

## BOKO HARAM INSURGENCE AND THE TRAUMA OF THE FEMININE FOLK IN ORDINARY SAVIOUR, NEW STORIES FROM NIGERIA'S NORTHEAST

Chinwendu A. Nwizu\*

[toniagreg28@gmail.com](mailto:toniagreg28@gmail.com) 08062706372

### Abstract

Terrorism is a major problem today in the Nigerian space. The different regions of the country are battling with one version of terrorism or the other. This current development has generated high level of insecurity of lives and property in the nation. Boko Haram is one of the terrorist groups in Nigeria which is dominant in the north east of Nigeria. The insurgent group has continued to launch attacks on the people, destroying lives, kidnapping and abducting men and women. The state of insecurity in every nation affects both men and women but more importantly the feminine folk. The impact of Boko Haram on the feminine folk is quite traumatic and devastating because of the double tragedy of abuse. The continual attacks of Boko Haram on the people have made life miserable for them, especially the feminine folk, this paper interrogates the impact of Boko Haram insurgency and the trauma it creates in the feminine folk. The paper studies this from the literary perspective by analyzing selected stories from the short stories in *Ordinary Saviour, New Stories from Nigeria's Northeast* and draws its strength from the postcolonial, ecofeminist and trauma theories of literature. It discovers from the stories studied that the feminine folk is a major target of the insurgency and the impact on these females leave them traumatized.

**Key words:** Boko Haram, feminine, northeast, terrorism, trauma

---

\*Chinwendu A. Nwizu Ph.D is a Reader in the Department of English Language and Literature, Abia State University, Uturu, Nigeria

### Introduction

Beyond the socio-political crises, hunger, poverty and unemployment ravaging the Nigerian environment for the past twenty years, the greatest challenges the Nigerian nation is facing and grappling with today are terrorism and insecurity. Muonago (2011) identifies terrorism in Nigeria as a major socio-political problem. And he further differentiates between "Terrorism in Nigeria" and "Nigeria Terrorism". "By Nigerian Terrorism I mean terrorism whose seeds are sown in Nigeria and which germinated and is now flourishing in Nigeria" (Muonago 2011:4). There is virtually no region in the Nigerian state today that is not contending with the challenge

of one version of insecurity or the other. Boko Haram has been the major problem in the North East. In North West and Middle Belt it is the attack of Fulani Herders, kidnapping and banditry. In the South South it is militancy, agitations and attack by the Niger Delta militants; in the South East, it is Kidnapping, Fulani Herders attacks and the activities of Independent People of Biafra (IPOB) and in the West, it is the attack of Fulani Herders and the activities of other secessionist groups. The Nigerian nation is heavily under the siege of insecurity. Terrorist attacks of different shades take place in the Nigerian landscape – school children are abducted from their schools, travellers are waylaid and kidnapped, villages are attacked and the persons killed like chickens, homes are attacked and young girls and women are kidnapped – the list is endless.

The secessionist vision of the Independent People of Biafra (IPOB) has given birth to different insurgent groups in the South East. There have been cases of banditry, kidnapping and herders attacks on communities and travelers in the South East which have necessitated the formation of different groups whose activities are not well-known or defined and their presence has heightened insecurity in the South East. In the West, there have also been attacks on communities by herders; there are also reported incidents of killings and unrest in these areas and they have also formed their own local security outfits to check the problem of insecurity. Since the year 2015, the Nigerian environment has been besieged by different pressure and insurgent groups whose sole aim is to become independent and control their territories over the Nigerian government and governance. Among all these, the worst hit area in Nigerian nation is the North East by the Boko Haram. Amalu. (2015:35-6) notes that,

Since 1999, when the country returned to democratic rule, there has been an upsurge in violent activities in Nigeria with Boko Haram insurgency at the forefront. The Boko Haram sect has become a threat to both internal and international security as their activities have now stretched beyond Nigeria to her neighbours. With consistent violent attacks on security forces, civilians, churches and mosques, farms, media houses, schools as well as the United Nations in 2011, it has further compounded several challenges already faced by the nation.

Boko Haram has been in operation since the early years of the twenty first century.

Starting from when the military handed over power to a democratically elected government in 1999 till date, the security situation has continued to be a nightmare. Prominent among the causes of the deteriorating security condition in the country is the activities of the Boko Haram insurgency in the north-eastern part of the country” (Amusan & Ejoke 2017:52).

Boko Haram operation and activities have plundered the North East environment, destroyed many lives and properties and displaced many individuals. The activities of this sect have made waves in the information sectors in diverse ways. The most shocking and disturbing attack was

the kidnap of the Chibok girls in 2014. Since after this incident, there have been cries and agitations from many concerned individuals and groups condemning their actions and calling for government's intervention for the victims. Till date some abducted girls from the Chibok incident are yet to be rescued.

The north east states of Borno, Yobe and Adamawa have been under the attack of Boko Haram. Boko Haram has taken over many communities, killed the inhabitants, leaving a few survivals who are displaced and have fled their communities to seek refuge at the Internally Displaced Persons camps and in other safer environment. It is worthy to note that today even life at the IDP camps is not safe because there have also been incidents of attacks on IDP camps. In all these insurgent situations, the feminine folk are the worst hit. Women and girl children suffer the most in situations of crises, be it war, insurgency and any other security challenge situations. These folks are attacked, displaced, abused, separated from their families, some are forced into marriage and early motherhood. Some of these girls and young women are lured into the gang to work for the Boko Haram and carry on different types of attacks on societies. It is observed that,

The group's conceptualization of females has also distinguished it from other Islamist movements in North East Nigeria; given the group's origins as a dissident movement, methods of differentiation are critical aspects of the insurgency. Analyzing the group's propaganda and the local religious-political context in which it operates shows how women, and their position within the group's ideology, allow Boko Haram to differentiate itself from other Nigerian Salafi movements. Other Salafi groups have advocated for women's education and have co-existed with the Nigerian secular state – by emphasizing its differences with such movements, Boko Haram portray itself as the vanguard of "true Islam." (Bloom & Matfess 106)

The Salafi group is a Muslim sect that advances true belief in Islam. This paper examines the impact of Boko Haram activities on the women folk in the North East Nigeria as captured and relayed in the collection of short story *Ordinary Savior: New Stories from Nigeria's Northeast*.

Boko Haram is a concept that sends shivers down the spine of all who understand the meaning, their modus operandi and what they have done in the North East of Nigeria. Many understand it as a great monster ravaging the environment, making life unbearable for the people of the North East. The Nigeria north east region has ceased to know normal civil peace as a result of persistent human casualties, human right abuses, population displacement, loss of means of

livelihood, shortage of food, limited medical facilities and other social amenities. In trying to really define Boko Haram, Maingwa and Ibrahim (2018:87) explain thus:

BH (Boko Haram) are followers of Salafi doctrine which disclaimed new innovations in Islam and disregard human rights, Western civilization which they argue promote apostate belief and represent symbols of corrupts practices. The

attack on public institutions, kidnapping of school children, killing of health officials at routine vaccinations, frequent raids on communities and banks among others through contradict the groups message on sharing but sustained as means to attain set goal.

These scholars of Salafi tried to explain the root of Boko Haram and highlight their ugly activities aimed at not only terrorizing but total destruction of lives and environment. Similarly, Andrew Walker (2012) shares the opinion that Boko Haram is an Islamic sect that believes politics in northern Nigeria has been seized by a group of corrupt, false Muslims. It wants to wage a war against them, and the Federal Republic of Nigeria generally to create a “pure” Islamic state ruled by Sharia law. That is to say that Boko Haram is an Islamic sect who are out to purge the religion of those who they feel are not practicing it well. The vision and approach of trying to purge Islam of the so-called infidels have affected the society adversely. Any course that poses threat and danger to the lives of the people cannot be a worthwhile venture.

In the same vein Olofinbiyi (2020:141) explains thus:

The group Jama’atu Alilus-Sunnah Lidda Awati wal, Jihad, known the world over as Boko Haram, is an extremist Islamic sect in Nigeria that has created havoc across north of the country and in the capital Abuja. Its violent attacks on government offices, the United Nations and Churches threaten to destabilize the country. A range of conflicting narratives has grown up around Boko Haram, and the groups’ origins, motivations and future plans remain a matter of debate.

From all indications, the Boko Haram sect refers to a group that is pursuing an Islamic course and whatever vision they have to accomplish is affecting the nation and her people adversely but most affected are the feminine folk.

‘Insurgency’ describes activities by a sect or group of aggrieved persons, groups or sects to overthrow an existing government and establish their own. Calvert (2010:4), has the view that, an insurgency in Politics and International Relations is any kind of armed uprising against an incumbent government. In Sociology, insurgency has been used much more generally to define

dissension within any kind of organization over the way in which the organization is being directed.

Insurgency can start any time and be advanced by any group, the sole aim is to achieve governance by overthrowing an existing one. Such advances are usually violent and very aggressive and propagated to instill fear, terrorize and hijack control.

‘Trauma’ is the aftermath of an experience. It is the collective impact of an experience, encounter and manifestation in an individual after an experience. It is usually emotionally and psychologically thronged. Trauma is that shock that someone experiences after the impact of an experience. The trauma that the insurgent activities bring on individuals would take time to heal, if there will be a healing process. The women who have lost their husbands and children are traumatized; the women who have been displaced are already psychologically under torture, and those that are victims of rape, early motherhood and under enslaved marriage to a member of the sect are already mentally disoriented. Kidnapping and abduction are strategies through which the Boko Haram insurgents deal with their victims. Kidnap and abduction experiences leave victims totally traumatized. Amusa and Ejoke (2017:37) aver that,

kidnapping has both long term and short terms effects on individuals, families, society and the state at large, as it is one of the most psychologically damaging crimes of all. Victims of kidnap often take many years to heal from the psychological wound inflicted upon them while others never completely recover. Kidnapping causes deep emotional and mental scars that leave victims to battle through issues of trust, independence, love, sex, respect and a litany of others.

The focus of this essay is to interrogate the impact of Boko Haram on the feminine folk in north east Nigeria from a literary perspective. Literature mirrors life; the literary creativity of a people throws light on the experiences of the people though in the imaginative way. Works of literature are created from the repository experiences of the people. The Feminine folk here incorporates women, girl children and young women. They are the very vulnerable groups in the face of social unrest. Thus this study is literary, investigating a work of literature to explore the stories within.

If there is a place to get the details of the life and activities of any nation, group or persons, it is in historical documents of such persons or in the literary creations of such people or places. Literature gives the vivid, and lived experiences of the people. Literature and its ally film, capture the lives and experiences of the people in its environment of the emergent. Literary and

film artists create from their societies but drawing from the lives and experiences of the people and exposing their different socio-cultural, political and religious experiences. It is the purpose of this paper to examine the impact of Boko Haram Insurgency in the North East Nigeria with particular focus on the feminine gender, using *Ordinary Savior: New stories from Nigeria North East*. Women and children are usually the worst hit in crises moments. The feminine folk are usually vulnerable to sexual abuse, exploitation of all kinds, forced marriage and abduction. In the face of crises they are abused; they are dispossessed of their husbands, brothers, fathers and children. Some are abducted, taken away and forced into marriage. Others are conscripted into the sect and used to advance the course.

*Ordinary Saviour, New Stories from the Northeast* is a collection of eleven short stories from different authors, edited by Richard Ali and Abubakar Adam Ibrahim. The short stories by different authors capture the different experiences from Boko Haram attacks and activities in the north east. Every aspect of Boko Haram attack on the North East and the worst hit areas are exposed in the stories. Such experiences include the killings, bombing of communities, the total displacement of inhabitants and the seeking of refuge in IDP camps. There are stories that draw from the abduction of Chibok girls and accounts of escape, death and military brutality. Also dominant are the heart-rending stories of the abuse and exploitation of the feminine folk and total plunder of the North East environment. Maigwa and Ibrahim (2014:24) note that,

In short, the climax of BH atrocities was when over 276 schoolgirls were abducted from Chibok town while preparing for their final exams in April 2014.... fifty four were escaped immediately after the incident, the gravity of attacks by BH on villages, communities and town remained ruthless and intensive.

These kidnapped girls have been subjected to different forms of physical torture, imprisonment, forced marriage and early motherhood. These short stories writers also explore how the environment has been totally emasculated and threatened, destroying farmlands and polluting the water spaces. This essay concentrates on the different short stories that highlight the impact of Boko Haram on the feminine folk. Since life cannot go without the feminine gender, one discerns that virtually all the short stories capture the experiences of women.

### Theoretical Framework

This essay draws its strength from the Postcolonial, Trauma and Ecofeminist approaches to literary criticism. Barry (2002:192) argues that,

if we claim that great literature has a timeless and universal significance we thereby demote and disregard cultural, social, regional and national differences in experience and outlook,

preferring instead to judge all literature by a single, supported universal standard. It becomes a difficult task to judge literature by such standards.

It rather becomes almost impossible to judge literature by such standards. Any work of literature in its entirety emanates from a defined socio-cultural background and writers do not create from the blues. Postcolonial approach to literary analysis interrogates works of literature published after European colonialism, seeking to examine the impact of colonialism on such environment of the emergent and on the work. The Boko Haram war is a fight against western civilization brought about by colonialism – it is an aftermath of European colonialism.

Postcolonial writings expect writers writing back to report the impact of colonialism on the Third World countries. It is a total rejection against anything that has to do with the knowledge of books.

Trauma theory interrogates the aftermath effect of the impact of physical or emotional injuries on the psyche and the psychological disposition of individuals, most importantly the feminine folk. In this context, the impact of Boko Haram attacks and its effects on the psychological and physical disposition of women and girls as captured in the selected short stories is discussed and analysed.

Ecofeminism examines the relationship between ecology and feminine specie, in other words, how practical dominance in an environment affect women and their natural habitat. It sees nature from the perspective of the feminist. Women and the earth are likened in the face of emasculation; just as the earth is plundered, the feminine specie is also plundered because they are life giving and sustaining agent. When the earth is affected the woman is also affected.

Sarah Regan (2020) notes that

Ecofeminism is an ideology and movement that sees climate, gender equality and social justice more broadly as intrinsically related issues, all tied to masculine dominance in society. Specifically, ecofeminism holds that most environmental issues can be traced back to the global prioritization of qualities deemed masculine (particularly the ones some would regard as toxic, like aggression and domination) and those in power who embody these attributes.

In other words, ecofeminism proposes that every oppression against the environment by any masculine structure is targeted against the woman. When the environment of human abode is plundered and made weak, it is invariably an attack on the feminine folk.

Portrayal of the Female in Ordinary Savior, Short Stories from the Nigerian North East

"Ordinary Saviour", by Suzanne Wonokuli Myada, the first story in the short story collection features a nameless girl who becomes separated from her family and displaced after Boko Haram attack on her village. The nameless young girl in the first story in the collection becomes vulnerable to exploitation and denial because she is a girl. At the point of displacement of her family after Boko Haram attacked her village, she is disconnected from her family and lacks any home to attach herself. Her reunion with her uncle after having spent weeks at the IDP camp opens the door of early and forced marriage. Re-uniting with her kinsmen gladden her heart but she gets into a bigger problem because her uncle sees her as a burden and decides to marry her off to an old man old enough to be called her grandfather. Her only option to demonstrate her revolution is to run away from the marriage. The young girl who is already traumatized on losing her family, and the only family she re-connects to, buries her emotion in the mud. She laments thus:

That evening, Alhaji and his senior wife called me, "You are no longer a child. You see how life has dealt terribly with us all. That visitor, the one you served water, has asked for your hand in marriage. He is a government worker and can take care of you. I have set the wedding for two weeks from today.... I cried all night.... I left before dawn and began to trek to the IDP camp. That was the only place I know to seek help. I knew that women often went to the soldiers for food and other forms of assistance. I explained my ordeal to a soldier and asked for money. Baby, you know what I want. Give me some sugar and I will give you money," he said as he caressed my breasts." (Ali & Ibrahim 2018:9)

She submits her body to the soldier who is willing to help only on the ground of sleeping with her. That is how the young girl gets money and escapes to Yola town to find a home where she can be helped to grow. She is taken in by a food vendor in the park who becomes her ordinary savior and brings her back to life by encouraging her to go to school and assisting her the little she could. For this nameless girl, Boko Haram opened the door to the problem of forced marriage which she resists, but succumbs to sexual exploitation from a soldier to gain her freedom. The author keeps her nameless to showcase her worthless nature as a young girl. The girl says to herself that "women" – the vulnerable group, those who cannot survive without going to the soldiers because they have been cut off from all means of helping themselves – go there to ask for help. And she goes there only to discover the condition of obtaining the help, requires some level of self-sacrifice. The soldier in the story does not mind the young girl's age, exploits her sexually because he cannot render assistance freely. It becomes one of the ways to satisfy his inordinate sexual drive. This brings to the fore the submission that,

As a result of the insurgency, many women and girls have fled their ancestral homes thereby losing their adequate standard of living rights such as health, shelter, water and sanitation. As a

result of displacement many young girls of school age are out of school. Increase in Internally Displaced Persons has resulted in food shortages and the use of children especially the girl child to look for food, this makes them vulnerable to sexual abuse. (Oke-Samuel and Emmanuel 2017:47)

In “Lost Identity” Chabiyada Eli tells the story of Aidaticha, a young woman, who is a nurse but is maltreated and hated by her uncle because she is the daughter of a suspected terrorist. Her mother conceived her after she was abused by a member of the Boko Haram. Yaya Maksha her uncle hates her with passion because of her paternal background, and the death of her mother, his sister, while giving birth to her. He foils and disrupts her wedding by informing the intending marital family that Aidaticha is a product of sexual abuse from a member of the Boko Haram on his sister, who dies giving birth to the child – Aidaticha. Aidaticha is denied marital identity because she is the seed of Boko Haram assault on her mother. Aidaticha whose real identity is hidden from her to avert trauma in her life, read nursing and graduated well and became engaged to an Igbo man who is willing to settle down with her in marriage. Yaya Maksha has never let off

his wickedness on Aidaticha because of her paternity. She is the child of his only sister, Aitiya, who was abducted by Boko Haram. His sister was abducted with other Chibok girls but luckily got released. You remind me of my daughter, Aitiya “your mother. You are her splitting image....” she was sixteen years old, a student of Federal Government Girls College Chibok. The unfortunate incident occurred on the 14<sup>th</sup> of April 2015. She was in final year and the students had first started writing exams. She was among the over 200 Chibok girls that were abducted by the dreaded Boko Haram insurgents. She was held for almost a year, the longest year of her life. Ada and I were traumatized, Maksha was the hardest hit as they had been very close; they had been inseparable. Finally, on January 15<sup>th</sup> 2018, your mother was among the 50 Chibok school girls rescued by the Nigeria military.” (33)

This story draws from the event of the abducted Chibok girls in north east Nigeria by the Boko Haram in 2004. The story brings to the fore the traumatic impact of the abducted girls with its after-effects explained. In the case of the young girl in the story, she is just a victim of a situation and her problem should not be held against her to the point of stigmatization. Her uncle gains nothing by being mean on the innocent young girl. Her being married off to an Igbo man far away from north east would have been the easiest way to have her out of mind and sight, but foiling her marriage by making her birth background open to intending marital home is a fiendish act against her, and the act succeeds in ruining her future.

Aitiya had died while giving birth to Aidaticha. As a result of that Yaya Maksha sees Aidaticha as the evil seed planted by a terrorist that stole the life of his only sister. One wonders what the crime of the innocent young girl Aidaticha is, who does not know anything about her conception. Yaya Maksha's attitude towards Aidaticha throughout her growing up is very reprehensible and ought to bring about a traumatic impact in her. The disruption of her wedding ceremony and denying her a new identity becomes a blow to her future. Other girls who have been through such abuses are faced with the trauma of acceptance in the society; more so, there is that psychological trauma and identity crises of fitting in well in their immediate environment.

Some older women in the North East also suffer when they lack persons to cater for them, perhaps their families have disintegrated, or their husbands and sons have been abducted and forcefully compelled to join the Boko Haram insurgents. There are mothers who are traumatized because their husbands and children become victims of the attack of Boko Haram. The loss of their husbands and sons affect them to the point of death. The shock of the impact of Boko Haram insurgency on their loved ones and environment plunges them into a state of total emotional and physical breakdown and torture.

Babagana, the narrator in H.K Tijani's "Close Call", narrates his terrible experience as he goes in search of money to pay for his mother's appendicitis surgery, which is the only option for her to continue living, since he could not afford to lose his mother who suffered much to train him.

Babagana, who as a poor brick-layer, could not afford the money billed for the surgery, goes in search of a debtor, Mr Bukar Bashir, who is the head teacher in a school in Modumalumti. On reaching the school he sees the bodies of few persons lying in pools of blood, on getting closer he recognizes the bodies of the head teacher and the gate-man among thirteen bodies, this being the evidence of a fresh attack by Boko Haram insurgents. While still shocked he hears the approaching sound of the military van, takes to his heels, while the keke driver who brings him to the site zooms off. No one wants to be roped into what one does not know. He jumps over the school fence and finds himself in a thick bush where he spends days trying to find a way to return while escaping from the after effect of Boko Haram attacks of soldiers and from the attacks of wild animals. His mother would have died but for the quick intervention of a visiting Non-Governmental Organisation (NGO) to the hospital who intervened and pay for her surgery. By the time Babagana returns to the hospital, the mother is healed and recovered.

Furthermore, there is the case of Bulama in Adamu Mohammed Galadima's short story entitled "A family Tragedy" whose father is shot in an attack in an attack on his way back from work.

Bulama's father's death turns the world upside down, his hope of continuing with his education becomes dashed. His father, Babagana Modu, a Laboratory scientist with the University of Maiduguri Teaching Hospital, was shot dead in a Boko Haram attack. Bulama after a few months goes to learn carpentry. In one of the days, Boko Haram attacked again and the military came and arrested people massively and Bulama becomes a suspect of the last attack on Sauri. Hajiya could not bear the situation of her son being remanded in the military custody.

The situation she found her son in, worried her, and when she was unable to see him subsequently her health began to deteriorate. It was her blood pressure she had always had BP issues.

On Tuesday evening, Hajiya Yagana fell at the threshold of her bedroom. She tried to stand up but could not. She tried to call for her daughter but couldn't make a sound or move her mouth.... She was taken to the hospital and was confirmed to have had a stroke. A second stroke. A second stroke two months later, finished her off. (Ordinary Saviour 90)

Hajia Yagana's trauma first started with her husband's death and within a very short time, her son's illegal arrest made her situation irredeemable. At such crises moments, women do not only think about themselves, they carry the burden of the children's survival which tend to make their tragedy multiple. By the time Bulama is released and he returns to see that his two younger sisters have become orphans, and have nobody to feign for them, they now live at the IDP camp to get help and support from government. Moving to the IDP camp is the only option because it

becomes their only means of survival. In another story, "Escaping Gulak", Mercy Adaku Usigbe highlights the violence against women in the north and more especially in the north east where there are crises which affect both the men and women. The socio-cultural milieu of Northern Nigeria does not give recognition to the voice of the woman. When Nafisat warns her husband, Mallam Sanni, of the impending attack of Boko Haram on their community and the need for them to escape or relocate from Gulak. Mallam Sanni does not heed his wife. Boko Haram has been raiding schools and abducting children, and this becomes a great worry to Nafisat. She pleads with her husband to stop their two sons from going to school but he refuses to accept her suggestions.

Eventually, when Mallam Sani agrees with his wife for them to leave Gulak, it is the very moment he disappears from Gulak. He goes to the farm to inspect his traps before leaving Gulak but he does not return to his family. With the disappearance of Mallam Sani, and the attack experience his brother Wuyo, had with some unknown men, he decides to run for safety with Nafisat and her sons, his brother's family.

They- Nafisat, Wuyo, Noah and Idu- hurriedly packed their belongings, unto a commercial tricycle that took them to the express way, ultimately looking for a bus heading South. Desperate to leave, they flag down every vehicle that pass them on the express way without luck. Finally, a goods' truck piled with yam and vegetable stops for them. The dilemma that befalls this family is that the goods' truck could only take two passengers and another goods' truck coming up behind could also take two passengers. And when they get to Obolo Afor the first vehicle carrying Nafisat and her son Noah heads West, while the other truck carrying her other son and brother-in-law heads East. That is how the family get split up without information to each group on their movement. Wayo takes Idu to Nnewi to seek help from an old friend while Nafisat with Noah go to serve a pastor and his wife at Abeokuta; though the family finally reunites but the trauma on missing themselves at the point of escape remain part of the challenges that the women face in the Boko Haram insurgency in the North East. Nafisat had to leave north with the trauma of a lost husband. If Mallam Sani, had listened and heeded his wife's advice the tragedy would not have caught up with him. But because she is a woman in an environment where the voice of a woman is not recognized, her pieces of advice are overlooked. Mallam Sani succumbs out of fear only after the abduction of the Chibok girls.

"Uncertain" by Mercy Maisamari, is the last story in the collection and one of the touching stories in the collection. The story unfolds the traumatic experience of Amina, the only daughter to her parents, who was abducted from school among other girls by the Boko Haram Insurgents. Amina was abducted, sexually abused and forced into a kind of marriage with a terrorist who keeps her securely for himself in their camp. Amina relaxes with him, wins his confidence and succeeds in escaping after murdering the terrorist in cold blood with a knife she stole from him. Amina after her travails returns to her parents but already carrying a baby of the terrorist. She

eventually gives birth to a baby boy. She recalls her experiences in the short story. As a feminine gender she is abducted, displaced, and forced into early motherhood. The trauma of Amina's experience is carrying the baby of a Boko Haram father and living among her people. The narrator accounts that after Amina discovers her pregnancy; she could not abort it but registers at the primary health centre:

Although she didn't want to, she registered at the local primary health care centre in Fusaka and started to attend her scheduled appointments. Yet she soon came to dread each visit, because of the questions in the eyes of other expectant mothers. Their eyes accused her and they were eloquent: look at you! Not even married but pregnant!"" Pregnant with the seed of the enemy. Shameless woman!" She soon noticed that when she went for visits, no one sat close to her or

even engaged her in a conversation. The feeling of isolation she felt made her wish the child would just die so that life would be easier for her.

After a while, she started skipping the sessions. To encourage her to attend, her mother sometimes followed her to the Centre but she too was not exempt from the discriminatory treatment. (102)

Amina's return to her parents gladdened their heart more than anything, but that she came home pregnant generated discrimination which affected her and her mother leaving them traumatized. The discriminatory attitude from the society is what traumatized the poor girl the more. Amusan and Ejoke (2019:37) believe that,

Kidnapping has both long and short term effects on individual, families, society and the state at large, as it is one of the most psychologically damaging crimes of all victims of kidnap often take many years to heal from the psychological wound inflicted upon them while others never completely recover. Kidnapping cause deep emotions and mental scars that leave visitors to battle through issues of trust, independence, love, sex, respect and a litany of others.

## **Conclusion**

Boko Haram has plundered the north east environment and their incessant attacks have made life unbearable especially for the feminine folk. The women are victims of the harsh attacks of Boko Haram. In the north east, and the attacks of the Boko Haram have destroyed human lives, plants, animals and even the environment. They have seized the lands and taken over what does not belong to them thereby rendering many people homeless. The feminine folk have been terribly affected. It has rendered many girl children homeless, denied them the primary right to life which is life and existence. The abduction of young school girls, especially the over two hundred young school girls of Federal Government Girls College, Chibok, was a great slap on the face of

Nigeria government. There girls were taken to the forest, abused physically by beating them, abused them sexually, forced them into marriage and early motherhood. The killings and abduction of men have made many women widows, traumatized the lives of these women and their children who they have made fatherless.

Boko Haram insurgency has been a terror to the people of north east Nigeria and a great security threat to the growth and development of the Nigeria nation. Government has been doing all within her reach to arrest the Boko Haram insurgency in the North and northerners from that region have also been fashioning ways to survive despite the violent attacks. Women

are still fighting in various ways to surmount the crises by escaping and finding other ways to survive.

Discovering ways to curb terrorism have become very pertinent. Shehu Sani (2011) suggests twelve ways to fight Boko Haram which include: reform of the Almajiri, effective poverty alleviation, address grievances of all interest groups, government regulation of religious preaching, effective job provision, and enhanced criminal intelligence, among others. It has become very pertinent for the Nigeria government to find ways of fighting these terrorists through the Nigeria force organization. And to secure the lives of her citizens, there is need to seek ways of employing foreign military aids to help arrest the problem of insurgency in Nigeria. This will go a long way to deliver this nation from insurgency and the destruction of lives and properties. The Nigeria government should find ways to protect and empower the women at the IDP camps. They can be empowered by engaging them in life sustaining skills that will help them become self-reliant for a sustainable development of human lives and resources.

## References

Ali, R & Ibrahim, A. A (2018). Ordinary Saviour, New Stories from Northeast Nigeria. Lagos: Perissia.

Amalu, N. S (2015). "Impact of Boko Haram Insurgency on Human Security in Nigeria" Global Journal of Social Sciences Vol 14. 35-42.

Amusan, L & Ejoke, U.P (2017). "The Psychological Trauma Inflicted by Boko Haram Insurgency in the North Eastern Nigeria" Aggression and Violence Behaviour 36. 52-59.

Barry, P. (2002). Beginning Theory: An Introduction to Literary and Cultural Theory. Manchester: UP

Calvert, P. (1996). Terrorism, Civil War, and Revolution: Revolution and International Politics. New York: Continuum.

Maingwa, J. S & Ibrahim D. (2018). "A Critical Analysis of Identity Display as Instrument of Curbing Boko Hara Terrorism in Nigeria" JIHAD: Journal of International Politics and Development, Vol 16 Nos 1 & 2 June. 85-101

Muonago, E (2011). "Reflections on Nigerian Terrorism" The Constitution: A Journal of Constitutional Development. Vol 11, No. 4, 1-16

Oke-Samuel, O. & S. E (2017). "Boko Haram Insurgency and Its Implications on the Rights of Female Gender in Nigeria" AGORA: International Journal of Juridical Sciences No. 1 33-54

Olofinbiyi, S. A. (2020). "The Ideological Basis of Boko Haram Terrorism: A Review Essay"

Regan, S. (2020). "What is Ecofeminism? Understanding The Intersection of Gender & The Environment" [www.mindbodygreen.com](http://www.mindbodygreen.com) June, 20.

Sani, S. (2011)."Boko Haram: History. Ideas and Revolt" The Constitution: A Journal of Constitutional Development. Vol. 11, No. 4. 18-41

Walker, A. (2012). Special Report SR 308 United States Institute of Peace. June. [www.usip.org.default.com](http://www.usip.org.default.com)