



TITLE OF PAPER:

**EXPERIENCES OF INTERNALLY DISPLACED PERSONS A CASE STUDY OF BAMA AND GWOZA
DURUMI ABUJA NIGERIA**

A dissertation presented by:

Adenitan Olufemi Mirth`

(Nigeria)

in partial fulfillment of the requirements for obtaining the degree of

MASTER OF ARTS IN SOCIAL DEVELOPMENT STUDIES

Major: Social Policy for Development

Specialization: Conflict Governance

Members of the Examining Committee:

Dr Dubravka Zarkov [Supervisor]

Dr. Shyamika Jayasundara (Second Reader)

The Hague, The Netherlands

DEDICATION

This research work is dedicated to God Almighty who in His infinite mercies gave me the grace and provided for me to complete this research work despite all the constraint. Also I dedicate this dissertation to the Internally Displaced Persons (IDPs) in Bama and Gwoza people of area one Durumi in Abuja Nigeria who gave me the audience and was very cooperative that brought about the success of this work.

ACKNOWLEDGMENT

First and foremost, I ascribe all glory to my Creator, The highest God, who has counted me worthy to be alive to carry out this research, showered me with His grace and mercy and saw me through the research project.

I would like to express my greatest gratitude towards my loving parents Mr. and Mrs Adenitan for their moral support and prayers for me which has kept me going much appreciation also goes to my siblings, Oluwaseun, Kolawole and Toyole, who have contributed to my success. A special remark also goes to my only son Olufemi Isaac Ayoola and acknowledges Adebayo Georgina as well for her support in this exercise.

My appreciation goes to my supervisor for her exemplary guide, monitoring, constant encouragement and patience throughout the course of my research project Dubravka Zarkov. I could recall vividly while I was searching for a supervisor who sincerely understand the situation of the Internally Displaced Persons and you show lots of interest in my research. Indeed, your contribution and watch made me a better social scientist as I became more independent as a critical researcher. My appreciation as well goes to a very supportive second reader Shyamika Jayasundara who worked hand in hand with Dubravka to help me to think through the process of this research work. No doubt your efforts and contribution is felt positive and has given birth to the outcome of my findings. May God bless the both of you and your families.

Am also grateful to my lecturers in Institute of Social Studies (ISS) of Erasmus University The Netherlands who may have contributed positively to my life. I appreciate you all. Finally, I appreciate all my friends and colleagues Olajumoke Bamigboye, Ebuka Mathias, George Jacobs a lot of others whose presence, support and love have been infinite. Though I cannot mention all your names due to space constraint but the acknowledgment would not be complete without recognizing you.

TABLE OF CONTENT

INTRODUCTION

1.1 The conceptualization of IDPs	6
1.2 The internally displaced in Nigeria	8
1.3 Research problem	11
1.4 Research question	11
1.5 Research methodology	12
1.6 Scope and limitations of the study of the research	13
1.7 Position of the researcher in the research	14

CHAPTER 2

THEORITICAL CONSIDERATIONS

2.1 The theory of Basic Need Approach/Human Needs theory in the needs of the IDPs	15
2.2 The place of gender in the provision of welfare to the IDPs	18
2.3 Views about government policies that can effectively solve these problems	21
2.4. Human Needs and Development: Is there a Nexus	23

CHAPTER 3

3.1 Basic needs	25
3.2 X-raying the Need theory	25
3.3 Description	30
3.4 A look at the male victims: the IDP men	32
3.5 A look at the female victims: the IDP women	36

CHAPTER 4

4.1 Human needs and development: is there a nexus?	41
--	----

4.2 Self-governance as a means of ensuring peace and stability	45
4.3 The role of NGOs and volunteer bodies in enhancing the welfare of victims (the IDPs)	47
Chapter 5	
Conclusion, Recommendation	49
References	50

INTRODUCTION

1.1 The Conceptualization of Internally Displaced Persons

There is no legal definition for IDPs as there is for Refugees. However, the United Nations report, Guiding Principles on Internal Displacement posit that IDPs are groups that are forced or obliged to flee or to leave their homes or homes, and who have not crossed an internationally recognized state border. The 'push' and 'pull' factors are often due to armed conflict or violation of human right(s) or man-made disasters. Refugees are displaced persons who, due to one of the reasons as mentioned earlier, migrate to another state. Salama et al. (2001) noted that refugees have a unique status in International law. That the United Nation High Commissioner for Refugee has an international responsibility to protect the rights of affected victims and coordinate both human and fundamental needs was espoused by the UNHCR in 2001. In international law, there are two classifications of displacement; Refugee and Internally Displaced Persons with acronym IDPs. A refugee is a group of people who flee from their home country to neighbouring state to seek protection outside their state border due to a threat to life while the internally displaced persons flee from their homes but stay in the country where the conflict occurred (Chimni 2000). According to the Guiding Principle of the United Nations population, Internally Displaced are often referred to as those who flee their residence as a result of insecurity caused by violence and systematic abuse of human right. They change their residences, away from such violence and the deprivation.

Questions still loom if these persons are considered as a part of the political, social and economic order, especially when references are made to undeveloped nations. The case for this concern stems from the fact that the IDPs in these countries are more often than not, forgot or left to their fate, and directly or indirectly further deprived of some fundamental human rights, not limited to the deprivation that precipitated their displacement. They are not catered for; neither is the cause of their movement tackled with seriousness, particularly in Nigeria. The aftermath of the Boko Haram insurgency led to the outgrowth of the IDPs and displacement problems, lay credence to the above argument.

IDPs are people whom involuntary migration from their homes as a result of armed conflict or drought and disasters in such critical situation that the relocation of an affected population becomes inevitable. Ibeanu (1999) submitted that IDPs are those who seek relocation due to a conflict in their region. However, Hampton (2013) opted that people that flee their homes to seek safer net within the confines of their national borders or home country are classified IDPs. It was recent that IDPs was given attention, before this time the focus of discourse was on Refugees. In 1988, the special Representative Security General the United Nations issued a Guiding Principles for IDPs; this was a framework that helped in curtailing the challenges faced by the internally displaced persons. Similarly, IDPs encounter greater challenges and uncertainty in camps which ranges from the right to property to dehumanizing conditions. They are scourged by poverty and hunger, diseases, neglects and feelings of alienations among others. All these conspire to worsen their status as internally displaced persons to psycho-socially and emotionally displaced persons.

Salama et al. (2001), noted that the group of IDPs who migrate to other places does so unwillingly; hence they can be categorized under the term “forced displacement.” A phenomenon where the existence and magnitude of which are at best the subject of political discussion and the dynamics of which remain predominantly in the hands of individual actors (Meerton et al. 1997). To show the remarkable difference between the IDPs and Refugees, Cohen (1994:305-06) observed that unlike refugees, IDPs often fall within a vacuum of responsibility within their countries. There is no clear international responsibility for assisting and protecting the internally displaced aside the general international humanitarian law, whereas, for refugees, the UNHCR exercises that responsibility on a clear ground. Cohen (1995) has thrown up something that ordinarily would have remained elusive and vague to us thus; the distinction is better understood from the ‘internal-external’ angles of displacement. The fact that the plight and welfare of the IDPs are not adequately treated, the same respects like the well-being of the refugees remain contentious.

Wille (2006) opined that the experiences of internally displaced persons are highly sensitive, with a potential to trigger deep divisions among states if not handled sensitively and promptly.

From it, we have been able to unearth the grave neglect of the IDPs in the society where in some circumstances their basic needs are not met. This insensitivity is reflected in government policies, in which little or no protection is given to this class of people, not even as a part of citizens. Thus, previous studies on the subject matter have given some quantitative estimates of the population of the internally displaced people in the world however; the estimates are amenable to change from time to time. These are primarily due to the increasing rate of armed conflict, violence and social unrest, which has uprooting people (Meerton et al..1997). In 1999, the US Committee on IDPs stated that there were 21 million people worldwide who had been displaced. The latest study by IDMC in 2013 (Internal Displacement Monitoring Centre) has shown that this figure has increased to 28.8 million people. With the annual percentage growing at 2.5% vis-à-vis the alarming increment rate of armed conflict, violence and social unrest in many countries of the world, it is expected this number would round off by 30million by the end of 2015.

1.2 The Internally Displaced in Nigeria

According to Egwu (2011), the full scope of displacement is unknown in Nigeria. He based his argument on the capacity and resource of accurate data from a complex nature of IDPs. Consequently, the report of the IDMC (2012), shows that there had not been an actual survey on displacement and no mechanisms to monitor for a durable solution. Rather what have been is mere estimate of those in IDP camps or sight whereas researcher has not taken into consideration those with families and relatives outside the camps. Consequently, no official government report has given the accurate number despite the growing concerns. Oduwole et al. (2013), traced the factor responsible for displacement to the push and pull factors involved; stating that one must take into cognizance violent conflict coupled with increasing level of poverty and low levels of education particularly in the northern Nigeria where the IDPs in high. The number of recorded cases of displacement caused by manmade circumstances supersedes those from nature such as flooding, ocean surges, fire, tsunamis, etc. (Manz, 2011). The democratic transition in Nigeria in 1999 clearly showed the increase of people affected by

diverse conflicts. Thus, since then the numbers of IDPs in Nigeria have been on the increase (Micheal et al. 2014).

Politicization of religion and ethnicity in Nigeria led to the emergence of groups like Oduwuwa Peoples' Congress (OPC), the Arewa Peoples' Congress (APC), and of late the Movement Jama'atAhlus al-Sunnah LiddawatiWal- Jihad styled as Boko Haram and others (Bamidele 2012::10). The same goes to the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) movement of 1966 which led to the dreaded Nigerian-Biafran War that gulped about 1,000,000 people and displaced many. The emergence of these groups had resulted in the growing number of IDPs for decades in Nigeria. But the most radical of the group is the Boko Haram with reported cases of violence with and across the shores of Nigeria. Attacks from this Islamic sect have resulted in the destruction and damage of infrastructure worth billions (Oriakhi and Osemwengie 2012). People flee almost every day, and are still forced into repeated displacement, when there are limited safe places, as a safe place today may turn unsafe the next day. Some scholars have argued that the victims suffer not only displacement but also, dislocations. The situation of displacement is very critical that the government of Nigeria is even yet to have an up-to-date number of IDPs.

It is trite to note that terrorism whether domestic or transnational often has a devastating effect on the society. Hampton (2013), observed that immediately after the end of the Cold War the world had seen new forms of conflict which range from the birth of radical sect, terrorism, and fundamentalist group. The sovereignty of states is put to test by various secessionist groups' demand for autonomy while the innocent citizens affected are exposed to all forms of human right violation in conflict scenario (Hampton 2013).

Consequently, since the year 2009, Boko Haram gained recognition from international media and Western society particularly in the April 2014 tragic event that led to the abduction of over 250 Chibok school girls (Zenn 2014). Scholars like Akpan, Ekanem et al. (2014); stated that within 2002-2013 an estimated number of 10,000 persons have lost their lives to the insurgency while over 100 million dollars of property destroyed by the sect which led to massive displacement of persons. Scholars have argued that Nigeria spends 25% revenue on

security. However, despite the enormous amount that is channeled to security the situation remains unaddressed. Many critics have attributed the failure to the Nigeria to address the growing increase of IDPs as politically motivated factors.

In Ibeanu (1999), it was stated that due to the survey conducted it estimated that over 300,000 persons are displaced as a result of communal conflicts in the South-eastern part of Nigeria alone. The report submitted by National Emergency Management Agency (NEMA) also confirms that Boko Haram had displaced over 60,000 people who had fled across the neighboring borders of Cameroon, Chad and Niger becoming refugees. No doubt the increasing numbers of IDPs in the country remains a problem to the international community. IDPs face diverse security challenges that remain unaddressed by the affected state. He further observed that it portrays a lack of political wills by the state.

Hampton (2013), maintained that displaced victims often settle in “forests or jungles” and become affected by contagious diseases or suffer human deprivation. It becomes evident that victims are in economic hardship, they are often deprived of contributing positively to the economy of the own state (Harris Rimmer 2010). Every year there are cases of hundreds and thousands of people fleeing their homes to seek refuge outside their communities “buffer zone” (Hampton 2013). The world figures of IDPs are growing by the day currently estimated that over 20-24 million are IDPs, and the number is still growing (The UN Refugee Agency 2015).

Omotola (2008), had contended that the poverty remains the toughest problem that Nigeria is facing in her drive to development. It has been argued elsewhere that the failure of government had led to the high rate of poverty and unemployment (Ayegba 2015). This is in line with the position of Bade Onimode about the vicious cycle of poverty that Africa is weak because of the mismanagement of the state resources by corrupt political gladiators. Ayegba (2015), cited rightly from Dollard et al. (1939:39), notes that violence is due to “frustration that led men to act aggressively.” Thus, if the state lacks the political will to handle protection from hunger, poverty, disease, fear and wants, in such situations crimes become the order of the day.

1.3 Research Problem

Scholars like Enwereji (2009), has rightly observed that in conflict situation IDPs are exposed to different forms of vulnerability and needs. More worrisome is the trauma experienced by these victims who are not adequately protected by the state agencies. Thus, there has been a lack of political will by the government in the provision of the fundamental and human needs of victims in IDPs centers (Channels News 2015). Not much have been seen by the key agencies in charge of emergency issues in Nigeria to respond to the psychological, fundamental and human needs of victims in IDPs camps. The affected are not socially protected due to lack of accessible health care, accommodation, and food. The narratives of the victims are a pointer that there is little or no social security. Thus, some of the victims end up sleeping in abandoned public buildings or in the open, while pregnant women delivers their babies in IDP camps without the help of a midwife in long run becoming more vulnerable.

This study pertains to the experiences of an internally displaced population in Northeast Nigeria, from the perspective of basic and human needs of the IDPs, the role of gender and the government policies to ameliorate the sufferings of the IDPs.

In the past, there have not been many efforts to examine the policies of the Nigerian government for the displaced and the needs of victims; thus this research hopes to contribute in this direction. . The research uses the observation-participation method and interviews to examine the experiences of IDPs in the self-coordinating Durumi camps in Abuja, Nigeria.

1.4 Research Questions

What are the needs of the IDPs, how are they addressed by government policies and how are these policies being implemented in practice?

Sub-questions

What are the government policies on IDPs?

Are there disjunctions between the IDPs needs and government policies and if so, what are they?

How can IDP experiences inform theorizing on Basic and Human needs?

1.5 Research Methodology

The study adopts a mixed method to source for data in the analysis of the experiences of IDPs. It generates primary data collected in Durumi area in one IDPs center in Abuja, Nigeria using the qualitative interview with an open-ended questionnaire. To this end, the following research tools were mobilized; primary data was collected through qualitative interviews that gave an in-depth narrative on ground situation from the minds of interviewees. The secondary source of data was also used for this research that consisted of academic publications, research papers and policy documents.

The interviews conducted enabled the researcher to have access to the real situation and experiences from my respondent in IDPs camps (Patton 2002). The total number of Internally Displaced Persons the researcher interviewed is fifteen, through both random and purposive selection process with no preferences on gender. The experiences of both genders are important for this dissertation particularly the men who ought to be heads of households, and women who have become breadwinners after the death of their spouses, and those women who became heads of households. Obviously in the selection of the researcher's respondent the interviewer was committed to getting a balanced information and perspective of their various situations in the camp. Particularly the researcher was interested in studying the way the IDPs coordinated their activities and manage to seek for relief materials under the self-coordinating structure. The Interviewer also used participant observation methodology, being present in the camp to observe the roles different agencies and concerned individuals played in addressing the needs of IDPs, as well as the observation of the IDPs themselves. The experiences of both genders enabled me to use critical feminist literature in reflecting on basic and human needs of the IDPs. To make the content of my work rich, the interviewer adopted the probing technique using questionnaire with open-ended questions also an unstructured interview (Bernard 2011:155). Furthermore, the researcher also approached the Government agencies and conducted open-ended interviews with agencies like National Emergency Management Agency (NEMA) and Federal Capital Territory Emergency Management Agency

(FEMA). The interview was a great opportunity to have a deep picture of the situation through a depth explanation and evaluation of the outlined research problem concerning NEMA capacity, resources in managing the facilities in the camps.

In conversation with the IDPs, the researcher asked if the resource or emergency responds from the government were adequate to address their needs. More so, it inquired about the practical implementation of the government policies through discussion with agencies like NEMA and FEMA. The effort was made to discuss extensively with an official who run the IDP camps. To this end, the researcher listens to the narratives of the IDPs and also made use of policy documents and representative government data. The secondary data also included academic publications and documentary films.

Data were analyzed using the thematic analysis following the basic and human needs approach. It is germane to note that in the research effort random sampling method was utilized part of which was because of the victims that were willing to speak with the researcher in the cause of the interview. The purposive selection technique was adopted to interview the IDPs who are running the camp. Similarly, the random selection was very much useful in the research area and the need to analyze the different positions of the IDPs. The experiences given by different victims enabled the researcher to analyze critically their needs and relate them to the government policies.

1.6 Scope and Limitations of the Study of the Research

The research was conducted in one location which is Durumi, in area one camp in Abuja, although originally there are thirty self-coordinating IDP centers in Abuja alone. One might also argue that the researcher could also have visit the camps controlled by NEMA in the Northeast to compare and contrast. Another limitation worth noting is the mode of communication with the victims. There was a language barrier between the researcher and some of the victims as not all the IDPs understood English Language. The dominant mode of communication spoken among the victims was Hausa dialect. There was a provision for translator among the victims that aided the communication process. The researcher hired two IDPs who are educated up to National Certificate Examination (NCE) level; the interpreters were allocated to me with the

help of the camp chairperson. The researcher enjoyed maximum support and cooperation from the IDPs and executives in the camps. However, due to the limited time for this scholarly work the researcher was unable to cover the narratives of children and youths in their experience of the displacement. The IDPs whom the researcher interviewed had confined and trusted me that the Interviewer was not Boko Haram member.

1.7 Position of the researcher with the Research

The researcher's interest in the IDPs experience and situation enable me to enjoy maximum support from the IDPs and executives of the camps. There were a mutual relationship and understanding in the process of the research. The IDPs have the confidence in the research exercise that at least someone is willing to hear their stories and take note of the conditions in the camps. No doubt one of their greatest expectations in this research was that it is an avenue for the voices of the victims to be heard both locally and internationally. There was a sense of attachment that the IDPs and their children shown to the researcher during the research, of which the interviewer understood their problems. My experience of working for many years with the IDPs was very useful, and the researcher enjoyed full cooperation from everyone in the field.

CHAPTER TWO

THEORETICAL CONSIDERATION

2.1 Basic Needs Approach and Human Needs Theory in the context of internal displacement

In the assessment of the literature on Internally Displaced Person worth taken into cognizance is the aspect of welfare as well as the twin concerns of security and development that affect the victims in camps. An international organization like UNHCR the United Nations Refugee Agency had been on the vanguard in advocating for peace and security to every displaced person around the globe, with much emphasis on refugees (Wille 2006). There was a restatement, and more commitments and calls were made to various national governments to take an action plan or strategy in protecting the IDPs that are located within their borders.

Consequently, the various aids and security that was provided by different agencies to the victims in displacement can be categorized or classified under the working principle set by the scholar John Galtung in his Basic Needs Approach. Galtung stated that there should be a clear distinction of want, a wish, a desire or demand of the human expectations. John Galtung's analysis is very essential in the study of diverse ways of administering aids to IDPs so as to maximize or adequately protect their welfare. The author tried to convey the meaning of need as a necessary condition that has to be satisfied before the need object can be functional as human beings. It is germane to note that there is a classification of certain needs according to the author: security, identity not to avoid alienation, welfare needs for sufficiency, and the freedom need to avoid repression. To summarize the position of Johan Galtung in this regard, the hierarchies and vagaries of needs are structurally (physiologically) embedded in all humans that are ordinarily expected. Thus, these needs enable us to distinguish us from lower animals and are therefore imperative in understanding human development that can guarantee adequate protections.

One salient point must be drawn from the improvement of the Basic Needs Approach, related to improving the general welfare and welfare of all IDPs, which is the Human Need Theory (HNT). Scholars like Gert Danielson (2005) critically analyze the Basic Needs Approach

considering some of the social implications of unmet needs in every community or society. The position of the scholar was that for a functional wellbeing of any human being it is important for all human needs to be fulfilled to the letter. At this point, it suffices to cap up in the word called human needs or basic needs to be the desires of every human being. With respect to the human need theory, some analysts have maintained that the issue of conflict and violent circumstances are often caused by unmet human needs. This is the link to the contemporary challenges faced by nation-state known as terrorism like the emergence of the Boko Haram in Nigeria which has led to the death of thousands and displace of millions in the northeast part of Nigeria. For instances, most authors have often traced this issue to the unmet needs (Rosenburg 2011).

It has been observed that when people do not reach consensus on issue violence usually occurs particularly to the certain group with absolutely different perspective. The benchmark of this conflict usually most times is people struggle over scarce resources to meet their desires or needs. Rosenberg (2011) underscored that a situation of violent conflict happened due to the tragic expression of the unmet factor or needs. When this analogy is transposed, it becomes clear that every action with regards to those undertaken by human beings usually is met to satisfy their wants or needs. The nexus between our needs and those of others requires us to source for another mechanism in addressing the fundamental needs in such circumstances, avoiding aggression and devastation.

Consequently, Human Need Theory is very fundamental in working with violent conflict because of its wide applicability it possesses. This model can be acknowledged for its diverse actions towards reconciliation and Nonviolent Communication (NVC) as seen in some states like The Middle East and Brazil-US, warring part of Africa. The same model can be considered applicable in diverse social contexts in multi-ethnic conflict, interpersonal conflicting interest and the international society (Rosenburg 2011).

The focus of Human Needs Theory is premised on the origin of conflicting claims particularly as it seeks to address the visibility of meeting parties' needs while also considering the expectations of others in it. The theory is an umbrella one that ensures all human needs are

adequately complied with in its analysis. In the analysis of Danielsen (2005), he rightly observed that when a strategy is discovered to meet essential needs thus, we may be able to reduce the use of expensive peacekeeping through the umbrella of peace enforcement via buffer zones. It is vital to emphasize that Human Needs Theory is premised on the wings of conventional expectations of humanity as its modules of operation. The HNT reconstruct the notion unification of all human beings, those who are from different locality and ethnicity. It also creates the platform and a common ground towards the personality of human beings particularly it studies the nexus between the needs of others, and one's own needs.

The summary perspective of needs position scholar like Danielsen (2005), strongly holds that there is a big distinction between a need and interest as the former is such that cannot be traded or suppressed or bargained away for any reason. It becomes apparent for the human needs approach offers a platform for turning away from the usual traditional model of negotiation that jettisoned non-negotiable issues on critical issues like those above. Under this model interest based negotiation continues to perceive conflicting claims and interest based on the win-win outcomes as well as other consensus-based solution. Consequently, the conventional power model had the shift towards diplomacy with a strong root on negotiation and international relations which are germane in constructing a conflicting scenario. Similarly, it is also vital in conflict management that is linked to zero sum game ideas. The perspective of Galtung and Danielsen (2005), had become so crucial in shedding light on literature regarding the experiences of Internally Displaced Persons or Refugees and their welfare which should be well tailored. The pioneers of the aspect of needs approach concerns with the welfare situation of the displaced persons considered to be sacrosanct. Galtung focuses on the indices that are essential in human development, and Danielsen solemnly maintained the thought of Galtung's as he expanded on the premised by reflecting on the interconnectivity that exist among human needs in the social system. When conserving the sociological dimension he reaffirmed the position of unmet needs in causing violent conflict around the globe which poses high danger or risk to humanity. One might sum this analogy up by saying that the purpose is in the prevention of conflict as sacrosanct (Danielsen 2005).

In the real scenario, the internally displaced persons and refugees are often confronted with the same situation: lack of access to the necessities of basic needs approach that is healthcare, descent sanitation, inadequate facilities for accommodation or shelter. Others are entrapped and face the continuous challenges of diverse sexual abuse or violence and human trafficking and denial of justice (Erika 2005:23). Similarly, according to scholars who maintained that violence is more visible among the internally displaced persons (IDPs) than refugee because no strict international regulation controls or protects the situation of the victims. The violations that are usually experienced by affected victims range from force relocation or return, restriction of movement, violation of land, stationary standby of the member of armed forces in camps or soldiers (Ferris et al. 2011). The situation of violation could be more predominant particularly in circumstances of ethnic cleansing were in extraordinary situation people in a particular setting are socially stratified and often face the confrontation of explosion for the advancement of political-military and territorial objective the actor responsible for the victims' displacement.

Apart from the welfare of IDPs, the further analysis of the literature seeks to pin point and unveil some sensitive and critical issues. Some critics have contended that solving IDPs problems has been gender blind. The perspective of gender is present and inherited in the construction and application of needs. Most writers focus directly on understanding of the diverse gender relations in private and public sphere as well as issues regarding masculinity and femininity (Reimann 2002). Gendered social relations are implicit in male stream theory.

2.2 The place of Gender in the Provision of welfare to the IDPs

It is worth noting that the perspective of Gender in human needs theory is very much important because it brings into open the hidden and repudiates gender blind perspective in human needs theory (Riemann 2002). By extension, the implied meaning of this point of view is that gender differences often enhances conflict relations and also help policy maker in the design and administration of welfare to the Internally Displaced Population. Gender serves as a social construction within social relations among both men and women (Connell 1999).

In considering the gender-sensitive perspective women and men often have different and multiple experiences of embodiment particularly with relationships to violent conflict (Riemann 2002). Other schools of thought that are worthy of note is the position advanced by Adams Jones in his ideological stand gendercide welfare maintained the definition of Warren (1985) that it is the deliberate and arbitrary killing of people based on their sex or gender. The same analogy is visible in the tragic narrative of the Bosnia ethnic cleansing that was housed in the guise of national and ethnic supremacy by some particular group. To critical thinkers like Kelly, who stressed in his analysis that the former Yugoslavia where women embodied the failure of the militarized men to safeguard their place of domicile. Other forms of violation existed as well such as, such as sexual victimization of men. In the Kosovo War of 1999 overwhelmingly non-combatant men suffered victimization of the cruelest atrocities. Kelly (2000), contends that in the period of violence that there is a likelihood to experience the effect of the vulnerability of a particular kind, linked to gender. Thus, when critically analyze the position of Kelly one striking thing to note is the rate of exposure women and men find themselves within which ranges from threat to life (insecurity) which are highly dependent on women's and men in different role in wartime (Kelly 2000).

When considering the position of Reimann (2002) as regard women, it is clear that majority of reported cases of sexual violence is usually against the women and girl-child who experience variations of physical dangers compared to men. Women are considered to be most vulnerable and often exposed to a high degree of risk which ranges from sexual exploitation to becoming victims of domestic violence or being impregnated by enemy soldiers. It has also been stated by the Brookings Institute the degrees of violations that IDPs women often experienced and this group deserves specific attention. Consequently, terms of violation vary from one victim to another, as some IDP women may be confronted with the discrimination including access to property, land, education and documentation. In other scenarios, there is the high tendency of violation among the women who are in camps where the camp administrators often aggravate their conditions (Brookings Institute 2014).

IDP women and men continue to face violence within the camp. For example, Radio Dabanga in the central Darfur broadcasted on the demise of a displaced that was executed by the pro-government militiamen in South Darfur. Other IDPs were extra-judiciously killed in the central Darfur region where it was reported that one of the victims resisted the militia-men that wanted to rape her, and she ended up being killed. In another instance, in Bielel locality the sheik of the camp known as Mahjoub Adam Tabaldiya, reported the situation to the media that the displaced Khadija Mohamed Suleiman was attacked unjustly by the pro-government militia an attack that occurred right at the camp where the victim was raped. It was further stated that at the time she tried to defend herself the gunmen instantly opened fire that led to the death of the victim. The tragedy of the demised victim became well pronounced as she left behind her nine children and her husband whom eventually became missing as a result of the rapid support forces (Brook Institution 2014).

These experiences are evidence of vulnerability that IDP women face in different locations. There is no protection for refugee women and internally displaced people during displacement. A quick examination of the Africa context shows that incidents of femicide, gang rape and another form of violation have been experienced by some female victims in camps. In the regions Asia Pacific trafficking of women as sex workers and commoditization occur (Meertons and Escobar 1997).

Cleaver (2002) brings up two prominent characteristics of IDP women, which are gender vulnerability and social justice. The hallmark of this categorization is directed towards advocating for particular attention particularly for the women, while also not forgetting men and masculinities. Some empirical studies and evidence by Connel (1999) indicate that there had been a high increase of mental health problems among men in sub-Saharan IDP centers. A similar position was also sustained and articulated by Merton and Escobar in (1997), who noted that the dilemma of displacement is how the future becomes visualized and planned in conditions defined by the victims, the receiving community, and the state as the transitory body. In the situation of uncertainty, there is high incidence of depression and confusion particularly to the male victims being the heads of household or breadwinner in the family. There has been a little shift in the further analysis from the work of Meerton and Escobar

(1997), regarding the ranges of vulnerability both men and women face during eviction and construction. In the period of evacuation there are greater chances of women becoming more vulnerable than men and subjected to the variation of challenges; during reconstruction most of them become prone to threats unexpected widowhood to mention among others which in long run eventually leads to the loss of the social environment.

The men IDPs are also exposed to ranges of vulnerabilities, such as joblessness and lack the capacity to meet the basic human expectation of their family. Although when one compare and contrast the experiences of both gender it is evident that men manage to sustain or manage the impact of the psychological and social situation better; this may be due to the geographical and mobility before the rupture. Some scholars had noted that in some circumstances there are slight changes in the models of vulnerability. The most critical for men is when they who are supposed to be the breadwinner in the family lose their status in the household as well as the sense of identity. The reason for this significant experience is the lack of opportunities. While x-raying this concerns women are usually more equipped with different entrepreneurial training skills which enable them to continue expertise given them the ample opportunity to navigate themselves in the labor market. Besides, it has been argued that (refugee and IDPs) women are not (just) more trained, but also – more importantly – they are more willing than men to take up the work that is below their level of education or social status (The Author's research observation). Men's and community understanding of 'proper manhood' prevent men from taking up jobs that may diminish their social status.

2.3 Views about government Policies regarding IDPs

In line with the principles of international law, the states are required to accord full protection to their citizen or population in the protection of their fundamental human right (Lewitts 2001). The responsibility for protection of citizens' is the sole responsibility of the home government (Cohen and Deng 1998). The national government has a duty to ensure that the challenges faced by the IDPs are under control since they obliged under their responsibility to protect civilians in crisis scenarios; the consensus reached in various literature that the national government should operationalizes it primary obligations. Levitts (2001) in his empirical study

of the displaced people noted that cases of the victims arise due to two determinants factors: natural forces and man-made forces. The former may be almost impossible to envisage. Thus, the best that the state could do is to help towards the resettlement or relocation of the victims to another area (Deng 1993). The latter is often linked to state failure in its primary responsibility of protecting its citizens, which may be a result of the lack of state's sovereignty.

The report given by different media organization buttresses the fact that when a government lacks credibility or legitimacy to fulfill its primary responsibilities in the social contract there is bound to be conflict. The ability of the state to prevent the occurrence of conflict or diffusion of violence at the nascent stage will together with coalition and negotiated settlement go a long way in averting displacement (The Author Findings). Conventional and unconventional approach to the prevention of conflict can ensure that IDPs are adequately protected (Levitts 2001). Thus, there is a need to integrate the aspect of physical, psychological and legal protection to the internally displaced persons; when properly managed the state becomes secure and the escalation of displacement is prevented. Considering the political dimension to conflict prevention and management Deng (1993) concurs strongly that these state machinery are germane to the legal and physical protection of the displaced population. The political objective of conflict management is by promoting confidence to the displace people, in enduring peace and stability to allow for the voluntary repatriation and internal replacement (Levitts, 2001).

Scholars like Cohen et al. (1998) have long articulated that the state objective should be to minimize and prevent the violent conflict situation as well make provision for humanitarian assistance. Cohen strongly believes that will go a long way in preventing the escalation of the conflict. Similarly, the works of Walter Kelvin serves as an elucidation in understanding conflict solution, arguing that humanitarian intervention should be geared towards the sustenance and maintenance of peace building as well as the rebuild of NGO and the state to give room for responsibility. The smooth running of machinery responsible for fulfilling the needs of the IDPs can be best coordinated through a national effort for IDPs as well as the collaboration with civil societies groups (Ferris et al. 2011), and building umbrella of a national framework. A proper

mechanism should be in place that would facilitate right to return to the victims affected by either natural disaster or one caused by humans, in with accordance with their rights.

The government possesses the primary responsibility for the protection of civilians to all victims affected by displacement and particularly to the right of return to their original communities peacefully and unharmed. Also, the government is saddled with the task of ensuring that the safety and dignity of the internally displaced population are sacrosanct in the agenda of its domestic policies. Thus, the safety is considered to be an essential element that should guarantee the right of the displaced.

2.4. Human Needs and Development: Is there a Nexus?

It might seem out of place for one to be enquiring about the nexus between human needs and development, but is not. This is because of the ultimate end of human needs which is directed towards the development of humankind. The universal declaration of human rights has been the most significant endeavor upon which modern development is built (Gasper 2007). Fortunately also, it has served as bedrock in providing the needed insight upon which most of the need theories like Johan Galtung's Basic Needs Approach and John Burton's Human Needs Theory are constructed.

Gasper (2007) has unequivocally tagged development as being on the wheels of human right, human needs, and human security. This assertion has led to a lot of ruckus as to what development is and is not. Amartya Sen (1992), defined development as the expansion of freedom. Since development as the expansion of liberty captures all we have been studying since. Intuitively, when one's freedom is expanded, he or she therefore has the latitude to do anything that would benefit or improve his life. This study has been interested in understanding the experiences of the IDPs in Nigeria, especially those who are victims of Boko Haram insurgency.

The focus and framework have been on how to use the basic and human needs theories to understand and improve the life of these victims. The satisfaction of these needs enhances the welfare of the IDPs and the lack of satisfaction impedes their welfare and experiences in the

camp and sometimes leads to instability in the social system as people react to the unmet needs, as John Burton in Danielson (2005:4) rightly put.

The crux of the Sen's point is that when there is a deliberate effort to improve the welfare of the victims, for instance, by providing education (like a practical scenario of entrepreneurship training of IDP men in the Durunmi camp). These will enhance their human capital, and by improving their human capital, it increases their employability and creativity; by improving their employability, the more income and resources come their way; the more income they have, the more their ability to choose where to live, what to eat, whom to meet and what to wear and so on. The result is the increasing ability to choose and being able to make choices is integral in the functioning of a free and developed society. Invariably, this translates to an expansion of freedom that has the capacity of bringing out the best in the individuals which also improves their welfare, and that is what development is also about.

More so, this view of Amartya Sen is in harmony with Duddley Seers, whom in his 1969 seminal paper (titled 'On the meaning of development'), explained that development involves a process through which a society or an economy gets transformed from the obscurity of underdevelopment to development that requires social transformation in the lives of the people. This means progress and changes in their core living parameters such as standard of living, a level of education and level of health care accessibility. This was what Sen (1992) put together to construct the human capital development index (HDI) which won Sen a Nobel prize in economics and since then, the HDI has been the policy tool and parameter the UN and world bank uses as an indicator for development.

These ideas also inform theorizing of human needs and thus help us understand the relationship between human needs, human security, human rights and human development. Gasper (2007) opined that development to thrive on the wheels of human right, human needs, and safety. This assertion cannot be truer because there is a nexus between the three. The universal declaration of human rights gave scholars some insights in ferreting out the need theories, basing it on the inalienable right to live and lead a life of fulfillment. The third item – human security – relates to the absence of the state and interpersonal violence as well as the

presence of a social and physical environment that allows for healthy and fulfilled life. The former World Bank President, Robert McNamara has opined that security is development and development to be security because without an atmosphere of security there will rather be underdevelopment instead of development as the situation in the northeastern Nigeria confirms.

CHAPTER THREE

3.1 BASIC NEEDS

This part of this study would analyze the needs theory and its various dimensions to find out its applicability and suitability in understanding the experiences of the Internally Displaced Persons living in the research area. This would be accompanied by an empirical analysis of the experiences of the IDPs that came to this camp for protection against the mayhem unleashed by the men of underworld raping the region of its resources. Subsequently, efforts would be made to examine the gender differences in their experiences so as to gain insights that can help solve the mounting problems of the victims in displacement.

3.2 X-raying the Need theory

To shed more light into the experiences of the IDPs, the researcher have expanded the scope and focus of this research so as to accommodate interviews and direct observations or an eye witness technique that will help add more credible insights in the experiences of this group. This is largely to complement the archival research to explore the experiences of this group.

Hitherto, the Basic Needs Approach of Johan Galtung has been the main framework of analysis. As hinted earlier on, the reason for the choice of the BNA as the underlying theoretical framework is not unconnected to its simplicity and logical construct on what one (the IDPs) needs for survival. Largely, the BNA is insightful, especially as its propositions are in tandem. But that is as far as it can go. Human Needs theorists like Abraham Maslow, John Burton and Max-Neef and Marshal Rosenberg, have expanded the frontiers in their different capacity. While Galtung bifurcated the basic needs into two to include the material such as security and food (for subsistence) and non-material aspects such as freedom and identity, other theorists under the banner of Human Needs theory extended it to include needs such as self-esteem, participation, networking, distributive justice, personal fulfillment and love (Danielson 2005:5), etc.

The tables below summarize the position of theory on the subject matter, starting with Galtung. Despite its usefulness in laying the basic architecture on the subject matter, is lacking

in being able to address the emerging complex societal needs, which altogether make human beings human (Rosenberg 2011).

Table 1: Galtung’s Basic Need Approach(BNA)

NEEDS	DEPENDENT ON ACTORS	DEPENDENT ON STRUCTURES
MATERIAL	Security (from violence)	Food & Shelter (from misery)
NON-MATERIAL	Freedom (from repression)	Identity (from alienation)

Source: Culled and structured from Johan Galtung’s Basic Need Typology.

Table 2: Human Needs Theories (HNT) as presented by various theorists

Maslow	Burton	Rosenberg	Max Neef
1. Food, water and Shelter	Distributive justice	Physical nurturance	Subsistence
2. Safety&Security	Safety&Security	Independence	Protection
3. Belongingness	Belongingness and love.	Integrity	Affection
4. Self esteem	Self esteem	Autonomy	Understanding
5. Personal Fulfilment	Personal Fulfilment	Play	Creation
6.	Identity	Celebration and Mourning	Identity
7.	Cultural security	Spiritual communion	Leisure

8.	Freedom and Participation		Freedom and participation
----	---------------------------	--	---------------------------

Source: Danielson (2005).

Exploring the tables, we can see the categorization of human needs by various scholars working on the need theory. Abraham Maslow, in his pyramid of need placed food, water, and shelter as the most important in the chain of requirements, followed by other needs that are less important but equally necessary for human development (Danielson 2005). This probably is the major lapse in Galtung’s typology as he was emphasizing on the essential requirement for survival or existence. But Maslow was observing and knowing the typology to be a requisite for survival discovered that is not a sufficient condition for the overall human development. Fortunately, the opinion of other scholars like Marshal Rosenberg and Max-Neef, the renowned Chilean economist whose opinion are in harmony with the Maslow, categorized the needs in a different way without placing priority or significance on one above the other.

Also, on the track of finding the requisite for human development as sought by Maslow, we have John Burton, who was concerned about how the presence of the needs would enhance stability in the social system and also how the lack thereof would impact to the stability of the system, which might be in form conflict between different interest groups in the society (Danielson 2005). The reason the HNT is currently used as a policy guideline is because of how detailed it is and the gender issues that is enshrined in it. John Burton’s HNT includes the need for Distributive Justice, Safety, and Security, Self-esteem, Personal fulfillment, Belongingness and love, cultural Security and Freedom. These items are more detailed and will provide a better guide for policy ends than the BNA. Besides, the use of HNT in this research is believed to be more suitable since it channels and gauges the items upon which the parameters in determining the experiences of the IDPs are based. To incorporate these vagaries of needs listed above, the researcher conducted interviews with internally displaced persons (IDPs) and was able to observe and obtain information from different groups of people critical to this discussion. They are primarily the victim who has been forcefully expelled from their residents

as a result of violent conflict, the leaders of the IDPs (victims themselves), NGO workers, volunteers, individuals, and organizations and the representatives of some state institutions charged with the welfare of the IDPs. The rest of this study will be using Burton's typology of the human needs theory in examining the experiences of the IDPs.

3.3 Description

The environment of the IDP camp is quite bushy with trees all around. The land belongs to a private individual who willingly gave it out to the victims to settle temporarily with the agreement that they erect only tents on the land. The tents where the IDPs live are popularly called "bacha" in Hausa native dialect. There is a facility in place through which they source for their water supply. This is possible because of a borehole erected by a philanthropist. IDPs in other areas or locations of camp do not have water in their neighborhood come to the borehole source to fetch water, which might be like kilometers away. Nonetheless, despite the improvements seen in this particular camp vis-à-vis other camps, the researcher discovered that the camp has no proper sewage disposal and toilet facilities. Over one thousand five hundred people (1539, according to the camp administration) in the camps use a single toilet and bathroom facilities, or rather, the bush.

Source; The Author



The camps in Durumi – the Gwoza and Bama IDP’s camps - is located at the rear of Rose Hotel Buja, Durumi Area, one of Federal Capital Territories, in Abuja, Nigeria. The camp is comprised of the different IDPs from the three states in northeastern Nigeria namely Borno, Adamawa, and Yobe. From inquiries and observation, the researcher found out that the site is comprised mainly from people from two different local governments in Borno state who are predominantly Christians, with a population of 1461 persons. The other groups are IDPs from Yobe State and Adamawa state. All together, they are 78 in number - 43 persons from Yobe while Adamawa contributes 35 IDPs. The camp is sub-divided into ten (10) different units with different tents around the environment, and one administrative unit that is at the entrance of the camp. Also, there is a platform that ensures that all IDPs, who get to the camp, get registered. This registration entitles him or her to an identification card. The picture below shows the description of the camp.

Source: The Author



Observably, the camp is constituted under a semi-democratic quasi-institution and operates in a self-governance style where the IDPs appoint the leaders of the camp among themselves. They are however ratified by the law enforcement agents (police) representatives, charged with the general welfare of the IDPs. To ensure effectiveness and efficiency in the leadership, there

is a quarterly assessment of the various leaders appointed in the camps and the displaced persons are required to provide feedbacks on the leadership performances, such as in terms of equitable distribution of gift items that the camp receives. As a result of this self-governance structure, there are categories of leadership positions that emerged in the camp that enable the leaders to govern their camps very well. Those are; the Chairman, Secretary, Public Relations Officer and The Women Leader, who are all IDPs. This group is collectively called the executive members of the IDPs and performs a specified function in the administration of the camp. For example, the women leader is in charge of the welfare of the IDP women. The Public Relations Officer disseminates information to the displaced persons, and he is the mouthpiece of the camp to organizations or individuals who visit the site. The secretary keeps accurate records of the activities in the camp while the Chairman oversees all aspect of administration and coordinates the sharing of relief items received. It is also worth noting the source of subsistence of the camp. As a group, the IDPs receive aid and donations from various sources such as the government, various organizations (Non-profit oriented NGOs and Business organizations), and some other marginal but helpful donations received from concerned Nigerians at home and abroad, who out of empathy assist the victims. From inquiries, it was learned that some of the NGOs who come most regularly to provide support to the IDPs are from various Religious Organizations such as the Islamic Society of Nigeria and some societies from the Christian establishments such as Catholic Church, Redeem Christian Church, and Living Faith Church among others. The government institutions such National Emergency Management Agency (NEMA), State Emergency Management Agency (SEMA) and Federal Capital Management Agency (FEMA) have been noted by the IDPs as being not very active to their needs.

More so, unlike some of camps in the region where the mood and looks of the IDPs are always that of despondency and in need of impoverishment, the atmosphere in this particular camp was hopeful and benign, which often tends to suggest that the IDPs are adjusting with life and ready to carry on with the challenges of life. A good example of such vitality is the construction of temporary structures that will enable the IDPs to adjust to the problem they are facing pending the time; they are reintegrated into the mainstream society. One of such structure is a

primary school that is being temporarily constructed by an NGO and volunteers who offer support in teaching the IDP children who are still in the basic elementary stages. But no secondary school is available for victims and those interested in furthering education would have to go to the town.

Another structure worthy of note is the mosque constructed to take care of the religious life of the people. Currently, there is a construction of a church around the camp. However, some churches like Redeem Christian Church often come around with their church bus to pick the IDPs to attend Sunday services. There is also a sport viewing center/cinema hall where the IDPs come around to watch live football matches in the camp. To complement this seemingly bustling camp, some of the IDPs that are enterprising have erected shops around the camps and where they sell cooked food items. The majorities of the IDPs were subsistent farmers in their original community and still replicate such in the camp site as victims. They subsist mostly on food crops like yam and corn that is the staple food in the region while the crafty ones (especially men) built mechanic shops where they fix faulty car parts, Tricycles and Motorcycle popularly known as Okada or Bikes.

The security situation – and thus the atmosphere – in area one Durunmi camp is much better than in many other camps in Abuja Nigeria. This is probably due to the location of the camps. The researcher has come to realize that location factor has a bearing on the quality of security provided for the IDPs. For example, the Malkohi camp in the Adamawa state (where the researcher conducted research before), is located in the suburbs of Adamawa state where the security situation is quite problematic, leading to the gloomy mood. For the Area one Durunmi camp, located in the Federal Capital territory, there are hardly any cases of militia or others attacking the camps though there are other challenges such as the welfare problem and related issues.

Also, putting some of the thematic concerns guiding this study into the forefront of the analysis, the researcher found out by interviewing the victims that the main challenges of their welfare are insufficient food, shelter, water, health and medical care, and sanitation in the camps. Consequently, the issue of lack of basic means of subsistence and shelter fall primarily

under the Galtung's Basic Needs Approach. Galtung has opined that food and shelter are very necessary to avoid misery and to protect one against unfavorable climatic/environmental conditions. The obvious question now is; if there are adequate provisions of all these basics of life, is this all that is needed to prevent a life of misery in the camp? In other words: how IDPs' basic needs relate to their human needs, and can theorizing of needs learn something from IDPs experiences?

3.4 A look at the Male Victims: The IDP men

It is no longer surprising that literature on men and masculinity has been bubbling in recent times, especially since the last two decades. Connell (1993:1) has opined that the issue of masculinity has become a cultural and intellectual problem, especially during conflict situations. To understand the experiences of this group during violent situations, Connell (1999:7) has advanced some basic criteria upon which we can determine how the conflict is ravaging the male gender. This is to be seen under the threefold gender distributing structures of the society- power, production, and catharsis (emotional attachment).

Regarding power relations, being an IDP brings the inability of men to continue their roles as the protector and provider of the family during situations of conflict (Connell 1999:8). This structural disability forces them to lose their status in relation to women and also pose a continuing challenge to their patriarchal power. For production, it was learned from research conducted by an English sociologist, Pauline Hunt, that as production models change and women become able to earn as much or more income and wealth as their male counterparts, entrenched gender roles and power relations may change. Connell (1999:8) relates catharsis, in line with the loss of traditional forms of power of IDP men, to how this affects the sexual desire and intimate relationships between men and women. Connell (1999:9) has found that women often churn the sexual advances of their spouses or partners when the economic wheel of time levels the equal playing ground for both. The overall effect of this is the sudden loss of power and influence in the household by the male folks which has a damaging effect on their psyche and experience as victims.

We might gain more insights on this finding by analyzing the response of the male IDPs in the camp. According to Mohamed Rahaman, a Muslim from Bama - with one wife and five children, he had not been able to cater for his family well since he got to the camp and was troubled by this. He was previously a car mechanic while in Bama but although he is still a mechanic he is experiencing little patronage. His family needs are food, cloth, accommodation and health care, at least to avoid a life of misery as advanced by Galtung. But from his lamentation, he wants to be seen as the provider of such needs. However, the traditional understanding of manhood – as provider and protector of family – cannot be realized by the IDP men without jobs or other sources of income. Following from this, we can see the lacuna between Maslow's and Burton stipulation of needs that are lacking and needs to be fulfilled. From this, one can sense that men in this category represented by the respondent are suffering from low self-esteem and lacks of fulfillment in life indicating that fulfilling basic needs without addressing the broader social context of power relations, and especially gender relations, is insufficient.

The respondent was, however, very grateful for the support given to them by different volunteers and organization that have been so helpful in providing relief items and offering entrepreneurial training to the men and women. The hope was that this would help them in becoming independent/ autonomous as Rosenberg opined in his human need theory.

It is necessary to reflect further on what it means to be a victim - as a man whom hitherto has been the protector, bread winner and lover of his family and suddenly becoming incapacitated to do so. The provision of food to this group is not necessarily the problem though might be part of it, but the problem is their inability to play the fatherly or manly role they need to play to boost their psyches as a 'proper men' within their own social norms. This is clearly seen in Sonya Rose's analysis of livelihood world in Connell (1999:9), where she opined that it is difficult to understand the workings of a man without understanding their politics. This politics invariably translates to their role and pride as men. This, therefore, means that not understanding the psychological need of men linked to their gendered position in the society might lead to instability in the social system as the deprivation of human needs (such as the

needs for recognition, respect, self-esteem) is often related to certain forms of violence in the society. Thanks to human needs scholars such as John Burton and feminist and masculinity studies, we got this insight and, therefore, can use it for solving the situation of the IDPs.

3.5 A look at the Female Victims: IDP women

During the interviews at the camp, the researcher looked at the impact of displacement on other segments of the victims such as the women and children that made the researcher to believe it might lend some help in understanding their needs. Looking at the women, the major source of concern arises as a result of their bodily needs, which makes them vulnerable to the conflict. Already, the literature is rife with cases of women being abused in different ways during conflict situations resulting in gang rape, forced prostitution, and human trafficking. This is why this study stresses and incorporates gender-sensitive perspective in studying the experiences of the IDP women. According to Reimann (2002:14), women and men have different bodies and hence have various experience of embodiedness, which becomes manifest during conflict time. For men in Northern Nigerian region, their experience often results from a general lack of employment. Aside the loss of prestige and self-esteem, this makes them vulnerable and leaves them susceptible to depression and use of violence. The women, on the other hand, suffer from more complex problems. Some of them are already pregnant before they got to the camps while other get pregnant inside the camps and deliver their babies without the help of a midwife. The picture below shows the researcher and a new born baby that was delivered during the period of the research and data collection in the camp. The researcher was told that after the delivery of the child inside the mother of the child lost a lot of blood and in a critical situation.

Source: The Author



Thus, from the picture above it is evident that the experience of raising a child in this kind of environment for some women is exasperating and fearful according to the responds from the victims. Using Burton’s classification, one can see the need for safety and security for the IDP women and girls in the region.

While reflecting on the victimhood of women, especially those whose problem started with a terrorist invasion in their homes, the researcher did an assessment of the psychological and social impact of such invasions. Mammi Jibrim – one of the respondents in the camp from Gwoza community in Bornu State - explained that the genesis of their problem began with the attack on Boko Haram members who invaded Gwoza community. This invasion has led to a tremendous loss of lives and properties. The interviewee further explained that she had to flee the state to another place where her life could be safer.

Christiana Ibrahim, a different respondent, gave another testimony about her experience. According to the interviewee, she was with her husband when they heard the sound of gunshots with screams of pain by men and women that have fallen by the guns and Jihadist swords of the Islamic insurgents. Following the erratic release of gun power in the community, the sect stated their business. Jihadist spokesperson said they had come to refurbish their food supply and also to recruit people into the “holy course of Allah.” At once, they started their recruitment exercise moving from houses inquiring from the victims if they were willing to be a member of the sect or not. Those who accepted got spared but if the person refused he or she got killed instantly. Fortunately for the respondent Christiana Ibrahim, she slipped away unscathed.

As it is, some of such victims like Mami Jibril or Christiana Ibrahim have either made to one of the many camps in the northern region or got killed in the process of trying to flee from harm’s way. For those in the camp like our two respondents, we noticed that they are feeling uncomfortable and anxious. Through their response, we noticed that not having sufficient food may be a concern for them, but this was not all. People in this cadre suffer some psychological loss and are often disenchanted with the society. The fact that they lost their loved ones whom they may never see again if not dead yet were troubling to them, which has made them disillusioned with the society and government for allowing the sect dole this inhumanity on them.

More so, speaking of the embodiment of IDP women, the experiences of the escaped Chibok school girls who got kidnapped by the Boko Haram sect on the 14th April 2014 comes to mind. According to the report of the media (Vanguard, 9th of May 2015) 57 of the 276 kidnapped girls after some months escaped from the sect’s captivity and were found to have been abused by the members of the sect, leading to some of them being pregnant. Appallingly, medical checkup on some of the girls has shown that girls encounter with the sect have left them susceptible to sexually transmitted diseases (STD). Therefore, this report shows the bodily vulnerability of the girls and women in this region and even in the camps. Recent reports from the media

(Vanguard, 12th of September 2015) showed the bombing of Malkohi IDP camp in Adamawa, and there were reports of the abuse of the women in the camp.

The overall effects of such gory encounters by women and girls is a damage to their reproductive health and, therefore, the recent calls to end the lump-sum administration of aid and rather adopt a sensitive gender administration, which warrants that men and women be given aid that would ameliorate his/her specific need. A good example is recent news by Premium times that there are over sixty thousand births in the IDP camps across the country. This news generated the mixed reaction from the general public on whether it is a good or bad for the country since it mean that tax payers' money would be expended in servicing the needs of this group. The crux of the matter here for the IDPs, especially women in maternity, is that they are being given the same food rations and Medicare like other displaced persons, without taking cognizance of their conditions which requires special attention.

Consequently, these situations of the women and girls, both at the camp and in the entire region has shown and confirmed the importance of human need theory especially as advanced by Burton, and by feminist scholars. Going by the seven elements listed by Burton as being cardinal, we can see how it applies to the women, right up from Distributive justice to Safety and Security and down to self-esteem and fulfillment. One can see how the adequate policy enactments safeguarding this right and need elements would go in solving the problem of this group. For distributive justice according to Burton, Ladan (2013) has opined that IDPs in Nigeria lack of access to justice, whether about cases of human rights abuse such as prejudice against ethnic and religious minorities, or about sexual violence, and deprivation of means of livelihood. Other need items on Burton's typology and addressed by gender scholars have remained elusive to the IDP women. Since their camp is not appropriately secured, there is food and shelter insufficiency. The forced new identity given to them - tagged as 'internally displaced persons' - and the need for distributive justice, mean that self-esteem and personal fulfillment would remain a mirage outside their reach. The picture below captures the vulnerability faced by women and children in Durumi area one camp.

Source: The Author



Cross section of IDP women and children in the camp

This study has channeled its interest in deciphering experiences of the internally displaced women and men. The researcher has presented some aspects of these experiences related to basic and human needs of the IDPs. In the next chapter, the effort would be made to provide a reflection on the reasons and motivations for the government to take the welfare of the IDPs more seriously.

CHAPTER FOUR

4.1 Policy and Agency: a Critical Reflection on the State and Victimhood

One of the agendas of the conducted interviews and the study is to find out the expectations of the IDPs from the government and see how they think their needs can be addressed. This is a concern for the victims, and we intend to find out if the government will be able to meet their needs, hence the reflection on the relationship between the state and victimhood.

A perfect starting point is to the reflection seeking clarification and jurisprudence from the Constitution of the Federal Republic of Nigeria on the government's relationship and engagement with the welfare of the IDPs. Positively, the Constitution of the Federal Republic of Nigeria in Chapter 4, Section 33-43 demands the government through its national authorities like NEMA and FEMA to ensure the promotion and protection of the constitutionally guaranteed rights of all citizens. Providentially, IDPs are part of the citizenry - the question is whether the government is living up to its responsibilities? The researcher will analyze this analogy and come to this shortly.

Besides the provisions of 1999 Constitution, other provisions are enshrining the rights and needs of the IDPs. This is well documented in the seminal paper of Muhammed TawfiqLadan showing the different frameworks for humanitarian engagement with this vulnerable group. As a result, the following legal framework aids the assistance of these victims:

- a) Part of is the framework in tone with African Charter, which underscores Human and Peoples' Right in Cap. A.9 LFN 2004;
- b) Secondly, relates to agency responsible in disaster known as National Emergency Management Agency with acronym (NEMA) established under Act, 1999;
- c) Lastly, on this group is the Convention of protection and Assistances of Internally Displaced Persons in Africa as stipulated in the African Union Convention of 2009.

Nonetheless, despite these agencies, we are more concerned with NEMA, FEMA, and SEMA. NEMA is the National Emergency Management Agency. Federal Capital Emergency Management Agency (FEMA) and State Emergency Management Agency (SEMA), and the other hand are subunits of NEMA. More so, following the NEMA Act of 1999, I shall go further to list out core functions of the Agency as contained under Section 6(1) aforementioned Act, after which the researcher will analyze the impact of their presence in Durunmi camp, to see whether they are living up to their mandates and responsibilities to the IDPs in the area. The following functions are stated below

1. It focuses on direct the coordination and promoting research activities relating to disaster management at the various levels.
2. Effort is channeled towards the monitoring state responsibility to protect in its primary mandate by ensuring preparedness of relevant agencies relevant in mitigating the disaster management in Nigeria.
3. To critically analyses and gather vital information or data from institution which part of their mandates relates to conducting field assessment planning and forecasting the operationalization of disaster management
4. More focus is towards educating and generally providing awareness to the public on the ranges of disaster control as well as strategic prevention.
5. It ensures the coordination as well as the facilitating if necessary provisions of resources for the displaced which will be in standard of international humanitarian laws that protect the IDPs.
6. To endeavor the proper coordination of activities particularly to all voluntary institution which primary and secondary responsibility is linked with the emergency relief operations in the various axis of Nigeria.
7. It seek to fast track the receipt of financial resources as well as various aid which could be technical or non from concern international organization and various non-state actors which in long run work with the government in times of disaster scenarios in the federation.

8. They also had been spotlight to be saddled with the operational mandate of provision of relief systems through international donors to local communities by serving as the middle man in this context.
9. Finally, their task is part of the distribution of emergency relief materials to victims in the natural disasters that have suffered from various sources of damage and are vulnerable. The commission in turn responds effectively by provision of temporary homes and rehabilitation center to the various Internally Displaced Persons who are victims in circumstances.

Looking at these functions, one can see that it is explicit in nature and can serve as a veritable recipe that will totally ameliorate the attendant consequences of displacement, especially ones caused by terrorism as seen in the northern region. However, the story is not the same in the camp, as the stories from the respondents have proven so far. It is trite that scholarly works as formed ones belief that these agencies have not done enough in assisting and resettling IDPs, at least as expected in the article of their establishment hence, the clamor for urgent attention by the IDPs.

Be that as it may, the mere presence of National Emergency Management Agency Management Agency NEMA and its certain functions shows that the State Emergency Management Agency SEMA or there are expected to discharge these functions in their jurisdictions. But it seems it is only NEMA that is active, albeit it's sluggish response. However, the interview with a member of FEMA has shed more insights into the reasons there seems to be some hostility directed towards the IDPs, especially those in the Federal Capital territory. The respondent who wanted to remain anonymous explained that the agency do not have a standard camp in Federal Capital Territory, Abuja to accommodate the mounting numbers of IDPs as can be seen in Yobe, Bornu and Adamawa states where there are enough IDP camps to house the victims. The respondent from FEMA further stated that the IDPs are suffering because they themselves established their IDP camp and settled in Abuja against the wish of the government who wants them to stay away from the capital and domicile in a states were NEMA official are presences where they will be adequately provided for in those locations. But in Abuja the government is

trying its best to discourage the IDPs from coming to the capital that is why not much attention is given to them.

The interviewees' from the FEMA and NEMA said the agencies and the government still deserve some applaud on the back for considering the IDPs at all to domicile in Abuja. Accordingly, the answer given by this respondent shows a deliberate refusal by the government to support IDPs, for the simple reason that the IDPs did not settle where the government wants them to stay. That explains and justifies the state neglect for the non-provision of shelter and other basic needs to the IDPs. Besides, the researcher inquired further by asking the interviewee how the policy negligence affects fundamental rights of the IDPs as citizens in Nigerians and also the rationality behind the idea of sending back the IDPs to the camps in their various states since those are located in the hot zones of this guerilla impasse. But respondent from FEMA and NEMA explained, "This is just an emergency situation; we did not call the IDPs to Abuja, nor did we request for them. They only consider Abuja to be safe zone". This will buttress the fact that from my findings from the two agencies of the unawareness of policies by their agencies to protect IDPs. Rather we may conclude that the state does not implement them, or do anything to for the IDPs at this particular location. The state has deliberately refused to assist the victims or even denied them aid in their attempt to control their numbers in Abuja.

Nevertheless, the various respondents from government agencies is positive about the "would be" impact of the recent entrepreneurial program that is being organized for the IDPs. They are expected to acquire skills that would boost their human capital and make them less dependent on the government for the provision of their basic needs. But as my examination shows, the institutional establishments like National Emergency Management Agency and its auxiliary subunits State Emergency Management Agency and FCT Emergency Management Agency (NEMA) are doing hardly anything to help the IDPs now, though NEMA occasionally comes through with some provisions for the group. The exclusive research interview with NEMA Officials shows that they are not directly responsible for relief and rehabilitation of the victims in the Federal Capital Territory they maintain that the responsibility of protection of victims in Abuja solely resides on the FCT Management Agency FEMA. One of the challenges the

respondent from NEMA outlined during my interview with her was the lack of adequate capacity as well as no properly trained relief officer or lack of expertise among the staffs which is an indication of inability to manage the crisis in camps. But to my utmost chagrin, this study has found out that the auxiliary units are yet to wake up from their 'dogmatic slumber.' Here the state is an actor who acts in denial of its services while the people (victims) despite the difficult circumstance still try to organize themselves and do their best.

In the next section, therefore, efforts will be made to reflect on the battery of structural and self-enhancing institutional factors observed during my visits to the camps to suggest ways through which the life of the group could be improved.

4.2 Self-governance as a means of ensuring peace and stability

Is there a better system of governance through which the authority and power to rule is sought from the people, apart from democracy? No, I do not think so. Democracy provides the institutional platform through which people that wield political power get their authority and power to rule through the clear will of other persons. This confers legitimacy to the government and reduces political tension in a political system. As can be seen, in the camp that the researcher visited; democracy is a form of self-governance, where the right to rule is given to one whom the polity believes is truly representative of the selves in the polity.

Taking it down to the level of IDPs in the Nigerian camps across the board, it will be observed that the system and methods of camp administration are in general anything but democratic. The personnel who man the camp are mostly military/police personnel acting on behalf of agencies like NEMA and FEMA. This personnel, because they are not displaced themselves are often like the proverbial "absentee landlords" who abandon their working post in time of distress, only to come back in plenty to lay claims on properties. This is a leadership gap. It is evident that there is a situation of lack of leadership is felt in the camps, and the performance of these agencies has proven so.

Fortunately, the camp in Durunmi site has instituted different mechanisms through which they choose their leaders, whom must be one of them. This mechanism is simply a self-governance

structure. The researcher inquired regarding the genesis of the self-governing administration style in the camps. The Public Relation Officer (PRO) who was one of the respondents told me that it arose due to the problems they have encountered in the past. According to him, IDPs usually struggle with the problem of sharing and allocating of relief items to everybody in the camp. This often led to women and children being left out during the relief exercise, as it used to be a situation of survival of the fittest with different fractions, the powerful and the weak. So whenever any organization, especially the NGOs, come and drop donations and relief items on the site, instead of the IDPs sharing them equitably amongst themselves, they used to fight and in the end damage up the total aid that was brought to them. Having learned from that anarchy state, they are now properly organized. The whole IDPs came together and unanimously chose a chairperson to be the leader of the camp. This was ratified by the commissioner to be in charge of relief items for the camp. Religion is often seen as a basis for violent conflict, but not in the case of Area one Durunmi camp Abuja where majority Christians and minority Muslims live together and participate in the self-governing structures of the camp.

In accessing the performance of the administration of one year in office, the PRO said that normalcy and stability have returned to the fields and that their president enjoys legitimacy from the IDPs. When I asked about their source of finances, he said it was through donations from concerned Nigerians and NGOs. He complained that NEMA does not assist them in the running of these camps rather come with petty relief items once in a blue moon. The chairperson said that they kept records of names of the organizations that come to give relief items in the field. They complained about the nonchalant attitude that is exhibited by the government and even the senators from their states in disappointing. According to the chairperson, what the politicians do are just gestures, things that look good but don't work at all and, therefore, called for seriousness by the government and its agencies, if they are ready to ameliorate IDP situations.

One of the reoccurring themes in this study is the need for the IDPs to be self-sufficient to be able to sustain themselves without having to wait for the good will of the government and aid agencies. Most of the respondents interviewed for this study have attributed not being able to

provide for one's self or family as one of the major sources of their discomfort. They opined that they can leverage on the social capital amongst them to engage themselves meaningfully in one economic activity or the other, since they were not unemployed before they got displaced. In sociology, social capital is seen as the expected premiums derived from the partisan treatment and support between individuals and groups, especially those who are in the same situation. Therefore, since the IDPs are closely knitted or bound together by the virtue of sharing the same fate, the government can provide opportunities for employment that would enable them to work together and seek a way to better their individual lots, instead of waiting for the government or another person.

The eagerness of these people to be self-sufficient can be found in Zhaman Dawuda. He is 55, a Muslim, who was a driver in Bama community. Since he got to area one Durunmi camp, Abuja, the respondent has been jobless and has three wives and 21 children who are living with him on the site. In his experience, the respondent said they have been surviving on the relief items they receive from concerned Nigerians. He has no job and wants the government to provide an opportunity for the IDPs. The respondent recognized the presence of National Emergency Management Agency (NEMA) in the camp but personally he has not felt the agency impact of any policy targeted to address their needs. However, he is in appreciation of the donations that they received from concerned Nigerians, which have made him manage the affairs of the families. He is also in satisfaction of the various organizations that sets up the primary school in the camp.

4.3. The role of NGOs and volunteer bodies in enhancing the welfare of the IDPs

As organizations committed to the betterment of humanity, there has been some proliferations of NGOs and different volunteer groups who have stopped at nothing in making sure that the IDPs get some respite from the harsh environmental and social conditions they live in. From the Durunmi camps, we observed groups of volunteers in the fields who despite not being IDPs or one of the staffs of the agencies working in the camp, are working strenuously to save the lives of the worst hit groups by providing first aid and some relief materials for this people.

Just incidentally, we heard someone tutoring the primary school children in the recently constructed primary school. The respondent decided to begin its inquiry on her. Adeola Sanusi is her name, and she runs an educational consulting firm. The respondent said she was part of the group called "Bring Back our Girls," the campaign for Chibok kidnapped school girls. Her responsibility is to tell people about the Internally Displaced Person situation and see a possible ways to help them through support and bringing information. The Respondent appears to have been very active on the issue of IDPs; she claimed to have traveled to different states in the northeast such as Adamawa, Bornu and Yobe states providing support for the IDPs. She said that the reason her group is so interested in the experience of the IDPs is "to know and keep the record of how many IDPs are in each camp and the suitability of their density in a particular location. Also, we are interested in knowing their status (welfare positions), so as to marshal out plans and strategies to resolve their problems, giving our limited funding and finances".

Given the absence of the state in supporting the IDPs, it is important that NGOs and other organizations are taking the IDPs seriously and model their strategies by examining the situation in the camps. To further our inquiry on the role of the NGO and other groups in enhancing the welfare of the IDPs, we spoke with Pastor Paul Onachi from the Redeemed Christian Church of God (RCCG). In the researcher further finding the respondent unfolded the narrative about the activities of the church. He said Redeem Christian Church of God provided a lot of assistances to the IDPs from when they first arrived in area one Camp in Abuja till now. According to the Pastor, he said, "We have a team that serves as an interface between the IDP and the church. We as a religious body offer relief material to the victims, such as food items, clothing and of recent we have stated our medical outreach. Recently because of the IDPs we now have a Hausa dialect session where there is an interpretation of the English language to their indigenous dialect. Also, the church has embarked of an IT facility (solar device) that translates messages and also provides a platform for the IDPs to listen to music in their dialect". Indeed, this is a great project that was taken by the church and need commendation.

Invariably, activities of those various organizations – that cater not just to the basic needs such as food and shelter but address also issues of education and language. Thus, issues of identity,

skill and capacities that are enhanced through education or cultural needs such as music - have an impact on the experiences of the internally displaced persons and should, therefore, be encouraged and supported by the government and society as a whole.

Chapter 5

CONCLUSION

From the empirical fieldwork, it can be concluded that the IDPs in Abuja Area one Durunmi camps are not faced with the absence of the state policy, but rather, by the irresponsible state; the state that withholds its assistance deliberately because it wants the IDPs moved away to another place. That is, the IDPs are faced by “the politics of policy application.” The government pays little or no attention to this group of people and their plight. Measures taken to address the deplorable conditions in which they live are very, very inadequate, if any. In some cases, as scholars have observed, the activities of the government are the brains behind the causes for displacement. The social unrest, violence, and terrorism are caused by corrupt turgid political practices and mindless approach to politics.

Since the IDPs are within the country, the government should - by international law and established principles - provide and assist them. That the responsibility of helping and assisting the internally displaced rests on the national authorities is a core concept reflected in GUIDING PRINCIPLES ON INTERNAL DISPLACEMENT, which set forth the rights of IDPs and the duties of the government towards them, and also is a central tenet guiding international and regional approaches to internal displacement.

The IDPs are often reduced to helpless victims in a formulation of policies and academic discourses, but my research shows that they also exercise agency within the limits of their circumstances. Their self-organizing has been of high importance for their lives in the camp. They attract little or no attention and are, most of the times, seen as a valueless segment of the

society, and within the camp people struggle with issues of self-respect, linked to their traditional gender roles. Over the years, the efforts of authorities towards the IDPs have been described as rather negligible, and their attitude has been that of indifference, leaving the IDPs with very few future options.

Understanding of difference in needs - both basic and human needs - of the IDPs is of utmost importance for the improvement of their quality of life and future prospects. Proper attention should be given to the differences in needs, depending on gender. The society recognizes the role of traditional gender norms for self-esteem of women and men and their position within their communities. Attention to those sentiments, together with the attention to equal opportunities for both women and men would help not only the families of the Internally Displaced Persons but also drive the national livelihood.

This paper mentioned the evidence that the IDPs numbers increase by the day, which is a major concern in the world. The situation of the IDPs is highly deplorable; their experiences of war, violence and displacement are unspeakable and still they remain not visible. Virtually all continents of the world have internally displaced people and this that has to be faced squarely to save the future of the human race. But since some of the causes of war, violence and injustice seem to be necessary features of the human race, what is next? The authorities should brace up in the Providence and address the security of the IDPs. At least their condition while in the surge of displacement can be improved; this will help minimize the rate of poverty and death, among other things, that contribute in ravishing their humanity. But before this, the numerous situations that bring about the tragic displacement should be minimized, especially the man-made ones. And governments of countries should prove to be more responsible. Even when the Internally Displaced Persons employ their own efforts and resources to make their lives better, my research shows that those resources are too small compared to the amount and varieties of their needs. The IDPs are victims who need the help of the society and the state.

REFERENCES

Adger, W.N. (2006) 'Vulnerability', *Global Environmental Change* 16(3): 268-281.

Akpan, F., O. Ekanem and A. Olofu-Adeoye (2014) 'Boko Haram Insurgency and the Counter-Terrorism Policy in Nigeria', *Canadian Social Science* 10(2): 151-155.

Ayegba, U.S. (2015) 'Unemployment and Poverty as Sources and Consequence of Insecurity in Nigeria: The Boko Haram Insurgency Revisited'. Victoria Island: Academic Journals.

Ayegba, U.S. (2015) 'Unemployment and Poverty as Sources and Consequence of Insecurity in Nigeria: The Boko Haram Insurgency Revisited'. Victoria Island: Academic Journals.

Bamidele, O. (2012) 'Boko Haram Catastrophic Terrorism—An Albatross to National Peace, Security and Sustainable Development in Nigeria', *Journal of Sustainable Development in Africa* 14(1): 32-44.

Bamidele, O. (2013) 'Domestic Terrorism in Nigeria: The Grown 'Monster' within', *Defence Studies* 13(4): 413-436

Barker, G. (1997) 'Emerging Global Trends Related to the Roles of Men and Families', *Chapin Hall Center for Children, University of Chicago* .

Brookings Institution (2014), "Improving the protection of Internally Displaced Women: Assessment of Progress and Challenges". Brookings-LSE project on Internally Displacement.

Chimni, B.S. (2000) *International Refugee Law: A Reader*. SAGE Publications Pvt. Limited.

Chimni, B.S. (2000) *International Refugee Law: A Reader*.

Cleaver, F. (2002) 'Men and Masculinities: New Directions in Gender and Development', *Masculinities matter* : 1-27.

Cohen, R. And Jacque, C. (1995), "Improving Institutional Arrangements for the Internally Displaced". Washington DC: The Brookings Institution-Refugee, Policy Group Project.

Cohen, R. (2006) 'Strengthening Protection of IDPs: The UN's Role', *Georgetown journal of international affairs*: 101-109.

Cohen, R. and F.M. Deng (2012) *Masses in Flight: The Global Crisis of Internal Displacement*. Brookings Institution Press.

Connell, R. (1999), "The Social Organisation of Masculinity(chpt 3)" in *Masculinities*. London Polity Press (pp 67-86).

Danielsen, G. (2005) 'Meeting Human Needs, Preventing Violence: Applying Human Needs Theory to the Conflict in Sri Lanka', *Unpublished MA thesis, Universidad del Salvador, Buenos Aires* .

Deng, F.M. (1993) *Protecting the Dispossessed: A Challenge for the International Community*. Brookings Institution Press.

Egbeleke, A.A. (2013) 'Rethinking Boko-Haram: Contending Perspectives among Nigerian in Diasporas and Youths', *Available at SSRN 2497910*.

Egwu, S. (2011), " Ethnic Crisis and Internal Displacement in Nigeria: Socio-Political Dimensions and Solutions". Paper Presented at the Multi-Stakeholders Conference on Internally Displacement in Nigeria.

Elden, S. (2014) 'The Geopolitics of Boko Haram and Nigeria's 'war on Terror'', *The Geographical Journal* 180(4): 414-425.

Enwereji, E. (2009) 'Assessing Interventions Available to Internally Displaced Persons in Abia State, Nigeria', *Libyan Journal of Medicine* 4(1): 17-22.

Ferris, E.G., E. Mooney and C. Stark (2011) *From Responsibility to Response: Assessing National Approaches to Internal Displacement*. Brookings Institution-London School of Economics Project on Internal Displacement.

Galtung, J., "The Basic Need Approach" *Journal of peace research*, 27(3), 291-305.

Hampton, J. (2013) *Internally Displaced People: A Global Survey*. Routledge.

Hampton, J. (2013) *Internally Displaced People: A Global Survey*. Routledge.

Harris Rimmer, S. (2010) 'Reconceiving Refugees and Internally Displaced Persons (Idps) as Transitional Justice Actors', *Contemporary Readings in Law and Social Justice* 2(2): 163-180.

Ibeanu, O.O. (1999) 'Exiles in their Own Home: Conflicts and Internal Population Displacement in Nigeria', *Journal of Refugee Studies* 12(2): 161-179.

Joshua, S. (2013) , *Politics and Conflicts: A Study of Ebiraland, Nigeria (1977-2007)* .

Joshua, S. (2013) , *Politics and Conflicts: A Study of Ebiraland, Nigeria (1977-2007)* .

Kelly, L. (2000) 'Wars Against Women: Sexual Violence, Sexual Politics and the Militarised State', *States of conflict: Gender, violence and resistance* : 45-65.

Korf, B. (2004) 'War, Livelihoods and Vulnerability in Sri Lanka', *Development and Change* 35(2): 275-295.

Levitt, J.I. (2001) 'Conflict Prevention, Management, and Resolution: Africa—Regional Strategies for the Prevention of Displacement and Protection of Displaced Persons: The Cases of the Oau, ECOWAS, Sadc, and Igad', *Duke Journal of Comparative & International Law* 11(39).

Mazurana, D., A. Raven-Roberts and J. Parpart (2005) *Gender, Conflict, and Peacekeeping*. Rowman & Littlefield Publishers.

Meertens, D. and N. Segura-Escobar (1997) 'Uprooted Lives: Gender, Violence and Displacement in Colombia', *Singapore Journal of Tropical Geography* 17(2): 165-178.

Meertens, D. and R. Stoller (2001) 'Facing Destruction, Rebuilding Life: Gender and the Internally Displaced in Colombia', *Latin American Perspectives* : 132-148.

Olukolajo, M.A., M.A. Ajayi and M.T. Ogungbenro (2014) 'Crisis Induced Internal Displacement: The Implication on Real Estate Investment in Nigeria', *Journal of Economics and Sustainable Development* 5(4): 39-48.

Omotola, J.S. (2008) 'Combating Poverty for Sustainable Human Development in Nigeria: The Continuing Struggle', *Journal of Poverty* 12(4): 496-517.

Oriakhi, D. and P. Osemwengie (2012) 'The Impact of National Security on Foreign Direct Investment in Nigeria: An Empirical Analysis', *Journal of Economics and Sustainable Development* 3(13): 88-96.

Patton, M.Q. (2002) *Qualitative Research & Evaluation Methods: Michael Quinn Patton*. Thousand Oaks, CA [etc.]: Sage.

Peters, M.A. (2014) "Western Education is Sinful': Boko Haram and the Abduction of Chibok Schoolgirls', *Policy Futures in Education* 12(2): 186-190.

Reimann, C. (2002) '¿ all You Need is Love¿ and what about Gender? Engendering Burton¿ s Human Needs Theory'.

Rosenberg, M. (2004) 'Refugee Law and the Displacement Loophole', *Hertfordshire law Journal* 2(2): 19-25.

Salama, P., P. Spiegel and R. Brennan (2001) 'No Less Vulnerable: The Internally Displaced in Humanitarian Emergencies', *Lancet (London, England)* 357(9266): 1430-1431.

Sen, A. (1983) *Poverty and Famines: An Essay on Entitlement and Deprivation*. Oxford University Press.

Tajudeen, O.A. and F.O. Adebayo (2013) 'Issues of Refugees and Displaced Persons in Nigeria', *Journal of Sociological Research* 4(1): 1.

Warren, M.A. (1985) 'Gendercide: The Implications of Sex Selection'.

WELCH, J. (1992) 'Qualitative Evaluation and Research Methods - Patton,Mq'. MADISON: UNIV WISCONSIN PRESS.

Zenn, J. (2014) 'Boko Haram and the Kidnapping of the Chibok Schoolgirls', *CTC Sentinel* 7(5): 1-8.