

Fundamentalism, Terror and Discourse of Wantonness in Obinna Udenwe's *Satans & Shaitans* and Helon Habila's *The Chibok Girls*

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Abstract

For close to two decades now, Nigeria has been faced with a worrisome security challenge as orchestrated by the faceless Islamic fundamentalists known as 'Boko Haram', a sect driven by the desire to Islamise Nigeria such that Nigeria will be governed by Sharia laws. To achieve their set objectives, the Islamic sect has continued to launch series of attacks on schools, churches, markets, barracks, parks, mosques, and other public infrastructures; creating mayhem, destroying properties worth billions of naira and killing close to a million Nigerian citizens since their emergence. Since Nigerian writers (novelists in particular), have remained ardent chroniclers of the socio-political realities of their country, this paper examines how Obinna Udenwe and Helon Habila use their literary imaginations in *Satans and Shaitans* and *The Chibok Girls* respectively to recreate spectacles of the bloodletting footage and their repercussions on the citizenry. This paper analysis the trajectories of the issues imagined in the select texts that are connected with the lingering fundamentalism and traumatising experiences of terror victims as well as the colouration of power hegemony in Nigeria. It concludes that Boko Haram and other insurgencies are part of postmodern fragmentations which violate and contradict the very ethos of what religion represents.

Keywords: Fiction, Boko Haram, Fundamentalism, Global Terrorism

Introduction

Martin Marty and Scott Appleby in their introduction of *The Fundamentalism Project* view the term fundamentalism as “the militant rejection of secular modernity” (3). However, in some contexts, the term goes beyond mere rejection of secular modernity, as some fundamentalists activities are fuelled by political, ethnic, social and nationalistic grievances. Despite the existence of secular forms of fundamentalism, the concept actually started as a religious movement “characterised by the advocacy of strict conformity to sacred text” (Munson, Henry, <https://www.britannica.com/topic/fundamentalism>). In the 20th century, it was used as a reference to American Protestants who insisted on the infallibility of the holy Bible. The term was later applied to other sundry religious movements.

The implication is that religion has remained a major platform through which acts of fundamentalism are expressed. Thus it may be indisputable that no religion is immune of fundamentalists' movements. While some of these fundamentalist movements are very peaceful, others are violent in nature and, thus, in their actions and rhetoric, they seek militant and violent dismantling of secular governments and “imposition of particular forms of worship of conduct in violation of widely recognized human and rights to political self-determination and freedom of worship” (Munson, <https://www.britannica.com/topic/fundamentalism>). This, to a large extent, informs why fundamentalism carries negative connotations such as extremism, fanaticism, militancy, zealotry etc.

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In Nigeria, the two major religions: Christianity and Islam, are characteristically plagued by fundamentalist movements. In Islam, such groups include, Boko Haram *Jama'atul Tajdidi Islam*, (JTF), *Yusufiyya*, the Shiites, the Nigerian Taliban and others. In Christian religion, a group like Jehovah's Witnesses is seen as a sect and extremist due to its advocacy for strict adherence to Biblical injunctions and other moral codes built upon it. However, while Christian fundamentalists are nonviolent, most Islamic fundamentalists are less tolerant, wild and violent. The only point of convergence where fundamentalists of both religions share animus to secularism and also emphasise strict compliance to moral codes as stated in their sacred books.

The most violent and dangerous of all the Islamic groups in Nigeria is Boko Haram, translated as "Western Education is evil". According to Gabriel Ntamu et al:

The word boko haram is gotten from Arabic words to mean...people committed to the propagation of the prophet's Teachings and Jihad better known by its Hausa name Boko Haram. Boko Haram is a Selafist Jihadist terrorist organisation based in the north-eastern part of Nigeria. It is an Islamic movement which strongly opposes man-made laws...the organisation is a Muslim sect that seeks to abolish the secular system of government and establish a sharia system in the country (367).

Unlike some Islamist movements which are ideologically committed to the idea of creating a state and society based on Islamic laws, Boko Haram resorts to achieving this through coercion, killings and kidnappings.

For almost two decades now, Nigeria has been enmeshed in wantonness, orchestrated by Boko Haram and adjudged as worse than the devastating civil war in the 1960s. On almost a daily basis, they launch series of attack in schools, churches, markets, barracks and mosques, destroying properties worth billions of naira and killing close to a million innocent and helpless Nigerian citizens. As those claiming to be ambassadors of Mohammed, it becomes confusing, as their activities and rhetoric seem to contradict the core meaning of Islam which is submission "which develops into peace, the sibling of security" (Sanni Akanni, 28). It is against this backdrop that Arthur Bradley and Abir Hamda, reveal a disturbing "aesthetic-political dogmatism" where religion is concerned: Islamism, in particular, is frequently and reductively depicted as the embodiment of a retrogressive authoritarianism, fanaticism, and violence" (448). Another contradiction inherent in the activities of this Islamist group is their unfounded claim of carrying out Allah's command. For instance, in one of his propaganda videos Abubakar Shekau, the leader of Boko Haram, boasts of how he enjoys killing anyone God commands the way he enjoys killing chicken. The question is: Which God is he referring to?

Going by the Islamic scriptures, the holy Quran clearly states that killing is a great sin except on grounds of punishing a murderer. This however requires a rigorous process in an Islamic court. The Quran equates killing one human being as killing the entire humanity. It puts it thus: "Whoever kills a soul, without (it being guilty of) manslaughter or corruption on earth is as though he had killed all mankind and whoever saves a life is as though he had saved all humanity (Quran 5:32). Even insult or coercing non-Muslims into Islam religion is strictly forbidden for true servants of Allah: "And do not insult those they invoke other than Allah lest they insult Allah in enmity without knowledge" (Quran 6:108). The holy Quran however states that jihad can only take place when it fulfills the condition that Islam must be under attack else it is for a wrong reason. "And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors" (Quran 2: 190). Based on the above premises, it becomes more confusing why Boko Haram members harp on killing both Christians and Muslims as a command from Allah.

This is actually the thrust of this paper. Through a cursory interrogation of the two primary texts: Obinna Udenwe's *Satans and Shaitans* and Helon Habila's *The Chibok Girls* this paper poignantly reveals that Boko Haram activities in Nigeria may not have been prompted by the rejection of secular modernity or the drive to establish a sharia system in the country, but a creation of the leadership class, power seekers and corrupt politicians in the country who are bent on gaining greater control over the government and resources of the state. The paper also notes, through the events of the story, that political leaders in the country seem to have realised that the best way to plunder the resources of the nation and remain perpetually on the top is to sponsor terrorism and militancy, cause the poor masses to hate and kill themselves and create instability and disaffection, thereby creating opportunity for them to perpetually remain in power.

The authors' commitment in exposing these ugly realities is in tandem with the sacred responsibility of a writer and, also underscores the all-important role literature plays in the society (Okpiliya, 198). According to Emeka Nwabueze, "literature constitutes the best and brightest expressions of all humanity. It helps to solve real problems: the problem of existence, the problems of being human" (5). As members of the society and as part of the permutations occurring within the society, writers are left with no choice than to contend with, through their creative outputs, those issues that undermine the very essence of the society. Ngugi Wa Thiong'O argues that: "The writer as a human being is himself a product of history, of time and place. As a member of the society, he belongs to a certain class and he is inevitably a participant in the struggle of time" (72). This implies that no writer has ever written in isolation. His inspiration is always sharpened by the drive to expose and bring to the fore all the contradictions and apprehensions that engulf his society. Achebe is also of the opinion that "contending with these issues is a self-imposed responsibility hoisted on the writer by the realities of existence" (15). To Chinweizu, "any writer who must keep his work unsullied by the political concerns of his society deludes himself and consequently misses the mark" (231)

It is on the strength of this that this paper analyses the trajectories of the above issues imagined in the select texts, adduced to the lingering fundamentalism and traumatising experiences of terror victims as well as the colouration of power hegemony in the Nigerian state. The paper draws the conclusion that Boko Haram and other insurgencies are part of postmodern fragmentation with its tributes of violations which contradict the very ethos of what religion represents.

Fundamentalism, Terror and Discourse of Wantonness

Obinna Udenwe's *Satans and Shaitans* and Helon Habila's *The Chibok Girls* are contemporary voices in the Nigerian literary scene. In these compelling narratives, the authors have exhibited commendable literary craftsmanship in weaving a story of an ailing nation in dire need of healing. With a kind of clinical precision, Udenwe and Habila project a nation that has been torn into shreds by the activities of a faceless Islamic fundamentalist group known as Boko Haram. They also express disenchantment on the leadership class whom they vehemently indict as corrupt, ineptitude, selfish, chief sponsors and orchestrators of the wanton killings, bombings and kidnappings that have plunged the country into a precipice. Reuben Abati, in his review of Wale Okediran's *Tenants of the House*, pathetically says this of the Nigerian leadership; "The point has been made ad nauseam that a critical causative factor in Nigeria, nay Africa's underdevelopment is the failure of the leadership elite, the graft and greed, lack of enlightenment and viciousness made worse by their alienation from the reality and the people they are supposed to lead" (1).

The two narratives also encompass the dubious nature of religion in Nigeria. The authors seem to view religion as existing in contradiction to the roles it is supposed to play in the country. According to Kufre Akpan: In its real sense, religion should provide succour and solace to humanity and also serve as an instrument of societal cohesion, but it has become a machination through which humanity is plagued. In Nigeria, Religion has been used as a means for perpetration of violence and fuelling of ethnic consciousness. It has also been used to polarise the nation and this has seriously disrupted the peace and wellbeing of the Nigerian society (121).

Akpan seems to make the above comments against the backdrop of the fact that, in almost all cases, perpetrators of all ethno-religious violence in the country see their actions as a command from whatever Supreme Being they revere. They hide behind the sanctity of their religion and commit heinous crimes against humanity. All these are very glaring in the texts and skilfully crafted in a way that leaves no reader in doubt that he or she is grappling with the Nigerian situation.

Udenwe's *Satans and Shaitans* (2014) is set against the backdrop of the north eastern part of Nigeria being ravaged by the deadly Boko Haram insurgents and, through the author's creative lenses, the novel does not only profile Nigerian nationhood as a turbulent socio-political entity but also offers vividly, most intriguing explanation to the many strange occurrences that seem to be rocking her political landscape. Laced with chilling suspense and intrigue, the novel laid bare the inherent contradictions plaguing the incessant religious violence in the country. Far from serving any religious purposes as claimed by the perpetrators, the paper notes that killings, bombings and kidnappings in the country are merely a means of massaging the political egos of the leadership class.

Ntamu, et al remark that "...observers and commentators note that sharia campaign was launched for political reasons, which is often inspired by religious motives which rapidly gather momentum, fast becoming the expression of the masses' growing distrust of the government of the day" (365).

Quoting Handley, Ntamu et al further reveal that "...many Nigerians argue that the real reason for the violence isn't ethnic or religious differences but the scramble for land, scarce resources and political clout. Poverty, joblessness and corrupt politics drive extremists from both sides to commit horrendous atrocities" (365).

In this narrative, the serial killings, bombings and kidnappings in the country are hatched and duly executed by members of a powerful secret society; "The Sacred Order of the Universal Forces" with membership traversing all geopolitical regions of the country and all sectors of the economy. Through the influence of the occult group, they amass so much wealth, influence and occupy strategic positions in the country. Thus, they exert enormous control over the economy of the country and also detect who occupies any political office. In a conversation, Sheikh Mohammed Seko, leader of the terrorist group reveals thus:

...he took me to the south....There I met the most influential men in this country and learnt that whoever becomes the president or state Governor or any position of power is not made by God. Oh no, rather it is certain men who detect what happens... (58).

This informs why Dr. Bode George, a member of the Sacred Order unabashedly boasts before his friends, of the enormity of his power in the country: "...I control the economy of Nigeria...He should know that the Presidential election is next year. He wants to run for a second term...I own most of the Governors"(*Satans*, 72-73). This may be the reason why good leadership still eludes Nigeria. It is obvious that no positive leadership will emerge in a situation where few powerful individual simply handpick people to occupy leadership positions, against the wishes of people.

Following their enormous power, they vow to undermine and overrule the president of the country, and to achieve this objective, they employ a dangerous Islamic terrorist group to carry out bombings and killings in the country. Hiding behind the guise of *Jama'atul al Mujahideenil Islam (JMI)* - group of people on a mission to propagate Islam, this group launches fatal attacks on targeted places in the country killing and maiming thousands of citizens. Alhaji Umar Hassan, the only sensitized member of the secret society, opposes and dismisses the killing of innocent citizens as unIslamic. According to him:

"This is not jihad to promote Islam. What you plan is evil. Terrorism against the Nigerian state to gain power. Jihad is different from terrorism...Jihad means to "strive or to struggle". Striving to teach people the correct doctrine of Islam; to defend the religion from external attacks and from hostile and violent people. Terrorism is deliberate killing. To kill is "qitaal, not jihad (*Satans*, 45-6).

This simply underscores the extent to which leaders can condescend, to perpetually hold on to power. David Udoinwang views the scenario as "a microcosm of a nationhood that has been misruled and economically ravaged by a succession of greedy and visionless elites" (188).

Udenwe, also beams his critical search light on the global context of terrorism and vehemently establishes the fact that behind every terrorist attack anywhere around the globe, there are people who seek power and fame. The narrator succinctly puts it thus: "Does the holy war not happen in the United States...Are there no attacks in Afghanistan, Pakistan and Palestine? In Africa, are you blind to what is happening in Somalia, Mali? Even Kenya? Do you not know these events are all a creation of people's ideas? People who seek power. People like us" (*Satans*, 53)

It becomes very tragic that gullible and unsuspecting citizens, mostly children, are deceitfully lured into accepting to be carriers of explosives with an inducement of getting married to seventy-two virgins in paradise. One begins to wonder why the leaders cannot use their children in executing these bombings or better still, do it themselves. After all, they also deserve paradise with seventy-two virgins. It becomes even more tragic when, in reality; "There is no mention of seventy-two virgins for a killer in the Holy Quran. "It is a fragment of imagination of a few extremists...The Quran condemns the killing of innocent souls whether Moslem or Christian" (*Satans*, 53). This is a very pathetic commentary on leaders, whose primary assignment is the protection of lives and properties of the citizens.

Through one of the characters, Udenwe also exposes the dubious nature of Christian evangelism and its roles in aiding and abating insurgent activities in the country. In their quest for fame, power and materialism, some Christian leaders hide behind the sanctity of the religion and commit horrendous crime against humanity. Often times they quote and misapply how the Kingdom of God suffered violence, from the time of John the Baptist and how the violent took it by force (Matt. 11: 12).

Does this scripture make any allusion to killing, kidnapping and bombing? The answer may not be in affirmative. In this narrative, Evangelist Chris Chuba is very rich and popular through his membership in a secret society “The Sacred Order of the Universal Forces”. His rise to fame is at the cost of sacrificing Adeline his only daughter to the secret society as a proof of loyalty. Through his popularity and the respect he commands globally, Evangelist Chuba offers to be a conduit through which deadly weapons are imported into the country by the terrorist group. Chief Donald Amechi reveals thus:

Evangelist Chuba will commence a West African evangelist mission in two weeks’ time. He will travel along the Trans-Saharan highway on his way back to Nigeria, through the Jibya border. He will hold his final crusade in Katsina state. With him will be the arms that are being held in Mali...Not even the American Marines if they are on the border will bat an eye as his entourage passes through. He is a renowned man of God. Very renowned (48).

This scenario reveals a disturbing and sad development about the Christian religion in Nigeria and decries the complicity of some Christian leaders in the pogrom that is engulfing the nation. It also vindicates the Islamic religion which is widely believed to be an embodiment of fanaticism and violence. Omaka Ngele couches the above sentiment in these words:

Religion in Nigeria functions as a means for the perpetration of violence, fuelling ethnic consciousness and solidarity, acquisition of political power and socio-economic gains, massive killings and wanton destruction of lives and vandalising of property of those considered infidels or who pay allegiance to other regions. This religious madness has, like a cataclysmic vortex, devastated the ground for sustainable socio-economic development of the country (Ngele, 4).

Killings, bombings and kidnappings are also strategies for winning elections in Nigeria. Thus power at all cost becomes central to political life. This is one of the reasons leadership positions are populated by misfits and mawkish elements. In this narrative, the political undertone in the series of bombings and killings is very glaring and this raises a lot of moral questions about the justification given for this wantonness. Through the conversation between Chief Donald Amechi and Evangelist Chris Chuba, the Southern members of *JMI*, the author reveals that behind the veil of killings and bombings in the country, there is a veil covering few individuals who scramble for political power. Chief Amechi and Chris Chuba generously throw their supports to the cause of the *JMI* with the calculation that, with the killings and burning of schools and churches in the North, the northern region and Islam will be under attack and this will create chances for the Southerners to hijack power. Chief Amechi soliloquises thus: “...there is no way another Northerner will rule this country for years to come.... They will kill Muslims and then every Northerner, Muslim and Christian alike, will hate *JMI*. And a Southerner will win the next election. Even the Northerners will vote for us” (127).

The above situation is not only pathetic but metaphorises a condition of a nation under siege of extremism, “where chaos and the scourge of restiveness permeate the social ambience of daily existence” (Udoiwang, 187).The scenario also portrays the leaders as a disoriented specie of humanity who has no qualms exchanging the wellbeing of the citizenry with materialism, fame and power.

In Helon Habila’s *The Chibok Girls*, the same universe of wantonness, extremism, religious intolerance and insecurity permeates the entire narrative. In this story, Habila mixes faction and fiction, and also shows a commendable deployment of symbols to paint a sombre picture of the atmosphere of terror-stricken north eastern part of Nigeria, where killings, kidnappings and bombings remain a recurrent decimal. In this narrative, Chibok, a town in Borno State, is described as “...perhaps the poorest and most neglected of all the twenty-seven local governments in Borno state” (24). This description creates an image of a misruled and economically ravaged nation in the midst of abundant human and natural resources. It is akin to what Pepetela describes as a place “where men live(d) wretchedly in the midst of wealth”

In this story, the author creatively captures the trauma, pains and agony that heralded the unfortunate capture of two hundred and seventy-six female students at Chibok Secondary Schools in Borno State of Nigeria by Boko Haram terrorists. This is one unfortunate event that has exposed the country as terror- ravaged and a nation not only turned against itself, but also passes through what Martin Meridith describes as: “periods of great violence and economic decline and decay that makes the future of the nation to be spoken of only in pessimistic terms” (291).

What makes the situation more confusing and apprehensive is that prior to the kidnap of these girls, Boko Haram terrorists had, in February 2014, launched a fatal attack and brutally murdered almost all the male students of the Federal Government College, Buni Yadi in Yobe State, north eastern Nigeria.

Udoinwang avers that: “With the two incidents, Nigeria became embroiled in the controversy that surrounded the kidnap and about the capability of the Nigerian state to protect her citizens” (187). The author critically views the incessant violence and killings in the country as symptomatic of a dysfunctional leadership. He recalls that the first religious uprising in Nigeria was a consequence of ineptitude, corruption and visionlessness on the part of the ruling class. The narrator explains that

“The Maitatsine was the first mass religious uprising...it happened against a backdrop of declining revenues, high unemployment rates, political corruption and rivalries, government mismanagement, rampant materialism, and serious popular concern about the erosion of moral and religious values” (45).

The author, beyond mere listing of the causes of this extremism, insinuates complicity on the part of the leaders in the Chibok girls’ saga. This is very glaring when one examines critically the circumstances surrounding the kidnap of these girls. For instance, even against the warning of the examination body that all final year students in the school should be sent to the headquarters where security is a bit fair, the Principal of the school insisted that the examination must continue. At another instance, one of the Vice-principals, from his action, seemed to have known that Boko Haram was coming for a raid in the school:

“On the day of the Kidnapping, he had insisted that no girls should step outside the school, even though students were sometimes allowed to go home at the end of the day because school was not in regular session. Surely, they reasoned, he must have wanted the girls to be taken by Boko Haram” (*The Chibok*, 40).

This scenario strongly questions not only the viability of the Nigerian state, but also exposes a nation that seems to have lost her sovereignty to extremists. From Habila’s critical lenses, it appears the elites deliberately incite violence to manipulate the people and keep them in check. The narrator succinctly puts it thus:

“Actual violence, or the threat of it, helps to keep the populace in check, as poverty does. Keep the people scared and hungry, encourage them to occasionally purge their anger on each other through religiously sanctioned violence, and you can go on looting the treasury without interference” (39).

This seriously worsens the already battered Nigerian image in the committee of nations and poignantly portrays a country confidently sitting on a keg of gun powder waiting to explode anytime soon.

It is also difficult to believe that in a war-stricken region where military checkpoints are a regular feature, no army and other security agents were sighted in the night they took these girls. Boko Haram members also loaded these girls in a truck and drove through the Chibok town and no security raised any finger. As the parents of one of the victims narrate the story, the narrator breaks in with a shock question seeking explanation why the innocent girls were abandoned to their fate by those who were supposed to protect them: “what of the military, no sign of them?” (27). The reply is: “No, not a word...And until today, there is no sign or word about the girls” (27). This scenario creates a strong reason why it will be difficult to absolve the leadership class in this crime.

The soldiers and other security men may have absconded or shown indifference to the situation to protest their poor welfare situation. It is pathetic that security agents posted to the war front to fight the dreadful Boko Haram are owed several months of salaries and entitlements.

One of the soldiers at one of the check points angrily opens up: “Four months we have been here without salary, our friends are killed by Boko Haram, and I am sick. Four months no pay...” (15). It is more pathetic to note that most times, the salaries of these men are embezzled by few senior personnel, leaving the rank and file in the war front and their families to suffer. This echoes Ashipu et al assertion that the effect of war was solely felt by the common soldier, worker, peasant and their families...while the “shark”- the colonels, generals, politicians...benefit from their game of death caused by their greed and corner – cutting(80).In the same vein the narrator reveals that the “Former Defence Chief, Alex Sabundu Badeh, has also been arrested and accused of having skimmed over \$1.5 million every month from his men’s salary for years” (76). To the leadership class, the safety of lives and properties of a common man do not mean anything, compare to what they stand to gain. The story reels out a typical postcolonial narrative characterised by broken society, national incoherence, inept leadership and general condition of disillusionment among the hapless population (Udoinwang, 187).

As a mark of a society that is cascading dangerously into a whirlpool, it took serious convincing for the leadership class to even believe that those girls were kidnapped. One of the victim's parents lamentably recounts that: "There was no word from the government or any person in authority" (27). When those in authority finally reacted, it accused the opposition of orchestrating the kidnapping to discredit the government of the day. It was after much promptings and pressures from the international community that the then president Goodluck Jonathan even promised to visit the people.

A month after the kidnapping and responding to increasing international and local pressures, President Goodluck Jonathan promised to visit Chibok and meet the parents of the missing girls. The next day he cancelled the visit saying, it wasn't necessary because it wouldn't bring back the girls (74).

Daily Post newspaper quotes Shettima, Governor of Borno State berating the then Nigerian President, Goodluck Jonathan for his tardy reaction to the Chibok girls issue: "Instead of acting, Jonathan ordered that the principal of the Government Secondary School, Chibok, should be locked up by the then Inspector-General of police, Mr. Mohammed Yusuf". This seems to be the only clime where everything including the lives of citizens is politicised. It also underscores a sick nation where the leadership is completely alienated from the plight of the common people.

Apart from Boko Haram extremism, Chibok is also plagued by politically motivated killings. The political condition is so grossly debased that politicians have no choice than to adapt to it. The need to secure power by all means makes it that whoever fails to maximised power is frozen out. Only the fittest survives. Wale Okediran echoes this in his novel: *Tenants of the House* when Lizzy, the only female member of the House of Representatives explains the presence of a pistol in her bag while in the legislative chamber. "It is my cute companion....To kill is a crime: to kill at the right time is politics" (3). In *The Chibok Girls*, Wanagu Kachiwa, a local council Chairman is brutally murdered by assassins who confessed to have been sent by his opponent. At another instance, a House of Assembly aspirant is almost killed by assassins sent by a rival politician. Politics and governance are made to look like one big corporation and whoever stands on the road to any political success is cleared off. Indeed, this is where the rain began to beat us.

Conclusion

This paper has attempted to portray a realistic character of the Nigerian nationhood, where insurgency is politicised and used as means of achieving fame and political clout. The paper has vehemently established a position that Boko Haram activities in Nigeria are direct consequences of failed leadership, contrary to the stereotypical conclusion that they are common decimals of Islam as an embodiment of violence. Through the creative binoculars of the authors, this paper attempts to deconstruct the above stereotypes and simply indict the leadership class who reap bountifully from a pogrom that has almost consumed the fabrics of the Nigerian nation. As projected by these authors, Nigerian nation is one, in the words of Ayo Kehinde, "plagued by the density and morbidity of societal ills" (6) The authors also weave a thread of hope by calling on the leaders to exude a strong political will in curbing the menace of Boko Haram and other ethno-religious crises as no nation ever develop or thrive in chaos and violence.

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