

## **POLITICO-RELIGIOUS INSURGENCY IN NIGERIA: THE WAY FORWARD**

*Ejikemeuwa J. O. Ndubisi & Anetoh, Bonaventure Chike*

### **Abstract**

It is the primary duty of every government to care and protect her citizens from every possible danger and threat to life and property. A particular government is said to have failed if it cannot protect the lives and properties of her citizenry. For some years now, Nigeria is under serious threat of disintegration and wreckage. This can be attributed to politico-religious violence in the country. In the view of this paper, it appears the Nigerian government is powerless in the face of incessant violent attacks on Nigerian citizenry across the country. Employing the philosophical method of phenomenology, this study observes that politico-religious insurgency is capable of bringing about poverty, underdevelopment, unemployment and worst still, disintegration of the cherished unity of Nigeria. The study recommends that Nigerian government should fully assert itself in the governance of the nation in such a way that is devoid of nepotism, tribalism, religious and political party affiliation. It further submits that a way out of politico-religious insurgency in Nigeria is, among other things, through proper human development, investment in education, political restructuring and maintenance of social equality.

**Keywords:** *Nigeria, Insurgency, Violence, Politico-religious, Government*

### **Introduction**

Nigeria is no doubt an ethno-pluralist nation with a people diverse in social, historical, religious and cultural background. These differences span from the different cultural orientations and backgrounds, to an ocean deep difference in political and religious ideologies and beliefs respectively. With the advent of the British in the colonial era, they amalgamated the southern and northern protectorates of the country in the year 1914<sup>1</sup>, giving us that nominal identity, as if that was all it takes to form a nation out of people unrelated in culture and lifestyle. It was vivid and apparent that they had forgotten the core matter of making them one in heart and deeds as well. Aware of the above fact, it explains then the rancorous dichotomies existent within the country.

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<sup>1</sup> J. M Aneke, *The Colonial Masters*, (Nsukka: Ndubest Printing Press, 2009), p.42.

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In the cultural realm, the diversity in language and cultural background sound a bell. In the religious field, the country is made of an almost evenly distributed number of Christians and Muslims with few or minimal traditionalists and with still fewer or no publicly acclaimed atheist so to say. The annals of our nation's history is replete with ugly effects of these conspicuous differences which have and continues to serve as a debilitating factor and the bane of our nation's uniform development. It has set the ball of bigotry, corruption and outright violence rolling in the country, leaving the country in an almost desolate and confused condition. The cultural and political divisions between the north and the south has politicized religion and caused significant political disputes in Nigeria.<sup>2</sup> The media is full of heartrending and horror-filled stories of insurgent attacks in the various parts of the country. Attacks, bombings, abducting and cold blood killings of innocent citizens have dulled the ears of well-meaning and wearisome Nigerians as they occur in their numbers daily. The case is even more ensnaring in the political realm. Political thuggery, manipulation and election rigging coupled with its violence indent their footprint on the sands of our history.

It becomes really a matter of concern about the peaceful coexistence of these people amidst these pathological insurgencies which spring from the doorposts of religion and politics in the land. With these issues in mind, this work tends to dive headlong into a phenomenological dissection of this malady of politico-religious insurgency in the country, to critically look at the issue and find its possible causes with the view of ameliorating the fallen state. Therefore, the work serves to dig out the problem at hand and make necessary evaluations and proffer solutions to abating the almost fallen nation Nigeria and save it from the brink of destruction. Therefore, it is necessary we make a simple clarification of terms before plunging into the main issue, so as to help us make a grasp of the situation at hand and to avoid ambiguity and vagueness in understanding and comprehension of the matter at hand.

## **Conceptual Clarification**

### **Insurgency**

Much definitions have been launched to give comprehension to the term insurgency. This might partly be attributed to the everyday use of the term to qualify the catastrophic upheavals as experienced all around the globe and particularly in our country Nigeria. The word insurgency has been generally defined as an attack to take control of a country by force. The word has become

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<sup>2</sup> Wikipedia, "Nigerians" Retrieved from <https://en.wikipedia.org/wiki/Nigerians> (Accessed: 11/05/2019).

synonymous with rebellion of a people against the authority or ruling government of the land. As part of its heinous claims, insurgency mostly claims or seeks to "overthrow an established government without a follow-on social revolution, establish an autonomous national territory within the borders of a state, cause the withdrawal of an occupying power, and extract political concessions that are unattainable through less violent means".<sup>3</sup>

In a comment about the USDOD definition of insurgency, "the goal of insurgency is to confront and overthrow an existing government for the control of power, resources or for power sharing".<sup>4</sup> From the above definitions and notes, it is easily noticed that insurgency is an attack that is directed towards the destabilization of a ruling government and its aim is to simply cause trouble to the government of the land and havoc on the innocent people.

### **The Notion of Security**

The term security is often treated and spoken conventionally such as to infer its meaning. The Nigerian state has become beclouded in fear and loss of valuables through acts of violence, a condition showing the country's poor security level. Security is the freedom from threats to a nation's capability to defend and develop itself, promote its values and lawful interests. It suggests simply in this definition that when a nation's ability to develop itself is threatened or hampered in some way, then the nation is said to be unsecured. For Richard Ullman, a decrease in a country's vulnerability over hampering forces is called security.<sup>5</sup> Zabadi defines it also as a state in which people or things are not exposed to danger of physical or moral aggression, accident, theft or decline.<sup>6</sup>

### **State: A brief Exposé**

Max Weber defines a state as an essential political union that has centralized government that maintains monopoly of legitimate use of force within a certain territory.<sup>7</sup> In this definition, we see as part of the features of the state, it has a government, has legal use of force in the defense of her people. A state

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<sup>3</sup> The United States Department of Defense as cited in I. A. Afinotan, A. O. Olaleye, and V. E. -C Afinotan, "National Security, Boko Haram Insurgency and The International Dimensions of Terrorism", Retrieved from <http://eprints.convenantuniversity.edu.ng/id/file/36883>. (Accessed: 26/04/2019).

<sup>4</sup> *Ibid.*

<sup>5</sup> R. Ullman, "Redefining Security", *International Security* Vol. 8, No, 1 (1983), p. 129.

<sup>6</sup> S.I Zabadi, *Understanding Security and Security Sector Dynamics*, (Baltimore; John Hopkins University Press, 2005), p.3.

<sup>7</sup> M. Weber as cited in M. Shaw, " *War and Genocide Killing: Organized Killing in Modern Society*", (Massachusetts: Wiley Blackwell, 2003), p. 77.

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exists because it has a people, a government with monopoly of force, hence, when these are threatened, the nation is in a tight corner and so we can state that the nation's security is threatened by acts of insurgency. All these scholarly views tend to make a portrayal of the defense, survival and protection of the people and things within the confinement of a state and the state's duty of keeping safe her citizens.

**Instances of Politico-Religious Insurgency in Nigeria**

As already mentioned, Nigeria is a pluralistic state with people as divergent in their ways of lives as to their political orientation and organizations. Over the years, from the days of our Nationalists fathers, the stormy clouds of political mayhem have been threatening all around the country. There have been lots of divergent political groups without much accommodation for unity, leading to prejudices and biases. This yields to upheaval and havoc in the country. Each group seeking not to contribute to building a unitary nation, nor for the common good, but for sordid personal gains. The Nigerian history books are full of the woes unleashed by this political monster. We shall thematize some examples of these crises in the following paragraphs:

**The Kano Riot of 1953:** The Kano riot has remained ever green in the political history of Nigeria. Asadu claims that "the cause of the Kano riot was as a result of the political motion moved by Anthony Enahoro of Action Group for Nigerian self-governance in 1953 .... but the Northern People's Congress objected and refuted the idea<sup>8</sup>. The hidden purposes for this was that the north feared the south may rule due to their high level of education and not yet being ready for the good governance declined and won over the motion in the house because of their large number. But after the debate, the northern leaders were abused by angry southerners and Lagos mob. Later, NCNC and AG groups led by A. Akintola went down north, to sensitize the northerners over the need for self-government, feeling that their leader might not have actually given them a good representation. The northerners still, basking in the earlier insults appended to them, felt this next move was to ridicule them. A riot then broke out from 9th -16th May, 1953 with a record of 21 and 15 dead southerners and northerners respectively and 241 wounded.<sup>9</sup>

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<sup>8</sup> I. J. Asadu, *First Class in Government for Schools and Colleges*, (Nsukka: Great AP Express Publishers Ltd., 2017), p. 355.

<sup>9</sup> Ibid.

**The Census Crises of 1962/1963:** Following the conventional wisdom that politics is a game of number<sup>10</sup>, where population becomes a great tool in winning elections, controlling national power and for allocation of revenues, different groups find it expedient to manipulate and falsify its population details. Such was the ugly face of November 1963 census in Nigeria. Prior to that, in 1953 census, north had a population of 16.8million while Eastern and Western regions all had 7.2million and 6.08million. East and West all felt obliged to decline the result, with the view that north could not be that populous. The November 1963 census came as a benchmark to redress the issue and after the census, north had 29.8million, east had 12.4 and west had 12.8million. The result was rejected by Eastern and mid-western regions but was adopted by the Prime Minister Alhaji Abubakar Tafawa Balewa who declared it satisfactory.<sup>11</sup> These led to some violent protests especially from University of Nigeria Nsukka students, as recorded by I. Asadu.<sup>12</sup>

**The Nigerian Civil War (1967-1970):** Among the horror filled scenes of our political history, few could be compared to the augury sight of the Nigerian / Biafran War. A war that lasted for 30 months, from July 1967-15 January 1970 after the Biafran leader, Odumegwu Ojukwu, took refuge in Ivory Coast while the Biafran Chief of general staff Philip Effiong surrendered to the Nigerian forces<sup>13</sup>. This was after what historians would term, some long futile months of starvation and massive loss of lives especially on the secessionists side. The war was precipitated by a military coup of mostly Igbo Officers in January 1966. This was followed by a counter-coup by northern Officers in July of same year. Offodile states that "the narrative of the January coup was an Igbo coup was used to mobilize the counter coup in July."<sup>14</sup> This means that the coup was blamed as an Igbo coup by the northerners. The north had viewed and called it an Igbo coup and sought for retaliation. A retaliation that took Gen. AguiyiIronsi, and installed Gen Gowon as head of state. This was met by opposition from Ojukwu, the Eastern governor, who as Madiebo recalls, "it is true that Gowon had announced he had taken over power... it is also true that

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<sup>10</sup> John Kokome, "The Game Called Politics", Punch, Tuesday, 24 June, 2019, p. 9

<sup>11</sup> M. Obialo, "All major political Crisis in Nigeria till Date: Causes and Implications", Retrieved from <https://www.nigerianinfopedia.com/major-political-crisis-in-nigeria/> (Accessed 03/05/2019).

<sup>12</sup> I. J. Asadu, *Op.Cit.*, p, 362.

<sup>13</sup> E. O, *Ojukwu, Because I Am Involved*, (Ibadan: Spectrum Books Limited, 2011), p. 68

<sup>14</sup> C. Offodile, *The Politic of Biafra and the Future of Nigeria*, (Ibadan: Safari Books Ltd., 2016), p. 37.

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Ojukwu said something about not recognizing Gowon<sup>15</sup> and had rather wished that Ogundipe should be the head of state because Gowon had been a junior officer.<sup>16</sup> This supposedly brought a secret resentment between Gowon and Ojukwu and presumably had contributed to the whole Biafran war saga.

Also, there was a massive attack and killing of the Igbos in the north displacing and forcing about millions of Igbo home, losing all their investments and means of livelihood.<sup>17</sup> Ojukwu sought the Federal government for the safety of his people but to no avail.<sup>18</sup> Ojukwu declared the Sovereign State of Biafra on May 30, 1967, setting off the war shot that led to the war. Over 40 years the Nigerian civil war ended, the belligerent issues that led to the war still hovers around the country: much hatred and bigotry have become the driving forces of our society. There is still the existence of this wide gap between ethno-conscious diverse ethnic groups and more still in the religious realm. The Muslim-Christian conflicts have been little less than been abated and so the state still continues to draw on among us and pushing the country to a deadly precipice.

Still over the ashes of Biafran agitation, many Igbos still see the need for a secession following dissatisfaction over their marginalization in the nation's politics as a major ethnic group. Muzan in his words adds:

Notwithstanding their (Igbo) obvious successes in the professions, commerce, industry and government, the Ibos who inhabit the major proportion of what was Biafra, do not feel fully integrated into the body politics of Nigeria, and this gives rise to a feeling of marginalization and alienation. As the Ibo are a major tribe in the Nigerian Demographic Structure, such feelings could fan the desire to rekindle the Biafran name with all the attendant consequences for security and stability of the polity.<sup>19</sup>

**Military Coups in Nigeria:** Nigeria in the wee hours of her independence had basked in the blood-filled pond of coups, claiming the death of many high-ranking officials and soldiers. The military through coups and counter coups acceded power. The first coup was carried by Gen. Kaduna Nzeogwu on

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<sup>15</sup> A. A. Madiebo, *The Nigerian Revolution and the Biafran War*, (Enugu: Fourth Dimension Publishing Co. Ltd, 1980), p. 72.

<sup>16</sup> I. J. Asadu, *Op. Cit.*, p. 361.

<sup>17</sup> *Ibid.* p. 81

<sup>18</sup> *Ibid.* p. 82

<sup>19</sup> A. O Muzan, "Insurgency in Nigeria: Addressing The Causes As Part Of The Solution", Retrieved from [www.saflii.org/za/journals/AHRLJ/2014/13.html](http://www.saflii.org/za/journals/AHRLJ/2014/13.html) (Accessed: 14/04/2019).

January 15, 1966 and this claimed the lives of the likes of the Prime Minister, Tarawa Balewa, Sakuma of Sokoto, Alhaji Ahamadu Bello, Premier of western region, Chief S.L.A Akintola, the Finance Minister, Chief Okotie Ebo<sup>20</sup>, etc. This coup flung wide open, the gate of subsequent coups in Nigeria and set the preliminary stage for the other maladies the country suffered, especially the civil war. Not long after, another coup came on 29th July, 1966 by Yakubu Gowon and Danjuma with other Northern leaders. Aguiyi Ironsi was tortured and killed with Fajuyi Adekunle, the military Governor of Western Nigeria.<sup>21</sup>

At Kampala Uganda, while attending an OAU meeting, Gowon was toppled by Murtala Mohammed through a bloodless coup.<sup>22</sup> On February 13, 1976, Lt. Col. B. S Dimka led a bloody coup that claimed the life of Murtala Mohammed.<sup>23</sup> Through another coup on 31st December, 1983, Brigadier Sani Abacha announced the overthrow of the civilian government of Alhaji Shehu Shagari and installed Buhari. Buhari was later overthrown by Gen. IBB on August 27, 1985. Major Gideon Orka plotted a bloody coup against IBB but failed. On 17 November 1993, in a palace coup, Sani Abacha overthrew the interim government of Ernest Shonekan by forcing him to resign from office.<sup>24</sup> This series of coups would later give credence to what Ejeziem would call "Machiavellism in Nigerian Politics"<sup>25</sup> where the end justifies the means, leaving no credence to the credibility of the means. These and still many more political turbulences and issues have dug the deplorable pit in which Nigeria now sits in.

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<sup>20</sup> A. A. Madiebo, *The Nigerian Revolution and the Biafran War*, (Enugu: Fourth Dimension Publishing Co. Ltd, 1980), p. 17.

<sup>21</sup> M. Obialo, "All major political Crisis in Nigeria till Date: Causes and Implications", Retrieved from <https://www.nigerianinfopedia.com/major-political-crisis-in-nigeria/> (Accessed 03/05/2019).

<sup>22</sup> S. C. Chukwujekwu and E. C. Anowai, "Violence and Insecurity of Lives and Property as the Greatest Challenges to Nation Building in Emerging Democratic Countries in Africa: Nigeria as a case Study", *West African Journal of Philosophical Studies*, vol. 19, (2017), p. 37-38.

<sup>23</sup> S. C. Chukwujekwu and E. C. Anowai, "Violence and Insecurity of Lives and Property as the Greatest Challenges to Nation Building in Emerging Democratic Countries in Africa: Nigeria as a case Study", *West African Journal of Philosophical Studies*, vol. 19, (2017), p. 37-38.

<sup>24</sup> I.J. Asadu, Op. Cit., p. 351

<sup>25</sup> A. I Ejeziem, *Machiavellism in Nigerian politics*, (Enugu: The Potter Creation coy, 2006), p. 74

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**The Niger Delta Militant Groups:** The political insurgency attacks in Nigeria must have reached its zenith following the evolvement of the Niger Delta militants, a group set to agitating over denied rights in the Niger Delta regions. Following the discovery of oil at Oloibiri in Niger Delta, Bayelsa State in 1956<sup>26</sup>, there became a rocket speed rush for its exploration and selling. In the wake of this nature's gift, many heads were lost and blood spilled and soon political strife ensued. Following the deplorable state, the people of Niger Delta found themselves in their land drinking water spilled and destroyed by oil. So no free drinking water and land to farm, poor environment with vast majority of their youths still unemployed, it became a matter of concern to them. Since it is only impishly comical that those whose goose-land lays the golden egg for the country should in spite of this, be neglected without any assistance from the government towards assuaging their plights. Therefore, came agitations from the youths which later turned into dangerous armed militants. Duru asserts that the activities of the groups in the Niger Delta manifested in diverse ways such as militancy, kidnapping, killing, bombing, hostage taking, demolition of oil and gas facilities, pipeline vandalism, illegal oil bunkering<sup>27</sup>. For a long time, these insurgent groups gained a lead, tormented and defiled the government and political air of the country.

**Boko Haram:** Over the years there have been lots of unrest on the religious and political platform of Nigeria – constant and incessant attacks and unrest, but none has so much carved its niche in the nation's flesh than the Boko Haram insurgency. The religious political agenda-driven extremist group has been alleged to have begun at Bauchi on July 26, 2009 and from there, extended its deadly tentacles round the other northern states. Drazen notes that "the group is known for attacking Christians, Moslems and government targets... violence linked to the Boko Haram insurgency has resulted in an estimated 10,000 deaths between 2002 and 2013. The group's main leader is Abubakar Shekau."<sup>28</sup> Their pattern of violence appears to be highly stratified and had begun with the killing of civil populations in Maiduguri and environs, especially occasional and well-coordinated attacks on Christian worshippers in churches and prayer houses. Boko Haram, being translated as "Western

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<sup>26</sup> Wikipedia, "Oloibiri Oilfield" Retrieved from <https://en.m.wiki/oloibiri.oilfield> (Accessed 26/9/2019)

<sup>27</sup> E.J.C Duru, "The Poverty of Crisis Management Strategies in the Niger Delta Region of Nigeria: A Focus on the Amnesty Programme", *African Research Review: An International Multi-Disciplinary Journal*, Ethiopia, vol. 6.No 2 (2012)), p. 162.

<sup>28</sup> B. Drazen as cited in S. C. Chukwujekwu et al, *Op. Cit.*, p. 50-51.

Education is forbidden" means the group was founded upon the principle that Western Education is a sin and must be resisted. Members advocate only Islamic education and the implementation of sharia law, and they employ rueful means to actualize their schmem.<sup>29</sup> According to Oladipo, "over the years, the ability of the jihadists to blend into the local communities, or to conceal themselves in the vast terrains of the regions, has aided campaign of violence".<sup>30</sup> These techniques help keep the group at large in their camouflage thereby heightening the anxiety and a sense of insecurity in the country.

**Sharia Laws Disputations:** Some Muslims are determined to enforce the sharia law in the country; they always resort to violence and riot, threatening to make the country ungovernable if sharia law was not accepted generally in the country. Many protestations were experienced, especially as Muslim students of Ahmadu Bello University, took to rioting and protesters took to the streets in some parts of Kaduna and Zaria for the entrenchment of sharia law.<sup>31</sup> Uka also noted that the Muslims saw the Shagari's regime of 1979-1983 as Allah's will for Nigeria, and so the stage set for the Islamization of Nigeria.<sup>32</sup>

**Fulani Herdsmen Menace:** More recent in the violence list of the country is the heinous rampaging of the Fulani herdsmen. The herdsmen are cattle rearers from the northern part of the country who roam with their herds of cattle looking for grazing land. The NST also notes that the agenda of these gunmen-herdsmen are unknown. As part of their bloody schemes, they roam round people's farms with their cattle, destroying all the farm works and when the owners come to protest, they are ambushed and butchered mercilessly at night.<sup>33</sup> Many media in the country have of recent had almost on daily basis, its headline with countless number of lost lives to the whims and caprices of the blood thirsty herdsmen. To exacerbate the situation, the government remains mute over the issue without any move towards combating it.

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<sup>29</sup> F.O Olanrewaju, O.M. Folarin, S.F. Folarin, op. cit.

<sup>30</sup> Oladipo as cited in M. Wilson "news round the world", Retrieved from <http://www.bbc.co.uk/news/world-africa> (Accessed 25/01/2019)

<sup>31</sup> M. Obialo, "All Major Political Crisis in Nigeria Till Date: Causes and Implications", op. cit.

<sup>32</sup> U. M. Uka, "Ethnic Religious and Communal Conflict in Nigeria: Implications for Security." Retrieved from <http://www.academisexcellencesociety.com/ethnic-religious-and-communal-conflict-in-nigeria-html>. (Accessed: 20/01/2015)

<sup>33</sup> S. Sovie 'Does Religion Breed Hatred, Bigotry and Violence' Retrieved from <https://medium.com/publishous/does-religion-breed-hatred-bigotry-and-violence/> (Accessed: 12/05/2019).

### **Indices of Politico-Religious Insurgency in Nigeria**

Here, it is important we look into the factors for these insurgent attacks as a fundamental step towards resolving the situation and rescuing our nation from total anarchy and destabilization.

**Corruption:** The Nigerian state is bedeviled by this pestilence of corruption. It is a cankerworm in the blood line of our nation. Almost all spheres of our nation's life are soaked in corrupt acts and practices. Poverty and economic devaluation in the country have been caused greatly by corruption and we suffer its repercussions even till date.

**Religious Extremism:** Lots of people today are religious fanatics who go the extra mile of even killing for the sake of religion. Hopefully though, religion from its strict sense is not the problem rather, people out of poor enlightenment attach violence to religion. Stephen in his words said "Religious extremists hijacked what was normally a peaceful and loving creation of man"<sup>34</sup>. Today, we see the results of a tradition of fear, hatred and prejudice being passed down to human misfits. The problem with religious extremists is that these sycophants claim God's role and so kill, maim and destroy all in the name of serving God who, if he were to be good and loving father of us all, would detest such violence, outrage and irrational wastage of human life He had made. They have the myopic view of God which mocks their pseudo pious dexterity and help accentuate their stupidity and spiritual bereavement.

**Poor Governance:** Governance in the country has remained a torn in the fabric of our nation. Our nation is plunged into the miry depth of corruption and lust for sordid gains. Politics has become a breeding bed for the political maggots of our country. Our leaders now assume the Frankenstein monster to sap away the life line of our nation's economy. Neglect of duty and siphoning of public funds for the development of the country has become a normal. A. Claude asserts that "African leaders placed more value on capturing political power for themselves. Thus, they grew increasingly fearful about losing to their rivals in the competition for the control of state powers."<sup>35</sup>Ukoro further

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<sup>34</sup> S. Sovie 'Does Religion Breed Hatred, Bigotry and Violence' Retrieved from <https://medium.com/publishous/does-religion-breed-hatred-bigotry-and-violence/> (Accessed: 12/05/2019).

<sup>35</sup> A. Claude as quoted in U. T. Igwe, *Transparent and Visionary Political Leadership as an Essential Element in Nation Building in Post-Colonial Africa: Nigeria as a paradigm* in J. C.

asserts that it is sad to observe that post-independence African leaders personalized and abused power. They also privatized the state for the purpose of primitive accumulation of clientelism and repression of all forms of opposition<sup>36</sup>. This explains the turgid and tense air of fear experienced round the country when elections are around the corner. Because of this inordinate lust for power and wealth in the political arena, these evils have thrived, but it is not the politics that is wrong, rather the highest betrayal of politics are the politicians who steer the ship of our nation to the gushing tide of destruction.

**Ethnic Bias and Discrimination:** Among the major causes of the sullen dissension in the country is ethnic bias and prejudice. Nigeria is a multi-diverse ethnic group with different cultural orientation and political ideologies and belief system. Regretfully, these different ethnic groups have shown much rancor, virulence and spiteful tartness towards themselves. Okafor asserts: "The unhealthy politics and mutual distrust among various cultural linguistic and ethnic groups in Nigeria are the main causes of Nigeria's social upheavals."<sup>37</sup>

### **Blips with Politico-Religious Insurgency in Nigeria**

Battered by the tides of political and religious violence in the nation, Nigeria continues to dangle on a dangerous precipice. Many things are going wrong and the engine life of the nation has almost yielded to an incessant stop. We have become trapped by the cynicisms of our handmade. The political sector is wrapped in the thick fog of bloodshed and electoral malpractices leading to tensions in the country such that lives are threatened. The religious network is not even spared, lots of war by religious extremists arising from difference in belief system. Insurgency in simple terms, has constituted a major constraint in the nation's development and peaceful living. Unfortunately, the lean resources that should have been deployed to developmental strides are either embezzled or expended in fighting insurgency.

### **Recommendations and Conclusion**

So far, this paper has been able to outline some instances of politico-religious insurgency in Nigeria. The researchers have been able to discover some the factors for the ugly experience in Nigeria. In this regard, this paper recommends that in order to curb the ills and consequences of insurgency in

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Ekei (ed.) "Self-Determination and Challenges of Nation Building in Contemporary Africa", (Okpuno: FAB Anieh Nig Ltd., 2018), p. 129.

<sup>36</sup> Ibid.

<sup>37</sup> F.U Okafor, News Strategies For Curling Ethnic and Religious Conflicts in Nigeria, (Enugu: fourth- Dimensions, 2007), p. 99.

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Nigeria, the Nigerian government must pay attention to all her citizens without neglect of any endangered group. Prejudice and bias must therefore be eschewed in the day-to-day government.

Promotion of employment schemes by both government and private sectors should be encouraged to create job opportunities for the teeming population. More so, the Education System which has become infested with a viral disorientation must be reviewed towards developing new schemes that must be practical as well as cognitive in forming the students into responsible and dutiful leaders of tomorrow. Security system should be encouraged and be made ever ready, through the provision of better arms, military support and aids, towards fighting off these insurgent groups and maintenance of peace in the country so as to fight these insurgents.

There is a quantum need for a fruitful religious ecumenism and dialogues. This is to help make religion less gullible and susceptible to violent schemes. A moral reorientation of our youths is also encouraged by both schools and religious institutions to assuage the harm already done by corruption and low morality on the youths who are tomorrow's leaders.

This research work has squarely pointed out the root causes of the politico-religious violence in the country Nigeria and has brought out to the lime light, some of the different insurgent groups and violent attacks in the country. The work strongly concludes with the following points: that ethnicity remains our major point of dispersal and until a common unitary spirit is formed, a positive lead may be too difficult to come by. Also, that religion should thrive on mutual parity and accommodation without squabbles. It shows that the only way forward towards our national peace and development is that these insurgency attacks are combated and lastingly kept at bay.