

The Socio-Economic Effects of Boko Haram Insurgency in Hong Local Government Area of Adamawa State, Nigeria

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Abstract:

Boko haram insurgency has created serious economic and social problems in north eastern Nigeria. This research is aim to discover the effects of the insurgency on social and economic fortunes of Hong local government area of Adamawa state. The study highlighted on the insurgency, Boko Haram, their effects on social and economic growth of Hong. To unravel the effects of Boko Haram, the following methodology is adopted, focus group discussion (FGD), the FGD was conducted in three communities in Hong; they are Garaha, Mararaban-Mubi and Hong town. Economic lost, security breakdown, mistrust, intergroup skirmishes and suspicions based on religious affiliations were some of the findings. Finally, some recommendations were offered for long term solution to the challenges of Boko Haram terrorism in the area.

IJARBAS

Accepted 1 January 2020

Published 31 January 2020

DOI: 10.5281/zenodo.3633848

Keywords: Boko Haram, insurgency, effects, socio-economic,

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1.1 Introduction

The dreaded terrorists group Boko Haram also known as jama, atulahlus Sunnah Lidda, awatiwal jihad has unleashed terror in many parts of Nigeria, particularly the north eastern parts. In the northern parts, Adamawa state which happens to be very close to the Boko Haram's den of Sambisa forest suffered heavily, about seven local government areas of the state such as Madagali, Michika, Mubi north and south, Maiha, Gombi and Hong local governments fell under the occupation of the terror group. The occupation of the seven local government areas was not without social and economic meltdown, leading to breach or dislocation of intergroup relations, security, and losses of lives and property running to millions of Naira. Boko Haram expanded terror activities to all corners of northern Nigeria, not only in Hong. They bombed churches, mosques and motor parks; raided banks, police stations and prison yards. They conducted targeted assassinations of law enforcement agents as well as Christian and Muslim clerics; extort money and kidnapped people for ransom, burnt down schools and public buildings; abducted school girls and murdered school boys; and targeted foreign construction workers and medical personnel for kidnapping and murder. (Reinert& Garcon, 2014.,Mantzikos, 2014). To identify the socio-economic effects of Boko Haram insurgency in Hong local government area, cluster sampling is used where focus group discussion FGD is conducted in areas assumed to suffer the brunt of the insurgents acts much, areas such as Garaha, Mararaban-Mubi and Hong town were respectively selected. It is therefore against this background that this study aimed at analyzing the socio economic effects of Boko-Haram insurgency in Hong local government area of Adamawa state.

1.2 Statement of the Problem

The violent Boko Haram insurgency that affected northern Nigeria has created a lot of untold hardship and underdevelopments in Hong local government area of Adamawa state, Nigeria. Researchers have written articles on the activities of Boko Haram as it affects the social, economic, political, and religious relations of the people in the areas occupied by the Boko Haram (Peter,2011; Salkida,2012., Morgan, 2015), but there is no or less available research works conducted on the effects of Boko Haram insurgency on the socio economic life of many communities that experienced firsthand atrocities by the terrorists group especially Hong local government area of Adamawa state, Nigeria, and that void is what this study intends to fill. Boko Haram insurgency in Hong Local Government area of Adamawa state has implications for the development of the area, specifically noted here are; social, economic and security implications on local government's development. During the course of the insurgency, many people were killed; others were reduced to internally displaced persons, hundreds of houses

and business premises were destroyed, resulting to suspicious, animosity, disunity, mistrust, fear of uncertainties among the adherents of various religions in the local government area. Therefore, it is in the light of those problems that this study investigates the socio economic effects of Boko-Haram insurgency in Hong local government area of Adamawa state.

1.3 Purpose of the study

The aim of the paper is to assess the effects of Boko Haram insurgency on socioeconomic activities of Hong local government area of Adamawa state, especially as it relates to social, economic, intergroup relations and security implications on development of the area of study and the objectives are to:

1. Identify the nature of intergroup relations in Hong local government area of Adamawa state before the Boko-Haram insurgency.
2. Determine the effects of Boko-Haram insurgency on the social, economic and security in Hong local government area of Adamawa State.

1.4 Brief Background and Intergroup Relations in Hong Local Government Area

Hong is both a town and a local government area headquarter in Adamawa State, Nigeria, it coordinates: 10° 13` 54`` N 12° 55` 49`` E. The local government area falls under Adamawa Central Senatorial District and Gombe/Hong Federal Constituency. It has 12 political wards that are subdivided into two State Constituencies which are Hong and Uba/Gaya Constituencies, with each constituency having six wards. Hong Constituency comprises of Bangshika ward, Daksiri ward, Hong ward, Husherizum ward, Shangui ward and Thilbang ward. Uba/Gaya Constituency comprises of Garaha ward, Gaya ward, Hildi ward, Kwarhi ward, Mayo-lope ward and Uba ward. Hong is the home of the Adamawa State owned College of Education. The districts in the area include Dugwaba, Gaya, Hildi, Hong, Kulinyi, Pella and Uba. (Wikipedia,2009.) The major preoccupations of people of Hong local government area includes farming, trading, rearing of domestic animals etc with considerable number of civil/public servants. The people are adherents of Islam, Christianity and some practices traditional religion. Hong local government is occupied by the Kilba and pockets of some other ethnic groups such as Fulani, Margi, etc. (Wikipedia,2009). Hong Local Government area of Adamawa State, is one of the seven local governments the rampaging Boko Haram insurgent's over-ran and occupied until they were dislodged by the Nigerian Army. But not before they killed some inhabitants and rendered most homes and public buildings inhabitable. They also wrecked public utilities and razed farmlands, all in their desire to make the area derelict. (Bennett, 2016).

The Kilba who are the predominant ethnic group in Hong are an integrated union of many kin-ethnic dialects like the Bura, Babur, Marghi, Chibok, Hona, Holma, Higgi, Nzanyi, Fali, Kopreetc,

all these ethnic groups were melted and assimilated into what an original linguistic stock was known as Höba or Kilba. (Wikipedia, 2009). The people of Hong local government are mostly farmers, some of them practices minor craftwork, there are blacksmiths also among them, but some of the people engages in trading while many others practices livestock farming or animal husbandry. The people of Hong local government area are considered to be very peaceful with a high sense of religious tolerance and intermarriages. It is very difficult if not impossible to see a family that is not a mixture of people who are adherents of either Islam or Christianity in Hong. (Wikipedia,2009,).

2.1 Literature Review

Insurgency is an armed upheaval against a constituted authority, the nature of insurgencies is an indefinite concept and not all rebellions are insurgencies. There have been many cases of non-violent rebellions using civil confrontation as in the People Power Revolution in the Philippines in the 1980s that ousted President Marcos and the Egyptian Revolution of 2011, (Robert & Timothy, 2009). Anywhere an uprising takes the form of armed rebellion; it may not be viewed as an insurgency if a state of belligerency exists between one or more independent states and rebel forces. For example, during the American Civil War, the Confederate States of America was not recognized as a sovereign state, but it was recognized as an aggressive power, and thus Confederate warships were given the same rights as United States warships in foreign ports (Hall, 2001: 246). Insurgency always carries an implication that the rebels' cause is unlawful, whereas those rising up will see the authority itself as being illegal and unconstitutional, (Osanka, 1962). Insurgency may be connected to struggle for independence and expression of nationalism, to Kilcullen, 2006, insurgency is a struggle to control a contested political space between a state, group and one or more popularly based non-state challengers. Act of insurgency may take the form of armed struggle for independence and nationalism, (Kilcullen, 2006), draws a line between classical and contemporary insurgencies indicating that the latter seek to replace the existing order, while the former sometimes strive for the expulsion of foreign invaders from their territory or seek to fill an existing power vacuum, (Kilcullen, 2006).

The United States Department of Defense (DOD, 2007) defines Insurgency as “an organized movement aimed at the overthrow of a constituted government through the use of subversion and armed conflict” (U.S DOD, 2007). This definition suggests that insurgent groups employ unlawful means towards achieving an end, which could be political, religious, social or even ideological. The goal of insurgency is to confront and overthrow an existing government for the control of power, resources or for power sharing (Siegel, 2007:328). Recent advances in economic theory have shown that when actors’ risk acceptance increases exponentially when they feel themselves to be in a losing position and a wider range of actions then becomes

acceptable. Insurgencies do not happen if the population either supports the government or sees nothing to gain from fighting. Therefore, perceived losses are essential for an insurgency to continue. Once an insurgency has begun, the fighters focus on the population. The first step is normally to polarize the society by killing dissidents and provoking the government into overreacting. In Algeria, the National Liberation Front, (FLN) quickly acted to kill moderate Islamist leaders so the population would be forced to choose between full independence under an Islamic government and full colonization under French rule. (Horne, 2006). Alternatively, the insurgency may choose to intimidate the population into support by killing natives who cooperate with the government, this both discourages support for the government and undermines government legitimacy by highlighting its inability to protect supporters. (Horne, 2006). According to Powell and Abraham, (2006), insurgency refers to a violent move by a person or group of persons to resist or oppose the enforcement of law or running of government or revolt against constituted authority of the state or of taking part in insurrection. Insurgency as defined above violates the constitution, criminal law and the international treaty obligations of a nation in the following circumstance, when it constitutes an attack on defenseless or armless citizens and other property resulting into injuries, loss of lives and properties as well as forced or massive internal displacement of people out of their habitual places of residence. When it drives business/investors away from an insecure area and also when it constitutes domestic and international crimes punishable by law such as treasonable felony, terrorism, murder, crimes against humanity and genocide, (Powell and Abraham, 2006). Traditionally, however, insurgencies seek to overthrow an existing order with one that is commensurate with their political, economic, ideological or religious goals, (Gompert and Gordon 2008). Though the activities of Boko-Haram is condemned by prominent Muslim leaders but the group always claim to be fighting for the cause of Islam, in a statement issued by Boko Haram group in Maiduguri on April 24, 2011, Suleiman (2011), reported that their objectives were to abolish democracy and institute Sharia law as they claimed to be fighting for justice and Islamisation of Nigeria. According to Suleiman, one of the group spokesmen Alzawahiri stated that the group was contented with preaching Islamisation of Nigeria until 2009 when it took arms against the state because some unnamed Muslim clerics and ward heads in the North were conniving with the government to attack them following the Maiduguri crisis in July, 2009. For this reason, the spokesman submitted that: "we would continue to fight until Islam is well established and the Muslims regain their freedom all over Nigeria. We would never be ready to compromise and we don't need amnesty. The only solution to what is happening is for the government to repent, jettison democracy, drop the constitution and adopt the laws in the Holy Qur'an", (Suleiman, 2011:50).

An insurgent group that has been operating in Northern Nigeria since the early 2000, with its origin linked with the wide spread socio-economic and religious insecurity among certain communities in the north; whose activities have unleashed terrible humanitarian crises in north-eastern Nigeria is Boko Haram. (Fwatshak&Larab, 2007).

2.2 The Boko-Haram Insurgency

The northern segment of Nigeria has been suffering from unfortunate history of communal conflicts and ethno religious violence. Most of these uprisings arise due to religious differences, tensions between blocs of Muslim and Christian inhabitants. For example, in Plateau state, in Nigeria's middle belt, there have been many outbreaks of bloody violence between different communities for several decades. There have also been riots in the urban centers of Kaduna and Kano, and district of Bauchi (Walker, 2012 & Adesoji, 2010). Though, this could not be true because the aborigines have repeatedly announced that the crises in Plateau have nothing to do with religion. People (indigenes and settlers as they address) opined that crisis could escalate in reaction to the increasing attacks blamed on the Boko Haram, which does not connect them. They noted, although Nigeria's sectarian violence is different from Boko Haram's attacks, it usually falls along religious fault lines. Both Muslims and Christians in Jos are quick to point out that when they clash, it's not usually about religion or ethnicity. Some local's claims that the causes for clashes were land and political rights while others viewed it as poverty. Politicians are blamed for exacerbating the situation by playing people against each other, after years of escalation and retaliation the two communities are now terrified of one another. The mistrusts and animosities were there, but the emergence of Boko Haram strained the relationships further, Adesoji, (2010).

Boko Haram as an Arabicized-Hausa terminology which simply translates into western education is sinful, it's propagated by jama"atulAlhul Sunnah Liddawatiwal Jihad a sect who believes that they are committed to the teachings of Prophet Muhammad (SAW). Some analysts even regarded Boko Haram as an outgrowth of the Maitasine riots of the 1980s and the religious/ethnic tensions that followed in the late 1990s (Johnson, 2011). According to Johnson, the founder of Boko Haram (Mohammad Yusuf) was a radical Islamic cleric who trained as a Salafist (a school of thought often associated with Jihad) and was strongly influenced by Ibn Taymiyyah (a fourteen century legal scholar) who preached Islamic fundamentalism. It was even reported that Yusuf set-up a mosque and an Islamic school in Maiduguri in 2002 (which attracted students from northern Nigeria and the neighboring countries of Chad, Niger and Cameroon) to realize his aims of Islamizing Nigeria, (Farouk, 2012). Before 2009, Boko Haram group did not aim to overthrow the government violently but its leader often criticized the northern Nigerian Muslims for participating in what he saw as an illegitimate, non-Islamic state and preached a doctrine of withdrawal. Though Boko Haram is

able to create suspicions, mistrust and hatred among Nigerians especially Christians, but it is very clear that it is not all Christians believes Boko Haram is a anti Christians conspiracy in the north, according to Peter (2012), it is important to note that Boko Haram can be described as fanatical sects whose beliefs are not held by the majority of Nigerian Muslims. In their denunciation of Western civilization, both also came to reject the legitimacy of the secular Nigerian state, invariably described as *dagut* (“evil”) and unworthy of allegiance and ended up waging war against it in an effort to replace it with a pristine Islamic practice (Peter, 2011 & Joseph 2012). The group gained many followers especially when its leaders continued to speak against police brutality and political corruption with harsh government treatment (Johnson, 2011 quoting an Al-Jazeera report).

Thus because of the dreaded nature of Boko Haram, many undesirable elements adopts their modus operandi to scare people, but it should be noted that, Boko Haram too does not have an incentive to give reliable or accurate information to confirm the activities carried out by the group, Boko Haram has denied some shootings and bombings, there are some attacks ascribed to Boko Haram that could easily be the work of armed robbers operating under the mask of the group. (Walker, 2012). Political rivals could also be using Boko Haram as a cover to settle scores and carry out assassinations. In one example, a failed bombing in March 2012 of a church in Bauchi was said by the police to have been plotted by a rival Christian organization. Had the bombing gone as planned, it is easy to see how the attack would have been blamed on Boko Haram (Walker, 2012). Meanwhile because of the indiscriminate attacks carried out by suspected members of the sect, every violent criminal group tried to give the impression they are Boko Haram. Bayode, (2013) provides data of 60 major Boko Haram attacks between July 27, 2009 and January 19, 2013. Boko Haram insurgency has become so rampant that it has practically become a daily affair, with the group choosing where and when to operate unhindered, killing thousands of innocent civilians in their daily walks of life. The extra judicial killing of erstwhile Boko Haram leader, Mohammed Yusuf by the police in 2009, marked a turning point in the activities of the group. Yusuf’s successor AbubakarShekau has administered a massive onslaught on the Nigerian state, with the group turning the offer of Amnesty by the federal government. In 2011 alone, the group was reported to have killed over 550 people in 115 separate attacks. Continuing violent attacks by Boko Haram in the Northeast is believed to have claimed up to 4,000 lives as 2013 (Copeland, 2013). Boko Haram has been waging almost daily war on Nigerian northern territory especially against the police and military targets, media houses, churches and mosques. Aside from using stolen and self-made explosives, imported guns and ammunitions, Boko Haram was reported to snatch vehicles at gun points and used the less exotic ones for suicide bombings (Olawale&Adisa, 2012).

Consequently, the continued increase in the spread of the nefarious activities of the Boko Haram sect in Northeast Nigeria since 2009 has created adverse humanitarian consequence to the Northeast region. Life in the various communities of Borno, Yobe and Adamawa states, such as Kawuri, Baga, Konduga, Bama, Shuwa, Ajigin, Gamboru, Giwa, Chibok, Gwoza to mention a few, have been characteristically nasty, brutish and most times short (Salkida, 2012). Today, the rampaging insurgency of Boko- Haram has claimed more than 6,000-15,000 lives, (Uhrmacher& Mary, 2016), and forced more than 2.1 million numbers of people to flee their homes as internally displaced people- IDPs in the northeastern Nigeria, (Morgan, 2015), and virtually reduced the cities of Damaturu, Maiduguri, Bauchi, Kano and some parts of Adamawa state to ghost towns. (Morgan, 2015).

2.3 Effects of Boko Haram Insurgency

An effect is defined by Oxford mini dictionary as the result, outcome of a cause or impression left on the mind. The effects of Boko Haram insurgency in Hong is seen on many perspectives ranging from social, economic, security, political and as well as on education. Hong is a home to the only college of education owned by Adamawa state government, the insurgency of Boko Haram has prevented the college from issuing admission for the whole 2014/2015 academic session. Similarly, the implications of multi-dimensional conflicts in Nigeria as well as the fall out of Boko Haram insurgency have left behind an inestimable damage to every facet of life in Nigeria especially north east. There is no gain saying that it has slowed down the national economic growth and development since no investors would prefer to invest in a crisis ridden nation/region. It further compounded the problems associated with the relocation of Multinational Companies to safer territories in Africa like Ghana, Cot'd'Ivoire due to infrastructural decay. One of the noticeable effect of Boko Haram has been the tendency to worsen unemployment and lead to youth restiveness thereby making crime a profitable venture and attractive. It has also led to near collapse of tourism industry as the nation loses huge foreign currency that could have accrued from this sector. In addition, the scourge of the Boko Haram insurgency is also felt in food scarcity. Consequently, (Okpaga, Chijioke, & Eme, 2012), observe that Nigeria spends billion dollars yearly on importation of four food items alone including sugar, wheat and rice.

The insurgency has led many Nigerians to poverty, according to Subair (2012), relying on National Bureau of Statistics estimates using the relative, absolute and dollar-per-day poverty measures, notes that poverty may have further risen slightly to about 71.5 per cent, 61.9 per cent and 62.8 per cent respectively, many able hands will be rendered jobless on account of migration and this will definitely feedback to the challenges imposed by insecurity. Subair (2012). The activities of the Boko Haram in Nigeria has led to palpable fear among the citizenry and high sense of insecurity due to regular loss of life and damage to properties and

infrastructures on account of bombings and reported cases of assassinations. Jimmoh, (2011), Igbokwe (2012). Moreover, the insecurity also has the tendency to breed religious unrest because of multitude of attacks on churches and mosques. Miscreants elsewhere can hide under the banner of Boko Haram and use the opportunity to further perpetrate havoc. The inability of government to address the challenges led to the general belief that everybody needs to provide for his or her security coverage and this will further compound the problem associated with proliferation of light arms, (Oche, 2008).

In Hong, Boko Haram disrupted economic activities, burned business premises and prevented the farmers from going deep into the bush where the land is considered to be more fertile for farming due to fear. The four commercial banks operating in Hong local government area are the: First bank, Unity bank, Biyama micro finance bank all in Hong town and another First bank in Uba town, all of the banks stopped transactions during the insurgency, till today (2018) after the liberation of the area by the military in 2015, the two First banks one in Uba and another in Hong town are yet not operating and the other two aforementioned banks renders only skeletal services. Boko Haram has strained the social relations in Hong local government by instilling mistrust, fear, animosity and suspicions to the extent that no one is allowed into places of worship without being thoroughly searched. From the word of Bennett, 2016, Boko Haram wrecked public utilities and razed farmlands, all in their desire to make the area derelict. Channels of transportation and communication linking Hong local government with neighboring communities that helps in boosting the economy of the area were paralyzed example, the bridge that links Hong town with some major commercial areas of Askira / Uba and Michika local government was damaged. ((Ogala&Ibanga, 2015; Bennett, 2016), similarly, a bridge that is critical for free movement of agricultural products and services at Fadaman-rake a village approximately 2 kilometers away from Hong town was destroyed. In Hong, Boko Haram clearly targeted government buildings, churches, schools and shops as well as residential houses, the other surprising targets were political offices, almost all buildings that had political party inscription or logo were torched while an estate built in Hong town by the local government was completely burnt down, and the secretariat was also destroyed. The scars of Boko Haram's onslaught on Hong local government area however remained as fresh as if they had only left the previous day. (Ogala and Ibanga, 2015).

2.5 Review of Theories

Theories are like doors or windows through which one views the society and interprets events so that effective policies can be made for solving society's problems, in other words, theory is to the social scientists what software is to the computer scientists, (Anikpo,1996:4). Thus, it is against this background and multi-dimensional/faceted nature of this work which touches on

socioeconomic, insurgency, inter group relations and conflicts, etc, that the researcher intends to adopt two different theories to support the work, they include the functionalist perspective and social identity and conflict theories, because there is no single theoretical perspective that can explain all the aspects of social phenomenon. Therefore, for better understanding of the effects of Boko Haram insurgency on socioeconomic life of Hong local Government area of Adamawa state, the Structural Functionalist and Social Identity and Conflict theories are examined. The functionalist theory/perspective draws substantially from the ideas of Auguste Comte, Herbert Spencer and Emile Durkheim who made several contributions to the role of social structures as sources of conflicts. Functionalism interprets each part of society in terms of how it contributes to the stability of the whole society. Society is more than the sum of its parts; rather, each part of society is functional for the stability of the whole. Durkheim actually envisioned society as an organism, and just like within an organism, each component plays a necessary part, but none can function alone, and one experiences a crisis or fails, other parts must adapt to fill the void in some way. They look at conflict emanating from intergroup relations to the analysis and the adjustment of victims of violent acts of insurgency and inter-ethnic conflicts. In the analysis of society, this perspective assumes that society is made up of parts, for example, the family and other social institutions. It sees what holds society together and the consequences of the malfunctioning of a unit of the social system. It maintains that each part has a function in the maintenance of the society. The extent that there is a real conflict of interest between two groups, attempts to settle the dispute fairly and efficiently may prevent the disagreement from escalating into intergroup hostility. (Pruitt and Rubin 1986).

Durkheim believes that each of these parts or structures performs a role in the maintenance of the society in equilibrium. The state of disequilibrium arises when one or more parts (structures) are not playing their parts properly, it is a state where social problem such as violent insurgency/ inter-ethnic conflicts occurs. Such a state however, does not last long as society has inbuilt mechanisms that generate forces that will tackle such disequilibrium and restore balance. To Durkheim, when people have common social values, there is social cohesion, which in turn brings peace, harmony and unity. If the social values are weak, the solidarity would not be there, this would result in disunity, which may promote mistrust, suspicious, animosity and conflicts. Once there is disequilibrium, the state of equilibrium must be sought in form of adjustment so that individual in the society can continue to live.

One of the main concerns of the functionalist theory is to explain the functioning of the social system and help in cushioning the effects of any dislocation in the social setup. The theory assumes that a certain degree of social order and stability is important for the survival of a social system. Functionalists are therefore concerned with explaining the origin and maintenance of order and stability. This also forms a basis for social solidarity. Common value



to functionalist produce common goals and the common goal produce solidarity and stability. (Jost and Burgess, 2000), seeks to explain how and why members of disadvantaged groups provide cognitive and ideological support for the status quo. According to (Tajfel and Turner, 1986), people's self-evaluations are shaped in part by their group memberships, furthermore, as part of a pervasive need to maintain positive self-regard, people want to view the groups to which they belong in a positive light, because it is the relative position of one's own group in contrast to another that is important, self-esteem can be enhanced if people can make a favorable comparison of their own group to another giving them reason to appreciate relationships in their groups or communities, the effects of perceived status and competition on intergroup emotions, which in turn influence intergroup behaviors (Fiske, Cuddy, and Glick, 2001).

2.6 Theoretical Framework

The Social Identity and Conflict theory is adopted as focal pointer to this work because of its octopus nature in reaching out to issues of social, economic, political, and religious conflicts which among others constitute the effects of Boko Haram insurgency, therefore, the theory of social identity will be very relevant to this study. In her work entitled Social Identity and Conflict, Karina Korostelina (2007) describes Social Identity as a 'feeling of belonging to a social group as a strong connection with social category, and as an important part of our mind that affects our social perceptions and behavior.' One can apply this definition to the Boko Haram Islamist movement which has a group identity that includes shared experiences, attitudes, beliefs and interests of in-group members, and is described through the achievement of a collectively professed aim to rid Nigeria of its corrupt and abusive government and institute what it describes as religious purity (Agbiboa, 2013). In addition, a key aspect of terrorist movements (like Boko Haram) and, by extension, ordinary political or religious movements, is the centrality of psychological processes to collective identification (De la Corte 2007). Typically, terrorist organizations present themselves as bastions of the values and interests of an ethnic or religious community. As predicted by the Social Identity theory, the Boko Haram or any other similar terrorists group uses any Machiavellian means to achieve their aims be it religion, political and economic etc using all sorts of propaganda in order to create division among the populace, the self-identification of terrorists as members of a much larger community will help them to fulfill their avowed goals (Turner, 1982; Agbiboa 2013a;).

The Social Identity theory has been used to understand intergroup relations between social groups who frequently employ the techniques of terrorism. Cairns, for example, used the Social Identity theory approach to intergroup relations as a framework for conducting a social analysis of the conflict between Catholics and Protestants in Northern Ireland (Arena and Arrigo, 2006). The Social Identity theory has also been applied to Hindu-Muslim conflict in



India, revealing the degree to which individuals and groups will defend cherished social identities (Gosh and Kumar, 1991). In this study therefore, Social Identity theory is being used to make sense out of the unholy alliance between terrorism and socio economic problems in Hong local government area of northern Nigeria.

3.1 Population and Sampling Method of the Study

Hong local government area has a population of 195, 580, according to population projection of 2011. (National Population Commission, 2011). But because of the size of the area of study, which happens to be one of the largest local governments in Adamawa state, cluster sampling was adopted for the study where some selected people in houses /groups were sampled for the study in Garaha, Mararaban-Mubi districts and Hong town, because the three (3) selected areas are the most hit areas by the Boko Haram insurgents in Hong local government area. Focus Group Discussions (F.G.D) was conducted in the areas, 7-9 different people in houses /groups consisting male/ female, young and old, representatives from both Muslim and Christian faiths, from each of the villages mentioned earlier were engaged, the discussion was conducted on different days because of the distance and stress involve in reaching the places, September 3rd to 5th 2017, was at Garaha, September 27th and 28th, 2017 Mararaban-Mubi and Tuesday, 3rd and 4th October 2017 in Hong town. The presentation and analysis is guided by the objectives of the study which aimed to identify the nature of intergroup relations and determines the effects of Boko-Haram insurgency on the social, economic and security of the area. However, the findings of the group discussion was coded according to the discussions made in the selected areas as follows;Garaha, Mararaban-Mubi and Hong town.

3.2 Focus Group Discussions (F.G.D)

To better understand the socio economic effects of Boko Haram insurgency in Hong local government area, focus group discussion (F.G.D) involving eye witnesses who witnessed acts of terrorism by Boko Haram in areas that suffered devastation most in Hong local government was conducted, the selected areas are Garaha, Mararaban-Mubi and Hong town. For example in,

3.2.1 Garaha

FGD was conducted onSeptember 3rdto 5th 2017 at Garaha.

The responses of the participants are as follow;

When the participants were asked about the state of social and intergroup relations before and after Boko Haram insurgency in Garaha as it concerns; religious tolerance, peaceful coexistence, cooperation, suspicion and mistrust, fearing one another etc and how the insurgency affected (their lives) as well as their security and general psychology? Many of the discussion participants in Garaha unanimously agreed that they all fled together in group

during Boko Haram insurgency regardless of religious differences and at times took shelter at the same places; their relationship has not witnessed any serious change. Consequently, from the time of the insurgency, the xenophobic euphoria engulfed the community hence the members of the area became seriously wary of any strange face in response to the bitter terror experience they had, because some of their fellows were gruesomely murdered; their properties were looted and destroyed. Boko Haram killed over thirty (30) members of the community and abducted six (6) children all below 12 years. To some participants at the discussion, the whole members of the community are traumatized due to Boko Haram. However, some Garaha community members opined that, before Boko Haram insurgency, they all lived in peace with one another in Garaha, the intergroup relations was cordial, but the coming of Boko Haram who identified themselves with one religion, chanting “Allahu Akbar”, that peaceful social interaction was strained,” because, about four (4) churches were burnt no mosque was touched and it was only one Muslim that was killed out of over 30 people who lost their lives”. Though, houses belonging to both Muslims and Christians were destroyed.

On the economical effects, the group lamented that they were seriously affected by the insurgency but now after the insurgency, their major problem is the Fulani herdsmen. Some of the people argued that, Boko Haram had affected their relationship seriously “but thank God now”; our relationship is fast becoming better than before they lamented, thus, normalizing, even better than how it was prior to the insurgency. They agreed that (6) children were abducted from the community, but there are other residents of the area who believes Boko Haram insurgency had strongly affects social relations negatively in Garaha, leading to mistrusts, suspicious among adherents of different religious group in the area. It also affected the economy of the area negatively. While other participants agreed that the relationship remains cordial and peaceful but the only exception is that the whole community no longer trusts unidentified strangers, and the security of the area is manned by the vigilantes and hunters instead of police they pleaded.

Source: field survey, 2017.

3.2.2 Mararaban-Mubi

FGD was conducted on September 27th and 28th, 2017 at Mararaban-Mubi

In Mararaban-Mubi another community where the FGD was conducted, the participants were asked on how does the insurgency influenced on their lives, economically, psychologically, security wise as well as its effects on the intergroup relations ? Many of the participants of FGD in the area are of the opinion that Boko Haram members were able to plant a seed of mistrust, division, suspicion etc in Mararaban-Mubi because the Christians of the area assumes that the coming of Boko Haram insurgents into their area was act of conspiracy and connivance between some Muslim insiders of the area against them, but Muslim participants at the group

discussion distanced Muslims of the community from complicity in Boko Haram activities in the area. Economically, they all agreed that, Boko Haram insurgency created a serious setback on Mararaban-Mubi where the known wealthy people loss their wealth as a result of looting and arson and mysteriously, sudden emergence of new crop of rich people who were very poor prior to the insurgency. Apart from looting of people's property, two (2) churches were destroyed, and two (2) mosques were destroyed too. There is still mistrust and suspicions among people even now (2017), because of the rumors going round concerning the role some people played during the insurgency such as engaging in looting other people's property, acting as agents, spies or informants to Boko Haram etc. Again, many Christian's who contributed in the group discussion agreed that the Boko Haram insurgency has seriously affected the people's social relations in Mararaban-Mubi, because to majority of them the Boko Haram insurgency is a Muslims conspiracy against the Christians, they believed that all the Muslims in the area were Boko Haram secret supporters or sympathizers, but the social relations among the people was good and cordial before the insurgency. The Boko Haram insurgency has affected the economy and inflicted a serious psychological trauma on the people of the area to the extent that even farmers cannot go deep into the bush to more fertile lands to farm because of fear.

Source: field survey, 2017.

3.2.3 Hong town

FGD was conducted on 3rd and 4th October 2017 in Hong town

In the headquarters of Hong local government area, Hong town, the participants at the focus group discussion when asked the question on how does the insurgency influence on their lives as well as its effects on social relations in Hong town? Many of the participants of FGD were of the view that the nature of social relations in Hong town before Boko Haram insurgency was very fine and cordial. The insurgent activities of Boko Haram did not negatively affects the intergroup/social relations of the people in Hong town because both Muslims/Christians fled together and in most cases sought refuge or shelter at same venues without any form of segregation, harassment, victimization or discrimination against one another during the insurgency. While on the economic perspective they unanimously agreed that, "the Boko Haram insurgency has affected our community seriously because the terrorists burnt most of the houses, shops and other institutions like the police station, the palace, the local government secretariat, vehicles belonging to Adamawa state college of education, Hong etc". In the area of loss of lives several people were feared killed, In case of abduction, "one man was believed to have been abducted". Psychologically, many families were traumatized. But to some group of the participants, Boko Haram insurgency has affected relationships negatively at certain degree but it did not at some quarters. There was certain level of mistrust, suspicions.

Psychologically, many people were affected because they lost their properties etc. Security wise, Boko Haram activities has affected the area negatively because the whole place is under heavy army surveillance and state of emergency, mobile police and even the vigilantes are seeing everywhere.

Consequently, strangers are no longer trusted; Boko Haram destroyed a lot, burnt a lot. However, the vigilantes were accorded recognition like never before consisting of Muslims/Christians no discrimination. But other respondents are of the opinion that, there is mistrust, suspicions and fear due to Boko Haram terrorism prominently nursed by Christians. "There were cases of deaths involving at least ten (10) people but we are not aware of any abduction" they said. Psychologically, there is still fear especially among Christians, and the insurgency has affected the security of the area resulting to job creation for hunters and vigilantes, they concluded.

Source: field survey, 2017.

3.3 Data Presentation is based on the outcome of the Focus Group Discussion (FGD)

The presentation captures on general terms, the effects of Boko Haram Insurgency in Hong local government held in Garaha, Mararaban-Mubi and Hong town respectively, the effects are felt or measured under the following perspectives; political, psychological, social, security, economic, environmental and humanitarian.

1. **Politically**, like a lot of communities across Nigeria especially in the northern parts, the people of Garaha, Mararaban-Mubi and Hong town are not an exception, the Boko Haram insurgency has created religious division and consciousness leading many to reasoned and do their things based on religious sentiments and emotions and this cuts across many areas of human endeavors including, doing business, political relations of voting and being voted for during any election etc.

2. **Socially**, Boko Haram has caused suspicion and mistrust among the people, as a result of the insurgency now, neither the Christians nor the Muslims can be allowed access into their various places of worship without being thoroughly searched. The use of fetish items such as amulets and other super natural talisman is on the increase particularly among the vigilantes probably for protection purposes, consequently unknown faces or strangers are no longer accommodated and trusted, the people are not comfortable even at the market and other social places for fear of the unknown, this action has negatively change the social system that was once upon a time worthy of emulation by many. The Boko Haram insurgents killed some inhabitants of the area and rendered most homes and public buildings inhabitable. The Boko Haram also wrecked public utilities and razed farmlands in Hong local government, all in their desire to make the area derelict. (Bennett,2016). Bridges linking Hong with other local governments which provides ease of doing business, boasting the economy of the area and

helping social interactions were also destroyed and consequently paralyzing social and economic activities in the agricultural community noted for groundnut production.

3. **Economically**, in Garaha, Mararaban-Mubi and Hong town, many shops belonging to the people of the area were destroyed and in some instances the various commodities inside the shops were looted; domestic animals like goats, sheep, and heads of cattle, chicken etc were either stolen by the insurgents or other faceless criminals while other animals died of thirst and hunger when their owners fled to safe place for fear of the insurgents. Houses were burned, political offices, local government secretariat and other valuables belonging to the government were either stolen or vandalized, and agriculture which is the economic mainstay of the area is no longer practiced effectively because farmers are afraid to go deep into the bush where the land is more fertile to farm on, for fear of surprised ambush or attacks by the dreaded terror group.

4. **Security**, on the security perspective, the Boko Haram insurgency has changed the security template of various communities in Hong local government, the hunters, vigilantes, military and the police are seen scattered in every nook and corner of the local government maintaining the police's primary role of protecting lives and properties, an act which is the sole responsibility of the police alone. The activities of the Boko Haram has led to palpable fear among the citizenry and high sense of insecurity due to regular loss of life and damage to properties and infrastructures on account of bombings and reported cases of assassinations. Jimmoh, (2011), and Security, inexplicably, can be said to be the "backbone of any society, and it is inexorably linked with sound political, economic, educational and cultural growth" (Adeogun, 2012). For security reasons the major roads, including the 135 kilometer Yola-Hong Road, are manned by heavily armed soldiers and Policemen, Bennett. (2016). Security is one of the social indices that determine the wellbeing and safety of people and their properties. It is a situation in which the desires of people are met and provided for in a society, security is freedom from fear, anxiety or doubt, indeed, a situation of well-founded confidence. Nwankwo, (2013). Boko Haram insurgents inflicted untold fear and nightmare due to the loss of family members, breadwinners as a result of abductions and murder they caused. Today, the rampaging insurgence of Boko-Haram had claimed more than 6,000-15,000 lives, (Uhrmacher, and Mary, 2016).

5. **Humanitarianly**, the Boko Haram insurgency has caused the people of Hong local government area especially Garaha, Mararaban-Mubi and Hong town communities a serious humanitarian crisis where a lot of people lose their lives others were grievously injured and a host of many others became refugees in their very own country otherwise internally displaced people- IDPs, Boko Haram insurgency has forced more than 2.1 million numbers of people to

flee their homes as internally displaced people- IDPs in the north eastern Nigeria, (Morgan, 2015).

6. **Psychologically**, the Boko Haram insurgency had inflicted untold psychological trauma on the people especially those who eye witnessed the gruesome acts of cruelty and wickedness by the terror group, such as murder, inflictions of grievous injuries and torture meted on them directly or on other people by the dreaded organization, while others were traumatized due to the disappearance of their loved ones as a result of abduction or assassination by the Boko Haram terrorists.

7. **Environmentally**, in Garaha, Mararaban-Mubi and Hong town the moment displaced people started returning to their homes after the liberation of their various communities by the combined efforts of Nigerian army and other security agencies, the greatest problems they faced were lack of portable water supply, poor primary health care delivery, especially, facilities for storing vaccines for the immunization of children, clean energy access for basic needs like lighting among others because the insurgents group have tempered with almost everything like medicines in hospitals, destroyed some water sources and electrical equipments etc. (Bennett. 2016).

3.4 Conclusion

There is no doubt that the Boko Haram insurgency has destroyed the socio-economic fabrics of Northern Nigeria and Adamawa state in particular. Its origin could be traced to perceived socio-economic injustice (wide spread poverty) and political ambition. Consequently, the need to address the corrupt security formations, federal structures and answer the recurring national questions becomes more pertinent in Nigeria so as to nib the rising wave of militancy in the bud. Any further delay may be catastrophic as the menace is fast spreading suspicious, hatred, religious, communal and geo-political sentiments. Indeed, Boko Haram lesson could go beyond Nigeria to other West African nations as it was reported by Thomson (2012), that the United Nations" House bombing at Abuja (in Nigeria) by the sect pointed to its capability to „transcend borders“ and become a „transnational“ insurgence. Therefore, any effort that will eliminate the menace of terror and terrorist groups and put a halt on their activities will always be a welcomed development because “stitch in time saves nine” and it is better late than too late.

3.5 Recommendations

From the findings and conclusions arrived at on the outcome of this study, the following recommendations are made:

1. The religious groups in Hong local government area should put up some mechanisms in place by creating enlightenment and preaching to the youths on the importance of dialogue, tolerance and peaceful coexistence.

2. All the displaced persons should be made to return to their places of residence, financial and necessary assistance in the areas of capital, foodstuff, building materials especially to those whose houses and business premises were destroyed or rased down due to Boko Haram activities should be provided as a matter of urgency in order to cushion the effects of the terrorism experiences on them and to regained back their economic lost.
3. The reconciliation programs aimed at addressing the issues of religious diversity of the people and peace building campaigns to enable the wounds of Boko Haram induced feud to heal, peace building machineries of reconciliation, reconstruction and rehabilitation should be put in place for a proper marshal development plan of the area.
4. Psychotherapy centers to be established in Hong local government area in order to help in ameliorating psychological disorder and traumatic experiences felt by the people of the area as a result of Boko Haram insurgency by giving them psychological counseling, due to the loss of loved once, valuable properties etc.
5. The political and religious leadership in Hong need to intervene through advocacy and campaigns, because Boko Haram insurgency is not an ethnic war, nor is it religious war. They should intervened by enlightening their people.
6. Military base to be established in Hong local government or a place nearby in order to provide the people with necessary much needed security.
7. Employment opportunities and other skills acquisition centers that will lead the teaming youths learn trades and craft for self-reliance should be encouraged.
8. Education access for all should be the government watch word, because educated nation is a peaceful nation.

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Cite this article:

Author(s), AUDU, IBRAHIM MUSA & BRISTONE, WARIYAKI TONGSARI (2020). **Title**: “The Socio-Economic Effects of Boko Haram Insurgency in Hong Local Government Area of Adamawa State, Nigeria”. **Name of the Journal**: International Journal of Academic Research in Business, Arts and Science, (IJARBAS.COM), P, 40-63. DOI: 10.5281/zenodo.3633848,, Issue: 1, Vol.: 2, Article: 3, Month: January, Year: 2020. Retrieved from <https://www.ijarbas.com/all-issues/>

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