mosque in Maiduguri, Bornu state and the more militant interpretation of the Quran by his disciples, Mohammed Yusuf. Later that year, Yusuf built a mosque to serve as a magnet for primary and secondary school pupils who in response to his teachings would abandon westernized schools in the belief that western education (*Boko*) is a sin (*Haram*) hence the name *Boko Haram* (Apard, E. 2015).

Even though the group started out as a purely Islamic group, its present disposition is questionable for three reasons. Firstly, the group is not only out for non-Muslim, it is fighting the government as well. This is evident in the bombings of the United Nations Complex in Abuja and other government owned structures (Ndama:2011). Also, the group has not spared some prominent Muslims, as they had attacked mosques and killed prominent Islamic religious leaders in the past. Examples of this are the Late Emir of Kano, Alhaji Ado Bayero who narrowly escaped assassination and an elder statesman Shettimah Alli who was kidnapped after a Jumat service on May 3, 2012. Also, the happenings revealed that the group does not exclusively comprise of Muslims, as a few non -Muslims have been implicated as members of the group in the past (Familusi et.al. 2013).

The Philosophy of Boko Haram

The root cause of the conflict is ideological in nature. The argument that the leaders of the *Boko Haram* founded their sect cannot be separated from the global Jihad movement that exploits the widespread suffering, resentment, and anger in the Muslim world. In late 2002, when late Muhammad Yusuf and late Muhammad Ali began to take an interest in the global *Jihadi* movement, they were not driven by issues in their typical settlements instead, they were inspired by a 13th century scholar, Ibn Taymiyya, who was a staunch defender of *Sunni* Islam based on strict adherence to the Qur'an and authentic *Sunna* (practices) of the Prophet Muhammad. Ibn Taymiyya believed that these two sources contain all the religious and spiritual guidance necessary for salvation in the hereafter. Thus, he rejected the arguments and ideas of both philosophers and Sufis regarding religious knowledge, spiritual experiences and ritual practices, said many accounts.

Ibn Taymiyya was said to have disagreed with many of his fellow *Sunni* scholars because of his rejection of the rigidity of the schools of jurisprudence in Islam. He believed that the four accepted schools of jurisprudence had become stagnant and sectarian, and also that they were being improperly influenced by aspects of Greek logic and thought as well as Sufi mysticism. His challenge to the leading scholars of the day was to return to an understanding of Islam in practice and in faith, based solely on the Qur'an and *Sunna*, said one account (Ahmed,2012).

Late Yusuf carried most of Ibn Taymiyya philosophies during his life time crusade and named the headquarters of the sect that was later bombed by security agents in Maiduguri 'Ibn Taymiyya Masjid.' Though a few moderate clerics challenged the doctrinal veracity of what late Yusuf preached with vigour and charisma but it did not go deep enough, nor was it far reaching. These clerics included Sheikh Isa Aliyu Pantami and Sheikh Jafar Mahmud Adam who was assassinated in his Mosque in 2007 in Kano. Late Yusuf was prevented from preaching in several mosques all over the North was denied TV/Radio appearances in Borno State. But this alienation worked to his advantage as he became the superior voice among an army of unwitting youths unable to defy him. The religious and traditional monarchies across West Africa and in many parts of the Muslim world for over 100 years now narrowed on the subject of Jihad of the sword to consolidate their rule (Hill, M. 2009).

The rise of *Sunni* based *Jihadi* movements that terrorize the status quo, necessitates these monarchs to encourage and moralise constructive Jihad and the Jihad with oneself amongst the talakawas. The administration of former Governor Ali Modu Sheriff backed by late President Yar'adua opted for a military solution to an ideological problem, a methodical and more vicious transformation of the sect into an outpost of terrorist affliction began on the Nigerian state. On the 11th of June 2009, at the Customs roundabout in Maiduguri, nearly 20 unarmed members of the sect during a funeral procession were shot with live ammunition for refusing to wear safety helmets, by members of 'Operation Flush,' the official platform for Sheriff's field confrontation with the sect, since his vicious political thugs, the ECOMOG, could not march the more organised followers of late Yusuf at that time (Yusuf, U.L. 2020).

After the unlawful June 11 shootings that triggered the July 26 Boko Haram uprising in Maiduguri and in many parts of the north, government did not see the need for reconciliation. Sect members were tracked and summarily executed, properties belonging to sect members were confiscated, people that are associated with Boko Haram in any way recoiled in shame and dishonour. Members of the sect then

saw the need to regroup and redeem what their new leader; Imam Abubakar Shekau called their honour. Life for residents in Borno and Yobe states, in the language of Hobbes, suddenly became nasty, brutish and short (T. Hobbes, quotes, 2013). It is instructive to note here that in the current situation, investigations initially showed that there is no reason to believe that government can get to engage in direct negotiations with the sect. This is because there is a missing element that will make it difficult for direct negotiations to occur between the two antagonistic sides. It was later discovered that the few Chibok girls that were released was as a result of negotiation (Olofiniyi, S.A, 2017).

Effects of Boko Haram insurgency on the Nation

As pointed out earlier, one major effect of the activities of the *Boko Haram* group is loss of lives (Amalu, N.S. 2015). Apart from this, to say that their operations are seriously killing the economy of the North is an understatement especially in the North-Eastern part where they hold sway, the devastating socio-economic effects of the sect's serial killings and bombing in states like Borno, Yobe, Niger, Kaduna, Kano, Plateau etc has destroyed economic and commercial activities with many people relocating to other states established Internally Displaced Peoples' camps (IDP) for safety (Kalu, I. 2020). Arriving at any figure is a mission impossible, but what is clear is that their attacks have really affected the cooperate existence of the country in the recent time. Another consequential effect of *Boko Haram* insurgency is in the area of the diplomatic relationship between Nigeria and other Nations of the world. It could be recalled few years ago, United States of America (USA) warned her nationals not to go to some states in Nigeria without forgetting that United Nation had once included Nigeria in the watch list of terrorist in the world before it was removed (Obamamoye, B.F. 2016).

Associated with the adverse effect of insecurity on the economic development is the political instability it has also caused. This group has affected the ability of the government to deliver its objectives to the citizens in the affected areas. Even, we are all aware of the vain promises by the people at the corridors of power but, the recent development has given them the opportunity to tell those who voted them into power that the attacks in these parts of the country have not made it possible for them to carry out their electioneering promises in the areas. A proverb that is apposite to this is what the Yoruba will say "*Obun ri iku oko tiran mo,o ni nighati oko oun ti ku oun ko tii we*". A dirty woman uses the excuse of her husband death not to bath". There cannot be public assemblage in Abuja without the permit in Federal capital territory authority and any public gathering of any form has been totally banned in the North- Eastern part of the country. This has really affected the image of the country. (Babatunde,2014).

The activities of the *Boko Haram* have threatened the unity of the country as a nation. Nigeria is heterogeneous in nature because it comprises of over 300 ethnic groups living together as a country (Okoye, C. 2016). But, it is a pity that this so called unity has been threatened since independence which were further compounded by the activities of the Boko Haram sect. This came as a result of the political motive attached to their activities which have instigated some regions to continue clamoring for secession. All these are clear indications that every aspect of our country is sick. Our country is a sick one as a result of corruption, dishonesty, fraud, selfishness, embezzlement of public funds and other immoral acts. This is why our leaders have failed in their efforts to address mirage of problems facing the nation.

What is child rights?

In line with the Convention on the Rights of the Child, Child's Rights Act 2003 defines a child as a person who has not attained the age of 18 (Iguh, N.A. 2011). That is, any person from zero-year old to 17 years old is a child while a person who is 18 years and above is an adult. From this, we can then say that child rights are entitlements accruable to children like their counterparts with whom they co-exist in society such as young, adult and old members of the society.

The Child Rights Act, first and foremost, has adopted all the fundamental human rights as set out in the 1999 Constitution of the Federal Republic of Nigeria and the subsequent amendments thereto as rights also guaranteed the children. That is, all the fundamental rights guaranteed by Chapter IV of the Constitution of the Federal Republic of Nigeria, 1999 are available to all children and enforceable by them (Ayantayo, 2011). This is guaranteed by Section 3 (1) of the Act which provides that those Rights "or any successive constitutional provisions relating to fundamental rights shall apply as if those provisions are expressly stated in this Act". So, the court has jurisdiction to enforce the fundamental rights such as the rights to life, dignity of child human person, personal liberty, fair hearing, private and family life, freedom of thought, conscience and religion, freedom of expression, peaceful assembly and association, freedom of movement, freedom from discrimination etc in relation to the child (Iguh, N.A. 2011).

On the abuse of the child rights by *Boko Haram*. Because of the enormity of the various child rights, the long list may not be exhausted in a single paper of this nature. But, few of them that are relevant to our discussion will be examined as they affect the wellbeing of Nigerian child.

Right to survival and protection

Principle 2 of the Child Rights Act states categorically that *the child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means to enable him develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity*. From the content of principle 2 of the act, it is clear that the activities of the dreaded *Boko Haram* negate the provision of the act. Over 270 school girls were abducted on April 14, 2014 and the government of the day is still battling with how to rescue them. No wonder many states of the federation have refused to sign the act into law in their various states and those that have signed are not different from those that are yet to sign it. The Chibok girls have been exposed to untold psychological trauma without any justifiable reason. Those that escaped recount the inhuman treatment meted against them by this Islamic militant group. When it is expressly stated in Article 7 of International Covenant on Civil and Political Rights that: *No one shall be subjected to torture, or cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation*. Whereas, the life of an adult may be lawfully taken in the execution of the sentence of a court in respect of a criminal offence of which he has been found guilty in Nigeria S.33(1) that of a child cannot be taken. That is, no death penalty can be recorded against a child (Olugboji, 1996).

The news has it that the other insurgents who could not share in the Chibok girls as wives have convinced the leadership of *Boko Haram* to bring out the girls for rape and execution. These are the harrowing experience of the girls in the hands of

their abductors. A man of over 60 years of age was captured by the Civilian JTF (Joint Task Force) in Borno in May 2014 and he confessed that he had married two of the girls. Obviously, with his capture, the two girls would be rotated to other sex starved insurgents (<https://www.iclusivenessecurity.org>). They were later forced to convert to Islam, raped and even killed. Even, many of those that were rescued by the Joint Task Force (JTF) though not the Chibok were discovered to have been impregnated by the members of the sect.

Right to receive basic education

The primary objective of the dreaded militant group in the North is to launch a serious attack on education. This is understood from their name *Boko* (Western education) is a sin (Haram). And with the recent report by the United Nations Education, Science and Cultural Organization (UNESCO) that the Northern region of Nigeria continues to lag behind in education with about 97% of poor rural Hausa-speaking girls have less than two years of education. The North Central, North East and the North West have an estimated combined total of 6.3 million school aged population of children out of school. Religious fundamentalism has deprived the North of the much needed progress in education and economic development (Hanafi, U.M.2021). The widespread propaganda by religious extremists that “western education is evil” continues to circulate widely and has sabotaged efforts by policy makers to implement standards (Forest, J.J.F. 2012).

The incessant attacks on school facilities and school children in the North have become a national problem that must be tackled urgently. Many school buildings have been destroyed, students, parents, even university professors have been attacked and killed and this has widened the gap in education in that part of the country. Though, the country has fully embraced the notion that education is a basic right. On the contrary, many children are left behind and treated as though sending them to school is a privilege and not their rights. Compulsory education is enshrined in our constitution and strongly supported by the Universal Basic Education policy. However, poor implementation has given way for “religious hijackers” to prey on children and deny them their basic human rights.

(Mohammed,F.D. and Mohammed, A. 2019).

Section 18(3) of the Constitution of the Federal Republic of Nigeria, provides that:

Government shall strive to eradicate illiteracy; and to this end government shall as and when practicable provide; free, compulsory and universal primary education; free secondary education; free university education; and free adult literacy.

To enforce education as primarily a child’s right means giving that child unequivocal opportunity to attend school and benefit from education. A child’s right to education also means providing equal access and the infrastructural capabilities for the child to fully engage and succeed in school. Providing access to education must not be limited by the activities of the Boko Haram who do not see anything good in western education.

Right to be protected from indecent and inhuman treatment

Ever since the abduction of over 200 young female girls of Government Girls Secondary Schools in Chibok, Borno State on Monday April 14, 2014, it has been a litany of tales regarding the fate of the innocent girls. It suffices to state therefore that the actions of the abductors indicate a grave violation of their rights to be protected from inhuman treatment. Apart from the rights guaranteed by the Child Rights Act which are being denied, several crimes are also being committed against them. These include rape, forced marriages, forced labour, forced imprisonment, child trafficking, kidnapping and murder. The Child Rights Acts specifically states in Section 27 of the act that (1)

“No person shall remove or take a child out of the custody or protection of his father or mother, guardian or such other person having lawful care or charge of the child against the will of the father or mother, guardian or other person. The provision states further that anyone who is found guilty of the offence risks a ten years imprisonment”(Onyenweaku, C.E. 2003).

The Act also prohibits child marriage (section 21), child labour (section 28) and unlawful sexual intercourse with a child (section 31). As reported by some of the girls who escaped from the hands of their abductors; they said they were subjected to rape by the insurgents (Buba, I.A. 2015). In fact, some stated that it was these grievous acts that made them to risk their lives by daring to escape. Other stories have it that many of the girls are being given out in marriages for a fee to other nationals.

This action of the militant group was corroborated by Hajiya Fatima Zunna, a founder of Purple Heart Foundation (PHF) a non-governmental organization based in Borno State that in Gwange Ward, Bama town and other parts of the state, terrorists invaded the compounds and abducted any girl they wanted by throwing either N200 or N300 into the affected family as the “bride price”. Also, after the killing of about 40 male students in Yobe State by the insurgents, the females were given serious warning to get married and drop their quest for western education. This has being the horrible experience of the girls in their fatherland. Since the government has failed in her responsibility, the girls have taken their destiny in their own hands by making use of any available opportunity to escape from the hands of their abductors. This is a shame in a country that is claiming to be the giant of Africa. The girls continue to suffer in their country and no assistance seems to be coming from any quarter to release these innocent souls.(Toriola, T.B.2017)

Right to freedom of thought, conscience and religion

Countries are made up of different people with different beliefs and religions. Sometimes countries may have an official religion, but individuals still have the right to their own religions and opinions, and have the right to practice their religions and express their opinions both in public and in private places. In Nigeria, our constitution states that *the country shall not adopt any religion as a state religion*. This gives freedom to everybody to practice any religion of his choice. But, the recent development in Nigeria with the activities of the Boko Haram declaring parts of Borno State an Islamic caliphate is a gross violation of the rights of the people in those areas especially Christians to practice their religion without any interference (Zenn, J.2020).

Various international conventions have provisions protecting these rights. The United Nations in 1981 recognized the importance of freedom of religion or belief as a human right in the 1948 Universal Declaration of Human Rights as *“a common standard*

of achievement for all peoples and all nations. "Article 18 of the declaration states that: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance". Also article 18(2) of the International covenant on civil and political Rights adopted by the United Nations in 1966 states that; No one shall be subjected to coercion which would impair his freedom to have or to adopt a religion or belief of his choice"(Davis, D.H. 2002).

Religious freedom is a fundamental human right in most democracies. However, in some African countries and Nigeria in particular, religious freedom and tolerance is a mirage that people still grapple with. Constitutions in these countries guarantee this right, but in reality, it is a mere paper work (Garba, A.S. 2020). The sectarian insurgents, Boko Haram recently released a video showing a gathering of some girls that were described as missing girls abducted from Chibok village in Borno state. The video which was released on May 14, 2014 displayed over 100 girls clad in full Muslim hijab attires with some reciting passages of the Holy Quran. If indeed these Christian girls who are believed to be more than the Muslim girls have been converted to Islam as evinced by their recitation of the Holy Quran in the video that was released, then their constitutional rights as contained in Chapter IV Section 33(1) and (2) of the Nigerian Constitution 1999 (As Amended) has been infringed upon.

Right to freedom of movement

The freedom to associate, move freely without any hindrance is the hallmarks of a democratic society. The case is different in Nigeria today as a result of various abductions and kidnapping of people. Under this caption, not only the Boko Haram is guilty of this. There have been stories of foreign nationals who had been kidnapped in the past (Chinwokwu, E.C. 2019). The incessant kidnap of people across the nation has really hampered the movement of people in the country (Olulowo, S.A. 2021). The emergence of Boko Haram has compounded the problem. Many people from the affected regions have fled their homes to neighboring states (Campbell, J.2014). Many residents live in perpetual fear of the unknown as the Boko Haram sect continues to attack villages and cities thereby restricting their movement (Oke, 2013).

A resident once remarked "You can't just move anyhow, there is tension everywhere". There is feeling of insecurity and uncertainty everywhere. In a related development, Rev. Josiah Idowu-Fearon lamented at the first session of the 19th Synod of the Anglican Church in Kaduna where he said that many members of the church prefer to stay within the safety of their homes than coming out to church or to the market where they will be bombed to death (<https://www.academia.edu>). This is an infringement on the fundamental human rights of the people. For the Chibok girls, their freedom of movement has been affected. One of the girls that escaped said whenever they were asked to fetch water; they were guarded by 2 to 3 militant members. The right to this effect is found in Section 41(1) of the 1999 constitution of the Federal Republic of Nigeria where it expressly states that; *Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof,.....*". The list of various violations by the insurgents is endless. But, the bulk of the blame is placed at the door of the government as a result of their non-challant attitude to the issue of Boko-Haram, the former government accused the opposition for trying to make the country ungovernable for the Peoples Democratic Party (PDP). Any

responsible and responsive government must know that security of lives and properties remain a priority. But, this is not the case in Nigeria.

Sanctity of Life in the abduction History in Nigeria.

The phrase “sanctity of life” reflects the belief that because people are made in God’s image, life is a precious gift. This suggests that human life has an inherently sacred attributes that should be protected and respected at all times. While God gave man the authority to kill other forms of life, the murdering of other human beings is expressly forbidden. This is clearly stated in Genesis 9/;6 where God said: “Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of God he made man.”

The passage above states clearly that the sanctity of life means that humanity is more sacred than the rest of creation. Sanctity of life must motivate us to combat all forms of wickedness and injustices being perpetrated by the militants in the name of fighting for God. Violence, abuse, oppression, human trafficking, kidnapping and all other forms of abuses are violations of sanctity to life. Since the Chibok girls, Dapchil girls and other abductions that have taken place so far in the Nigeria by the militant groups, they have been denied their rights to human dignity and freedom of worship. Human life is to be treated with respect and dignity (Kpughe L.M. 2017). But, unfortunately, *Boko Haram* and other militants groups found in different part of Nigeria kill and deny people of their rights with impunity.

Beyond the sanctity of life is the need to love our neighbor as ourselves. This is captured in Mathew 22:23-39. ‘You shall love the Lord your God with all your heart, and with all your soul and with all your minds.’ ‘You shall love your neighbour as yourself’. If the perpetrators of killing, kidnapping love God and practice what they preach, they will have value for life and care for people around them. They will see people around them as somebody whose life must be protected come what may. While sanctity of life is the foundation, love is the motivation. No religion approves violation of human dignity and respect, therefore, any action that promotes violence is vigorously condemned by religions.

The Real Boko Haram

The fundamental question we need to ask at this juncture is to know the real *Boko Haram*. The so called Islamic militant group found in the North- Eastern part of the nation or the political *Boko Haram* that are found in every nook and cranny of the country. The Islamic sect has only one objective which is their stand against western education. But, in actual fact, the real *Boko Haram* are those in position of authority. They have failed in their responsibility to provide basic amenities for the masses. A responsible and responsive government must not toil with the security of lives and properties of her citizens.

The deplorable situation in the country has also adversely affected the economy and the resultant effect on the people. The economic hardship being experienced in the country came as a result of greed, dishonesty and corruption which have become virtues in our society. To be rich in the country over-night today, the best and the most lucrative business is politics and this is why everybody wants to be associated with one political party or the other. The lack of political will gives rise to unemployment in the country and an adage says that a hungry man is an angry man. Every sector of the

country is in comatose. It is only in Nigeria that an individual who finds it very difficult to make ends meet build mansions over night from politics. This is why we say that the real *Boko Haram* is our government, If youths are gainfully employed, roads are motorable, power is stable, access to portable water is unhindered, health sector in good shape, education is not for the rich alone, the incessant attacks by the militant groups that are found everywhere in the country will not in the first place raise their ugly heads. This is why the clarion call goes to the government at all levels to hold the bull by the horn and stop making an unfulfilled promises just for them to be elected into the office and later abandon the electorates to wallow in abject poverty (Oke,2012).

Recommendation and conclusion

As was argued in his work, the problem of insecurity in Nigeria can be blamed on the insensitivity of the government to the plight of the people. On this note therefore, we recommend the followings

That the government on its part should collaborate at all levels with traditional rulers, religious rulers, and politicians in the affected states to successfully broker peace that will create channel, not only for the urgent release of the girls, but also for the insurgency to be quelled. In failing to put in place credible measures to prevent abduction and killings, and fully investigate and punish perpetrators, the Nigerian authorities have neither respected, nor met their obligations to exercise due diligence to protect human rights. In matter of this nature, mere promises are not enough. Government must match words with serious action. Also, in order to nail the various attacks by the insurgents in the bud, the church, mosque, school, family and other agents of inculcating morality should put into practice what they preach in their various religious gathering and pursue a purpose driven religiosity as opposed to hypocritical religiosity. They should also be alive to their responsibilities of extolling virtues that can enhance peace in the country.

In the aftermath of attack by the Islamic militant group, the Boko Haram, government agencies and other humanitarian organizations should join hands to provide immediate relief to the displaced. This will help in ameliorating the conditions of the displaced and mitigating the anger of those who may be tempted to turn to violence. The maxim of practicing what you preach must also be the watchword of both political and religious leaders. They must live a moral life for the followers to follow. This will invariably challenge the follower to live a moral life also. Religious leaders should also take the revival of moral values more seriously. This is expected to be helpful in a country populated by religious people like Nigeria, where paradoxically, the Divine command theory is not conformed with. Employment opportunities should be made open to our teeming youths. This will discourage them from taking to crime and abduction of innocent people. In addition, literacy campaign should be embarked upon by both government and Non-Governmental Organisations (NGO's) so that equity could be maintained in the society since an idle hands is the devil's workshop. It is observed that if the Almajiri in the North are gainfully employed and the little ones among them are made to receive education, they will be more productive than being destructive elements. We also appeal to leaders in the North to make it a point of duty to tell the youths to turn their backs on violence and blood bath and embrace dialogue at resolving conflict.

President Muhammad Buhari and his cabinet members should embark on an aggressive transformation programmes that will bring an end to years of suffering and bring smile on the faces of Nigerians. This can be achieved if government embarks on people driven programmes. He should not also make the mistakes of his predecessors who surrounded themselves with sycophants rather than engaging the services of technocrats who are ready to work for the common good of the people.

The effort of the present administration under President Mohammodu Buhari is highly commendable. He has charged the military to relocate to Maiduguri to launch a serious offensive against the dreaded sect. This is a right step in the right direction. But, this should be backed up with making available sophisticated weapons for them to fight the Boko -Haram.

If all the recommendations offered above are followed, the incessant attacks by the insurgents will be nailed in the bud and the country will experience a new lease of life. She will also regain her lost glory to become a better place to live in for all and sundry.

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