

PSYCHOSOCIAL IMPLICATIONS OF FULANI HERDSMEN RELIGIO-ORGANIZATIONAL TERRORISM IN EASTERN NIGERIA (BIAFRA)

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Abstract: *The research examined psychosocial implications of Fulani herdsmen religio-organizational terrorism in Eastern-Nigeria (Biafra). Research participants were individuals or inhabitants affected by the Fulani herdsmen attacks. The research adopted analytical design. Instruments were secondary sources of information explored to collect facts. Fulani Herdsmen religio-organizational terrorism in Eastern Nigeria (Biafra) is characterised by religious/ethnic cleansing, physical injury and starvation, genocide, abduction and sexual abuse. Psychosocial theories reviewed were psychoanalysis, cognitive dissonance, frustration-aggression, and terror-management. Findings of the research were that Fulani Herdsmen terrorism leads to the following psychological results - mental health challenge, withdrawal tendency, life frustration, and trauma; as well as the following social results - social anxiety, tribal hatred, high insecurity/crime, and family disintegration. Recommendations were made to intensify security effectiveness and efficiency, as well as political will and synergy to stop Fulani Herdsmen religio-organizational terrorism in Eastern Nigeria (Biafra) in particular and Nigeria in general.*

KEYWORDS: psychosocial, Fulani-Herdsmen, religio-organizational, terrorism, Eastern-Nigeria, Biafra

INTRODUCTION

Terrorism, “with particular reference to Fulani Herdsmen religio-organizational attacks in Eastern Nigeria (Biafra)” is a deliberate and systematic use of violence which is designed to destroy, kill, maim, and intimidate people in order to achieve a goal (Horgan, 2005). However, Nwankwo (2018) defined terrorism as an actual or threatened systematic use of violence and intimidation to achieve motivated goals. Terrorism is the use of violent action in order to achieve political aims or to force government to act (Oxford Advanced Learners Dictionary, 2010). Terrorists often rationalize their violence as a form of resistance (Hollander, 2004).

In Nigeria in general, terrorism in its various forms is the major security challenge of the nation. Terrorism in Nigeria is predominantly exhibited by two major deadly terror organizations namely the Boko Haram Islamic and the Fulani Herdsmen Islamic religio-organizational jihadists. In the Eastern Nigeria (Biafra), Fulani Herdsmen religio-organizational terrorism has been witnessed in the States like Enugu, Anambra, Ebonyi, Abia, Imo and Rivers. Hence, psychology and other social science disciplines should be at the forefront of exploring knowledge on terrorism and terrorist behaviour. Terrorism thrives under extreme and bad social-political systems that violate the rule of law and fail to achieve good governance. Denying of a valued identity, misperception and misrecognition systematically provoke anger and cynicism towards authorities (Reicher & Haslan, 2018; Scientific American, 2018) all breed exhibition of terror against the perceived source of frustration.

Terrorism has two sources. It can either originate from organised groups or sovereign government (country) (Nwankwo, 2018). When terrorism originates from organised groups, it is defined as war crimes committed during peacetime (Nwankwo, 2018). Here, it can be defined as the unlawful use of force or violence against an out-group, perceived source of frustration and danger. When terrorism originates from sovereign government (country), it is defined as intimidating actions conducted with the support of established government against section of its population, or institutions or another foreign government (Nwankwo, 2018). Fulani herdsmen are an example of an organised religio-organizational terrorists, although it seems the group (Fulani herdsmen terrorists) is being supported (or at least being favoured) by some State governments in the Northern Nigeria, and the current Nigerian Federal government (Daily Post, 2019; HURIWA, 2019; Nwachukwu, 2019).

Terrorism differs from mass killing or genocide in that the later focuses on killing an entire group, while terrorism focuses on killing only a substantial/significant few to influence a much wider audience. Unlike robbery and kidnapping, which are directed at individuals and are intended to extract money/material gains from victims, terrorism is directed at a particular population aiming at using damage and mayhem to create fear and intimidation (Attoh, 2012). Attempts have been made by scholars from various disciplines (Houghton, 2009) to identify causes of Fulani Herdsmen religio-organizational terrorism in Nigeria. Some of these causes include marginalization, corruption, poverty, youth unemployment, child trafficking, drug dealers, kidnap and many more. However, this paper attempts to examine the Fulani herdsmen religio-organizational terrorism in

Eastern Nigeria from the psychosocial perspective, which is the interrelation between psychological and social factors.

Characteristics of Fulani Herdsmen Terrorism

The term “Fulani herdsmen religio-organizational terrorism” is linked to how Fulani herdsmen use terror to fulfil the religious obligation of jihad and to protect their way of life. They are seen as people whose life, survival and tradition is embedded in the value attached to the herds, and using aggression to propagate these life systems. Historically, Fulani Herdsmen in Africa have always played an important role in Islamic jihad. Essentially, the characteristics of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria (Biafra) can be seen below:

Religious and ethnic cleansing: There have been numerous attacks on Christian communities and natives by Fulani herdsmen in Eastern Nigeria. This shows clear cases of religious and ethnic cleansing.

Physical injury and starvation: Fulani herdsmen kill, injure, maim, and destroy farms of the indigenous people. As a result of Fulani Herdsmen religio-organizational attacks, children suffer more from malnutrition, hunger, starvation and diseases than adults. In some cases, the children suffered permanent injuries, losing legs or other limbs, while others die due to lack of medical care.

Genocide: In some places in Eastern Nigeria, the attacks involved razing villages and communities down at night with its accompanying massacres of people with AK47 guns or matches, which is very synonymous with genocide. The Fulani herdsmen religio-organizational terrorism has left thousands of people dead, maimed or wounded, and property worth millions destroyed in Eastern Nigeria. What has been going on can no longer be described as a clash between Fulani cattle herders and farmers in the Eastern Nigeria. It is a sustained massacre. The Fulani herdsmen claimed their attack is revenge for cattle theft. The massacre was a reprise of several such murderous invasions across different areas of Middle Belt region of Nigeria of such States as Plateau, Kaduna, Taraba, Nassarawa, Adamawa, and Benue. The genocidal rampage of well-armed herdsmen has become a feature of life in the region in the last seven years.

Calculated attacks: Fulani herdsmen religio-organizational attacks are not random, but well-calculated and organized. The Fulani never deny the killings. Instead, they are ever ready with a familiar alibi that the indigenous people stole or killed their cow and the attack was pay back. By this bizarre logic, the unfounded theft of a cow is a death sentence for indigenes. It is a strange murderous logic that equate the lives of cattle with those of human beings, irrespective of the age or gender. Basically, Fulani herdsmen do admit their terrorism. They usually use terrorism to boast of razing communities down and engaging in massacres of defenseless people.

Destruction and conquest of communities: Every Fulani herdsmen religio-organizational attack is characterized with massacre; dissertation of villages/towns by the surviving members of communities; and a subsequent occupation of these communities by Fulani herdsmen and their cattle. This is a forceful de facto territorial takeover. It is wrong to call the massacres clashes. They are not clashes. They are invasions that result in massacre of defenseless indigenous people in purportedly vengeful orgies of bloodletting and psychological trauma.

Abduction and sexual abuse: During the Fulani herdsmen religio-organizational attacks on communities, women, children, boys and girls suffer varying degrees of sexual abuse. Often, young boys and girls are abducted, the boys may be used for fighting or indoctrination into Islamic religion, while the girls are used as sex objects or married off to Islamic adherent men.

Statement of the Problem

Eastern Nigeria (Biafra) had been very peaceful until the incursion of the Fulani herdsmen religio-organizational terrorism into its social, economic, political, religious and cultural systems. Terrorism has been a major challenge to the Nigerian government in recent times. The recent activities of the Fulani herdsmen have led to loss of lives and properties in the Eastern Nigeria. Some of these activities include bombing, suicide bomb attacks, sporadic shooting of unarmed and innocent citizens, rape, armed robbery, murder and destruction of properties. All these have psychosocial implications on the citizens in Eastern Nigeria.

The motivation and purpose of Fulani Herdsmen religio-organizational attacks seem confusing. The current wave of Fulani Herdsmen religio-organizational terrorism in Nigeria poses a greater threat to humanity and society. The World Watch Research team of Open Doors International (2014) has commissioned reports to examine the violence caused by Fulani herdsmen against communities in Nigeria. However, the report fell short of the psychosocial implications of Fulani herdsmen religio-organizational terrorism in the Eastern Nigeria.

Despite the attention Fulani Herdsmen religio-organizational terrorism in Nigeria has attracted, much focus has not been made in highlighting the psychological and social impact of the Fulani Herdsmen violence in Eastern Nigeria (Biafra), a very peaceful region. This gap in knowledge and action has made this particular research very imperative and compelling. Consequently, the current research will bring into focus some psychological and social implications of Fulani Herdsmen religio-organizational terrorism in Eastern Nigeria.

Purpose of the Research

The purpose(s) of the research are:

1. To examine the psychological implications of Fulani Herdsmen religio-organizational terrorism in Eastern Nigeria.
2. To examine the social implications of Fulani Herdsmen religio-organizational terrorism in Eastern Nigeria.
3. To proffer recommendations to negative psychosocial implications of the Fulani herdsmen religio-organizational terrorism in Eastern-Nigeria.

Research Questions

1. What psychological implications emanate from the Fulani herdsmen religio-organizational terrorism in Eastern Nigeria?
2. What are the social implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria?
3. What recommendations are available for the negative implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria?

Operational Definition of Terms

Psychosocial: This is the interrelation between psychological and social factors as regards Fulani herdsmen religio-organizational terrorism in Eastern Nigeria.

Terrorism: This the unlawful use of violence and intimidation, especially against civilians, in the pursuit of goals such as the activities of the Fulani herdsmen in the Eastern Nigeria.

Fulani herdsmen: These are Fulani nomadic cattle herders whose primary occupation is raising of livestock, and using this process as a medium of territorial acquisitions through the mechanisms of violence and intimidations against the local communities and indigenous people.

LITERATURE REVIEW

Theoretical Review

Terrorism is an extreme form of aggression or violence. Hence, theories explaining aggression and violence can characteristically also explain terrorism. Some of the theories of aggression and violence explaining or relating to terrorism conducts as depicted by Borum (2004) and Nwankwo (2018) are presented below.

Psychological Perspective

This perspective examines the psychological theories explaining the Fulani herdsmen religio-organizational terrorism. They are:

Psychoanalytic theory (Freud, 1939): The theory is of the view that human aggression is an instinctive drive, which is an unavoidable part of life and directly relates to a person and not the situation. According to Freud, human beings are born with two basic drives, which are the “drive for aggression (Thanatos) and the “drive for pleasure (Eros). Freud alleged that Thanatos (destructive energy) expresses itself through aggressions (like beheading others, tortuous executions, and other forms of killings by the Fulani herdsmen religio-organizational terrorists), as well as self-destructive behaviours (suicide bombing).

Furthermore, there is a conflict between the two primitive forces which is “life” and “death” instincts. They constantly seek expression and satisfaction, although the tension and opposition are in our subconscious. The conflict/tension becomes the foundation of all aggression expressed by the Fulani herdsmen religio-organizational terrorists. Freud (1933) argued that the instincts are divided among three components of personality operators/mechanisms, which are the ‘id’, Ego, and Super-ego. The instincts are also called psychic energy. The id which is a raw personality obeys the pleasure principle by seeking immediate gratification for instinctual needs. The id acts on impulse that is often unrealistic. This is why the actions of the terrorists like the Fulani herdsmen are idistic and unconscionable, as well as inhuman. The ego acts on rationality. Hence, terrorists try to rationalize their actions. Individuals with high super ego tends abhor terrorism, since it is morally wrong.

Cognitive dissonance theory (Festinger, 1950): Leon Festinger’s (1950) cognitive dissonance theory suggests that once a person feels a dissonance in cognition, s/he is motivated to reduce this psychological tension by modifying beliefs, behaviours and thoughts to be in consonance. Applying this theory on terrorism, the Fulani herdsmen hold a belief “that their culture and other ways of life

are perfect, and they are willing to kill and die to protect such culture”. There is also a superego’s impinging counteracting belief “that killing of fellow human beings is not good”. These create disparity or tension in cognitions, and terrorists who hold such belief must do anything possible to restore attitudinal balance. In order to quieten their conscience and restore cognitive equilibrium, Fulani herdsmen therefore rationalize that jihad is following God’s. Attacking and killing others are jihad, as well as a sort of perceived defense to protect their nomadic life system.

Social Perspective

This perspective examines the social theories explaining the Fulani herdsmen religio-organizational terrorism. They are:

Frustration aggression (drive) theory (Dollard, 1939): According to *frustration aggression hypothesis*, frustration is the blocking of motivated goals. The nearer a person is to the goal before the blockage, the more frustrated the person becomes. Consequently, frustration then pushes Fulani herdsmen to behave aggressively against social scapegoats, who are indigenous people in the community and the society. Fulani herdsmen terrorists and religio-organizational terrorism are strategies and tactics adopted to islamize the Eastern Nigeria. Any group of indigenous people who resist this islamization agenda or programmes cannot be tolerated. Such indigenous people are summarily attacked, conquered, and compulsorily islamized. This system has been working perfectly well for centuries in the propagation of Islam in Nigeria and West Africa. That is why the Fulani herdsmen seem unperturbed about their religio-organizational terrorism in the Eastern Nigeria (Biafra).

Terror management theory (Greenberg, Pyszczynski, & Solomon, 1986): In the Greenberg, Pyszczynski, & Solomon’s (1986) Terror Management Theory (TMT) there is the presence of basic psychological conflict/tension that arises from having a desire to live, which happens when one realizes the inevitability of death. However, the tension produces terror, and this terror is then neutralized by embracing cultural values, or symbolic systems that act to give meaning and value to life. Terrorist groups, such as Fulani Herdsmen, have been said to subdue indigenous people and communities, as well as control every aspect of their lives through constantly unleashing terror, brainwashing, and the provision of services to those who submit. In order to escape death and give meaning to life, some of the indigenous people may oblige, give up their personal/social heritages (values), embrace the cultural values and symbolic systems of the terrorists group, as well as end up becoming part of the terrorists group. The essence of this attitudinal change is to escape terror unleashed by terrorist group like the Fulani herdsmen.

Terrorists, like the Fulani herdsmen group, believe that they are part of something that is greater than their life, which can explain certain behaviour like persistent involvement in suicide bombing and willingness to fight and die. The cultural values that manage the terror of death are those that purport to offer literal immortality (such as belief in afterlife, martyrdom, and religion). Islamic terrorists, such as the Fulani herdsmen, believe that when one dies in fighting for Islam/Allah, the individual will receive seven virgins in heaven. This belief of wonderful afterlife has led to increased engagement of Fulani herdsmen members in terrorism in Eastern Nigeria as a Jihad. This belief according to Jonas and Fischer (2006) offers symbolic immortality. In many cases, this belief provides a sense of one being part of something greater that will in the long run outlive the

individual, as well as make person's symbolic identity superior to biological nature of preserving their lives or those of others.

Empirical Review

Good (1941) observed that empirical reviews help to know whether evidence already available on a subject matter solves problems adequately without further investigation. According to Wertheimer, King, Peckler, Raney, & Schaff (1992) empirical review (for instance on the Fulani herdsmen religio-organizational terrorism) serves to avoid unnecessary duplication and may help to make progress towards the solution of new problems.

On Fulani Herdsmen Terrorism

As of 19th March, 2019, it was reported that the Fulani herdsmen religio-organizational terrorists had slaughtered over 6,000 Nigerian Christians, mostly women and children (Zaimov, 2019). Before that, as of 28th May, 2016, both Boko Haram and Fulani Herdsmen terrorist groups had killed a total of 3,094 Nigerians (Adaoye & Alagbe, 2016). It is further stated that in 2014, over 1,200 were killed by the Fulani herdsmen in Nigeria. This has made the Fulani herdsmen the world's fourth deadliest terrorist group. In February 2016, there was an attack on farmers in Benue State which according to reports killed over 300 people (BBC, 2016). In April, 2016, there was another attack in Nimbo, Enugu State, Eastern-Nigeria, which claimed over 40 lives and destroyed properties worth millions of naira. Thousands of people fled their homes and many children were rendered orphans.

Fulani herdsmen have reportedly killed hundreds in different parts of Nigeria, such as Plateau, Adamawa, Benue, Kogi, Zamfara, Kaduna, Enugu States and many more (Punch, 2016). The more disturbing aspect is that no prosecution has been made despite promises by security agencies in the country. It is instructive to note that these herders are involved in criminal activities as they were reported to have invaded some places in Lagelu Local Government of Oyo State and made away with goods and cash worth N500,000 (Punch, 2015).

According to Olayoku (2014) about 615 violent deaths have been recorded in the database of Nigerian Watch and there have been about 61,314 fatalities that can be described as violent. According to the scholar, in 2008, there were 31 reported cases of cattle conflict while in 2009 the fatalities soared to 83 all occurring primarily in the Northern States of Nigeria. In 2010, it was also observed that the occurrence of cattle grazing violence dropped to 39 fatalities with most of the cases occurring in the North. Sadly, in the following year, the occurrence rose to 116 fatalities with the highest occurrence being in Plateau State. The most sustained Fulani herdsmen religio-organizational terrorism being the five days terror unleashing massacre in Benue State (Olayoku, 2014). The major cause of this violence has been recognized as the invasion of farmlands by the Fulani herders and destruction of agricultural farmlands of the indigenous people of the communities. In 2012, Nigeria recorded one of the highest number of fatalities when the record was put at 128 fatalities. According to Joseph (2012) about 500 cows were reportedly lost by the Fulani herdsmen.

There were also violent cases in 2013 and about 115 casualties were said to have been reported and this spate of terrorism has remained a continuum. Several communities have therefore become

intolerable of the Fulani herdsmen who have been dubbed a semblance of the Boko Haram insurgents due to their terrorising habit of host communities. Also, in Uzaar in Tombo, Anyii in Logo, and Vase in Ukum Local Government Areas (L.G.A.) of Benue State, the Fulani herdsmen attacked killing 8 and 12 persons respectively (Duru, 2016). This incident led to the displacement of about 1,000 people from this localities rendering them homeless. Terrorism affects industries like airlines, tourism, manufacturing companies, and export sector, which can reduce gross domestic product and growth (Enders & Sandler, 2006.). According to Okereke (2012) and Bello (2013), the conflicts in most part of Nigeria caused by the Fulani herdsmen are uncalled for. Farmers can no longer farm peacefully because of Fulani herdsmen, as many indigenous farmers are either killed, raped, wounded, or maimed, and their farms destroyed, as well as the communities taken over by the marauding Fulani herdsmen religio-organizational terrorists.

Fulani herdsmen and indigenous communities clash have pitched Muslims and Christians respectively against each other. Recent studies conducted by Okereke (2012) and Kasarachi (2016) have shown that serious conflict erupt between Fulani herdsmen and farmers leading to loss of lives, valuable properties and destruction of vast expanse of arable agricultural farmlands. This pose serious threat to food security as fear of attack inhibits farmer from going to farm to harvest their farm produce. Fulani herdsmen religio-organizational terrorism is on the upsurge. Attacks happened in the early 2019 in Benue, Taraba, Nassarawa, Zamfara, Katsina, and Kaduna States.

In the mid-2019, there were Fulani herdsmen religio-organizational attacks and killings as follows: Kaduna State – 20 killed, Nassarawa State – 40 killed, Benue State – 20 killed, Kogi State – 18 killed, and Anambra State – 6 killed (Google, 2019; Shellnut, 2019). Regular cases of attacks are being reported daily from different parts of Nigeria. While Boko Haram terrorist group has waged attacks on Christians and others in the Northern Nigeria for years, intensifying to become the deadliest terror group in the world, the Fulani herdsmen have become deadlier than the Boko Haram jihadist. Both are islamic religio-organizational jihadists and terrorists groups that have been ravaging Nigeria (Shellnut, 2019), in which the Fulani herdsmen have now invaded the very peaceful Eastern Nigeria (Biafra).

Table 1: Summary of Fulani Herdsmen Attacks in Nigeria - Year 2002-2018

S/n	Date	Incidence	State	Injury	Death
1	Jan., 2002	Conflict between farmers and Fulani	Plateau	-	30
2	Feb., 2003	Fulani and the Yungar ethnic clash	Adama wa	-	100
3	May, 2003	Attacking and burning of 34 Fulani herdsman	Adama	500	63
4	Feb., 2005	Fulani-herdsmen attacked farmers	Adama	-	12
5	Dec.	Clash between herdsmen and farmers	Nasaraw	700	32
6	March, 2010	Herdsmen invaded 3 villages	Plateau	-	30
7	Nov., 2011	Fulani attack in kirikassama L.G.A.	Borno	17	53
8	March, 2012	Fulani clash with farmers in Giwa	Benue	-	30

9	March, 2012	Clash between Tiv farmers and Fulani	Nasarawa	-	16
10	April, 2012	Fulani herdsmen clash	Sokoto	50	1
11	May, 2012	Clash in Gwer West with Fulani	Benue	-	5
12	June, 2012	Fulani herdsmen and farmers clash	Adama wa	-	6
13	July, 2012	Fulani Killing during a funeral	Plateau	-	202
14	March, 2015	Maiming and raping siblings by Fulani	Oyo	30	-
15	May, 2015	Killed farmers in camp by Fulani	Benue	-	100
16	April, 2016	Attack in 2 villages in Gashaka by Fulani	Taraba	-	15
17	April, 2016	Protest against Fulani herdsmen	Delta	-	23
18	April, 2016	Attack in Lagun by Fulani herdsmen	Oyo	1	-
19	April, 2016	Attacked Ukpabi Nimbo in Uzo-Uwani	Enugu	-	40
20	June, 2016	Murder by Fulani herdsmen at Ossissa	Delta	-	1
21	June, 2016	Fulani attack on Benue communities	Benue	-	57
22	Jan., 2018	Fulani herdsmen killing	Benue	-	143
23	Jan., 2018	Attack by Fulani	Kaduna	-	10
24	March, 2018	Fulani killing in Birnin-Gwari	Zamfara	20	18

Source: Agbedo (2019).

METHOD

The method describes the research methodology for the research. It is very important because it gives the information on how the research was carried out.

Participants: Participants for the research were individuals directly affected or other inhabitants in the areas affected by the Fulani herdsmen attacks. These participants gave their personal opinions emanating from their experiences of Fulani herdsmen religio-organizational attacks. The information about these individuals' experiences were acquired from first-hand interviews, news media, and other secondary sources of information. From the information given by them, the psychosocial implications of Fulani herdsmen religio-organizational terrorism were extracted.

Instrument: The instruments of information gathering for the research were a combination of primary and secondary sources. These include first-hand interviews of individuals affected by Fulani herdsmen attacks, articles, books, research as well as reports that were published on

educational and learning platforms. Information from significant members of the society concerning Fulani herdsmen religio-organizational terrorism were critically examined visa-a-vies their psychosocial implications.

Procedure: The research focuses on Eastern Nigeria (Biafra) which is currently experiencing Fulani herdsmen religio-organizational terrorism. For emphasizes, Eastern Nigeria (region) is made up of the former Biafra (now the south-South and South-East socio-political-cultural Eastern Nigeria). The procedure for the research involves examination of the interviews and secondary sources of information on Fulani herdsmen religio-organizational terrorism in Eastern Nigeria. Critical evaluations of the information gathered were done as it concerns their psychosocial implications.

Design: The research has analytical design. Analytical design is a non-empirical design in which facts and information already available are used to analyse and make critical evaluation of behavioural phenomenon. Analytical design, especially when combined with another design(s) allows a researcher to achieve creative thinking that gives insight into performance dynamics of event (Coral & Bokelmann 2017). It involves the in-depth study and evaluation of available information in an attempt to explain complex social issues like the Fulani herdsmen religio-organizational terrorism which is the focus of the current research.

FINDINGS/RESULTS

The following findings were deciphered as the psychosocial implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria (Biafra).

Psychological Implications:

1. Mental health challenge.
2. Withdrawal tendency.
3. Life frustration.
4. Trauma.

Social Implications:

1. Social anxiety.
2. Tribal hatred.
3. High insecurity and crime.
4. Family disintegration.

DISCUSSION

Psychological Implications

1. **Mental health challenge:** A mental health challenge is any disease or condition affecting the brain and mentality, which influences the way a person thinks, behaves and relates to others and to his/her surroundings. It is also an individual's frame of mind. Individuals who have experienced Fulani herdsmen attacks are affected mentally due to loss of loved ones or wicked conditions they have gone through.

2. **Withdrawal tendency:** In places where Fulani herdsmen religio-organizational terrorism had taken place, people may get scared of other people intruding into their personal spaces. There is a tendency for them to avoid or withdraw from unfamiliar activities and events.
3. **Life frustration:** Frustration is the blocking of motivated goals. In the event of Fulani herdsmen attacks, the life ambitions of the victims and inhabitants of the area affected are often disrupted or terminated. This might manifest in terms of pushing farmers out of their farmlands, termination of the employment and education of the victims. Children and women are usually worse affected.
4. **Trauma:** Trauma is said to be a psychological or emotional response to an event or an experience that is deeply distressing or disturbing. Bad experiences caused by the Fulani herdsmen religio-organizational attacks cause trauma that might not be recovered from by the victims and this could be so debilitating.

Social Implications

1. **Social anxiety:** This is the fear of the unknown about the society. People that have experienced the attack of Fulani herdsmen terrorism always live with the fear that they can be attacked again anytime. As a result, they see the society as a source of death.
2. **Tribal hatred:** Tribal hatred refers to negative feeling, act of prejudice and hostility towards an ethnic group. Due to the mayhem caused by Fulani herdsmen attacks, people and communities affected develop hatred to the said Fulani group and that might cause future wars.
3. **High insecurity and crime:** From all indications, security is a big challenge in Nigeria's effort to develop. Consequently, violent crimes such as Fulani herdsmen religio-organizational terrorism has compounded the existing security disaster in Nigeria. Again, the peace that is the characterization of the Eastern Nigeria is being jeopardized.
4. **Family disintegration:** In the event of Fulani herdsmen attacks, children of both sexes, wives, husbands, parents, children, as well as siblings are often scatter and separate from one another. Children and weaker family members may get lost or killed in the process of running away from attacks, while others may be abandoned as they are unable to keep up in the process of running away. These leads to family disintegration.

CONCLUSION.

This research examines the psychosocial implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria (Biafra). The impacts of Fulani herdsmen attacks in Eastern Nigeria are devastating to both individuals and the society. That is why every effort must be made to curb it. The current research identified mental health challenge, withdrawal tendency, life frustration, and trauma as the psychological implication of Fulani herdsmen terrorism in Eastern Nigeria. It (the current study) also identified social anxiety, tribal hatred, high insecurity and crime, and family disintegration as the social implications of Fulani Herdsmen terrorism in Eastern Nigeria.

Significance (Implications) of the Research

The significance of the research will be divided into specific significance and general significance.

Specific significance

1. The research will bring into focus the psychological implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria.
2. The research will highlight the social implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria.
3. Finally, the research will proffer recommendations to the negative implications of Fulani Herdsmen religio-organizational terrorism in Eastern Nigeria.

General significance

1. This research will be very useful to the Nigerian government in tackling issues regarding Fulani herdsmen in particular and terrorism in general.
2. It will also be useful to various levels of government in Nigeria in formulating security policy and its management.
3. The present research will also assist other researchers by providing information on the Fulani herdsmen religio-organizational terrorism in Eastern Nigeria in particular and Nigeria as a whole.
4. Again, the research will draw the attentions of non-governmental organizations (NGOs) and international bodies to the unfolding implications of Fulani herdsmen religio-organizational terrorism in Eastern Nigeria (Biafra).

RECOMMENDATIONS

The recommendations below are proffered:

1. All levels of security effectiveness and efficiency should be intensified in checking Fulani herdsmen religio-organizational terrorism in Eastern Nigeria.
2. The Nigerian Federal government should stop favouring the Fulani herdsmen religio-organizational terrorism, as it is being strongly argued that the Federal government favours the Fulani herdsmen attacks. The Nigerian Federal government even financially empower Fulani herdsmen religio-organizational terrorism (Daily Post, 2019; HURIWA, 2019; Nwachukwu, 2019).

FUTURE RESEARCH

1. It is recommended for empirical research to be designed for this particular topic in future researches.

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