Terrorism, Dislocation and the Plight of the Girl Child in Two Nollywood Films

Uwaoma C. Nwazue
University of Maiduguri, Borno State

And
Uche Nwaozuzu.
University of Nigeria, Nsukka, Enugu State Nigeria

Abstract
The activities of Boko Haram insurgency in Northeast Nigeria has rendered many inhabitants homeless while devastating the economy, education, security and social life of the region. The several attacks has affected men, women, children and young girls. Some of the attacks against the girl child have come in form gender based violence, abduction, sex slave, rape, and weaponization girls in Boko Haram fight. These coordinated activities of the insurgents have caused a dislocation of the girl child from her home to either the IDP camp or as captives in Boko Haram’s enclave. This paper looks at the violence and trauma that comes with dislocation of girls and women caused by the activities of Boko Haram insurgency in Nigeria. These girls are further dislocated from their cultural, social, traditional, and educational life. This dislocation and its effect has been represented in some Nollywood movies as a voice towards the rescue of the affected girls. This study selected The Delivery Boy and Stolen Daughters Kidnapped by Boko Haram to study Nollywood’s presentation of dislocation of young girls as a result of Boko Haram insurgency. Using the methodology of content analysis, the research discovered that the dislocation caused by Boko Haram has been sustained by the social/cultural structure in which these girls have found themselves. It beyond the potency of film in advocating for restoration and reintegration of the girl child, cultural issues in the affected communities has to be addressed. It therefore recommends that Nollywood film makers be holistic by incorporating the role of the community, state and non-state actors in their films towards the rehabilitation and resettlement of dislocated girl. It also proposes a proper representation of the lived realities of the affected girls in the Nollywood films.

Keywords: Terrorism, Internal Displacement, Dislocation, Girl Child, Nollywood Films.

Introduction
The activities of Boko Haram insurgency in Northeast Nigeria has continued to displace citizens from their homes and villages. Among the people affected are men, women and girls. However, young girls are prime targets by these insurgents. The reason being that they are easy instrument in the hands of the terrorist. These girls forcefully dislocated from their villages and schools in order to avert abduction, gender based violence, and weaponization by the insurgents among other
crimes. On the other hand, they are abducted by the insurgents who hold them captives as wives or suicide bombers. (Yakubu, 2016). So it becomes a two way tragedy, they either dislocate on their own or they are forcefully taken by the insurgents. When they are abducted by the insurgents, they are subjected to inhumane treatment like rape, radicalization, weaponization or even forced to marry the insurgents. But when they escape abduction and settle in IDP camps, they are faced with hunger, abandonment, rape and other gender based violence.

Research shows that young girls have been affected the most by the activities of insurgency in Northeast Nigeria since they have been made soft target by the insurgents, (Yakubu, 2016). The ugly experiences of the girl child includes dislocation, abandonment, abduction, rape, weaponization, victimization among others. According to (UNICEF, 2016), the displacement caused by Boko Haram is the highest displacement in Africa as it has led to the dislocation of 2.3 million people between the year 2013 and 2017 while 80% of this number fall under girls, women and children. The dislocation of women caused by Boko Haram is often forceful and violent. (Umar et al, 2019) recount the experience of some number of women abducted by Boko Haram.

the abduction of 250 school girls in Chibok local Government, the kidnapping of 91 women, the abduction of 61 women in Adamawa state, later it was followed by the kidnapping of 180 women and the abduction of 105 Dapchi school girls in Yobe state.

These attacks on women succeeded in forcefully dislocating them to either an unknown area or to IDP camps. On the street, they are left with no choice other than to integrate with social vices within such locality in order to survive. On the other hand, girls who find shelter in IDP camps have to battle with hunger, abandonment, sex slavery and health challenges.

But at the initial period of the outbreak of insurgency, men were the target while the women were faced with the option of repercussion of their absence. This includes digging the ground and burying the men who were killed by the insurgents and fending for the family but when they got overwhelmed by the deaths, they had to dislocate from the village. (Umar et al, 2019) confirm this from a victim in Bama L.G.A of Borno State.

There was a time when they attacked Bama for days. As a result, our husbands have to run for their lives because that time they were after men throughout that period we were indoors
without any food. While many dead bodies were left everywhere on the streets, and most of the dead bodies were men. We later decided to start burying the dead bodies until it was beyond our ability we gave up. This is because there were thousands of dead bodies all over the streets. After that we formed some groups and left the village.

The girl child in the face of Boko Haram has been made a victim as she can do little or nothing to prevent the continuous attack on herself. According to (Yakubu, 2016):

the effect of the attack on the girl child has formed a chain reaction which commences with attack and abduction in villages, they are forcefully converted and initiated into Islam, they are later trained as suicide bombers or forcefully married out to Boko Haram members and made to produce children who will grow to be Boko Haram fighters; some are made to die on suicide missions where they have gone to kill hundreds of people”.

The second category of the plight of the girl child is that of an attack on villages which usually lead to a forceful dislocation of the girls to other towns and villages where they live as internally displaced persons. This category of dislocation doesn’t augur well with her as well as she is faced with rejection by the host community, hunger, vulnerable to sexual exploitation, and equally prone to further dislocation by either the insurgents, the host community or structured violence from the social system. So the girl child could be dislocated from home, school or any other location where she finds comfort in existence. Also, as attack by insurgents continue, the dislocated girls are subject to be re-dislocated since the new settlement may not guarantee safety.

According to (Iyi, 2018), some communities go to the extent of reporting her to the security agents or she is secretly killed by the community as a measure of securing the community from having any link with Boko Haram. So the dislocation experienced by the girl child comes with violence and dehumanization that in-turn affects the existence of people in Northeast region and by extension affect the entire Nigerian state. It is against this background of dislocation of the girl child caused by Boko Haram terrorism and its consequences that this paper x-rays the presentation of the plight of dislocation of the girl child in Nollywood films. The films under review are The Delivery Boy by Adekunle Adejuyigba and Stolen Daughters Kidnapped by Boko Haram by Gemma Atwal.

The films selected for this study have been chosen because of its content and presentation of dislocation as a result of Boko Haram insurgency with a concentration on the girl child which is the demography where this study is pitched. The Delivery Boy reveals the dislocation of a girl from
Northeast region of Nigeria to Southern Nigeria and its attendant challenges faced by the girl. And *Stolen Daughters Kidnapped by Boko Haram* is a documentary film on the kidnap and rescue of the Chibok School girls that took place in Borno State in 2014. While *The Delivery Boy* is a fiction, telling the experience of dislocated girls, *Stolen Daughters Kidnapped by Boko Haram* is a non-fiction story of an actual event about the dislocation of school girls who were released from captivity after five years. However, it should be noted that a greater number of the kidnapped Chibok school girls are still under the captivity of Boko Haram.

**Review of The Delivery Boy**

Adekunle Adejuyigba’s *Delivery Boy* tells the story of two young people, a boy on a revenge mission and a girl on survival mission. The young girl-Nkem has taken to prostitution in order to survive and also save the life of her only brother whose name is not mentioned. Amir, a very young boy who is sexually molested at a very tender age is adopted from a Motherless Baby’s Home by a Mallam Sadam. He has been initiated into killing through religious indoctrination while Nkem has been forced to the streets in exchange of her body just to make sure her only brother who was thrown out from a storey building survives. This boy was thrown down because he challenged his only uncle who started molesting her sister (Nkem) sexually at the age of 8. While plying her trade of prostitution, Nkem runs into Amir who is on a revenge mission to kill Sister Dorcas and Malam Sadam. Sister Dorcas is the woman in charge of the Motherless Baby’s Home where Amir was
raised and adopted from while Malam Sadam is a religious teacher who adopted and sodomized Amir. Amir traces and kills Ofili who is a middle man between Malam Sadam and Sis Dorcas. The meeting of Nkem and Amir leads to the revelation of how Nkem became an orphan. Nkem was born into a poor family though she lost her parents to insurgency in Maiduguri and feels life is very unfair to her, so she resorted to selling her body to either her uncle or to strangers in order to survive.

Nkem’s uncle had been taking advantage of her from the age of 8 therefore, she finds her body as an option to make money. Mallam Sadam has sent Kazeen one of his adopted boys to kill Amir because he believes that Amir has committed a religious sacrilege by confessing that Malam Sadam is sodomizing him. Now, Nkem having heard the story of Amir is ready to assist Amir on his revenge mission just to make money to save the life of her brother who is to undergo surgery.

Nkem takes Amir to the Motherless Baby’s Home where he meets Sister Dorcas who confessed to being funded by Malam Sadam and she justifies her illicit actions with Malam Sadam on the ground that government and politicians do not bring enough resources to sustain the upkeep of the home. It is equally obvious that Malam had sent message to Sister Dorcas to kill Amir whenever she sees him. Sister Dorcas shoots Amir with a gun but he survives it while Amir succeeds in killing Sister Dorcas and another assassin. In the pool of his blood, Nkem takes Amir to a quack doctor who specializes in abortion for treatment. In all these journey, Nkem has learnt how to strap and un-strap bomb from Amir. Kazeem succeeds in locating Amir and Nkem, he kills the fake doctor and beats Nkem into coma before engaging in a fierce knife fight with Amir. Amir convinces Hakeem about the atrocity of Sodomy which Malam Sadam has been committing against him. Hakeem lies to Malam Sadam on phone that Amir is dead. But Amir is determined to kill Malam Sadam. He straps the improvised explosive but he has been badly wounded that he can’t walk. Nkem volunteers to strap the explosive to kill Malam Sadam, on the condition that he will use the money he took from Malam Sadam to save the life of her brother in hospital. Nkem commits suicide by detonating the explosive on Malam Sadam and others just for the love of her brother.

The Delivery Boy presents dislocation caused by activities of insurgency. Nkem recalls how she came to be at the mercies of her uncle because she lost her parents to insurgency in the Maiduguri. Her first dislocation experience is caused by the loss of parents. Nkem is now under the care of
her guardian (uncle) who turns into another form of terror on her and her brother. The environmental dislocation that led to Nkem and the brother moving from Maiduguri to a location in Southern part of Nigeria is the starting point of their traumatic experience. The uncle who is supposed to be a guardian takes sexual advantage of her at the age of 8.

(The Delivery Boy 39:33-39:08 Shey na him come home early come meet him uncle untop his sister? Abi na him fault say him come fight for me, my uncle come pushuam, he come fall from staircase nak him head?)

This confirms the rate of sexual molestation Nkem has been through due to loss of parents as a result of insurgency. The second level of dislocation is the one that happens with her uncle which brings the realities of the responsibility of life on her. Unlike the first dislocation occasioned by loss of parents, this dislocation from uncle comes with the feeling of deeper rejection. She had earlier accepted to allow the uncle take advantage of her body on the condition that her brother’s school fees will be paid. But unfortunately, the willingness of her brother to fight an abomination leads to this second dislocation. After this stage, she is dislocated to the street where she sells her body for money to survive and to pay the hospital bill of her brother. The quest for survival in the face of government and family abandonment has pushed Nkem into aligning with a suicide bomber-Amir. From her location of harlotry, Nkem is further dislocated to the street for suicide bombing. Her decision to go for suicide mission was not as a result of direct persuasion from external influence but a personal decision to die for the survival of her brother. She knows that killing Malam Sadam will equally take her own life but she decides to continue on the deadly mission. It could be recalled that every stage of dislocation comes with severe pain. The dislocation from parents came with death. The dislocation from her uncle came with a huge scar from iron burn which leaves Nkem disfigured. Finally the dislocation from the streets takes her to death.

The issue of societal abandonment in The Delivery Boy took a structural dimension. Action is said to be structural when it is committed or encouraged by the social system. The neglect of a system concerning a social problem is adjudged to be a structural crime (Lewis, 19). The dislocation experiences in The Delivery Boy could be attributed to structural neglect.

Amir grew up in a Christian Motherless Baby’s Home with the name “Joseph” where the guardian, Sis Dorcas confessed that the politicians only bring cartons of noodles which is never enough to feed the children. Sis Dorcas goes into child trafficking at the expense of the life of the children.
So the society is structured for whatever benefit it can get and not being intentional about the success of such helpless children. As Nkem begins prostitution, some men try to take advantage of her by sleeping with her without paying. This is not different from the action of her uncle who accepts to pay her brother’s school fees on the condition that she allows him to sleep with her. So the trend of structural violence that is perpetrated in form of exploitation circulates the society in *The Delivery Boy*. According to Sis. Dorcas’s confession, Malam Sadam who provides the substantial amount of money for the upkeep of the children does not do it for free but for an exchange of the children as sex slave and suicide bombers. Malam dictates the tune of what happens to the children because he pays a handsome reward to the Motherless Home. The character of Sis. Dorcas as a woman represents a social break away from the natural symbol of motherhood where a woman is compassionate to little children to the extent that she picks them and provides care. Rather, she is equipped with gun which she used in shooting Amir just to cover up the disgrace that might come from Amir. Dorcas justifies her action by trading blame

( *The Delivery Boy* 32:22 *It is women like your mother who gave birth to children they can’t take care of that turned you into an outcast. The rest of us are just picking up their mess*).

This statement highlights the chain of blame game. A woman gives birth and dumps the baby by the road side, Sis Dorcas picks them and takes care of them while Malam adopts such babies for suicide bombings and same sex objectification and the circle of violence continues. This is similar to what is seen in *Zahra*. Displaced girls are raped by the bad gang, the girls get pregnant and give birth to babies, and some camp officers sell the babies and pocket the money. The last action of Nkem which is to take her own life through suicide bombing is a direct resistance to dislocation and abandonment. She gets radicalized not because she ever desired to be a suicide bomber but all in an effort to fight abandonment and societal rejection which has kept her brother in the hospital. Though Nkem and her brother don’t live in an IDP camp but the last action of the uncle (throwing her brother down from an upstairs) has forced her to live in a very poor apartment where she could do her trade of prostitution. Amir’s reaction when Nkem took him to her apartment suggest the utmost shock of his life; why such a young beautiful girl lived in a poor facility. Nkem doesn’t care of the personality of a stranger (Amir) because she had been radicalized by negative circumstances in the society. She even expects Amir to be a deadlier person than what Amir later reveals himself to be.
(The Delivery Boy 43:45- 43-17  Amir: You sabi who I be?  Nkem: I fit guess.  Amir: Why you no de fear?  Nkem: Guy you said make I take you go somewhere, wetin you wan go do for that place no concern me)

This is shocking to Amir that Nkem having discovered she strapped an explosive around his waist doesn’t feel perturbed but focused on the money she will make after delivering her own side of the bargain. A critical look at the structural violence which the society has subjected Nkem to, would justify why teenage girls are being used by Boko Haram insurgency in disseminating and detonating IEDs in Northeast, Nigeria. The societal pressure on the girl child is equivalent to the pressure at gun point where the girl child would be made to accept explosive under gun point to later destroy an unknown enemy.

Dislocation becomes the resultant effect of crime committed by both individuals and the state.  Nkem is dislocated from Northeast, Nigeria to the South because of Bokoharam insurgency. She is further dislocated from her uncle’s house to the street because of sexual violence (rape) meted on her by her uncle. Again, she gets dislocated from prostitution business to full blown terrorism where she had to commit suicide through bombing. On the other hand, Amir is dumped on the streets by his mother which is harsh than dislocation since he was not properly located at birth. Sis Dorcas picks him but he gets dislocated from the motherless babies home to Malam Sadam who acquired him as a sexual tool under religious indoctrination. Amir is dislocated to the street in revenge of the sexual assault which he endured over the years. His quest for a revenge puts his life on the line as Malam Sadam sends killers after him.

**Dislocation and Terrorism in the Delivery Boy.**

The film- *The Delivery Boy* presents an ideology about terrorism and its modus operandi that encourages dislocation of people. This film presents one of the justification for terrorism within the locality called Nigeria.

From the background of this study, it has been established that the Boko Haram group operating in Northeast is an aggressive religious sect of Islam who has stated that their intention is to Islamize
the Northeast region of Nigeria through aggression and destruction of lives and properties. Their ideology stems from a religious belief that Islam is a supreme religion and Sharia law must be practiced by all inhabitants of Nigeria (Joda and Olowoselu, 2015). The film presents the practice of religion as being sacred despite the fact that an Islamic teacher- Malam Sadam is recruiting young people for ‘homosexualism’ and terrorism. Malam has taught them that it is blasphemous to speak “evil” against him as a clergy. With this mindset, the boys go on missions bombing people and places. This forms a chain reaction where Sis Dorcas supplies children from a Christian Motherless Babies Home who are converted to Islam and now used for terrorism. This tallies with the belief of some religious extremist that have formed an ideology that Boko Haram and terrorism are sacred institutions that should not be discussed, not to talk of exposing them to security personnel. This has gained sentimental loyalty to the terrorist hence it has formed a cultural belief among some dwellers of the region. The continuous practice of abducting girls and forcing them to denounce their faith before taking them into marriage has formed an ideology on Boko Haram (Ayi, 2018). Culture is formed when an ideology runs over time without a counter reaction but sustained.

In *The Delivery Boy*, there is semblance in ideology behind the practice of terrorism. The film presents the ideology of terrorism as a chain reaction from evil perpetrated by either the state or some individuals who should take actions concerning some societal ills. Before Nkem is branded a terrorist for detonating explosive that killed herself and Malam Sadam, we see the societal crime against her and Amir which leads both into dislocating from their base before embracing terrorism. The chain begins with people abandoning their children as Sister Dorcas confessed, in a bid to rescue those children, she sets up a Christian Motherless Babies Home. The government doesn’t stand to its responsibility of taking care of those children, then people like Malam Sadam leverages on it to render financial assistance to Sister Dorcas who consents to the illicit adoption by Malam. Malam Sadam turns the children into sex slave as well as tools for detonating explosives. Malam has succeeded in indoctrinating his adopted boys that Islamic religion forbids saying anything against a teacher and a father like himself, this is why he sends Kazeem after Amir to kill him for saying “abominable” things against him. This belief system is so strong in Kazeem that he is proud to announce to Malam that he has found Amir. It took a longer explanation by Amir for Kazeem to believe that Malam Sadam was actually having carnal knowledge of him. In *The Delivery Boy*, the ideology of terrorism is that there is an established chain reaction beginning with the rescuing
of abandoned children into a Motherless Babies Home, recruiting such children into the Almajiri system of education while using them as sex slaves. The chain now moves to sending them out as suicide bombers while strongly teaching them that it is a spiritual obligation to wage war on the society.

**Dislocating Between Self and Psyche in the Delivery Boy.**

*The Delivery Boy* presents strong conflict and disagreement between some characters and their inner soul. While dealing with challenges faced by dislocation, the lead characters had to face an inner battle between self and psyche. This disagreement presents such characters as being complicated yet, the discord brings the voice of judgment between good and evil, between right and wrong, between what they ought to do and what they have done. The discord of psyche and self could come as a result of one’s social, political or economic environment where these factors influence his or her “self” and begins to battle with the inner self. Man’s intention to neglect the voice of the inner soul leads to this unseen battle. This discord is represented in most characters which includes Nkem, Sis Dorcas, Amir, Kazeem among others. Each of these characters try to suppress the inner voice at every point it arose though these voices are persistent and stronger than the voice from religion.

At the point Nkem meets Amir, Amir raises the issue of morality on why she should be on the street sleeping with men for money, her response is a suppression of her inner voice. (*The Delivery Boy* 39:30-40:15 *you think say na wetin i won do be this…my brother is in the hospital and in dire need of an operation*). Nkem is visibly worried before giving that response to Amir. She is aware that her venturing into the trade of prostitution is immoral but she quickly suppresses it with the justification that she is into it because of the life of his brother who is hospitalized and needed five Million Naira. The battle of self and psyche surfaces again when she straps herself with the improvised explosive. She pens down a letter reminding Amir her reason for going on a suicide mission. She resists the voice of conscience querying why she should bomb Malam Sadam but finally goes ahead on the suicide mission.

Sis Dorcas exemplifies the dislocation between self and psyche. The encounter between her and Amir reveals that she is aware of her actions as being negative, immoral and uncivil but her justification is that the government doesn’t provide enough to take care of the children. The entrance of Amir into the Chapel to witness Sis Dorcas with a pistol pointing at him resonates the
battle of self that has been dislocated from her psyche. At this point, Dorcas is lost in thoughts as she calls “Amir” by his Islamic name instead of Joseph, his Christian name. This reveals the battle between good and evil which is deeply involved. At this point, she knew she has exposed herself. She struggles heavily to convince Amir why she has to shoot him but her conscience would not allow her be. She never knew her psyche will betray her as Amir overpowers her to death. The continuous suppression of these voices which represent the psyche led the inner-will in taking the deadly action of shooting her foster son.

Amir’s discord with self, settled early in the story. His battle with his psyche began when he discovered that Malam Sadan was doing the wrong thing by sleeping with him as a teenager. For him, the gay practice contravenes with the religious teaching he receives under Malam Sadam. He enters into a battle with his soul trying to discern the justification between the teaching of Islam and the act of sleeping with him. His ability to suppress that voice which tried fruitlessly to convince him that speaking up against Malam Sadam is forbidden His triumph over his psyche led to the revelation in the story. As the story begins, Amir and Kazeem ate beancake, but Amir battles with his psyche weather to poison Kazeem or not. His battle with his psyche actually delayed his action of poisoning Kazeem because that action only became possible when his “self” overpowered his psyche.

**Review of Stolen Daughters Kidnapped by Boko Haram**

*Stolen Daughters Kidnapped by Boko Haram* is a documentary film which captures real moments of the actual event where school girls were kidnapped in Chibok local Government Area of Borno State in 2014. Unlike fictional stories, this video film chronicles the kidnap, the negotiation by the government, the release and the process of rehabilitation and reintegration into the society of the Chibok school girls. It showcases the lived realities of the abducted girls as against fiction in *The Delivery Boy*. The girls recount how the terrorist stormed their school on the night of 14th April, 2014. We see a young girl-Margret narrate the experience of their abduction from their dormitories. The abduction of the 276 girls has thrown the entire Chibok community and by extension the country into panic. We can see images of burnt school building with its facilities burnt down. The video takes us to the “bring back our girls” campaign which was a reaction of the larger society.
towards the kidnap of the school girls. On the international scene, we see influencers like Mitchell Obama leading a campaign for the rescue of the girls.

Beyond the negotiations of releasing the girls, the story highlights the experiences of three girls, among them are: Margret, 20, Zahra, 18 and Hannatu, 19 as their experiences serve as an insight into what other children passed through in the hands of their abductors.

Margret recounts how some bigger girls were helping the slim ones to escape from the school but along the line, she got seriously injured. Boko Haram later captured her along with other students, while they trekked for three days into the forest with the wound she had. Most pathetic of her story is that; she was on phone with her mother when she was abducted but unfortunately her mother died as a result of the shock before her release from captivity.

On the other hand, Zahra was forcefully abducted in their house after the insurgents slaughtered and threw her father into a pit. Her stay in the forest with Boko Haram insurgents led her into contracting HIV as she was repeatedly raped by different men. She was delivered of a baby that was confirmed HIV positive and unfortunately the baby died. She narrates her experience with a man who helps people escape from the captivity of Boko Haram but when the insurgents discovered, they killed him by cutting off one part of his body every day until he died. Zahra escapes with two other girls but they could not make it to the city alive because they had no strength. Two children who suddenly followed Zahra from the forest having lost their parents decided not to leave her since they have no one to care for them. Zahra decides to adopt them as her own children while nursing the pain of her lost son.

Hannatu narrates how there was air strike at the Boko Haram enclave which killed many of the girls, but she was badly wounded. This led to the amputation of one of her legs. She decides not to see her parents until she is provided with the artificial legs. This is her own way of making sure her parents did not feel devastated when they finally met her.

After the release of the girls, they were taken to Abuja where government had created a space called “safe haven”. The video reveals that contrary to their expectations, the government never allowed their relatives to visit them until they were stabilized from the trauma. They were given medical and psychological attention as a therapy to the trauma. Girls like Hannatu who lost a leg
and needed an artificial leg were not allowed to see their relatives until she was given an artificial leg. From the effort of Nigerian government, it becomes clear that the education of the girls is paramount if they must move forward in life. Government commences the process by enrolling them into American University of Nigeria where government promises maximum protection from any form of attack. This is significant of the fact that enrolling the girls in school where academic activities will make them busy will help them concentrate less on their trauma and its psychological effect. Still as a healing process, reuniting the girls with their relatives in the village becomes a necessity. Though some parents could not see their children back from the forest, but for those who heard their children were released and taken to Abuja, it was very necessary to allow the girls get to the village and embrace their relatives. This reunion was used to boost the morale of many other families who are expecting their children to be released from the captive of Boko Haram.

**Managing Abandonment and Trauma in Stolen Daughters Kidnapped by Boko Haram**

Unlike the scenario in *Delivery Boy*, *Stolen Daughters Kidnapped by Boko Haram* is a true life situation which exposes the background to the numerous attacks on school girls in Northeast, Nigeria. This video accounts for government response to the dislocation through abduction of the Chibok school girls and its management after they have been released from captivity. This segment of the study analyzes the management method applied to rescue and stabilize the girls from the trauma they have passed through. Also, against the background that these girls have been radicalized as suicide bombers which makes the society discriminate against them, there is need to study the systematic measure applied in the documentary film in rescuing, de-radicalizing and reintegrating them into the larger society. So while *The Delivery Boy* reveals the state’s contribution to the dislocation of the girl child, *Stolen Daughters Kidnapped by Boko Haram* dwells on government effort to relocate and rehabilitate such girls in the society.

According to (Gerber and Gerber, 2021) trauma has to do with wound or injury caused by any agent which leads to emotional or mental disorder. They believe that this disorder could be caused by both external factor and internal factors emanating from the individual. (Smith, 2014) Corroborates with Gerbers as he outlines some causes of trauma to include natural calamities, unintentional human actions and intentional human actions. Therefore trauma can occur in an individual either from physical wound/injuries sustained or wounds that have to do with feelings. In trying to situate the trauma sustained as a result of Boko Haram abduction and torture, both the external and internal
factors come to play. The girls are kidnapped and tortured while the feelings of their condition in captivity inflicts internal injury on them. In this sense, both external and internal conditions culminate to put the abducted girls in a traumatic state. From the act of breaking into their hostels, kidnapping them and making them trek for three days into the forest, to the experiences of the forest which include hunger, beating, threats, rape among other enough physical and emotional damage has taken place which require serious attention.

The film making technique employed by this film is a deliberate attempt to tell the stories about the experiences of the girls without making all of them face the camera in an interview approach. This approach is targeted at discouraging emotional recall of traumatic experience occasioned by their long stay in captivity. The film maker states that this is a deliberate technique of using the notes written by the girls while in captivity instead of making them go through the narration of facing camera interview, (Stolen Daughters Kidnapped By Boko Haram 10:53 “some of the Chibok girls have confidentially given us diaries they kept while in the forest”). A critical look at this approach to a documentary film-making will justify the use of such written material instead of making the girls recount their ordeal in the hands of the insurgents. In this case, making the survivor narrate all experiences might encourage the recall of unpleasant memories in the forest.

From the expression of the film, it is discovered that the work of handling the trauma of the girls is a gradual process which can be achieved by making them detach from the memories of their experiences during their stay in captivity. In justification of this technique, a voice over is used (Stolen Daughters Kidnapped By Boko Haram 10:58) which captures the experiences of the girls but as a voice over.

At the beginning of the video film, it is revealed that the girls have been subjected to proper medical examination and treatment. This is a major step towards restoring and renewing the health of the girls who must have thought that they have contracted one terminal disease or the other. A journalist asked the minister of women affairs if any of the school girls had HIV or terminal illness, she said “No”. This medical attention given to the girls helped in restoring their confidence knowing fully well that the society they are about to be reintegrated into are likely to stigmatize them on the assumption that they have been exposed to one contagious disease or the other.

Another trauma management as applied in Stolen Daughters Kidnapped by Boko Haram is the use of counsellors and psychologist in providing psycho social support. These professionals in the field
of psychology whose duty is to help the girls come back to believing in themselves had contact with them even before they met with their parents. In (Stolen Daughters Kidnapped By Boko Haram 1:03:50) a counselor, Peter Ebeh with NEEM foundation is drafted to speak with some of the traumatized girls. In their meeting, Peter gave specific guides and what to do whenever they are beclouded with the thoughts of their experiences in the hands of Boko Haram. In his words “Boko Haram” has caused us plenty trouble. That is the truth. A lot of us have been affected and as it is we can’t change what has happened already and that’s why we are sitting with you here so that you can know how to avoid or prevent some things”. We see Mr. Peter giving them a therapy like mingling with friends whenever such depressing thoughts try to becloud them.

Stolen Daughters Kidnapped by Boko Haram also applied the use of maximum security as a way of managing trauma. The first appearance made by the rescued girls was under heavy police security. This is against the background of what led to their abduction, which is insecurity. It is believed that the presence of government security should be able to restore the confidence that was lost when Boko Haram attacked their school and abducted them.

Finally, the girls are enrolled in American University of Nigeria. The enrolment of these girls in an institution far from their Chibok home is a step towards making them regain their consciousness. Before now, the remaining students of Government School Chibok who escaped during the attack enrolled in the same school, so, this makes it homely for the rescued girls to feel reunited with their friends and school mates. The welcome ceremony where the old school mates welcome the rescued girls becomes a strong therapy in making the girls feel comfortable.

The “Forgotten” Daughters

Stolen Daughters Kidnapped by Boko Haram presents the issue and story of the released girls but the fate and hope of the unreleased girls in captivity is still unknown. In writing about the theory of “cinema of the other" Gonul Donmezcolin strongly believe that film should be used to bring attention concerning the sector of our community who are forgotten or marginalized. In this segment, this study accesses what happens to other girls who are not rescued alongside with these set of Chibok school girls represented in this video film; Stolen Daughters Kidnapped by Boko Haram. In (Stolen Daughters Kidnapped by Boko Haram 11:05- 15:30) Hamsatu Alamin is not
just emphatic about the continuous abduction of girls but believe most girls and women have been forgotten in captivity of Boko Haram. “…no body has ever reported, nobody has ever talked about them. I can say we have hundreds of thousands of such forgotten women”. In line with Alamin’s claim, the question of what happens to other girls kidnapped by Boko Haram at the Chibok Secondary School or from other town arises. If the rescued girls are encouraged not to narrate their ordeal to the public, what happens to the remaining Chibok/Dapchi school girls who were not released by Boko Haram? In the film, the minister of women affairs claims that the government is working towards the rescue of the remaining girls (Stolen Daughters Kidnapped by Boko Haram 40:27- 40:46) “Negotiations are still going on and we are hopeful by the grace of God that the rest will be released”. This research tries to find out if between 2016 when the first set of school girls were released till date, 2021, why the remaining 113 school girls have not been released. As at the time of this research in 2021, nothing positive has been heard about the remaining girls. Unfortunately, www.guardian.ng reports that Leah Sharibu, one of the kidnapped teenage girls has given birth to a second baby still in captivity. This only leaves a feeling of abandonment and hopelessness concerning their release. This continuous stay in captivity of Lear Sharibu and other girls who were kidnapped from government Science and Technical School Dapchi forces the society to accept that these girls have been forgotten by the government and other activists who should speak up for their release. Going by the report of guardian news, many more girls in Boko Haram captivity who are forcefully married to the insurgents have come to accept their fate of raising children and living with Boko Haram though against their desire. The kidnapped girls in Stolen Daughters Kidnapped by Boko Haram who have been dislocated from their schools and villages do not have the courage and strength to raise a voice against their abductors.

Two kinds of abandonment are portrayed in this films. the first being the abandonment of the remaining kidnapped girls who are not released from the captivity of Boko Haram while the second one is the abandonment of the girls who are rescued without a concrete plan to rehabilitate and reintegrate them into the society.

**Discussing Dislocations in the Films under Review.**

**Memory Dislocation.** Memory dislocation has to do with psychological detach of a person with the environment he/she has come to build an attachment with. For the girl child in Northeast who
are represented in the two films under review, the memory of where they live and school is forcefully dislocated from that environment. In *Stolen Daughters Kidnapped by Boko Haram*, the Chibok school girls are dislocated from the memory of their immediate environment to a hostile environment where they are traumatized. These girls are no doubt attached to the school environment where they have made friends with teacher and students but are forced to experience a shift from that memory to a memory of pain. This therefore means that the reminiscence of Chibok secondary school only resonates pains, fear and hostility hence they find it difficult to accept such environment as safe. In *The Delivery Boy*, Nkem is faced with dislocated memory as a result of violence by the insurgents that killed her parents in Northern Nigeria as well as domestic violence that saw her uncle throw her brother from an upstairs to the floor. The memory created by these actions forces Nkem to dislocate from a place she once enjoyed and found succor in. The thought of these places only remind her of a place of torture and not comfort.

**Cultural/Religious Dislocation.** The experience of the kidnapped girls in *Stolen Daughters Kidnapped by Boko Haram* could be described as an attack on their culture. This is because the action of Boko Haram kidnapping girls who are predominantly Christians from Southern part of Borno state whose culture and region is totally different from that of the insurgents is a forceful dislocation of their cultural and religious life. The greater percentage of the girls are predominantly Christians and are forced to convert to Islam while under the captivity of Boko Haram. This means that a Christian girl who is trained to read the bible on daily bases is dislocated from reading the bible to reading of Koran. In comparison with what their religious life is when resettled at the African America University, the girls begin to learn afresh the practice of Christian religion having been dislocated from the practice they were born to. Same condition applies to culture, the girls are forced to abandon their culture while in the forest with Boko Haram and embrace a culture that is only detected by the insurgents. This disconnect may not totally be restored by the time the girls settle at the University because they have been detached from their immediate environment for long and are not relocated back to the Chibok village where they are used to. This is a case in the play *Pari* by Amed Yerima where a kidnapped Christian girl was forcefully converted to Islam, but when she was released, she could no longer practice Christianity.

**Economic dislocation.** The economic dislocation as depicted in both films shows an uprooting of the girls who are dependent on their parents/guardians, and planted where there is neither a source
of livelihood nor a provider. In *Stolen Daughters Kidnapped by Boko Haram*, the Chibok girls are school children dependent on their parents for economic survival and sustenance. The abduction that saw them to the forest with Boko Haram removed them from that source without any alternative by the insurgents. In *The Delivery Boy*, Nkem is dislocated from her parents who provide her with economic needs, while she gets further dislocated from her uncle who refuses to provide for her on the account of her refusal to submit her body for sex. This dislocation led her to embarking on the suicide mission just to provide for herself. It’s shocking to know that Nkem’s uncle who refuses to be economically responsible to Nkem called the doctor requesting for the share of the money Amir deposited for the treatment of Nkem’s brother.

**Educational dislocation.** The dislocation of Chibok girls from an environment where they are used to cause a dislocation between the students and their academics. The forceful removal from the environment of learning to a hostile environment where she only thinks of pain and survival forces the Chibok girls to see their school as a place of terror. And at the new school where the rescued girls are registered, they have to wallow in the feelings of what brought them to a totally new environment.

**Dealing with the Effects of Dislocation on Girls.**

Dislocation of any member of the society comes with its effects on culture, economy, health, education as discussed above. This is because it never grants the opportunity for the dislocated to secure necessary opportunities that will enable him/her transport the culture, economy, health, and education in a holistic manner to his/her new location. This does not negate the fact that the dislocated can acquire or develop certain cultures in his/her effort to adapt to his new environment. He might find it as an opportunity to reinvent his culture or relegate it, he can develop new business relationship in order to sustain his existence or he acquires it in the form of education that is available in order to integrate in his new environment. But the peculiarity of the dislocation of girls and women in Northeast provides little or no time/condition to prepare for such change. Again, the new place of location is not always favorable for survival as it is either forest or internally displaced camps. Also, considering that there is no preparation before the dislocation which can enable the victims to adjust for the experience ahead, it makes them less effective while in their new found location.
In line with the films analyzed, the dislocation of girls is an unwanted separation from their cultural affinities. (Curzon-Hobson, 368) refers to it as “separation, disjuncture and alienation. It connotes feelings of betrayal or allegiance to the limits that have been set, and it is an enduring sentence – one that aims to haunt the loneliness of its subject”. In *Stolen Daughters Kidnapped by Boko Haram*, the girls were dislocated from school where their core activity was to acquire education. The mode of education goes beyond formal education as the gathering of these girls from different ethnic backgrounds encourage exchange of cultural elements of their origin. Unfortunately, this dislocation does not encourage a positive reconstruction of their lives because they continue to live in fear and subjugation. (Kazanjian, 2013) opines that

“Being cut off from one’s past, home, land, roots, exiles are forced to reconstruct their lives. Many groups that are exiled choose to reconstruct their lives through a self-image of being a triumphant people. However, this is a difficult task because one does not triumph over exile and captivity.”

Going by Kazanjian’s assertion, the experience of the girls in Boko Haram captivity presents an entirely new culture. The culture of being trained as a suicide bomber after being forcefully converted into Islam for those who are not Muslim. The truncated formal education they received in classroom is exchanged with the training on Islamization, radicalization, suicide bombing and making of babies. Unlike the dislocation where one still has his freedom, the girls in *Stolen Daughters Kidnapped by Boko Haram* begin to readjust to realities of forceful education, religion and marriage thereby forming a culture of continuity of insurgency. For this freedom to evolve as opined by (Said, 2000) is what eludes the girls under captivity; “The wish to find a new system, territory, or allegiance to replace the lost one, to think in terms of panaceas and new, more complete visions that simply do away with complexity, difference, and contradiction”.

But in *The Delivery Boy*, the dislocation of Nkem from North to Southern Nigeria conforms to Said’s assertion above. Nkem abandons formal education in search of survival. She finds a new territory with high challenge to acculturate herself with not minding the cultural values she was brought up with. She is totally dislocated from formal education but the education she runs into while practicing prostitution becomes meaningful to her. She finds meaning in any information that aids her to making money towards survival including the lessons on how to detonate bomb. Her cultural affinities are disintegrated as she finds no reason to uphold such values because value is only found in the activities that can yield money/resources for her for survival.
Summary/Conclusion.

The effect of dislocation on girls occasioned by Boko Haram insurgency has continued to pose threat to the existence and survival of the girl child in Nigeria. The films analyzed have pointed out some issues affecting the girl child in insurgency. This study discovered that religion, culture and tradition are fueling the dislocation of the girl child in the sense that the belief system encourages easy abduction of girls and does not encourage the acceptance of girls who return from the captivity of Boko Haram because they stereotype them as “informants”. Films on girl child and dislocation should target sensitizing the immediate community where the girls dwell because their cultural attitude has helped in sustaining radicalization and weaponization. On the other hand, reintegration of dislocated girls should be a collective project between the government, non-governmental organizations and the community.

References


,( Accessed April, 2021)


The Guardian. (2021) lear shaibu gives birth to second baby in boko haram captivity.

www.guadian.ng (Assessed April, 2021).


Filmography