

## Suicide Bombing and Religious Fundamentalism in Nigeria : The Case of Boko Haram

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**Abstract:** *This paper begins by noting that development becomes realizable in an environment where there is security of lives and property. It notes that religious violence constitutes a most important area of focus in contemporary social science, particularly within the discipline of Sociology. The paper further considers that while governments at the various levels of the Nigerian society exist to protect the lives and interest of the citizenry, the issue of religious violence has often proved a difficult area of intervention within the larger constraint of interethnic wars and conflict oriented relationships. The paper seeks an example in the recent uprising of the religious group called Boko Haram, which has rendered highly unsafe the lives of Nigerians as several people have lost their lives consequent upon sporadic bombing attacks by the group. The raging argument had been whether the group is fighting a religious war or otherwise as many religious leaders within the Islamic sect in particular had openly condemned the attack as being callous and ungodly. The paper therefore sets to examine the perceived causes of the heinous crime and possibly clarify the extent to which it is a religious war against the people, its consequential effect on the socio-political and religious set up in the country and subsequently proffer solution towards the curbing or complete overhauling of this recent socially disturbing phenomenon.*

**Key Words:** Nigerian, Suicide bombing, religious war, Boko Haram, religious violence

### Introduction

Nigeria assumed the status of a colonial state in 1914, at which time the antecedent and separately administered groups of provinces became unified and subjected to the same colonial administrative framework. In October 1960, Nigerian became independent sovereign state and some fifty-one years later, the country still continues in its search for social and political development. The present situation in which there are continuous and recurrent threats to peace and tranquility poses a great concern with regards to how to facilitate the society's development in a precarious situation. It could be observed that among many problems bedeviling the Nigerian nation such as corruption, unemployment, infrastructural decay, hunger, etc. the ugly incidence of insecurity of lives and properties has taken a front burner. Religious intolerance is not peculiar to Nigeria alone as it is a rampant phenomenon in most other pluralistic societies of the world.

Religious violence includes all forms of violence that centre around religious precepts, texts or doctrines. It also includes violence against religious institutions, persons, or objects, when the violence is motivated by the religious aspect relating to the target of the violence. Violence, according to Oxford English Dictionary amounts to going "far beyond (the inflation of) pain and the shedding of blood". Similarly, Alagbe (2005) writes that:

The word "violence" can be defined to extend far beyond pain and shedding blood. It carries the meaning of physical force, violent language, fury and more important forcible interference"

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### Religious Violence (Antecedents)

Adeniran T, (1994) noted that:

One fundamental attribute of history is that it offers ample opportunities to study past mistakes, understand present crises and guard against future reoccurrence. Unfortunately, in Nigeria, history appears to have a penchant for repeating itself

Nigeria has a long standing history of religious crisis. Incidentally one fundamental attribute of history is that it offers ample opportunities to study past mistakes. However, history appears to have a penchant for repeating itself as far as the Nigerian socio-political situation is concerned. Since 1980, when religious violence first broke out in Kano there have been several others as listed by Attahir& Dunmoye (1994) and represented below.

	Date	Location
(1)	December 18-29,1980	Kano
(2)	October 26-29,1982	Bullum-Kuttu
(3)	October 29,1982	Maiduguri (Borno State)
(4)	October 30, 1982	Rigasa (Kaduna state)
(5)	February 27 <sup>th</sup> - March, 1985	Kano Jimeta, Yola (Gongola State)
(6)	April, 1985	Gombe (Bauchi state)
(7)	March 7-12, 1987	Kafanchan, Kaduna, Zaria& Funtual (Kaduna state)
(8)	April, 1991	Kastina (Kastina state)
(9)	April, 1991	Tafawa Balewa Bauchi (Bauchi State)

### Ethnographic Background of Boko Haram

Boko Haram is a Nigerian Islamist group that seeks the imposition of *Shariah* law in the northern states of Nigeria alongside the philosophy that western or non-Islamic education is a sin. The official name of the group is *Jama'atu Alissunna Lidda'awat wal-Jihad* which in Arabic means "people committed to the propagation of the prophet's teaching and Jihad". But the residents of Maiduguri where it was formed in 2002, dubbed it *Boko Haram* which when translated from Hausa language means "western education is forbidden". Residents gave it the name because of its strong opposition to western education, which it sees as corrupting Muslims. Some analysts view the group's emergence as the extension of the Maitatsine riots of the 1980s and the subsequent ethnic and religious tension in the 1990s.

It became widely known consequent upon sectarian violence in Nigeria in 2009. The group opposes Western education and Western culture. It also rejects modern science and its discoveries. The group presently has undefined structure and chain of command. The group also forbids the wearing of shirts and pants and the act of voting in elections. In its view, the Nigerian

state is run by non-believers. Ustaz Mohammed Yusuf is reputed to have formed *Boko Haram* in 2002 in Maiduguri (Schweitzer, 2007). He establishes a religious complex that included a mosque and a school. Many poor families from across Nigeria and from neighboring countries enrolled their children in the school, which also served as a recruiting centre for *ihadis* to fight the Nigerian state (Beevor 2002). In 2004 it moved to Kanamma, Yobe state, where it set up a base called 'Afghanistan', used to attack nearby police outposts, killing police officers (BBC, News 2009,03-10)

The group, according to Gubio (2011), was initially called the *Yusuphia Sect Movement (YSM)* named after Yusuf Mohammed, their late leader. And after sometime, they called themselves *Al-Yusuphna Jinad*. Gubio (2011) argued that it was because they were mismanaged by the Nigerian press that the group is named *Boko Haram*. Thus reflecting their grievances against 'Western education': *Boko* means "Western education" *Haram* means "forbidden".

It is on record that one of the people who started the movement was a university graduate in person of late Yusuf who was reckoned to have memorized the whole Quran at the age of 12. He was noted for some form of deviant behavior even as a child. Gubio noted that he never wanted to pray together with his teachers because he always disagreed with them. He led separate congregational prayers, even when he was in school. When he started his movement because of his mastery of the Quran and of course, of the way he spoke, he succeeded in attracting quite easily the attention of young folks like himself. So, they would gather around him because they saw him as a hero that was speaking what they wanted to hear.

#### **Theoretical Framework.**

Structural- functionalists consider crime to be an inevitable part of the society. Through public outrage and legal punishment, the majority of people in a given society, recognize, accept and adhere to a shared set of moral guidelines and rules (Ogunbameru, 2008). Without crime, there would be no legal system or shared morals in our society. As well, a stable crime rate is a sign of a healthy society. However, when crime rate becomes uncontrollable, the people's trust in the state is weakened with the risk of a decline in the strength of commitment and patriotism. At this extreme, there are no more shared moral guidelines establishing what is right and wrong, moral and immoral, normal and deviant.

#### **Plausible Reasons for the Sectarian Violence**

While Islam as a religion professes to have peace as its main focus, yet, some portion of the Book can be misrepresented by overzealous adherents. In the Qur'an and the Hadith, Muslims are enjoined to uphold justice and forbid evil. They are instilled with the sense of waging such a struggle under an enlightened leadership. Oppositionary consciousness according to Attahir & Dunmoye (1994) is a reminder of the Islamic ideals. Its attainment is fully supported by a Qur'anic Surah which commands.

O you who believe be maintainers of justice, bearers of witness for Allah even though it be against your own selves or (your) parents or near relations—whether he be rich or poor Allah has a better right over them both so follow not (your) low desires lest you deviate. And if you distort or turn away from (truth) surely Allah is ever aware of what you do.

The precarious state of the nation's security can be blamed on the handiwork of the miscreants and unemployed youth. The incessant violent attacks in the North are functions of economic injustice where more than 80% of the populace are not sure of three meals a day argued Umar (2011). The *Almajiris* (underage beggars), who have no opportunity of acquiring Western education are willing tools in the hands of the miscreants unleashing terror in the society.

Another plausible factor aiding the menace of religious violence includes lack of transparency in governance. The absence of accountability in governance has a high potency of breeding distrust among the citizens, the resultant effect of which may manifest in form of violent expression of emotions and grievances.

Another fear being ascribed to the group according to Gubio is that Western education will take away shield of rural dwellers and make them to become 'spoilt children' and they will become arrogant and never be able to go to their parents in the rural areas, and every activity in the rural areas becomes cancelled.

Gubio (2011) stated:

.....most of the people who were in the rural areas and went for Western education never went back to their parents. And most of the cultures, traditions and behaviours of the people were becoming different from that of the original back ground they were given. They noted that it was even different from the dictates of Islam

The concern expressed with regards precedence being given to the Western culture at the detriment of African culture is indeed pertinent, but the approach is equally questionable as life is held in high esteem in African setting.

The *Boko Haram* debacle can also be viewed as the bandwagon effect of the introduction of *Sharia* (Islamic law) in Zamfara and Tabara states. The sect wanted the same law introduced in Borno State. Whereas, the governor at the time according to Gubio, Governor Mala Kachala introduced *Sharia*, but the one that succeeded him did not continue *Sharia*. Tracing the history of the group, Gubio observed that in 2001, most of the graduates in the sect burnt their certificates and later migrated out of Borno state to a place called Kanamma in Yobe state. The place provided them an independent enclave, although they were dislodged by security agents after series of complaints from residents within their immediate enclave. However, two years later, which was in 2003, they went to the hills of Gobra somewhere close to Borno state to establish their new secretariat. But again, they were quickly dislodged by a task force. And since then they have refused to live separately. Hence they started living within communities in Maiduguri, with some of them in other places in the country. And then they built what they call their headquarters

named *Markash* around the house of their late leader. Most of the young people disowned their parents to join the movement and that explains how their population escalated.

#### **Cost of Mayhem:**

Since recrudescence of *Boko Haram* in 2009, an apocalyptic scale of violence had been unleashed by the sect. Several scores of death innocent souls, aside losses in material term had been traced to the group.

*The Nation* of Friday, June 17, 2011 p.4 further buttresses this assertion:

<b>A chronicle of bombings</b>	<b>Casualties</b>
<ul style="list-style-type: none"> <li>• <b>October 1, 2010-50<sup>th</sup></b> Independence celebrations, Abuja</li> </ul>	15 dead, many injured
<ul style="list-style-type: none"> <li>• December 24, 2010 five blasts in Jos, (Christmas Eve)- Plateau State.</li> </ul>	31 dead
<ul style="list-style-type: none"> <li>• December 31, 2010 (News Year Eve)- Army Barracks, Abuja.</li> </ul>	30 dead.
<ul style="list-style-type: none"> <li>• <b>March 3, 2011</b>-Niger State (PDP's campaign rally)</li> </ul>	Three dead, 21 injured.
<ul style="list-style-type: none"> <li>• March 20, 2011 (A botched bombing near a church in Jos)</li> </ul>	Two dead
<ul style="list-style-type: none"> <li>• <b>April 1, 2011</b> a police state in Maiduguri, Borno State.</li> </ul>	No casualty recorded
<ul style="list-style-type: none"> <li>• <b>April 8, 2011</b>- INEC office in Suleja, Niger State on the eve of the rescheduled National Assembly elections.</li> </ul>	15 dead, 35 injured
<ul style="list-style-type: none"> <li>• <b>April 9, 2011</b>- polling centre bombed in Maiduguri</li> </ul>	No casualty
<ul style="list-style-type: none"> <li>• <b>April 15,2011</b>- INEC office in Maiduguri.</li> </ul>	Many injured
<ul style="list-style-type: none"> <li>• <b>April 16, 2011</b>-A hotel in Kaduna in the night of Presidential Poll.</li> </ul>	Eight people injured
<ul style="list-style-type: none"> <li>• <b>May 29, 2011</b>- Two explosions (Presidential inauguration eve) in Zuba, outskirts of Abuja &amp; Bauchi)</li> </ul>	15 people dead, 35 injured
<ul style="list-style-type: none"> <li>• <b>June 7</b>-A bomb attack targeted at police officers in Maiduguri, Borno state.</li> </ul>	11 dead

• <b>June 16 2011</b> (Police Force Headquarters)	
• <b>May 19</b> , Maiduguri	
• <b>Friday April 22</b> , Jos	Three killed, two badly injured
• <b>March 19</b> , Maiduguri	Two killed
• <b>April 25</b> , kano	Many injured

Further to the above, the Islamist militants set off bombs across some areas in Nigeria on 2011 Christmas day. Three churches were aimed at but devastating havoc was melted on St. Theresa's Catholic Church in Madala; a satellite town of about 40km (25 miles) from the center of the capital Abuja where at least 27 of the worshippers were killed. The other two churches were the Mountain of Fire and Miracles church in the central, ethically and religiously mixed town of Jos, and a church in northern Yobe State at the town of Gadaka. (A suicide bomber killed four security officials at the state security service in one of the other attack which struck the northeastern town of Damaturu)

The alarming trend in terms of loss of human lives probably lend credence to the claim made by human right groups that more than 250 people have been killed by Boko Haram since July, 2010 ([www.time.com](http://www.time.com)). The most recent Kano multiple bombing of Friday 20<sup>th</sup> January, 2012, has been the most devastating of all the bombings so far as more than 250 people died in the incidence.

Similarly, Umar (2011) was quoted as having said that about 150 people were reportedly killed in Yobe state on the eve of sallah. While Ekholm (2011) observed that 60 law enforcement officers; policemen, and many other who were supposed to protect lives, were killed in Damaturu attack.

The *Guardian* newspaper reported that: In Borno state, suspected *Boko Haram* gunmen reportedly killed a prison guard and three other civilians in three separate attacks at a barbing salon in London Chiki, Shehuri and Abaganaram wards of Maiduguri. The killing of Mallam Ali Gana'a, a cleric in kelevi ward, Maiduguri had also been blamed on *Boko Haram* sect as confirmed by the field operation officer, Joint Task Force (J.T.F.) Col. Victor Ebhaleme (The *Guardian* newspaper of October 31, 2011). Thus the group posed economic, social and political threat to the nation; (Kiristilere 2011).

The bombing of Police headquarters in Abuja on Thursday 16, June 2011 culminated in the death of two people with 73 vehicles been either burnt to ashes or damaged. (The *Nation* June 17, 2011). The table below gives an insight to the enormity of the losses of human lives to the dastardly act of bombing within a period of seven month.

Attack on the United Nations (UN) building in Abuja on August 26, 2011, in which 23 persons were confirmed dead and many more badly injured resulted in a decision by the United Nations to

suspend all official travels to Nigeria “until further notice”. This constitutes a major collateral damage being suffered by the country over the continuous bombing and killings unleashed on it by the *Boko Haram* sect. For now, the country has to contend with the loss of right to host global food security meeting of the Food and Agriculture Organization (FAO), which was moved to Senegal. The reason stated in the letter by the agency, according to The *Guardian* newspaper, is due to the UN suspension of all official travels to Nigeria “until further notice”

In another instance, Mark (2011) observed that the cost of the onslaught of *Boko Haram* has been devastating. He stated as follow:

“Innocent lives have been mindlessly wasted and properties wasted and properties wantonly destroyed through bombs explosions and related acts of violence. Emotions have been ruptured, rivers of tears ripped open, and the land needlessly drenched with the blood of helpless innocent citizen. Indeed, what we have witnessed are gravely discordant with our cultural and religious values of the sanctity of life and our age long tradition of being our brothers keeper”.

Aside from the already established cost, it stands to reason that the country would suffer indirect loss of revenue through a decline in the patronage of its hospitality industry and other services. The security threat, as presently being experience, would likely have a negative impact on the current efforts of the federal government to attract foreign investors and entrepreneurs.

#### **Proffered Solution to the Problem: Way Forward**

The need to resolve or possibly offset the growing trend of death and depredation caused by the *Boko Haram* onslaught cannot be over emphasized in view of the enormity of waste being recorded. The truce terms of the radical sect makes the hope of having peace restored to look like a ruse. Among such terms according to Haruna 2011 are:

...Strict application of Sharia law in the 12 northern states that adopted Islamic legal code in 1999. They also demanded the resignation of the newly elected Governor Kashim Shettima of Borno state as well as the prosecution of former Governor Ali Modu Sherrif and senior security officials for the killing of their leader, Mohammed Yusuf, in 2009.

The group seemed implacably committed to the use of violence to further its cause as the demand for strict implementation of Sharia in the far north of today would be very hard to achieve bearing in mind the secular nature of the Nigerian state. It also seems unrealistic that the Governor of Borno would heed the call for his resignation.

However some experts are canvassing for dialogue as major device towards resolving *Boko Haram* logjam .Umar (2011) was quoted as saying:

Dialogue is preferable. I believe the Boko Haram members have some grouse against the government. Without dialogue you can't get their point of view. I believe we must dialogue with any group of people that have a problem with Nigeria, be it Boko Haram or the Niger Delta militants, or the people having problems in Plateau state. Government will lose nothing by talking to them. At the end, government may discover that what is tearing the nation apart is a minor issue that could be easily resolved.

It is instructive that the presidential committee on the security challenges posed by the threat anchored its report on dialogue with the sect, and a call for its disarmament. On the other hand, some authority believed that violence act would remain intractable until when perpetrator of it are brought to book. In a view expressed by Odita (2011) he stated:

Boko Haram should be looked at from a serious security point of view that is beginning to constitute a serious threat that is likely to affect our overall economic fabrics, including tourism. If people get scared to come and invest in our country, we will lose out and our development would suffer. So, it is time for the government and all Nigerians to look at this holistically. We must find out those behind all this and unmask them.

Vigilance is also being proposed as the panacea to the menace of religious violence. This is in tandem with the view expressed by Ekhomu (2011) that, the biggest threat in Nigerian today is "IED threat", which implies Improvised Explosive Device. He warned that whenever one feels a sense of unease around a strange looking person, *that* the fellow should leave the scene. He stated that:

"And when you notice an altercation break out, leave immediately, instead of trying to be a Good Samaritan and end up losing your life"

The use of force is been suggested by some. They based their argument on the idea that when a group of people decide to take up arms against their nation and murder innocent members of the populace, the only way to prevent anarchy is to deal with the issue firmly.

Gubio is of the view that the group must be handled with firm caution; being a group that does not want to operate or recognise the existing Nigerian government neither do they want to know the Nigerian constitution nor the Nigerian laws.

"Carrot and Stick" approach is being proffered as the measure of ensuring a lasting solution to the problem by Obasanjo (2011); who stated:

What I will do to bring an end to the serial killings and bombings in the northern states, was the adaptation of the carrot and stick approach on the Niger Delta militants, where I invited 35 different leaders of the militants from the region and listened to all their grievances against the Federal Government and their traditional leaders, whom they alleged had been conniving with the latter.

The carrot would include looking into the problem of poverty and unemployment in the north, while the stick could be in the form of dialogue and massive intelligence gathering by the security personnel to root out perpetration of the alleged serial killing and bombings.

It is imperative upon the Nigeria police force, as a pivotal institution charged with maintaining internal security in the country to expose its personal to proper training and re-training in the vital areas of intelligence gathering and under-cover operations in order to measure up to the prevailing challenges. Provision of modern equipment for the force to enhance effective crime fighting and prevention is also of immense value. Inter-agencies collaboration of security and intelligence agencies has to be further encouraged. Intelligence gathering agencies such as



National Intelligence Agency (NIA), State Security Services (SSS), Directorate of Military Intelligence (DMI), Defence Intelligence Agency (DIA) and such others should be equipped in all ramifications to be able to cope with contemporary security challenges.

A sort of house cleansing is being suggested by some experts. For example, former security Adviser to the Rivers State Government; Sara Igbe (2011) called for a probe into the complexity of security agencies in the incidences of bombing in the country, describing them as terrorist acts which could not have succeed without the support and connivance of some security agents. He stated:

Most terrorist acts across the world are politically-motivated and their success depend largely on the co-operation and support they have from security agents and persons in high places. Government should urgently investigate the roles of the security agents and other functionaries irrespective of their closeness to the corridors of power.

The claim by the sect that it had brought in over 100 suicide bombers from Somalia should not be dismissed. Rather it is expected to place a burden of responsibility on the Nigerian immigration service by stringently screening immigrants into the country.

There is also a used a need to investigate or identify the kind of misery, grievances, misgiving, deprivations and despair that cause some people to take pleasure in terminating human lives, including their own sometimes. The investigation should be done with the view to effecting radical change in society and channel such deadly instincts towards peaceful ends based on dialogue, negotiation, resolution of conflict and mutual healing.

The Nigerian Customs Service (NCS) and the Nigerian Immigration Services (NIS), though Para-military in nature, have overwhelming role to play in stemming the tide of violence in the society. The NCS is expected to tighten the noose on illegal proliferation of Small Arms and Light Weapons (SALWs), explosives and other offensive weapon. Similarly, NIS should mount a formidable campaign against the influx of illegal immigrants and effectively monitor the international borders since some of them could be willing hand for perpetration of violent crimes.

The scourge of bombing and assault on the innocent citizens can be counteracted if major political, economic and social grievances can be identified and justly resolved. This view is predicated on the believe that the deeply felt and legitimate grievances resulting from bad leadership reflecting in poor governance, rampant corruption, economic mismanagement, painful economic reforms, deteriorating state of grossly inadequate infrastructure, widening income differentials between the rich and the poor, worsening unemployment situation, worsening rate of youth restiveness, and mass poverty may constitute a significant part of the sources of deprivation which their attendant misery and despair could make resort to violence by a variety of politically and/or socially alienated persons or groups inevitable.

The teaching of good morals by clerics has also been stressed as a panacea to the current insecurity posed to the country by such outlaws as the *Boko haram* sect members and militants in the Niger Delta (Suntai 2011).

In the search for greater peace and tranquility in the county, the National assembly enacted Terrorism (Prevention) Act, 2011.

### **Conclusion and Recommendation**

The agenda of greater quality of life encompasses, poverty reduction, gender equality, provision of quality infrastructure in adequate volume, protection of human rights, effective healthcare delivery, qualitative education among others. However, developmental effort can only bear minimal result in a conflict ridden and insecure environment. It therefore goes to say that security and peace are *sinequa non* for human development. Considering the enormity of the waste already recorded on the basis of the attack mounted by *Boko Haram* and the psychological damage which the threat of their attack had caused the living, it therefore becomes imperative for all Nigerians to re-new their commitments to brotherly love, tolerance, forbearance, moderation, goodwill and mutual understanding. The shuttering economy should be reviewed to make it more responsive to the needs and inspirations of the greatest number of people as there should also be transparency governance.

The security agents should rise to the challenge of identifying the sponsors of the group with a view to bringing them book. The government should open a channel of communication with the group as a measure of resolving the logjam. It is high time that government found lasting solution to myriad of problems such as poverty, corruption, unemployment, drug abuse etc which are likely precursors to the manifesting menace of insecurity.

Nonetheless, the evil of the attack by the extremist group is laden with the benefit of turning attention of the managers of the security agencies to manpower development, capacity training, discipline, personnel motivation, professional ability and career growth of the rank and file. It is also envisioned that the problem will engineer a synergy between security agencies culminating in intelligence-sharing which is considered to be a potent security strategy.

Mass education of the populace may be another measure of tackling the problem. Training of the people to identify and deter potential terrorists is likely to be more effective, efficient and a cheap option of curbing the crime. Oyofe (2011) observed that:

All these metal detectors, security walk-through troughs, CCTV cameras, convex mirrors, atom detectors, uncomfortably garbed police in full metal jackets are unrelated to terrorism and definitely not counter terrorism. They should be utilized only as backups proof of intent or suspicion by trained personnel and to provide forensic evidence only, as is done elsewhere, for now. Human beings rule this sphere. Nigeria need not be different. We can use what we already have, to achieve what we want and we have well over 154 million clever people.

Oyofe inferred that most countries of the world including North America, Saudi Arabia, Israel and Pakistan have invested heavily in counter terrorism training of their citizen and thereby suggested that same experience should be applied to the Nigerian situation too.

The expansion of both domestic and foreign intelligence operations for effective of intelligence gathering with a view to fight the menace across the borders of the country is being solicited by Okechukwu (2011). He stated:

.....core intelligence agencies like the Department of State Services (DSS), National Intelligence Agency (NIA), Directorate of Military Intelligence (DMI) and Defence Intelligence Agency (DIA) should be enlisted in the anti terror campaigns

The intelligence wing of the Nigeria Police (i.e Force Criminal Investigation Department, FCID) should be empowered to enable it rip the terror mayhem of the present time in the country in the bud. The scope of the intelligence gathering should be broad and deep for both terrorism prevention and core, with the prime requisite being unraveling terror groups in Nigeria and those who train fund and direct them and how best to counter their nefarious designs or plans.

The current unpleasant suicide bombing attack being experienced in Nigeria may yield some form of positive result if the experience of Britain (after the lull in the terror campaigns of the Irish Republican Army, IRA, in Northern Ireland following a historic peace deal with the government sometime ago is brought to bear. Another inspirational example is post apartheid South Africa which is now enjoying relative peace after a successful management of the country period of violent upheavals. Such countries are a teachable lesson on the awesome power of responding to conflict through dialogue negotiation, restoration of peace, reconciliation and social justice, which, no doubt, are part of the hallmarks of a democratic and civilized society. The terrorist attack, if well managed, may also leave in its heels a virile, efficient and committed security outfits in the country.

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