



“THE IMPACT OF BOKO-HARAM INSURGENCY ON JIMETA-YOLA METROPOLIS, 2009-2017”.

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ABSTRACT

This research work focused on “The impact of Boko-Haram insurgency on Jimeta-Yola, Adamawa State, 2009-2017”. The choice of this study was informed by the need to contribute to the aspect of insurgency situation in North Eastern Nigeria, Jimeta-Yola in Particular that has not been adequately covered. While there is a plethora of works on Boko-Haram insurgency, considerable attention has not been given to the implications of insurgency and humanitarian crises in Jimeta-Yola. The adverse effects of the nefarious activities of the Sect on the people of Jimeta-Yola especially women and children, as evidenced in the increased number of widows and orphans in Adamawa State have not been adequately discussed. The rise in gender and sexual based violence against female internally displaced person’s (IDPs) both at various camps and in host communities is believed to be a wide spread phenomenon. This work relying on secondary and primary sources examines the activities of the Boko-Haram insurgency which have effects on the economy and the people of Jimeta-Yola. The research further examines Displacement and Resettlement in Jimeta-Yola, economic consequences of the Boko-Haram Insurgency, political, social and religious implications on Jimeta-Yola people. The continued bombing, killings, kidnappings and the destruction of property by Boko-Haram have become a great concern to the Nigerian government and the international community. Findings from the study indicate that the atrocities of Boko-Haram have severe implications on the economy and social lives of the people in the northeast where the activities of the sect are concentrated. Therefore, impact of armed conflict on the people of Jimeta-Yola is discussed in the context of the Boko-Haram insurgency in North-eastern part of Nigeria. Most of the studies on Boko-Haram insurgencies fail(ed) to acknowledge the economic, religious, social and political implications. This work hopes to fill a historical gap to remedy the virtual neglect of Jimeta-Yola by scholars.

Keywords: *Impact, Boko-Haram, Insurgency, Displacement.*

INTRODUCTION

Armed conflict prior to the cold war era was seen as war between sovereign states, but since the end of cold war, the phenomenon of armed conflict has transformed into the rise of non-state actors against government. *Boko-Haram* being the most recent and commonest form of insurgency in Nigeria now poses the greatest threat to peace and security in Jimeta-Yola since 2009 when their activities commenced. Thus, the most devastating effects of these terrorist activities in Jimeta-Yola have been the high toll of humanitarian crisis in form of population displacement, loss of lives and properties with religious, political and socio-economic effects at the peak. Indeed, the fierce and insensitive cruel manner in which they carried out these activities, attest to the wickedness in the minds of the perpetrators of these violent acts in the societies.¹

Jimeta-Yola has a long history of displacements, loss of lives and properties caused mainly by religious conflicts, communal crisis and political disturbance, most virulent being that of *Maitatsine* uprising in the 1980s, 2009 *Boko-Haram* insurgency, and post-election violence in 2011.² A critical analysis of the displacement of many Nigerians since 2009 up till 2016 reveals that internal population displacement has been caused by *Boko-Haram* terrorist group better known as *Jama'atul Ahlus Sunnah Lid daawati wal Jihad* based in the north-east region of Nigeria with sub units across Nigerian borders.³

According to the Global Terrorism Index (GTI) 2009, Nigeria was the 7th most terrorized country in the world from the 16th slot in 2008.⁴ The 2015 report shows sadly that Islamic State of Iraq and the Levant (ISIL) and *Boko-Haram* have been jointly responsible for 51 percent of all global fatalities from claimed terrorist attacks. *Boko-Haram* which pledged its allegiance to ISIL as the Islamic State's West Africa (ISWAP) in March 2015 became the world's deadliest terrorist group causing 6.644 million deaths compared to ISIL's 6.073 million.⁵ The GTI used four (4) indicators to measure the impact of terrorism, the number of deaths, the number injured persons, the number of casualties and the level of property

¹G. Chaliand, A. Blin, *The history of terrorism from antiquity to Al Qaeda*, California, University of California Press, 2007, P55.

²I.T. Sampson, Religious violence in Nigeria Causal diagnoses and strategic recommendations to the state and religious communities, *African journal on conflict Resolution* 2002, P107-112.

³*Ibid.*

⁴<http://www.vanguardngr.com/2012/12/Nigeria-now-7th-most-terrorist-country-in-the-world-gti/>. Retrieved 21st September, 2016.

⁵<http://www.prnewswire.com/news-releases/2015-global-terrorism-index-deaths-from-terrorism-increased-80-last-year-to-the-highest-level-global-economic-cost-of-terrorism-reached-all-time-high-at-us529-billion-550766811.htm>. Retrieved 21st September, 2016.

damaged. From the foregoing, there is no doubt that *Boko-Haram* activities became a serious source of worry and concern to the international community. Unimaginably, all continents have been battling with one form of terrorism or the other. A critical analysis of the displacement of many Nigerians since 2009 up till 2016 reveals that internal population displacement is caused by various attacks lunched by *Boko-Haram* insurgency.⁶

JIMETA-YOLA IN HISTORICAL PERSPECTIVE

Jimeta is a town in Adamawa State, Nigeria. Jimeta metropolis got its name from the Laka word `jimta` (`jim`=hand; `ta`= receive) meaning `I receive with my hands the blessings of the land`.⁷ The town`s population was 73,080 in 1991. The elevation of Jimeta is 135m, and it lies along the Benue River. Jimeta and nearby Yola, the state capital of Adamawa has interconnected histories. Between 1935 and 1955, they were unified as one town; Jimeta also contains Yola`s airport. Some refer to the two as Jimeta-Yola or city with a twin soul. Jimeta being a state capital has a central market known as Jimeta ultra-modern market, Zoo, airport and major transport hub etc. Although originally a *Fulbe* settlement, the town is now home to virtually all of Nigeria`s ethnic groups, as well as people from the neighbouring Republic of Cameroon (Iaka).⁸

Jimeta-Yola, Adamawa State, North Eastern Nigeria, lies on the south bank of the Benue River and on the highway between Zing (Taraba) and Girei. Merged with Yola in 1935 by the Fulani administration, Jimeta regained its independent own status with its own council in 1955. With the construction of a spur road to Yola (5.5 mile [9km] south-southeast), the town became a river port for Yola, gradually taking over most of the river- borne traffic along the Benue River. From mid-July to mid-October, when the Benue has deep water, boats carry peanuts (groundnuts) and cotton from Cameroon and hides and skins from the hinterland of Yola-Jimeta downstream to the Niger River Delta port for export. Local trade handles sorghum, millet, yams, Shea nuts, onions, peppers, indigo, cattle, sheep, goats and poultry.⁹

Jimeta is the commercial centre as well as administrative and political headquarters of Yola. It is also described as the twin city of Yola town. Jimeta, which is constituted as the capital of Adamawa State is located about seven kilometers away from Yola town with a population of

⁶*Ibid.*

⁷John Nadro Philip, an article titled, History and culture of the Laka people of Adamawa State, Accessed 24th October 2017.

⁸Wikipedia, <http://people.to/jimeta-nigeria.php>, Assessed 23rd October 2017.

⁹*Ibid.*

over 325,925 rates of 2.83% (2006) census, covering an estimated area of 305km.¹⁰ Jimeta is made up of eleven wards: Karewa, Alkalawa, Ajiya, Demsawo, Nassarawo, Luggere, Damilu, Jambutu, Rumde, Dougerei and Yelwa. It is geographically located between latitude 9°14'N and 9°181/2' N, longitude 12°25'E and 12°29'E at the immediate south- western bank (floodplain) of the River Benue.¹¹

Jimeta (Yola-North) local government area has common boundaries with two local government areas: Girei local government area to the North-eastern part, while it is surrounded by Yola-South local government area right from the North-western border down through the Southern part and rises to the eastern border. Jimeta is situated on a relatively lowland in the south-western bank of River Benue, few kilometers westward from the Nigerian boundary with the Republic of Cameroon. The river itself is a wide sandy flood plain that serves as sources of water for irrigation in dry season farming and fishing.¹² Like most areas in northern Nigeria, the soil of Jimeta is derived from basement complex and most of the soil types are loamy soil suitable for agricultural activities, while few other places are on sandstone shale and alluvium parent materials. The soils are generally richer in weathered minerals and have strongly sorbtive clay minerals of the three-layered type with relatively large, negatively charged surface area.¹³

The Emergence of *Boko-Haram* Insurgency in Jimeta-Yola Metropolis.

The exact period for the rise of Islamic militant group in Nigeria is not known. Wole Soyinka while speaking on the 100 anniversary of kings College Lagos emphasized that *Boko-Haram* has always existed before the country as a sect. However, there were series of conflicting reports on their re-emergence in the northern part of the country. Information at the disposal of different security agencies pieced together by Sunday Tribune of 12th February, 2012 indicated that contrary to the widely-held belief that the militant group started around 2002, the group has been existing since 1995. It is on record that the militant group has been operating under the name *Shabaab* Muslim Youth Organization (SMYO) with Mallam Lawal as its leader since 1995. But leadership of the group shifted to Mallam Mohammed Yusuf when Mallam Lawal left Nigeria to continue his education in Saudi Arabia.¹⁴ Similarly, the

¹⁰Iran yang Danjuma, unpublished paper "Assessment of Flash Flood in 80-unit Housing Estate Yola-North" LGA, Adamawa State" Adamawa State Polytechnic Yola, Department of International Relations, 2016, P 5.

¹¹*Ibid.*

¹²*Ibid.*

¹³Variations in Jimeta-Yola, Nigreia: Global Journal of Social Science, 2003, P79.

¹⁴Beatrice E. Awortu, *Boko-Haram* insurgency and the underdevelopment of Nigeria, *Journal of research on humanities and social sciences*, vol.5, No.6, 2015, P213. Also available at www.iiste.org.

first major attack by the group was in Yobe State on 24th December, 2003.¹⁵ The groups attacked and occupied police stations in Kanamma, Geidam local government raising the flag of the Afghanistan Taliban over buildings for several days.¹⁶

The main base of the militant group members was Garin Moloma in Adamawa, about one kilometer north of the Sambisa Forest.¹⁷ The militant group had several names given to it based on the different perceptions of the people, beliefs and ideologies. *Imam* argued that the founding leader, Muhammad Yusuf claimed that people were calling them by different names associated with some sects like *Khawarism*, *Shi'ism* or *Qura'aniyyunism*.¹⁸ Also, they were referred to as the Nigerian Taliban to differentiate them from that of Afghanistan. It is believed that they once wrote ‘*Taliban*’ on their Toyota van that was snatched from the police in Geidam, Yobe State during its first attack. After the Geidam uprising, the name of the militant was changed to *Yan Boko-Haram*, which came to be more popular in Jimeta-Yola as well north-eastern Nigeria in July 2009.¹⁹

According to a source, members of the *Boko-Haram* Islamic sect on Wednesday 30th Oct, 2014 overran Mubi, the commercial nerve center and second largest town in Adamawa State as well as neighbouring towns and villages, killing many residents who were unable to escape. Many of the soldiers and residents were said to have fled to neighbouring local government areas. He further stated that, the insurgents also engaged Nigerian troops in a deadly shootout.²⁰ Joshua Vandi, who fled his resident to Jimeta-Yola, less than 200 kilometers from Mubi, said several people were killed during the shooting spree. Vandi said: “We were in serious trouble when the *Boko-Haram* boys took over our towns”. Infact they were in groups, some sect. members advanced towards Mararraba Mubi and Vintim, the home town of Chief of Defence Staff, Air Marshal Alex Badeh, and giving Nigerian troops a hot chase. Mubi has now become a ghost of itself as people in their hundreds are fleeing for their lives. Even here in Jimeta-Yola, we saw military vehicles zooming in from Mubi town which shows that the situation is terrible.²¹

¹⁵https://www.usip.org/sites/default/files/SR348Why_do_Youth_Join_Boko_Haram.pdf, Retrieved 4th December, 2017.

¹⁶*Ibid.*

¹⁷ www.vanguardonline.com, 2nd February 2016, Assessed online, 11th April 2018.

¹⁸ Imam Y.U, “the Kanuri and Interest Group Politics in Borno” *Annals* 1974 of III 1986, Commemorative Volume, University of Maiduguri, 2013.

¹⁹ www.the-news.com. April 2010, Retrieved 12th November, 2017.

²⁰ Oral interview: Luka Michael, 40, Civil Servant, Jimeta-Yola, 8th December 2017.

²¹ Oral interview: Joshua Vandi, 44, Business Man, Jimeta-Yola, 9th December 2017.

Ahmed Sajoh, the spokesperson of the former Adamawa State Governor, Alhaji Murtala Nyako, who also narrated his experience, said his daughter was missing after the advance of the insurgents early on Wednesday 29th October 2014. Sajoh said: This morning, I got a call from my daughter who was in 200 level students of Adamawa State University, Mubi. “She was hysterical”. I was in Abuja for a meeting, but her information forced me to head back to Yola immediately. She told me that the insurgents were approaching the town which is the second largest in Adamawa State. I ordered her to leave the hostel and join her cousins to escape the town. By the time I arrived Yola airport, the town had fallen to the insurgents. My parents were trapped while my daughter and her cousins were missing. We lost contact for the hours. My colleague, Mallam Iliyasu of the Bursary Department Adamawa State University, Mubi was also trapped in the town, said by 2pm the police Barracks in the GRA was overrun by the insurgents; the prison was blown open while fighting was going on at the Army barracks.²²

Another source stated that, students who trooped to the motor park were stranded with most taking refuge in any house that could welcome them. So many people fled into nearby bushes and hilltops while soldiers were retreating in their vehicles.²³ Another resident an IDP in Jimeta-Yola said; the town had been deserted while the only place safe for us was Yola, the State capital. And the situation in Jimeta-Yola was so bad that the residents were apprehensive due to the influx of strange elements into the town. Infact, we had rumours that *Boko-Haram* was planning to advance to Jimeta-Yola.²⁴ According to Maurice, the emergence of *Boko-Haram* was when they overran Adamawa State in 2014, sweeping down from their strong hold in Sambisa Forest, which lies just across the border of the State. The insurgents destroyed bridges and homes on the only road South to Jimeta-Yola, forced tens to thousands of people to flee from their homes into camps and host communities in the state capital. He said that, the two attacks he witnessed in Adamawa was on the 9th January 2015 when seven people were killed and two others injured in a raid in Madagali LGA. And the second was when two (2) female suicide bombers blew themselves up in a market in Madagali on 28

²²www.vanguardnews.com, Assessed online, 30th October 2014.

²³Oral interview: Benedict Joshua, 36, Teacher, Jimeta-Yola, 9th December 2017.

²⁴Oral interview: Simon Ali, an IDP in Jimeta-Yola, 28, Student, Jimeta-Yola, 9th December 2017.

December 2015, killing 30, just days after the Nigerian President, Muhammadu Buhari declared the Islamists “technically defeated”.²⁵

Muhammed Yusuf criticized the ruling elite, religious leaders both Christians and Muslims for the moral decadence and evil in the society which was as a result of embracing western civilizations, therefore, in order to curb such evils, an Islamic society must be entrenched by destroying modern political institutions, Churches, security outpost, public relaxation centres and any other religious leaders against their teachings. The philosophy went hand in hand with the entrenchment of Islamic Sharia law in the society. The increasing spread of the insurgency led some political and religious leaders in the North to conclude that the group had expanded beyond its original religious composition to include not only Islamic militants but criminal elements and disgruntled politicians as well.²⁶

The Causes of *Boko-Haram* Insurgency.

Several reasons have been advanced as the causes of the insurgency. For the purpose of this study, five major remote and immediate causes of the *Boko-Haram* insurgency could be identified. The only parameter for judging the factors for the insurgency could clearly be defined by the activities of the group. These activities were discerned from the terrorist ideology, dimension of violent acts, membership and motivation. However, all the causes identified for the *Boko-Haram* insurgency revolve around the sectarian ideology against post modernity or western civilizations.

Religious Extremism: The principle of Islam is based upon the teachings of the Prophet Muhammad (ca. 570–632 AD).²⁷ Throughout the history of Islam there has been a conflict between religion and politics. This was particularly between Islamic leaders who were often secular-minded and flexible in their application of Islamic principles to political life, and fundamentalists who believed in strict adherence to the principles and life-style of the Prophet ideal society where there was no distinction between religious and political authority. *Boko Haram* resorted to violence because it was convinced that these concepts could be eradicated by destroying those who subscribed to them.

²⁵Oral interview: Mallam Maurice, 46, Lecturer, Adamawa State University, 27th November 2017.

²⁶Oral interview: Ajiya, 75, Retired Police, Bekaji Ward Jimeta-Yola, 8th December 2017.

²⁷www.islamandpsychology.blogspot.co.ke/2011/02/date-of-birth-anddate-of-death-of.html?m=1. Retrieved 11 September, 2016.

Boko-Haram spokesman, Abu Qaqa stated that “we are calling on all Muslims in this part of the country to accept the clarion call and fight for the restoration of the Caliphate of Usman Dan Fodio which the white man fought and fragmented. The white man killed prominent Islamic Clerics and Emirs and also replaced the White Islamic flag with the Union Jack. We want all our people to come together and restore our loss glory”.²⁸

The inspiration for the clarion call is inscribed in the Quran thus “Oh ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just, that is to piety and fear Allah, for Allah is well-acquainted with all that ye do”.²⁹

Benjamin and Simon in their book titled “*The Age of Sacred Terror*” support the argument that Islamic terrorist attacks were purely religious. They are seen as a sacrament intended to restore the universe a morality that had been corrupted by the enemies of Islam. It is neither political nor strategic but an act of redemption meant to humiliate and slaughter those who defy the hegemony of God.³⁰ *Boko-Haram* full name *Jama’atu Ahlus Sunna Lid da’awaati Wal-Jihad* “People committed to the propagation of the Prophet’s teachings and *Jihad*”, seeks to create an Islamic state governed by Sharia law in Nigeria.

Moreover, the utterances of the sectarian spokesman, Abu Qaqa are assertive. The reason for the insurgency (*Boko-Haram*) is because the Muslim communities in the North of Nigeria where *Boko-Haram* operates see themselves as increasingly threatened by the strident westernization that dominates the North.³¹ Supportive of religious zeal are works of Abubakar Shekau (current *Boko-Haram* leader) that the Islamic terrorist sects were out for religious activism. In one of his videos released on YouTube after he captured Baga town in Maiduguri, and declared it Islamic Caliphate, Shekau was shown in the video setting off a Nigerian National flag on fire and hoisting a *Boko-Haram* flag with Arabic inscription as he recited an altered version of the first few lines of the Nigerian National Anthem:

I pledge to Allah my God, to be faithful, loyal and honest, to serve Allah with all my strength, to defend his Islam..., Allahu Akbar. Nigeria is dead! Her Constitution is dead! Islam all Islam! War by war upon the kafir who is the unbeliever. And for your information, western education is forbidden, University is forbidden! You should vacate University! I hate University. Girls you should return to your homes! In Islam, is

²⁸Abu Qaqa, *www.this Africa.com*, Assessed online, 21th March 2012.

²⁹Iliya M. Makka, Unpublished thesis “The Plight of Internally Displaced Persons (IDPs) in Bauchi Metropolis: 2009-2015” P55.

³⁰Daniel Benjamin and Steven Simon, *the age of sacred terror*, Random house, 2002, P 40.

³¹*www.theguardiannews.com*, P5, 2001, Assessed online.

*allowed to take an infidel woman as slaves and in due course we will start taking women away and sell in the market. I'll kill all of them! I'll spare none but who follow Allah and the Prophet Muhammed (PBUH). Whoever follows Jews and the West is my enemy.*³²

The sect wanted Sharia established across the length and breadth of the Northern states as the only condition for ceasing its deadly destructions. The ideologies of the group could also be better understood by its quest for the declaration of Sharia law and strict adherence to doctrine, especially as a return to former principles during the times of Prophet in the Northern states. By implication, the ideology of this group was based on the complete Islamic religious orientation in the Northern part of the country. Kukah argued that religion was used to mobilize against modernity, which has been seen as the root cause of social anomalies.³³

Another cause of the *Boko-Haram* insurgency lies in the history of the Islamic religious movements in Northern Nigeria in the 19th century. *Hausa* rulers were challenged by Shehu Usman Dan Fodio from 1802-1812 which created a unified Caliphate stretching across Northern Nigeria to the neighbouring countries.³⁴ The *jihad* was a movement for purification of *Hausa* society to an Islamic society where religion and politics were distinguished and Islamic sharia legal system became the basis of the central administration. Dan Fodio's legacy of the Jihad is seen as normative by most Northern Nigerian Islamic clerics.³⁵

The 20th century history of Northern Nigeria witnessed the *Maitatsine* uprising. Marwa was a Qur'anic teacher and preacher, quite persuasive and charismatic. He rebelled, and denounced certain parts of the Holy Qur'an. At one stage in his career, Marwa granted himself most prestigious credential when he revealed himself to be an *annabi*;³⁶ a prophet with divine power and a mission to save the society. The *Maitatsine* violence in the 1980s started and took place mostly in the Northern states of Nigeria where there was potent population of homogeneous Muslims. The leaders of the movements coaxed the ignorant followers with perception of Islam into believing *that* Jihad was good and done for the sake of Allah.

Worrisome as to why Northern Nigeria has been predisposed to all the religious movements that took place in the history of Nigeria can best be found in what Paul Collier stated that, a

³²<http://pulse.ng/local/abubakar-shekau-read-full-text-of-boko-haram-leader-s-horrifying-speech-our-baga-id3426528.html>. Retrieved 10th October, 2017.

³³<http://www.time.com/time/world/article/0.8599,209090189.html?view=1>. Retrieved 16th October, 2017.

³⁴<https://www.ctc.usma.edu/post/the-rise-of-boko-haram-in-nigeria>. Retrieved 16th November, 2016.

³⁵<https://www.ctc.usma.edu/post/the-rise-of-boko-haram-in-nigeria>. Retrieved 16th November, 2017.

³⁶<http://docplayer.net/17168010-islamic-fundamentalism-and-sectarian-violence-the-maitatsine-and-boko-haram-crises-in-northern-nigeria.html>. Retrieved 16th November, 2017.

country with a history of civil war, its risk of further war is much higher.³⁷ Mohammed Aliyu added that, the look-warm attitude of Nigerian government resulted in frequent resurgence of religious extremist in Northern Nigeria.³⁸ Northern Nigeria had a series of radical religious uprisings in the name of revival to the early Islamic religious society. *Boko-Haram* is therefore a good manifestation of the past history of Northern Nigeria is religious movements. In addition, the study shows that the emergence of *Boko-Haram* is a reflection of a long history of militant Islam in northern Nigeria which formed a core part of the movement of restoration.

Arguably, many Muslims in Northern Nigeria are poorly educated and very ignorant about Islam from its authentic sources.³⁹ This had made it easy for some charismatic personalities to abuse the freedom of expression in Northern Nigeria. According to Amos Wanda, “parents were not conscious of their children’s movements and the kind of clerics they contacted in their quest to learn”.⁴⁰ The children followed groups like the *Boko-Haram* in good faith to learn more about their religion. However, they ended up being trapped and used, and their thinking changed into something else like the *Boko-Haram*. He further stated that, in those days, clerics who taught children were those established by the community as those whose line of thinking and ideologies were known and accepted as non-violent. The most extreme clerics seen nowadays preach in the name of religion but exploit the youths.⁴¹

By and large, there are many stereotypes and misconceptions about the western secular educational system as practiced in Northern Nigeria. Its origins, contents, purpose, methodology and its relationship with Islam matter. H. Dikko Umar stated that, many within the *almajiri* system of education or school for religious instruction understood to be Koranic schools express dislike for “*Makarantan boko*” or schools providing Western education. There is no gainsaying that even among Muslim elite in Northern Nigeria preference is usually given to the Islamic than to Western education.⁴² This accounts for the “*almajiri* syndrome to the extent that pupils who attended schools for Western education were treated with contempt and derision. There has been a *Hausa* popular song that pervaded Northern Nigeria, and often sang by the *almajirai* that goes like this: *yanmakarantan bokoko, bakaratu,*

³⁷Collier, Paul. ‘Economic Causes of Civil Conflict and their Implications for Policy’, in Crocker, A., *Turbulent Peace, Journal on the Challenges of Managing International Conflict*, 2006, P147.

³⁸Oral interview: Mohammed Aliyu, 58, Retired banker, Jimeta-Yola, 8th December, 2017.

³⁹Oral interview: A. Haruna Mohd, 55, Staff of National population commission, Yola, 8th December, 2017.

⁴⁰*Ibid.*

⁴¹Oral interview: Amos Wanda, 48, preacher, Lugere Ward Jimeta-Yola, 12th October, 2017.

⁴²Oral Interview: H. Dikko Umar, 47, Civil Servant, State Library Jimeta-Yola, 27th November 2018.

basallah. Saiyawan zagin mallam. The song translates as: Pupils of western schools, you do not learn or read the Qur'an, but continuous abuse of your teacher.⁴³

While long standing tension existed between *Boko-Haram* and the Nigerian government, the immediate cause of the violence stemmed from the fatal shootings of sectarian members on June 26, 2009, by security forces Operation Flush. This followed a clash with sectarian members for not wearing crash helmet while on their motorbikes. In retaliation, the members attacked and destroyed the *Dutsen Tanshi* police station. This raised the curtain for a wave of unrest that swept through Bauchi, Borno, Yobe and some parts of Adamawa states.⁴⁴ The *Boko-Haram* members in Maiduguri on 29 July, 2009 were en-route to bury a comrade at the cemetery clashed with security operatives. The officers demanded that the young men should comply with the law requiring motorcycle passengers to wear helmets. They refused and in the confrontation that followed, police shot and wounded several of the men. According to media report, former president, late Umaru Yar'adau disputed the first clash of event in Bauchi claiming that government security forces had struck at first.⁴⁵

It was observed that 'the sectarian leader Muhammed Yusuf wrote series of letters to the Borno state government Police Commissioner demanding for the compensation of the family of those who were killed by the police during the funeral procession in Maiduguri. Late Muhammed followed his letter with practical visits to the police but all appeal fell on deaf ears. Thereafter he began to send threats to the government and the Police castigating the Yar'adua government and declared the government as unjust.⁴⁶ For those Muslim leaders and scholars who opposed his threat against the government, he declared them as hypocrites and even declared some as unbelievers. He and his members began to arm themselves while receiving support from many who sympathized with them and had grievance against the jungle justice of the Nigerian Police. The revolt ended on 30 July, 2009, when Mohammed Yusuf was finally captured in his residence in Maiduguri. After some few hours in Police custody, Yusuf was killed extrajudicial; on the claim that he was trying to escape.⁴⁷

According to Mustapha Bintube, one of the *Boko-Haram* members named Musa Ibn Muhammed lamented that, their rights to practise their religion was denied and the law enforcement officials attacked them in the first instance. He insisted that the sectarian

⁴³DANJIBO, Islamic Fundamentalism and Sectarian Violence: *The "Maitatsine" and "Bok- Haram" Crises in Northern Nigeria*, P8.

⁴⁴Conversation with Mallam Umar Isah, Lecturer Department of History University of Maiduguri, 12th October 2017.

⁴⁵Nigerian accused of ignoring sect warnings before wave of killings. Boston.com, associated press, 8th March, 2012.

⁴⁶Conversation with Mallam Umar Isah, Lecturer Department of History University of Maiduguri, 12th October 2017.

⁴⁷<http://www.aljazeera.com/news/africa/2009/07/2009730174233896352.html>. Retrieved 22th August, 2016.

members were peaceful and minding their businesses when suddenly they were attacked and killed their brothers, leaders yet they wanted them to be quiet about it.⁴⁸ However, this was what Albert Cohen described as the “attitude of the lower-class delinquency towards the upper class”. He noted that the lower-class delinquency was capable of creating more conflicting youths such as the *Boko-Haram* whose ages ranged from 20-35. *Boko-Haram* viewed the upper-class culture as dominated by Western values and hence dissent against the lower-class minority culture. This supposed injustice might have fuelled their desire to strive to deliberately close the gap created by the elite who were favoured by Western influence. Quite assertive is that; the *Boko-Haram* sought for a means to ‘right this wrong’ but in the process failed as their socialization did not prepare them for such challenges like cultural deprivation. Hence, they became ‘status frustrated.’⁴⁹

However, several scholars had formulated theories to explain the causes for *Boko-Haram* insurgency, but had failed to understand the real motives for the insurgency. Some of these theories are human need theory resonates with the theory of ‘relative deprivation’ which links economic disparity with the propensity of individuals resort to *Bok-Haram* insurgency. Gurr puts it succinctly: misery breed’s revolt.⁵⁰ The study however, disprove the human needs theory and relative deprivation link to the causes of *Boko-Haram* insurgency, because it fails to explain why some unemployed youths, underdeveloped societies or neglected people or places do not participate in terrorist acts. It is widely known, some of the *Boko-Haram* members left their work, business, school to join the movement. In fact, late Muhammed Yusuf was a graduate and an influential personality. So, on what account should it be said that the *Boko Haram* insurgency was caused because of unemployment of youths, poverty or relative deprivation? People could in actual fact be advantaged while experiencing group-based relative deprivation. Conversely, people could be comparatively disadvantaged without experiencing their inequality as deprivation. Perhaps, this explains why findings in social psychological research place relative deprivation as a likely contributor to radicalization.⁵¹

It would appear that *Boko-Haram* is infusing religion into a long-churning brew of grievances about corruption, injustice and unfair distribution of wealth and power. In fact, the whole logic of attacking “*boko*” and “*yan boko*” is not unconnected to dashed hopes of gaining a livelihood through western education or the modern system built around it. Instead, *Boko-*

⁴⁸Mustapha Bintube, “*Boko-Haram* phenomenon”: genesis and development in north eastern region Nigeria, *international journal of sociology and anthropology research*, vol.1, no.1, published by European Centre for research training and development UK, P.6, 2015.

⁴⁹Albert Cohen, *Juvenile delinquency in a way of life*, 1955.

⁵⁰<http://www.academicjournals.org/journal/F57CEA550745>. Retrieved 16th September, 201

⁵¹*Ibid.*

Haram members seek a “return” to a version of society in which Western knowledge and education should be removed completely. They hoped such a “cleansed” society would be better served their needs both spiritual and material. As a radical group with a very striking ideology, it should be noted that, some of these members resigned their jobs and joined the sect. This is in conjunction with the ideology of hatred to “westernization”. The late leader of the group Muhammed Yusuf, who should be in his mid-thirties, had considerable private wealth and properties.⁵²

THE IMPACT OF BOKO-HARAM INSURGENCY ON JIMETA-YOLA METROPOLIS, 2009-2017.

The *Boko-Haram* insurgency that took place in Adamawa between 2009 and 2017 had multi-dimensional implications ranging from displacement and resettlement; political, economic, social as well as religious leading to disastrous impact on society.

Displacement and Resettlement in Jimeta-Yola.

The situation of Displaced Persons is deteriorating by the day. There are limited resources and humanitarian base for the Displaced. They do not have access to basic needs such as education, health and sanitation and government had shown little commitment to resettle the internally displaced. Resettlement is a process of planning and implementing activities that mitigate the harmful effects of displacement. Resettlement activities can include payment of compensation at replacement cost, transitional assistance in relocation measures to improve or restore living standards, and measures providing opportunities for those economically displaced to improve or restore their livelihood.⁵³

Reports indicate that, North eastern Nigeria internally displaced persons were purported to return to areas where their safety could not be guaranteed. A report credited to the office of the Director General of NEMA (National Emergency Management Agency), Mohammad Sani Sidi was quoted as saying: “With the successes so far recorded by the military in the *Boko-Haram* war in the north-eastern part of Nigeria, more Internally Displaced Persons (IDPs) camps have been collapsed and closed down”.⁵⁴

The above statement is disturbing because literarily speaking; no single day passes without a town, community or village in North-Eastern Nigeria being attacked by *Boko-Haram* extremists. These internally displaced persons were ejected from the camps and coaxed into going back to their homes. Did the authorities carry risk assessments, security mapping to determine the possibility of further attacks by *Boko-Haram*? And how safe are the enclaves

⁵²*Ibid.*

⁵³Iliya M. Makka, Unpublished thesis "The Plight of Internally Displaced Persons (IDPs) in Bauchi Metropolis: 2009-2015" P25.

⁵⁴Don Okereke Lets preserve the dignity of the Internally Displaced Persons in Nigeria. 6th August 2015, P3-5.

they are returning to? Every internally displaced person should have the freedom to choose his/her residence, right to be protected against forcible return or settlement in any place where their life, safety, liberty and health would be at risk.

Resettlement programmes have predominantly focused on the process of physical relocation rather than on the economic and social development of the displaced and other affected people. This has severely eroded the development, effectiveness of resettlement and rehabilitation programmes and heightened the impoverishment risk of the re-settlers.⁵⁵ It should be noted that, internally displaced persons taking refuge in Jimeta-Yola are quite different set of displaced people in Nigeria. Basically, in most of the states in Nigeria, the displaced persons were settled in government official camps and being taking care even though, the condition is also deplorable. In Jimeta-Yola, there is no single camp set up by the state government or any agency, except the one set up by St. Theresa's Cathedral Lugere which contained 864 households and 3,675 individuals. All the displaced persons are located in any suitable place. Some were accommodated by relatives, others in rented apartments. For the weaker ones, some take refuge in government uncompleted buildings, dilapidated classrooms, market square and worship places, their conditions are quite alarming worth investigating.⁵⁶

According to Cernea, "the adversely affected people are not components of conventional project analysis". The key economic risks to affected people are from the loss of livelihood and income sources such as arable land, common property resources such as forests, grazing land, ground and surface water, and access to and control of productive resources among others. The loss of economic power with the breakdown of complex livelihood systems results in temporary or permanent, often irreversible, decline in living standards leading to marginalization. Higher risks and uncertainties are introduced when diversified livelihood sources are lost. The loss of livelihood and disruption of agricultural activity can adversely affect household food security, leading to under-nourishment. Higher incidence of diseases associated with deteriorating water quality can result in increased morbidity and mortality. Forced displacement tears apart the existing social fabric, leading to socio-cultural disarticulation.⁵⁷ In this regard, an oral source noted that "we are pleading with the Adamawa state government to please provide us with farmlands to enable us reduce the economic burden we are facing". She further alleged that the state government had not been assisting

⁵⁵Oral Interview: Stephen Patrick, 26, Developmental Work Agent, Yola, 26th November 2017.

⁵⁶*Ibid.*

⁵⁷Cernea, M., *African Involuntary Population Resettlement in a Global Context*. Environment Department Papers, Social Assessment Series No. 045.

them with food and shelter; hence they needed land to cultivate. Noting that, food and shelter were the major challenges confronting the displaced people.⁵⁸

Assessing the effects of insurgency on displaced people, they need to be given opportunities to be productive and self-reliant as opposed to being passive recipient of aid; this requires that the host government and community treat displaced population as contributors to local development and that these groups have access to socio-economic activity. This will involve gradually integrating education, health, agriculture and livelihood promoting activities that link up with long-term development programmes.⁵⁹

The question of livelihoods is a major issue in resettlement and rehabilitation policy. There is reluctance on the part of governments and lending agencies to adopt and make operational policies requiring that the loss of agricultural land be compensated with alternative land, especially in the face of increasing pressure on land and the limited availability of arable land as well as its high price. This is despite the fact that most non-land-for-land programmes have failed to foster successful self-employment and other non-land-based livelihood strategies, especially in the critical areas of employment, skills, and capacity building.⁶⁰

By and large, Resettlement of displaced people is thus a process that is acknowledged as entailing several risks. As discussed above, Cernea identifies the risks as landlessness, joblessness, homelessness, marginalization, increased morbidity and mortality, food insecurity, loss of access to common property and services, and social disarticulation. These risks render resettlement inherently problematic, and indeed impoverishment and disempowerment have been the rule than the exception with respect to resettled people around the world. Simply restoring the status quo ante in terms of material assets will thus leave people worse off than before. Therefore, the main objective of a resettlement programme for displaced people must be to improve the standard of living and not just restoration of pre-relocation standards of living. While the restoration of pre-relocation standards is still echoed in several resettlement programme there is enough evidence to indicate that this goal is limited and inadequate.⁶¹

For the resettlement not to be reduced to the physical removal and relocation of people and reproduction of their pre-project conditions, Adamawa State government must develop a sophisticated legal and institutional framework for resettlement and follow a strict

⁵⁸Oral interview: Hajiya Mairo Mohammad, a victim of *Boko-Haram* displacement from Damboa Local Government Area of Borno state, 44, House Wife, Jimeta, 27th November 2017.

⁵⁹Cernea, M., *African Involuntary Population Resettlement in a Global Context*. Environment Department Papers, Social Assessment Series No. 045.

⁶⁰Scudder, T., 'Development-induced impoverishment, resistance and river-basin development', in C. McDowell (ed.), *Understanding Impoverishment: The consequences of development-induced displacement*, Oxford: Berghahn Books, P49-74, 1996.

⁶¹*Ibid.*

implementation of the requirements set by national policy on the protection of internally displaced persons.

Political Impact.

In early 2011, Neighbourhood Securities known as *yan kato da gora* were formed in almost all the residential areas within Northern Nigeria. The groups were offshoots of *Yan banga*, which served as a community security body mainly composed of unemployed youths of between 18 and 40 years and mostly with low moral behaviours. Since 2011, *yan kato da gora* became more involved in confronting *Boko-Haram* and youth gangs that used drugs and committed other crimes in Jimeta-Yola. The *yan gora* were found in residential areas, worship centres and market places and motor parks armed with clubs, sticks, machetes, axes, daggers, sword, bows and arrows.⁶²

However, the implication of these is the proliferation of small land light arms in the hands of these *yan kato da gora*. Also, the emergence of these youths was a reflection of the government and state security agency's incapacitation to provide adequate security. Mallam Usman Musa stated that, these youths carried out operations and took laws into their hands in most cases resulting in the deaths of innocent citizens. He recalled a cold-blooded murder of an innocent lady on 17 November, 2015 that was lynched and accused of being a suicide bomber at Kasuwan Gwari market along Jimeta bye-pass, close to Tipper Park, Jambutu. He said further, *yan kato da gora* discovered the lady had two bottles strapped to her body so they clubbed her to death, put tyres doused in fuel over her head and set it on fire because the lady refused to be searched at the entrance of the vegetable market, theirs arousing suspicion. After the whole scenario, it was found that the lady was innocent of the alleged misconception.⁶³

There is no society that can achieve its development without security. Therefore, security is the backbone of every development. This disaster of *Boko-Haram* caused the distortion and collapse of security in Jimeta-Yola. According to another oral source, *Boko-Haram* brought widespread insecurity all over Northern Nigeria, the most populated part of the country. He stated that, *Boko-Haram* had caused the increase of tension among the various ethnic groups in Adamawa, collapse in developmental activities, discouraging of foreign and national investors, and border insecurity of neighbouring states. Attacks on mosques, churches, governmental institutions and parastatals, were intended to put pressure and inflame religious tensions on the state.⁶⁴

⁶²Oral interview: Usman Musa, 40, Yam seller at Kasuwan Gwari market, Jambutu bye-pass Jimeta-Yola, 28th November 2017.

⁶³*Ibid.*

⁶⁴Oral interview: Inusa Baba, 42, Trader, Jimeta shopping complex, 30th November 2017.

The insecurity situation created by the *Boko-Haram* sect is threatening the existence of NYSC scheme, which is regarded as a unifying factor in this country. For instance, out of the 4171 members of the corps that were posted to serve in Adamawa state and later trained for the Adhoc electioneering in 2011 by the Independent National Electoral Commission (INEC), about 1041 of them fled the state before the conduct of the general elections, due to lack of inadequate security in the country.⁶⁵ Following the massacre of many corps' members in some of the northern states in the same year (2011), many of them besieged the NYSC Secretariat in Abuja demanding the reposting to states outside the Northern States. Today, the members of the scheme are still protesting vehemently against posting corps member to any of the crisis – ridden states in the north until peace is restored. Some of them have even vowed to quit the scheme should they be forcefully posted to such areas only to die in the waiting hands of *Boko- Haram* sect.⁶⁶

In a swift reaction to the Federal government's decision not to post NYSC members to some Northern States, Governor Kashim Shettima of Borno State lamented the impact the decision will have on their affairs, and therefore, pleaded with the federal government to reconsider the decision as the state's health and education sectors could be negatively affected.⁶⁷ This is because corps members that have been serving in the state provided over 65 per cent of the required healthcare delivery and education services at the grass root level where about 75 per cent of the citizens live. In the year 2012-2016, NYSC three weeks orientation camps did not hold in Adamawa state, but took place in Benue and Taraba State's permanent orientation camp respectively. The passing out parade was also cancelled because of the threats issued by the sect. Thus, the cancellation of the usual three weeks orientation camp and passing out parade of those national events has since set Jimeta-Yola wondering at this kind of psychological victory that the government has handed to the militant groups. For instance, a source stated that, the murder of three National Youth Service Corps (NYSC) members in the aftermath of the 2011 general election violence had seriously affected the posting of youths for the one-year NYSC scheme in Bauchi.⁶⁸ The deceased came alive to Bauchi State to serve the nation, but when it was time to leave, they left as dead heroes.⁶⁹

The implications of this intractable problem before the state and federal governments might manifest in precipitating another civil war, thereby leading to the disintegration of the country if not urgently addressed. The gravity of the crisis has affected the posting of students of

⁶⁵Egburonu S. et al, "Tension as Groups Flee Over *Boko-Haram* Threats," Sunday Nation, January 29th 2012, P30.

⁶⁶*Ibid.*

⁶⁷Musa N., Akhaine S. and Abdulsami I., "Shettima and others Beg FG to Rethink Decision on NYSC Postings," The Guardian, Saturday, July 7' 2012. P30-31.

⁶⁸Oral interview: Justina Abafaras, 62, civil servant NYSC head office Bauchi state, Bekaji Area, Jimeta, 20th November 2017.

⁶⁹Oral interview: Eunice J. Hyriju, 43, civil servant, NYSC head office Adamawa state, 29th November 2017.

Southern and Eastern extradition on National Youth Service Corps (NYSC) to the extent that parents were strongly resisting the posting of their children as Coppers to Adamawa State. *Boko-Haram* itself was a fatal blow to the noble objective of the scheme as a unifying strategy. The unity of Nigeria has seriously been threatened by *Boko-Haram* fundamentalists. Therefore, this shaky situation has been considered to be a major potential terrorist threat affecting Nigeria mostly on the part of political activities of the country.⁷⁰

Security checkpoints were always part of the security strategy of combating *Boko-Haram* activities in Adamawa. It was a pro-active measure that initially yielded the desired results but over the years, they were incomparable measures of abuse and unprecedented proliferation of these supposedly critical points of security. In most strategic areas in Jimeta-Yola checkpoints were indiscriminately mounted by security agents on busy roads in the metropolis. Despite the intended and perceived benefits of these checkpoints, this development aroused unceasing public outcry. At the checkpoints, travelers and motorists were subjected to undue and sometimes unnecessary agonizing delays. For instance, along Numan Bridge to Jimeta-Yola road in Adamawa, city security checkpoints sometimes caused horrible traffic jam that defied any logical explanation. These checkpoints therefore unwittingly stretched the length of movements or commuting time to frustratingly absurd levels.⁷¹

Worse still, rather than serve as stopping points where passengers and goods passing through were checked and inspected in order to ensure security and protect the citizenry, these checkpoints merely provided avenues for security agents to extort and collect illegal tolls for corrupt self-enrichment. As a direct result, transport operators charged exorbitant fares and this ultimately created an unnecessary economic burden on the populace. Some checkpoints became regular scenes of bloodshed because fatal accidents occurred when unsuspecting motorists were flagged down or made to halt abruptly.⁷² Another informant noted that, many motorists were killed by security agents for either failing to stop or refusing to pay illegal

⁷⁰*Ibid.*

⁷¹Oral Interview: Conversation with Adamawa sunshine bus driver along Gombe-Yola Road, Nil, Gombe-Yola Road, 26th November 2017.

⁷²*Ibid.*

levies imposed at these checkpoints. Numerous innocent passengers also died from strayed and directly aimed gunfire in the process.⁷³

According to Sule Yaro, the indiscriminate mounting of check points everywhere was capable of causing serious tension and apprehension among the citizenry. He was of the view that where such checkpoints were present, it meant that there was some kind of trouble in the vicinity. It was therefore important that check points be set up to meet specific intelligence reports and not just a response to an attack or a knee jerk response to an attack as witnessed. He posited further that, every time there was a terrorist attack in North eastern Nigeria, major roads were blocked, thereby practically shutting down a large segment of the city; which ultimately affected businesses as most offices were unable to function properly since their staff were unable to get to their offices.⁷⁴

An oral source stated that, until the *Boko-Haram* insurgency activities, Jimeta-Yola used to be a pretty mixed-up city of both Christians and Muslims. But the *Boko-Haram* violence of the aforementioned epoch obliterated all of that. The deaths of innocent souls had come and with that, trust became the first casualty in the multi-religious and multi-ethnic metropolis. People choose to stick around their own kind, the prevailing leading to the emergence of separate Christians and Muslims settlement pattern. The highland metropolitan area, Yola, the capital city, was dominated by Muslims, while outskirts communities such as: Hayin gada, Damdu and Vinikilang were Christian-dominated. The *Boko-Haram* crises compelled the non-Muslims and the non-indigenes to settle outside the city walls for perceived safety.⁷⁵

It is obvious that security had been perceived along religious affinity as indicated above. This arrangement applies in some Christian dominated Northern states. Mai angwan Luggere ward stated that, the pattern of settlement in North-eastern Nigeria informed people's choice of where to live. This had compelled some people to swap plots of land and in some cases

⁷³Oral Interview: Muhammed Isa, a passenger, 39, Gombe Road to Yola, 3rd December 2017.

⁷⁴Oral interview: Engr. Sule Yaro, 46, Town service bus driver, a displaced *Boko-Haram* victim from Gwoza area of Borno in Jimeta, 28th November 2017.

⁷⁵Oral Interview: Ahmed Abubakar, 51, Lecturer, State Polytechnic Yola, 27th November 2017.

residential apartments to areas where their religion was dominant. In the criteria for judging safe areas, what people considered before deciding where to live, religion ranked first, followed by indigenous affinity in Jimeta-Yola of Adamawa, Borno, Bauchi, Yobe, Gombe and Taraba. In fact, *Boko-Haram* insurgency affected settlement arrangements such that perceived safety compelled people to settle along religious divides as found in Jimeta-Yola metropolis. This had great consequences on land use and administration thereby causing instability of property values as the case might be in safely advantageous Neighbourhood.⁷⁶

Economic Consequences of the *Boko-Haram* Insurgency.

The bombings and clashes between *Boko-Haram* and security agents weighed down seriously commercial and business activities in Jimeta-Yola while many business owners reportedly grumbled as several people fled the town. The Jimeta Modern market said to be the biggest market in the city was seriously affected as many of its shop owners, especially southerners closed their businesses and left the city after the 18th November, 2015 explosive suicide bomb attack that claimed 30 lives. Jimeta town witnessed so much carnage that businesses no longer thrived, hence many business concerns abandoned the city and moved out their investments. Although, Adamawa is not reputed as an industrial city, it is noted for agricultural potentials which contributed to the national economy. The Sukur (Madagali) Cultural Heritage (UNESCO World Heritage site) which attracted tourists from within and outside the country became paralyzed alongside the various economic activities. Adamawa that seemed to be an attraction for local and international tourists became history as the spate of violence in the state which hitherto was prided as the 'Land of Beauty' appeared to have been eroded of its glory in terms of beauty.⁷⁷

Kawule Dasum, the Chairman Jimeta ultra-modern market association asserted that business in Adamawa and its environs were grounded as a result of the activities of *Boko-Haram* terrorist group. The Chairman stated that, businessmen and women who usually come from afar deserted their businesses for the fear of terrorists' attacks. State government spent Millions of Naira to put in place numerous amenities, which were destroyed during the Jimeta ultra-modern market bomb blast of the 18th November 2015. The Chairman further pointed out that, some shops were still completely shut due to their proximity to security stations and strategic locations. Resources, which could have been used to improve these amenities and embark on more economic developmental projects, were used on restructuring

⁷⁶Oral Interview: Name withheld, 64, Mai angwan luggere ward, Luggere, 30th November 2017.

⁷⁷Oral interview: Ruth T. Audu, 65, retired civil servant, Jambutu, 27th November 2017.

and replacing what had been damaged. In most cases, the government compensated victims of these incidents spending millions of Naira, which could have been used to develop the economy.⁷⁸

The Chairman also lamented that, barricading of roads during Friday and Sunday worship affected the economic development of the town. In fact, all the shops along the streets remained completely closed during the worship hours. Particularly that of Sunday service, Murtala Mohammed way remained shot down until after 12:00 noon.⁷⁹

Many businesses, especially those that thrived at night, packed up while those still managing to survive were run at a loss. For example, a popular evening delicacy roasted fish and fried Irish-potatoes which thrived in Jimeta-Yola in the last five years gradually vanished because of the evening curfew. A business owner stated that:

*Our businesses normally start at 4pm when we start roasting the fish and sometimes lasts till 12am. But these days, we only have few hours to operate, and this causes us to suffer huge loss, because we couldn't sell off our wares. Michael expressed fear over the decline in patronage and short hours of operation.*⁸⁰

A football fan stated that, he was no longer comfortable going to any viewing centre due to the *Boko-Haram* threats. The deadly Islamist militant group had targeted football fans in its deadly seven-year insurgency across Northern Nigeria. For security reasons, officials in Adamawa State announced the closure of all football viewing centres because of the threat of attack from *Boko-Haram*. The ban in Jimeta-Yola came a week after over 40 people were killed in an explosion at a football pitch following a match in the town of Mubi in Adamawa State which was blamed on *Boko-Haram*.⁸¹ During World Cup and European Champions League, the tendency was for more people especially the youths to be out at odd hours. Mustafa Aliyu, stated that:

*We had low patronage the last four years with turnout much lower than before the ban, because many people were afraid to come to watch football due to security fear. This is an indication that we are in bad business season which seriously affected the economic activities in the town.*⁸²

A Politically stable society is more likely to attract more foreign direct investment than terror prone society. The *Boko-Haram* caused a lot of tension in Adamawa since 2009 and this

⁷⁸Oral interview: Kawule Dasum, 57, Jimeta ultra-modern market association secretariat, Jimeta-Yola, 30th November 2017.

⁷⁹*Ibid.*

⁸⁰Oral interview: Madam Michael Martha, roasted fish and fried Irish potatoes seller, 47, Business woman, Gimba Road State Low-cost Jimeta-Yola, 30th November 2017.

⁸¹Oral interview: Jibril Mamud, football fan, 27, Student, Dobeli Ward Jimeta-Yola, 27th November 2017.

⁸²Oral interview: Mustafa Aliyu, operator at Lamido Cinema, Galadima Aminu way viewing Centre, 40, Business Man, Jimeta-Yola, 30th November 2017.

resulted in reducing foreign direct investment drastically. In 2011, the former Governor of Adamawa, Admiral Murtala H. Nyako signed a solar energy power plant that could generate 20-30 megawatts of electricity to the state with China machinery and equipment in which the company was to provide 85% of the project cost with the state contribution 15%. The project was abandoned following the April 20th; 2011 *Boko-Haram* jail break attack that freed 14 inmates.⁸³ It was said, *Boko-Haram* planned to attack 10 squadron Mobile Police base where the land was allocated for the project.

It was also reported that Setraco Construction Company evacuated all its foreign workers from Jimeta-Yola following the attack and abduction of eight of its foreign workers by suspected *Boko-Haram* members who killed a security guard of the company. Mallam Abu Malik in an interview with Voice of Nigeria stated that, they were moved to Abuja temporarily and had shut down the operations of the company in Adamawa for security reasons. From the report, it shows that, due to insecurity, Jimeta-Yola became unattractive to foreign investors. Financial institutions also reduced the time of services to customers due to the state of security in the city. Most banks closed their doors as early as 12 noon thereby reducing business transactions.⁸⁴

The result of the low food production caused by the activities of *Boko-Haram* was a monumental rise in the prices of food crops that were majorly cultivated in Adamawa. These included: pepper, tomatoes, onions, rice, maize, corn as well as production of fish. Farmers were afraid of going to farms far away from the town. The rising food prices made it difficult for people to buy these commodities even when they were available. This inflationary trend on food prices impacted on the economic accessibility required by people in order to facilitate food security. Maryam Mustafa stated that, with this reality, many households in Jimeta were confronted with the challenges of tackling escalating food prices amidst scarce resources and dwindling purchasing power. It is pertinent to note that high priced food reduced the real income of the N18, 000 minimum wage of an average Nigerian worker.⁸⁵ To crown it all, an outlook of the magnitude of impact that *Boko-Haram* activities had on food insecurity on the Northeast, according to United Nations Office for the Coordination of Humanitarian Affairs (UNCHOA), showed that 7 million people were in need of emergency, life-saving assistance in the five worst-affected states of Adamawa, Borno, Gombe, Bauchi and Yobe, and many that suffered from malnutrition, especially children and pregnant women. Hence, a lot of households who mostly depended on their farm produce as their main sources of food and

⁸³<http://www.nairaland.com/1475807/bauchi-build-140mw-power-plant/5>. Retrieved 3rd October 2017.

⁸⁴<http://www.voiceofnigeria.com/news/advert>, Retrieved 16th November 2016.

⁸⁵<http://www.unocha.org>. Retrieved 3rd November 2017.

family income, had as result of insurgency faced a lot of difficult times. The protracted violence had forced large scale farmers to abandon raining season farming activities into dry season farming and others into animal farming. Others combined both crop and animal farming.⁸⁶

The commercial sector which was once booming witnessed a dwindling fortune. In the core service sector, schools, hospitals, hotels, parks and recreational outfits, industries and factories went down and the effect had been intense so much that presently it has created a suppressive and crippled economy. This represents huge capital flight from Adamawa economy in both human and financial terms.⁸⁷

Social and Religious Implications.

Boko-Haram contributed to large scale destruction of religious activities for both Christians and Muslims properties in about (7) seven LGA's namely: Madagali, Michika, Uba, Mubi North, Mubi South, Hong and Gombi of Adamawa State. This destructions of social and religious activities by the sects created shadow of fear, despair, frustrations and values in the religious activities. This became the order of the day in the State especially the local governments mentioned above hence effects of the *Boko-Haram* menace on Jimeta-Yola has led major streets with churches or mosque were now blocked on Sundays and Fridays. Even when unblocked, movement became restricted till the end of worship.⁸⁸

Christians were one of *Boko-Haram* targets for extermination, expropriation and expulsion. *Boko-Haram* had worked to expel and kill Christians who do not convert to Islam in Adamawa most especially around Madagali, Michika, Mubi North and South. An informant noted that, there was mass slaughter and burning of Churches in Adamawa, Borno, Bauchi, Gombe, Kaduna, Kano, Yobe and Jos.⁸⁹ For example, in October, 2015, Pastor Obi William and his wife were shot dead by *Boko-Haram* members in their residence at Bayan Gari area in Bauchi town.⁹⁰ Women were also forced to convert to Islam and were taken away as wives of *Boko-Haram* members. Sources indicated that the abduction of over 200 schoolgirls from Chibok by *Boko-Haram* were mostly Christian, in a predominantly Christian area of Borno State.⁹¹ The abduction of Christian women and girls was a strategy to forcefully convert them to Islam.

⁸⁶Ibid.

⁸⁷Ibid.

⁸⁸Oral interview: Ajiya, 75, Retired Police, Bekaji Ward Jimeta, 8th December 2018.

⁸⁹Ibid.

⁹⁰<http://www.vanguardngr.com/2015/10/gunmen-killed-pastor-in-bauchi>. Retrieved 20th January, 2017.

⁹¹<http://www.cbcb-ng.org/articledetail.php?tab=16>. Retrieved 20th January, 2017.

Perhaps, one of the most horrific killings of Christians by the Islamic Jihadist group took place in Mubi area of Adamawa State on 4 November, 2011. The group surrounded the town of Mubi sealing all exit roads and proceeded to systematically murder over 150 people. According to Mamman Peter, an internally displaced from Mubi North Local Government of Adamawa State approximately 130 of the victims were specifically singled out and executed because they were Christians. He further stated that, *Boko-Haram* insurgency was an initiation to persecute Christians in the North.⁹²

In April 2013, the Movement for the Emancipation of the Niger Delta (MEND) threatened to carry out attacks on mosques, hajj camps, and Islamic institutions from May 31st in order to save Christians from *Boko-Haram* attacks in the North. Although it withdrew the threat following an appeal by the Catholic Secretariat of Nigeria⁹³, these and similar incidents elsewhere further weakened the already fragile religious and ethnic relationships in the country.

As from 1:00 pm on Fridays, all major streets in Jimeta-Yola were completely cordoned off. In fact, motorists travelling out of the state had to remain where they were until after the Juma'at prayers. This practice was rampant in many places in Nigeria.⁹⁴ From time immemorial, during Christian festivities such as Christmas, New Year and Easter celebrations, Christians in Adamawa had converged at squares and event centers for rallies and paying of homage to the state Governor and the Emir at their residential homes as well as freely marching around the town, dancing and singing praises to God for the Christmas day. However, since the attacks on religious gatherings, the rallies to honour the celebrations had been suspended. This has restrained Christians in Adamawa to enjoy their rights to worship as entrenched in the constitution. Pastor Abraham stated that, "we are in end time, time of anti-Christ". Christians are deprived the freedom to worship God and enjoy the seasons with abundant joy. Furthermore, in the near future our grand and great grandchildren will not even have the chance to be attending church service and religious festivals.⁹⁵

⁹²Oral interview: Mamman Peter, an internally displaced from Mubi North Local Government of Adamawa State, 53, civil servant, St. Theresa Cathedral IDP Camp Upper Lugere, Jimeta-Yola North, 27th November, 2017.

⁹³<https://www.naij.com/44003.htm/> Retrieved 14th December, 2016.

⁹⁴Oral interview: Anthony Ibrahim, 45, Civil Servant, Jambutu Area, Yola, 26th November, 2017.

⁹⁵Oral interview: Abraham Auta, 65, Pastor, State low-cost Jimeta-Yola, 3rd December 2017.

Conclusion

Boko-Haram has succeeded in instilling fear and hatred among the people who have been living in peace and harmony for decades. For instance, Adamawa state is a heterogeneous society with high social diffusion made up of over 70 different tribes, ethnic compositions and languages. But in spite of their differences, Adamawa was known to be one of the most peaceful states in the north east until the rise of the current bombings and attacks, which have brought misery among the people. Prior to the present insurgency, Muslims, Christians and other religious believers were living peacefully. But today, *Boko-Haram* has brought disintegration, discrimination and lack of trust among people of the same blood. Muslims are no longer comfortably discussing family issues with their Christian brothers and sisters. This ugly situation is not peculiar to Adamawa State but cuts across the northern region. For fear of being attacked, northern parents are no longer eager to register their children in most schools in the north. That is why parents of northern origin are sending their children and wards down to the southern parts of this country for their education. The saddest scenario is the amount of funds being diverted to security issues and related matters to enable the country meet the challenges of the present threat in Adamawa and elsewhere. These funds can be best utilized in providing infrastructure in the state such as good roads, electricity and other vital amenities. The irony is that while the state is striving towards capacity building, the *Boko-Haram* menace is crumbling all the effort.

We have seen that; the activities of the *Boko-Haram* in Nigeria have 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 assassination. The insecurity has the tendency to breed religious unrest because of multitude of attacks on churches and of recent on Muslim prayer grounds. Miscreants elsewhere can hide under the banner of *Boko Haram* and use the opportunity to further perpetrate havoc. However, the inability of government in addressing 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 the proliferation of light arms. Islamic militancy across the globe has proven to be a great source of insecurity in the world just as it is confined to a particular region in Nigeria.⁹⁶ Most of the displaced people in Jimeta-Yola have shown willingness to return to their communities but expressed concern on the level of increased attacks. As a result of this, they opted to remain in Jimeta-Yola environs even under unsuitable situation.

⁹⁶M. I. Abada & Francis Chigozie Chilaka, The State and Insurgency in Nigeria: An Assessment of *Boko-Haram* in Northern Nigeria, *International Journal of Research in Arts and Social Sciences*, Vol. 7, No.1, 2014, 65.

From the discussion so far, the study concludes that *Boko-Haram* insurgency was purely motivated by religious zeal aimed at adhering to the most conservative fundamental element of Islam, a society in the days of Prophet Mohammed, Peace Be upon Him (PBUH) and that of Uthman Ibn Fodio. However, it has assumed political and social dimensions which have crippled economic activities in the North east and destroyed religious, political, social and ethnic harmony.

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