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Exploring the Religious Motives of the Boko Haram Terrorism in Nigeria

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Walden University
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Abstract

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Abstract

Boko Haram (BH) terrorism in Nigeria has persisted for over a decade, and the attacks continue to get more sophisticated, deadly, and well-coordinated with each passing year. Given the sect's focus on religious institutions, especially churches and mosques considered not to be practicing the kind of Islam the BH expresses, the purpose of this dissertation was to explore the religious motivation that drives their terrorist activities. The primary research question that guided this qualitative study on the religious motivations, reconciliation of activities and beliefs, and perspectives regarding minimizing BH terrorism in Nigeria. The study's theoretical framework was the frustration-aggression theory propounded by Dollard et al. It was selected to explain the possible motive of their hostile and aggressive behavior. The data were gathered through telephone interviews with seven participants who were members of BH terrorist group. Qualitative analysis and coding for emergent themes were employed for data analysis. The results indicated that BH was founded to resist many societal practices which they felt entrenching pure Islam through whatever means, including terrorism, would achieve. Religion was used principally to radicalize Muslim faithful in mosques and Islamic teaching centers. Overall, seven main themes emerged from three categories. The implications for positive social change are that understanding the religious motive for BH terrorism and the need to address the prevailing socioeconomic forces adds to the knowledge that will help the Nigerian government and other stakeholders minimize the activities of the BH terrorists.

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Dedication

I dedicate this dissertation to the Lord God Almighty for his grace that elevated me to write this dissertation. I also dedicate this dissertation to my late father who inspired me to pursue the doctoral program and my very dear mother, Mama Adunyi Abah and wife, Pastor (Mrs.) Lucy Abah whose love and prayers had helped me greatly.

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Chapter 1: Introduction to the Study

Introduction

A bomb exploded outside St. Theresa's Catholic Church in Madala town, 40 kilometers away from Nigeria's capital, Abuja, during the Christmas service on December 25, 2011, claiming 27 lives and critically injuring many more. Some hours later, bomb blasts were also reported in the city of Jos, although with lesser casualties. The Boko Haram (BH) radical Islamist sect claimed responsibility for the attacks, which they argued were targeted at Nigeria's religious institutions and adherents (Onuah & Eboh, 2011). Since 2009, the group has been responsible for several other bombings targeted at churches, the Nigerian government, U.N. Headquarters in Abuja, security officials, and civilians, and terrorism continues to grow (Ahmed-Gamgum, 2018).

According to Adesoji (2010), the attacks continue to get more sophisticated, deadly, and well-coordinated with each passing year. The military was able to check their excesses between 2016 and 2018, but towards the end of 2018, BH terrorists got revived and gained upper hand (Ali, Musa, & Fada, 2016). Given the sect's focus on religious institutions, especially churches and mosques considered not to be practicing the kind of Islam the BH expresses, I sought to explore the religious motivation that drives their terrorist activities.

The group is a Jihadist terrorist organization based in northern Nigeria and also active in Niger, Chad, and northern Cameroon (Adesoji, 2010). BH was founded by Mohammed Yusuf in 2002 but grew under the leadership of Abubakar Shekau since 2009, and as noted by Adesoji (2010), BH aimed at establishing Islamic Sharia law as

well as the destruction of Western Education. Nacos (2016) stated that to realize its religious, ideological, and other aims, BH creates terror through the use of indiscriminate violence. Nigeria, a country with about 200 million people, is divided into a Muslim-dominated north and Christian-dominated south, with religion most often used in negative connotations by BH adherents to justify their terrorist activities (Bah, 2019).

Background

BH's original name was Jamā'at Ahl as-Sunnah lid-Da'wah wa'l-Jihād, but it is now referred to as the Islamic State in West Africa, Islamic State's West Africa Province, or by the nickname BH (Zenn, 2014). Zenn (2014) traced the origin of their terrorist activities to Salafism. The founder, Yusufu, was reported to have been recruited into the two Salafist groups which were founded in Nigeria in 1980 and 1994 (Zenn, 2014). The groups are Jama'atul Tajdid Islam (JTI), meaning Movement for the Revival of Islam, and Jama'atu Izalatul Bid' a wa Ikamatu Sunna, which means Movement for the Removal of Innovation and Reestablishment of Sunni Islam. Through these groups, Yusufu rose to become the leader of Borno State of Nigeria (Zenn, 2014).

The first report of killing occurred when a trader who was alleged to have used a page of the Koran as tissue paper met his untimely death, and his head was paraded across the streets of Kano, Nigeria (Zenn, 2014). The JTI is made up of radicalized members such as al-Zakzaky's movement, and they rejected the Nigerian government as secular and some northern Nigerian Hausa Muslim involved in the government (Zenn, 2014). The journey to what is today known as BH grew when Yusuf's sermons expressed the group's hatred for Western institutions, stressing that anyone that studies history

knows that Europeans and their missionaries were responsible for secular education and that Christian teachings are not Islamic and Islam must have nothing to do with Christianity and Western culture (Zenn, 2014). This affirms Hoffman's (1997) view that religious terrorism encourages the use of religious violence as a strategy to achieve goals.

Sulaima (2018) noted that it is critical to understand the motive for BH's terrorist activities, arguing that it would help diffuse their menace. Using a qualitative method, he explained that no single reason is sufficient to explain the motives for terrorism globally because they vary from one terrorist group to another. For instance, he highlighted the use of religion to justify acts of contemporary terrorism and stressed the socio-economic variables, arguing that these variables are compelling reasons why some get involved in violence and criminality (Sulaima, 2018). The author explained that poverty leads to anger and frustration, and frustration generates violence. Poverty-ridden society, according to Sulaima (2008), is a fertile ground for luring and recruiting people into the group.

Pieria and Zennb (2016) viewed the historical foundation of Nigeria as immoral using religious lenses especially the motives of the group stressing that its colonial construct is devoid of Islamic legitimacy. The group's target was to redeem northern Nigeria, they must resort to terrorism. The authors argued that the leaders of the group draw their legitimacy and inspiration from the Fulani-led religious attacks of Usman Dan Fodio of 1804, where they adopted jihad to establish the Sokoto Caliphate. They argued that BH leaders view the trajectory of the founding of a caliphate as documented in their sermons, speeches, videos, and writing. Pieria and Zennexamined 50 of BH's discourses

for the period from January 2007 to November 2014 to demonstrate how they organize and prioritize the movement according to their religious belief.

Thomson (2012) also related the group's terrorism to their background and belief in Sufism, which has remained the dominant type of Islam in Africa and connected to radical Islam. He noted that Sufism is esoteric and mystical, and it supports a more profound role for Islam in political and public life. The Salafists are opposed to the West, and all the West represents, including Western culture (Thomson, 2012). They fight false believers and are determined to reinstate Islam (Thomson, 2012). Thomson argued that while 90% of Nigerian Muslims tilt towards Sufism, they agree with the Salafist that radical means must be engaged to address inequalities and other related social problems. Nigerian Muslims have openly supported Arab positions against Israel, and Osama bin Laden and al Qaeda enjoyed more support among the Muslims in Nigeria than in the more significant part of the Islamic world (Thomson, 2012).

Problem Statement

Nigeria has been characterized by turbulence, and the primary attribution has been that of security challenges resulting from attacks by the BH terrorist group. The group was formed in the 1990s and had both political and religious demands (Ordu, 2017). Since BH's emergence, the violence related to terrorism in Nigeria increased by 85% from in the previous decade (IEP, 2016). This increase heightened the quest to identify the motive behind the formation of the group.

Also, BH pledges allegiance to the Islamic State, and the group's influence has spread beyond Nigerian borders (Ordu, 2017). The Council on Foreign Relations (2016)

noted that BH controls about 20% of Nigerian territory and has killed no fewer than 42,955 people since 2011, while Tukur (2017) reported that the number of people killed has increased to at least 100,000. With its new allegiance with Islamic State as well as ties with Al Qaeda and Al-Shabaab in Somalia, BH rose to become one the deadliest terrorist groups (Weeraratne, 2015). Its practices are forceful conscriptions, abductions of civilians, and terror, causing the displacement of over 2.1 million people (Arowosegbe, 2009).

Researchers have conducted studies on how religion affects the commission of violent acts (Canetti et al., 2010; Littleton et al., 2011) but there has been limited effort to understand how religion interacts with other factors to result in the formation of the group. Several studies on the phenomenon have been conducted, yet BH continues unabated, and the casualty figure increases by the day (Ajibola, 2015; Brinkel & Ait-Hida, 2012). Cliteur (2010) posited that only when a realistic motive is understood can there be the development of a successful counterterrorism strategy.

Research on terrorism has primarily focused on motivations like socioeconomic disparity, unemployment, and illiteracy (Ajibola, 2015; Brinkel & Ait-Hida, 2012). Even though Ajibola's (2015) and Brinkel and Ait-Hida's (2012) studies provided insight on some religious motivations, this topic remains under-researched. There is a need for further research in this area as understanding religious motives may be vital to ending BH terrorism (Ajibola, 2015).

Purpose of the Study

The purpose of this general qualitative inquiry was to explore the religious motivations, reconciliation of activities and beliefs, and perspectives regarding minimizing BH terrorism in Nigeria. The group's signature attacks follow the patterns of the Islamic Caliphate insurgency of ISIS (Africa Check, 2014). The attacks include the destruction of churches, Western symbolisms, and religious as well as ideological oppositions (Africa Check, 2014). The U.S. National Counterterrorism Center affirmed that the casualty rate has continued to grow (Africa Check, 2014). The religious colorations were also visible in how Islamist fighters are attracted to join forces with the BH and the creation of an Islamic Caliphate in their conquered region and stronghold (Karmon, 2014). Karmon (2014) affirmed the fact that gaining an understanding of how religion motivates terrorists would help decrease their activities and the casualties that result from them. In this study, I focused on the perspectives of repentant BH terrorists in Nigeria.

Nature of the Study

Chenail (2011) explained that the qualitative research method helps researchers explore and investigate a study. The approach enables researchers to apply their subjectivity and interpersonal skills to their research exploration (Merriam, 1998). Qualitative interviewing was used for this generic qualitative inquiry. According to Patton (2015), a general qualitative research method is used to describe what people experience and how they experienced it. It is used to understand a process, a phenomenon, or the worldviews and perspectives of the people involved. The method,

according to Herbert and Rubin (2005), enables the researcher to collect rich and detailed information about the participants' experience of events in their lives. It provides more depth and detail than a standard survey and allows insight into how the participants understand and narrate aspects of their lives. The qualitative method is tailored to their experience and knowledge specifically (Herbert and Rubin, 2005). Its structure and design range from exploratory to focusing on specific hypotheses, from conversations that are loose to structured exchanges during which participants are asked the same set of questions depending on the goals and stage of the research (Quinn, 2001).

Research Question

RQ: What are the religious and social motivations, reconciliation of activities and beliefs, and perspectives regarding minimizing BH terrorism in Nigeria?

Theoretical Framework

I selected the frustration-aggression theory propounded by Dollard et al. (1939) to analyze BH terrorist activities, especially as it relates to the group's motives. The theory was proposed to explain the possible cause of hostile and aggressive behavior. According to the theory, many people will resort to behavior that intentionally hurts others if they are stopped or frustrated in the process of pursuing their goals (Dollard et al., 1939). In cases where the blocking/ frustrating individual or group is not identifiable, one may resort to attacking innocent people and powerless groups (Dollard et al., 1939). Self-determination theory (Ryan & Deci, 2000a, 2000b) provides a specific hypothesis that links frustration and aggression. The theory, which is an update of the frustration-aggression theory, describes frustration as the thwarting of key psychological need

satisfactions of autonomy and relatedness. According to Przybylski et al. (2014), the aggression that occurs is a result of frustration. This describes the self-determination theory framework.

People behave aggressively when they are hindered from getting to primary goals like having food, feeling safe, and having the opportunity to improve themselves (Eneanya, 2015). Like in the case of BH, many people have been hurt for blocking other people's goals. Also, many other innocent people have become victims of aggression/venting of anger by frustrated individuals. This is known as *hostile aggression*, and it is carried out to make the aggressor feel better (Eneanya, 2015). Eneanya (2015) also identified aggression theory as suitable for describing what motivated the BH group to take to terrorism. The theory stipulates that all aggression is rooted in the frustration of one actor or the other's achievement of a goal. The theory posits that all human conflict is traceable to failure to get what one wants based on stimulus-response (Dougherty & Pfaltzgraff, 1990). By implication, BH may be driven by frustration, social inequalities, oppression, and exploitation. Dougherty and Pfaltzgraff (1990) stressed that by looking at BH, one could deduce that the acute deprivations the people are subjected to in the areas of social inequalities, poverty, and unemployment might have triggered terrorism, as aggression may have evolved due to extreme frustration.

Enaikele et al. (2017) also adopted the frustration-aggression theory to explain the motive of BH. Dwelling on the context that aggression is often a product of frustration due to deprivation, the theory, according to the authors, is a psychological approach that

explains the accumulation of discontent which produces terrorism. The authors described that the BH evolved as a result of multiple frustrations cutting across corruption, economic and political deprivation, unemployment, and poverty. They added that northern Nigeria became a very fertile ground for the recruitment of idle youths (Ordu, 2017).

The jobless youth, referred to as Al-Majeris in northern Nigeria, have no meaningful job, so they are readily manipulated with a minimal amount of money (Ordu, 2017). Ordu (2017) also adopted the frustration-aggression theory in discussing the BH terrorist and militant aggression. His study defined frustration as a condition that prevents a group or an individual from getting the pleasure they had envisaged to enjoy (Ordu (2017). Ayegba (2015) listed poverty and unemployment as critical factors preventing youth from getting a quality technical education, leading to insecurity in Nigeria, while Arowosegbe (2009) posited that lack of entrepreneurship and access to technical education among the youths contributed to the BH terrorism. Also, BH's inability to get the theocratic Islamic nation is regarded as frustrating, and their response to it was to take up arms against the government and kill innocent civilians (Arowosegbe, 2009).

Definitions

This section focuses on the meaning of some of the crucial terms that are used in this work to clarify and contextualize them. The definitions will help to prevent misinterpretation and check ambiguity while keeping to standards set by the professional community. The following are therefore accepted definitions as used by subject matter experts.

Boko Haram: This phrase means "Western education or civilization is sinful or forbidden" (Aliyu et al., 2015). It is the nickname of the Islamic sect that grew to become a deadly terrorist group in Nigeria, notorious for unleashing fear and terror through abductions, threats, assassinations, suicide bombings, and the destruction of property and lives since 2009 (Aliyu et al., 2015).

Counterterrorism: The term comprises military tactics, proactive practices, strategy, and techniques that government organizations like the military, police, and intelligence agencies adopt to identify individuals and terrorist groups to neutralize and prevent terrorists from carrying out further attacks (Mahan & Griset, 2012)

Deradicalization: Altier et al. (2016) defined it as a process involving the reformation of people that have been subjected to extreme and violent religious views and political ideologies into more moderate citizens.

Extremism: Patterns of behavior that are opposed to democratic principles or oppose the rules of law, liberties of the individual, and tolerance and mutual respect for people of other beliefs and faiths within a given social context are referred to as extremism according to Webber et al. (2018).

Jihad: Jihad is usually regarded as a holy war. Aboul-Enein (2009) defined it as a spiritual obligation of individuals associated with the moral struggle for a noble cause observed with determination but much more than a holy war.

Religiosity: Religiosity is perceived as psychological and physical commitment to one specific religion and is often measured through the frequency of certain religious behaviors (Malka & Soto, 2011).

Religious terrorism: Religious terrorism describes a type of religious violence where terrorism is adopted as a strategy for achieving religious goals or goals that are influenced by religious identity (Hoffman, 1997; Victoroff, 2005).

Salafism: Salafism is a puritanical form of Islam that advocates a rigid adherence to all Quranic injunctions and the prophetic traditions associated with the original ideals of Sunni orthodoxy and forbids religious innovations in any form (Kassim, 2015; Lauziere, 2015).

Sharia: Sharia is a set of laws that guide all aspects of Muslim life and provide a clear path to fulfillment in life, including daily routines and success in the hereafter (Johnson & Vriens, 2011).

Terrorism: The United States Department of State defines terrorism as acts of violence that are politically and sometimes religiously motivated and that are perpetrated against civilian targets by individuals, clandestine agents, or sub-national groups (U.S. Department of State, 2002). The United States Department of State focused on religious motivation as embedded in the definition of terrorism, such as all religious affiliations and acts of violence carried out by or on behalf of these beliefs. Adekeye (2015) referred to it as an illegal activity carried out by organized violent groups that want to control states or ensure that a particular group yields to their demands by threat or compels them to behave in ways that correspond to their wishes.

Wahhabism: Qamar (2015) defined Wahhabism as the practice of Islam named after its founder Muhammad ibn `Abdul-Wahhab (1703-1792) that aimed at restoring unadulterated monotheistic worship at all cost by adherents.

Assumptions

The assumptions in this study are aspects without empirical evidence but that I believe to be true. I assumed that the information provided by the participants accurately relates to the religious motivation of BH. Furthermore, it is assumed that religion was negatively used to radicalize the participants. There was also the assumption that because the study participants were all adults at the time the study was carried out, the risk to them would be minimal. The results of this study suggest further questions and present future need for exploration on the religious motivation of BH terrorism. Given the above, the results are presented as questions and directions for future programs, research, and services.

Scope and Delimitations

The research problem is critical in understanding the religious motivation of BH terrorism, as established in the literature review. This section deals with details of the scope and delimitations of this study. The participants in this study comprised of individuals who were previously involved in BH terrorism in northern Nigeria in one way or the other but have repented. Children were not included in the interviews. Also, adults in northern Nigeria who were not exposed to BH terrorists were not participants.

The study is focused on exploring the religious motivation for BH terrorism, and the findings were used to establish the perceived motives of the group. Qualitative methodology with interview approach involving telephone interviews, as well as a review of the literature, were adopted. The transferability of the findings of this study may be

limited because the scope is terrorism in northern Nigeria, but the understanding should enlighten readers about the religious motivation for terrorism generally.

The problem addressed in this study is the terrorist acts perpetuated by the BH and their consequences. As long as radicalizing the population via religion continues, BH will continue to have supplies of foot soldiers that will perpetuate terrorism and criminality. Knowledge about former BH members' motivation to engage in terrorism could go a long way to curtail those saddled with the responsibility of checking terrorism. I chose northern Nigeria because that is where the group's activities are most dominant as well as the convenience of the location and availability of the study participants. Invitations were given to individuals that matched the criteria to participate in this study. The terrorism explored in this study was narrowed to BH based on what is prevalent in the area and to religious motivation based on the study participants' experience of being motivated to join and run the group. Runfola et al. (2017) noted that the findings from research on topics such as the religious motivation of BH terrorism could be used to explain similar terroristic situations. Falk and Guenther (2006) affirmed the same view as they stressed that with qualitative research methods, generalization is possible.

Limitations

One critical limitation of this study has to do with the term terrorism. The interpretation of terrorism varies according to perspectives of states, agencies, organizations, and individuals. Furthermore, the problem of terrorism has continued to increase and defies the boundaries of religious motivations. A critical unanswered question raised by Willig (2008) is whether both participants and researchers have the

requisite skills to communicate the nuances of experiences successfully. Qualitative

interviews have their setbacks, such as reliance on the ability of respondents to honestly

and accurately recall all the details about their circumstances, lives, opinions, thoughts, as

well as their behaviors that they are being asked about (Esterberg, 2002). Esterberg

(2002) noted that if the researcher wants to know about what indeed does, observation

will be better than an interview.

Another limitation of the qualitative interview is that it is time-intensive as well as

expensive (Alshenqeeti, 2014). Drafting the interview guide, identifying a sample, and

conducting the interviews are just the starting point (Alshenqeeti, 2014). The labor of

transcribing the interviews is very intensive, as is coding, and sometimes, respondents

have to be offered some monetary appreciation or incentive for participating (Queirós et

al., 2017). The participants spend more time on the study than the time it would take to

answer a closed-ended questionnaire, and besides, the labor-intensive nature of

conducting qualitative can be emotionally taxing. Researchers adopting the qualitative

interview method are warned to be mindful of their abilities to hear stories that are

difficult to hear (Queirós et al., 2017).

Human service practitioners who carry out qualitative research have the limitation

of not involving statistical analysis (Carlsson et al., 2017). The researcher will, therefore,

have to evaluate the observation as well as interpret it. With the necessary skills and

application of stringent supervision, one can have a better extraction of reliable

information from qualitative studies. There are ethical challenges from the designing

stage to the reporting stage, such as confidentiality, anonymity, informed consent, bias,

and others (Carlsson et al., 2017). The use of practical guidelines in all the steps of qualitative studies is, therefore, very crucial.

Significance of the Study

Religious extremism has remained a security challenge in Nigeria since it gained independence in 1960 (Onuoha, 2010). It has often been addressed as a political mechanism. Following the damage religious extremism inflicted through the September 11 terrorist attacks on the World Trade Center in the United States of America, it is taken more seriously and is regarded as terrorism (Eisenberg & Silver, 2011; Sampson, 2012). There is, however, no scholarly consensus on how religion motivates religious terrorism generally and BH in particular (Danjibo, 2010).

In this study, I sought to contribute to the existing literature on understanding the religious motive of the BH. Potential significance includes understanding how religion motivates the BH terrorists. Secondly, this study contributes to equipping policymakers with the knowledge that will help with the de-radicalization of BH terrorists. Closely related to the second point is that it adds to the existing literature on how to end the continued killings and destruction by these terrorists. Next, this understanding can be applied to other terrorism that is motivated by religion elsewhere. Finally, social change may be realized by the application of the knowledge generated by the dissertation findings to tackle BH terrorism.

Summary

The essence of this qualitative study was that there is a need to explore the religious motivation of BH terrorism in northern Nigeria. This first chapter provided

background information for the study, such as the problem statement, purpose of the

study, nature of the study, research questions, theoretical framework, operational terms,

assumptions, limitations, scope and delimitations, significance of the study, and

implications for social change. The next chapter provides a review of the literature on

BH terrorism in northern Nigeria as it relates to the motivation of the terrorists, especially

religious motivation.

Chapter 2: Literature Review

Introduction

Terrorism is a global phenomenon across the world today and has so grown that millions of lives have been affected in almost every nation (Nacos, 2011). Nigeria is also sharing in its pain with the emergence of BH terrorism across the country (Lloyd, 2013; Omitola, 2012). Efforts have been made to explore the motives and causes of BH terrorism as well as the unsuccessful policies and initiatives, such as using the military, diplomacy, and amnesty, used to address it (Omitola, 2012; Kingsley, 2013).

The activities of the BH terrorists escalated since 2009, and they have since then stepped up their attacks, killings, and other criminal activities in Nigeria, especially in Adamawa, Bornu, Bauchi, and Yobe State and later extended to Federal Capital Territory (FCT), Kano, Kaduna, Niger, and Plateau States (Blanchard, 2016; Blanchard & Husted, 2016; Idowu, 2013; Onapajo & Uzodike, 2012). Blanchard and Husted (2016) noted that the terror group had bombed many police stations, churches, army barracks, mosques, and other public places. This chapter will focus on the literature search strategy, theoretical framework, and literature review used to explore concepts related to this study.

Literature Search Strategy

I made use of peer-reviewed journals and articles located in the Walden University Library. I also used Google Scholar search to find additional peer-reviewed articles. I further drew materials from International Security and Counter Terrorism Reference Center, EBSCO Academic Search Complete/Premier, ProQuest Central,

PubMed, SAGE, SocINDEX, ProQuest Central, PsycINFO, PsycARTICLES, Premier

host, search engines, and other terrorism-related libraries for this review. I also used

online materials and hard copy documents from Nigerian strategic institutions. The terms

I used in searches were directly connected to the research question and included

terrorism, religion, and *Boko Haram*. Linking the terms in different combinations served

to locate literature related to the research question. Varying search options generated

relevant books and articles that aligned with the purpose of my research.

Also, the articles' reference lists generated additional literature. The research

question for this study focused on exploring how religion is the motive for BH terrorism

in Nigeria. In line with this, the scholarly works that were examined further highlighted

and provided answers to the study's research question. Most of the scholarly works

centered on terrorism, BH, radicalization, and Islamic extremism, including historical

information on terrorism that was pertinent like Gupta's (2009) observation that terrorism

and related social conflicts take place when people of various backgrounds adopt a

common ideology. He explained that common ideology is the pillar upon which their

worldviews, perceptions, and beliefs are shaped (Gupta, 2009). This view aligns with

some assertions in the theoretical framework.

Theoretical Framework

Frustration-aggression hypothesis is a theory proposed by Dollard et al.(1939) and

further developed by Miller et al. (1941) and Berkowitz (1969). According to the theory,

aggression is produced when a person is frustrated or blocked from attaining their goal

(Friedman & Schustack, 2014). The hypothesis initially asserted that frustration often

precedes aggression, while aggression is often the implication of frustration. Miller et al. and Sears (1941) reframed the hypothesis to stress that frustration generates the need for response, and aggression is one such response. While frustration may or may not result in aggressive behavior, every aggressive behavior is the consequence of frustration (Zillmann, 1979). In other words, frustration is not the only reason, but it is a critical condition for aggression.

The frustration-aggression hypothesis explains that violence erupts when the source of frustration cannot be challenged, and the aggression is expressed on innocent targets (Whitley & Kite, 2009). An example is that of an individual humiliated in their place of work. For fear of being sacked, they may not respond in their place of work but rather go home and express their frustration and fury on their family (Whitley & Kite, 2009). The theory also explains revolutions and riots, and by extension, terrorism like that of BH expressing anger and frustration that was bottled up through violence (Whitley & Kite, 2009). Some researchers have criticized the hypothesis and propose the moderation of the factors between frustration and aggression (Buss, 1963; Kregarman, & Worchel, 1961). Berkowitz (1989) suggested that both personal attributions and negative affect play a significant role in determining if frustration generates aggressive behavior or not.

When the frustration-aggression hypothesis was applied to the BH religious motivation, scholars noted that the group was frustrated with the ongoing political corruption and gross violations of Sharia Law, which they blamed on Western education. This explains why they responded with aggression through the adoption of terrorism

(Richardson et al., 1994; Berkowitz, 1969; Dollard et al., 1939). Some argued that BH is not traceable to Sheikh El-Zakzaky's Muslim Brotherhood doctrinal rhetoric of the 1970s (Adesoji, 2010; Agbiboa, 2013; Cook, 2011; Pham, 2012). Adesoji (2010) and Maiangwa et al. (2012) stressed that the BH's increased strength is associated with their passion for Islamizing Nigeria through jihad. Omede and Omede (2015) and Osumah (2013) noted that the jihad became a paradigm shift in Nigeria's troubled polity since it got its independence in 1960.

Before BH, the premier of post-independent Nigeria's northern region, Alhaji Ahmadu Bello, was passionate about ruling Nigeria by Sharia Law (Alao, 2009). A former military head of state, General Ibrahim Babangida also registered Nigeria with the Organization of Islamic Conference in 1986. Several efforts were already made to institutionalize the Islamic Sharia Law and governance in at least 12 of 19 northern Nigeria states amidst oppositions from the Christians and public (Angerbrandt, 2011; Eme & Ibietan, 2012; Ushe, 2015). Despite all the attempts, Christianity in the northern part of Nigeria increased, and on a general note, the Nigerian population became more and more secular. Political power at the center moved out of the North while more Muslim elites became more prosperous from resources from the oil money as they were in control of over 80% of all oil blocks (Thompson, 2010).

These northern Nigeria elites were both corrupt and more secular, and the more significant population of the North were getting poorer and poorer, and the illiteracy rate was growing steadily (Watts, 2013). The combination of unemployment, poverty, illiteracy, and angry youth reached an explosive height, coinciding with the time that the

North has lost power in the center to a southern Christian, Dr. Goodluck Ebele Jonathan (Kassim, 2015). This made the Islamic hegemony angry as they felt their agenda was frustrated (Kassim, 2015).

Literature Review Related to Key Concepts

Topics of the reviewed literature include terrorism and the origins and religious motives of BH. The literature I reviewed explained concepts used in this study such as terrorism and its causes; BH and its origin, motives, and nature; insurgency; and counterterrorism strategies used by developing nations, developed countries, and Nigeria specifically (Bartolotta, 2011; Bynam, 2015; Campbell, 2014).

Terrorism

The concept of terrorism was derived from the Latin word *terrere*, meaning "to frighten" (Alao, 2001). According to Alao (2001), *terror cimbricus* was used to describe the panic/state of emergency in Rome in 105 BC as a response to the Cimri tribe warriors. In contemporary times, the term describes the use of force against a civilian population by disgruntled individuals in a bid to attract government attention to their perceived plight (Alao, 2001). The complexity of defining terrorism led Hoffman (1998) to assert that if an individual sides with the victims of the violence, they will regard the violence as terrorism. On the other hand, if the individual identifies with those who carry out the violence, they will not view it as terrorism. The challenge in discussing terrorism is the inconsistency of definition as scholars, government officials, and other stakeholders have used it to demonstrate several types of violence (Spencer, 2006). Lizardo (2008) agreed with this challenge when he noted that there is no single definition that is adequate

to define the term because it will not be broad enough to accommodate all the components. He suggested multiple definitions that would be dependent on the circumstances, adding that terrorism is a social construct and that its definition is shaped by the perspective of the individual categorizing it and the historical and political context that such individual resides in. Spencer (2006) asserted that although there is no universally accepted definition by scholars, violence such as piracy, guerilla warfare, and kidnapping are viewed as terrorist attacks.

Terrorism can be defined as engaging threats of violence to politically create fear that aids in coercion, extortion, intimidation, or otherwise to ultimately cause groups or individuals to alter their behavior (Berkebile, 2017; Sandler, 2015). It can also be regarded as violent and illegal activities, most often directed against governments. It consists of a group of people engaging in threats and illegal attacks against either property or people to ultimately weaken a specific hated political entity (Berkebile, 2017; Sandler, 2015).

Terrorism is the deliberate creation of violence, or threat of violence, in order to produce fear in pursuance of political agendas (Berkebile, 2017; Sandler, 2015). The perpetrators are terrorists who use terror to coerce and intimidate people into submission (Hoffman, 2016; Martin & Weinberg, 2016). Those in pursuit of religious, ideological, or political change or preservation use terror to create fear in people. As described by Abrahms and Conrad (2017), terrorism is a tool of violence used as a strategy for political communication.

The Global Terrorism Index (2018) listed the 10 most impacted countries by terrorists, including Afghanistan, Iraq, and Nigeria. Twenty-eight terrorist groups exist in the continent of Africa. They include the BH of Nigeria, the Lord's Resistance Army in Uganda, and Al Shabaab in Somalia. BH is reported to be the most active of all African terrorist group. They are also referred to as ISIS in West Africa. Terrorism leads to uncertainty in society and results in the death of innocent people and destruction of property (Allision et al., 2017; Berkebile, 2017; Martin & Weinberg 2016). Panter (2012) also listed terrorist actions like hostage taking, bomb attacks, kidnapping, and hijacking, adding that the terrorist's choicest weapon is explosive devices. This is because explosive weapons keep the operatives anonymous and attracts media attention. Panter affirmed that the meaning of terrorism changes constantly but that the most inclusive one involves the use of violence to threaten a civilian population with a political aim. Kuznar (2007) defined the term as a strategy used by a group or individual to confront a military or political organization that is stronger, killing and injuring civilians as well as destroying their property. This is done in a bid to create political pressure and intimidate dominant organizations. Terrorism assumes an international dimension when the means of carrying out the act of terrorism or the terrorists, targets, victims, and location of the incident involve more than one country (Roskin & Berry, 1990).

Rapin (2011) noted the complication surrounding the uncertainty associated with the multifaceted definition, especially as it relates to detecting terrorism as seen in national security conference debates. Smyth (2009) substantiated the complication involved in defining terrorism in a taped conversation with Human Rights Watch senior

researcher Letta Tayler, who stressed that government officials fiercely contested

assertions of terrorism because its broad definition does not allow for a common

standard. Mazhar et al. (2013) defined terrorism as politically motivated violent behavior

carried out on behalf of groups, individuals, or states intending to instill fear to influence

change in the oppositions' decisions and behaviors.

Different governments and nations define terrorism from their perspectives. For

example, the U.S. government defines it as violence that is "premeditated with political

motive perpetrated by clandestine agents or sub-national groups against targets that are

noncombatant" (CIA, 2013, p. 1). The UN (2005) defines terrorism as an act aimed at

causing death or harm to non-combatants or civilians to intimidate some organization or

government to abstain from carrying out a particular action. A good number of political

groups have promoted their objectives through terrorism. These groups included religious

groups, revolutionaries, left-wing and right-wing political parties, nationalistic groups,

and governments. Like the case of September 11, 2001 and the London underground

bombing, terrorist attacks are carried out by secretive cells that are small in number but

passionate about their cause (UN, 2005). They are often planned and executed by close-

range secure social networks like friends or families that benefit from the free flow of

resourceful telecommunications (Sageman, 2004).

Terrorism globally has a very long history. The Western world in general, and the

United States in particular, as well as American people abroad and her facilities like the

embassies, have been targeted for terrorist attacks (Crenshaw, 2001; Sharma, 2013). The

United States, according to Crenshaw (2001), bore about a third of all international

terrorist attacks in the past 30 years; Rapoport (2001) observed that the United States'

attacks of September 11, 2001 served as a significant landmark in the history of

terrorism.

Religious Motivations in Joining Groups

Subramanyam (2018) noted that religion, heroism perceived injustice, identity,

belonging, among others, were strong motivations for joining terrorist groups. He

stressed that individuals joining a terrorist group make them develop a sense of self-

importance as well as revolutionary heroism (Subramanyam, 2018). European Institute of

Peace (2020) agreed with the view that motivations for joining groups are diverse and

demonstrated by a survey conducted in Somalia for example which revealed that only

15% joined al Shabab for religious reasons and out of this percentage, 13% were forced

to join (European Institute of Peace, 2020).

According to the Institute, 27% of respondents, especially those that were locally

recruited, said they were motivated because of the economic benefits (European Institute

of Peace, 2020). Some others explained that ethnic /religious discrimination, social and

political exclusion, as well as poor governance structures, motivated them while many do

not have an easy answer to what motivated them to join the group. In contrast, and 21%

were motivated because of the feeling of belonging, and another 11% felt a sense of

responsibility (European Institute of Peace, 2020).

Subramanyam (2018) further noted that it is believed that religious fanaticism is

the primary demonstration of the motivation of individuals for joining groups. He stresses

that religious/ideological messages aimed at terrorizing the general public to enable them

achieve goals they were not able to achieve by conventional means are the indoctrination processes used for the moral explanations for their inhumane actions (Subramanyam, 2018). Religion, according to him, is instrumental in the hands of Muslim terrorists for justifying their joining and recruiting persons into the groups, and with it, the worldview of potential terrorists is altered (Subramanyam, 2018). Anneli Botha, in a study that was anchored by the Institute for Security Studies (ISS), also demonstrated that religion plays a fundamental role in motivation for joining groups (Institute for Security Studies, 2014). According to the institute, 87% of respondents in the study indicated that religion was the motivating factor for their joining al Shabab in Kenya and 73% of the respondents indicated that they hated people from other religions, while 49% of them claimed that the government was responsible for the hatred for the other religion (Institute for Security Studies, 2014). Magnus Ranstorp, according to the institute, noted that culture, which includes belief system, provides a collective identity for terrorists and serves as a motivation for the social behavior that supports and legitimizes terrorism (Institute for Security Studies, 2014).

Reconciliation of Activities and Beliefs, with Those Who Have Been Involved in Terrorism

As stated earlier, the lack of economic, political, and social opportunities leads to humiliation, alienation, hopelessness, and frustrations (Subramanyam, 2018). To reconcile the activities and beliefs of the terrorists and deal with the related economic motivations, skill training as well as job opportunities are critical for delivering economic opportunities to youth groups that are disaffected and vulnerable even though that alone

may not be sufficient to prevent youths from joining groups(European Institute of Peace, 2020).

Boko Haram

BH, known as the deadliest terrorist group in the world as described by Aghedo & Osumah (2012) and Odoma (2014) consist of a small Sunni Islamic sect and refer to itself as "Jama'atuAhlis Sunna Lidda'awatiWal-Jihad" interpreted to mean the "People Committed to the Propagation of the Prophet's Teachings and Jihad." (Blanchard, 2016; Blanchard & Husted, 2016; Ikezue and Ezeah, 2015). In the Hausa language, BH literally means "Western education is forbidden" based on the principles that the group often repeats as advice to students, Muslims parents, and every other person that are linked to the Western educational system (Bertoni, et tal. 2018). Rejecting Western education is against the premise of the Wahhabi's scholars that the European colonialism is responsible for the introduction of what we have today as secular education strategically designed to impose their belief as against the pietistic morale of Islam (Danish Institute for International Studies, N.d.). The group according to the Danish Institute for International Studies (N.d.) therefore views modern education as contradictory to Islamic doctrines of Salafi especially when they consider that historically, British colonial masters introduced what is being perpetrated in Nigeria.

BH is better defined by its doctrine, activities, and history. No accurate casualty figure of BH can be established but the Nigerian Security Tracker (NST) of the United States' Council for Foreign Relations estimated 22,712 deaths between May 2011 to August 2015 (Ogunnubi, et.tal, 2016) while International Organization of Migration

(2015) estimated that about one million persons were displaced in Nigeria due to BH-related violence as of January 2015. Global Coalition to Protect Education from Attack (2018) noted that between 2009 to 2019, Boko Haram has killed no fewer than 20,000 persons and displaced an estimate of over 2.2million persons across the Lake Chad region. Also, thousands of young women and girls have been abducted as well as men and boys conscripted forcefully to serve as fighters who may never come back from captivity. So much has been written on how BH originated and the group's objectives. Scholars like Anyanwu and Nwanaju (2010) and Agbigboa (2013) work on both motivations/origin of BH were great as they help with the diagnosis of what is responsible for the group's terrorism and why the war against BH has to prolong as that would help with the correct counter-terrorism strategies.

They began in 2002 in Borno State, Nigeria and grew to become violent in 2009 following the execution of her leader, Mohammed Yusuf The group operates mainly in the northeastern part of Nigeria and argues that Western education is not Islamic and that Sharia law must be fully implemented in Nigeria (Blanchard, 2016; Blanchard & Husted, 2016; Onapajo and Uzodike, 2012). Before BH emergence in 2002 and the increase in the level of violence in 2009, Northern Nigeria had gone through the challenging experience of various fundamentalist movements, but scholars noted that the most volatile of them all is BH.

The pattern of their terrorist attack was unimaginable as they were earlier undermined by security stakeholders at all level – regionally, locally, and nationally. They traced the origin of BH back to 1995 known as "Sahaba" under the leadership of

Abubakar Lawal who conceded to Mohammed Yusuf when he left for the University of

Medina in Saudi Arabia (Agbigboa, 2013). Yusuf was earlier a disciple of Sheikh Jaafar

Adam and was referred to as Mohammadu Ndimi Mosque's heir (Agbigboa, 2013). With

his emergence as a leader, Yusuf introduced unorthodox beliefs that includes hatred for

western education, passion for Jihad overthrow the secular government in the contest of

Salafi Islamic circle (Anyanwu and Nwanaju, 2010).

The leader of the Christian Association of Nigeria (CAN), Bishop Ayo Oritsejafor

who spoke for the Nigerian Christendom insisted that BH is primarily in pursuit of its

fundamentalist religious ideology through indoctrination of the vulnerable poor that were

easily manipulated politically (Montclos, 2014). The view aligns Karl Marx assertion

tagging religion as the opium of the masses. Montclos (2014) further stresses that with

the extent of the indoctrination, it was apparent that members of the BH were not

motivated to fight because of poverty or any other social condition. Also noteworthy was

the fact that their late leader, Mohammed, as well as Osama bin Laden of Al Qaeda, are

from a wealthy family background.

Yusuf's followership especially youths from very poor family background grew

massively between 2002 and 2009 using the schools and mosques he established for

indoctrination and propagation his Majority of his students are from Borno State in the

northeastern region of Nigeria as well as neighboring countries like Cameroon, Niger,

and Chad and later to Gombe, Bauchi, Yobe. Kano and Katsina (Agbiboa, 2013). BH at

the onset fought for the implementation of Shariah government in Borno state, but

following Yussuf's murder in 2009, the group broadens its goal to include Islamization of

the whole territory call Nigeria (Adesoji, 2011). Abubakar Shekau emerged leader of BH

after Yusufu's death. Under the leadership of Abubakar Shekau, BH's activities rose to

be ranked as the 6th most extreme dangerous terrorist group in the world in 2012 (Global

Terrorism Index, 2012). Nigeria topped countries like Iraq, Afghanistan, Indonesia, in

terrorist attacks according to the Global Terrorism Index.

The threat posed by Boko Haram continued unabated, and according to Blanchard

(2016) between 2009 and 2015, no fewer than 15,000 were reported to have been killed.

Omale (2013) argued that it was as a result of poor coordination and policy clarity in the

government counterterrorism efforts. The adverse impact of BH terrorism has

degenerated into a grave threat to the survival and security of Nigeria (Aghedo and

Osumah, 2012; Omale, 2013).

Factions of Boko Haram

Over the years, BH has broken into various factions as noted by a Senator,

Khalifa Zanna that represented the base of the group, Borno Central as at 2013 a time

(The Sun, 2013). He described the factions Sharia BH, Criminal BH, and the Political BH

adding that the group evolved in 2002 with some measure of international influence in

the context of an increase in awareness of global terrorism following the al-Qaeda's

terror attack of September 11, 2001, on US (The Sun, 2013; Aghedo & Osumah, 2012).

The Sharia and Political BH started from the background of an Islamic

fundamentalist revivalism campus group at the University of Maiduguri, started 1995/97

by Abubakah Lawan as 'Ahlulsunna wal'jama'ah hijra' expressed their violent nature in

2002/2003 during the leadership of Mohammed Yusuf when they attacked Kanamma and

Giedam police stations. The Fulani herdsmen, according to Nigeria's Chief of Army Staff (COAS) General Tukur Buratai is the Criminal BH (Vanguard, 2016). BH identified with the ISIS formally in 2014, but further split as ISIS appointed Abu Musab al-Barnawi, the son of Mohammed Yusuf, the founder of the movement as the leader of BH as against Shekau who was heading the entire West Africa operations (AFP World, 2016).

BH's Political Motive

Scholars have contested the real BH's motives/objectives. These include the following undeclared and stated goals of the terrorist group. De Montclos (2014) argued that the BH's primary objectives are to render Nigeria ungovernable by the northern politicians that were opposed to the election of the 2011 presidential election that led to the emergence of the southern politician. This, according to him, was designed to discredit President Goodluck Jonathan Administration as incompetent. They considered it to be morally wrong for President Jonathan to contest the after late President Yar'adua. They frustrated his strategy of counter-terrorism to persuade the people further that he is unfit to be elected for a second term in office and that he was usurping the power that belongs legitimately to the North.

BH's Religious Motives

BH leaders expressed their interest of converting Nigeria into an Islamic State openly, and 1999 Constitution enshrined rejection of the secular state of the country which in turn led to a lot of controversy and divergent opinions and interpretations. Many Nigeria and Western media views BH terrorist attacks as an integral part of a global war with between Muslims and Christians with religious tag. The New York Times, For

instance, asserted that BH focus mainly on attacking Christians and burning churches implying that it is an anti-Christian sect with a religious agenda focusing on Islamization agenda (Worth, 2012).

This agenda, according to Worth (2012), is considered to be the continuation of forcefully converting the Christians worldwide also with the BH emphasis on establishing a pure Islamic state governed with Sharia law. The Christian Association of Nigeria (CAN) also agreed with the view that the group is the foot soldiers fighting to enforce the Islamization of Nigeria, citing several cases when the group expressed abhorrence and hatred for Christians (Montclos, 2014). One of the examples cited was claimed fury expressed in February 2006 Denmark controversial cartoons related to Prophet Mohammed and the riot that followed leading to the death of about fifty Christians as well as several churches that were set ablaze in another violence that erupted in July 2009.

Pieria and Zennb (2016) attempted to explain the motive of the BH terrorists in the context of religion, and the history of the Caliphate. According to them, the BH terrorists drew their legitimacy and inspiration from a previous Jihadist, Usman Dan Fodio and that they felt that Western democracy had eroded the Islamic value and one way they would regain northern Nigeria for Islam was by inflicting terror (Pieria and Zennb, 2016). The religious factor in the terrorist motivation became very clear when the leader declares as a section of Nigeria, an Islamic State and member of the Islamic State (in Syria and Iraq) in March 2015. The authors stressed that the terrorist group continued to preach and battle for the Islamic State. The group, BH, literally translated as "Western

education is sin" refers to itself as a "Sunni Group for Proselytization and Jihad" among their manifesto was that they would replace even the Muslim leaders they consider to be infidel whom they claim are guilty of mixing Islam with Western cultures of secularism, democracy, and education (Pieria and Zennb, 2016).

The military intervention in Nigeria politics and their years of dictatorships was and left an impression in them that the Northerners were born-to-rule coupled with the Sokoto Caliphate jihadist Islamic hegemony that has blended with Northern Islamism with history of radicalization such as the Maitatsine of 1980. The slightest adverse local and global cultural, social, and political and economic developments are used to justify insurgency and terrorism on Nigeria polity to substantiate their rejection of secular governance. The coming to power of the former President, Dr. Goodluck Jonathan, who is not from the Northern part of Nigeria nor a Muslim angered the Northern oligarchy (Aghedo and Osumah, 2012; Campbell, 2012; Onapajo and Uzodike, 2012; Zenn, 2012). Also, Onapajo and Uzodike (2012) traced the root of BH to the beginning of Western civilization, which allegedly hurt the pure culture Islamic.

Forest (2012) and Kukah (2009) noted that BH terrorism might be a result of the effects of landmark political epochs and policies while Aro (2013); Comolli (2015); Iyekekpolo (2016) and Solomon (2015) asserted that there will always be tendency for terrorism to persist as the Nigeria state remain weakened Nigeria based on this religious factor and Western education. The difference between the South and the North of Nigeria is the level of education of the Southerners is relatively high, and as such, it is difficult to get them radicalized. This correlation between Islamist radicalism and Western education

frustrated the de-radicalization effort in Kano State, Northern Nigeria, where Agbahime was beheaded in 2016.

From a global perspective, Brannan (n.d.) of the Center For Homeland Defense And Security observed that religious terrorism is critical in understanding issues relating to national security, given the fact that most of the terrorist attacks for the past one and half decades are primarily motivated by theology or religion or theology. The consensus, as asserted by Brannan for example, was that similar to the attacks of the 9/11, the root cause of Boko Haram was a wrong interpretation of Islam with fundamentalists' lenses.

The former leader of the Christian Association of Nigeria (CAN), Bishop Ayo Oritsejafor who spoke for the Nigerian Christendom insisted that BH is primarily in pursuit of its fundamentalist religious ideology through indoctrination of the vulnerable poor that were easily manipulated politically (Montclos, 2014). The view aligns Karl Marx assertion tagging religion as the opium of the masses. Montclos further stresses that with the extent of the indoctrination, it is evident that members of the BH were not motivated to fight because of poverty or any other social condition. Also noteworthy was the fact that their late leader, Mohammed, as well as Osama bin Laden of Al Qaeda, are from very rich family background.

Others like Worth (2012) however opposed that view stressing that Nigeria has constitutionally remained a secular state despite nine northern states adopting Shariah law as at 12 December 2012, nine northern states, and that there was no evidence both in the leader, Mohammed Yusuf's books and sermons where he advocated for the killing of Christians (Yusuf 2005). Ajani (2011), who agreed with the opposing view, added that

the extrajudicial killing of the leader that marked the beginning of killings, which served as revenge. Even at that, Ajani (2011) argued that there was no substantial evidence to conclude the BH was responsible for the attacked of the Christians in Jos. Rather than attacking Christians, the early BH focused on fellow Muslim, which was what led to their split and the evolving of the Ansaru group (Ajani, 2011). Doctrinally, the Ansaru group's leader does not agree with the successor of Yusuf, Abubakar Shekau who viewed the real enemies of Muslims as the principally the Westerners. The Khalid al-Barnawi faction known as "Abu Hafsat" viewed attacks on Muslims as incorrect interpretation of Islam and did not see anything wrong with their group having a dialogue with the government as opposed to Abubakar Shekau. The abduction of 110 Dapchi school girl who was mainly Muslims on February 19, 2018, also debunked the view of the CAN that BH's focus is anti-Christians.

The BH asserts that it is wrong to work with and for the government that is un-Islamic generally. This is mainly in the area of enforcing law and justice and has on this ground resisted institutionalized sects such as the Izalas that allows their members to work with the government and relate with local state actors (Danish Institute for International Studies, N.d.). They also feel that the Nigerian state are unjust and terrorizes them, and they have the feelings of wanting to revenge for what they considered as the atrocities carried out on them by the Nigerian state security forces. The BH's rejection of politics and democracy is also religiously motivated because according to the Danish Institute for International Studies, it is because they want the Islamic state to replace the Nigerian state based on Sharia law. This is a common ambition of every member of the

Salafist groups, but BH's peculiarity is that they want the imposition of Shariah realized

by violence (Danish Institute for International Studies, N.d.). Where secular government

is the dominant power, some global jihadist groups do not mind if excessive violence is

adopted irrespective of the extent of loss even of many fellow Muslims (Crone, 2014 and

Andersen, 2014).

Many scholars, however, are skeptical of using religion to explain the motive of

the terrorist groups. They view religion as faith and conviction of individuals arguing that

it is not possible to establish if sympathizers and members really follow their leaders'

faith or even believe in the message of the group. What cannot be disputed is that group

leaders like that of the BH emerged in the religious context associated with piety, and

many followers joined the group in pursuit of religious knowledge. One of Muhammad

Yusuf's video substantiated this as he was seen providing answers to questions from the

members on issues relating to Islamic theology as well as sectarian divisions (Boko

Haram, n.d.).

Jihadism is an integral part of religion as noted by Shadi Hamid when he stressed

that religion inspires followers to action and create the passion for being killed and for

killing as well as battlefield decisions and strategic calculations (Hamid, 2015). He added

in terrorism, religion influences both collective and individual decisions especially when

it is related to ideals that have practical and moral appeal for adherents and when such

actions have worked in the past in life's reality (Hamid, 2015). When applied to BH's

recruitment, Bano (2012) noted that religion was a critical thread that runs through most

cases of young people that choose to join in addition to social pressures, financial

incentives, and to some extent, coercion. Kane (2003) noted that for BH, religion is much more than ideological ambition and that studying the leader's structured speeches and sermons helps to understand the nature of the jihad adding that the field of religion enables the group benefit from infrastructures already existing as well as exploiting existing critical vacuums. Kane (2003) observed that BH's messages at the onset were less marginal, making it gather support from the mainstream religious authorities.

Summary and Conclusion

Terrorism has grown to become a global phenomenon with casualty running into the death of millions of persons (Nacos, 2011). BH with an operational base in Nigeria has evolved as an Islamist extremist group and scholars have identified and discuss their motives over the years as a possible measure of knowing how best to counter it in the face of its strong resistance, escalation and continuous havoc they continue to wreck. As captured in this review, scholarship had explored the identity, origin and nature of BH well as policies and initiatives such as the using the military, diplomacy, and amnesty to address it but were unsuccessful (Blanchard, 2016; Blanchard and Husted, 2016; Idowu, 2013; Omitola, 2012; Onapajo and Uzodike, 2012; Kingsley, 2013).

The Frustration-aggression hypothesis by Dollard, et al. (1939) developed by Miller et al. (1941) and improved upon by Berkowitz (1969) which asserts that aggression is a product of when a person is frustrated or blocked from attaining his or her desires serve as the theoretical framework for analyzing the BH religious motive for engaging in terrorism. The hypothesis stipulates that frustration often precedes aggression, while aggression is often the implication of frustration and in the context of

BH, their acts of terrorism are the expression of anger and frustration that was bottled up through violence in pursuit of Islamizing the Nigerian State (Whitley and Kite, 2009). Several literatures explain that the group was frustrated with the ongoing political corruption and gross violations of Sharia Law, which they blamed on Western education.

The literature on terrorism views it as a deliberate creation of violence, or threat of violence, fear, the threat of violence used by individuals or state in pursuance of political agendas (Berkebile, 2017; Sandler, 2015). Even though the concept, terrorism does not have a consensus definition yet, most literature agree that the common denomination is that it leads to uncertainty in society and results in the death of innocent persons, harms, and destroys properties and involves hostage taking, bomb attacks, kidnapping, hijacking (Allision, et al., 2017; Berkebile, 2017; Martin and Weinberg 2016; Panter, 2012). The meaning of the concept constantly changes but that the violence is targeted on a civilian population and often has political aim remain constant.

BH is described as a Sunni Islamic religious sect and deadliest terrorist group in the world today by various scholars such as Aghedo and Osumah (2012) and Odoma (2014). The group refers to itself as *Jama'atuAhlis Sunna Lidda'awatiWal-Jihad* which is interpreted as *People Committed to the Propagation of the Prophet's Teachings and Jihad* as reflected in several literature including Blanchard (2016), Blanchard and Husted (2016), and Ikezue and Ezeah (2015). It is however commonly called in the Hausa language, *BH* meaning *Western education is forbidden* because of the group's condemnation of everybody associated with Western educational system (Bertoni, et al. 2018). The history of the group from where they drew their legitimacy is associated with

that of early Islamic caliphate like Usman Dan Fodio as traced by scholars like Pieria and Zennb (2016) explaining their hatred for Western democracy which they claimed eroded the Islamic value insisting that the only way to regain northern Nigeria for Islam was by inflicting terror. Chapter 3 will focus on the research methodology.

Chapter 3: Research Methods

Introduction

This chapter provides an overview of the research methodology for this

qualitative study focusing on exploring the religious motivation of the BH terrorism in

Nigeria. This chapter consists of an overview of the research design, which includes the

rationale for the choice of this type of research approach for this study as well as an

outline of the researcher's role and how the researcher's perspectives and biases were

mitigated and minimized. This section includes the study methodology as well as the

selection of the participant and the details of how participants were recruited. The issues

of trustworthiness and the ethical procedures will be discussed, and the chapter will

conclude with a summary and transition.

Research Design and Rationale

A generalized qualitative research design was used for this study. The rationale of

the study includes the study's research questions generated to provide (a) an

understanding of the religious motivation of the BH terrorists, (b) reconciling the

activities of the terrorist group to their religious belief, and (c) the possibility of

minimizing the negative influences of religion in fueling BH terrorism in Nigeria. The

design focuses on descriptions of the experiences of people and how they experienced it

to understand the process, perspectives, and worldviews of the people involved (Patton,

2015). Yin (2016) noted that a researcher can conduct a generalized and viable

qualitative method and then choose among three options in designing the study such as

conducting a qualitative research study of the generalized form or adopt one of the

specialized types or conduct a generalized qualitative research study that adapts one or more of the procedures from the specialized types and use a mixed label like a qualitative case study, a qualitative study using coding procedures from grounded theory, or a qualitative study based on ethnographic field methods.

In this study, I conducted a general qualitative inquiry. According to Patton (2015), generalized qualitative inquiry uses in-depth interviewing and document analysis to provide answers to straightforward questions with a multimethod focus, and the approach is naturalistic involving interpretive of its subject matter. Engaging a qualitative research approach for gathering and analyzing data allows the researcher to explore questions that emphasize how social experience is not only created but given meaning (Leavy, 2017). It further enables the researcher to conduct in-depth studies on a broad array of topics compared to other research methods that have the tendency to constrain offers due inability to establish the research conditions required, insufficiency of data series, and insufficient coverage of variables (Leavy, 2017).

In addition to these benefits, features of qualitative research that make it fitting for this study includes its effectiveness for studying the meaning of the lives of people under conditions that are real-world, ensuring that the perspectives and views of the people are represented, taking the context of the conditions that the people lives in, coming up with insights from emerging concepts that are helpful for human social behavior explanation as well as using several sources of evidence instead of reliance just on single source (Yin, 2011). According to Merriam and Tisdell (2016), since qualitative research focuses on meaning in context, humans are best suited as data collection instruments because

humans are more sensitive to underlying meaning during collection and interpretation of

data, especially given that interview, observation, and analysis are critical to qualitative

research. Creswell and Poth (2018) noted that this approach begins with assumptions,

using interpretive/theoretical frameworks that deal with the study of research problems

that address the meaning that groups or individuals attach to a human or social problem.

Qualitative researchers use a specific emerging qualitative approach to inquiry to study

the problem, collect data in natural setting that is sensitive to the places and people under

study, and produce data analysis that is deductive and inductive and establishes themes or

patterns (Creswell & Poth, 2018). The report written at the end of the presentation

consists of the voices of the study participants, the researcher's reflexivity, both

description and interpretation of the problem, its contribution to the literature, and a call

for change (Creswell & Poth, 2018).

Creswell and Poth (2018) observed that the core features of qualitative research

include a natural setting, reflexivity, the researcher as the key instrument, complex

reasoning through deductive and inductive logic, multiple method, multiple perspectives

of participants, and meanings and emergent design. Maxwell (2013) emphasized the need

for interactivity and interconnectedness of the parts when engaged in the process of

qualitative study designing and that both the structure and design range from exploratory

to focusing on specific hypotheses, from conversations that are loose to structured

exchanges during which participants can be asked the same set of questions depending on

the goals and stage of the research.

The research question that guided this qualitative study of exploring the religious motives of the BH terrorism in Nigeria is: What are the religious and social motivations, reconciliation of activities and beliefs, and perspectives regarding minimizing BH terrorism in Nigeria?

Scheduled interviews were carried out for this research study, and the scheduled interview was guided as recommended by Patton (2015) and Bryman (2012). Guided interviews, as Sarantakos (2013) stressed, enable the discussion to flow. The guide outlines the issues and questions that are to be raised during the course of the interview (Patton, 2015). Patton added that the researcher prepares the interview guide to ensure that the same issues and questions are raised with each study participant interviewed. The interviews allow the study participants to elaborate and provide more range and flexibility of answers, as well as the capacity to elicit more information from the participants. The interview guide also serves as a checklist at the interview to ensure that no relevant topic is forgotten and helps with time management (Patton, 2015). The interviews permitted individuals to answer questions more on their terms than a standardized interview would allow (Seidman, 2006). According to Merriam and Tisdell (2016), an interview is considered the most suitable approach for studying complex and sensitive areas because the interviewer is opportune to prepare the participants before asking questions that are sensitive and complex.

The interview process is undoubtedly a critical means of collecting in-depth and rich data, but it is time consuming and expensive. As indicated by Kumar (2005), the interaction between the participant and their interviewer could differ because each

interview is not only unique, but the quality of the responses obtained from different interviews could differ significantly. Also, the quality of data to be generated is dependent on the commitment, skills, and experience of the interviewer (Kumar, 2019). There could also be the risk of researcher bias, and it can be difficult to gain reliable data on the subject because of the small number of study participants, unlike the quantitative approach where the number of participants is far more and could provide more reliable data results.

The purpose of this study was to explore the religious motive for BH terrorism in Nigeria. Also, there are few studies on the topic, which makes qualitative methods suitable for this study. Given the exploratory nature of the study, the data aligns with the qualitative method of inquiry, and the methodology, as highlighted by Heppner et al. (2008) was used for both context and individual experience. It was also subjectively interpreted, and generalizability may not be possible (Heppner et al., 2008).

Qualitative inquiry offers a high level of internal validity. The study participants and I co-created the data as we explored their religious motivation. External validity, like the ability to generalize the findings to the experience of all terrorist groups, may not be possible, nor intended. However, the applicability of the study to the reader's personal experience was a goal, and such applicability may enable future researchers and readers of the study to be able to identify pieces of the data that may create interest and possibly generate the development of questions within the contexts of future research or their own lives.

A qualitative method was used for this study, and the process involved empirical work carried out to collect data that either agreed with, contested, or refuted theories, which according to Merriam and Tisdell (2016) would, in turn, allow for clarification and understanding. The qualitative process known as induction requires that data were related to a specific area of study that is collected and from the data, various theories and concepts are constructed by the researcher (Leavy, 2017). This approach was also considered to be more reliable for this study because it allows for higher capacity to gain more meaning and depth based on an individual repentant terrorist's experiences of motivation for terrorism as opposed to the quantitative inquiry which is not only more structured but numerically based and broader in scale (Leavy, 2017). Leavy (2017) stressed that qualitative approaches to research value depth of meaning and people's subjective experiences and their meaning-making processes.

Role of the Researcher

The main instrument in this qualitative study is the researcher. I was a journalist in Nigeria for over 10 years and had past practical knowledge gained by working in this terrorist devastated areas in Nigeria. Between 2010 and 2020, I encountered Muslim converts that were involved in violence and others in religiously related terrorism in Nigeria as a missionary. As part of this process, I trained mission leaders engaged in gathering data on how to protect the confidentiality and privacy of converted/repentant terrorists-sensitive reception and interview protocols. In summary, I had experience working in the BH terrorist region, which agrees with Campbell et al.'s (2009) assertion

that researchers should have basic knowledge of the study to be conducted. Bias is regarded as the mortal enemy of surveys (Eisner, 2017); I guarded against it.

An absence of understanding and trust can make study participants suspicious and skeptical according to Molden (2011). Consequently, I took time to establish rapport with the study participants as well as explain the goals and objectives of the study. I recognized that the study participants may choose not to share their true feelings and experiences through an interview because they may consider me to be a stranger. In doing this, I provided each of the participants with information that their participation in the study would be anonymous and voluntary. Thomas and Silverman (2015) explained that building rapport like this with study participants, informing the study participants that their participation in the study is voluntary and anonymous, and obtaining unwritten informed consent are excellent methods of overcoming the challenges posed by interview as a source of data collection in qualitative research.

I gave the participants information on the objectives and limitations of the study and their rights. I limited participation in this study to adults from the ages of 25 to 50. The study was conducted without anyone's assistance. Furthermore, I ensured the study participants' protection of confidentiality by avoiding unwanted observations, leading questions, unwanted solicitations, and intrusions. Also, I obtained the consent of all study participants before proceeding with interviews, and recordings and documents are kept in a secure file cabinet.

Emotional and religious attachments were potentially thorny issues to deal with in this study. I lived and grew up in Nigeria and to a great extent shared cultural and

religious background with some of the participants, which is helpful with intersubjective

reflection, introspection, discursive deconstruction, reflexivity, and mutual collaboration

as ways of balancing power relations between researcher and study participants (Finlay

2002). I kept reflexive journals to make my thoughts, experiences, feelings, and opinions

visible as an acknowledged part of the research process and used them to write up the

research. My reflexive notes were coded and used as potential data to balance the

interviews I had with the study participants. In accordance with Creswell (2009), I

combined bracketing, reflexive journals, member checking, and thick description to

create transparency in the research process.

Methodology

Participant Selection Logic

The goal of this study was to explore the religious and social motivation of the

BH terrorists, reconciliation of activities and beliefs, and perspectives regarding

minimizing BH terrorism in Nigeria. The participants in this study, therefore, comprised

former members of BH in Nigeria. I selected 25 former members of the BH as

participants for this qualitative interview study but attained saturation after interviewing

seven. This was in alignment with the requirements used for previous studies as well as

literature on a qualitative study such as was published by Creswell et al. (2007). I used

the purpose of this study as well as my sense of judgment to select this sampling method,

as indicated by Babbie (2016).

After the Walden IRB approval, I formally contacted an agency, the Grace

Foundation, and give them flyers to distribute to potential participants. My contact details

were in the flyer. Twenty potential participants contacted me on the phone. I discussed

the requirements needed, including age, location, and willingness to be sure they are

knowledgeable enough to provide answers to the research questions. I reviewed the

content of the informed consent, removed the potion for name, and got them to audio-

record their consent after asking questions to get clarifications to help them decide

whether or not to participate in the study. Also, I interviewed seven of the study

participants to the point of data saturation, which has been accepted widely as a

qualitative research principle which implies that, given the data already collected or

analyzed, there was no need for further data collection (Babbie, 2016).

Each of the participants was interviewed on the phone because of the COVID-19

pandemic. I confirmed that the locations and settings they responded from were safe,

comfortable, secure, quiet, and devoid of distractions and a third party. I reminded the

participants that their participation in the study was voluntary and assured them of

confidentiality as well as their right to withdraw from the study at any point without

notice or reason. I ensured that the participants accepted the term for audio recording of

the interview before the commencement of the interview and let them know that the

interviews would be conducted in the English language.

As mentioned, I collected data through semi structured, telephone interviews of

participants who meet the study criteria. In addition, I engage in reflexive note-taking

during interviews (Tessier, 2012), to capture notes and interactions that I, as the

researcher, observe during that time. I planned to also conduct follow-up discussion with

the same study participants to confirm their responses and overall perspectives. This

practice enhances accountability and transparency of the data collection as the study participants would have the opportunity for member checking to verify that the researcher's analysis aligns with their feelings (Miles et al., 2013; Patton, 2014). Follow-up procedures generally are critical in qualitative research and are conducted either during the actual research or afterward. Generally, follow-up, when conducted, increases the overall effectiveness of the research effort (Creswell, et al. 2007). It does further an end in the study as well as review developments that are new (Creswell, et al. 2007). Another rationale for follow-up helps the researcher to comply with the protocol of institutional review board for research and ensure that targeted project milestones are being met, appreciate the participants or debrief stakeholders (Chenail, 2011).

As mentioned previously, all the participants qualified for this study, they satisfied the following criteria:

- They were willing to provide details about and express and explain their experience before joining and during their membership of the BH terrorist sect.

- They were cable of expressing themselves in English language.

Age Requirement

Given (2008) noted that certain demographic information helps the researcher to determine whether research participants is qualify to participate as a representative sample of the target population for generalization purposes and as such former BH terrorists between the age of 25 and 50 between 2015 and 2020 would be considered for participation. The study participants should have been recruited into BH sect four or five

years earlier, at the time this study was conducted in 2020 as that would ensure that they are mature enough to understand what motivated them and are able to tell their stories (Given, 2008).

Residency Requirement and Other Conditions

Chenail (2011) also stress the need for sample of the target population for generalization purposes to be able to tell their stories which the researcher feels that in view of that the study participant should have resided in Nigeria for a minimum of five years before their recruitment and their membership of BH to be competent enough. Going by Aspers and Corte (2019), assertion, it is critical that for the participants to be recruited, they should be capable of remembering the events that led to their recruitment and the ones that occurred during the BH terrorist involvement, and they must be willing to provide details about, explain, and express their lived experience during their involvement. If the demographic information are not included, the researcher may risk the assumption of that the subject of study is the same irrespective of individual differences adding that participant's demographic information helps the researcher move from absolutism to a position of universalism when participant's information are provided (Beins, 2009). All the potential study participants must meet all the criteria above to qualify for this study.

Instrumentation

When conducting the qualitative interview, I was the main instrument for data collection. I talked to people, observed them, took notes, and conducted the interviews, among others (Aspers and Corte, 2019). In gathering data for this study, I made use of

generalized qualitative interviews and field notes (Locke, Maxwell, 2016; Silverman and

Spirduso, 2010). I adopted the open-ended questions to interview all study participants to

gain an understanding of their experiences. I used qualitative interviews and reflexive

notes to describe the meanings of the religious motivation of the BH insurgency in the

context of study participants. Both the interviews, as well as the reflexive notes, captured

what the study participants said as regard their motivation to BH insurgency in Nigeria

(Maxwell, 2012; Ritchie, et al., 2013).

I used an audio recording device, Samsung S9+ Audio digital recorder, to

interview the study participants, and took note both during and after the interviews that

served as potential data for this study (Tessier, 2012). Tessier (2012) noted that using

audio-recording would be beneficial because it will help to preserve the complete verbal

aspect of the interviews for analysis. None of the study participants refused to agree to an

audio recording. As such, I engaged them to participate in the study without hesitation. I

obtained the study participants' consent via for audio recording and transcription. The

consent included the confidentiality of the study participant. Study codes was used on the

data documents, and the identities of the study participants were kept confidential to

promote the confidentiality of individual participants.

To support the literature review for this study as part of the data collection

process, I reviewed relevant documents and reports from Transparency International (TI),

International Rescue Committee (IRC), among others. These documents provided a

regular and continuous report on motivation for terrorism and empirical data that covers

similar areas and other countries relevant to this study. Documents, as noted by

Silverman and Spirduso (2010), provided a vast amount of information that is relevant to the research questions and objectives of this study.

There were potential technological issues associated with recording interviews. Recording devices have the potential to malfunction. To avoid this, I tested the battery of the device and do additional voice recording using another device and ensured that the devices worked well, and the interviews were properly recorded. I also stopped and played back the interviews once in a while to ensure that the voices were clear and that the data were well recorded. In addition to replaying the recording device occasionally during the interviews as noted by Yin (2015), to confirm that the study participants' voice were clear, I listened to the recording device after the interview and made notes. I discussed with the participants on issues of withholding information, the issue of deception, and the harmful implications of participating in the research (Cozby, 2009; Fanning and Graba, 2007) just after the interview and also reminded them of the purpose and implications of participating in the study.

Data Collection

The qualitative data for this study were collected via individual telephone interviews, combined with peer-reviewed journals, pieces of literature, and reflexive notes that are related to the religious motivation of BH terrorism in Nigeria (Groenewald, 2004). The activities for the interview comprised of audio-recording consent to participate though without the mention of the participants' name, rapport building, and checking the individual study participants to know if they meet the criteria after the IRB approval.

After obtaining an audio-recorded voluntary consent of the individual study participants, I administered five questions to seven participants through telephone interviews in Nigeria. One-on-one telephone discussions was held with study participants. The questions administered to all of them were identical and open-ended. The participants were asked to respond to the interview questions. For confidential reasons because of the sensitive nature of the study, I avoided collecting the background information of the study participants through the interview. The participants were asked the research questions, and based on the interview protocol, I asked each of the participant questions relating to how their experience with religion motivated their involvement and activities in Boko Haram terrorism. Included in the appendices is a table that describes the interview questions (see Appendix A)

I designed the interview to align with the frustration-aggression hypothesis (see Dollard, et al., 1939). The theory was published in 1939 to explain why people behave aggressively. This was followed by the gathering of data, the review of literature, and peer journals. I discussed with the participants after the interview sessions that enabled him to address issues relating to deception, withholding information, and the potential harm of participation in the study (Cozby, 2009). I then categorized the study participants' information that enabled him to identify the patterns the represented during the data collection phase and, in line with Colaizzi's (1978) data analysis strategy for organizing data into idea, thought, reason, arguments, as well as principle.

Merriam (2009) highlighted the need for the protection of the study participants as a critical ethical issue when performing qualitative research. The BH terrorism is still

ongoing and the lives of the former members will be in danger if their identity is known.

In view of that, the researcher ascribed fictitious names to each of the participants to

protect their privacy. I transcribed verbatim all interviews and reflexive into Microsoft

word document. The fieldwork was certainly tedious, expensive, and rigorous. The

researcher applied meticulous organizational skills in scheduling interviews,

coordinating, transcription, and data analysis and maintained records of all actions,

communications, decisions, and procedural steps (Yin, 2013).

Data Analysis Plan

Classifying and interpreting the visual or linguistic material to come up with

statements about both explicit and implicit structures and dimensions of making meaning

with the material and what is represented in it is the process of data analysis (Flick,

2014). Bogdan and Biklen (2011) made some suggestions that was helpful for data

analysis, such as the researcher forcing himself to decide on narrowing the study. In

compliance with Bogdan and Biklen (2011), I did not pursue everything. Secondly, I also

felt compelled to decide on the type of study I accomplished, such as doing a full

description of a setting or generated theory about a particular aspect of the study. Thirdly,

I developed analytic questions, which were critical because they provided focus for both

the collection of data collection and the organization of data as he proceeded, among

others (Maxwell, 2005; Patton, 2002).

The process of the data analysis for this study included coding. Coding is a term

that is used for assigning some shorthand designation to different aspects of the data,

which were collected for this study so that I can retrieve specific pieces of the data with

ease (Saldaña, 2013). The designations, according to Merriam and Tissdel (2016), can be numbers, single words, phrases, letters, colors, or even the combinations of these. Saldaña (2013) noted that often, code refers to a short phrase or word that assigns a salient, summative, and essence-capturing symbolically.

During each interview, I documented thoughts and observations through reflexive (see Merriam & Tissdel, 2016). Merriam and Tissdel (2016) stressed that data analysis is simply the process of making sense out of the data, which involves the consolidation, reduction, and interpretation of what the study participants have said and as well as what the researcher has read and seen while making meaning. This required me to move back and forth between the data collected, including concrete bits of data/abstract concepts, between description and interpretation, as well as between inductive and deductive reasoning (Merriam & Tissdel, 2016). The findings were in the form of themes, organized descriptive accounts, or categories cutting across the data, and according to Merriam & Tissdel (2016), it could also be in the form of theories and models that explain the data with each of the forms reflecting different analytical levels.

The overall process of data analysis for this study began by identifying segments in the data set, which were responsive to the research question. The segment, according to Merriam and Tissdel (2016), is a unit of data that potentially answers or partly answers the questions raised in this study. They added that a unit of data could be as small as a word a participant uses to describe a feeling and must meet the criteria of being heuristic, revealing information that stimulates the reader and is relevant to the study and secondly it should be information that can stand on its own by being interpretable outside any other

information (Merriam & Tissdel, 2016) and I used emergent codes that emerges as he read through the interviews and interpret responses.

There are two approaches to conducting coding, namely: manual and automated. The volume of data will determine the use of a manual coding process or whether software tools like NVivo will be used to assist with the qualitative analysis process. Manual coding is either inductive or deductive coding, and the researcher read through the data to understand exactly what it looks like and assign the first set of codes. Going through the data line-by-line, I coded according to the concepts identified by the RQ and attached codes to which ideas and concepts that come up the most. To assign codes to phrases and words in the response of the study participants helps me to capture what the responses of the study participants were inherently about and, in turn helped me to analyze and summarize the results. Using codes for qualitative data analysis helped me to in decisions I made that were data-driven based on the study participants' responses, and made it easier to analyze and interpret accurately.

Automated coding of qualitative data was done with thematic analysis software. The software used natural language processing (NLP) and artificial intelligence (AI) to code the data and converted the text into themes. The software does not require setting up categories or themes in advance. It was time-saving and reduced unnecessary stress while carrying out analysis. Thematic analysis/thematic coding finds themes in the text though analyzing the meaning of sentence structure and words, and when utilized, the researcher would learn the more frequent themes (Bazeley and Jackson, 2013). I eventually choose

manual coding because it was more straight forward and good for the analysis of interviews, unstructured text, video, audio, among others.

Trustworthiness

Pilot and Beck (2014) noted that the trustworthiness of a study implies the extent of confidence in data, interpretation, as well as the methods, applied to ensure the quality of a study. This requires that I took the responsibility of establishing the procedures and protocols needed for a study to be regarded as credible for readers' consideration (Amankwaa, 2016). Leung (2015) admitted that though scholars agree that trustworthiness is critical but what constitutes trustworthiness remains debatable.

I developed this study to explore the religious motivation of the Boko Haram terrorism in Nigerian. Dillaway, Lysack and Luborsky (2017) noted that qualitative research's goal was to achieve truth. The issues of trustworthiness in this research were equated to the validity and credibility of a qualitative study (Polit and Beck, 2012). Dependability, transferability, credibility, intra-and intercoder reliability, confirmability are the methods identified by Guba and Lincoln (2004) for measuring trustworthiness in qualitative research.

Credibility

Patton (2014) defined *credibility* as the establishment of the results of research that to be believable/credible. In some cases, in qualitative research, only the research participants could legitimately evaluate how credible a particular result is. In enhancing credibility, data were gathered from individual study participants through personal interviews. I took notes and collected information from the literature review to

develop data collection. Miles et al. (2013) and Patton (2014) stressed the need for the participants to review transcripts of their interview sessions to confirm that it accurately presented their views. For the security of the participants, calling for another follow up interviews was avoided but just after the interview, participants were given the opportunity to review the contents of the interview and confirm that they were accurate which enhanced the study's credibility and took care of member checking requirement.

Transferability

Transferability is the extent to which the results of qualitative study can be transferred to other settings or contexts (Patton, 2014). According to Patton (2014), the provision of thick and rich descriptions that would enable readers to compare a study to other situations is dependent on the researcher. It is the feature of a good qualitative study. I did this by developing a comprehensive data collection by interviewing participants who themselves were part of Boko Haram and had experienced their terrorist activities in Nigeria. The theoretical framework relevant to exploring religious motivation was employed for this study. I ensured that both the literature review and the official documents taken from peer-reviewed journals to analyze this study were valid and accurate, as they were related to religious motivation for Boko Haram and were sourced from peer-review articles and official documents (Creswell, 2003). As stated by Patton (2014), the findings of this study are relevant to other situations that are similar to the same problem as addressed in the study.

Dependability

Dependability simply means reliability and consistency of research findings and the extent that research procedures are documented such that an outsider could research to audit, follow, and critique the research process (Guba, 1981). The sample, procedural steps, setting, and analysis provided here are accurate descriptions aimed at achieving dependability, and I ensured a thick description of the study processes which Guba and Lincoln (1994) noted results in dependability.

Confirmability

Confirmability requires that the researcher demonstrates that both the results and the conclusions of a study are aligned in such a way that it can be followed and, the process can be replicated (Moon & Blackman, 2014). I complied with Miles and Huberman (1994), who highlighted confirmability in that researchers should report their beliefs, predisposition, and assumptions as a critical requirement for confirmability. The reflexivity highlighted by the researcher may not implies the absence of bias, but demonstrate how the researcher's position may manifest in the research findings while yielding useful insights, and the reader could determine confirmability (Shenton, 2004).

<div align="center">

Ethical Procedures and Assurances

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Access to Study Participants

I sought for approval of IRB to gain access to participants, their treatment, protections, and maintaining confidential data were the issues of ethical considerations for this study. I secured IRB approval from Walden University before gaining access to

the study participants formally. My approval # is 12-28-20-0603454. The approval
expires on December 27, 2021.

Consent

I recognized the sensitive nature of the discussion topics as well as the disposition
of Nigerians in sharing personal information related to terrorism. This study recognizes
and acknowledges the potential risks of recalling and reflecting on the life experience of
people related to religious motivation for Boko Haram terrorism. Discussions on
terrorism with the study participants could evoke distressed feelings of grief, anger,
despair, frustration, and anxiety. The study participant's ability to articulate their
experiences with Boko Haram may be impaired, and to address these, I built rapport with
study participants to identify possible adverse effects that the procedure of the study may
cause and make plans to reduce them.

Prior to the interviews, the researcher obtained audio-recorded informed consent
and for security reasons, the names of the study participants are not mentioned. They
were voluntary. Also, the participants were informed before the interview that they were
allowed the opportunity to decline any question or withdraw entirely from the study at
any point that they felt unable to continue. Study participants were encouraged to get in
touch with me if they experience distress because of the interview. As noted earlier, the
study participants were between the ages of 25 to 50 years and well understood this
disclosure. English is Nigeria lingua franca, and as such, the study participants had no
challenge with understanding the content of the consent. Also, as indicated earlier, I
obtained the audio-recorded "Informed Consent to Participate" from each participant and

let them know prior to the interview the goal and objectives of this study as well as how the study data will be used. Furthermore, I explained to the study participants that to participate in the study is voluntary, and they were free to withdraw from the study at any time.

Confidentiality

To ensure both safety and support, as well as to maintain the confidentiality of the study participants, I provided them information on how the information they provided will be used and stored as well as how the result will be presented. The informed consent to participate was audio-recorded and their names were not mentioned. They were also informed of their rights as a study participant and the possible/potential risks, though improbable, of being a part of the study. Debriefing and every contacts that would exposed the identity of the participants was avoided. I also labelled the data collected anonymously to ensure that the study participant's privacy is protected and avoid any adverse government and public reactions for revealing information on terrorism. I also informed the participants that the study's findings would be shared with them after Walden University approves it before public dissemination.

Data Storage

The data are kept in a flash drive, and a password has been assigned to the documents. The hard copies of the data are securely saved in a file cabinet and will be there for five years in the researcher's office, after which I will shred the data with shredding machines.

Summary

This chapter discussed the research methodology for this qualitative study focusing on exploring the religious motivation of the BH terrorism in Nigeria. The first phase was an overview of the research design, which includes the rationale for the choice of this type of research approach for this study and the second phase was an outline of the researcher's role, how the potential researcher's perspectives and biases were mitigated and minimized. Also, the study methodology as well as the selection of the participant and the details of how the participants were recruited and how the qualitative data were collected through individual interviews and a detailed data analysis plan. Also, trustworthiness and the ethical procedures were discussed. The research findings will be presented in Chapter 4.

Chapter 4: Results

Introduction

The purpose of this general qualitative study was to explore the religious

motivation of BH terrorism in Nigeria. This was critical because of the increasing use of

religion to motivate people into joining and driving the activities of the BH terrorist

group and the increase in killings, abductions, destruction of property, and other evils in

the name of religion. Interviews were conducted to elicit the experiences of seven

participants who were former members and supporters of the BH group. The experiences

and feedback of the study participants provided insight into the research questions that

the study posed. By listening to and analyzing the experiences of these former supporters

and members of the terrorist group, valuable information was obtained about their

motivation to join and participate in the activities of the terrorist group. One main

research question is addressed in this chapter with evidence to support it, which includes

quotations and feedback from the study participants.

The data analyzed in this study were collected through telephone interviews with

seven persons that met the demographic requirements outlined in Chapter 3. I gained an

understanding of their experience with BH groups through the research questions

administer to them. The research question was as follows:

RQ: What are the religious motivations, reconciliation of activities and beliefs,

and perspectives regarding minimizing BH terrorism in Nigeria?

This research may constitute an appropriate framework for intervention in BH

terrorism for policymakers, counterterrorism practitioners, and general readers and serves

as a source of reference material for combating terrorism. This chapter comprises of discussion of the research setting, the participants' demographics, the process of data collection, analysis, and the evidence of trustworthiness. Also, the interviews' results, how the findings emerged from the data, and a summary of the chapter are presented.

Setting

After getting approval from the Walden University IRB, I contacted the agency with my flyers to distribute to prospective participants. Those who volunteered contacted me on the phone, after which we set up interview dates convenient for them. When they contacted me on phone, I checked their age at the time they were recruited into BH to be sure they were not underage. I also confirmed that they could communicate in English and verified every other thing listed in the criteria, and they met the requirements. The dates set up were close enough to complete all the interviews within a short time. I conducted telephone interviews. The interviews lasted approximately 30 to 40 minutes for each participant. The study was conducted in northern Nigeria. The reason was that the region was the heart of BH's terrorist activities in Nigeria. The study's participants that were chosen from this part of the country have a better understanding of the activities of the BH group.

Demographics

This study included seven participants from diverse backgrounds. Two of them are women and five are men. Three of them were located in Jos, one in Maiduguri, one in Damaturu, and two in Bauchi. They were all long-term residents of the northern part of Nigeria and familiar with how members of the group were motivated into joining the

group and being driven by those motivations. Their ages were between 30 and 37, as indicated in the Table 1. They all indicated that they were recruited into the BH sect 4 or 5 years earlier and had resided in northern Nigeria for a minimum of 5 years before their recruitment and their membership of BH. This demonstrated that they were knowledgeable and remembered the events that led to their recruitment and those during their involvement in BH terrorism. They recalled vividly what transpired before joining the group, during their membership, and even after they disengaged as they are now former members of the group. They willingly explained and expressed their experiences during their involvement.

Table 1

Basic Demographics of the Participants in the Study

Participant	Sex	Years of residence in northern Nigeria	Age	Location
P1	M	15	30	Jos
P2	M	20	35	Maiduguri
P3	F	15	30	Jos
P4	M	17	31	Bauchi
P5	M	15	36	Yobe
P6	F	20	37	Bauchi
P7	M	13	35	Jos

Data Collection

Two different data collection methods were used to gather data. They were

telephone interviews and document reviews of peer-reviewed journals, pieces of

literature, and reflexive notes that were related to the religious motivation of BH

terrorism in Nigeria. I made initial contact with an agency after the Walden IRB

approval. Based on the outcome of the discussion with the agency's coordinator, I gave

him flyers which he distributed to potential participants; 25 potential participants initially

responded by contacting me to volunteer for the study, which was later reduced to 10

participants, and only seven partook in the study before I attained saturation. I discussed

with the potential participants and got them to review the content of the informed consent

form. I audio-recorded their consent after asking questions to help them decide whether

or not to participate in the study. I complimented the data collected from the telephone

interviews with data collected from relevant documents. The additional data from

relevant documents serves triangulation purposes to either validate or repudiate the data

collected via the interview with participants and the output of data analysis.

Data Analysis

I transcribed the data gathered from the interview questions' responses and

reflected on the meaning of the data retrieved to develop an understanding from each

participant's perspectives. I familiarized myself with the data's details by taking time to

read through the transcripts several times. I compressed the data into segments that are

meaningful, leading to the discovery of the central themes. The four questions in the

research interview protocol that produced the themes and subthemes were asked in the order specified in Appendix A.

Responses from the seven participants were put together per corresponding question numbers and securely stored in their respective folders. For instance, the answers to Question 1 by the seven participants were collated and stored in the folder named "Responses to Question 1." The same process was replicated for the other three questions, and the responses were kept in separate folders. After that process, each folder was scrutinized to identify phrases that relate to the research question. Some of the common phrases included "commitment as a response to Islamic teachings." Another phrase that featured prominently was "purging the nation." "Purging the nation" implies that the group aimed at addressing prevailing evil in the society. Other phrases were "devotion to Allah," "reward in paradise for those who die as martyrs," and "historical antecedents." "Historical antecedents" refers to violence and other aggressive methods like Jihad that took place in history that inspired them to adopt the same approach to advance Islam via BH terrorism.

The second interview question was related to socio-economic drivers that fuel BH terrorism. Common phrases that emerged included "socio-economic inequality imbalance," "installing the Sharia by whatever means possible including violence," "fighting for a larger and aggrieved Muslim constituency," and "taking over the political stage because Islam is holistic." Similarly, the remaining two interview questions also produced responses with insightful common phrases. I conducted another round of thorough reading of each interview transcript to identify themes from these common

phrases and secondary data collected, bearing in mind the research question. In categorizing the data, I harnessed the essential thoughts and idea that were common among the seven interviews that were conducted. The process allowed for the generation of a more defined set of themes and then the emerging principal themes and segregated subthemes. Each participant was given a pseudo name, from P1 to P7. The manual coding process for the qualitative analysis process was used to determine the volume of data used.

Table 2 displays a summary of categories from coding and themes derived from the interviews conducted. I followed Gibbs's (2018) description of coding by searching and identifying concepts and finding relations between them in the transcribed interview. I did not just label but linked data to the research idea and back to other data. The codes listed enabled me to organize data to examine and analyze them in a structured way. I started by reading the data thoroughly and writing down the patterns or themes I noticed. I identified several passages of the text that shared the same code. The codes helped me condense the overview of the main points and common meanings that surfaced throughout the data. In generating the themes, I looked over the codes created and identified patterns among them. I reviewed the themes to be sure they were useful, accurately represented the data, and really present in the data.

Table 2

Category and Themes

Category	Themes

Religious motivations for joining and driving Boko Haram terrorism	1. Religious commitment as response to Islamic teachings.
	   • Islamic teachings made them committed to the Salafist ideological narrative of the group.
	   • This motivates them to carry out Boko Haram terrorism, and radicalizations to motivate them are carried out in mosques and Islamic teaching centers using historical antecedents of Prophet Muhammed's Jihad, Uthman Dan Fodio and others, which motivates the participants to join and participate in terrorism.
	2. Use of Quran for mobilizing support of Boko Haram.
	   • The group uses reward of paradise for those who die as martyrs in Quran and Hadith to motivate the members to take part in their terrorist.

Social economic drivers	3. Viewed Sharia as means of purging the nation of unemployment, illiteracy, corruption, insecurity, and economic imbalance.
	   • Socio-economic drivers fuel the religious motivation for Boko Haram.
	   • The nation is bedeviled with unemployment, illiteracy, corruption, insecurity, and economic imbalance, and installing the sharia through by whatever means possible including violence would address the socio-economic drivers. They claimed to be motivated to join the group and participate in fighting because they were given the impression that they were doing so for a larger and aggrieved Muslim constituency as it is a means of taking over the political stage that would address the socio-economic drivers that the average Muslim is a victim.
	4. A means of taking over the political stage because Islam is holistic.

Minimizing Boko Haram terrorism	5. Dealing with the socio-economic drivers fueling the Boko Haram terrorism.
	• To minimize Boko Haram terrorism, the socio-economic drivers fueling the Boko Haram terrorism like unemployment, illiteracy, corruption, insecurity, and economic imbalance must be addressed and the military and government officials who are Boko Haram members must be identified and flushed out.
	6. Tackling radicalization by monitoring Islamic teaching centers and mosques.
	• To minimize Boko Haram terrorism, the source of radicalization must be tackled by monitoring Islamic teaching centers and mosques to check and by guiding them with teaching that would de-radicalize the people and the source of funding of Boko Haram which kept the group going must be investigated and cut off.
	7. Addressing funding sources
	• Cutting off the source of funding of Boko Haram.
	• Identifying the Boko Haram members in the military and government and "flushing them out."

Thematic Analysis

As the researcher, I adopted Yin's (2014) deductive thematic analysis approach. The approach aligns with Braun and Clarke's (2006) six-phase process for thematic analysis, which guided me toward a search for ideas that were relevant to providing answers to the research question. The first phase is the familiarization of collected data, the second phase is generation of the initial codes, the third phase is the search for themes, the fourth phase is to review the themes, the fifth is defining and naming the themes, and the sixth phase is the production of the report. In adherence to Braun and Clarke, I started with getting familiar with the data. I immersed myself in continuous

revision of the themes in relation to the data. I produced a final thematic map and got an in-depth working knowledge of the data collected, searching for patterns and meanings. This first step also included the transcription of the interviews with the research participant, which I typed into Microsoft Word documents.

After completing the first step by producing the initial codes, the data was organized by the researcher into meaningful groups through thematic analysis (TA) process, and the codes were manually entered and selected to code as many themes and patterns as possible to assist with thematic analysis, which is the third phase in Braun and Clarke's thematic analysis process. I looked for and generated broader themes through the organization of the codes into possible tentative themes. The process included analyzing the codes and combining the relevant ones to form overarching themes, which allowed me to generate categories and themes.

In the fourth phase of Braun and Clarke's thematic analysis process, I reviewed the themes that I generated earlier, during which I eliminated initial themes that were not supported by the data as well combined separate themes into one theme, and broke down some initial categories into themes to allow for meaningful analysis. I ensured a clear identification as well as distinctions between the themes through the review of initially coded extracts via identifying pattern that is coherent and that the themes are supported by data, as well as identified how they integrated with other themes.

The fifth phase of the thematic analysis process was the exact definition/labeling of the identified categories and themes. At this phase, the researcher refined the themes in preparation for analysis, which allowed for both elimination/refining of themes. The final

phase is the production of the report. I composed a write-up of the data and analysis that were logical and concise with relevant supportive data extracts. This phase was used for the final analysis, and the researcher related the analysis with the research questions and the literature.

Evidence of Trustworthiness

Although archival documents and other relevant literature were used while carrying out this study, the primary source of data collection was telephonic open-ended, in-depth interviews with seven participants. The participants interviewed were former members and supporters of the BH terrorist group, as noted by Yin (2014), who stressed that in qualitative research, the interview remains one of the best ways of collecting data. In line with Trochim (2001), this study engaged various strategies to ensure that the result is dependable, credible, transferable, and confirmable.

Credibility

In qualitative research, the researcher must establish the credibility of the data that is collected and the phenomenon that is being studied to ensure trustworthiness (Lincoln & Guba, 1985). I ensured that as part of the research credibility, the participants in the study found the results of the study to be an accurate and credible reflection of what transpired on the field (Venkatesh et al., 2013). I did this by ensuring that the results of the research are consistent with the beliefs and perspectives of the participants. Also, I ensured this study's credibility through adherence to the laid down appropriate steps of maintaining the highest levels of academic standards and ethics such, as the research guidelines of the Walden University's Institutional Review Board (IRB). The Walden

University IRB approved the study, and the approval number issued was 12-28-20-
0603454. The approval expires on December 27, 2021.

Triangulation was promoted, and internal credibility and consistency were
achieved /through data sources such as interviews, analyses of documents, and reflection
field notes as recommended by Copeland and Agosto (2012). To achieve clarity of
information during the interviews, I asked the participants probing questions like:
"Please, can you kindly substantiate more about this? What exactly do you mean?" were
used. Finally, before concluding the interview, I cross-checked with the participants to re-
confirm that the data represents the accuracy of views on the understanding of the
religious motivation of the Boko Haram members in Nigeria.

Transferability

To ensure the transferability of this study, I diligently documented and described
the entire process of the research by providing readers with the required evidence that the
research study's findings are applicable to other times, situations, contexts, and
populations. The data base making transferability judgements possible on the part of
potential appliers were made available. Lincoln and Guba (1985) stressed that where the
findings of a study can be applied easily in another research, the transferability of such a
study is possible in a qualitative study. I concisely described the sampling methods that
were adopted for the study, the procedures for data collection and analysis, the research
purpose, research design, as well as the findings to the participants. Furthermore, I
explained the selection process adopted to recruit the participants, the interview. I
avoided member-checking after the interview to enhance the anonymity of the

participants but stated and summarized the participants' views and statements repeatedly towards the end of the interview and requested they review if the way I captured them were correct. I provided a detailed explanation of the subject of the study to provide room for external assessment on whether or not to establish if the research findings are transferable elsewhere. In this study, I offered detailed characteristics of the qualitative case study exploring the religious motivation of the BH insurgency in Nigeria.

Dependability

According to Hesse-Biber and Leavy (2006), dependability in qualitative research is part of trustworthiness customarily used to demonstrate research integrity. Lincoln & Guba (1985) also noted that dependability is demonstrated in research if the procedure followed in choosing, validating, and applying research strategies and methods provide a rationalization for the basis for the study. I employed ethical guidelines of constant review for this study such as informed consent, beneficence, confidentiality and anonymity among others. I developed thematic and codes and a conceptual framework that aligns with this study through computer-assisted applications to allows for consistency in every area of the research. I committed to keeping all the recordings, transcribed documents, field notes, and the external hard drive used for storage for five years after the study to ensure dependability.

Confirmability

Abend (2013) defined confirmability as describing the correctness and objectivity of data. It also indicates the level of neutrality exhibited by the researcher in reporting the findings of the study as arising from the participants' accounts without imputing the

researcher's biases or interests (Lincoln & Guba, 1985). In adherence to this, I followed a

systematic procedure for data collection, reporting and analysis, as well as recorded the

document procedures used in order to mitigate my own bias and enhance the replicability

of the findings (Trochim, 2001). I employed re-checking the data during the interview

process and engaged the participants to evaluate the summary of how I understood their

responses to corroborate whether the real meaning of the statements they made was

accurately understood. I also carried out a thorough authentication (quality check) in

order to de-emphasize hunches and deal with concrete issues established in the study

through the process of audit trail (Stake, 2005). This process is incredibly useful because

details the process of data collection, data analysis, and interpretation of the data are

captured. I also ensured that I remained unbiased, objective and avoided every form of

prejudices so that the findings of the study reveal the exact experiences and views of each

participants, thus allowing the participants' responses to underpin the study.

Results

This section reports the study results based on the research question and the

analysis of the data collected. The research question was: What are the religious and

social motivations, reconciliation of activities and beliefs, and perspectives regarding

minimizing BH terrorism in Nigeria? The identities of the seven participants were

concealed to protect their confidentiality. The study premise was that there was very little

or insufficient attention was given to the religious motivation for people joining BH to

engage in terrorist activities. The study was also interested in the reconciliation of

activities of the group and beliefs and knowing their perspectives regarding minimizing Boko Haram terrorism.

To provide answers to the research questions, four open-ended interview questions were presented to the study participants. The questions were designed to encourage the study participants to help provide the information required to answer the research questions. The research questions sought to know the religious and social motivations, reconciliation of activities and beliefs, and perspectives regarding minimizing Boko Haram terrorism. The interview questions were deliberately formulated to generate/elicit the information and required data needed to answer the research question from the participants. The following categories emerged after my analysis of the transcribed interviews: Three categories emerged from the study. The emergent categories were derived from the transcript of the interview of the participants' responses to the interview questions. They were generated from the analysis of interview topics linked to the research questions (See Appendix A).

The emergence of the categories and themes were aided by the initial hand-coding, which I adopted from Yin (2014)'s deductive thematic analysis approach and guided towards a search for ideas that were found to be relevant to providing answers to the stated research questions. The categories are labels that were built in the research questions presented here: Data were organized into three categories: Category 1: Religious motivations for joining and driving BH terrorism, Emergent Category 2: Socio-economic drivers fuel the religious motivation for BH, and Emergent Category 3:

Minimizing Boko Haram terrorism**.** From these categories, seven main themes emerged.

The seven main themes were:

1. Religious commitment as response to Islamic teachings.

2. Use of Quran for mobilizing support of Boko Haram.

3. Viewed Sharia as means of purging the nation of unemployment,

   illiteracy, corruption, insecurity, economic imbalance

4. A means of taking over the political stage because Islam is holistic.

5. Dealing with the socio-economic drivers fueling the Boko Haram

   terrorism.

6. Tackling radicalization by monitoring Islamic teaching centers and

   mosques.

7. Addressing funding sources.

Category 1: Religious Motivations for Joining and Driving Boko Haram Terrorism

Theme 1: Religious Commitment as Response to Islamic Teachings and Theme 2: Use

of Quran for Mobilizing Support for BH

Two main themes emerged in this area: The first theme was Religious

commitment as response to Islamic teachings. Essentially, Islamic teachings made them

to be committed to the Salafist ideological narrative of the group. This motivates them to

carry out Boko Haram terrorism and radicalizations to motivate them are carried out in

mosques and Islamic teaching centers using historical antecedents of Prophet

Muhammed's Jihad, Uthman Dan Fodio and other motivates the participants to join and

participate in terrorism. A second theme was the use of Quran for mobilizing support of

BH. The group uses reward of paradise for those who die as martyrs in Quran and Hadith to motivate the members to take part in their terrorist.

Evidence of Theme 1 and Theme 2

Each of the participants expressed divergent views on the religious motivations for joining and driving BH terrorism. Most of the participants, P1, P2, P3, P5, P6 and P7 used phrases such as "purging Nigeria," "rewards," "historical antecedents," "purifying the religion of Islam," to describe what they considered to be their religious motivation for joining and participating in the activities of BH terrorism in Nigeria. As indicated earlier, "Purging the nation" implies that the group aimed at addressing prevailing evil in the society while "historical antecedents" refers to violence and other aggressive methods like Jihad that took place in history that inspires them to adopt same approach to advance Islam via BH terrorism.

 P1, P2, P5, and P7 stated that religion was used to convince them that violence, as expressed by the BH group, was the ultimate means of purging the Nigeria nation of all its ills. P1 said he was mobilized to join the group through preaching that highlighted the need to purge Nigeria from prevailing "political, social, and economic immoralities." He explained like P2 and P5 that these immoralities are rooted in the colonial history of the country. All seven participants were unanimous in accusing the colonial Masters as building the country on the foundation of Christianity, which they say reflects on every aspect of the nation, especially the educational system. All seven participants noted that the nickname BH which means "Western education is forbidden," attests to their dislike for Christianity; it is asserted that if they must take the nation to the right path, they

needed to rebuild the foundation. To rebuild the foundation would require destroying every traces of Western education. P3, P6, and P7 added that given these vision and pursuit of purging the nation, they were excited to burn down schools, abduct school children, burn down churches and kill even Muslims that would not support their course and burn down their mosques.

P1, P3, P4, and P7 revealed that the preaching at their training centers and mosques also portray the Nigerian government as rooted in Christian-aligned colonial masters. Western education is synonymous with the Christian religion and is opposed to Islam. The participants explained that the BH group resorted to the killings of many Christians because that would compel the survivors to surrender to Islam as it happened in the early days of Islam when the pagans were conquered via war to become Muslims. They explained that they extended their attacks to fellow Muslims because they see them as compromising with the "infidels" and felt they needed to be re-Islamized and failure to respond requires that they be put to death.

P1, P2, P5, and P7 said in addition to the financial reward that they get when being recruited, the religious dimension of the reward that awaits them if they die fighting for Allah was enormous. P5 asked, "who will not be interested in getting 70 virgins as the reward for fighting for Allah, which they do primarily as members of the Boko Haram group". He stressed that In addition to the 70 virgins, God would give everlasting happiness to every martyr in paradise. P1, P2, P3, P4, P5, P6, and P7 were of the view that history demonstrated that Islam became what it is today through the use of force. Violence was adopted to purge Mecca of paganism and Judaism when the religion

first started. Reference to the Jihad of Uthman Dan Fodio that was used to spread Islam through the establishment of the Sokoto Caliphate, which today presides over everything related to Islam in Nigeria substantiate the theme, "historical antecedent. As long as they were true Muslims, and they sought the advancement of the religion, BH serves as the Jihad platform to express their faith.

Closely related to this is the global Jihadist movement. P2, P4, P6, and P7 explained that they read on the internet and watch on the television many young people who volunteered themselves to fight in the different terrorist groups in the world and are inspired to contribute their little quota in serving Allah by joining the Boko Haram and fighting to impose Islam in every part of Nigeria using every possible means including terrorist attacks. P1, P5, and P7 noted that they were motivated to join the group through radical Islamic literature from Iran, news of global religious terrorism on the internet, and television as well as their relationship with the Almajiri Islamic Schools. According to them, some politicians also politicize religion as they used it to recruit them to pave the way to power. They confess that some of them are still in government and are major financiers of the group as a religious obligation as also reported by the news media. For instance, The Chairman of Mafa Local Government Area in Borno, Shettima Lawan, was reported to have been arrested by the army for link with BH members (Akwei, 2017).

Many of the peer-review literature reviewed also substantiated the religious motivation. Subramanyam(2018)noted that religion is the core motivator for people joining and driving terrorism generally and even other factors often discussed like heroism, perceived injustice, identity, belonging, among others, are directly or indirectly

tied to religion. He stressed, for example, that individuals joining a terrorist group for identity are primarily to make them develop a sense of self-importance as well as religious revolutionary heroism (Subramanyam, 2018). Religion, according to Subramanyam (2018), is instrumental in the hands of Muslim terrorists for justifying their joining and recruiting persons into the groups, and that with it, the worldview of potential terrorists is altered.

Like P2, P4, P6, and P7 claimed, Anneli Botha, in a study that was anchored by the Institute for Security Studies (ISS), demonstrated that religion plays a fundamental role in motivation for joining groups (Institute for Security Studies, 2014). According to the institute, 87% of respondents in the study indicated that teaching members that terrorism is a proof of religious commitment, was the motivating factor for their joining al Shabab in Kenya who are motivated terror group like Boko Haram, and 73% of the respondents indicated that they hated people from other religions. In comparison, 49% of them claimed that the government was responsible for the hatred for the other religion (Institute for Security Studies, 2014).

Category 2: Socio-Economic Drivers

Theme 3: Viewed Sharia as Means of Purging the Nation of Unemployment, Illiteracy, Corruption, Insecurity, Economic Imbalance and Theme 4: A Means of Taking Over the Political Stage Because Islam is Holistic

Two themes emerged in this category. These were focused on the economy and unemployment creating an imbalance and a taking over of the political stage. Socio-economic drivers fuel the religious motivation for BH. The nation is bedeviled with

unemployment, illiteracy, corruption, insecurity, economic imbalance and installing the sharia through by whatever means possible including violence would address the socio-economic drivers and they claimed to be motivated to join the group and participate in fighting because they were given the impression that they were doing so for a larger and aggrieved Muslim constituency as it is a means of taking over the political stage that would address the socio-economic drivers that the average Muslim is a victim. Also, political aspects are secondarily involved.

Evidence of Theme 3 and Theme 4

The question that generated the second emergent theme was: Are there Socio-economic drivers that fueled the religious motivation for joining and working for the groups? All seven participants felt that they were easily mobilized because of the prevailing socio-economic situation in the country, especially the Northern part of Nigeria. The level of unemployment and economic deprivation were alarming. P1, P5, and P6 said more than half of the youths were unemployed and had no hope of when they will ever get a job. They were also hungry, and the social infrastructure was almost non-existent. It was, therefore, very easy for them to accept the job offer to serve as Boko Haram foot soldiers for economic interest. They all explained that the analysis made by the leaders was that the youth were simply being deprived of what rightly belongs to them and that these deprivations were part of the manifestation of the wicked and unjust government and the weakness of their religion. Removing the government in power is therefore seen as a religious obligation resulting from the social pressures.

P2, P3, P6, and P7 also listed general insecurity as one of those drivers that were seen as proof of the need to unseat the government as a religious obligation. According to the study participants, the insecurity kept growing because of the corruption among the leaders. They explained that the politicians used the war against BH to enrich themselves as money meant to buy ammunitions are diverted. All the participants noted that most of the wealthy citizens in northern Nigeria became rich using state power. P1, P5, and P7 said that religion was the primary reason that motivated them to join the group, but the second reason was economic poverty. According to them, this may not apply to all Boko Haram members because some of them are very wealthy but that the group largely draws its followership from impoverished clerics, university students, and unemployed professionals.

Peer reviewed literature like Subramanyam (2018), as all the study participants noted, noted that in addition to religion, stressed that lack of social, economic, and political opportunities leads to humiliation, alienation, hopelessness, and frustrations and subsequently motivates the people to engage in terrorism. Shaffer (2016) also agrees with the study participants that economic poverty, vast youth unemployment, and disillusionment with the corruption of the social, political, and judicial systems in Nigeria.

Category 3: Minimizing BH Terrorism

Theme 5: Dealing with the Socioeconomic Drivers fueling the Boko Haram Terrorism,

Theme 6: Tackling Radicalization by Monitoring Islamic Teaching Centers and

Mosques, and Theme 7: Addressing Funding Sources

In the area of minimizing terrorism from this group, three main themes emerged around dealing with the drivers, tackling areas where radicalization begins, and addressing the sources of funding for terrorism. To minimize BH terrorism, the Socio-economic drivers fueling the BH terrorism like unemployment, illiteracy, corruption, insecurity, economic imbalance must be addressed and the military and government officials who are BH members must be identified and flushed out. To also minimize BH terrorism, the source of radicalization must be tackled by monitoring Islamic teaching centers and mosques to check and by guiding them with teaching that would de-radicalize the people and the source of funding of BH which kept the group going must be investigated and cut off. In addition, cutting off the source of funding of BH and identifying the BH members in the military and government and "flushing them out" were key aspects about minimizing terrorism going forward.

Evidence of Theme 5, Theme 6, and Theme 7

All the participants were unanimous on minimizing BH terrorism through tackling both the religious indoctrination and addressing the socio-economic factors such as unemployment, which they claimed inspires the youth, in particular, to wreak havoc in the name of religion. P1, in particular, emphasized that the teachings on Islamic imperialism that are being taught at the Islamic centers have to be stopped. According to

him, as long as they continue to hear stories of how the Dan Fodio jihad out-maneuvered the pre-existing religions and P1, P3, P4 and P7 made reference to how the Kanem-Borno Empire spread Islam by violence through the establishment of the Sokoto Caliphate which they consider it as a model which they must pursue. P5, P6, and P7 admitted that what motivated them was their disillusionment resulting from the economic deprivation they suffer in the hand of the politicians who were so corrupt and enriched themselves even though they are fellow Muslims. They stressed that to minimize the activities of Boko Haram, the government must look into the situation and exceptionally provide employment to the citizens.

P3 and P4 highlighted the need to cut the funding of the group. They suggested that if the United Arab Emirate(UAE) could track sponsors of BH, prosecute and jail them, the government of Nigeria can step up effort to track down those sponsoring the group in Nigeria According to them, as long as they continue to enjoy fund from both local and international sympathizers like ISIS and satisfy the yearnings of the youth, which the government ignores, they do not only enjoy followership, but it is easier to recruit new members and the hope that when the government is toppled, and Sharia is entrenched, life will be better. P1, P2, and P5 highlight the need to tackle corruptions and other social ills that spread across Nigeria today, adding that they were given the impression that they were moral crusaders and that they, BH members, must enforce moral value through violence. They cited the example of the Middle Ages Crusaders' confrontation of moral failure, heresy, and paganism. P1, P2, and P5 explained that the understanding that cultural order, governance, a political decision that affects moral

issues are subordinated to the Sharia law. If the government in power cannot do much, they, the BH members were determined to use every possible means to purify Islam and every trace of Christianity, which many viewed as an agent of immorality.

P1, P2, and P5 claimed that minimizing illiteracy through educating more and more persons in the Northern region will go a long way. They argued that curriculum, of the free and quality education, according to them should be designed in such a way that it will help in deradicalization. All the participants believe that the more educated the people are, the more nonsensical they will consider BH and their activities. Abubakar & Njoku (2017) agree with the study participant on the need to use concerted targeted, holistic education to minimize the horror of the scourge of Boko Haram terrorism, especially as it relates to the ideologically driven perspective of religious motivation.

They also recommend that more security must be provided for schools, the students/pupils, and the teachers as the main agenda of the group to realize their Islamization goal is to destroy everything Western, especially education. Unfortunately, they were so indoctrinated that they failed to think about all the benefits of Western Education, including technology. As former members of the group, when they came back to their senses, they could reason better and compare the lives of their members who had Western education to the ones that were illiterates. They all stressed that the government and non-governmental organizations should continue to invest in Western education as it will go a long way to develop the mental capacity of the people and help them to know what is right from what is wrong, thereby helping to minimize BH terrorism.

P5, P6, and P7 stressed the need for a spiritually-based educational curriculum that could be used to counter the indoctrination and fight terrorism. P2 and P3 also made a case for holistic education that would neutralize the radicalization and for government to make a deliberate effort to check the economic imbalance, including rural areas where the people get grassroots support.

P1, P3, P6 and P7 noted that skill training as well as job opportunities are critical for delivering economic opportunities to youth groups that are disaffected and vulnerable even though that alone may not be sufficient to prevent youths from joining groups.

Summary

In this chapter, I explored the religious motivation for Boko Haram terrorism in Nigeria. One research question and four interview questions were used for qualitative telephonic interviews with the study participants. I applied a thematic analysis framework to interpret the data collected, which enabled me to find the central ideas embedded in the data and further identify common phrases and themes. Seven main themes emerged from within three categories, based the responses of study participants. They are religious motivations for joining and driving BH terrorism; Socio-economic drivers fuel the religious motivation for BH and Minimizing BH terrorism. The participants' motivations to join and worked for BH before eventually disengaging provided credible data for how BH terrorism can be minimized. The chapter presented the findings after analyzing responses from seven participants in the study. The seven main themes were:

1. Religious commitment as response to Islamic teachings.

2. Use of Quran for mobilizing support of BH.

3.   Viewed Sharia as means of purging the nation of unemployment, illiteracy, corruption, insecurity, economic imbalance

4.   A means of taking over the political stage because Islam is holistic.

5.   Dealing with the socio-economic drivers fueling the Boko Haram terrorism.

6.   Tackling radicalization by monitoring Islamic teaching centers and mosques.

7.   Addressing funding sources.

Participants observed that the religion was principally used to radicalize in mosques and Islamic teaching centers persons already going through socio-economic torment. Passages of the Quran were used to substantiate why they do what they do. Historical antecedents ranging from the time of Muhammed jihad in Mecca, Uthman dan Fodio and others are often cited as an inspiration for holy war with attributes of terrorism. The numerous rewards that await them in paradise if they die as martyrs were quite stimulating. The hope that sharia offers them when violently installed was motivating.

To minimize the activities of BH, the study stresses the need to first tackle the socio-economic drivers in northern Nigeria that fuels the activities of BH, such as unemployment, illiteracy, corruption, among others. Also, having identified the avenues used for radicalization, there is the need for intelligence to be engaged in monitoring Islamic teaching centers and mosques to checkmate the preaching of messages that would mobilize people into joining the group and cutting off the source of funding of BH. Also, they recommend identifying the BH members in the military and government and

flushing them out; otherwise, every effort in place to minimize the activities of BH would

be futile.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

This general qualitative study was conducted to explore the religious motivation of BH terrorism in Nigeria. The research question was: What are the religious motivations, reconciliation of activities and beliefs, and perspectives regarding minimizing BH terrorism in Nigeria? The study focused on what the religious motivations are and how the group reconciles their terrorist activities such as killings of innocent persons, abduction, and destruction of properties, among others, with their religious beliefs. The study also focused on identifying the socio-economic drivers that fuel the religious motivation of members of the BH terrorist group and study participants' perspectives on what could be done to minimize BH terrorism in Nigeria.

There were limited empirical data on religious motivation, which justified the importance of researching on this topic. To bridge this gap in the literature, I interviewed seven participants who were former members and supporters of the BH group. The experiences and feedback of the study participants answered the research question posed by the study. By listening to study participants who were former members and supporters of the group and analyzing their experiences, valuable information on their motivation for joining and participating in the activities of the terrorist group was obtained. This study thus provided a framework from which the religious motivation of the group will be better understood and tackled and may eventually result in the defeat of the BH group or at least minimize their activities. The outcome of the study provided insights into the

extent to which counter-ideology strategies can be instituted to defeat the BH group along with the following categories:

1. Religious motivations for joining and the driving force of BH terrorism.

2. Socio-economic drivers are fueling the religious motivation for BH.

3. Perspective for minimizing BH terrorism.

Within these three categories, seven main themes emerged. The seven main themes were:

1. Religious commitment as response to Islamic teachings.

2. Use of Quran for mobilizing support of BH.

3. Viewed Sharia as means of purging the nation of unemployment, illiteracy, corruption, insecurity, and economic imbalance.

4. A means of taking over the political stage because Islam is holistic.

5. Dealing with the socio-economic drivers fueling the BH terrorism.

6. Tackling radicalization by monitoring Islamic teaching centers and mosques.

7. Addressing funding sources.

Secondary data buttressed the same points made by the interviewees, and the data revealed the need for a more critical study of the religious motivations as well as the social drivers for terrorism.

Findings

**Category 1: Religious Motivations for Joining and the Driving Force of BH
Terrorist Group**

Category 1 revealed that the group was founded on the Salafist religious doctrine.
The group was founded to resist the perceived ills in the society, which they attempt to
achieve by entrenching pure Islam through whatever means, including terrorism.
Religion was principally used to radicalize Muslim faithful in mosques and Islamic
teaching centers. The group enjoyed sympathy because the majority of people were
already going through socio-economic torment. Passages of the Quran were used to
substantiate why they do what they do. They also traced historical antecedents of what
they do to examples laid down by Muhammed's jihad in Mecca and Uthman dan Fodio's
actions in Sokoto, Nigeria. They also cited inspiration from the numerous rewards that
await them in paradise if they die as martyrs. The hope that sharia offers them when
violently installed was another dimension of religious motivation as it will help get rid of
Christianity, those practicing false Islam, and institutions like Western education.

Identifying with the group became a symbol of pure Islam, and like researchers
Onuoha (2014) and Weeraratne (2017) affirmed, the BH group adheres strictly to the
Quran. The participants explained that they joined the group because of their extreme
devotion to the religion and cited many qur'anic verses to back up what they do. They
claimed many may not be visibly present with them as BH foot soldiers but contribute
financially because of their commitment to Islam, including some in government and the
military. Researchers have also noted that the group's religious ideology is such a strong

driving force that the military's effort to defeat them continues to fail (Abiodun and Abila, 2018; Botha and Abdile, 2019).

Some of the study participants stressed that until recently, the BH group enjoy the sympathy of most Muslims in the country because they have the impression that the group is fighting for the aggrieved Muslims in Nigeria. Kassim (2015) indicated that BH brainwashed its members to believe that the group is advancing Islam by defending the religion; their fight was to entrench true Islam, which their religious their philosophies represent. Boutz et al. (2018) also agreed with the study participants that the leadership of the group preaches that their terrorist activities are backed up by the Quran, the Hadiths, and the opinions of classical Muslim scholars. Tibi (2017) added that BH uses religious rhetoric to elicit support from Muslims and to reconcile the group's terrorist activities against innocent citizens, which according to some participants, are morally irreconcilable. Pieri and Zenn (2016) noted that the rhetoric gives the impression to Muslims that if they do not act, Islam is on the verge of losing ground to its enemies. Hove and Chenzi (2017) and Nilsson (2017) confirmed that part of BH's religious motivation was that war between Muslims and non-Muslims would continue until the non-Muslims submit, adding martyrdom was a norm. Therefore, the two main themes here were Theme 1: Religious commitment as response to Islamic teachings and Theme 2: Use of Quran for mobilizing support of BH.

Category 2: Socio-Economic Drivers Fueling the Religious Motivation for Boko Haram

Category 2 revealed that participants unanimously observed that even though religion was principally used to radicalize adherents in mosques and Islamic teaching centers, the people in the northern region were already going through socio-economic torment. All the participants identified corruption, poverty, illiteracy, hunger, economic imbalance, and unemployment as some of the socio-economic drivers that were dominant in the northern part of the country. These drivers became fertile ground for terrorism to thrive. Poor people who had nothing to live for would naturally jump at an offer that would better their lives. BH, according to the participants, offered sharia as a way out. They recruit people to join the group to fight poverty by installing sharia. They offer people employment, which the government could not do. From many points of view, BH was made attractive because it provided the essential elements of life to its citizens.

Researchers such as Adelaja et al. (2018) agreed with the participants when they established a link between unemployment, poverty, and terrorism. They argued that economically-deprived people are more likely to be more violent as a means of expressing their grievances (Adelaja et al., 2018). Botha and Abdile's (2017) study in Somalia noted that al-Shabaab was considered a potential employer because of the terrible economic conditions and the high unemployment rate in the country. Similarly, a study revealed that many are drawn to join BH because of unemployment, adding that they view BH as a job offer (Botha and Abdile, 2017).

Similarly, both Dauda (2017) and Umar (2013) affirmed that poverty and consistent economic disparities in northeastern Nigeria accounts for the BH terrorism in that region. They further stated as long as Nigeria continues to stagnate economically and unemployment soars, terrorism would continue to flourish. Adelaja et al. (2018) explained that some influential people in northern Nigeria are manipulating the socioeconomic dislocations in the region to recruit discontented and poor individuals into BH. The themes associated with this category were Theme 3: Viewed Sharia as means of purging the nation of unemployment, illiteracy, corruption, insecurity, economic imbalance; and Theme 4: A means of taking over the political stage because Islam is holistic.

Category 3: Perspectives for Minimizing Boko Haram Terrorism

Category 3 revealed that to minimize the activities of BH, the participants were unanimous on tackling the socio-economic drivers such as unemployment, illiteracy, corruption, among others. Also, most of the participants stressed the need to block the gateway of radicalization. This, according to them, can be done via intelligence gathering. The Islamic teaching centers, mosques, and all other avenues used to preach messages aimed at radicalization and recruitment into the group should be continuously monitored, and such messages stopped. The source of funding of BH should be investigated and blocked. Some of the participants recommend identifying the BH members in the military and government and flushing them out; otherwise, every effort in place to minimize the activities of BH would be futile. Olojo (2017) noted that besides blocking the avenue for the radicalization messages, influential Muslim clerics should be

engaged to counter the messages; the clerics could use social media to counter the terrorist narrative messages. Agbiboa (2014) also stressed the need for the government to partner with non-governmental organizations, community groups, and Muslim clerics to develop the intelligence suggested by some participants and counter the terrorist narratives of the BH group. There were three themes associated with this category: Theme 5 was Dealing with the socio-economic drivers fueling the BH terrorism. Theme 6 was Tackling radicalization by monitoring Islamic teaching centers and mosques. Finally, Theme 7 was Addressing funding sources.

Interpretation

I used the frustration-aggression theoretical framework propounded by Dollard et al. (1939) to explore the motives of BH terrorism. The basic assumption of the theory is that all aggression has its root causes in the frustration of achievement of the goal of one or more actors. The lack of fulfillment of either the personal or the group's objectives breeds this frustration. The demand for basic human needs is often more than the supply; all conflict is traceable to the failure of the actors to get what is needed. The frustration-aggression theory rests on the basic stimulus-response (frustration-aggression) hypothesis (Dougherty & Pfaltzgraff, 1990), and self-determination theory (Ryan & Deci, 2000) attempts to provide a specific hypothesis that links frustration and aggression. The theory, which is an update of the frustration-aggression theory, describes frustration as the thwarting of essential psychological need satisfaction of autonomy and relatedness. Przybylski et al. (2014) explained that the aggression that occurs is a product of frustration that elicits the self-determination theory framework.

The theory agrees with the assertion of the seven study participants that BH terrorism is driven by social inequalities, frustration, exploitation, and oppression. The group adopted violence and terror to coerce or intimidate the public and the government in power to promote religious, political, and social change. Reviewing BH terrorist attacks in Nigeria, one can agree with the interviewees' assertion that the relative deprivations suffered by the people in terms of unemployment, social inequalities, western education acquisition, and poverty might have triggered terrorism in that part of the country. Eneanya (2015) noted that history buttresses the point that people behave aggressively when they are hindered from getting to primary goals like having food and feeling safe. In this context, aggression may have evolved due to exposure to terribly frustrating conditions sufficient to provoke a sense of hopelessness and worthlessness.

Both Kukah (1993) and Soyinka (2012) agreed with the view of the seven study participants that BH members were confronted with the challenges of their inability to meet up with basic human needs like shelter, food, and clothing, and that economic factors, such as massive corruption, unemployment, and social marginalization are mostly responsible for the current violent discontent and BH terrorism in Nigeria. Religion was engaged for ideological mobilization to express the aggression aimed at purifying the nation of its perceived ills. The influence of religion was enhanced by solidarity with global Islamic fundamentalism and other Islamic jihads. Terrorist activities such as ISIS in Afghanistan, Iraq, Pakistan, Syria, Libya, Somalia, Mali, Taliban, and Al-Qaeda motivate others to learn their aggression. My research revealed that since deprivation-frustration aggression theory argues that aggression is the

consequence of deprivation with resultant frustration, individuals are recruited into BH with the mindset to achieve life ambitions and fulfill certain social expectations that were hitherto thwarted, resulting in frustration.

Limitations of the Study

I read no fewer than 30 current applicable writings that included 40 named authors. Very few focused on how to check the use of religion for recruitment of members for BH and the contradictions of using religion to carry out massive destruction such as killings, kidnapping, and destruction of properties including that of people of the same religious faith, Islam. The study participants feel that those being recruited and perpetrating evil in the name of religion are lost. Still, they could not explain how potential members could be discouraged from joining or how current members could be conviced that they are at a loss. It would have been good to interview the group leaders, but it is dangerous and not possible. Seven interviews conducted provided saturation for the questions presented; the religious motivation was undeniable despite other social driving forces that fueled terrorism.

Recommendations

The recommendations of this study to the decision-makers/principal officers in the Federal Government of Nigeria would be useful in helping Nigeria to better respond to the BH terrorist group: The decision-makers/principal officers in the Federal Government of Nigeria should take responsibility for proper governance by addressing the persistent socio-economic inequalities and the humanitarian crises across the nation and the northern region. This must include tackling the critical state of deprivation that

provides the breeding ground for aggression/frustration, such as lack of basic human needs like shelter, Western education, food, cloth, and confront economic factors, such as massive corruption, unemployment, social marginalization among others.

☐   The Nigerian government must be sincere with the war against terrorism by identifying and flushing out BH members in the government and the military. Until this is done, the government will be beating about the bush without success. This should include very highly placed people and identifying the source of BH funding with the view to stopping it. The Nigerian government must extend their searchlight to the Islamic teaching centers, mosques, and all other avenues to preach messages aimed at radicalization and recruitment into the group to continuously monitor them and stop such messages. Similarly, influential Muslim clerics should be engaged to counter the messages being preached by the BH leaders. The clerics could use social media to counter the terrorist narrative messages and every possible avenue. The government to partner with non-governmental organizations, community groups, and Muslim clerics to mobilize the Muslim community to realize that the terrorist is not fighting for the aggrieved Muslims.

<div align="center">Recommendation for Future Research</div>

Further research on the religious motivation of BH terrorist groups should be explored. Attention should be given to how radicalizing the people can be effectively monitored and messages stopped. This should go beyond just mosques and teaching centers to the internet. Another area that deserves further research is how to engage the larger Muslim population to know that the BH terrorists are not fighting for the aggrieved

Muslims and win their hearts. Finally, more detailed research should be carried out to establish how understanding BH's use of religion can be used. Unless there exists a correct framework to apply the knowledge, defeating the Boko Haram group will continue to elude us.

Implications

The purpose of this qualitative case study was to fill the gap in knowledge by exploring the religious motivation of BH terrorism in Nigeria. My research uncovered that religiously motivated terrorism had claimed so many lives and properties and efforts by the Federal government of Nigeria for over two decades to stop or minimize the activities of the BH terrorist group has not yielded results but, the efforts have exclusively been military. The researchers noted that terrorism has persisted because of the Nigerian government's reliance on conventional approaches to fighting BH. As indicated in the literature review, ignoring the religious motivation and focusing solely on the use of force against BH results in little or no nothing in countering BH terrorism; instead, it justifies the people's aggression. This study unveiled how religion is being used to radicalize and recruit members who engage in terrorist activities, it's funding as well as how it can be checked.

If the recommendations from the study, such as investigating the source of BH funding that are motivated by religion and blocking it, and putting a searchlight on mosques and Islamic centers where radicalization takes place intending to stop it, are implemented, they would go a long way to reduce terrorism. As one of the interviewees noted, "If the source of staffing BH dries up, the group would naturally die." Another

interviewee said Boko Haram is a government of its own, and if there is no money to run the group anymore, that would be the end of the group.

The implications of the results of this study cut across families, individuals, organizations, and society as the persistency of the terrorist activities do not benefit anyone. The impacts of Boko Haram terrorism include sorrow, losses, and misery. For example, the immediate effect at both the family and individual level is untimely death, robbing individuals of the privilege of attaining full life potentials. At the same time, organizationally, the resultant impact includes the inability of businesses to flourish as a result of the destruction of facilities and structures and societally, the destruction of infrastructures.

Tackling the factors that fuel terrorism such as offering employment opportunities to people and providing free and quality education, has the social change implication of long-term and enduring approach of combating counterterrorism as they would make terrorism far less attractive for vulnerable youths. By implication, peace would be enthroned in the community, and families and individuals would be safe. Families and individuals would reach their goals, and organizations would thrive again with social infrastructure devoid of terrorism's destructive tendencies. If the problem of poor governance by the Nigerian government resulting in erosion of morale, corruption/diversion of budgeted funds, and unethical values when are addressed, the potential impact of the positive social change of this study would be very extensive.

Conclusions

So many efforts have been made by the Federal government of Nigeria for over two decades to stop or minimize the activities of the BH terrorist group. Still, the efforts have exclusively been military, and security approaches. Yet, the group remained resilient and continue to abduct, kill, destroy at an alarming rate. This study, therefore, explored the religious motivation of the Boko Haram group. The findings from the study were drawn from telephone interviews with former members and supporters of the group and secondary archival sources.

Seven participants volunteered and took part in the interviews to reach saturation. The dataset was analyzed. A thematic analysis framework was adopted to interpret the data collected, enabling me to find the central ideas embedded in the data and further identify common phrases, categories, and themes.

This study was anchored on the frustration/aggression theory. A significant conclusion from the research was that BH terrorist activities could be minimized if the Federal Government of Nigeria wakes to her responsibility of proper governance by providing basic socio-economic needs, which are being taken advantage of to radicalize the people. As long as the socio-economic deprivation persists, the people will be frustrated, and BH is the available platform to express their aggression. When the socio-economic drivers are well taken care of, avenues for the terrorist teachings in mosques, teaching centers, the internet, and other avenues should be blocked. The avenues should be monitored, and the teachers should be checked. Also, influential Muslim clerics should be engaged to counter the messages being preached by the Boko Haram leaders. The

clerics could use social media to counter the terrorist narrative messages and every possible avenue. The government to partner with non-governmental organizations, community groups, and Muslim clerics to mobilize the Muslim community to realize that the terrorist is not fighting for the aggrieved Muslims.

Consequently, it is suggested that if the religious motivation and the socio-economic drivers that fuel it are addressed, BH terrorism will drastically be minimized if not completely terminated. The approach will prevent the group from replenishing its membership and, by implication, stop new recruitments.

In conclusion, limited knowledge of the religious motivation and other forces driving the BH group have resulted in loopholes been harnessed by the group to recruit forces and perpetuated terrorism in Nigeria. This study has explored this motivation and recommendations made that would help address these loopholes, which would, in turn, reduce terrorist activities beyond just military offensive that have not yielded the desired result over the years. The positive social change implication would be a drastic reduction of BH terrorism in Nigeria.

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    Associates.

Appendix A: Interview Questions

1. What are the religious motivations that make people join and participate in the activities of the group and how can the group's activities be reconciled with their beliefs?

2. How do the other socio-economic drivers fuel the religious motivation for Boko Haram terrorism?

3. What in your perspective can help minimize the activities of the Boko Haram?

4. Is there anything else you would like to add about your experiences that I have not asked you about?

Appendix B: Request for Participants Contact Details

There is a new study called "Exploring the religious motives of the Boko Haram terrorism in Nigeria" that could help minimize terrorism in Nigeria. For this study, you are invited to kindly distribute flyers to former members and supporters of Boko Haram at your Counselling/De-radicalization Unit to participate in the interview.

This interview is part of the doctoral study for Andrew Abah, a Ph.D. student at Walden University. Interviews will take place during December 2020.

About the study:

- ❖ One 30-40 minutes interview that will be audio-recorded
- ❖ A thank you gift card will be given to each participant at the end of the interview.
- ❖ To protect their privacy, the published study would use fake names

Volunteers must meet these requirements:

- They have resided in Nigeria, especially the Boko Haram, affected areas for a minimum of five years.

- They are repentant terrorists themselves who are familiar with what motive them to join the terrorist group.

- They are adults between the ages of 25 and 50 years old and can remember the events that occurred before their recruitments into the sect and during their membership when they wreaked havoc.

- They are willing to provide details about and express and explain their experience before joining and during their membership of the Boko Haram terrorist sect.

Kindly distribute the attached flyer to those concern.
To confidentially volunteer, you can contact the researcher, Andrew Abah

Appendix C: Flyer

Interview study seeks former members and supporters of Boko Haram

There is a new study called "Exploring the religious motives of the Boko Haram terrorism in Nigeria" that could help minimize terrorism in Nigeria. For this study, you are invited to describe your experience with the Boko Haram group.

This interview is part of the doctoral study for Andrew Abah, a Ph.D. student at Walden University. Interviews will take place during July 2020.

About the study:

- ❖ One 30-40 minute interview that will be audio-recorded and another debriefing follow-up interview of 10-20minutes
- ❖ A thank you gift card will be given to each participant at the end of the follow-up debriefing interview.
- ❖ To protect their privacy, the published study would use fake names

Volunteers must meet these requirements:

- They have resided in Nigeria, especially the Boko Haram, affected areas for a minimum of five years.
- They are repentant terrorists themselves who are familiar with what motive them to join the terrorist group.
- They are adults between the ages of 25 and 50 years old and can remember the events that occurred before their recruitments into the sect and during their membership when they wreaked havoc.
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To confidentially volunteer,
Contact the researcher:
Andrew Abah