Review Article

Cultural Divergence, Liberalization and Terrorism in North-Western States, Nigeria, 2011-2024

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Abstract: The inherent variations in cultural orientations, cultural decadence, and 'generation gap' or 'institutional age separation,' occurring roughly every twenty-five years, have contributed to ideologies and beliefs that made the younger generation susceptible to violent terrorism in north-west Nigeria from 2011 to 2024. The adoption of democratic governance in 1999 disrupted the young generation's outlook, with older generations dominating the polity, creating an environment of non-inclusiveness. Consequently, many youths became vulnerable to crimes such as prostitution, banditry, kidnapping, and serving as mercenaries of terrorism. In 2011, Zamfara State emerged as the epicentre of armed bandit terrorism, with spillover effects in Sokoto, Kaduna, Katsina, Kano, and Kebbi States, amplified through the mechanisms of globalisation. Globalisation, through internationalisation and cultural universalisation, transformed the world into a 'global village,' promoting borderless territorialities and the proliferation of arms and ammunition. This facilitated the exploitation of youth credulity, escalating violent terrorism, and prompting the deployment of kinetic and non-kinetic counterterrorism strategies. Terrorism reached its peak between 2015 and 2024, driven by heterogeneous psycho-cultural beliefs, generation gaps, encroachment on grazing routes, poverty, corruption, fragile institutions, wealth-seeking, drug abuse, and cyclical conflicts. The study recommends ameliorating these causes through cultural revival, proactive government interventions, and organisational engagement. Employing historical methods and qualitative content analysis, the paper highlights the interplay of generational, socio-cultural, and global factors in sustaining terrorism and proposes strategies to restore social cohesion and security in north-west Nigeria.

Keywords: Cultural Divergence, Liberalization, Terrorism, Counterterrorism, North-Western States, Nigeria.

INTRODUCTION

Undoubtedly, cultural divergence, generation gap, or institutional age segregation, Subramanian (2017; 59) has been in existence since antiquity and seems to be a major force or contraption in the creation of schisms culminating into dichotomies between the old and the younger generations. Bozavli (2016; 69) affirms that each generation is created once every 20–25 years and has been a centrifugal force in the creation of disunity due to lack of understanding between the generations. It is a fundamental cog in the wheel of attaining unity of

purpose, meaningful development, peaceful and harmonious co-existence among and between people of varied generations in a society (Aminu, Bello and Fadeyi, 2022). Deciphering the numbers of lethal pugnacities in Nigeria, particularly in north-west States, the phenomenon has gained wider ascendancy as armed banditry, terrorism and other forms of crime against humanity play their toll. This is because, in recent years, terrorism has become more prominent in Nigerian society (Karim, 2015; Sarkin Gulbi, *et al.,* 2024) and is now being seen and addressed as a major problem that creates rifts, and significantly undermines socio-cultural, economic, political and religious advancement (Aggarwal, Rawal, Singh, Srivastatva and Gauba, 2017; 1). The intersectionality linkage between generation gap and globalisation informed the precipitants leading to terrorism, which are discernibly manifested in a plethora of pugnacious acts in north-west States, Nigeria. According to Sarma and De Jong (2000; 205), cultural divergence, generational gaps, etc. have continued to nurture rifts and hostilities arising from variations in human ideations and ideologies, as well as attempts by younger generations to replace the archaic forms of doing things (Sarma and De Jong, 2000; 206). It could be emphasized that each generation is created once every 20–25 years and individuals born between 1922 and 1945 are referred to as the 'silent generation' or 'traditional generation' or mature generation. The baby boomers were born from 1946 to 1964, while those born between 1965 and 1983 are named Generation X, and those between 1984 and 2002 are called Generation Y or Millennials, and those born after 2003 are Generation Z children and adolescents (Sarma and De Jong, 2000; 206; Aminu *et al*., 2022). Undoubtedly, each of the generations has its peculiar characteristics and attitudinal behaviour in relation to one another. It cannot be pontificated that generation typologies and taxonomy differed with respect to Nigerian generations born particularly between 1900 and the 1920s characteristically. However, whatever dimension generation gaps must have taken, they are radically driven by numerous indices constituting different historical backgrounds, rejection of old ways, intolerance, replacement of old value systems, contrasts in exposure and experiences, differences in perception and technological variations adopted by younger and older generations (Aminu *et al*., 2022).

Incontrovertibly, the adoption of the democratic system in 1999 as an alternative government against military rule disrupted the radiant minds of Nigeria's young generation. The older generations dominate the political circle and have advocated an ambience of non-inclusiveness of the youths in the nation's governance. In corroboration of this fact, the corollary was the

susceptibility of a preponderance of young generations to crimes and criminalities, notably prostitution (commercial sex work), banditry, kidnapping for ransom, and exploitation as mercenaries of terrorism in the north-west States, Nigeria. It could be reiterated that the insidious development reigned supreme from 2012 to 2015, with Zamfara State becoming the amphitheatre of armed bandits' terrorism, with spill-over effects in Sokoto, Kebbi, Kaduna, Katsina, Kano and Kebbi States (Aminu, Bello, Jimoh and Fadeyi, 2023; 385).

It is enthusiastic to note that this syndrome of action was accelerated by systemic spread through the matrices and agents of globalisation, which triggered the use of sophisticated weapons, communication gadgets and drones through borderless areas for terrorism. Besides, globalisation through internationalization and cultural universalization swiftly converted the world into a 'global village' for the promotion of borderless territorialities and the proliferation of arms and ammunition (Aminu *et al*., 2023; 385). It is averred that globalization constitutes a multiplicity of agents or actors that are instrumental, or act as direct players, in the processes which include Trans-National Corporations (TNCs), Trans-National Finances (TNFs), the World Bank, International Monetary Fund (IMF), World Trade Organization (WTO) and the media (Moritz, 2010). The threats and imbalances spawned by agents of globalization in the contemporary period wielded considerable influence on younger generations to tread life differently by inclining towards terrorism as a solution. Through some of the consequential effects, contrived gaps between the generations resulted in the exploitation of younger generations by the old to yield desired objectives. This henceforth led to the upsurge of violent conflict that snowballed into terrorism in north-west States, Nigeria, in 2012. Attempts at repulsion birthed a plethora of kinetic and non-kinetic security tactics and strategies for the restoration of normalcy (Beinhoff, 2011).

In fact, the manifestation of violent terrorism in 2011 reached its dangerous apogee between 2015 and 2024, which defied all methods of containment and curtailment, aggravated by non-inclusiveness of youth in democratic governance, induced systematic poverty, heterogeneous psycho-cultural beliefs, encroachment on grazing routes (Burtalli), corruption, fragile governmental institutions, get-rich-quick syndrome, and illicit drug consumption. The dimensions of Cultural Divergence, Liberalization and Terrorism in North-Western States from 2011–2024 have been compartmentalised into distinct sections in order to provide comprehensive coverage of the phenomenon under study.

Underpinning Concepts on Cultural Divergence, Liberalization and Terrorism

It is considered imperative to start this discourse with a clear explanation of the key terms, notably cultural divergence or generation gap, liberalization and terrorism. Generation gap and cultural divergence are applied alternately to mean the transformation of cultural values, beliefs and aspirations of a people over a span of about three decades, as demystified by Subramanian (2017; 60).

In contemporary usage, 'cultural divergence' refers to a perceived gap between younger people and their parents or grandparents. According to Aggarwal, Rawal, Singh, Srivastatva and Gauba (2017), generation gap is considered as a difference between personal choices, opinions and perceptions of different generations, which leads to conflicts and gaps between family members. In fact, it affects not just relations, but also day-to-day activities due to advancement in technologies and lack of communication between the young generation and the older one. To an exponential level, it has created and continued to spur rifts and dichotomies in families and groups of different ages and generations (Subramanian, 2017; 61; Sarma and De Jong, 2000). Similarly, Mehta (2016) posits that generation gap is the difference of opinions between one generation and another regarding beliefs, politics or values. In the contemporary era, generation often refers to a perceived gap inherent between younger people and their parents and grandparents. Moreover, Falk and Falk (2005) express generation gap as a difference in values and attitudes between one generation and another, especially between young people and their parents. These differences stem from older and younger people not understanding each other because of differences in experiences, opinions, habits and behaviours.

Arising from the varied conceptual understandings, generation gap transcends beyond young and older people in the family; its manifestations are obvious between the late 20th and 21st centuries in Nigeria. As observed in north-west States, Nigeria, it is implausible to situate the limit of the concept of generation gap to 'parent and grandchild' based on the propensity of differences as deciphered from terrorist activities. This is demonstrated in a number of schisms preponderantly indicated in the realm of exogamous inclinations, as exemplified by Aminu *et al*., (2023; 385). It is interesting to note that, over many decades, generational gap remained a fracas or reactionary action against certain policies or development. For instance, the older generation crafts and foists ideologues and ideations antithetical to young generation perceptions and antiquated to their belief systems.

As analysed in the preceding part of this segment, globalisation does not have a precise meaning, as different definitions are provided under the influence of ideological backgrounds and understandings of distinct researchers' perspectives. Conceptually, globalisation refers to the emerging international networks belonging to an economic and social system. The earliest known period of the term "globalisation" and its usage was in 1930 in a publication entitled Toward New Education, as a designation of an overview of human beings in education. Some consider globalisation as a communication revolution, while others consider it as a form of post-modernism, and some often regard it as a new form of States without borders. The optimistic view toward this phenomenon considers it as a factor for growth, peace and friendship, while the pessimistic view equates it to crisis, poverty and the disappearance of weak communications (Held and McGrew, 2002). However, these concepts have been criticised by some scholars, such as Jan Art Scholte (2000), who believes that cross-border relations between nations have existed long before the term "globalisation" entered the international relations dictionary. By the nature of its actions and practices, globalisation is also considered as de-territorialisation and liberalisation, or an integration process of the international economy and reduction of legal limitations on the import and export of goods, services, cash and financial tools. In a nutshell, Abdulrahman and Kura (2012; 1) express that globalization is multi-dimensional and a process whereby political, social, economic and cultural relations increasingly take on a global scale, with profound consequences for individuals' local experiences and everyday lives.

In historical retrospection, the word "terrorism" was coined during the French Revolution's reign of terror from 1793 to 1794 to refer specifically to State terrorism as carried out by the French government (Hoffman, 2006; Hoffman, 2014). Terrorism is most appropriately construed as insights that deal with the exegesis of the etymology of the term. Etymologically, 'terrorism' is derived from the French word "terrorisme," which itself is a synthesis of the words terror and isme. The word "terror" is coined from the Latin word terrere, which means "frighten" or "tremble," while isme in French means "practice." Semantically, terrorism means to cause fright, fear, panic or anxiety.

It is worthy of note that the contemporary concept of terrorism has been very controversial among scholars and policy-makers. Hoffman (2006) upholds that the phenomenon "terrorism" is politically and emotionally charged, as politics is inundated with the profiling of armed groups by national governments and the international

community. However, the concepts provided by scholars and policy-makers have received quite a number of excruciations, as their attribution is not sufficient for adequate extrapolation. Expressively, Bockstette (2008; 1) affirms that terrorism is political violence in an asymmetrical conflict designed to induce terror and psychic fear (sometimes indiscriminate) through violent victimisation and destruction of non-combatant targets (sometimes iconic symbols). Such acts are meant to send messages from the illicit organisation to the government or certain selected groups.

Fundamentally, the purpose of terrorism is to exploit the media in order to achieve maximum attainable publicity as an amplifying force multiplier, in order to influence the targeted audience(s) to end short- and mid-term political goals and/or desire long-term ends of States. For the objective of this paper, Eselebor, Willie and Owonikoko (2021; 353) underscore terrorism as the employment of violence or threat to create fear for socio-economic, political, religious or ideological expansion. Terrorist acts are intentionally aimed at non-combatant targets, with harm and disruption, and at attaining maximum publicity to gain an advantage. In subscribing to the above insights, armed banditry and kidnapping happenings fit well into north-west States, Nigeria, terrorists' activities. As noted by Sarkin Gulbi *et al.,* (2024), terrorist acts vary widely in terms of scale and tactics, ranging from bombings and shootings to kidnappings and cyber-attacks through the exponential activities of globalisation. These actions often aim to destabilise societies, disrupt governmental functions or advance a particular cause, such as extreme globalisation forces that are highly incongruous to peaceful and harmonious co-existence. By and large, terrorism can be perpetrated by individuals, groups or State-sponsored actors, making it a multifaceted and dynamic phenomenon (National Counterterrorism Centre, 2018). Invariably, the intersectionality relations between the triumvirates are best understood within the context of the operational functionality of generation gaps and globalisation in engendering violence in north-west States, Nigeria.

Liberalization, Cultural Divergence and the Phenomenon of Terrorism
The phenomena of generation gap (and its attendant divergence in culture), liberalisation or globalisation, and terrorism are inseparable elements in the discourse of this paper, as they are bound together in this context for appropriate understanding of the issues in question. The intersectionality relations between generation gap and globalisation in respect to terrorism centre on poignant indices that pose discrimination and marginalisation of younger generations by older generations. The sour relations between the younger and older generations spawn the potential strength that triggers violent terrorism as a result of an overwhelmingly robust relationship with globalisation extremism. This is manifested in generations with varied historical backgrounds, lack of effective communication, effects of technological advancement, different perceptions of relationships, and psycho-cultural variability, among others. In actuality, these effects created the critical framework that demonstrates how different social identities (generation, age, culture and religion) intersect and interact to produce unique experiences of discrimination and marginalisation between younger and older generations. In this context, the inherent generation gaps make it extremely complex and subtle to establish a neutral and factual overview of the relationships between generation gap, globalisation and terrorism. The concept of terrorism is complex and has evolved over time, encompassing various forms, motivations and strategies, especially when it is supported by younger generations in the contemporary globalisation age (United Nations Office on Drugs and Crime [UNODC], 2008).

Intersectionality between generation gap and globalisation in response to terrorism stimulates differences in values, beliefs and experiences between older and younger generations, with the potential to lead to misunderstandings and conflict. This disposition is considerably bolstered by Sarma and De Jong (2000; 205–206), as generational gaps have continued to nurture rifts and hostilities arising from variations in human ideations and ideologies, as well as attempts by younger generations to replace archaic forms of doing things. The obvious gaps between the generations could be exacerbated by globalization extremity, which exposes individuals to diverse perspectives and cultural stratifications consequent upon the convergence of the world into a global village. The antithetical foists of globalisation prepared a sound base and tendency for conflict generation, and if not adequately brokered, it escalates into violent conflict, with proliferation into terrorism using the credulities of the younger generation (Nabudare, 2003). This is because globalization increases the dissemination of information, ideas and people across borders, which has the propensity to foster greater understanding and cooperation. But, on the contrary, the gains are unequal due to extremism, which creates economic and cultural disruptions by fuelling feelings of insecurity and marginalisation that potentially contribute to extremist ideologies, hence terrorism. On the other hand, terrorism is a complex phenomenon that has various root causes, including political, economic and social factors. With effervescent generation gaps, cleavages are bolstered via globalisation, through which some individuals

turn to terrorism due to feelings of disenfranchisement and disillusionment (Nige, 2020). However, it is essential to avoid generalisations and recognise the diversity of motivations and circumstances emanating from the intersectionality of the trifecta forces.

In objective reality, the intersectionality relations between generation gaps and globalisation inform the basis of the precipitants that engender terrorism in north-west States, Nigeria. For instance, these are discernible in a plethora of pugnacious acts, especially in Sokoto, Zamfara, Kaduna and Katsina States, because of the profundity of globalisation implications contingent upon the creation of borderless territorialities. This is consequent upon the flow and proliferation of lethal weapons and people of questionable character who unconditionally join terrorism as a means of survival. This action is often characterised by deliberate targeting of innocent people, particularly orchestrated by younger generations to deal with older generations by causing fear and widespread psychological impact. Relatively, since terrorism refers to the use of violence, intimidation or coercion to achieve political, religious or ideological goals, targeting civilians or non-combatants, it is therefore conventionally assisted by globalisation that severs the gaps between younger and older generations. Therefore, some indicators often cause terrorism within the ambience of strong apathy evident in the inequalities manifested between older and younger generations (National Counterterrorism Centre, 2019). It is good to understand that younger generation motivations for terrorism are diverse and can be rooted in political, ideological, religious or nationalist beliefs (Shehu & Sani, 2019). Some terrorists seek to gain attention for their cause; others aim to overthrow governments, while some pursue objectives related to ethnic or religious identity between generations. Understanding these motivations is crucial for formulating effective counterterrorism strategies and addressing the root causes of terrorism (Hoffman, 2006). It has been accentuated by Nabudere (2003) that globalization is a phenomenon that tends toward causing conflicts, wars and social disintegration in almost all countries of the world. Connecting from this assertion, globalisation's robust interactions with generation gaps have been implicated in the incubation of new identities, reputations and reinvention of old ones, leading to the contemporary upsurge of terrorism in north-west States, Nigeria.

Selected Theoretical Considerations on Cultural Divergence in the Context of Terrorism
This segment of the study requires a nuanced understanding of a number of synthesised theoretical constructs, notably demonology theory, relational theory of conflict, relative deprivation theory, frustration–aggression theory and eco-violence theory. It explores the synthesisation of theoretical considerations to explain 'generation gap' or 'institutional age segregation' and its instrumentality to terrorism in the north-west States, Nigeria, from 2011 to 2024. Retrospectively, the sociological theory of generation gap first came to light in the 1960s, when the younger generation (later known as Baby Boomers) seemed to go against everything their parents had previously believed in terms of music, values, governmental and political views (Moritz, 2010). It is based on this that sociologists refer to 'generation gap' as 'institutional age segregation,' essentially in spawning social and political dichotomies among distinct generations. Conventionally, when any of these age groups is engaged in primary activity, the individual members are physically isolated from people of other generations, with little interaction across age barriers except at the nuclear family level (Subramanian, 2017; 65). These attributes displayed by the younger generation are usually directed against the older ones to create a seeming ambience observed to be demonised by some inherent characterisations that may be heinous to normal human behaviour.

The sociological dimension to the interplay of generation gap in the context of terrorism is the demonology theory, which focuses on demon or spirit possession by an individual that leads to derailment from normal to abnormal behavioural systems. It accentuates that individuals who violate societal norms are thought to be possessed by some evil spirit which forces them to commit evil deeds through the exercise of mysterious supernatural power, as explained by Moyer, cited in Aminu and Ibrahim (2024). By this understanding, deviant behaviour in relation to terrorism is viewed not as a product of free will, but rather as determined by forces beyond the control of the individual; thus, the attribution of demonological theory of deviance as a deterministic approach. In relation to armed banditry terrorist acts, the demonic act has the tendency for an upsurge in trends of crime and criminality perpetration. This is based on the magnitude of evil behaviours that are contrary to conventional norms anticipated from individuals in a society. It is interesting to construe that such demonic tendencies among terrorists are obvious from the degree of irrational behaviour and lethality exhibited in their operationalisation strategies in the north-west States of Nigeria (Karim, 2015).

Akura and Yusuf (2018; 2141) affirm that relational conflict theory was propounded by Mitchell Stephen in 1988, and thus postulates that conflict between and among groups emerges as a result of sociological, economic and historical

relationships between groups. It equally reiterates that individuals or groups with different cultural orientations, values and interests interact, where at some point conflict is bound to erupt, and if not radically controlled, it escalates into terrorism. The theory posits three strands of reasons why conflict escalates in society into extreme terrorism, notably: firstly, differences between people's cultural values (distinct generation gaps), where the older generation is perceived as intruders that prevent the younger generation from encroaching upon such established values; secondly, multiple groups sharing resources that are fixed in nature, where the chances are that each attempts to eliminate one another (younger generation against older generation); and thirdly, conflict grows out of past history or antecedents that have led to the development of negative stereotypes and discrimination in such a society (Akura and Yusuf, 2018; 2142).

The cumulation of theories derived is adopted to interpret the series of activities of herdsmen and farmers, cattle rustling, kidnappings and armed banditry that systemically snowballed into terrorism in north-west Nigeria, especially from 2011 to 2024. In fact, the manifestations of terrorism in the north-west States, in relation to these theories, are a result of differences in the cultures of younger and older generations. The generation gap informed the sectional dichotomies that make terrorism more intricate, complex and difficult to resolve. However, the supposed economic resource-induced conflict is inundated with sociological and psycho-cultural undertones. Again, terrorism emerged from incompatible relationships or interactions between young and older generation groups. This is because, as individuals or groups interact or relate with one another, at some point there is a tendency for conflicts to occur, especially if both scramble for scarce economic resources or sources of livelihood, as in the case of younger and older generations (Anevas and Nisancioglu, 2015).

In other words, Runciman (1966) advocated relative deprivation theory as a comparison of one's own situation with the imagined situation of some other group or person. The relative deprivation theory (RDT) holds that a person or group would feel relatively deprived if he/she lacks an object, desires an object, perceives some other persons or groups with the object, and thinks it is feasible to obtain that object. This narration seems to be more suitable for comprehension of terrorism in light of the inherent inequalities between young and older generations. Besides, Gurr (1970) observes the discrepancy between people's expectations about goods and conditions of life to which they feel entitled and the goods and conditions they think they are capable of attaining or maintaining, given the social means available to them. For instance, a group (younger generation) may be averred to have been relatively deprived when a comparison is made between its situation and that of another identifiable group (older generation), which they assume to be at an advantage. This exposition tends to reinforce the younger generation's quest for appropriate identification and emplacement in an ambience of competition, especially in non-inclusiveness in polity and other miscellaneous benefits that they deem fit or worthy (Hoffman, 2006; Hoffman, 2014).

Overview of the Taxonomy of Generation Gaps in North-West States, Nigeria

Understanding the overview of the taxonomy of generation gap in north-west States, Nigeria, requires a preliminary analysis of the nuances of the global categorization of generation gaps and their inherent characteristics. There are five types of generation gap, notably traditionalists, baby boomers, Generation X, millennials and Generation Z, and each of these is imbued with a number of characteristics.

Historically, Bozavli (2016; 70) affirms that each generation is created once every 20–25 years, and variegated scholars have used birth date ranges and collective cultural experiences to classify two distinct generations, notably Generation X and the millennial generation, and developed a theory of cyclical generation trends (Beinhoff, 2011; 2225). The contemporary generation of youths is called by a range of nomenclatures including digital generation, internet generation (Net generation), millennial generation, Generation Y and many others (McCrindle, 2009; 7). Though individuals born between 1922 and 1945 are called the silent generation or traditional generation or mature generation, based on their manifest characteristics, attributes and behavioural systems. The baby boomers were born from 1946 to 1964 (Christopher, 2016), while those born between 1965 and 1983 are named Generation X, and those between 1984 and 2002 are called Generation Y or millennials, and those after 2003 are Generation Z children and adolescents (Weeks, 2017). In addition, Bozavli (2016; 71) underscored that generations differ from one another in many aspects such as qualities and attributes, and these are used to determine the nature of behavioural systems.

The compartmentalization of generation gaps in Nigeria differs from the global analysis of generations, and this is largely contingent on the peculiarities of the people in relation to socio-political, religious, economic and environmental milieus. The generation gaps in north-west States, Nigeria, could only be construed within the purview of generations' characteristics, behavioural systems

and attributes, especially with phenomenal changes in the environs. Albeit, due to the paucity of intellectual works on generation gap taxonomy in Nigerian society, the study posits improvisation of generation gaps through phenomenal events and characteristics exhibited in different epochal periods. This is swiftly documented using the historical annals of Nigeria to produce distinct trajectories of generation gaps in north-west States, Nigeria. For better analysis, generation gap or institutional age segregation in north-west States, Nigeria, is segmented into six (6) epochal historical trajectories of generations (Heywood, 2002).

The Pre-Colonial Generation up to the 1850s:
This is a generation of people born in the earliest period and who made life through gathering, hunting and planting of crops for collective utilisation. It is a generation whose psychology is different from other generations because of their astuteness, humility and resolution of mind. People in this category were brought up through intensive parental care and attention, though they received what they desired with a limitation of consciousness to the outside world. Their intense parental involvement resulted in the possession of strong nuclear family bonds. Their activities brought about greater transformation and systemic State formation, where empires and kingdoms ruled their subjects as entities through autochthonous institutions or the natural law of the people. Significantly, the epoch pierced through early European exploration of the land in search of robust slaves that were required for immediate needs on plantations in Europe, to meet the aspirations of the emerging industrial revolution (Crowder, 1978).

The Colonial Generation, 1850s–1945:
This is a generational epoch that coincided with the British colonial subjugation onslaught, piercing through 1914 to 1945, the era of global misanthropic wars that ravaged all African colonies. This generation was inundated with complex life, as few colonial institutions existed during the period and their curriculum was often created by teachers in consonance with the British colonial "philosophy of divide and rule" (Crowder, 1978). The generation also lacked access to electricity, modern water supplies, modern roads and medical services, including hospitals. In addition, the generation experienced a renaissance in which people of the Nigerian areas participated in hard work to build an enviable nation-State. By and large, the Nigerian modern renaissance moved towards achieving the aspirations of decolonising Nigerian areas to ensure autonomy, security, stability, progress and prosperity for the dream country.

The Reawakening Generation, 1945–1960s:
The nature of people born within the span of this period coincided with the baby boomers, who avoided conflict and were more optimistic in their mission and vision. Their cardinal objective was the consolidation of distinct entities through the decolonisation of Nigeria against Eurocentric ideations and scoundrel exploitation. It is instructive to construe that different generations, such as the boomer or traditional generation, demonstrated a high level of respect for authority, took responsibility and were unable to communicate directly. In fact, the agitation for independence was a generic tactic employed through a series of diplomatic struggles by educated elites and national leaders against British colonial phony domination.

The 1970s–1990s Generation:
The transition from the 1960s generation terminated in the 1970s, with its peculiar characteristics and inherent attributes that spread through the 1980s and 1990s, respectively. Children born within the generation gap of the 1970s–1990s were bound to witness the emergence of globalisation, which had not taken a stronghold due to low awareness and the lackadaisical attitude of the people (Aminu *et al.*, 2002). This generational epoch corresponds with the emergence of globalisation and its matrices that spawned independent States for incorporation into borderless territorialities, in what Heywood (2002; 124) refers to as a "global village." These generations are the youth generation in contemporary north-west States of Nigeria and are susceptible to crime and criminality because of the spate of increasing awareness. As a matter of fact, this generation has self-confidence, advanced electricity and privileges, and a well-established self-identity. From birth, these generations of Nigerians enjoyed accessible educational programmes, free health services, improved standards of living and infrastructure development.

Post-SAP Generation:
People born within the post-SAP generation are bound to struggle and are usually susceptible to a desire for change of condition arising from the socio-economic and political constraints of the country. This period is known as the Structural Adjustment Programme (SAP) generation, and it coincided with efforts to right the wrongs that emanated from economic austerity towards a self-reliant generation. The period is overwhelmed with a generation of people who are really conscious of happenings in the country and desire change through radical means that resulted in upheavals. Besides, the generation of people in this category is desirous of changes in policy statements of the country that are heinous to peaceful human co-existence. This period is characterised by the fomentation of crises and

conflicts, and if not articulately controlled, it has the potential to snowball into violent terrorism (Akuva and Yusuf, 2018).

Post-Neoliberalism Generation:

This is a generation born after the 2000s, which includes teenagers and children, invariably tagged as Generation X, and they experienced similar attributes and characteristics with Generation Y and Generation Z. They are ingeniously endowed with digital technology, fast internet usage, social media platforms, virtual reality, the knowledge economy and the Fourth Industrial Revolution. It could be reiterated that the post-neoliberalism generation aptly straddles between Generation Y and Generation Z, with trans-blended characteristics and attributes that determine their potential possibilities. Instructively, Generation X expresses global ideas and pro-freedom tendencies, while Generation Y is sociable, self-confident and flexible at work, multitasked, tolerant and interested in technology. Incontrovertibly, Generation Z grows up with modern technological tools such as the internet, smartphones, iPads and notebooks, and particularly lives with constant novelties in technology (Bozavli, 2016; 71). Due to the intrinsic importance of Generation Z, intellectual's at all educational levels and fields, counsellors, administrators and leaders clearly recognise that the new generation's psychology is different. They think, learn and act differently because they live in a world occupied with digital information, active technology and the knowledge economy, and are heading towards the Fourth Industrial Revolution. Undoubtedly, Generation Y is raised by parental encouragement for self-growth, expressiveness, open educational opportunities and material gain (Christopher, 2016; 35–36). This generation favours multitasking, which refers to the act of doing multiple tasks at the same time instead of concentrating on one task at a time; however, they are susceptible to violence.

Cultural Variations and Globalisation: A Reality in Inducement of Terrorism in North-West States, Nigeria, 2011-2024

A myriad of factors play critical roles in engendering terrorism in north-west States of Nigeria, and are domiciled within the purview of generation gap emanating from, and among, the categories of generations that are against the State, groups and communities. Therefore, terrorism in the study area is induced in north-west States of Nigeria between 2012 and 2024 in many complex and indirect ways as follows:

Generation Gaps, Cultural Homogenization and Disillusionment:

An ultimate factor leading to terrorism in north-west States, Nigeria, is the matrices of global cultural homogenization and disillusionment of the younger generations. Invariably, globalisation has led to the suppression of local cultures and traditions, causing feelings of disillusionment, cultural erasure and resentment (Held and McGrew, 2022). It foists lethal and antithetical socio-cultural values, as older Nigerian generations often adhere to more conservative values and cultural practices, which emphasise respect for elders, communal living and adherence to traditional customs and rituals. These values seem to be opposed by younger generations through the influence of globalisation, which tends to expose them to diverse cultures, modern education and the embracement of more progressive and diverse views. This variation brings about disillusionment that fosters greater emphasis on individualism, gender equality, homosexuality, lesbianism, sodomisation and modernization, which tend to seek reforms to outwit the older generation (Bockstette, 2008).

In addition, the unequal images and gains foisted by globalisation extremism have persistently heated social relations and values between younger and older generations in north-west States, Nigeria. These systems are not only foreign, but also lead to obvious dichotomies between different taxonomies of people's generations that ultimately morph into terrorism. With globalisation on the prowl, its extremities in socio-economic polarisation have not ceased to incubate antithetical behaviour to the social development of generations in north-west States, especially in triggering terrorism. The younger generations' behaviour and characteristics created scenarios consequent upon ensconcing socio-cultural values that aggravate political gimmicks, leading to the exploitation of the credulity of distinct younger generations. For instance, in Sokoto, Zamfara, Kaduna and Katsina States, younger generations feel disconnected from older generations' values and traditions, leading to disillusionment and a search for alternative ideologues and ideations (Mohammed, 2012; 56).

Generation Gap, Antithetical Democratic and Political Engagements:

The integration of antithetical political ideological engagements birthed pristine ill-conditions that negate older generations' belief systems, especially through the exploitation of the gullibility of younger generations. Axiomatically, the rejection and remonstrations of older Nigerian generations' approaches and experiences created the ambience for political instability arising from the non-inclusiveness of younger generations in political engagements (Bello & Garba 2022). Though the lack of involvement may be influenced by historical trajectories and established institutions, younger generations of north-west States are often more

politically active, brawny and vocal, utilising social media platforms to organise protests and advocate for change (Bozavli, 2016; 72). For instance, the 'End Bad Governance' protests in August 2024 are reflections of younger generations' aggression against the contemporary governance system, ascending from unequal images and gains between generations (Bello, 2022, Chomsky, 1994). Though the underlying causative forces hover around the government's overwhelming embracement of democratic policies that are heinous to younger generations' beliefs, the ineptitude of democracy and ceaseless undermining of anticipated good governance in north-west States, Nigeria, since 2012 has invariably poised the extension of the frontier of terrorism from rural to urban communities. It is observed that the continued deprivation and indirect jerk of younger generations from democratic benefits culminated in brutal remonstrations that led to kidnappings for ransom, armed banditry and indiscriminate killings in Zamfara, Katsina and Kaduna States (Aminu *et al*., 2022).

Generation Gap and Distinctive Identity Crises/Violence:

Indisputably, variegated and distinctive identity crises engender illogical disturbances in north-west States, Nigeria, between 2012 and 2024, resulting in the fomentation of conflict. As emphasised by Scholte (2000), generational differences stimulate identity crises and profoundly make individuals, especially younger generations, more susceptible to extremist ideologies that offer a sense of belonging and purpose. For instance, due to the effervescent activities of globalisation, Sahelian region conflagrations have resulted in the escalation of armed banditry and terrorism in African States, especially in Zamfara State, with spill-over effects resulting in the emergence of terrorism in north-west States, Nigeria, in 2012 (Mohammed, 2019; 565). This deplorable ambience was triggered by the overwhelming fragility of democratic governance accompanied by excruciating poverty and the high-handedness of corrupt practices, among others (Maiangwa, 2014). The recent surge in the usurpation of power through a series of coups d'état among the vast majority of democracies in former French colonies bolstered tremendous support for younger generations' involvement in terrorism in north-west States, Nigeria (Albert and Albert, 2022; 15). These include Mali in May 2021, Burkina Faso in September 2022, Niger in July 2023 and Gabon in August 2023. Apparently, these coup d'état incidences are negative responses and reactionary incipient movements against the prowl of globalisation extremism in African States. In fact, the consequences have continued to spawn the untrammeled migration of people of questionable character with more lethal experiences of crisis,

which accelerated the prevailing circumstances of terrorism in north-west Nigeria (Bello & Garba 2022).

Generation Gap, Economic Inequality and Unimpeded Exploitations:

The introduction of brutal economic policies in Nigeria's polity has created a discomfiting ambience that continues to elicit terror from younger generations against States, groups and communities. This stems from economic inequalities and unimpeded exploitation spewed by globalisation activities, leading to feelings of marginalisation and disenfranchisement unleashed from older to younger generations. Again, the series of accumulated grievances among younger generations reinforced the emergence of violence, which in turn resulted in terrorism through complicity from some political elements in the States. Albeit, capitalist economic practices and conservative lifestyles of older Nigerians, coupled with wistful and flagrant extravagant spending habits, created the vacuum for terrorism to thrive in north-west States (Maiangwa, 2014). All these practices have dire consequences on economic conditions and cultural values that were expected to have transformed the younger generations, or invariably aggravated them. Younger generations tend to adopt more dynamic economic practices, including gig economy jobs, digital entrepreneurship and diverse investment opportunities. Moreover, their lifestyles are influenced by global trends, higher disposable incomes and a greater emphasis on personal fulfilment and experiences, which are not forthcoming under older generation dominance and exploitation (Odama and Aiyedun, 2004).

The older generations' uncanny behaviour of dominance birthed unequal images and gains of the bourgeoisie (supra or petty bourgeoisies), which ushered in dreadful and indelible gaps between the rich and the poor (Anevas and Nisancioglu, 2015). This unequal image and gap remained the major contraption that resulted in the manifestation of terrorism, spurred by capitalists as an instrument for the creation of aggressive policies and ambience that poised the downtrodden towards terrorism. Though the older generations' insidious behaviour consequently led to the occurrence of a plethora of conflicts, it ultimately reinforced the poor younger generation and lumpen children into perpetual engagement in extreme terrorism.

Generation Gap, Globalisation and Illicit Drugs Accelerando in Terrorism:

This is an inevitable phenomenon that has assisted in igniting violent conflict and has continued to deepen terrorism in north-west States, Nigeria, from 2012 to 2024. This is used for overbearing

depression that creates high-spirited human beings with irrational behaviour, thereby preparing a sound platform for alternative methods to either resist or respond positively or negatively to issues (Aminu, Alhassan and Ibrahim, 2023; 435). It is apt to note that depression is caused within and outside one's socio-economic and political milieu, and its accumulation has predominantly resulted in many people committing suicidal acts due to the insecure nature of the affected person(s). Invariably, this reinforced younger generations' employment of hard drugs or other narcotics as mercenaries of war or terrorists in amplifying brutal acts.

In the north-west States, the nature of environmental behaviour and child upbringing was immanent from parental attitudinal strides and actions in the scolding of a child or children for offences committed. For instance, it is adduced that the punishment of children from one socio-economic and political milieu differs from one area to another. Though, among a large proportion of northern States of Nigeria, punitive action against a child or children is tantamount to wickedness, and any corrective measure meted out is considered opprobrious to the culture and tradition of the people. Albeit, illicit measures stimulate children's stubbornness; hence, recalcitrance to issues leads to bad behaviour such as the taking of hard drugs that endear them to terrorists' activities. As garnered, such generic affirmation creates the propensity for perpetual crime perpetration, starting from the smoking of cigarettes and later graduation to Indian hemp and other narcotics, which have the potential strength for integration into terrorism, as in most cases of the study area (Aminu *et al.*, 2023; 437).

Globalization/Liberalization and Accessibility to Extremist Ideologies:
Since the emergence of globalisation in the 1980s, it has facilitated the systemic spread of ideas, including extremist ideologies, through social media and other digital platforms (Aminu and Ibrahim, 2023). In its extremism, globalisation has not ceased from exploiting the younger generation through the older generations in north-west States. Though, the indices of globalisation, such as socio-economic inequalities, environmental degradation, pseudo-democracy, radical exploitation of human beings and material resources, have resulted in the machination of artificial schisms and violence that turned into terrorism. Younger generations have been falling prey to the whims and caprices of older generations via globalisation extremism orchestrated openly, while others are exhibited clandestinely to their detriment. Its corrosive effects include a plethora of pugnacious acts of terrorism arising from alien ideologies of governance systems foisted through globalisation extremism that is antithetical to

Afrocentric individuals' (younger generation) ideologues (Jimoh and Aminu, 2022; 123). In connection with the foregoing, Nabudere (2003) underscored that globalisation prepared a sound base for triggering and amplifying grievances and has been doing so to ensure radical control of economic advantages and benefits of territorial areas (Nige, 2020). For instance, gold and diamond exploration exploited younger generations to the advantage of older generations using Chinese expatriates in Zamfara State from 2011–2024. Attempts by younger generations to reject the exploitation of resources and labour in mining areas subsisted by precipitating forces that later morphed into terrorism in Zamfara State. It could be radically concluded that the corollary was the emergence of terrorism in the search for defence and the resurgence of instabilities in Kaduna, Katsina and Sokoto among the north-west States of Nigeria (Yau, 2024).

Generation Gap, Technology and Media Consumption:
Undoubtedly, globalisation activities from the 1980s up to 2024 exponentially created a sound base for the infiltration of technology and media dissemination of information, as well as the supply of dreadful weapons through a borderless society. Their primary sources of information and entertainment have traditionally included print media, radio and television, which they exploited at will to create discomfiture. This is why younger generations are always at the receiving end of its negative consequences because of youth exuberance, ingenuity and brawny nature in igniting instabilities, which lead to terrorist activities in north-west States, Nigeria. It is interesting to note that many older Nigerians grew up in an era with limited access to digital technology and media, which they find difficult to use (Al-Lawati, 2019).

Conversely, younger generations grew up in a digital age characterised by widespread access to the internet, social media and mobile technology, which older generations' ineptitude has discernibly been unable to address. For instance, younger generations are more adept at using digital tools for communication, information and entertainment. Efforts at improvising the reiteration of pristine ideas have, on many occasions, created disunity, especially as older generations are described as archaic and not up-and-doing, an act detested by older generations. In addition, younger generations, through adept knowledge of technology and media consumption, have carried out dreadful attacks using drones, iPads and sophisticated weapons. Some of these have drawn younger generations to serve as mercenaries in detonating bombs in targeted areas, not minding the colossal consequences on the people of north-west States, Nigeria (Al-Lawati, 2019).

Generation Gap, Educational Barriers and Misconceptions:

The generic conundrum of educational barriers and misconceptions among younger generations arises from global interconnectivity that brought disastrous paradigm shifts in their attitudinal behaviour. It will be recalled that north-west States have been the most educationally backward area, with Zamfara State being more hit by armed banditry and terrorism. This arises from a high level of ignorance, which resulted in the unleashing of nauseating communications that engendered violent conflicts due to low moral decadence among younger generations in north-west States (Al-Lawati, 2019). Due to the immature nature of younger generations, they conveniently send disparaging and sensational information that has, on many occasions, triggered and exacerbated terrorism in the States. It is worthy of note that generational differences in communication styles and preferences can lead to misunderstandings and mistrust, fuelling feelings of resentment and anger (Al-Lawati, 2019). It is pertinent to understand that younger generations in north-west States, Nigeria, increasingly pursue diverse educational paths and career aspirations, including entrepreneurship and technology, with inordinate ambition to make wealth quickly. This quest for quick and accessible wealth, either by hooks or crooks, has made them engage in armed banditry and terrorism as a conventional industry or an alternative business for affluence. This they voraciously indulge in using sophisticated weapons and dreadful experiences derived from global trends and technological advancements. This has critically manifested in a series of Western firms, through the genre of social media such as satellite firms and television, in the conceptualisation of antithetical Western ideologies that have continued to erode the moral standard of the society in question.

Concluding Remarks

The paper has examined generation gaps and their associated cultural attributes and globalisation as forces that culminated in terrorism in north-west States, Nigeria, from 2012 to 2024. The study observed that global cultural divergence differs by Nigerian generation, ranging from periodisation to behavioural systems and attributes, as evident in each peculiar social, political and geographical milieu. It comparatively analysed the nature of varied generation gaps in Nigeria, especially in relation to what is obtainable in Europe and the U.S., and Nigeria. Furthermore, generation gaps seem to be more impacted by peer groups or social media influencers than by parents, due to constant engagement and interaction on social media and active technology. Though, there is a radical overbearing reliance and doggedness of younger generations on digital sources of information and technology, which equips society with the capability to spew propaganda or nauseating information that engenders violence, which later morphed into terrorism in north-west States, Nigeria.

By and large, the study proffers some strategic patterns of addressing terrorism in the light of generation gaps and globalisation in north-west States, Nigeria. Some component parts of the panacea include achieving lasting solutions to bridge generation gaps for meaningful development in the context of sophisticated globalisation conundrums in contemporary north-west States of Nigeria. Though this seems very complex and abstruse, it could be achieved when all hands are on deck for articulate sensitisation campaigns and advocacy programmes, among others. This is because it is generically obvious that older generations are ethically obedient to rubrics, while younger generations defy laws and are more recalcitrant to issues. However, family structures need to be changed from the extended family form to the nuclear family and other alternative forms that will prepare a sound base for the de-escalation of conflicts that may lead to terrorism between younger and older generations. These changes would go a long way in making contemporary families more united through didactic understanding that will invariably identify various generational dichotomies. This will help to halt unwarranted cleavages and also improve family cohesion, even in the larger society of the study area. In addition, to attain a standard and formidable feat, varied suggestions include moral tolerance, embracement of younger generational technological and scientific values, adoption of good aspects of Western culture, transformative and uncommon didactic education, and strict adherence to moral and ethical principles and tenets of religions, among others.

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