

**A RELIGIOUS RESPONSE TO INTERNALLY DISPLACED PERSONS
IN BORNO STATE OF NIGERIA**

BY

**ADAMS, PETER AKPO
REG. NO: 2016097001F**

**DEPARTMENT OF RELIGION AND HUMAN RELATIONS
FACULTY OF ARTS
NNAMDI AZIKIWE UNIVERSITY, AWKA**

MAY, 2021

**A RELIGIOUS RESPONSE TO INTERNALLY DISPLACED PERSONS
IN BORNO STATE OF NIGERIA**

BY

**ADAMS, PETER AKPO
REG. NO: 2016097001F**

**A Ph.D DISSERTATION SUBMITTED TO THE DEPARTMENT OF RELIGION
AND HUMAN RELATIONS, FACULTY OF ARTS, NNAMDI AZIKIWE
UNIVERSITY, AWKA**

**DEPARTMENT OF RELIGION AND HUMAN RELATIONS
FACULTY OF ARTS
NNAMDI AZIKIWE UNIVERSITY, AWKA**

MAY, 2021

CERTIFICATION

I, ADAMS, PETER AKPO with registration number: 201609700IF, hereby certify that this dissertation is my original work and has been written by me. It is a record of my research and has not been submitted in part or full for any other Diploma or Degree of this University or any other institution or any previous publication. All the sources that have been used are well acknowledged.

.....
ADAMS, PETER AKPO
Student

.....
DATE

APPROVAL PAGE

We ratify that this Dissertation carried out under our supervision, has been examined and found to have met the regulations of NnamdiAzikiwe University Awka. We therefore approve the work for the award of Ph.D Degree in Religion and Human Relations (Religion and Society).

.....
 Rev. Fr. Prof. B. A. C. Obiefuna
 (Supervisor)

.....
 Date

.....
 Prof. O. O. C. Uche
 (Head of Department)

.....
 Date

.....
 Rev. Fr. Prof. BonachristusUmeagu
 (Dean, Faculty of Arts)

.....
 Date

.....
 Prof. Philomena Igbokwe
 (Dean, School of Post Graduate Studies)

.....
 Date

.....
 Rev. Fr. Prof. John Obilor
 (External Examiner)

.....
 Date

DEDICATION

This research is dedicated to all the religious groups and NGOs/donor agencies who attend to the plights of IDPs in Boko Haram torn Borno State and elsewhere, and to my mother, Mrs. Lucy Okoko Adams.

ACKNOWLEDGEMENTS

My greatest depth of gratitude goes to the Almighty God who granted me the grace and inspiration to carry out this research. His protective arm shielded me throughout my field trips in the highly volatile, terrorist environment in far away Borno State. The several instances of outright fights in camps and God's protective arm over me are highly acknowledgeable here.

I am grateful and indebted to my supervisor, Rev. Fr. Prof. B. A. C. Obiefuna who painstakingly went through the work to give it the necessary, thorough academic touch. His contribution in the construction and formation of a new theory in this area of study is highly commendable. His readiness, accessibility and approachability during the course of putting this dissertation in order will never be forgotten in a haste. I particularly appreciate his expertise that was brought to bear during my difficult field trips and his timely advice when I was in the theatre of war in Borno State.

Posterity will not forgive me if I fail to acknowledge our dear, amiable and up to the task Head of Department, Prof. O. O. C. Uche. My gratitude also goes to the immediate past HOD, Very Rev. Prof. P. E. Nmah in whose tenure, I got admitted into this programme. I also appreciate Rev. Fr. Prof. A. B. C. Chiegboka, Prof. L. E. Ugwueye, Prof. Mrs. E. O. Ezenweke, Rev. Fr. Dr. D. Obielosi, Dr. K. L. Nwadiolor, Dr. Mgbemena, Dr. IkennaUmeanolue, Dr. Grace Otuba, Rev. Sis. Chioma Udemba, Dr. Justice Ihetu, Dr. Emmanuel Ajakor, Dr. Amara M. Chukwuma- Afor, Dr. Christian Umenwe, Rev. Sister Maureen Udemba, Dr. Anayo, Benjamin, Ossai, Godwin Sunday Ofochie, Rev. Dr. Okpalike, Rev. Cannon. Dr. Onyeka Egwuonwu, Ven. Dr. Stephen Nnadi, Rev. Fr. Dr. Michael Monwe, Rev. Fr. Dr. James Nnonuga, Chiamaka Ohigbo,

Rev. Fr. Dr. C.J. B.G. Okpalike, Ven. B.O S. Udezo, Rev. Fr. Dr. Lawrence Nwankwo, Rev. Dr. E. Ajakor and Dr. ChukaEuka, for their assistance and contributions throughout my academic pursuit. I am also indebted to the non-academic staff of the department- Mrs. Chinonso Gloria Buchi, Mrs. Aguigwo, Njideka Ethel, Mrs. Anigbogu, Felicia Ngozi, Mrs. Igwealor and Martha Chima who in one way or the other assisted me in the course of my study.

My appreciation goes to all my research assistants who willingly assisted me in distributing and filling my research instruments for all my participants who were not literate enough to answer the questions. I will never forget Miss Patience Samuel who work with World Health Organization, Mr. Isaac Ulea, Coordinator with a Belgian NGO, MSF (Medicines Sans Frontiers), Jerusalem Camp Chairman, Mr. John Gwamma, Hyyatu NEMA who tirelessly helped me during pilot testing of my instruments and thereafter, field work. Their sacrifices can never be quantified and remain priceless. I will never thank you enough.

I will never forget to acknowledge my beloved wife – Mrs. Sarah Peter Adams, our children – Maria-Faustine, James, Chrysogonus and John, all of whom I missed during my constant travels, especially during my field trips to Borno State.

I remain profoundly indebted to all my participants who granted me and my research assistants the opportunity to interview them. I am also indebted to Mrs. Christy Odimegwu who did the analysis of this work and all the authors whose work formed the background upon which this work stands. For all these, I say thank you.

TABLE OF CONTENTS

Cover Page	
Title Page	i
Certification	ii
Approval Page	iii
Dedication	iv
Acknowledgements	v
Table of Contents	vii
List of Abbreviations	ix
List of Maps	xi
List of Tables	xii
List of Diagram	xiii
List of Chart	xiv
List of Figures	xv
Abstract	xvi

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

1.2	Statement of the Problem	9
1.3	Purpose of the Study	9
1.4	Scope of the Study	10
1.5	Significance of the Study	11
1.6	Definition of Terms	12

CHAPTER TWO: LITERATURE REVIEW

2.1	Conceptual Framework	15
2.2.0	Theoretical Framework	25
2.2.1	Realist Theory	26
2.2.2	Human Needs Theory	33
2.2.3	Social Exclusion Theory	43
2.2.4	PRADAF Theory of IDPs	56
2.3	Empirical Studies	61
2.4	Summary of Literature Review	104

CHAPTER THREE: RESEARCH METHODOLOGY

3.1	Research Design	106
-----	-----------------	-----

- 3.2 Area of the Study
107
- 3.3 Research Population
108
- 3.4 Sample and Sampling Techniques
112
- 3.5 Research Instrument
113
- 3.6 Validity and Reliability of Instrument
115
- 3.7 Data Collection and Analysis
115
- 3.8 Limitations of the Research
116

CHAPTER FOUR: DEMOGRAPHIC INFORMATION, RESPONSES TO RESEARCH QUESTIONS AND FREQUENCY TABLES OF ALL ITEMS

- 4.1 Demographic Information
122
- 4.2 Research Questions, Data Presentation and Analysis
126
- 4.3 Frequency Tables of all Items
132

CHAPTER FIVE: RELIGIOUS RESPONSE TO INTERNALLY DISPLACED PERSONS IN BORNO STATE

- 5.1 Responses of Christianity as a Religion
138
- 5.2 Responses of Islam as a Religion
141
- 5.3 Responses of CAN and other Christian Charity Groups
144

- 5.4 Responses of NSCIA and other Islamic Charity Organizations
149
- 5.5 Evidence indicating if responses are informed by Doctrinal Teachings
153
- 5.6 Comparing Responses of Christianity and Islam
154
- 5.7 Evaluation of PRADAF Theory of IDPs in the Light of Research Findings
154

CHAPTER SIX: SUMMARY AND CONCLUSION

- 6.1 Summary of Findings
163
- 6.2 Conclusion
167
- 6.3 Recommendations
169
- 6.4 Suggestions for Further Studies
173

References

175

Appendices

195

LIST OF ABBREVIATIONS

BOSEMA	-	Borno State Emergency Management Agency
ISWAP	-	Islamic State of West Africa Province
ISIS	-	Islamic State of Iraq and Syria
IDPs	-	Internally Displaced Persons
FCPN	-	Food Crisis Prevention Network
IDMC	-	Internal Displacement Monitoring Centre
UNOCHA	-	United Nations Office for the Coordination of Humanitarian Affairs
NRC	-	Norwegian Refugee Council

PWGN	-	Protection sector Working Group Nigeria
FCPN	-	Food Crisis Prevention Network
SN	-	Start Network
YOSEMA	-	Yobe State Emergency Management Agency
AQ	-	Al-Qaeda
IMU	-	Islamic Movement of Uzbekistan
RIRA	-	Real Irish Republican Army
AQIM	-	Al-Qaeda in the Islamic Maghreb
JI	-	Jemaah Islamiya
DTM	-	Displacement Tracking Matrix
IMO	-	Internal Migration Organization
CHRESERAC	-	Centre on Housing Rights and Evictions and the Social and Economic Right Action Centre
ICRC	-	International Committee of the Red Cross
IFRCS	-	International Federation of Red Crescent Society
HNT	-	Human Needs Theory
ERGT	-	Existence, Relatedness and Growth Theory
PRADAF T.	-	Peace, Reintegration, Accommodation, Desire to Leave, Aid and Freedom Theory
FHN	-	Fundamental Human Needs
SET/SMT	-	Social Exclusion Theory/Social Marginalization Theory
RED	-	Redistribution Discourse
MUD	-	Moral Underclass Discourse
SID	-	Social Integration Discourse
RAS	-	Refugee Action Support
PTSD	-	Post Traumatic Stress Disorder
NEDC	-	North East Development Commission
NDDC	-	Niger Delta Development Commission
NHRC	-	National Human Rights Commission
UN	-	United Nations

UNHCR	-	United Nations High Commission on Refugee
UNHRC	-	United Nations Human Rights Council
UNESCO	-	United Nations Educational Scientific and Cultural Organization
FAC	-	Foreign Affairs Committee
PCVSF	-	Presidential Committee on Vision Support Fund
RUWASA	-	Rural Water Supply and Sanitation Agency
GIS	-	Geographical Information System
NBS	-	National Bureau of Statistics
NVC	-	Nonviolent Communication
NSCIA	-	Nigerian Supreme Council for Islamic Affairs
LIFE	-	Life for Relief and Development
OPEM	-	Observer as Participant Ethnographic Method
GPS	-	Global Positioning System
SPSS	-	Statistical Package for the Social Sciences
WASH	-	Water Sanitation and Hygiene
CJTF	-	Civilian Join Task Force
CAN	-	Christian Association of Nigeria

LIST OF MAPS

- Fig. 3.1 Map of Nigeria showing the North East Geopolitical Zone
109
- Fig. 3.2 Map of Borno State showing the Three (3) Senatorial Zones
110
- Fig. 3.3 Map of Borno State showing location of selected IDP Camps within
LGAs of the Study Area
111

LIST OF TABLES

Table 3.1	Breakdown of Sampled IDP Camps	113
Table 4.1	Percentage Distribution of Respondents based on Camps	121
Table 4.2	Percentage Distribution of Respondents based on Gender	122
Table 4.3	Percentage Distribution of Respondents based on Occupation	122
Table 4.4	Percentage Distribution of Respondents based on Marital Status	122
Table 4.5	Percentage Distribution of Respondents based on Educational Qualification	123
Table 4.6	Percentage Distribution of Respondents based on Religion	123
Table 4.7	Percentage Distribution of Respondents based on Age Range	123
Table 4.8	Percentage Distribution of Respondents based on Tribe	124
Table 4.9	Percentage Distribution of Respondents based on Religious Groups Leaders and Post	125

LIST OF DIAGRAM

Diagram of the PRADAF Theory of IDPs

161

LIST OF CHARTS

Bar chart showing the yearnings of IDPs

162

LIST OF FIGURES

Figure 1	Bakassi IDP Camp	212
Figure 2	Focused Group discussion at Jerusalem IDP Camp	212
Figure 3	Focused Group discussion at Farm Centre IDP Camp	213
Figure 4	Focused Group discussion at Muna IDP Camp	214
Figure 5	Focused Group discussion at Doro IDP Camp	215
Figure 6	Food Supplies sold by IDPs	216
Figure 7	Filling Research Instrument with IDPs	217
Figure 8	Focused Group discussion at Zabarmari IDP Camp	218
Figure 9	Christian Aid assisted the young man by giving him tools for Workshop (Muna Dati IDP Camp)	219
Figure 10	Christian Aid/Women and Girls' Safe Space assisted farm land in Muna IDP Camp	220
Figure 11	Christian Association of Nigeria assisted IDPs with onion farm in Teachers Village IDP Camp	221
Figure 12	The researcher with some CJTF in Madinatu IDP Camp	222

Abstract

Several discourses, theses, dissertations and other research works on the social, political, economic, psychological as well as health-related issues on internally displaced persons exist. While these discourses are of immense importance, there is a dearth of literature on the religious response to the plights of internally placed persons (IDPs) in Borno State, North East Nigeria. Displacement in North East is caused mainly by terrorism which has led to the dislodgement of many Nigerians, especially in Borno State, North East of the country. The attendant consequences of displacements are gross humanitarian challenges in the area of the displaced persons' health and nutrition, socio-economic and psychological problems, educational as well as spiritual problems. Worthy of note is the fact that women especially lactating mothers and children are the worst hit as they experience all forms of abuses including sexual harassments and infringement of their fundamental human rights. This displaced population has suffered untold hardships as they have been dislodged from their comfort zones and deprived of their means of livelihood such as: farming, fishing, trading and herding. The situation is further compounded by the fact that government and other donor agencies' assistance are inadequate and insufficient in meeting the daily needs of displaced persons. These postulated sequences of events and the need to investigate the religious response to internally displaced persons is the reason for which this research was embarked upon. The purpose of the study was to find out the extent to which religious institutions have responded to or are responding to the needs of this displaced population. Considering the nature of the problem, observer as participant ethnographic method was the empirical method used in this study, since it is field- based. This study is multi-factorial and was conducted through the use of two data collection techniques which were qualitative and quantitative in nature in order to get a conclusion. The study made use of realist theory, human needs theory and the social exclusion theory as frameworks in anchoring the study. The summary of findings indicated that the three theories used in this study were helpful but did not adequately explain the existential realities of IDPs within the area of study. Hence, the PRADAF theory of IDPs was developed by the researcher, since it adequately explained the current realities staring IDPs in their faces. The study also found out that Christianity as an organized religion has done commendably well than Islam in terms of response to the needs of IDPs. The SPSS analysis of results presented in percentage, showed that Christianity and other Christian charity groups is indicated by 98.1% response as compared to Islam which has 46.0% response. The study concluded by maintaining that IDPs are suffering in camps and need help. It therefore recommended among others, that all stakeholders-the government at all levels, the religious institutions, NGOs and other donor agencies should endeavour to fight for peace and security to be returned to the various communities of IDPs from where they were dislodged.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The phenomenal and ceaseless series of terrorist activities in the North East Nigeria that have continued unabated for a decade now is a serious cause for concern by many careful observers. This has created a situation whereby human beings now live like orphans, brute animals in makeshift settlements, exposed to hunger and starvation, malnutrition, sexual as well as violent abuses of fundamental human rights, HIV/AIDS, stroke, skin cancer, lack of and denial of basic medical care and other social amenities, exposure to harsh economic situations, lack of sanitation and hygiene, prone to diseases such as cholera, tuberculosis, meningitis, diarrhea, dysentery, poliomyelitis, malaria, pneumonia, cough and catarrh and several other air-borne diseases as a result of exposure to the ultra-violet rays of the sun and sand storms characteristic of such of desert settlements.

This makes one ponders and wonders why Nigeria, the “giant of Africa”, with its military might, that fought civil unrests in Darfur, Sudan, Sierra Leon, Liberia, South Africa and a host of others, has not decimated this monstrous nymph that has morphed into an unshakable, irremovable and undefeated adult terror group, incapable of being eliminated. One also frets over the generally held opinion that the Nigeria army is noted for its guerilla warfare, especially when it comes to ground war. This situation beats

one's imagination as to why the Nigerian army that is noted for its gallantry has suddenly become so docile. Why has the decade old battle against terrorists in North East, especially Borno State, not become history? Has this terror group not displaced enough millions of Nigerians to attract appropriate actions by the government?

It is on records that the Nigerian government and its allied forces, both in Africa and Europe joined forces and defeated the Biafrans during the civil war. If this war was fought and won with less artilleries and less weaponry sophistication, why not now that millions of Nigerians are displaced, and more so that billions of nairas are budgeted to combat terrorism and crime in Nigeria? These millions of displaced population now face all kinds of humanitarian crises in host communities and displaced persons camps in Borno State.

Nevertheless, the experience of one decade of terrorism on the Nigerian soil has left much disaster in its wake than ever imagined by any Nigerian. This is, however, not unconnected with Nigeria's long history of violence. It is in fact, in this connection that Obiefuna and Adams (2017) hold the view that violence has become an enshrined culture in Nigeria, especially in Northern Nigeria, and this culture of violence has formed the fertile ground for terrorism to sprout and thrive. This means that violence or terrorism as it were, is an endemic problem in the Nigerian State and its people.

In line with the above assertion, Nmah and Amanambu (2017) also agree that Nigeria's history is replete with violence and that even before the 1914 amalgamation, the Nigerian State had experienced the 1804 Usman dan Fodio's jihad in ancient Hausaland. Amanambu (2017) also lends a voice to the fact that the 1804 jihad laid the

foundation for the present day ethno-religious militant groups such as the Maitatsine, Boko Haram and the ferocious activities of Fulani Herdsmen in Nigeria.

Historically therefore, acts of violence are not strange in the Nigerian State as a few cases from the past indicate. As far back as 1945, Jos, the capital of Plateau State had the 'first' recorded crisis. According to Olomjobi (2013) there were three major religious crises during the colonial period. The first was the clash between Hausa Muslims and the Igbo non-Muslims in the year 1945. One of the remote causes of the crises was economic grievances; the Hausa Muslims could no longer bear the way and manner the Igbo ethnic group was prospering economically in the state. The crisis was so intense that it caused the relocation of the Igbo from Anglu-Jos to Tutungwada within the Jos metropolis. The second pre-independence crisis worthy of note was the Makurdi crisis of 1947, just two years after the Jos crisis. That was a hegemonic tussle between the Hausa Muslims and the Tiv non-Muslims. Olomjobi further writes that the "crisis was for the consolidation of power by the Hausa and a counter-hegemonic struggle by the Tiv who were not too comfortable with their domination and oppression by a 'foreign' power in their own land" (p.173). He also observes that another remote cause of the violence that erupted was ethno-religious identity.

Since after these pre-independence crises, the Nigerian State has witnessed series of horrendous and ugly experiences of acts of violence, ranging from the Maitatsine crises which started in Kano in 1980, 1982, 1984 and 1985, and eventually spread to most Northern States and culminated in the birth of the deadliest terrorist group ever in history of the Nigerian State-Jama'atu Ahlisunnah Lidda'awati wail-Jihad, meaning, people committed for the propagation of the Prophet's teaching and jihad, popularly known as

Boko Haram. Boko Haram is an Hausa phraseology which means ‘Western education is forbidden’.

It is in the light of these serious political issues and religious violence, that Ekanola (2006), Ugoh and Ukpere (2009), and Connell (2012) ask if there is any hope of political stability of Nigeria given the present terrorist activities in the country. It is as a result of the doubts expressed by the above scholars that Ngwoke and Ituma (2018) hold the view that for peace to return to the Nigeria polity, the Church ought to play considerable role in politics “by acting as a principled guide, moral watchdog, spiritual counsellor and conscience to the society” (p.1). This means that political violence caused by acts of terrorism may continue unabated if not checked.

It is important to note, however, that these violent acts of terrorism have caused the displacement of Nigerians which of course is not a new phenomenon. In fact, the Igbo, in the pre-Biafran era, have had a bitter experience of what Legun (cited by Achebe, 2012) describes as “pogroms”. During this period, the innocent Igbo civilians were massacred in Northern Nigeria and other places in their hundreds of thousands, by Northern leaders and the government of that time. Describing the horrendous scenario of this era, Achebe opines: “It was said at the time that the number of displaced Nigerian citizens fleeing from other parts of the nation back to Eastern Nigeria was close to a million” (p.83). This means that before the present-day experience of internally displaced persons, in Borno State, the Igbo ethnic group in Nigeria, has had an acrimonious experience with the government of that time. Today, the situation of internally displaced persons (henceforth IDPs) in most parts of the country especially in Borno State, North

East of Nigeria, as a result of terrorists' activities has not changed much as compared to their counterparts in the pre-Biafran, and Biafran/Nigeria Civil War era.

Considering the attendant consequences of terrorist activities which have led to the displacement of millions of Nigerians, the following figures have been produced by some scholars: Fatile and Bello (2015), Internal Displacement Monitoring Centre (IDMC, 2015), Oladeji (2015) and Obaji (2016), all maintain that the figures are put at 3.3 million Nigerians. While Akudo (2017) puts the figures at 3.1 million people. It must be noted that the worst hit of all the regions in the Nigerian State is the North East, particularly Borno State.

Akin to the volatile nature of the North East, the zone also shares international boundaries with three other West African countries: Niger Republic to the North, Republic of Cameroon to the East and Republic of Chad to the North East. A glance at the Nigerian map reveals that Borno, the birth place of Boko Haram terrorist group alone, shares border with all three countries mentioned above. This accounts for why scholars like Onuoha (2012) and Akpomera and Omoyibo (2013) vehemently hold the view that the region's closeness to these neighbouring countries predisposes the region to the influx of small arms and light weapons of all categories, since the zone is further complemented by an abundance of radical jihadists. As such, Nyako (2015) observes that: "the security situation further degenerated in 2013, leading to the declaration of a State of emergency in Adamawa, Borno and Yobe States" (p.4). This situation has led to several intervention attempts by the State Governments, the Federal Government and the international development partners at both State and Local Government levels. Nyako has noted that though government and other stakeholders have made an attempt in an effort to abate the

security challenges of the zone, these responses have not yielded the desired goals at achieving peace, stability and prosperity, particularly among the IDPs.

A. A. Buba (personal communication, 18th April, 2018), one of the camp officials in Jerusalem camp, holds the opinion that there are over 50 registered NGOs, but barely do one see the presence of even up to ten of them on camp. Oladeji (2015), singles out the health needs of the IDPs by emphasizing sanitation and hygiene issues. He writes: “IDPs camps are usually located away from hazards, yet sanitation and hygiene concerns in the camps remain cause for concern to ensure that diseases outbreak is curtailed especially in areas where adequate WASH facilities are lacking” (p.47). In a similar line of reasoning, Jelili and Olanrewaju (2016) add that “UNICEF in April, 2015, revealed that in IDPs camps, 18% threshold of malnutrition is recorded, a situation higher than the global emergency threshold of 15%” (p.15). The duo further stress that, this is a serious and threatening health situation as this poses a serious health challenge, especially to children and lactating mothers in IDPs camps. Furthermore, Owoaje, Uchendu, Ajayi and Cadmus (2016) write: “In addition, respondents reported that they have limited rights regarding marriages, free movements and access to health care” (p.164). Also, G.E. Andrew and A. Sultan (personal communication, 18th April, 2018) both agreed that health needs are among the dire needs of the IDPs in various camps in Borno State. The duo also noted that the responses from the international organizations have been commendable but observed that these efforts are not fully complemented by other stakeholders, hence bringing about insufficient supplies.

Stressing further on the nutritional problems faced by IDPs in various camps, the Food Crisis Prevention Network (FCPN) (2016) in its 32nd annual meeting, reports that

nutrition, and in fact, food insecurity in general, is a serious problem facing not only IDPs in the various camps, but the entire North East of Nigeria. Brian, Lizette, Charles, Chika, Chidichiem and Ogechukwu (2016) add that “adults and children are in most deplorable states in the IDPs camps with acute shortage of portable drinking water, food shortage, very poor hygiene condition, overcrowding and poor shelter” (p.3). This appalling state of affairs in IDPs camp is also noted by Nsude and Nwanchor (2017). They list poor living conditions, forced labour; food shortage and malnutrition as the major problems faced by IDPs in various camps in the North East of Nigeria. H.R. Audu (personal communication, 20th April, 2018) in her response to the plight of IDPs in various camps, agreed that the situation in IDPs camps is a pitiable situation. She adds that camp life has also exposed women to the use of contraceptive measures, which she sees as a positive aspect of their experience as IDPs, since women are frequently raped in camps. Nonetheless, there are problems of material needs, emotional and other human needs that the IDPs yearn for.s

Responding to the plights of the IDPs in Bakassi camp, D.C. Eleme (personal communication, 20th April, 2018) noted that there is so much suffering in IDPs camps and that the needs of IDPs vary from food, water, shelter, money and other necessities of life, including a situation where most women complained of missing their husbands, loved ones and relatives who went to different directions during flight. L. Evey (Personal Communication, 20th April, 2018) described the plights of IDPs as deplorable and in a sorry state. He further said that government, non-governmental agencies and the religious bodies come into IDPs camps from time to time to assist camp officials in rationing relief items, but stressed that they do not come all the time. Moreso, he noted that the religious

bodies do come sporadically and that is usually during festive seasons like Easter and Christmas seasons for Christians and during Islamic festive seasons like the Eid Al Fitri and Eid Al Kabir for Muslims. He said that during these religious festivities, the IDPs camps usually come alive with Christians or Muslims flocking into camps with gifts, depending on the type of celebration. Imasuen (2015) writes: “60% of respondents agreed to the low response from humanitarian agencies and government in reducing humanitarian crises in North East Nigeria” (pp.292-293). To strengthen this opinion, the NGO-Start Network (SN) (2015) notes that “the limited presence of humanitarian actors in the North East is due not only to insecurity, but also to lack of donor funding” (p.1).

K. Elele (Personal Communication, 20th April, 2018) corroborates what L. Evey said by adding that from his personal experience in Bakassi camp, there are about five Local Government Areas that make up the population caseload of the camp. He said that relief materials come in once in a month, and that during rationing, it is observed that women could gather as many as ten children, claiming to be their biological mother. Hence, one cannot argue because this culture favours such. The challenge, according to him, becomes serious because after each woman had received her ration, many others would be left without supplies. The supplies are usually provided by National Emergency Management Agency (NEMA) and Borno State Emergency Management Agency (BOSEMA). Furthermore, he said that religious bodies come in to assist with wrappers, soap, food items, and some other things, but noted that these are usually not enough for the IDPs who are usually innumerable depending on the situation. He moreover, stresses that these people keep moving from camp to camp depending on favourable situations in other camps.

It is therefore, against the backdrop of these postulated sequences of events that it has become necessary for an academic and an objective investigation of the response of the religious institutions to the humanitarian needs of these displaced populations. The study intends to carry out a systematic inquiry into the gross humanitarian challenges in the area of the displaced persons' health and nutrition, socio-economic, physical and psychological problems, educational as well as spiritual problems, with the view to finding out to what extent have the major religions within the study area had responded or are responding to the plights of the IDPs.

1.2 Statement of the Problem

The issue of displacement is a serious problem that no one would want to be associated with. This is because displacement, whether as a result of terrorism, community disputes or natural disasters, forces people to leave their comfort zones or homes and become refugees either in their home country or another country. These awkward experiences of displaced persons make them suffer all kinds of humanitarian crises including access to food, water, shelter, et cetera. Right from the World War II, when the issue of displaced persons became pronounced, the Nigerian state has had to contend with this problem in the pre-Biafran, Nigerian war and even after the war.

In contemporary Nigeria, the North East, particularly Borno State, is the worst hit in terms of displacement of persons. This is due, largely to terrorist activities that have ravaged this Nigerian state for a decade now. The principal question posed to any careful observer of this phenomenon which now constitutes a social problem is, what is the religious response to the plights of IDPs, in spite of the presence of, and interventions of

the government and non-governmental organizations? This is the problem this study intends to address.

1.3 Purpose of the Study

The thrust of this work is to investigate the religious response to the humanitarian needs of internally displaced persons in various camps in Borno State, Nigeria. For this reason, the research intends to examine the roles organized religions have played and are playing in ameliorating the plights of IDPs in view of the fact that there are other government and non-governmental organizations who have shown considerable and reasonable concern about the plights of IDPs in the study area.

Apart from the above general purpose, the other specific purposes of the study are:

1. To examine the response of Christianity as an organized religion to the humanitarian needs of internally displaced persons in the randomly selected camps in Borno State of Nigeria.
2. To identify the response of Islamic religion to the plights of IDPs in the randomly selected camps in Borno State of Nigeria.
3. To examine the responses of Christian Association of Nigeria (CAN) as an umbrella body, and other Christian charity groups to the humanitarian needs of IDPs in the study area.
4. To ascertain the extent of responses by the Nigerian Supreme Council for Islamic Affairs (NSCIA) as an umbrella body, and other Islamic charity organizations to the plights of IDPs within the area of study.

5. To ascertain whether the religious responses from both religions are derived from their doctrinal teachings or religious tenets.
6. To compare the extent of responses by the two dominant religions – Christianity and Islam to the humanitarian needs of IDPs within the study area.

1.4 Scope of the Study

The scope of this study is restricted to religious response to the plights of internally displaced persons in Borno State, Nigeria. Borno State is in the North East geopolitical zone which comprises of Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe States. Out of these six states, three – Adamawa, Borno and Yobe are the worst hit. Out of these three most hit, one – Borno is purposively selected for study since it is among the three States that a state of emergency was declared in 2013. For security reasons, acquaintance and familiarity with the terrain, language and culture of the people, the study confines itself to fifteen (15) purposively and randomly sampled IDPs camps out of the 32 camps in Borno State. The fifteen (15) selected camps for this study cut across the three senatorial zones of Borno State. The study covered an in-depth personal communication with respondents within the study area.

1.5 Significance of the Study

A good number of works have been written by academics, government agencies, non-governmental organizations, human rights commissions, private sectors and the international community on the issue of internally displaced persons. Yet, it is important that another assessment, especially from a religious response be made. In view of this, the study has both theoretical and practical significances. On the theoretical grounds, the research is significant in the sense that it serves as a contribution to extant literature on

this religious and socio-economic issue of internally displaced persons in Nigeria which has become a social malady.

Practically, it is hoped that the knowledge so acquired from the theoretical aspect, if properly utilized and applied by all stakeholders (people with an interest or concern in this area of endeavour) will go a long way in the amelioration of the situations of those in IDPs camps. Besides, the study will be of immense value to those involved in religion and human relations, conflict studies, government policy makers, non-governmental agencies, humanitarian service providers and/or parties, pastors and priests, Islamic teachers, mosque administrators, church leaders and administrators, the laity and all the humanitarian groups in the respective religious bodies who tend to the needs of IDPs within the study area and elsewhere. It will also help religious institutions in formulating principles or regulations, policies and evolve doctrinal teachings that will discourage acts of terrorism and religious fundamentalism and biases against other faiths.

1.6 Definition of Terms

For this research dissertation to occupy its place within the intellectual environment, certain basic terms which will be regularly used are herein defined. These terms include: Terrorism, internally displaced persons, food rationing, population caseload, and religious response.

1.6.1 Terrorism

Hoffman (2006) defines the term thus:

Terrorism is ineluctably political in aims and motives, violent or equally important, threatened violence, designed to have far-reaching psychological

repercussions beyond the immediate victim or target, conducted by an organization with an identifiable chain of command or conspiratorial cell structure (whose members wear no uniform or identifying insignia), and perpetrated by a sub-national group or non-state entity. (p.43).

This study adopts Hoffman (2006) definition of terrorism since it captures the peculiarities in the North East of Nigeria.

1.6.2 Internally Displaced Persons

The African Union Convention for Protection and Assistance of Internally Displaced Persons in Africa, otherwise known as the Kampala Convention (2009), defines the term as:

Persons or groups of persons who have been forced or obliged to flee or leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters and have not crossed an internationally recognized state border. (p.9).

This study adopts the Kampala Convention (2009) definition as a working term since the above definition captures every aspect of the term including displacement as a result of armed conflict, generalized violence and as a result of natural disasters such as erosion, desertification, flooding et cetera.

1.6.3 Food Rationing

In relation to this research, this is the ratio or quantity of food given to the internally displaced persons in their respective makeshift homes or camps.

1.6.4 Population Caseload

This means the total number of displaced persons in a given camp, Local Government Area, State or Country.

1.6.5 Religious Response

This is the response by Christian religious institutions, Islamic religious institutions and African traditional religious institutions to the plights of IDPs in Borno State, North East of Nigeria. It is an attempt by these religious institutions and their charity groups in making frantic efforts to assist the needs of IDPs emotionally, spiritually, materially, psychologically and economically.

In this chapter (one), the general background to the study has been discussed. This serves as the introduction to the study. In the next chapter, scholarly review of literature shall be undertaken with focus on conceptual framework, theoretical framework, empirical studies and summary of the literature.

CHAPTER TWO

LITERATURE REVIEW

The focal point of this chapter is to carry out the review of related literature with the view to establishing the fact that even though several researches have been carried out on internally displaced persons, there is need to undertake this subject of study since it is original. The academic gap which this study seeks to fill is therefore, genuine and ought to be researched upon. In view of this, the scholarly review of literature will therefore, be carried out under the following sub-themes: Conceptual framework, theoretical framework, empirical studies and summary of literature review.

2.1 Conceptual Framework

In this section of the review, attention will be focused on what scholars have said about internally displaced persons. Conceptualizing and defining a displaced person is a huge task. This is because there is hardly any universally accepted legal definition of the concept. What one sees in the available literature are various definitions given by different scholars and institutional bodies who see the term from their own social milieu, and hence it is difficult to pin-point any one definition that could scholarly, academically or legally meet the desired criterion of standard definitions of terms or concepts. A few selected definitions shall suffice here. Winslow (1989) defines a displaced person thus: “Displaced person is a broad popular term for all those driven from their homeland by war or tyranny, and frequently including persons displaced within their home country as well” (p.334). Winslow’s definition has a conceptual lacuna. This definition cannot be an

all-embrasive one because it does not include those persons displaced as a result of natural phenomena such as flood, desertification, earthquake, tsunami, volcanic eruption and others. Besides, the author did not consider religious war as one of the causal factors of displacement. The definition is therefore, not inclusive.

Boniface (1993) defines this concept as persons who have left their homes as a result of “natural catastrophe, war or military occupation” (p.166). Again, this definition has a conceptual inadequacy. The obvious shortcoming is that the definition is too narrow and fails to include religious conflicts, internal struggles and other social factors that could cause displacement of people. In an attempt to clearly define the term, Coppa (1994) affirms: “The term displaced person, or DP, was originally applied to the millions of European refugees who were forcibly moved from their homes during and immediately after World War II – 1939 – 1945” (p.203). While this definition looks apt, it only gives one a clue on how the term may have originated. The definition is more of a description of displaced people in the World War II era than a definition in the actual sense of the word. However, it is an invaluable contribution as it gives one an idea of how the term originated.

In line with the history of displaced person, Malkki (1995) affirms that in human history, there is no prototype of displaced persons, and that the definition of and description of this concept cannot be divulged from, first, defining the term refugee. For him, this concept (refugee) emerged in the ancient world when the Israelites found themselves in Egypt. He posits that in modern times (like Coppa 1994 above), it was after World War II that the concept of displaced persons emerged and “first became standardized and then globalized” (p.497). He declares that the concept “as a specific

social category and legal problem of global dimension did not exist in its full modern form before this period” (p.497-498). It is therefore, in this post World War II era that the concept became a subject of interest to non-governmental organizations, philanthropists, photographers, anthropologists, medical practitioners, journalists, writers, academics and even the displaced population themselves.

The above description of the concept is indispensable as it gives one the historical origin of the concept. The author however, did not look at the legalistic definitional aspect of the concept. This may be as a result of the fact that the legal status or rights of IDPs are hardly upheld by the displaced persons’ local governments. Following the Guiding Principles on Internal Displacement, IDPs can be defined as:

Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not cross an internationally recognized state border. (cited in Fielden, 2008 p.3).

The Internal Displacement Monitoring Centre – IDMC (2019) also upholds the above definition in its February report. This definition is more apt than the other ones defined above. However, it is to be noted, according to Malkki (2008) that, most often, the concept is loosely referred to as “refugee”, despite the fact that the displaced persons remain within the borders of their country. The African Union in its Kampala Convention (2009) in article 1, subsection (i) defines internal displacement as “the involuntary or forced movement, evacuation or relocation of persons or groups of persons within internationally recognized state border” (p.3).

The above seemingly “good” definitions still have some conceptual limitations. For instance, the definitions are more descriptive than providing a standardized definition of the term. The Internal Displacement Monitoring Centre (IDMC) in its 2019 report, support this view when the agency notes that IDPs movement is involuntary in nature and takes place within a state. The agency affirms that IDPs include, but are not limited to: families that are caught between warring communities, residents who suffer displacement as a result of weather, geographical or technological hazards, native communities displaced as a result of infrastructural development, those displaced because of ceaseless criminal raids, and those who are displaced as a result of climate change.

Looking at this phenomenon globally, Goodwill-Gill (2011) posits that the concept is not unconnected with the term “refugee”, and that it originated in the late 17th century, as a result of the flight of Protestant Huguenots from persecution in France, “after revocation of the Edict of Nantes in 1685” (p.1). He affirms that the political turmoil in the 19th century in Europe and Latin America left many people displaced. In the event of World War 1, displaced persons were seen everywhere in Europe. Goodwill-Gill also affirms the fact that it was however, in the World War II that the issue of displacement became more pronounced. The aftermath of the World War II were very devastating and the Middle East was the flashpoint, following the partitioning in 1948.

Zampano, Maloney and Juan (2015) share similar views with Goodwill-Gill (2011). For them, the concept came into limelight in the post-World War II era, when over 60 million people were displaced. According to the trio, Germans alone, were above twelve million and others were from Eastern Europe that make up the remaining number of displaced persons. They affirm that since 1948, the Israeli – Palestinian conflict has

displaced well over 5.1 million people, with over 60 camps in the Middle East taken care of by the United Nations. Between 1950-1953, close to five million persons were displaced in the Korean War. In South-South Sudan over 660,000 persons were displaced as a result of the Civil War that ravaged that part of the country from 1955-1972 and then in 2013.

Zampano, Moloney and Juan (2015) also looked at displaced persons in other countries. The Vietnam War which ended in 1975 left over three million displaced persons. This almost two decades conflict has push most of those displaced to be resettled in America and China. The Afghan conflict that started in 1979, when the Soviet invaded the country, has left over 2.6 million displaced persons by the end of 2014. In Somalia, since 1991, with the collapse of the Siad Barre's led government, till the year 2014, there have been numerous waves of violence, leading to 1.1 million displaced persons. In Yugoslavia, the four year conflict – 1991-1995, was one of Europe's most damaging conflict that resulted in the displacement of 2.7 million persons. The genocide in Rwanda in 1994 is not left by these scholars. This war led to a mass exodus of about three million people from the country, and another 1.5 million internally displaced persons. In the Democratic Republic of Congo, two wars occurred between 1996-1998 and in 2014, leading to the displacement of 516,800 persons. The trio also affirm that between 2003-2014, the ongoing and ceaseless conflict in Iraq has displaced four million persons. In Myanmar, the 2012 conflict that erupted in the state of Rakhine, led to the displacement of 140,000 people. In modern times however, the disastrous Islamic State War that started in Syria in 2011 and has continued unabated to date, has displaced not less than 11.6 million persons.

Here in Nigeria, conceptualizing internally displaced persons and their experiences may not be different from what is seen elsewhere. Historically, there may have been cases of violence that resulted in displacement of Nigerians. It ought to be noted however, that it is the pogrom of the Igbo in the Biafran versus Nigerian war of 1967-1970 that the concept displaced persons became popular in the public domain and henceforth, became a subject of interest to many academics, philanthropists, government and non-governmental agencies. The aftermath of the war, had detrimental results on the people of Asaba, Calabar and a host of other places in Biafran land. Achebe (2012) affirms that many titled chiefs and common citizens alike were massacred and buried in “mass graves, without regard to the wishes of the families of the victims or the town’s ancient traditions” (p.134). It is not out of place to infer, therefore, that this situation caused the displacement of many locales who may have been driven from their residential areas as a result of the offensives of the Nigerian army.

Achebe (2012) describing how horrific the offensive of the Nigerian army was during the war, conclude thus:

In actions reminiscent of the Nazi policy of eradicating Jews throughout Europe just twenty years earlier, the Nigerian forces decided to purge the city of its Igbo inhabitants. By the time the Nigerians were done, they had shot at least 1,000 and perhaps 2,000 Ibos, most of them civilians. (p.137).

He affirms that the same atrocities were committed in Oji River, Uyo, Okigwe, Port Harcourt, Aba and Owerri. These atrocities, no doubt, left many, displaced and homeless.

In contemporary Nigeria, especially in the post Biafran – Nigerian war, the conceptual narrative on internally displaced persons has changed drastically. Mohammed

(2014) affirms that since the return to democracy, most African countries have not known peace. In this period, issues related to religious violence, ethnic cleansing (though also a unique attribute of the Biafran versus Nigerian war), Niger Delta militancy, Boko Haram terrorism and Fulani herdsmen atrocities, dominated the literature and conceptual discourses on internally displaced persons. This period also witnessed unprecedented increase in the activities of the above named terrorist groups such that, other causal factors such as inter-tribal wars, natural catastrophe and the likes, became insignificant and unnoticeable.

Itumo and Nwobashi (2016) declare that internally displaced persons are those who suffer all sorts of savagely violent acts, as a result of man's inhumanity, orchestrated by government or non-governmental actors aimed at dislodging people from their habitual residence. The duo affirm that in states like Benue, Taraba, Zamfara and Kaduna, over 100,000 persons were displaced in 2014. They however note that the figures keep increasing at an alarming rate. Citing the report presented by the Displacement Tracking Matrix (DTM) and the Internal Migration Organization (IMO) in 2015, 1,491 IDPs were in states of Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe. They affirm that only 6% of the displaced population is attributed to communal clashes while a whopping 94% is caused by the horrendous activities of Boko Haram jihadists.

It is worthy to note however, that there are other displaced persons in other parts of Nigeria who do not have the experience of violent Islamic extremism but are displaced as a result of developmental projects. The Centre on Housing Rights and Evictions and the Social and Economic Right Action Centre (CHRESERAC 2008) in its annual report, affirms that about two million persons were displaced between 2000 and 2007 in Abuja,

Lagos and Port Harcourt as a result of government's maintenance and renewal programmes.

Jelili and Olanrewaju (2016) declare that displacement is a concept that has to do with location. They affirm that for it to occur, there must be evident change in position. Thus: "Displacement within the context of societal development cannot be divorced from this ideology. Displacement is characterized with loss of livelihood, frustration, abuses, threat and assault" (p.11). To them, displacement of persons is only limited to societal development. However, they conclude that there are two concepts that are unique to the plights of IDPs. These are the "coercive and involuntary" nature of their flight. The duo affirm that in Nigeria, the factual figure of IDPs is not known. Nonetheless, they confirm that evidence from 2014 surveys by DTM shows that 389,381 IDPs, that is the equivalent of 60,332 households exist in states like Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe.

Alobo and Obaji (2016) see internal displacement as "situations in which individuals and groups are compelled or obliged to leave and remain away from their homes, but remain within the borders of their own countries" (p.26). The conceptual pitfall of this definition is that the authors did not look at the causal factors of displacement and the category of those displaced. Nevertheless, the definition is an invaluable one as it draw one's attention to the fact that those displaced, "remain within the borders of their own country" – (p.26). This element of the definition, distinguishes the concept from the refugee type.

Alobo and Obaji (2016) affirm that in Nigeria, especially in the wake of the country's return to democratic rule in 1999, records have shown that several inter-tribal

conflicts, religious conflict, Boko Haram activities and Fulani Herds have displaced quite a sizeable number of Nigerians especially in the North East. This phenomenon, though not new in Nigeria, but in contemporary times, has occurred severally with many Nigerians being displaced.

Nsude and Nwanchor (2017) declare that people are internally displaced “when people are forced to leave their homes for safety and find themselves in organized or unorganized structures that are not their original homes where they now live in deplorable conditions within their own countries” (p.106). This definition has many conceptual potholes. First, the authors did not tell what forces the displaced population from their home. Second, they talk about “organized” and “unorganized” settlements, without clearly defining what they mean by those terms. The question that arises from such terminologies is that, is there any “organized” makeshift settlement for IDPs, since they are originally displaced from their home? Third, the authors appear to give a description and not a definition of the concept. These conceptual gaps notwithstanding, the definition is credited for having at least identified the fact that IDPs are found within the territorial boundaries of their own country.

Obikaeze and Onuoha (2017) though adopt the (2009) Kampala Conventions definition of IDPs, the duo say that the prevalence of this phenomenon in Nigeria, especially in the North East, has become catastrophic. In their 2012-2016 study of IDPs in Nigeria, the duo affirms that the Nigerian state’s management of these group of disadvantaged persons is abysmally poor. They hold the view that, though this phenomenon is not strange or new to an average Nigerian, especially the older ones, its prevalence in contemporary Nigeria is unacceptable. In a tubular manner, they present the

prevalence of this ugly situation, indicating that as at 2016, individuals/households displaced in the following states stood at: Borno 1,525,404; Yobe 139,550; Adamawa 132,626; Bauchi 65,365; Gombe 26,233 and a host of others.

Mohammed (2017) accepts the definition put forward by the 2009 African Union (AU)'s Kampala Convention, but however affirms that in present day Nigeria, the conceptual discourses on IDPs are far beyond and above mere definitions. She is of the view that along with refugees, who have legal backings within such framework as it were, the internally displaced persons who do not have legal backings, are to the greatest extent, the world's most vulnerable persons. In order that there is conceptual clarity and a better understanding of the notion of internal displacement and those displaced, she states in clear terms what constitutes the drivers and root causes of displacement. Among these, she mentions the following as being the main causes of displacement in Nigeria: Political causes include: civil War; electoral violence, insurgency in the North East; social causes include but not limited to: urban migration, ethno-religious clashes; criminality and economic causes include: forced migration; farmer-herder clashes; environmental causes include: Oil spillage; agro-pastoral clashes.

The International Committee of the Red Cross, in its (2016a) mid-year report, affirms that defining the concept of IDPs in contemporary times is mere rhetoric and that the reality of the situation in Nigeria is that if stringent measures are not taken to address the problem, Nigeria would in the future face serious crises of food shortage and other economic problems. The ICRC's report (2016b) has it that in 2016, 1.76 million persons are displaced in the North East alone and that when one looks at the North Central, a similar figure is also the reality staring one in the face. It declares that Borno, Yobe and

Adamawa currently host the highest number of IDPs with approximately 1.68 million people. It adds that in Maiduguri Metropolis alone over 528,000 IDPs exist. That translates into over 68% of the total population of IDPs in North East Nigeria. With all these figures, it will be cumbersome to define IDPs within the framework of these people's experience. It is therefore in this sense that Bloom and Matfess (2017) and Oluwole, Eme and Aloh (2017), all affirm that it is not enough to define the concept – IDPs but to clearly state what their experiences are, and how governmental and humanitarian service providers can provide succour to IDPs in various camps of the Nigerian State.

2.2 Theoretical Framework

The term theory can be defined, according to the Encarta Dictionary (2018) as an idea or set of principles used to guide research. It is therefore a supposition, or assumptions or set of propositions used to explain fundamental truths or foundation for belief or action. Over the years, philosophers, scientists and social thinkers have often relied on theories to back their research findings. It is therefore, necessary that any write-up in the twenty-first century should be anchored on a particular existing theory in order to establish contemporaneity and academic relevance. For social thinkers, sociological theories give impetus to any social research embarked upon. Sociological theories are often made use of by social thinkers since they occupy an integral part of social researches and serve as the driving force behind the research and also gives one an idea of an individual phenomenon in a larger context. It is therefore upon this premise that a few theories are carefully selected for use in this research since they give strength to the study.

Since theory gives one a whole knowledge of the particular and of the general, this study is informed by a combination and complementary of four different theories in the understanding of the plights of IDPs in Nigeria. These frameworks are: The Realist theory, Human Needs or Basic Needs theory, the Social Exclusion theory and the PRADAF theory of IDPs.

2.2.1 Realist Theory

Realism is a school of thought in conflict studies and in international studies. Though diverse in thought as there are variants of the theory, it is unified in the sense that the theory lays emphasis on the fact that global politics is an arena of conflict among political actors whose goal is to seek power. This power is for selfish or individualistic end. The theory therefore, holds that this self drive for power, emanates, or is inherent in the very nature of humans. Russel (2000), Sterling-Folker (2002) and Barkin (2003) affirm that man's quest for power as a tradition of thought among realists dates back to antiquity, that is; to Thucydides (c460-c395 BC) who is considered as the father of the school of political realism.

This theory holds that humankind is not vested naturally with benevolence, but rather is self-centred and competitive. This egocentric nature of humans, according to Elshtain (1992) and Sleat (2014), is held by the theorist Thomas Hobbes. They conclude that the foundation of modern realism is found in the works of Niccolo Machiavelli's *The Prince* of 1532, and that it emerged prominently after the outbreak of World War II.

The proponents of realism are many, as there are variants of the theory from ancient times to modern period. The main exponents of classical realism are Thucydides, Niccolo Machiavelli, Thomas Hobbes, Hans Morgenthau, Reinhold Niebuhr, Raymon

Aron, George Kennan, Yonosuke Negai, Masataka Kosaka and Yan Xuetong. In modern times however, theorists such as Nicholas Spykman, Herman Kahn and Edward Hallett Carr remain leading voices.

a. Basic Assumptions

In spite of the varied versions of the theory, there are four basic tenets of realism according to Donnelly (2008). These fundamental propositions are:

1. The international system is anarchic. No actor exists above states, capable of regulating their interactions; states must arrive at relations with other states on their own, rather than it being dictated to them by some higher controlling entity.
2. States are the most important actors.
3. All states within the system are unitary, rational actors. State tends to pursue self interest. Groups strive to attain as many resources as possible.
4. The primary concern of all states is survival. States build up military to survive, which may lead to a security dilemma. (p.150).

The above assumptions show that the intuitive nature of humankind is anarchic and hence, Faleti (2016) confirms that the theory “shares both theological and biological doctrines about an apparent weakness and individualism inherent in human nature. Thus, the starting point for the explanation of conflict is the individual level” (p.44-45). He therefore, concludes that political participants should see conflict as an inevitable life experience rather than hope that there were none at all. This, according to him is the main thesis projected and defended by theorist like Morgenthau.

b. Variants of Realist Theory

There are varied versions of realism. In international relations, the historical branches include: classical realism, liberal realism or the English school or rationalism, neorealism or structural realism, neoclassical realism, left realism, realist constructivism, Christian realism (represented by Reinhold Niebuhr) and Post-realism. For the purpose of this research, however, (descriptive, explanatory and prescriptive realism) the three variants advanced by Faleti (2016) in conflict studies shall suffice and be briefly discussed.

Descriptive realism is a theoretical framework that examines the way and manner international relations operates or functions. This framework emphasizes the fact that states behaviours are driven by interests and not by exaggerated and self-indulgent feelings or opinions. This means that ideology or sentiments have no place in international relations. Rosenberg (1990) and Seron (2014) affirm that states embark on foreign policies when they are motivated only by their national interests. This situation therefore, pegs one state's interest against the other. It is therefore, in this sense that Faleti (2016) concludes that descriptive realism "sees the world as an arena of conflict" (p.45). This principle fits one of the Boko Haram ideologies that see the whole of Nigeria as a country they must conquer and Islamize at all cost. This is evident in their various attacks on combatant and non-combatants victims, thereby leading to the displacement of many people.

On the other hand, explanatory realism according to Kim (1988), Campbell (2010), Tropman (2013) and Faleti (2016) is a framework that holds or explains facts about defects in the genetic makeup of humans. Dellsen (2015), Golub (2017) and Taylor

(2018), all conclude that these genetic shortcomings make human beings to act negatively. This means that these genetic defects are conflictual in nature. Hence, hostility becomes an unavoidable consequence. This version of the theory further stresses the inevitability of war since there is hardly anything put in place to checkmate its occurrence. Again, this basic tenet of the explanatory model shows that its use or applicability in this study is apt. This is because the main cause of displacement in the study area is religious conflict caused by the activities of Boko Haram or Fulani herdsmen.

The third variant, prescriptive realism hinges on the basic assumptions of descriptive and explanatory realism. Faleti (2016) declares that this theory maintains “that decision makers (individuals, groups or nations) have a moral justification to defend their basic interests and ensure self-preservation using any means necessary” (p45). The application of these various versions in this research shall be seen later in this work.

c. Limitations of Realist Theory

One of the main limitations of the realist theory is that democratic peace theorists accuse it of its inapplicability to democratic states’ relations with one another. Elstain (1992) and Rogan (2018) affirm that the theory makes no sense of democratic processes since humankind is inherently self-centred and conflictive in nature. Rogan particularly holds this view as he sees most world leaders, especially Vladimir Putin of Russia as a core realist and not a Russian neoconservative.

Another criticism labelled against realism is that it uplifts power and the state to an ideological state or level. Faleti (2016) in particular, declares that “the theory has been accused of elevating power and the state to the status of an ideology” (p.45). The

implication of this statement is that the theory is a mere idea and cannot be realistic in concrete and real life situations.

Hegemonic stability theorist, Robert Gilpin, a neoclassical realist, who was greatly influenced by E. H. Carr, Hans Morgenthau and Kenneth Waltz, discussed the relevance of this theory, especially to the economic field. However, Russell (2000) and Donnelly (2008) critique him for not paying attention to the military and cultural aspects of power.

The theory has also been criticized for being too pessimistic. That is to say, whether a person is holy and religious or not, all humans are egoistic and self-centred. It is criticized that if human nature is inadequate, conflictual and competitive, what then would explain cooperation and peace among people or nations. Descriptive realism views the world as arena of conflict. Explanatory realism emphasizes genetic defects inherent in humankind. Prescriptive realism stresses that state actors' actions to defend their interests are justified. All these three forms further expose the limitations of the theory with its attendant pessimism.

Another weakness according to Barkin (2003) and Sleat (2014) is that, concepts such as power, balance of power, national interest or even personal interest are explained within the framework without precision and therefore, these contradictions are obvious between central descriptive and prescriptive components of realism. These contradictions are further seen in the way and manner citizens of a state are encourage to be self-controlled, while on the other hand, leaders take decisions and act in line with their interests and within the ambit of political power.

Another limitation of the theory is that improvement in science and technology and the wholesale importation of globalization and information technology has made it, nearly impossible for sovereigns and world political leaders to effectively control power for their selfish ends. The attendant consequence therefore, is that, world leaders have over the years now learnt how to be interdependent.

Again, realism proposes that a nation has what it takes to get solutions for all its wants within its territorial boundary. This however is not the case as it has been observed that the formulation of organizations, both at the global and regional levels have rather helped nation-states to be sufficiently and adequately satisfied than to remain as independent states.

d. Strengths of Realist Theory

In spite of the above obvious criticisms labelled against realist theory, the following are some of the advantages: Realism is one of the classical political theories that has stood criticisms and has been exposed to various academic scrutiny right from the time of the great historian and philosopher Thucydides (C460 – C395 BC) to modern realists like Hans Morgenthau, George Kennan and others. Its importance is seen especially, as confirm by Russell (2000), Barkin (2003), Sleat (2014), Faleti (2016) and Rogan (2018) in international relations and conflict studies. It has broadened scholars' understanding of power especially on the international arena.

No theory has stressed on inherency as realism, since it gives an in-depth analysis of the egoistic tendencies and self-centredness of humankind. Moreso, in the Nigeriansituation, where there is apparent internal rancour, disunity, desire for ethnic superiority and cleansing, conflicting ideologies, world-views and philosophies of life,

internal strife and insurgency characterized by internal displacements, psychological as well as socio-psychological issues, rooted in hatred for other ethnic groups, religious fanaticism as well as intolerance, wanton and ceaseless destruction of lives and property, there is therefore, no other theory, whose insights would be more relevant than realism in understanding the dynamics in the Nigerian state.

Although, there appear to be seemingly real global unity among international power players, there still remain several cases where countries, groups and even individuals remain non-cooperators in the struggle for world peace. The several global terrorist cells and those in Nigeria, the Boko Haram and its splinter groups and more recently the menace of Fulani herdsmen in the North-Central states and other states, especially in Kaduna State are but a few cases in point. It is, therefore, as a result of this development that Peterson (2018) concludes that the realist warnings that governments of states should keep a wary eye on other actors and be combatant ready to defend its territorial boundary and its citizens, become very relevant.

In contemporary times, there appear to be a clear-cut difference between notions like objective and subjective aspects of human nature. There is, however, glaring greed, aggressive behaviour, cheating and unrestrained desire to amass wealth and hanging onto power among many world leaders especially in Nigeria. The stiff competitive relationship that exists among world leaders especially in Nigeria and the politics of selfish interest in Nigeria, are all obvious indications that there is sufficient adequacy in realist view that humankind is individualistic hence, it is relevant even today.

Another beneficial attribute of realism is that the world is decentralized and full of competition. Thus, Prinz and Rossi (2017) and Peterson (2018) confirm that given these

decentralized and competitive nature of power politics, it is relevant that realist analyses of power is crucial in understanding choices, actions and outcomes in contemporary times. Moreso, this understanding of choices, actions and outcomes have become necessary, since this will facilitate speedy attention given to those who suffer all kinds of humanitarian crises, including those IDPs in Borno State.

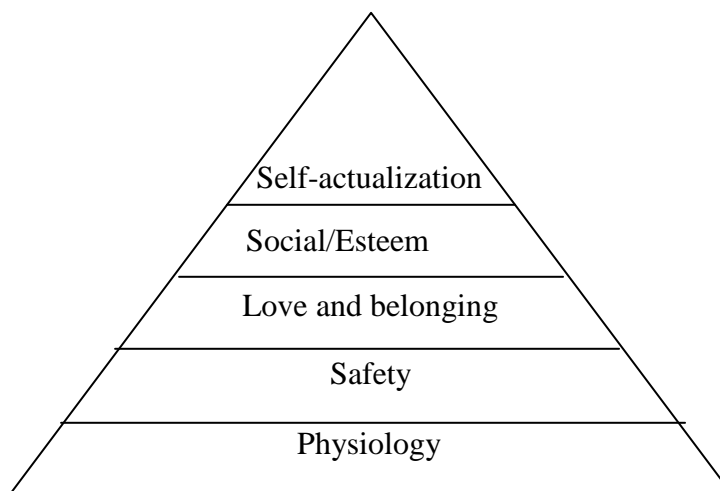
Furthermore, if the definition of realism (which is awareness or acknowledgement of the physical universe or events as against abstract or ideal; or a practical rather than a moral or dogmatic view of things) is anything to go by, then its application in this research is therefore, apt and relevant. Its suitability is seen in the fact that discourses of this nature and other related areas in conflict or terrorism studies is appropriate since one must talk about individuals' choices, actions and the drive to show how powerful these actors are or would wish that other participants, victims or even contemporaries see them. The reality of IDPs, the menace of Boko Haram and its splinter groups and those of the Fulani herdsmen who have turned the iconic staff used to control herd into sophisticated assault rifles is sufficient enough to show that realism as a theory remain relevant even today.

2.2.2 Human Needs Theory (HNT)

This is a theory propounded by Abraham Maslow in 1943 and fully developed in 1954. It stresses that for humans to exist and achieve a state of being comfortable, healthy or happy, certain basic needs are absolutely necessary or extremely important. These are called basic human needs or fundamental human needs. Proponents of this theory hold that where these basic human needs are lacking or unachievable, the tendency is that humans would be forced or have the natural inclination to behave in a particular

characteristic manner. In fact, most conflict theorists believe that if these needs are unmet by human beings, violence or any other untamed behaviour would be the consequence. Max-Neef, Elizalde and Hopenhayn (1991) affirm that among the third world countries, this theory's basic principle holds sway, especially when one looks at the economic situations of these third world countries.

It is these basic needs of humans that made Abraham Maslow to advance a classification system that embodied the universal needs of humans in all societies. This system of classification is what Danielsen (2005), calls Maslow's hierarchy of needs, represented as a pyramid with the more basic needs at the bottom.



Maslow's hierarchy of needs(Source: Danielsen, 2005, p.5)

This framework, though a psychological one, has become popular in diverse fields of scholarship including sociology. Thus, Maslow's theory in the words of Rubenstein (2001), became more popular and fully expressed in 1954 when he wrote on motivation and personality. These five hierarchies of needs include: self-actualization, which has to do with human needs that border on morality, creativity, spontaneity, problem solving, lack of prejudice, acceptance of facts. The next is esteem. This has to do

with self-esteem, confidence, achievements, respect for, and by others. Love and belonging is the next on the hierarchy. It deals with friendship, affection, family, and sexual intimacy. Safety needs has to do with one's security in such areas as personal security, job security, security of resources, of finance, of morality, of the family, of health and of one's property. The physiological needs are breathing, food, water, sex, sleep, homeostasis and excretion.

The above characterizations are the original basic needs as postulated by the leading exponent Abraham Maslow. There are some variations as postulated by other proponents of the theory such as John Burton, Marshall Rosenberg, the Chilean economist Manfred Max-Neef, Chilean sociologist Antonio Elizalde, Chilean Philosopher Martin Hopenhayn and Edward Azar.

a. Basic Assumptions

The basic tenets of Human Needs Theory (HNT), emphasizes the idea that certain basic needs are necessary prerequisites for human beings' survival. These basic needs include physical, emotional, psychological and spiritual needs. Scholars have not really agreed on which needs precedes the other, eventhough Abraham Maslow's hierarchy of needs seem to divide them into five characterizations as stated above, with the most basic at the bottom.

This divide among scholars seem not to blur the basic tenets of the HNT since they (proponents) agree that be these needs physiological, safety, love and belonging, esteem and self actualization as posited by the Maslowian school of thought; or the Fundamental Human Needs (FHN) which are: subsistence, protection, affection, understanding, creation, identity, leisure and idleness, freedom and participation as

propounded by the Max-Neef (1991) school or be they distributive justice, safety and security, belongingness and love, self-esteem, personal fulfilment, identity, cultural security, freedom and participation as advanced by Burton (1993); or the seven basic needs – physical nurturance, interdependence, integrity, autonomy, play, celebration and mourning and spiritual communion by Rosenberg (2003); needs of human beings are the same. Ramsbotham (2005), however, declares that they may vary from one culture to the other or from one individual to the other and in different societies.

b. Variants of Human Needs Theory (HNT)

The HNT do have different perspectives. These perspectives are so called because they represent views by various proponents of the HNT. The first variant is the five-tier model of pyramid. This model originally propounded by Abraham Maslow (1943, 1954) depicts the needs of humans in a hierarchical manner. The most basic needs are found at the base of the pyramid. As stated above, they start from the bottom of the pyramid from physiological, safety, love and belonging, esteem and finally, self-actualization. McLeod (2018) affirms that the model could be subdivided into just two – the deficiency needs and growth needs.

McLeod (2018) declares that, from the bottom of the pyramid up, the first four needs have to do with deficiency needs and that these needs arise as a result of deprivation, and usually motivate or drive people whenever they are unattainable. One good example is hunger. The longer one goes without food, the more hungry one becomes. These four needs are physiological, safety, love and belonging and esteem. The last one atop the pyramid is self-actualization. This is the growth need because motivation increases as needs are met. On the other hand, growth needs are not as a result

of lack of resources or anything but rather, they stem from an urge to grow as a person. One can only reach the highest level-self-actualization if these needs are satisfactorily met. In summary, therefore, Maslow's model appears to focus mainly on subsistence needs. However, McLeod affirms that later in his (Maslow) life, he expanded the model to include cognitive and aesthetic needs and much later to transcendence needs.

Burton (1990a) holds a similar view to that of Maslow. However, he is one of those proponents at the forefront of the human needs theory with emphasis on social and political theory. Burton (1990b, 1997) concludes that where universal human needs are unmet and neglected, the attendant result is the eruption of violence between groups as a means to claim the fundamental rights and needs.

The other variant theory that emerges from the Maslowian model is the Existence, Relatedness and Growth – ERG theory. This theory was propounded by Clayton Alderfer in 1969. Alderfer (1969) expanded the Maslowian pyramid when he developed and categorized the hierarchy into existence, relatedness and growth theory. This paradigm focuses on three acronyms – ERG. The E stands for existence and focuses on the basic existential needs of humans. This group includes those items listed in Maslow's physiological and safety needs. The R stands for relatedness. This group focuses on the importance of intergroup or interpersonal relationships among people. Alderfer affirms that for one to get satisfaction one must align these social and status desires with Maslow's esteem categorization. Finally, the G stands for growth. Here, Alderfer sees these groups as intrinsic and essential for personal development. This belongs to the Maslowian self-actualization category.

Other variations that are built within the framework of basic HNT are Engel's Law, an economic model for how well basic needs are met; Fundamental Human Needs (FHN) by Manfred Max-Neef, Antonio Elizalde and Martin Hopenhayn and their Human Scale Development model; Marshall Rosenberg's seven sub-groups and its non-violent communication model; Spontaneous and Rational Motivation Paradigm by Juan Antonio Perez Lopez; Metamotivation and Murray's Psychogenic Needs model. These variations notwithstanding, the basic tenets of the HNT remain the same.

c. Limitations of Human Needs Theory (HNT)

In spite of the obvious and wide publicity and applicability of the HNT, there exist few drawbacks. The main issue is the inability to verify, empirically, the hierarchy of needs. Max-Neef, Elizalde and Hopenhayn (1991) affirm that since people's needs are believed to be traditionally infinite, subject to change, different in each culture or society and are also different in each historical time, the basic assumptions of HNT are therefore, "inaccurate, since they are the product of a conceptual shortcoming" (p.16). This empirical unverifiability and conceptual pitfall is therefore, the major problematique or criticism of the HNT. Kunchala (2017) also declares that the theory is cumbersome since one cannot correctly ascertain how satisfied one level of need must be met, especially in turbulent circumstances before proceeding to the next level.

There is general disagreement among theorists on the hierarchy of needs. Maslow himself maintains the view that human needs are hierarchical, but Danielsen (2005) declares that this is not the case with other theorists like Burton, Rosenberg and Max-Neef, Elizalde and Hopenhayn. These five theorists, though unanimous on the universality of human needs, differ in the sense that they rather emphasize the non-

hierarchical and complementary nature of human needs. Danielsen affirms that, “if a human need is simply what we perceive it to be, it will be hard to truly address human needs in a conflict situation” (p.7). This assertion or viewpoint is especially true among IDPs whose conditions are varied from camp to camp.

Another setback of the HNT is its emphasis on ‘priority’ of needs. Could it be true that the Maslowian emphasis on subsistence (food and shelter) supersedes those of self-esteem, self-fulfillment or even security. This prioritization of need, certainly, would not be applicable in situations of conflict. For the HNT to maintain that basic needs must be met before other needs is unscientific. This is because progress could be disrupted by inability to fulfill all the lower needs. Life experiences differ from one individual to another. Issues such as displacement, unemployment, divorce, war, ill-health and other life’s challenges could retard or fluctuate an individual’s movement or progress between the hierarchy.

The HNT, and its later theorists, example Burton, Rosenberg and Azar, seem to emphasize the relevance of dialogue. How can this approach be effective among warring groups? Take the current Boko Haram terrorists and its splinter groups and the Fulani herdsmen for instance, how can one get these groups into believing that meeting their essential human needs through dialogue could solve the problem of terrorism and its attendant issue of displacement? Apart from this problematique, how can the HNT be useful in human relations, issues of displacement and conflict management in contemporary Nigeria.

On the other hand, supposing the Boko Haram terrorists and Fulani herdsmen needs are identified, and modalities are put in place to meet all their needs, how do one

ascertain the fact that the needs so identified are the most important or most desired? Danielsen (2005) and Park (2010) confirm the above position by contending that even if these needs are sorted out, the strategies put in place or applied may not be the most accurate ones.

Furthermore, the HNT appear to be culture-bound. Kunchala (2017) declares that the culture-boundedness of the theory makes it lack validity across diverse cultural backgrounds and the outcome of the pyramid may be restricted to few cultures or societies. This position is also affirmed by Ojo (2018). This case is especially true in the Nigerian situation where some ethnic groups and some fundamental ideologies push certain persons to be involved in terrorist acts. This shows that peoples' needs differ across cultures, individuals and societies.

d. Strengths of Human Needs Theory (HNT)

Despite criticisms levelled against HNT, the theory is very much appealing and has been used and applied in various fields of endeavour, especially among conflict scholars. This appeal and wide acceptability is as a result of the fact that it is neither complex nor complicated. It gives a natural insight into the human nature. Its usefulness especially in human relations, in the world of business (especially when considering motivations and incentives), in management of individuals and other areas of life is invaluable. Little wonder, Kunchala (2017) affirms that, "it provide an advantageous summary of human needs, which can also be used in product planning, product positioning, product pricing and also sales channels" (p.14). Applying this model in issues of displacement could also be necessary and relevant, especially when looking at the humanitarian crises among IDPs in Borno State.

In addition, Rosenberg (2003) also confirms the fact that the framework could also be applied in pre-conflict, post-conflict and mediation processes. The perspective could also be relevant in reconciliation efforts and non-violent communication (NVC). Danielsen (2005) concludes thus: “Nonviolent Communication (NVC) is being used currently in restorative justice structures in Brazil and the U.S. Equally, it can be applied in all levels of society for intra-and inter-personal conflict, inter-group conflict and in an international setting” (p.6).

The HNT also enjoys wide acceptability and applicability because it centres on the causal factors of conflict. These root causes or drivers as it were, help practitioners in applying the HNT when necessary. The framework helps in both identifying the needs of aggrieved parties and advancing modalities on how to resolve conflicts. Danielson (2005) posits that, “finding strategies to meet underlying needs, we may be able to reduce the use of expensive peacekeeping, peace enforcement and creating of buffer zones” (p.6). This framework is therefore, relevant in studying the conflict situation in the North East and the situation of the IDPs in various camps within the study area.

It is in the HNT that the whole idea of a common humanity is made most prominent. It is in the HNT that one sees the unity and universality of human needs. However one prioritized human needs, whether the Maslowian hierarchy of needs or other priorities advanced by Burton, Rosenberg, Azar, Max-Neef and his contemporaries, humans have needs that must be met. These needs may not be the same amongst persons, cultures or even societies. This theory is therefore, indispensable as it deals with the basic humanitarian needs of IDPs in the study area.

Another credit to the HNT is that it shows that human needs cannot be negotiated. This is the strongest argument put forward by Susan Marker. Marker (2003) affirms that “Human Needs Theory point out that human needs are non-negotiable” (p.10). She further posits that the non-negotiability of the HNT helps practitioners in handling conflict situations. It gives insights into which needs are most important and which needs immediate attention. In view of this, Walsh (2015) concludes that this helps practitioners to single out essential areas of needs such as “identity, recognition and security, since scholars agree that they are critical to most, if not all, intractable conflicts” (p.3).

Moreso, Walsh (2015) posits that institutions are capable of building radical structures that would meet the needs of humans. This position is especially held by John Burton. By implication, the HNT is again applicable and relevant to this study since it seeks to investigate the response of the religious institutions to the plights of IDPs in the North East of Nigeria. It is this role of institutions that was the outcome, and in fact, the main focus of Burton’s theory.

Faleti (2016) concludes that when humans are deprived of these needs, conflict is therefore, the inevitable outcome. He further affirms that “Burton identified a link between frustration which forces humans into acts of aggression and the need on the part of such individuals to satisfy their basic needs” (p.52). This shows that when people’s needs are not met, they could become frustrated and hence, are more likely to turn to aggressive behaviour. This again is relevant in examining the menace of Boko Haram and Fulani herdsmen terrorists in the North East of Nigeria, which in turn has led to displacement of people in the study area.

2.2.3 Social Exclusion Theory or Social Marginalization Theory (SET/SMT)

Social exclusion is a concept that has evolved overtime in the early 1960s. It is used in diverse fields of studies, for example education, sociology, psychology, politics and economics. It is a situation where individuals or groups in any given society are socially alienated from mainstream society as a result of their disadvantaged situations. As a theory, it is linked with the works of Silver (1994), Pacione (1997), Black and Muddiman (1997), Walker (1997), Hills (1998), Silver (2007a), Keller (2014) Itumo and Nwobashi (2016).

As a concept, Keller (2014) affirms that the term first emanated from French literature in the first half of the 1960s. He affirms that Jules Klanfer, carried out a research in 1965 on disadvantaged groups and spoke of exclusion “as the fate of those who are the only ones not profiting from the advantages of economic growth” (p.8). This made him one of the first propounder of the theory who brought the theory to limelight. The second, according to him, was Pierre Masse, who in 1969, made use of the concepts to refer to those who are at the fringe or edge of prosperous society and had no opportunity to be involved in enjoying economic wealth. Another proponent worthy of note is Francois Perrous who in 1972, related helplessness to the phenomenon of social exclusion in his work. Helplessness, to Perrous, was people excluded from the system, as oppose to those who participate in the system.

In contemporary time, Keller (2014) declares that “a pioneering, but still rather disputable role was played by the work of another high ranked civil servant, Rene Lenoir (1974) in the genesis of the concept of social exclusion” (p.9). Lenoir’s book, deals with people’s inability to “adapt themselves to the conditions of normal society” (p.9). Thus,

low adaptability, marginality and asociality were the main focus of Lenoir's work. However, Keller also mentions another pioneer in person of Jeanine Verdes-Leroux. She was a historian and sociologist who in her 1978 work threw more light on the theory of social exclusion. Other theorists of later decades that dwelled more on the relevance of the theory in social studies were Silver (1994), Pacione (1997), Black and Muddiman (1997), Walker (1997), Hills (1998), Levitas (1999), Silver (2007a), Keller (2014) and Itumo and Nwobashi (2016). Silver and Keller however conclude that understanding social exclusion as a theoretical framework certainly has roots in French sociology which has always stresses social integrity and social bond and hence, cannot be devoid of the Durkheimian legacy of social solidarity.

a. Basic Assumptions of Social Marginalization Theory

The basic tenets of this theory are that, there are individuals or groups that are socially detached from social relationships and social bonds and are therefore, prevented from normal or normatively laid down activities of the society they find themselves. Muddiman (1999) affirms that this theory describes social divisions in any given society and that those who suffer this social division and alienation may be as a result of an individual's social status in society, race, skin colour, educational background, childhood relationships, living standard, minorities, or even lesbian, gay, bisexual and transgender individuals. Thus, this theory especially the solidarity variant, dwells heavily on anthropology, sociology, ethnography and cultural studies.

Stanley (2007), Levitas, Pantazis, Fahmy, Gordon, Lloyd and Patsios (2007), Silver (2007a) and Mathieson, Popay, Enoch, Escorel, Hernandez, Johnson et al (2008), conclude that social exclusion framework stresses that those excluded from normal life in

society suffer from ostracism, silent treatment, social abuse, environmental racism and blacklisting. These characteristics and basic principles fit the plights of IDPs in Borno State, North East of Nigeria. It is therefore, in this sense that Silver (2007b), concludes that it is a “multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in normal activities of the society in which they live” (p.1).

b. Variants of Social Exclusion Theory

This session dwells heavily on four variants of the social exclusion theory. The first is the three paradigms by Hilary Silver. In her 1994 work, Silver, projected three variant models of the social exclusion theory. She affirms that there is need to use these three paradigms in order to understand and distinguish the differences among “the theoretical perspectives, political, ideological and national discourses” (p.539). She therefore, provides the solidarity, specialization and monopoly paradigms. According to her, each of these models provides an insight on the multidimensional aspects of social disadvantages – be they cultural, religious, social, economic, educational or even political.

Solidarity paradigm: Solidarity in Republican France is understood differently from the rest of the Western World. Exclusion therefore takes place when the social force or feeling that unites people in any given society often refers to as social solidarity is broken down. According to Silver (1994), it was Rousseau who first gave a faint idea of the term, but, the sociologist Emile Durkheim was the theorist who brought it to limelight. She affirms the fact that “the social order is conceived as external, moral and normative, rather than grounded in individual, group or class interests” (p.541). This

paradigm therefore, focuses on a collective conscience or general will that unites the individual with the larger society. This theoretical approach, just like anomie or deviance, makes individuals that are excluded to feel that their social cohesion is either reinforced or threatened. Silver concludes that this paradigm is useful in social studies since “it focuses attention on the exclusion inherent in the solidarity of nation, race, ethnicity, locality and other cultural or primordial ties that delimit boundaries between groups” (p.542). Levitas (2006) also affirms the usefulness of this paradigm when she concludes that the application of the Durkheimian social solidarity framework goes beyond analyzing religious or ethnic conflicts, deviance or even republican citizenship to include discusses on unemployment and cultures of poverty.

Specialization paradigm: This second Silverian model of social exclusion has roots in Anglo-American liberalism. Silver (1994) declares that the unique feature of this theory is that “in Anglo-American liberalism, exclusion is considered a consequence of specialization: of social differentiation, the economic division of labour and the separation of spheres. It assumes that individuals differ, giving rise to specialization in the market and in social group” (p.542). This paradigm therefore insists on individualistic methodology and that the relationship between cause and effect is not only found in individual preferences but also other social structures that create cooperating and competing individuals. Silver therefore affirms thus: “Liberalism thus conceives of the social order, like the economy and politics, as networks of voluntary exchanges between autonomous individuals with their own interests and motivations” (p.542).

This variant of social exclusion theory also emphasizes the fact that specialization protects people’s liberties and could work productively in as much as those excluded

have the right to move across boundaries. Silver (1994) concludes that “individuals freedom of choice based on diverse personal values and psychological motives for engaging in social relations should give rise to cross-cutting group affiliations and loyalties contributing to the integration of society” (p.543). It should be noted that exclusion is a form of discrimination, but however, the Silverian model stresses that group and market competition and the liberal state, should be able to protect individuals thereby stopping the operation of this kind of exclusion.

Monopoly paradigm: Silver’s third and final paradigm is popular on the European Left. This paradigm sees, according to Silver (1994), “exclusion as a consequence of the formation of group monopoly. Drawn heavily on Weber and to a lesser extent, Marx, it views the social order as coercive, imposed through a set of hierarchical power relations” (p.543). She declares that “in this social democratic or conflict theory, exclusion arises from the interplay of class, status, and political power and serves the interests of the included” (p.543). What this paradigm points out is that belonging to a certain social class, status or political power, creates a kind of alienation or discrimination against those that do not belong.

This common bond among those in a monopoly group, creates boundaries between the insiders and the outsiders. This further perpetuates a sense of inequality among the discriminated group and creates a bond of common interest among the otherwise unequal insiders. Silver (1994) concludes that: “social closure is achieved when institutions and cultural distinctions not only creates boundaries that keep others out against their will, but are also used to perpetuate inequality. Those within delimited social entities enjoy a monopoly over scarce resources” (p.543). This assertion is correct

since social exclusion is not limited to, but includes discrimination in areas such as health, employment, educational, socializing, shopping, et cetera.

Normative Theory of Social Marginalization: According to Palovicova (2013), this variant of social exclusion theory is associated with Brian Barry, who is seen as its proponent. Others are Hills, Le Grand and Piachaud. Barry is the first to write extensively on what is normatively bad about social exclusion. This theory posits that even if exclusion is deliberate or caused by some other factors, external to the victims, there is need for those socially excluded to be attended to. Palovicova affirms that Barry's distinction between the "fact of exclusion" and "cause for concern", are very important terminologies in discussing the normative theory of social exclusion. This means that humans are to make frantic efforts at reducing social exclusion whether, voluntary or involuntary at all cost. This also includes the situation where the excluded may take that as an option.

Barry (2002) declares that individuals that are socially excluded may find themselves in that situation as a result of, or a sign of or cause of, social injustice. He affirms that "social exclusion can lead to exclusion from unequal educational opportunities and lack of access to political participation" (p.20). This assertion demands that social exclusion is a cause for concern since it fails to comply with the clear and absolutely certain request for social justice.

Another argument put forward by Barry in defence of this theory is that, social exclusion reduces social solidarity among individuals and groups in any given society. Barry (2002) further declares that members that are excluded, be it deliberate or otherwise, it "is not good for the characters of those in either group" (p.24).

Consequently, it is intrinsically bad that any society should experience lack of social solidarity.

Le Grand (2004) affirms that another decisive reason why lack of social solidarity is normatively bad is that the interests of the excluded are likely to be jeopardize and/or sacrificed for the interests of the included. Since the interests of the included are likely to supercede those of the excluded, and since the included are usually in majority, lack of social solidarity and concern for the excluded will lead to a normatively unpleasant or unwanted form of social relationships. It is on this premise that Hobcraft (2002) and Palovicova (2013) conclude that Brian Barry is correct to have proposed that social exclusion is normatively bad since it does not lead to social cohesion in any given society.

Ruth Levitas' three frameworks: contrary to the three paradigms advanced by Hilary Silver and the normative framework advocated by Brian Barry, Levitas (2005) postulated three discourses in relation to social exclusion, especially in the United Kingdom. Mathieson, Popay, Enoch, Escorel, Hernandez, Johnston and Rispel (2008) summarized these three frameworks. They affirm that the first – The Redistributionist Discourse (RED) stresses that the main cause of social exclusion is poverty. For that reason, poverty denies people of their ability to meet their private and public obligations thereby stripping them of their full rights as citizens of any given state. Levitas concludes that RED “address social, political, cultural and economic citizenship, broadening out into a critique of inequality” (p.14).

The second framework is The Moral Underclass Discourse (MUD). This framework gives more prominence to cultural explanations of poverty. Material

explanations are played down. The framework's main emphasis is on how the poor behave, and this implies that welfare packages are poor since they weaken people's ability to be self-sufficient, and making them dependent. The third framework – The Social Integration Discourse (SID) views social inclusion and exclusion through the spectacles of labour market attachment. Levitas (2005) declares that “it obscures inequalities between paid workers, particularly gender inequalities” (p.26).

Jo Beall's Approaches to Social Marginalization Theory is another variant worthy of consideration in this study. Apart from the three versions of social exclusion theory mentioned above, Beall (2002) has also identified three frameworks to social exclusion which deserve attention here. The first – The Neo-liberal approach sees, social exclusion according to Beall as “an unfortunate but an inevitable side effect of global economic realignment” (p.43). He sees this in terms of the globalization of trade and a free single global market, which results in excluding workers from benefitting in trade barriers that had hitherto existed. Consequently, unemployment becomes the order of the day since there is no social protection of workers.

The second framework – Re-labelling, serves to distract attention from the unequal situations created by the manipulations of economic system. Thus, the economic system, creates an unhelpful situation that the socially marginalized find it difficult to cope. The third approach – Transformationist framework stresses on the social relations found in formal and informal institutions. Beall (2002) concludes that this “signals the use of the social exclusion framework to analyze international processes and institutional relationships associated with rapid social and economic global change and local impacts and responses” (p.44). Mathieson, Popay, Enoch, Escorel, Hernandez, Johnston and

Rispel (2008) conclude that while Beall's first two frameworks – Neo-liberal and Re-labelling see social exclusion as a state, the third – Transformationalist approach focuses on exclusionary processes.

c. Limitations of Social Marginalization Theory

One major criticism of the social marginalization theory is its applicability. How could such a theory, which was developed in western societies, according to Klasen (1998), Sen (2000), Stanley (2007) and Mathieson, Popay, Enoch, Escorel, Hernandez, Johnston and Rispel (2008), and whose history could be traced to the writings of Aristotle, Rousseau, Durkheim and in contemporary time, Rene Lenoir, be applied in less developed, less industrialized nations, with poor or no welfare systems, weak governance, mainly informal economies and high poverty index? This framework may be workable and applicable in well developed societies with standardized welfare programmes, but it may not be the case in many African societies.

Another shortcoming of this framework is that social exclusion may only be a term used as camouflage to conceal severe poverty index. Mathieson, Popay, Enoch, Escorel, Hernandez, Johnston and Rispel (2008) affirm that “more generally, the danger that exclusion may be used as a screen to hide extreme poverty and as a blaming label to make the poor responsible for their condition has also been recognized” (p.10). This means that governments or institutions may decide to use the term as a cover up for their inability to meet the demands of the socially marginalized of society.

The Silverian three paradigms have also been criticized for only paying attention to the political ideologies that surround different conceptualizations of social exclusion.

She does raise arguments about the importance of social exclusion in government policy, but she, however, does not give a detail discourse on these policies.

While one alludes to the fact that the Silverian paradigms focus mainly on anthropology, sociology, ethnography and cultural studies, the frameworks do not cover issues that border on the plights of IDPs, especially as it relates or affects those in the North East of Nigeria. The applicability of the Silverian frameworks may not be tenable in analyzing situations of IDPs in the North East of Nigeria. In addition, her framework could also be criticized because of its broad spectrum. It draws from a variety of other social phenomena that may not really make meaning in studies related to displaced groups.

Another shortcoming of the Silverian framework is that it draws too much from Republicanism. Issues that border on social exclusion go far beyond analysis of French Republican ethos and citizenships, French ethnic conflicts and deviant behaviours. Take for instance, the Nigerian scenario, those relegated to the fringes of society, especially in the North East, are not to be blamed for being Nigerian citizens. Religious terrorism, intra-communal and inter-communal clashes, natural disaster and several other variables, have placed them in such marginalized circumstances. How then can French Republican ethos address such situation in far-away Borno State of Nigeria?

The normative theory of social marginalization is not spared of any criticism either. In fact, Le Grand (2004) criticizes Brian Barry's social solidarity. Barry supposes that even if an individual excludes his or herself by choice, government or society owes such an individual and that it is normatively bad to abandon such an individual in such fate. Le Grand argues and affirms that while they (the excluded) make such choices, the

effects are not chosen by others. Why then should others do otherwise? Take for instance, the choice to join Boko Haram terrorists. Should institutions go the extra mile to provide for them, even when they (terrorists) unleash terror on society? This framework may not be useful in analyzing the religious response to IDPs in the North East of Nigeria.

Ruth Levitas' frameworks could also be criticized for focusing mainly on social exclusion in the United Kingdom. Her Redistributionist Discourse (RED), Moral Underclass Discourse (MUD) and Social Integrationist Discourse (SID) emphasize poverty as a major causal factor of social marginalization, cultural rather than material explanations of poverty and social inclusion and exclusion as terms of labour market respectively. These, do not fit into the plight of IDPs in the study area, because majority of those displaced, did not find themselves in such socially marginalized situations as a result of any of the above three frameworks advanced by Levitas.

Beall is also criticized for using the three approaches he advocated. Beall's neo-liberal and re-labelling of poverty frameworks view social marginalization as a "state", and the transformational framework as an exclusionary process. None of these frameworks could be used to analyze the plights of IDPs in Borno State. The first problematique with first, the two models is that the experiences of IDPs in the North East are real and existential. They are not in any imagined "state" of affairs. Consequently, the applicability of this theory can be problematic.

d. Strengths of Social Marginalization Theory

Social marginalization framework which has historical roots in Western developed societies could also be applied in analyzing social marginalization in third world countries. Pantazis, Gordon and Levitas (2006), Stanley (2007) and Palovicova

(2013) affirm that social marginalization is the same everywhere in the world, differences in their cultural, social, political, economic and educational foundations notwithstanding. Using this framework in analyzing the social conditions that led to the outbreak of Boko Haram terrorism and consequently, the plights of IDPs in the North East of Nigeria is apt and timely.

Social exclusion is not a term used as a shield to cover-up poverty index. Oyen (1997), Klasen (1998) Danielsen (2005), Stanley (2007), Silver (2007a) and Itumo and Nwobashi (2016) conclude that there is a strong affinity between social marginalization and deviant behaviour. This means that the mere perception that an individual is socially marginalized, could push such an individual into acts of violence. This framework can therefore be useful in analyzing the conflict situation in the North East of Nigeria, and could also be relevant in discussing the plights of IDPs in various camps in Borno State.

Criticizing the three Silverian paradigms that they are mere political ideologies does not hold water either. In reality, government policies are the main and best means to eradicate social exclusion. Silverian paradigms have therefore, expose the reality of the fact that government can and should formulate policies that address the circumstances that the excluded find themselves. This has become especially so needful in the case of responding to the plights of IDPs in the North East of Nigeria, and particularly those in Borno State.

It is also incorrect to maintain the view that the Silverian paradigms draw mainly from anthropology, sociology, ethnography and cultural studies. This is not the case. In fact, Silver (1994) declares that the paradigm “focuses attention on the exclusion inherent in the solidarity of nation, race, ethnicity, locality and other cultural or primordial ties

that delimit boundaries between groups” (p.542). This assertion is true as it exemplifies and depicts the situation of the North East even before the outbreak of Boko Haram and subsequently the plights of IDPs.

The argument on Republicanism is untenable. Whether Republican ethos or Nigerian situation, the Silverian frameworks have expose the need for solid government policies to be put in place to address the plights of IDPs who are socially marginalized in Borno State.

Drawing on the insights of the normative theory of social marginalization, the theory is useful in the sense that it gives one insight into the plights of IDPs, especially as it focuses on social solidarity. So, whether the marginalized find themselves in such circumstances by choice or by other social factors, there is need to de-emphasize social exclusion. Jehoel-Gijsbers and Vrooman (2007) conclude that there is need for modern humanity to re-examine the norms and values in any society in order to achieve social cohesion.

Though Ruth Levitas’ framework is criticized for focusing mainly on social exclusion in the United Kingdom, it should be noted that her analysis is firmly informed by a socialist feminist viewpoint. Using this framework is crucial in this study, especially when considering the plight of female IDPs who are the worst hit in the study area.

There is also insight to be drawn from Beallian three approaches to social exclusion. Whether neo-liberal, re-labelling or transformational, all three approaches are essential in analyzing IDPs in the North East of Nigeria. For instance, the IDPs find themselves in unwanted circumstances. This is in line with the neo-liberal approach

which Beall (2002) describes as “an unfortunate but inevitable side effect of global economic realignment” (p.43).

2.2.4 PRADAF Theory of IDPs

As stated above, this study is informed by a combination and complementary of three different theories in the comprehension of the plights of IDPs in North East Nigeria. This study has thoroughly examined, in details, three perspectives, focusing on their pioneers, dates propounded, basic assumptions, versions of each theory, the limitations and strengths of each of the theories. Having also carefully examined the above areas of each theory, the study has identified inadequacies in each of the theories, in spite of their strengths. This is so because theories do not always address all aspects of a phenomenon, as theorists are bound to view reality from their own point of view or cultural milieu. It is therefore, in the light of this that Obiefuna (2018) avers thus: “Theories therefore, selective in terms of their priorities and perspectives and partial view of reality”(p.33). Consequently, it is imperative that one examines these theories taking into consideration the fact that they are products of different social environments or climes.

All the three theories mentioned above are descriptive in the sense that they did not explain, in details, the current existential circumstances of the IDPs in Borno State. This explanatory aspect which is lacking in the above theories is, to a higher degree, the reason for which there is need to come up with a framework that would adequately capture the peculiarities of the plights of IDPs within the study area. It is in this sense that Obiefuna (2018) opines that when “recent research findings consistently contradict earlier basic assumptions, there is a paradigm shift” (p.38). Therefore, this study acknowledges, and recognizes the fact that there is a paradigm shift in the conceptualization,

understanding and applicability of the above theories. In the light of these shortcomings and paradigmic shift, the PRADAF theory of IDPs is hereby suggested to adequately address the latest existential realities of IDPs within the study area.

The Peace, Relintegration, Accommodation, Desire to leave, Aid and Freedom (PRADAF) theory of (IDPs) is a proposed new version of the human needs theory that deals with complex situations that explain the predicaments of IDPs in various camps within the area of study. The complexities of the theory is further explained and diagrammatized in chapter five of this study. There are series of propositions that connects to the PRADAF theory of IDPs.

Stating tentative propositions, hypotheses and their relationships:

- Proposition a: There is government, elite and insurgents collaboration to cause insecurity.
- Proposition b: Terror is unleashed on innocent citizens in various communities by insurgents.
- Proposition c: The citizens are displaced and leave their homes.
- Proposition d: Government, NGOs and donor agencies form camps to ameliorate the plights of those dislodged.
- Proposition e: The longer IDPs stay in camps, the more varied are their needs.
- Hypothesis a: This collaborative effort among government, elites and insurgents keep IDPs longer in camps and there is higher likelihood that it is being hijacked by elites and other stakeholders as business enterprise.

Hypothesis b: The more it becomes lucrative for the stakeholders, the less likely do the powers that be want peace to be returned to the various communities.

Hypothesis c: The longer the IDPs remain in camps the more varied are their needs.

Final proposition: Government, elites and insurgents collaboration leads to displacement of people, and the longer the camps exist, the more stakeholders benefit from the situation. This in turn influences the needs of IDPs.

Final hypothesis: Government, elites and insurgents collaboration equals displacement and more camps/IDPs, more benefit for the stakeholders. This in turn influences the various needs of IDPs.

Main thesis of PRADAF theory of IDPs: Displacement in North East is a collaborative arrangement among government officials, elite and insurgents. The more IDPs camps exist, the higher the stakeholders benefit. This in turn influences the various needs of IDPs.

The main thesis of PRADAF theory of IDPs indicates that, IDPs are at the receiving end of the whole collaboration among the key players that cause their predicaments. This collaboration differs from that of conspiracy theorists. This therefore, means that the more IDPs adopt to the situation in camps, the less likely they would be satisfied with the provisions by donor agencies. The result of this disaffection and dissatisfaction is that their needs tend to change to higher ones. This is where the PRADAF theory of IDPs fills in the gap they yearn for.

The reality of hunger and starvation, living in makeshift settlements, exposure to all forms of diseases as a result of congestion in camps, abject poverty and harsh economic situations among others, are core issues, indicating that there is a cause and effect relationship in which the PRADAF theory of IDPs comes into play. The above circumstances in IDPs camps are also indicative of the fact that the conditions could be uniformly and universally experienced elsewhere, with reference to time and space.

Since this is a social study that seeks to investigate the response of religious institutions to the needs of IDPs in camps within the study area, it is therefore, appropriate that certain concepts be defined within the framework of the plights of IDPs. The PRADAF theory of IDPs is a combination of concepts such as peace, reintegration, accommodation, desire to leave camp, aid and finally freedom. All these form what could otherwise be called the PRADAF hypothesis (see appendix VII). In the light of the experiences of IDPs within the study area, peace within this framework means total security, absence of any form of violence or hostility in the various communities of victims of displacement. It is a harmonious co-existence of individuals in any given community, devoid of any form of aggression, disruption, oppression and freedom from unpleasant thoughts or emotions. Peace is therefore, one of the most anticipated values of IDPs and participants agree that they desire it 100% and not just material and food supplies.

Reintegration in this respect has to do with a renewed zeal by IDPs to entirely and completely leave camp life, and be restored back to their various communities from where they were displaced. This, participants are agree 100% that it is one of their most desired needs. Accommodation is another variable within the framework of the PRADAF

theory of IDPs. It is the need for comfortable housing facilities for IDPs, having known that their initial places of domicile have been demolished and left in ruins as a result of the activities of Boko Haram terrorists. The statistical evidence indicated that 98.7% of the respondents strongly agree that it is also one of their basic needs. Desire to leave camp life has to do with the urge by IDPs to vacate open, makeshift settlements, and be reunited with their loved ones, relations and to live their normal economic life and social interactions devoid of any form of harassment. This also has 98.7% response by participants. This research finding is also supported by a well documented study carried out by Umar, Abidem and Yusuf (2018). In their conclusion, they declare that 95.2% of IDPs preferred to be reunited with their loved ones by returning home.

Aid is another theoretical construct of the PRADAF theory of IDPs. This has to do with succour on the part of the IDPs. Having been expelled from their comfort zones and exposed to harsh economic life on camps, IDPs need relief and assistance in various areas of life. This is indicated by a 100% response by participants. This aid could come in form of agricultural aid (since majority of them live in simple agrarian societies), finance, health, education, spirituality and other areas of need. Freedom which also has 100% response by respondents, is another value or variable of the proposed theory. It has to do with a state of being free and unconstrained or enslaved. Camp life is a situation similar to life in a cell or prison. IDPs are eschewed from social life. In camps, they live restrictive lives for fear of the unknown. Freedom is one of the most desired values of IDPs. Their mere confinements within these makeshift settlements reduce their personalities to mere brute animals. They see their confinement as crude, uncivil, senseless, animalistic and being unconnected with human intelligence. Thus, it is obvious

from the empirical evidence gotten from the hypothesis testing that IDPs needs, far surpass subsistence needs.

Having examined these theoretical concepts and having seen that the PRADAF hypothesis addresses the situation of IDPs in the study area, the PRADAF theory of IDPs is therefore, relevant in this study. Several statistical data analysis, collected in figures and non-statistical data (focused group discussions) are presented in subsequent chapters (four and five) as evidence.

2.3 Empirical Studies

This section of the review, deals with related literature, written by both indigenous and foreign scholars on the plights of IDPs in Nigeria. The research literature are carefully selected and reviewed in a chronological sequence. This is done in order to establish where possible, the development and flow of ideas from previous works to more contemporary ones.

Kuhlman (1991) in his discourse on the economic integration of refugees in developing countries, focuses mainly on the Indo-Chinese refugees and displaced people in North America and the Sudan and Pakistani displaced populations. He advanced modalities on how these displaced populations could be re-integrated into mainstream society. He concludes that the economic situations of these displaced populations need to be addressed by the governments of the affected states. While this work is an invaluable contribution to scholarship, especially as it gives an insight into the economic predicaments of the affected population, it did not focus on the situation of displaced persons in the North East of Nigeria. The study did not use any clear-cut research methodology in embarking on the research.

Safa (1996) posits that Islam is synonymous with terrorism and that the Quar'an has so many confusing verses that religious fundamentalists hold tenaciously to. This makes any one with such fundamentalist ideologies to embark on terrorist acts without a critical examination of one's thoughts or actions. Concluding, he declares that all radical Muslims believe that the Bible is corrupt, eternal life can only be achieved through suicide missions, the Christian religion is not only naive, but a weak religion, and that its followers are doomed for seeing Jesus Christ as a deity. This work is indispensable, but it did not examine the humanitarian needs of IDPs. Again, the scope of the study did not cover the North East of Nigeria which is the concern of this study. However, it is a handy resource material as it exposes the cause of displacement within the study area.

Hoffman (1998) gives a detail account of the phenomenon of terrorism. In fact, his work has been adjudged as one of the best in modern literature on terrorism. Most scholars argue there is no contemporary write up on terrorism that do not make reference to him. Eventhough Hoffman gives a detail definition of terrorism and the mutational character of the term, various forms of terrorism and the international dimension of terrorist acts, he did not look at how terrorism causes displacement in Borno State. His discussion of religion and terrorism is simply restrictive as it deals mainly with religious terrorist cells and organizations.

Martin (2001) affirms that displaced populations have two broad groups. The voluntary migrants and forced migrants. She focuses attention on forced migration. She declares that "many leave their homes because of persecution, human rights violations, repression or conflict" (p.6). She concludes that displaced persons leave their homes not only as a result of the above factors but also as a result of environmental degradation and

natural and human-made disasters that make their homes unsuitable for living in. While this is relevant to this research, it did not discuss the plights of IDPs in Borno State, Nigeria.

Boswell (2002) differs in her approach to displaced persons and refugee movement. While Martin (2001) focuses on global migration trends and asylum, Boswell gives a more detail analysis of the causes of migration and refugee movements. She lists the same factors as those mentioned by Martin, but concludes that exogenous factors such as underdevelopment, deprivation of basic needs, state mismanagement (corruption, incompetence), inequitable distribution of rights and resources, contesting borders and destabilizing neighbours, narrow power base, lack of legitimacy and proximate causes such as severe state repression and violent conflict are also crucial factors to be considered. All said and done, she neither give a comprehensive analysis of the experiences of IDPs, nor any religious response to their humanitarian needs as she limited her study only to the role of the European Union in Western societies.

Ujomu (2002) differs from the above two scholars completely. For him, the cause of displacement in Nigeria is nothing but the struggle for resources. This, according to him, leads to the marginalization of citizens in society. He concludes by maintaining the view that the state and its agencies' role in controlling the resources of less advantaged groups leads to displacement and marginalization of people. While one would allude to the fact that this work is relevant, it is criticized for its emphasis on the plights of the Niger Delta region only, without due consideration of the North East of Nigeria or other regions.

Coming from a psychological point of view, Grimland, Apter and Kerkhof (2006), discuss the phenomenon of suicide bombing. The trio affirm that while terrorism is not a strange phenomenon to humanity the urge to assassinate others while also killing oneself, is what is new. They declare that “the most striking epidemiological feature of suicide bombing is its almost epidemic-like increase over the last two decades, and especially, the last 5 years” (p.108). They also mention the role of media in encouraging terrorists and that cultural and religious factors also play key role in the increased number of suicide bombings. While this ingenious work is relevant, the authors did not consider how all these acts of suicide attacks leads to displacement of people, especially in Borno State. The work also appears to be a collection of literature on the subject without field survey which could have given it a strong empirical backing.

Yakubu (2007) discusses some attributes of displaced populations. He posits that children in contemporary Nigeria are subjected to all forms of prejudices, ill treatments and abuses. He declares that buying or selling a minor for immoral purposes, causing or encouraging the seduction or prostitution of girls under age 13, procurement of minor girls and boys, sending girls under age 13 to brothels, abduction of girls under age 18 for sexual intercourse and their defilement have all become the order of the day. These cases of abuse are all discussed by him from a legal perspective. While one may agree that these are characteristic features among the displaced population in Borno State, the North East of Nigeria, the author only looked at the whole discourse from a legal point of view, and not from a religious viewpoint. In a similar frame of thought, Taiwo (2007) also examines children’s right and abuses under the Nigerian law. The only point of departure from the above author is that he dwells more on checking the child rights abuses under

the 1999 constitution as amended. This kind of restricts his work as he did not examine how these abuses affect children in displaced persons camps. This notwithstanding, it is a useful resource material as it examines the various aspects of abuses that affect children in Nigeria, especially among displaced populations.

Akinbola (2007) also lends his voice to the various forms of human right abuses with specific focus on the state of the Nigerian child. She however differ in articulating her views on human abuses. She declares that “in Nigeria, the recent development of law on child’s rights is the Child’s Rights Act 2003 which spans over 278 sections and has 11 schedules, providing for and protecting the rights of the Nigerian child and other related matters” (p.47). While human rights abuses are the main thrusts of the study, it does not consider the plights of IDPs in Borno State, she did not also look at responses of religious institutions to the humanitarian needs of IDPs in the study area.

Enwereji (2007) affirms that gender violence, especially in Abia State of Southeastern Nigeria has become so common. She discusses the magnitude of gender violence and highlights the various forms of gender violence to include: forced marriage, retention of women in their paternal homes for procreation, girl-child discrimination, bad widowhood practices and female genital mutilation. The relevance of this resource material cannot be overemphasized. It exposes the ugly experiences of violence on the opposite gender in IDPs camps. However, it does not link its research findings to the deplorable situations of women within the study area.

Okoronye (2007) addresses the issue of human abuses from the perspective of the elderly. He confirms the fact that abuse of the elderly has become a recurring decimal. He concludes that the areas the elderly are abused and neglected include lack of provision of

food, health, physical protection and shelter. While all these social evils are the existential realities in IDPs camps in Borno State, there is however, an empirical shortcoming in his work as the study appears to dwell more on a collection of literature without any field work, and clear cut research methodology to ascertain the true nature of abuses faced by the elderly especially in the study area.

Busari, Danesy and Gesinde (2007) confirm the fact that child abuse affect children emotionally, psychologically and physically. This view is also shared by Mbia (2007). While one would agree with the above scholars on the issue of child abuse, especially as it is observed within the area of study, they however, did not underscore the implications of these studies to the plights of the abused in the North East of Nigeria where Borno State is located. In the same manner, Moronkola (2007) declares that the most devastating effects of physical abuse on humans are those that affect their health. These authors therefore, advocate for adequate attention to be paid to the health needs of those that are physically abused. These are relevant resource material for this study, but they however, did not take into account, the plights of those displaced by terrorists in the North East of Nigeria.

Onojete (2007) examines and affirms that lack of good parenting leads to child abuse. Consequently, he concludes that a remediation strategy be put in place to checkmate child abuse. These strategies according to him include: parental love, provision of good education, show of affection towards the child, making them happy amongst other. These wonderful remedial strategies notwithstanding, the author did not show how this could alleviate the conditions of those in IDPs camps in Borno, the North Eastern State of Nigeria.

Ogundiya and Amzat (2008) carried out a study on the threats of terrorism in Nigeria. The research findings showed that while violent conflict is not new in Nigeria, terrorism is, and that several factors such as existence of concrete grievances among an identifiable sub-group of a larger population, economic problems and socio-cultural factors are the main factors precipitating terrorism in Nigeria. The authors conclude by advancing preventive and curative measures to checkmate the further spread of terrorism. While the usefulness of this resource material cannot be undermined, the study plays down on the role religious terrorism has caused displacement. The study also fails to consider the response of religious groups to the humanitarian needs of IDPs in the area of study.

Fielden (2008) explores the ignored displaced persons and their plights in urban areas. The study gives one an insight into the plights of IDPs in urban areas. It highlights the causes and dynamics of displacement and concludes that conflicts result in IDPs movement with its attendant consequences of lack of accommodation, forced evictions, food, health and nutrition challenges, educational issues, women and children abuse, lack of legal status and protection. This resource material is of immense value, but it is limited to IDPs in urban areas. The study also underestimated the relevance of religious response to IDPs, especially those in rural societies.

Ferfolia and Naidoo (2010) studied and analyzed the refugee action support programme and how it helps students in schools. Findings from the study show that the Refugee Action Support (RAS) programme supported students in displaced persons camps in completing their home works and studies. This resource material gives one an understanding of how those displaced populations could be assisted in their make-shift

settlements. Nonetheless, the study neglected the fact that religious groups such as Christian Association of Nigeria and a host of others could add value to these displaced people.

Peel (2010) embarks on a study which explores pipeline vandalism and paramilitary's adventures at Nigeria's oil frontiers in the Niger Delta region of the country. He conceptualizes terrorism in a way different from every other writer in the vast literature on the subject. He neither defines nor explains terrorism in clear terms, but, in the light of the Nigerian experience, he brings to the fore, from his wealth of experience, how conflict and violence came to have a strong hold on the minds of many people, especially in the Niger Delta region. He concludes that the root cause of violence in the region is oil resource control and the national government's failure to address the humanitarian needs of people within the region. While one may criticize the study for its inability to discuss the subject from a religious import, it remains a good resource, especially as it serves an insight into the contemporary Nigerian understanding of conflict.

Oyebode (2011) in his study assessed the response to terrorism. He however, only did so from a legal view point. The study appears apposite, especially as it shows that terrorism has become part of daily life experience and the earlier one came to terms with such reality, the better for all Nigerians. Using the Terrorism Prevention Act of 2011 as a framework, the study assesses the domestic and international dimensions of terrorism, the Boko Haram phenomenon and an overview of the Terrorism Prevention Act 2011. This 2011 Act, the study affirms is one of those counter-terrorism measures, put in place by the Nigerian government. While this study is apt, especially as it deals with the legal

response to general penalties for acts of terrorism under the Act and penalties relating to terrorist funds and property, the study however, did not examine the religious aspects which have caused displacement of millions of Nigerians in the area of study. The study is nevertheless useful as it gives one insight into the economic and psychological effects of terrorism on displaced populations.

Ott (2011) discusses displacement and re-settlement issue, drawing one attention to the economic and psychological impacts of displacement. The study emphasizes secondary displacements, re-integration and re-settlement efforts by the government. The study is criticized for isolating and selecting few communities in the United States of America and examining how the U.S. refugee and displaced persons' re-settlement scheme works. The study neither examined the religious response to the humanitarian needs of IDPs nor the roles religious organizations could play in ameliorating the plights of IDPs.

Cambell (2012) explores the pervasive violence perpetrated by Boko Haram terrorists. As an international security expert, he delves into the historical roots of the radical Islamist movement. He declares that this dreaded terrorist group "has destabilized northern Nigeria and attracted the attention of other jihadist groups, including al-Qaeda affiliates, gaining strength in neighbouring northern Mali" (p.1). The study shows that alienation, poverty and bad governance are the fundamental causes of terrorism in Nigeria which in turn results in internal displacement of people. The study's emphasis on alienation, poverty and bad governance as the main causes of terrorism is a lopsided view of the phenomenon. This is so because there are several other key reasons for the upsurge

of Boko Haram terrorism. Again, the study neither explores the religious character of terrorism nor the plights of IDPs in the North East of Nigeria.

In a similar study by Bello (2012) Boko Haram terrorism is also examined. This study hinges on how the European Union Sahel Strategy should act. It shows that “the EU Sahel strategy did not foresee Boko Haram’s potential regional reach as a central concern” (p.3). Bello declares that there is a dysfunction at the centre of governance in Nigeria, and that for there to be peace and stability, he concludes by recommending that “European engagement must prioritize a national dialogue on reconciliation, social inclusion, effective representation and power sharing” (p.4). This recommendation by Bello may not be a watertight remedy. How could one negotiate or reconcile with such a faceless group that all attempts at reconciliation have prove abortive? Have non-governmental agencies and government agents not made several efforts at negotiating with Boko Haram insurgents and cattle herdsmen? The recommendation is therefore, a mere theoretical statement with no practical impact.

Naidoo (2012) in her study on refugee literacy, affirms the fact that displaced groups in whatever situation could be educated through the power of a one language. She insists that teachers could be used in various IDPs camps to impart knowledge. She may be correct since she discusses refugee and displaced persons in Western Australia. How does this programme of Refugee Action Support (RAS) cushion the effects of terrorism among IDPs in Northern Nigeria? That limitation notwithstanding, the study is relevant as it shows that an education programme at that level could help those in IDPs camps.

Udama (2013) studied terrorism and its implication to national peace, security, unity and sustainable development in Nigeria. He declares that acts of terrorism are

embarked upon by states and groups as well. State terrorism, according to him, “is a system of political or economic domination based on the spreading of terror in society” (p.103). Group terrorism, he posits are groups that embark on terrorist acts against the state and its citizens. He mentions the Niger Delta militants and the Boko Haram terrorists. He concludes that these terror groups have serious implications on national peace, security, unity and sustainable development. One major criticism of this study is its classification of terror groups into two. The Nigeria of today have various splinter groups with the broad categorization of Boko Haram. Again, the Fulani herdsmen, various armed groups and kidnapping groups in the North East are in focus by many scholars and are now seen as independent terror groups. The study neither give any analysis of the religious response to terrorism in Nigeria nor any religious group, for example, Muslim Aids’ charity to those displaced populations in the area of study.

In a well documented study, Miller (2013) shows how the foundation of modern terrorism was built. The study examined how the concept has encountered paradigmatic shifts in all the various epochs, in human history, across civilizations and in various societies. The study shows that it is from the word ‘tyrant’ used by Aristotle in ancient time, that terrorism evolved as the modern term. Miller affirms that this mutational character of terrorism was seen right from the Greek, Roman Empire, Catholic theology, Feudal economic system, medieval, early modern and modern periods. Tyrannicide was therefore, the seed that birthed modern-day terrorism.

There is no single volume, as rich in content, as the work of Miller (2013). It does give its readers, not only the history but the trajectory to modern terrorism. In fact, in every epoch, the author cites instances and characters that were either perpetrators or

victims of heinous atrocities against humanity. This makes the work the most sort after in the contemporary literature on the subject of terrorism. There is simply no single act of terror, worth national or international recognition that has not been captured in this single piece of work. While this work is of immense value to this study, it does fails to consider the religious element of terrorism in Nigeria which has resulted in the internal displacement of Nigerians in Borno State. However, the work is important because all the conditions advanced in the work that caused terrorism are similar to those that birthed Boko Haram in the North East of Nigeria.

Bamgbose (2013) studied the links between Boko Haram and other Islamist Jihadi groups outsider Nigeria. Bamgbose declares that the expulsion of illegal aliens from Nigeria in 1983, the annulment of June 12 presidential election of 1993 and the Ogoni crisis are the main causal factors of Boko Haram terrorism in Nigeria. He concludes that the Nigerian government should act fast, since Osama Bin Ladin, (before his death) had “in a recorded statement, identified Nigeria as an important arena for Al-Qaeda” (p.136). This study is heavily criticized for its lack of empirical evidence. Besides, it appears to be an arm-chair research embarked upon by the author. It also, does not examine the religious elements of terrorism in Nigeria or its effects on the lives of those internally displaced.

Stump and Dixit (2013) explored the historical root of terrorism. Their focus however is on critical terrorism and how this aspect of study has contributed to the various methods for doing critical terrorism studies. While this is an invaluable resource to the current literature on terrorism, it however lacks focus in the area of the Nigerian

experience of terrorism and how this impacts on the plights of IDPs in the North East of Nigeria.

The most provocative and highly expository work by Chinweizu (2013) must not be left out in looking at literature on terrorism especially within the Nigerian society. This study views the origin of terrorism in Nigeria from a rather controversial perspective. The author affirms that the taproot of terrorism in Nigeria is nothing but caliphate colonialism. He declares that the ferocious activities carried out by various Islamist jihadi groups have links with the caliphate in Northern Nigeria. He declares that it is the caliphate that sponsors Boko Haram terrorists and several other terror cells in Northern Nigeria. It is the caliphate and northern politicians that created Boko Haram. He declares thus:

The feudal-theocracy vision was best articulated by Sir Almadu Bello, the Sardauna of Sokoto in 1960 when he told his caliphate constituency: The new nation called Nigeria should be an estate of our great-grand-father, Uthman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities of the North as willing tools and the South as a conquered territory and never allow them to rule over us, and never allow them to have control over their future. (pp.7-8).

He concludes that it is “the perennial religious and ethnic violence in Kaduna and Plateau States caused by Hausa and Fulani hegemonists who attempt to take over lands, and to dominate non-Hausa and non-Fulani peoples, that were not conquered by the caliphate jihadists in pre-British times” (p.12). This work littered with several quotations from northern leaders that appear to be very inciteful of violence; were cited by the author

from many leading news papers of the Nigerian nation. These media resources were most of the resource materials that makeup the work by Chinweizu. While this work's ingenuity is highly appreciated especially as it looks at both the religious and political roots of violence and terrorism in Nigeria, it covers nothing on the pre-flight, flight and post-flight experiences of IDPs in north East Nigeria. The work also has no publisher, place of publication and has no authors second name.

Imobighe (2013) studied the various dimensions of threats at both national and international levels, and shows how all these dimensions of threats affect development challenges in Nigeria. He affirms that "in recent years, the country has faced serious internal security challenges in the form of armed robbery, kidnapping, violent ethno-religious conflicts, oil pipeline vandalization and multiple insurgencies" (p.3). The study gives a picture of how security threats gives rise to challenges in development. The study did not however, cover issues that border on religious response to the plights of IDPs. Nonetheless, the documentation is ingenious as it considers cross-border terrorist infiltration and corruption as a security threat in Nigeria which further hampers the peaceful co-existence of the Nigerian State.

Mbachu (2013) in a well articulated study showed that internal security and community policing is one way of checking insecurity in Nigeria. He defines community policing as an attempt by police and all relevant stakeholders in society, in an effort to checkmate the spread of crime in any community. He affirms that there are levels of internal security management in Nigeria and that these include: The situation development phase, the information management phase, military intervention phase, the consolidation phase and the re-appraisal phase. He concludes that theses categorizations

have helped internal security apparatuses to address insecurities in the system. The submission of this document is criticized for its inapplicability. The models advanced by the author in this study, have not been able to check the spread of neither Boko Haram nor Fulani herdsmen terrorism which of course have led to the displacement of Nigerian citizens in the study area and beyond.

Osuji (2013) studied international security threat to Nigeria and advanced his personal perspective to the challenges in Nigeria. The study declares that there are remote; political, economic and social issues that have resulted in internal security threats. Of all these security threats, the author concludes that the threats of Boko Haram, resurgence of militancy in Niger Delta, kidnapping in the South East and Ethno-Religious conflicts are among the major threats to security of the Nigerian state. The study neglected the upsurge of Fulani herdsmen, arm robbery and bank robbery in the North East of Nigeria. The study also failed to discuss the religious factor, especially religious fundamentalism as one of the major threats.

Akpotor and Oromareghake (2013) in their well documented study on terrorism is one piece of literature that speaks volumes, eventhough it is a twenty-one page work. The study conceptualizes terrorism, tracing the concept back to its etymology. This Latin and French origin of the term is elaborately discussed by the study. This piece of literature did not only mention several other security issues in the Nigerian state, but also shows the link between the Maitatsine and the Boko Haram phenomenon. The duo conclude that the solution to the complex nature of terrorism which they believe is home-grown is by engaging the services of experts on counter-terrorism, regulation of sources of arms, constant prosecution of illegal arms carriers, monitoring of the environment and proactive

measures by security personnel. These measures have not yielded the desired results since sufficient evidence abound that Boko Haram members have infiltrated the ranks and files of all sectors of the Nigerian economy. The study also left out issues that border on the plights of IDPs in the North East of Nigeria.

Onu (2013) investigated how terrorism and other insecurity issues have deterred developmental projects in Nigeria. The analysis shows that the system of governance, weak judicial system, corruption, indigeneship syndrome, weak institutions and powerful individuals are the main causes of insecurity in the Nigerian state. The study veered off completely from the burning issues of Boko Haram and Fulani herdsmen terrorism and how both have caused displacement in Borno, State. It is however, relevant as it touches on the above causes of terrorism in Nigeria.

Egwu (2013) and Nwolise (2013) both examined the role politics plays in encouraging terrorism and other security threats in Nigeria. The only point of departure is that while the former focuses on electoral malpractices, the latter focuses on insecurity and corruption. The duo did not consider the plights of IDPs in the North East of Nigeria. Nevertheless, their studies are relevant as they explore some other causes of terrorism other than the ones articulated by other scholars.

Alozieuwa (2013) in his study which one may see as similar to those of Egwu (2013) and Nwolise (2013), also examined the role violence plays in political ascendancy in Nigeria. Like the above scholars, he affirms that politics in Nigeria is characterized by violence and political instability. This situation is described by him as a new social intercourse which before now was not welcomed in Nigeria. He confirms the fact that

violence has become a bargaining tool and “an inevitable option for political power contestation, and ethnic hegemonic agenda” (p.165). The study reveals that:

This is evident in the Hausa-Fulani hegemony of the 1960s through the late 1990s via the control of the country’s military, the Yoruba presidency from 1999-2007 via the violence that trailed the annulled June 12, 1993 presidential election and currently the Ijaw presidency via the Niger Delta militancy. There is a strong contention that the Boko Haram insurgency is also geared toward North’s quest to reclaim power by 2015, against the Igbos, who feel marginalized out of the country’s power equation. (p.165).

The study shows that right from antiquity, the Nigerian state is “originally a conflict-generating society” (p.169). It then concludes that there is a strong affinity between ethnic militia groups which are used as tools for political violence toward ethnic and political ascendancy in Nigeria. While this documentation is criticized for its emphasis on violence as a tool for political ascendancy, its ingenuity is seen in the insights it gives its readers, especially as it discusses the origin of violence in Northern Nigeria.

Iweze (2014) examined the activities of insurgents in the North East of Nigeria. The study revealed that “insurgent attacks on road users on the fringe of North-East borders with neighbouring countries, has implication on cross-border mobility” (p.1). In summary, the study concludes that persistent and on-going terrorism in North-East has devastating effects on road travelers and that it has also disrupted socio-economic activities of those living within and outside the region. The submission of this study is very relevant to this research because it covers the scope of this study. However, the

work is criticized for its lack of attention paid on the displaced population of the study area.

Mohammed (2014) studied the problems faced by refugees in Kenya. These refugees whom he sees as displaced persons, find themselves in different difficult situations. He confirms that “adapting to the economic activities of the hosting community is cumbersome and made them struggle for a while as most lack basic education” (p.12). This situation no doubt, depicts the plights of IDPs in Nigeria’s North East region, in spite of the fact that the study was not conducted on the region.

Buba (2015) conducted a study in Borno State, North East of Nigeria. The study focused on how Boko Haram terrorists rape women within the region. She submits that a conservative estimate shows that the group “has abducted at least 500 women and girls from northeastern Nigeria since 2009 and has perpetrated numerous physical and psychological abuses against them in captivity” (p.6). This study’s main thrust is on Boko Haram rape cases in the region. The study is criticized for not using clear-cut research methodology. It does not show any scope of the study, nor the sampled population size. It is a clear narrative on how women and girls are sexually abused by Boko Haram terrorists, and records nothing on the humanitarian crises in IDPs camps in the state.

Ome and Casimir (2015) examined the security menace caused by Boko Haram in Nigeria. The study investigates the historical evolutions, causes and effects of Boko Haram in Nigeria and an analysis of its radicalization process into an extremist group. The study concludes that the Nigerian security apparatuses and by extension the international community should form a formidable force to contend the growing capacity of the group which now launches low scale and lone attacks on innocent Nigerians.

While this study is apt, it is criticized for its lack of clear methodology. The use of Nigeria as its scope of study is too broad, as it fails to zero in on Borno State, in the North East of Nigeria where Boko Haram activities are the severest.

Oladeji (2015) documented the humanitarian crises experienced by IDPs in Nigeria. Oladeji affirms that there are psychosocial consequences experienced by the IDPs in Nigeria, and that this socially marginalized population are usually subjugated to various inhuman violation of rights and severe mental and post-traumatic stress disorders (PTSD). The study concludes that there is an increasing presence of both government and non-governmental agencies. The study did not state the scope of the study, and only concentrates on the crises faced by women and youths. The documentation is essential as it focuses also on the rationale for burden-sharing and international solidarity.

START NETWORK (2015) in its report documented the humanitarian funding analysis of Nigeria's IDPs. The agency in its report affirms the fact that Nigeria "is a relative new-comer to humanitarian appeals; the 2014-2016 multi-year appeal was the first time that it had featured on the list of UN-coordinated appeals since at least 2000" (p.1). This single volume shows that the responses of the United Nations is not only slow but characterized by administrative hiccups in the distribution of aids. The study did not probe into the religious response to the humanitarian crises faced by IDPs in Borno State, Nigeria.

Imasuen (2015) probes into the Boko Haram insurgency in Northern Nigeria. The scope of the study focuses on Borno, Yobe and Adamawa States. He concludes that "empirical findings indicate that, there is a significant relationship between Boko Haram insurgency and humanitarian crises, when variables such as impact on human casualties

(IHC), food insecurity (FI) and internally displaced persons (IDP's) are held constant" (p.284). This study is criticized for using such a term as "impact". How do one measure the impact on human casualties? Besides, the study did not consider the responses of religious institutions or organizations to the humanitarian crises in the study area.

Fatile and Bello (2015) investigated the cases of insurgency in the North East and showed how IDPs are managed. The study reveals that insurgency in the North East has halted developmental projects and caused displacement of millions of Nigerians in the region. Further empirical evidence shows that Boko Haram activities have caused make-shift settlements managed by National Emergency Management Agency (NEMA) serious challenges in the area. The study also shows that there is low or insufficient funds provided by states in the region. The study however, lacks clear-cut methodology and did pay attention to the role the religious institutions could play in cushioning the crises of IDPs.

Adesote and Peters (2015) in a similar study to that of Imasuen (2015) above, investigated a historical analysis of the effects of violence on IDPs from 1999-2011. The study submits that ethno-religious, inter-ethnic, poor governance, underdevelopment, ethnic minority syndrome, mismanagement of conflicts, outstandingly bad violation of human rights, egregious and gross inequality in power sharing are the most common factors responsible for violence in the North East. These are a good list of the various causes of violence cutting across all regions of the Nigerian State. The study however, paid very insignificant attention to the pressing humanitarian crises associated with IDPs.

Weiss and Hassan (2015) documented a world class piece, which is no doubt the best revelatory single book that looks beyond the physical and delves into the inner

recesses of the world's most dangerous terrorist group – Islamic State of Iraq and Syria (ISIS) which is a Sunni jihadist group active in Iraq, Syria, Libya and Nigeria. While this work's scope does not cover the North East nor the religious response to terrorism in Nigeria, It is an invaluable resource as it gives one an insight into the operational style of the terrorist groups in North East Nigeria, and how this affects IDPs directly or indirectly.

Nyako (2015) in a bid to forestall the prevalence of violence in the North East, embarks on sustainable solutions to the North East security issues through the framework of the North East Development Commission (NEDC). He declares that addressing the plights of IDPs in the region through the instrumentality of the NEDC, would go a long way in ameliorating the humanitarian crises in the region. This document is criticized for being excessively theoretical with no practical modalities to arrest the situation. He is also criticized for copying from the Niger Delta Commission (NDDC) which is funded by the Federal Government. What he fails to understand is that while the Federal Government has a stake in the Niger Delta-oil and gas region, there are no stakes in North East region.

The National Human Rights Commission (NHRC, 2015) documented the plights of IDPs in the North East, North Central and Abuja, and submits that there is an exponential increase in rates of human rights abuses. This has made the agency to collaborate with the United Nations High Commission on Refugee (UNHCR) in an effort to address the humanitarian needs of IDPs in these regions. The study gives a state by state report on human rights abuses. The criticism of this study is that it does not capture the religious responses of various institutions within its scope. Besides, the scope is too broad for it to offer an empirically informed findings from the field survey.

Albert (2016) analyzed the circumstances that most Nigerians find themselves and categorizes these circumstances as “difficult” circumstances. He declares that “academics, policy makers, public servants, especially security agents must be interested in people in difficult circumstances to alleviate their problems” (p.5). He concludes that most difficult circumstances are man-made and the violence in different parts of the country causes inhuman situations. The study does not only lack a clear methodology, its focus and scope is too broad, hence, making it difficult for one to pin-point its empirical findings. Moreso, the study did not take into account, the difficulties experienced by the IDPs in Borno State, the North East of Nigeria.

Discussing issues of difficult situation, Ademokoya (2016), made an insightful contribution as he affirms that “there are extreme cases of human experiences characterized by reversal of norms, routines and occurrences. For instance, the normal circle of life or course of nature could become twisted by unusual occurrence of war, crime or disaster” (p.12). This position is what has become the lot of those in IDPs camps in the North East of Nigeria. The study also shows that these cases have very devastating effects on the victims especially the women folks.

Adu (2016) articulated lack of access to quality education as a serious challenge faced by refugees and IDPs. The work submits that quality education is a necessary prerequisite for alleviating the situation of these socially marginalized groups. This documentation has no scope and no research methodology. Besides, it appears to be an arm-chair study since it is a mere collection of literature from the United Nations Human Rights Council (UNHRC), United Nations High Commission for Refugees (UNHCR) and United Nations Educational Scientific and Cultural Organization (UNESCO). It is

however an invaluable resource since its recommendations are useful if applied by stakeholders in charge of IDPs camps.

Famuyiwa (2016) probed into the vulnerability and health issues of IDPs and refugee and advanced strategies for sustainable development among the secluded population. He submits that factors responsible for displacement can be categorized into two, viz: natural and human-made. These causal factors caused health risks and those especially vulnerable are women and children. The study is significant and relevant but there is lack of a scientific methodology and the scope, which covers West Africa and Nigeria as a whole is too broad for any tangible empirical results to be gotten.

Ibrahim (2016) examined the role sport could play in promoting the health and integration of IDPs in Nigeria. He affirms that sport, right from ancient times has always been an integral part of nationhood and has contributed to social integration and interaction among groups. He concludes that sport does not only plays an integrative and interactive role but also promotes health among displaced populations. The main focus of this study is majorly the integrative, interactive and health benefits of sporting activities. The study does not have a clear scope, with no evidence of religious response to the plights of IDPs, but it is still a valuable resource since it deals with the health challenges of the IDPs.

Moronkola and Ogunmola (2016), like Ibrahim (2016) above, also examine the health needs of IDPs and the role health education could play in alleviating the crises. The study submits that Boko Haram is the main cause of internal displacement with over 3.3 million persons displaced, one of the highest in Africa. This situation, the study affirms has disintegrated and disoriented IDPs who now faced communicable diseases,

malnutrition and poor health and hygiene. The study is criticized for focusing on Adamawa and Taraba states only, thereby neglecting Borno and Yobe states which are the worst hit.

Elegbe and Moronkola (2016) investigated the role effective health communication plays among IDPs and other vulnerable groups like people with different forms of disabilities. The focus of the study is on factors that could affect the development of healthy behaviours of this socially marginalized groups. The study submits that low health literacy, limited internet access, limited research activity in developing countries, proliferation of low quality health care information on the internet and inability of health workers to communicate with patients are the main barriers to effective health communication among the socially ostracized. The study merely focused on these factors that could hinder healthy communication among IDPs and other vulnerable groups without due consideration of IDPs in the North East of Nigeria, and Borno State in particular.

Abdulazeez (2016) documented a well detailed study of the experiences IDPs, caused by Boko Haram insurgents. He declares that the living conditions in the NYSC camp in Maiduguri, the shelters, food and nutrition, health and hygiene, education and security of the camp are all in bad shape. The study gives such wonderful insights into the state of affairs of one of the camps in Borno State. It is however criticized for focusing on one IDPs camp in Maiduguri. This does not show even representation as there are over 32 IDPs camps in Borno. She did not gather data from other camps to compare if the same variables could lead to the same result in general, and Borno State in particular.

Protection sector Working Group Niger (PWGN, 2016) documented a strategy for coping with the humanitarian crises in the North East of Nigeria. The agency submits that “while food insecurity and nutrition needs will remain prominent in 2017, the main driver of the humanitarian crisis in the North East remains the ongoing Boko Haram conflict” (p.1). While one sees the ingenuity of the agency’s report, it lacks a clear research methodology and did not consider other social, economic, religious as well as political needs of the DPs. Beside, the report did not look at other factors like intra-communal, inter-communal, and natural disasters that also cause humanitarian crises in the North East of Nigeria.

International Committee of the Red Cross (ICRC, 2016a) in its annual report gives a detailed account of how it has responded to the humanitarian needs of IDPs and other socially marginalized individuals in the North East of Nigeria. The agency states the relief assistances given to IDPs both in cash and in kind. The agency did not however consider other responses to the humanitarian needs of these marginalized groups. Nonetheless, its presentation of facts and figures on the livelihood support and micro-economic initiatives are commendable.

Foreign Affairs Committee (FAC, 2016) documented a very chilling eye-witness account of the experiences of victims of Boko Haram terrorism. This agency’s report is the most insightful and if one would have to be fare, the most detailed account of Boko Haram, its origin, profile, operational tactics, sponsorships, philosophy, links with foreign terrorists and more are given in this single volume. This document gives an authentic information on facts and figures devoid of manipulation from government’s records one reads on national dailies. However, little attention is given to the plights of IDPs

especially within the North East of Nigeria. The recommendations are Pro-America, and do not reflect the realities that stare Nigerians in their faces, especially within the area of study.

Food Crisis Prevention Network (FCPN) (2016) in its 32nd Annual Report, submits that over 4.4 million people in the North East suffer massive poverty and food insecurity. States like Adamawa, Borno and Yobe, the agency affirms, “reached extreme high levels food insecurity in 2016” (p.1). It is predicated on this situation that the government of Nigeria announced a nutritional state of emergence in Borno in June 2016. All these situations the document confirms, are as a result of Islamic radicalism. The document is however criticized for lack of a clear analytical tool and data collection methods. The report did not give any religious response by any organized religion or its religious group(s) on the plights of IDPs in the area of study.

International Committee of the Red Cross (ICRC, 2016b), documented IDPs in North East Nigeria and shows the applicability and operationality of the Kampala Convention in Borno, Adamawa and Yobe States. This document is a product of multidisciplinary collaborative efforts of all ICRC’s stakeholders in the North East of Nigeria. It covers the humanitarian responses by the Borno State Emergency Management Agency (BOSEMA), Presidential Committee on Victim Support Fund (PCVSF), Rural Water Supply and Sanitation Agency (RUWASA) and Yobe State Emergency Management Agency (YOSEMA). The study did not consider any data collection methods nor looked at the religious response to IDPs in the study area.

Alobo and Obaji (2016) studied the plights of IDPs in Nigeria, but from a perspective of human rights protection. The study submits that the fundamental human

rights of IDPs are fully protected under the United Nation's Guiding Principle, and this protection covers pre-flight, flight and post-flights situations. The main criticism of this conclusion is that the legal frameworks on the rights of IDPs are far too loose and cannot be compared with those of refugees who have, and enjoy full protection of their host communities. In Nigeria for instance, the practicability of this legal framework is a far cry from the reality on ground. This situation makes the study a somewhat theoretical submission without room for practicalizing its legal and institutional frameworks.

Jelili and Olanrewaju (2016) evaluated the realities of IDPs camps in Nigeria from a perspective of urban planning. The study dwells wholly on secondary data, gathered from existing literature and reports of government and non-governmental data banks. The study concludes that "there is an increase in the number of IDPs from 868,335 in 2014 to 2,151,979 in 2015 which is caused by unfounded arguments in religious belief, under development, and poverty as well as unequal wealth among others" (p.11). The fact that the study did not embark on field work, makes the data empirically unfounded. How do one ascertain the real empirical data drawn at the conclusion without field research? The study is however, relevant as it gives an insight into the realities of IDPs camps in Nigeria.

Itumo and Nwobashi (2016) explored the Nigerian state's responses to the plights of IDPs, and affirm that displacement of people is caused by Boko Haram insurgents. This study expands the scope of one's understanding of the cause of displacement to include development projects. It cites the Abuja demolition of houses by the government as an example and that while there was public outcry for help, none of these experiences attracted sympathy both locally and internationally, as those caused by Boko Harams and

Fulani herdsmen's terrorism. These two are considered serious because they involve armed conflict with heavy civilian and humanitarian casualties. The study however, did not examine the responses of organized religions nor their various charity organizations whose responsibilities are to attend to the humanitarian needs of IDPs in Borno State and other parts of Northern Nigeria.

Eweka and Olusegun (2016) compared the plights of IDPs in Nigeria and Cameroon. It is a wonderful study undertaken with the keenest interest to assess the management of IDPs in Nigeria and Cameroon. Covering two countries, makes the study easy to pin-point in clear terms, the crucial management issues. It is criticized however, for having a broad scope which makes the findings unclear with a harp-hazard conclusion since the variables are not similar or the same in both countries. Besides, specific issues that border on the plights of IDPs in Borno State are neglected and jettisoned.

Norwegian Refugee Council (NRC, 2016) explored the displacement of Africans as one of the continents fastest growing humanitarian crisis. The agency affirms that hunger and livelihood crises are escalating at a frightening rate. It confirms that "even in camps where assistance is available, women and girls are also increasingly resorting to 'survival sex', particularly related to food distribution and or secure permission to leave camps where movement is restricted" (p.7). While one agrees that the agency's report is crucial, its broad scope makes it cumbersome for one to analogically draw a conclusion from several other causes drawn across Africa.

Adamu and Rasheed (2016) examined the effects of insecurity on IDPs in Northern Nigeria. The duo submit that institutional failure and government's incapacity, material inequality and unfairness, political violence, ethnic/religious-based violence and

lack of control measures are the causes of insecurity in Nigeria. Conversely, loss of lives and properties, social dislocation and displacement, social tension, increase cost of government, disruption of family and communal life, deepening poverty, hunger and starvation and dehumanization of men, children and women are the effects of insecurity. The study is criticized for discussing only the causes and effects of insecurity on the IDPs without any other response on other social or religious issues that affect the region.

Lenshie and Yenda (2016) documented the devastating activities of Boko Haram terrorists and their effects on IDPs. The study gives the history and shows graphical representations of the number of IDPs in Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe. The study would have been an insightful study, but it is criticized for its grammatical errors, misplaced tenses, no subject – verb agreement and obvious lack of cohesion. It makes the study look like an unedited and unfinished project. These affected the conclusion of the work.

Brian, Lizette, Charles, Chika, Chiadichiem and Ogechukwu (2016), explored the impact of refugees and IDPs on international health. The study dwells more on international health with attention paid to the North East of Nigeria. While the study emphasized health which is very important, it did not consider other aspects of human needs like food, shelter and security. The literature is restricted to health only, failing to look into the spiritual, economic, educational and socio-psychological aspects of human life. Literature in these other areas would have given the study a more comprehensive, objective and academic results.

Badu and Ndagana (2016) examined the role educational programmes could play in rehabilitating IDPs in Boko Haram torn North East of Nigeria. This is a good study but

it is restricted to education programmes only. The study fails to look at other priority needs such as shelter, safety, life, food and clothing. Though a quantitative study, the population size (60 respondents) in Adamawa only is not representational and thus too insignificant to draw a meaningful academic conclusion.

United Nations Educational, Scientific and Cultural Organization (UNESCO) (2016), in its annual report, explores the challenges faced by refugees and migrants across the globe. While this study gives one an insight into the plights of these socially excluded population, it is important to point out that the scope is broad and neither focus on the plights of IDPs in the North East of Nigerian nor those in various camps in Borno State.

Obiefuna and Adams (2017) examined the lessons that could be learnt from the Boko Haram insurgency through the framework of peace building. They declare that there is a paradigmic shift in the conceptualization of terrorism in Nigeria. This is so because “Boko Haram insurgency has threatened to tear apart, the hitherto peaceful co-existence of Nigerians and that many people are homeless and estranged from their loved ones” (p.1). The study submits that various forms of terrorism exist and that while religious fundamentalism, the doctrine of shahidism and terror contagion are among the causal factors of terrorism, gender and child strands in Nigeria’s terror attacks are entirely alien to Nigerians. While this study is an invaluable piece of resource, it is criticized for not considering the religious response to Nigeria’s problem of displacement. Nevertheless, its adoption of peace advocacy as a major recommendation is commendable and hence, a good reference source that could help religious stake holders.

In a similar line of reasoning, Obijekwu and Okafor (2017) examined Martin Luther King Jr's approach to violence. The study affirms that if love and non-violent means are used in crises situations, the world will be a better place. Applying this perspective to their study, Obijekwu and Okafor declare that it will be useful in curtailing the devastations of Boko Haram terrorism in the North East, the Niger Delta militants in the South-South, the indigenous People of Biafra in the South East, the Fulani herdsmen in the Middle Belt and other violent extremist groups in the country. The study is heavily criticized for its inability to show empirically, how this could work in the North East region where there is low literacy and the terrorists are not ready to negotiate. Besides, it did not discuss the religious response by any charity organization or any religion's role in attending to the plights of IDPs in Borno State.

Nwoye (2017) discusses the emergence of a new terror group – Fulani herdsmen. The study shows that this emerging threat, has led to several killings and sacking of many communities and has created a volatile atmosphere in the Nigerian state. It also gives a history of the Fulani and shows how hardened this race of people could be when it comes to violence and warfare. The study concludes that the increasing desertification of the Northern region and the consequent shortage of grazing land for herdsmen is the main cause of herders' violence in Nigeria. This situation therefore, has caused a serious socio-economic and political quagmire, leading to a total dislodgement of many Nigerians. The study is criticized for its inability to consider the plight of IDPs in the study area – Borno State.

Emeka (2017) examines the leadership of the church as a portent force in addressing and curbing the menace of terrorism in Nigeria. Accordingly, the author

declares that “the state of the church in Nigeria is not far from what is found in other territories where Christianity co-exists with Islam” (p.11). He affirms that this co-existence of the two religions does not augur well with the development of the Christian church. The study concludes that the leadership of the church is a portent force to tame terrorism in Nigeria. While one agrees with the findings of this study, it did not clearly show to what extent the Nigerian church could respond to terrorism. Again, the study lacks a scope and a well stated objective. The study also did not make use of any empirical method of data collection and analysis.

Anozie and Oraelosi (2017) toeing a similar line of reasoning as Emeka (2017) also affirm that the Christian Church is important in the sense that it could build a new community from the devastations, hostilities and violence created by terrorism in Nigeria. The study’s monocular way of viewing the complex nature of terrorism in Nigeria is not comprehensive enough to address this variegated and hydra-headed phenomenon called terrorism. The study’s scant or obvious lack of attention to other religious institution in addressing the menace of terrorism and the plights of IDPs is also subject to criticisms.

Uche and Uche (2017) examine the social discourse on terrorism and the role non-violent approach could play in taming terrorism in Nigeria. This study declares that “the nature and character of terrorism in Nigeria are multidimensional and require multidimensional approaches. The adoption of non-violence by political and religious leaders will not only curb but field significant results in addressing terrorist activities in Nigeria” (p.143). The study concludes by recommending that more education, peace building, religious education, mobilization, enlightenment programmes, dialogue, pastoral care and counselling would remedy terrorism in Nigeria. This study is criticized

for its inability to discuss in details, the crux (central theme) of what the study sets out to discuss. The study also lacks a clear scope and well articulated research methodology. Nevertheless, it is an invaluable resource as it delves into the histories, causes, effects and theories of terrorism. Again, its recommendation on pastoral care and counselling is especially crucial to the plights of IDPs in the study area.

Ifeanyi (2017) analyzes the applicability of geographical information system (GIS) in combating terrorism in Nigeria. This is the thrust of the work. The author did not consider the relevance of the religious institutions in responding to terrorism and the plights of IDPs. It is however, a meaningful contribution to scholarship as it shows that GIS could be used as a tool in combating terrorism since it helps in monitoring and surveillance, preparing and finally responding to terrorist attacks.

Mohammed (2017) discusses what causes displacement and the effects on IDPs in Nigeria and the similar challenges the government faces in managing IDPs. The study affirms that while there are plethora of government policies, presidential commissions and committees, agencies, intervention strategies and mandates, there is a lack of functional legal framework that will adequately address the plights of IDPs in Nigeria, not the least, North East of the region. Studies such as those of Obikaeze and Onuoha (2017), and Oluwole, Eme and Aloh (2017) arrived at the same conclusion as well. Nevertheless, these crucial research findings show that the effort of government is still a far cry. These studies did not consider the role religious institutions could play in cushioning the effects of terrorism on IDPs in the study area.

Norwegian Refugee Council (2017) in its Annual report of key findings on IDPs movements in the North East of Nigeria, declares that a total of 1,434,149 IDPs in Borno

are still at large, not knowing how, where and when to reintegrate with the members of their families. This figure is probably the highest in the North East of Nigeria. The agency's report also affirms that in Maiduguri, displaced persons range from 120,000 to 130,000 per camp, while those in the Local Government Areas, range from 400,000 and above per camp. This report is more of a fact and figure research than a rigorous academic study. It both lacks a well stated objective and research methodology. However, it is important as it gives one an insight into a near-exact number of those displaced populations.

UNICEF (2017) analyzes and highlights the problems of IDPs and the response of UNICEF as a non-government organization. The study affirms UNICEF's partnership and collaboration with the Nigerian government in response to the plights of IDPs in Nigeria. It gives the situation report, the humanitarian needs of IDPs, and its humanitarian strategy. The study concludes that the agency has responded in the areas of health, food and nutrition, clothing and provision of water sources including the repair of existing broken boreholes and digging new ones in the North East of Nigeria. The study, however, did not consider the response of religion, or any religious charity organization to the plights of IDPs in Borno State.

The United Nations (UN, 2017) in collaboration with other affiliate agencies, highlights its solutions for the returned IDPs in the North East of Nigeria. In its July 13, 2017 workshop which had 100 delegates with representatives from both Federal and State Government agencies and other development partners, a realistic and actionable plan was drawn to support government's efforts in caring for IDPs in the North East. All these programmes were laudable but failed. The religious institutions were excluded from the

forum. These religious bodies would have been more useful since they would be more humane and more obliged to deliver. This submission is the same observation made on the programmes of the Presidential Committee for the North East Initiative (PCNI) (2017).

Iwuoha (2018) examines the activities of Islamist fundamentalists and shows the extent their rampaging acts of violence have threatened the Nigerian state. The crux of the study is on the activities of Boko Haram, highlighting cases of religious crises, the challenges of fundamentalism to Nigeria and the government's response to Islamic radicalism. She concludes that the whole idea of patriarchy and masculine ideology is the cause of this radicalism and that government's response is weak, yielding poor and undesired results. The study neither examine the response of religious institutions to terrorism nor discuss the plights of IDPs or discuss any of the religious charity organizations that attend to the humanitarian needs of IDPs within the research area.

Nganwuchu (2018) looking at a new perspective to sustainable peace in Nigeria, examines the role a new syllabus on religious education could play in bringing lasting peace. He affirms that religion strengthens social solidarity and unity, acts as social control, supports people emotionally and is an agent of social change. He concludes that a new syllabus on religious education would bring about peace in Nigeria. These wonderful submissions are appropriate, but religion could also act as a catalyst of social disunity. Boko Haram and other terrorist groups with religious ideologies are all good examples. Again, these submissions are very suitable and appropriate, but to what extent would they address the humanitarian needs of IDPs in the North East of Nigeria?

Umar, Abideen and Yusuf (2018) explore the closure of IDPs camps in Yobe State, and the fate of IDPs. This study which focuses on the effects of IDPs after the closure of some camps in Yobe State is one literature that must be given space here. While the study identified intermarriages, proximity to basic social amenities and absence of family ties should they return, the effects of closure include: withdrawal of humanitarian assistance by both government and non-governmental agencies, insecurity, land problems and hostile relationship with local communities. The study concludes that 52.7% of IDPs believe that the government should go ahead with the closure, 95.2% preferred to be re-united with their original homes and that there should be provision for PTSD counselling in order to support IDPs. This study, did not however, address the role of religious institutions in helping IDPs.

Ojo (2018) discusses the twists and turns of terrorism among Muslims in Nigeria. This study which focuses on Muslim radicalism, gives an overview of terrorism in Nigeria and its experiences of violent extremism. The study concludes that the menace of religious extremism in Nigeria must be curtailed for meaningful development to take place. The study fails to consider the plights of IDPs which is the direct consequence of violent extremism in the study area.

Ituma and Ngwoke (2018) documentation shows that ethnic and religious extremism stand as a major challenge to sustainable national development. The study reflects on religious pluralism and the submission is “that ethnicity and religious pluralism has a significant influence on sustainable national development in Nigeria” (p.1). The study concludes that ethnicity and religious violence stand as unhealthy conditions against development in the nation. Leaders of various ethnic groups and

religious leaders should endeavour to inculcate in their followers the sense of discipline, love and peaceful co-existence among other groups of the nation. This study fails to consult relevant literature on the subject of ethnicity and religious radicalism. Nigeria's history is replete with ethnic clientelism and hatred towards other ethnic groups. This is one of the root causes of the 1804 Usman Dan Fodio's Jihad. This also caused the 1967 – 1970 Biafran versus Nigerian War, the Kano riot, Jos crises, Kaduna crises, to mention but a few. How could scholars in this period of Nigerian history, forget so soon, the ethnic divisions, even in appointments into offices in this Buhari-led Federal Government?

Studies such as those of Onwukwe (2018), Ngwoke and Ituma (2018), indicate that the church could actually play a role in restricting political violence in this country. While one agrees that the religious institutions could play a key role in politics, studies have that shown that in a multi-ethnic society like Nigeria, it may be difficult for the church to play a leading role. This criticism notwithstanding, both studies have offered insights into sourcing for alternative solutions to Nigeria's perennial problem of radical extremism and its adverse effects on IDPs in Borno State.

Fahy (2018) examines the role faith-based diplomacy could play in international relations with respect to violence and conflict situations. The study shows that religion could be "part of the solution in some of the intractable, identity-based conflicts" (p.78). The study argues that religion has a crucial role to play in conflict situations and in international affairs. The study further declares that religion has played a leading role in international relations especially since the event of September 11th, 2001. The study concludes that religion's role, (especially, Islamic religion) in Qatar has helped brought

about peace, unity and development between the country and other countries of the world.

The major problem with this study is that, how can such religious liberalism and objectivism of adherents of Islamic religion in far away Qatar be inculcated in their counterparts in Northern Nigeria? Has the North East not become a theatre of war, characterized by all kinds of horrendous acts of violence including arm robbing, bank robbing and kidnapping? The material is however, an invaluable contribution on the extant literature on the role religion could play in ameliorating the conditions of the IDPs in Borno State.

Knott (2018) discusses the importance of religion in the security domain. The study argues that religious knowledge and skills could be of help in tackling insecurity whenever the need arises. The study dwells heavily on cases in the United Kingdom, Canada, as well as America where collaborations and partnerships between policy makers and practitioners, academic researchers and security agents have helped in settling violence or conflict situations.

The study concludes by maintaining that there is “the need to nurture the relationship between religion scholars and security professionals for productive and sustained collaboration” (P.355). The criticism levelled against this study is that how could there ever be such collaboration in the Nigerian situation? Has religious fundamentalism not blind folded the minds of those who are supposed to be at the negotiation table? These obvious limitations notwithstanding, the study gives one an understanding and possible blue prints that religion does help in conflict situations, even in the case of Borno State, where violence has displaced quite a sizeable population.

Miles (2019) focuses on African religions and their contributions to human rights issues and peaceful co-existence at the United Nation's submit on faith-based initiatives for peace and development. This study affirms the fact that religion plays and will continue to play a key role in issues of fundamental human rights, including those of IDPs in Borno State. The study cites several instances where religion has helped in shaping the United Nation's position on many human rights issues including gay and lesbian issues. While this study is criticized for its lack of clear scope and research methodology, its major recommendations and conclusion on the relevance of religion's role in the pursuance of human rights is very important especially as it relates to the plights of IDPs within the study area.

Baumgart-Ochse and Wolf (2019a) examine the role of religious non-governmental organizations in mediation between conflict-parties. This study which basically deals with how religious non-governmental organizations handle or mediate between warring parties is a timely resource material to be considered in this review. The findings from the study show that religious non-governmental organizations' responses in conflict situations have always helped in charting the way forward among conflicting parties, thereby bringing peace in conflict situations. The study concludes that "religious non-governmental organizations tend to opt for cooperative, mediating stances and non-confrontational modes of behaviours" (P.188). While this study is criticized for not delving into the crisis in North East Nigeria, especially Borno State, the findings of the research are however, relevant as the examine the role religious non-governmental organizations play in conflict situations.

In another similar study, Baumgart-Ochse and Wolf (2019b) discuss the synergistic cooperation among religious non-governmental organizations. The study examined whether these religious non-governmental organizations are useful in facilitating peaceful co-existence or they aggravate problems among conflicting parties. That is they polarize or mediate between warring parties. The study concludes that these religious non-governmental organizations do play a role in resolving and settling differences between conflicting parties. Again, while this single and an up to date document is useful in many respects to this study, it has little to offer from the perspective of the humanitarian needs of IDPs in Borno State which is the study area.

Haynes (2019) is another scholar who also discusses the role of religious non-governmental organizations in advancing interreligious dialogue and cooperation. Like the above scholars, Haynes also insists and concludes that religious non-governmental organizations do play a key role in conflict situations. The study is criticized for making major recommendations that are pro-United Nations in nature. The study did not look at key issues that affect the internally displaced populations in Borno State. Its conclusion and findings are nevertheless, handy resource material.

Saggar (2019) examines how Islamist-inspired terrorism is tackled by the United Kingdom's policy makers. The study "focuses on how evidence for such terrorism is generated, interpreted and organized, in particular pinpointing the challenges of reliability and prediction facing those with responsibility for tackling terrorism and its associated causes" (p.179). This study focuses mainly on counter-terrorism measures by the United Kingdom's policy on terrorism. While it is commended for such an effort at exposing the root causes of Islamist-inspired terrorism, it did not show how such causal factors could

be applied in global context. Besides, there are methodological limitations and research naivety in its findings. Comparing the evidence with the Nigerian situation in Borno State, North East geo-political zone, one notices obvious inconsistencies with other studies carried within the Nigerian polity. These glaring research shortcomings notwithstanding, the study's exposition of the causes of Islamist-inspired terrorism are variables with universal reliability. These are very key in understanding the situation in the North East with its associated effects on the lives of internally displaced persons in Borno State.

Saiya (2019) differs from Saggar (2019) study. Saiya is of the opinion that when a devotee of any religion finds he or herself in a religiously marginalized society, such a person may likely turn to violence as a means to achieve his or her aim. The study argues that these religious restrictions are the major motivators of violent conflicts in most states. It therefore, concludes that "religious discrimination, whether against majority or minority or all groups, works against the creation of stability and peace" (p.217). By implication, it means that if a particular government is liberal, it would have less terrorist attacks.

This submission is faulty as it cannot be objectively applied in all cases. There is Islamic 'liberalism' in Northern Nigeria with obvious government support for Islam and Islamization ideologies. This has neither checkmated nor abated the violent attacks by Islamic jihadists in Northern Nigeria nor elsewhere. Nigeria's situation is different from Saiya's (2019) case study as there are evidence of state-sponsored pilgrimages and the facts that government is fingered as a major financier of most religious activities. These

criticisms notwithstanding, the relevance of the study cannot be underestimated as it exposes the reader to the situation in the North East that causes millions to be displaced.

Egger and Magni-Berton (2019) studied the role Islamic ideology plays in shaping Muslims behaviours to terrorism. The study embarks on an extensive research, using a total of twenty-one countries in its survey data collection. The study argues thus: “results show that the factors leading Muslims to justify terrorism contextually vary. Where Muslims are predominant this probability decreases with the importance respondents assign to religion, while it increases where Muslims are a minority” (p.1). This study attracts almost the same criticism leveled against that of Saiya (2019) above. Take Northern Nigeria for instance, Muslims are predominant, yet, the region remains ravaged by Boko Haram and Fulani herdsmen’s terrorism. The study’s position that when Muslims are in majority there is less probability of violence does not appear objective. The study is however, crucial as it reveals the role Islamist ideology plays in shaping Muslims’s behaviour toward terrorism especially in the study area.

Gbari and Odo (2019) examine the compatibility between religion and migration in the contemporary world. The thrust of the study is on the positive and negative effects of religion on migrants, and that the former outweigh the later. While the study is entirely on the compatibility of religion and migration and on how migrants’ religious identities may change in any new society they find themselves, the study did not discuss migrants crises in Borno State as a major problem faced by IDPs. However, some of its recommendations are crucial, especially when one looks at the plights of forced migrant IDPs and their religious identities.

Another study that is in perspective with regards to the plights of IDPs in the study area is that of Igbokwe and Iwuoha (2019). This study argues that there is abject poverty and underdevelopment among migrant populations in Nigeria. It further states that most migrations are caused by poverty and as a result, poverty and migration are bed mates. The study acknowledges and concludes that insurgencies in most parts of Nigeria have caused forced migration and forced displacement of people and these have in turn, affected the development of such areas. While this study is apt and timely, its scope is too wide for the research findings to be reliable and authentic. Again, the scholars only mention the issue of forced migration in most parts of Nigeria, without indicating the specific areas or location. They did not also look at the plights of IDPs in Borno State and the gross migration crises they are facing.

Okolo, Ibenwa and Ugwoke (2019) discuss the effects of religious violence on migrants in Nigeria. The scholars hold the view that religious violence in Nigeria is dominated by the activities of Boko Haram terrorists. They also identified social, economic and political factors that have caused violence in Nigeria. Concluding, they affirm that religious violence have the following detrimental effects on migrants' ignorance and illiteracy: social injustice and human rights violation, restriction of freedom of worship and association and youth unemployment. While all these findings are key to understanding migrants' situation generally, the study is criticized for its broad scope. This makes the data gathered questionable as there is no coherence of the study and reliability of the research findings. The study did not also look at the plights of IDPs in Borno State.

2.4 Summary of Literature Review

The issue of internally displaced persons has been on the front burner among scholars for several decades. Conceptualizing and defining internally displaced persons is a huge task. While the concept is a relatively new-comer as compared to terrorism which is its main cause in the study area, it came into limelight after the World War II. Nigeria's experience of IDPs was after the Biafran versus Nigerian War of 1967-1970. The concept became more pronounced after the emergence of radicalist extremism as a result of the activities of Boko Haram terrorism in the North East of Nigeria. To properly underscore one's understanding of how terrorism has caused displacement of people in the research area, three different existing theories – the realist, human needs theory and social marginalization theories were reviewed. Thereafter, a new and fourth, PRADAF theory of IDPs was suggested as a better framework for understanding the precarious circumstances of the IDPs within the study area. This became necessary because of the inadequacies of the other three existing theories.

Related literature that were reviewed in this research revealed that to the greatest extent, many were secondary sources and not primary sources, that is, very few of the literature were field-based and did not cover the North East of Nigeria or Borno State as it were. The review of available literature also showed that most of them were not theoretically informed. Some lacked clear objectives and empirical methodologies with no delineated scopes of study. A good number of the literature discussed social, psychological, economic, political, educational as well as health issues. Some of the studies emphasized government and non-governmental intervention strategies, causes and

effects of terrorism with very few of them discussing how all these affects IDPs from social, economic and political perspectives.

The evidence from the research findings of available literature happen to be very useful in establishing the fact that there is a research gap to be filled. This lends empirical support to the fact that none of the studies reviewed above, have focused on the religious response to terrorism and internally displaced persons in Borno State, North East Nigeria. Even those that examined religious non-governmental organizations neither focused on the study area nor discussed the responses of any religious body such as Christian Association of Nigeria and other Christian charity organizations. The above studies did not also examine the response of the Nigerian Supreme Council for Islamic Affairs or other charity groups within the Muslim fold. None of the literature reviewed material on response to IDPs.

The available literature did not also bother to examine whether the responses were informed by religious or doctrinal teachings. In addition, the reviewed literature did not examine whether Christian and Muslim IDPs differ in their ratings of the responses of Christianity and Islam to the plights of IDPs within the area of study. This obvious dearth of literature in this area of research is what spurred this study.

CHAPTER THREE

RESEARCH METHODOLOGY

The focus of this chapter is on the methods used to carry out the study. The highlights of this chapter therefore, are the means or steps taken to achieve the purpose of this research. Research method, therefore, is the procedures in collecting and analyzing data in order to answer research questions or to facilitate research results or findings. These procedures and methods are presented under the following sub-themes: Research design, area of the study, research population, sample and sampling techniques, research instrument, validity and reliability of instrument, data collection and data analysis and limitation of the research.

3.1 Research Design

Research design, according to Asika (1991) refers to the structuring of an investigation in a manner that the variables are identified and their relationships to one another are seen without difficulty. Osuagwu (1999), posits that research design is coterminous with providing a good structural and architectural plan for a building without which the builder only operates in the air. Adebakin (2003), asserts that it is “a master plan for executing scientific investigation” (p.120). Research design is used for the purpose of obtaining data in the course of carrying out any scientific investigation. It is therefore, the organization and tailoring of variables in any scientific enquiry in such a way that the result of the investigation is achieved with ease. It helps in generating data for the research. In this study, the survey research design was used to generate information for the study and to answer the research questions.

Obasi (1999) writes that a survey research is “a process of eliciting data from a target population through either questionnaire or interview instruments or subjecting such data to statistical analysis for the purpose of drawing inferences” (p.132). The study made use of both questionnaire and interview questions.

The choice of the survey method for generating data for this study is basically informed by the fact that information that relate to the humanitarian needs of IDPs in Borno State, North East of Nigeria, ought to be generated from camp officials, internally displaced persons, the military and para-military and the religious stakeholders within the study area. The information generated from the sampled population was analyzed and evaluated and the findings generalized across the entire population of the study. It is therefore, worthy to note that survey method was used to facilitate in investigating the religious response to the plights of IDPs in the area of study.

3.2 Area of the Study

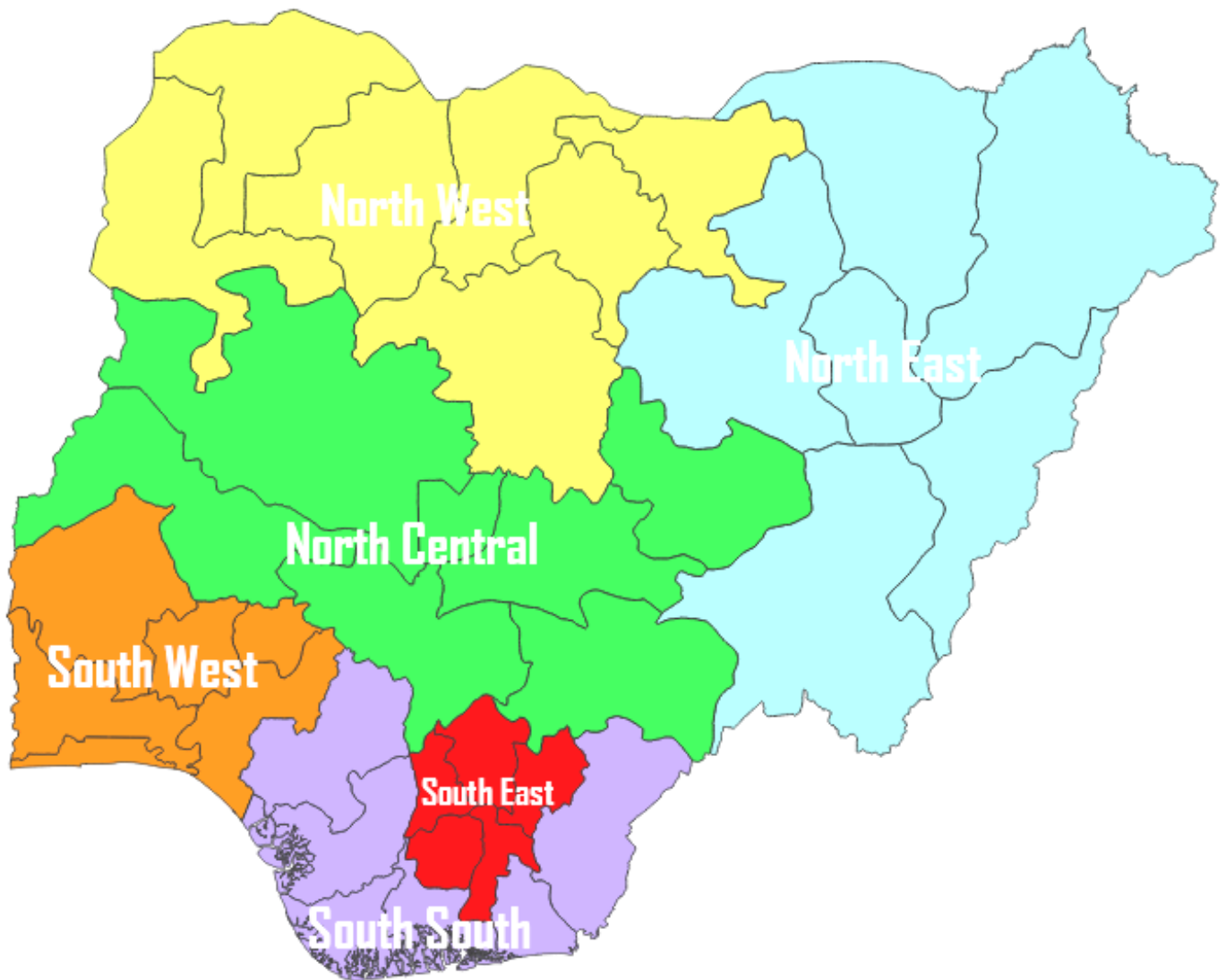
A research area describes the location where a particular research is conducted. The area covered by this study is Borno State, North East of Nigeria. The North East is one of the six geopolitical zones in Nigeria. It is made up of six states which include: Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe. According to the National Bureau of Statistics (NBS 2011), these states have 13.5%, (23,558,674) of Nigeria’s population which is currently put at 173,905,439. Nyako (2015) avers that this zone covers a land mass of over one-third, that is 280,419km² of Nigeria’s land area of 909,890km². The zone has international boundaries with three countries. To the East, it is bounded by Cameroon, to the North East by the Republic of Chad and to the North; it is bounded by Niger Republic.

For the purpose of an in-depth study, Borno State, one of the three most hit states is chosen. Borno State was created on 13th February, 1976 after the split of the North-Eastern region with its capital in Maiduguri. The state has borders with Niger Republic to the North, Lake Chad to the North-East, Cameroon to the East, and on the South West, it borders three Nigerian States of Adamawa, Gombe and Yobe. It has 27 Local Government Areas which include: Maiduguri, Ngala, Kala/Balge, Mafa, Konduga, Bama, Jere, Dikwa, Asikira/Uba, Bayo, Biu, Chibok, Damboa, Gwoza, Hawul, Kwaya Kusar, Shani, Abadam, Gubio, Guzamba, Kaga, Kukawa, Magumeri, Marte, Monguno and Nganzai.

3.3 Research Population

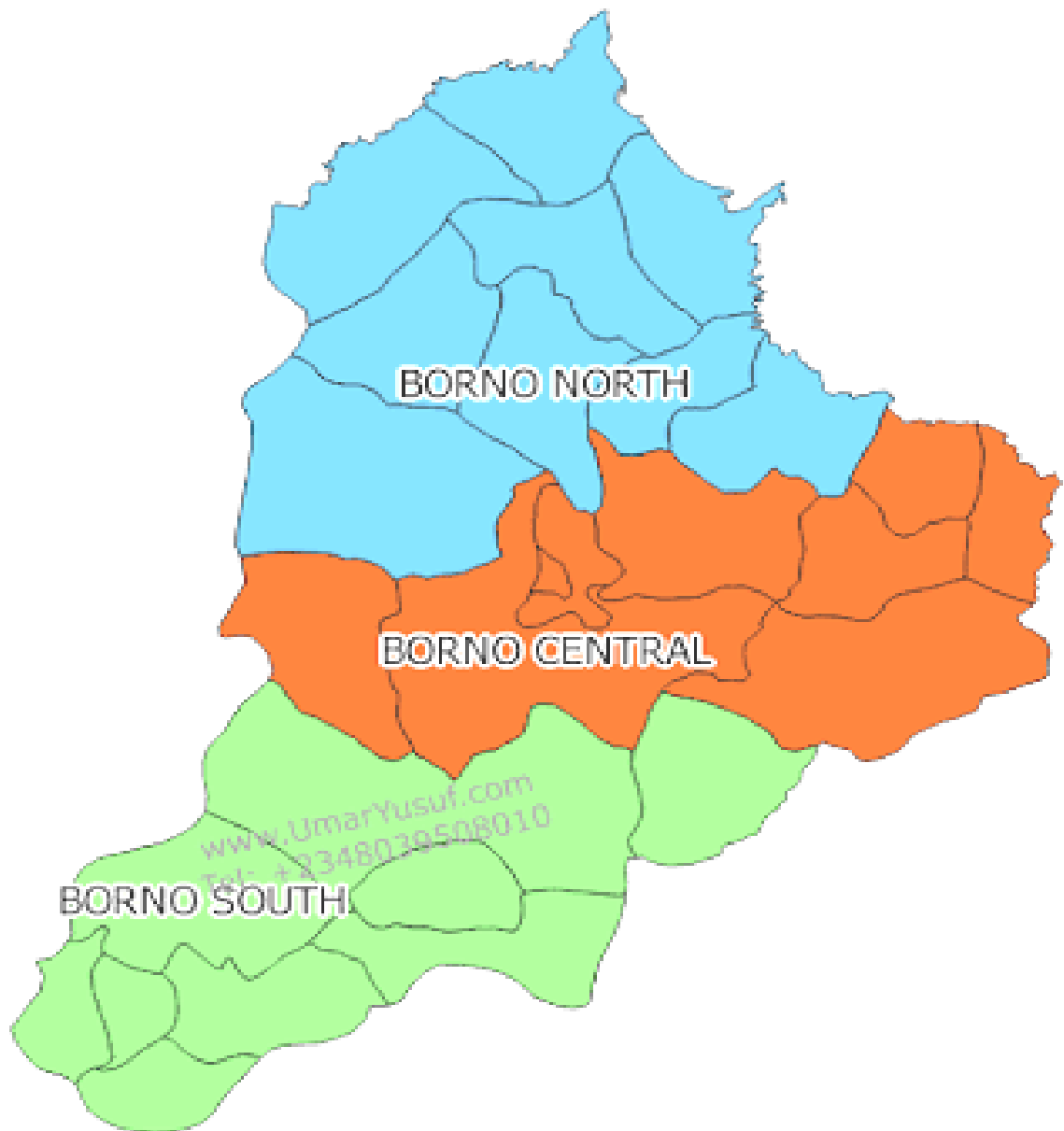
Yusuf (2003) defines population “as the entire group or units or elements that fit a certain specification or is to be studied” (p.129). In order for effective representation and coverage of the study area, the population is drawn from the concentration on 15 IDPs camps out of the 32 camps in Borno State. The choice of these camps was informed by the fact that Borno is not only the epicenter but the theatre of the Boko Haram terrorism. These fifteen camps are drawn from Jere Local Government Area (11 camps), Maiduguri Metropolis Council (3 camps) and Kaga Local Government Area (1 camp). All the fifteen camps were drawn from: Borno Central (14 camps) and Borno North (1 camp). The choice of these camps was basically for security reasons. According to the Borno State Emergency Management Agency (BOSEMA, 2018), the total population of these fifteen camps is three thousand, four hundred and fifty-one (3451) people. This excludes camp officials, IDPs, military and para-military personnel.

Figure 3.1: Map of Nigeria showing the North East Geo-political Zone



Source: Ekong, P., Ducheyne, E., Carpenter, T., Owolodun, O. A., Oladokun, A. T., Lombin, L. H. and Berkvens, D. (2011)

Figure 3.2: Map of Borno State showing the three Senatorial Zones



Source: Egwu, G. O., Mani, A. U. and Kamani, J. (2009)

Figure 3.3: Map of Borno State showing location of selected IDP Camps within LGAs of Study Area



Source: Baba, S. S. (2016)

Keys:

Jere LGA

- Zabarmari IDP Camp
- Ethiopia IDP Camp
- Custom House IDP Camp
- Muna Dati IDP Camp
- Muna IDP Camp
- Madinatu IDP Camp
- Musari IDP Camp
- Dalori IDP Camp
- Shuwari1 IDP Camp
- Shuwari 5 IDP Camp
- Farm Centre IDP Camp

Kaga LGA

- Doro IDP Camp

MMC

- Bakassi IDP Camp
- Teachers Village IDP Camp
- Jerusalem IDP Camp

3.4 Sample and Sampling Techniques

According to Yusuf (2003), a sample “is the set of elements which basically represent the population. The sample is the selected units which gives appropriate representation of the population in terms of the determination of the characteristics of the whole population” (p.130). Sampling techniques on the other hand is the process “of selecting a representative part of the population for the purpose of determining the characteristics of the whole population” (p.130). In this study, purposive random sampling is the technique used in drawing a sample for the research. This technique was so chosen because of the volatile security nature and peculiarities of the study area. It is in line with this sense of reasoning that Obodoeze (1996) opines that any research that uses purposive sampling takes into account “accessibility of members or sub-groups to be used, the ease of observing or administering instruments on the members or sub-groups to be used, and the perceived importance of peculiar characteristics of the members or sub-groups to be used” (p.65). Hence, it is not every segment of the study area or population that was interviewed or questionnaire administered to.

Accordingly, only camp officials, IDPs, military and para-military personnel and religious stakeholders, who, in one way or the other have experience in issues that border on terrorism and the plights of IDPs and have firsthand information on the subject matter were selected as participants in the study. A total of 1500 copies of the questionnaire were administered on the purposively and randomly selected categories of respondents in the fifteen camps across Borno North Senatorial zone and Borno Central(see table 3.1) for details.

To achieve the desired empirical results, the study made use of observer as participant ethnographic method (OPEM) since the study made use of research assistants. The research assistants were used in distributing copies of the questionnaire in the selected IDPs camps across the study area. The interview communications were conducted by the researcher himself in selected IDPs camps in Borno State.

3.5 Research Instruments

The research instruments that were used for data collection are structured questionnaire and personal interview with respondents who have in-depth insights into the subject of study. The questionnaire consists of section A and B. Section A contained the bio-data of respondents, while section B deals with variables to be tested on issues relating to the plights of IDPs in the North East of Nigeria. This section B of the questionnaire used Likert scale which respondents were required to respond to by ticking Strongly Agree, Agree, Strongly Disagree or Disagree. Where the points for each option on the likert scale were as follows: Strongly Agree 4; Agree = 3; strongly Disagree = 2 and Disagree = 1. In addition to primary data gathered through questionnaire and personal interview, secondary data was also used in this study.

This section of the instrument also uses coding of the items. This coding is done with the aim of addressing the general and specific purposes of the study. Item 1 was coded in such a way that it addressed specific purpose number one. Items 2 – 9 were coded to address specific purpose number three. Item 10 on the instrument addressed specific purpose number two. Items 11 – 16 addressed specific purpose number four. Items 17 and 18 addressed specific purpose number five and items 19 and 20 addressed

specific purpose number six. The research questions were also formulated to answer the statement of problem as well as address the general and specific purposes of the study.

Table 3.1: Breakdown of Sampled IDPs Camps

S/N	Name of sampled IDPs camp	Estimated camp population	No of instrument distributed	No of instrument returned	%	Camp Management
1	Zabarmari IDP Camp	No official figures	100	43	3.4	FADAMA, NEMA, BOSEMA, NGOs
2	Shuwari 5 IDP Camp	No official figures	99	44	3.4	NEMA, BOSEMA, NGOs
3	Ethiopia IDP Camp	10,000 (estimated)	100	51	4.0	Christian Aid, Action Against Hunger, BOSEMA
4	Madinatu IDP Camp	14,000 (estimated)	97	51	4.0	CAN, Christian Aid, NEMA
5	Custom House IDP Camp	No official figures	100	92	7.2	BOSEMA
6	Muna Dati IDP Camp	7,500 (estimated)	100	97	7.6	Christian Aid, BOSEMA
7	Doro IDP Camp	3,271 (official)	100	99	7.7	CAN, Christian Aid, NEMA, BOSEMA, NGOs
8	Muna IDP Camp	300 (estimated)	100	100	7.8	BOSEMA, NGOs
9	Jerusalem Centre IDP Camp	500 (estimated)	100	100	7.8	CAN, Christian Aid
10	Musari IDP Camp	7,000 (estimated)	100	100	7.8	CAN, NEMA, BOSEMA, NGOs
11	Teachers Village IDP Camp	800 (estimated)	100	100	7.8	CAN, NEMA, BOSEMA, NGOs
12	Bakassi IDP Camp	9,000 (estimated)	100	100	7.8	CAN, NEMA, BOSEMA, NGOs
13	Dalori IDP Camp	15,000 (estimated)	100	100	7.8	FADAMA, Safe the Children, CAN
14	Shuwari 1 IDP Camp	No official figures	101	101	7.9	CAN, Christian Aid, NEMA, BOSEMA, NGOs
15	Farm Centre IDP Camp	350 (estimated)	103	103	8.0	Smiling Heart Initiative
	Total			1281	100.0	International, Christian Aid.

3.6 Validity and Reliability of Instrument

In any quantitative research, concepts such as validity and reliability are key terms. In this regards, Osuala (2001), affirms thus: “Validity is usually defined by such questions as: Does the test measure what it is supposed to measure?” (p.144). Reliability of test on the other hand, needs to meet the standard of consistency of measurement. Adams (2016) declares thus: “That is to say, when the test is replicated elsewhere, it should produce, similar or the same results” (p.107).

In order to make sure that the research instrument met the standard of validity and reliability the questionnaire and interview questions were given to the supervisor and professionals in Test and Measurement, Faculty of Education for critical observation or examination. In order to ascertain the validity and reliability of the instrument, pilot testing was conducted in one of the IDPs camps – Bakaassi IPD camp in Maiduguri, Borno State. The result authenticated the validity and reliability of the instrument. Thereafter, copies of the questionnaire were distributed to respondents in various IDPs camps across the 15 randomly selected IDPs camps with the help of research assistants during field work.

3.7 Data Collection and Analysis

In this research study, data were collected from both primary and secondary sources. Primary data were generated by conducting interviews and administering copies of research questionnaire, where respondents were expected to provide answers that suit their opinions on any item on the list of questionnaire. On the other hand, structured interview questions were asked and interviewees expressed their views on any question

raised on the subject matter. Both questionnaire and interview questions enabled the study to answer the research questions; thereby addressing the purpose of the study.

Secondary data from books, articles in journal, book chapters, theses, dissertations, internet sources and media sources, on the subject matter, were integrated into the body of the research in order to authenticate claims and research findings. To further strengthen the research findings of this work, three existing theories were used. Whereas the advantages of these theories – the realist, human needs and social marginalization theories were without doubt helpful in understanding the subject matter of enquiry, their inadequacies and weaknesses made this research to suggest a new theory – the PRADAF theory of IDPs. This theory was more inclusive in its examination of the peculiarities and existential realities and experiences of IDPs within the study area.

Frequency and percentages were used to analyze the demographic information. To answer the research questions simple percentages, mean and standard deviation were also used together. The formula is:

$$\text{Mean } (\bar{x}) = \frac{\sum x}{n}$$

Mean responses below 2.50 was regarded as disagree while mean responses of 2.5 and above were regarded as agree. The 2.5 cutoff point was obtained by summing up the response weights and dividing by the number of response weight as follows: $4+3+2+1 = 10$; $10/4 = 2.5$.

3.8 Limitations of the Research

This study is limited to an evaluation of the religious responses of both Christianity and Islamic religions to the plights of internally displaced persons in Borno State. The major setbacks of the study are herein examined.

Among the major limitations of the study, was the problem of insecurity. This affected not only the distribution of the questionnaire, but restricted movement of both the researcher and research assistants. So many camps that one could have visited to cover the geographical spread, that is Borno North, Borno Central and South were not covered as a result of insecurity. This challenge was further compounded by the fact that one could not afford the cost of hiring military choppers which were available at the Military Command Theatre in Maiduguri. Even when efforts were made at the Theatre Commandant, no positive results were gotten as one could not afford the fueling of a chopper to and fro any selected IDP camp within the study area.

Insecurity of the camps also affected the quality of time spent in each camp. Military men and Civilian Joint Task Force kept reminding one of reprisal attacks by terrorists which were common and unpredictable during field trips. This reduced the number of hours spent in some camps that were pruned to such terrorist attacks. Within the camps, struggles for supplies and meals identity cards or tickets were very common insecurity situations. At one instance, precisely on the 27th of November, 2019, a fight ensued between a newly converted Muslim who became a Christian and his Muslim cousin (all of them IDPs) over the issue of which religion is doing better in terms of supplying the needs of IDPs over the other. It was so tensed that knives were used by both parties. It took the intervention of the Civilian Joint Task Forces to calm the situation.

In spite of these insecurity situations, the challenges were not insurmountable. Two armed military personnel, under special arrangements were however, hired, on each trip to IDP camps. It was done with anonymity for security reasons and job protection.

Relevant security information units, manned and controlled by military personnel were frequently contacted for security updates on Boko Haram attacks. Security check points were also useful as those who mounted them gave their hired colleagues the relevant security updates on the situations in the visited camps. The Civilian Joint Task Forces were also of immense help. They kept one posted on latest happenings in the visited camps. This gave some kind of relief and a relaxed atmosphere during focused group discussions and filling of the questionnaire.

The study, because of insecurity, could not adequately cover the three senatorial zones as mentioned above. IDP camps were rather selected randomly based on security reports. Since a chopper could not be hired, secured IDP camps were visited and research questions administered together with focused group interviews and discussions.

Another challenge was the difficulty in ascertaining the exact number of IDPs in each sampled camp. Population case load of IDPs in various camps kept fluctuating. This was due mainly to insecurity and favourable conditions like food and material supplies in other camps. In case of the former, IDPs usually flee from such camps. If one visits such a camp at that time, everyone will become a suspect and there is virtually nothing one can do to get the exact number of IDPs. In the case of the latter, the population increases exponentially, making it difficult for one to get the accurate figures. This situation is further compounded by the refusal of camp officials and relevant donor agencies to provide necessary information. In one of the focused group discussion, conducted on the 25th of November, 2019, one was told by camp officials that one need to write to NEMA office in Abuja, routing the letter through the Local Government Area and the State. In fact, they affirmed that the process is so tedious that no researcher had ever gotten any

positive response to the best of their knowledge. However, this problem was addressed by getting estimated figures from camps officials. See table 3.1 for details.

Another hurdle that this study faced was the issue of illiteracy. Low literacy of IDPs and other camp officials slowed down the smooth process of carrying out this research. One had to engage the services of research assistants in order to get answers to the research instruments. Respondents are mainly local inhabitants with low literacy level and no formal education (see appendix V SPSS output of analysis for details). The only exception was in Jerusalem camp where majority of the IDPs are Christians with at least secondary education. Those who claim First School Leaving Certificates were those from Islamiyaa schools. This accounted for the 53.0%. (See appendix V). The barrier of illiteracy affected the filling of the questionnaire as research assistants had to painstakingly sit with respondents to fill the questionnaire for them.

Language barrier was another difficulty encountered during field work contrary to the researcher's thought, the general Hausa and Fulani language that one thought could be generally spoken languages were hardly used by participants. In fact, in many instances, participants never understood neither Fulani nor Hausa. Many declined responding in these two languages. However, research assistants with in-debt knowledge and understanding of languages such as Kanuri, Shuwa, Bura, Marghi and others were used to arrest the situation.

One other obstacle was the issue of lies and pretences by participants. In many cases, one could see obvious interventions by religious bodies and other NGOs, but when participants were asked if such organizations had visited them with supplies, they usually respond in the negative. This is an indication that they are probably not satisfied with the

level of response or the materials supplied are not what they need most. With the help of camp officials, however, one was able to get the near exact picture of things on camps.

Another impediment was difficult terrain. The terrain was sandy and desert in nature. One had to navigate through very rough desert settlements, moving on dusty sands and among thorn trees that caught and tore one's clothes. In addition to this, was the harsh weather. The atmospheric condition was unpleasant, dusty, windy, characterized by sand storm with plenty of dust particles in the air. In fact, the sand storm was phenomenal and disastrous. One had to constantly wear thick clothes, mask and sun shade glasses. To avoid the blazing darts of the scorching sun, one had to visit camps as early as 4.30am and conclude before 12noon or 1.pm daily.

Difficulty in transportation was another hindrance to the study. Camp settlements are often isolated and deserted areas with no economic activities of any kind. So, there is hardly any traffic towards such settlements. This made it almost impossible to get mobility into most camps, especially those outside the metropolis. One had to constantly charter a tricycle for half a day, that is, from 4:30 or 5am in the morning to about 1pm in the afternoon in order to arrest the situation.

The perception of researcher as an NGO official was another obstruction worthy of mention here. Participants saw the researcher as an NGO official who is here to give them supplies. When they are however, made to understand the contrary, they become indifferent, disinterested and apathetic. This obvious unconcerned and nonchalant attitudes of participants, affected the mood and level of responses during field trip. One had to make use of incentives such as the purchase of detergents, snacks and even money. See selected figures in appendix VI in Jerusalem camp for pictoria evidence.

Inner camp stench was another encumbrance to the study. Because most IDPs are not used to modern toilet facilities and proper waste disposal methods, the stench of inner camp became a burden. One could hardly breathe fresh air in congested camp settlements. Waste disposal was a serious issue as used pads, toilet tissues, open defecation and other used household items were thrown carelessly with reckless abandon. One had to use mask when conducting research in such areas. The above challenges were some of the limitations of this study.

CHAPTER FOUR

DEMOGRAPHIC INFORMATION, RESPONSES TO RESEARCH QUESTIONS AND FREQUENCY TABLES OF ALL ITEMS

This chapter focuses on data presentation and analyses. The chapter begins with multiple responses that present preliminary analysis which is the demographic information. The demographic information is crucial as this gives impetus to the research findings. Secondly, the chapter examines the mean ratings of respondents to each instrument in the questionnaire. Finally, the frequency tables of all items are presented. A total of 1500 research instruments were distributed to respondents within the 15 randomly sampled IDP camps. 1281 instruments were returned and analyzed, while 219 were dead.

4.1 Demographic Information

Table 4.1: Percentage Distribution of Respondents based on Camps

	N	%
Zabarmari IDP Camp	43	3.4
Shuwari 5 IDP Camp	44	3.4
Ethiopia IDP Camp	51	4.0
Madinatu IDP Camp	51	4.0
Custom House IDP Camp	92	7.2
Muna Dati IDP Camp	97	7.6
Doro IDP Camp	99	7.7
Muna IDP Camp	100	7.8
Jerusalem Centre IDP Camp	100	7.8
Musari IDP Camp	100	7.8
TeachersVillage IDP Camp	100	7.8
Bakassi IDP Camp	100	7.8
Dalori IDP Camp	100	7.8
Shuwari 1 IDP Camp	101	7.9
Farm Centre IDP Camp	103	8.0
Total	1281	100.0

In Table 4.1, greater percentage of the participants (8%) came from Farm Centre IDP Camp while the least participants came from Zabarmari IDP Camp with 3.4%.

Table 4.2: Percentage Distribution of Respondents based on Gender

	*N	Percent
Male	440	34.4
Female	838	65.6
Total	1278	100.0

Based on valid responses.

As shown in table 4.2 of the 1278 respondents, 440 which represents 34.4% of the respondents were males while 838 respondents which accounted for 65.6% of the respondents were females.

Table 4.3: Percentage Distribution of Respondents based on Occupation

	*N	Percent
Civil servant	169	13.9
Business	404	33.3
Farmer	554	45.7
Artisan	86	7.1
Total	1213	100.0

Based on valid responses

Table 4.3 shows that the greater proportion (45.7%) of the respondents are farmers. This is followed by those in business (33.3%) and Civil servants (13.9%), with the least being Artisans with 7.1%.

Table 4.4: Percentage Distribution of Respondents based on Marital Status

	*N	Percent
Married	810	64.3
Widower	200	15.9
Single	190	15.1
Divorced	59	4.7
Total	1259	100.0

Based on valid responses

The sample distribution of the respondents according to marital status shows that greater proportion (64.3%) of the respondents were married. This was followed by 15.9% and 15.1% who were widowers and singles. The remaining 4.7% were divorced.

Table 4.5:Percentage Distribution of Respondents based on Educational Qualification

	*N	%
FLSC	168	53.0
SSCE	88	27.8
DIP	50	15.8
First Degree	9	2.8
Masters	2	.6
Total	317	100.0

*Based on valid responses

Table 4.5 shows that the greater proportion (53%) FSLC, followed by those with SSCE (27.8%) and those with DIP (15.8%). Those with 1st degree and masters were the least with 2.8% and .6% respectively.

Table 4.6:Percentage Distribution of Respondents based on Religion

	N	Percent
Christianity	324	25.3
Islam	916	71.5
African Traditional Religion	41	3.2
Total	1281	100.0

Table 4.6 shows that most of the respondents (71.5%) practice Islam, followed by those that practice Christianity (23.3%) with the least being those who practice African traditional religion.

Table 4.7:Percentage Distribution of Respondents based on Age Range

	*N	Percent
20-30years	160	12.5
31-40years	328	25.6
41-50years	404	31.6
51-60years	276	21.6
61 and above	112	8.8
Total	1280	100.0

*Based on valid responses.

Table 4.7 shows that most of the respondents fell within 41-50 years of age (31.6%). This was followed by those between ages of 31-40 (25.6%). Those between 20-30 years of age came next (12.5) and those between 51-60 years (21.6%). Those between the ages of 61 and above were the least as they made up only 8.8% of the respondents.

Table 4.8: Percentage Distribution of Respondents based on Tribe

	N	%
Bura	287	22.4
Kanuri	249	19.4
Shuwa	241	18.8
Hausa	216	16.9
Marghi	151	11.8
Fulani	96	7.5
Glapda (Gwoza LGA)	18	1.4
Gwoza-Gafdl	13	1.0
Gowze-Gava	1	.1
Marki	1	.1
Gowza Mafa	1	.1
Chinene	1	.1
Gwoza Mandara	3	.2
Gowza Valadam	1	.1
Germargu	2	.2
Total	1281	100.0

In Table 4.8, greater % of the participants (22.4) came from Bura, next was (19.4%) who came from Kanuri, Shuwa had 18.8%, Hausa 16.9%. This is followed by Marghi with 11.8% and Fulani with 7.5%. The rest of the tribes such as Gowze-Gava, Marki, Gowza Mafa, Chinene and Valadam tribes had the least of % of participants with just .1% each.

Table 4.9: Percentage Distribution of Respondents based on Religious groups leaders and posts

	*N	Percent
Pastor	12	1.3
Rev. Father	4	.4
Rev.	9	.9
Very Rev.	2	.2
Bishop	4	.4
Imam	31	3.3
Grand Imam	5	.5
Others	884	93.0
Total	951	100.0

*Based on valid responses

Table 4.9 shows that most of the religious leaders whose posts were not listed (others) had the greatest % (93%) while those at the post of Very Rev. were the least with .2%.

4.2 Research questions, Data Presentation and Analysis

Question 1: what is the response of Christianity as an organized religion to the humanitarian crisis among IDPs in various camps in Borno State?

Table 4.2.1: Mean Ratings on the Responses of Christianity as an Organized Religion to the Humanitarian Crisis among IDPs in various Camps in Borno State

	N	Mean	SD	Remark
Christianity provides accommodation to IDPs in various camps	1281	3.18	.50	Agree

As shown by the mean of 3.18 in Table 4.2.1, the respondents agree that Christianity as an organized religion has responded to the humanitarian crisis among IDPs in various camps in Borno State by providing accommodations. This is shown by the mean response of 3.18. Frequency and percentage distribution of responses are shown in the SPSS output in appendix V.

Question 2: Has Islamic religion responded to the plights of IDPs in Borno State

Table 4.2.2: Mean Ratings of Respondents on whether Islamic Religion has Responded to the Plights of IDPs in Borno State

	N	Mean	SD	Remark
Islamic religion has provided relief material to IDPs	1281	3.69	.88	Agree

As shown in Table 4.2.2, the respondents agree that Islamic religion responded to the plights of IDPs in Borno State by providing relief materials. Frequency and percentage distribution of responses are shown in the SPSS output in appendix V.

Question 3: Are there welfare packages put in place by Christian Association of Nigeria as an umbrella body and other Christian charity groups to alleviate the conditions of IDPs in various camps of Borno State?

Table 4.2.3: Mean Ratings on the Welfare Packages put in place by Christian Association of Nigeria as an Umbrella Body and other Christian Charity Groups to Alleviate the Conditions of IDPs in Various Camps

	N	Mean	SD	Remark
1. Christian Association of Nigeria has responded to social invisibility/ostracism of IDPs	1281	3.15	.45	Agree
2. Christian Aid in Nigeria has spoken against military brutality in IDPs camps	1281	3.12	.38	Agree
3. Young Women's Christian Association of Nigeria/Catholic Women Organization has responded to social rejection of IDPs	1281	3.11	.41	Agree
4. Catholic Women Organization has spoken against rape, sexual abuse and exploitation in IDPs camps	1281	3.11	.41	Agree
5. The Red Cross Society/Society of Saint Vincent De Paul provide financial assistance for IDPs	1281	3.11	.40	Agree
6. Catholic Men Organization provide sports/recreational facilities in IDPs camps		3.10	.42	Agree
7. Society of Saint Vincent De Paul has responded by speaking against abuse of fundamental human rights in IDPs camps	1281	3.08	.48	Agree
8. TY Danjuma Foundation provide health and hygiene needs of IDPs	1281	2.38	1.46	Disagree
Grand Mean		3.02	.55	Agree

The grand mean of 3.02 in Table 4.2.3, shows that the respondents agree that Christian Association of Nigeria and other Christian charity groups have put in place welfare packages to alleviate the conditions of IDPs in Various camps of Borno State. The analysis of the items showed that out of the eight Christian charity groups listed, the respondents agree that seven have put in place welfare packages to alleviate the conditions of IDPs in Various camps. The mean response of 2.38 shows that they disagree that TY Danjuma Foundation provided health and hygiene needs of IDPs. Frequency and percentage distribution of responses for each item are shown in the SPSS output in appendix V.

Question 4: Do the Nigerian Supreme Council for Islamic Affairs and other Islamic humanitarian organizations attend to the needs of IDPs in Borno State?

Table 4.2.4: Mean Ratings on Whether Nigerian Supreme Council for Islamic Affairs and other Islamic Humanitarian Organizations have Attended to the Needs of IDPs in Borno State

	N	Mean	SD	Remark
1. The Nigerian Supreme Council for Islamic Affairs has responded to the economic/educational needs of IDPs	1281	2.74	1.39	Agree
2. Al Fat hu-L-Qareeb Muslim Organization of Nigeria has spoken against prostitution by women in IDPs camps	1281	2.13	1.32	Disagree
3. Nasrul-Lahi-L-Faith Society of Nigeria provide counselling programmes for IDPs	1281	2.16	1.32	Disagree
4. International Federation of Red Crescent Society has spoken against gender-based violence in IDPs camps	1281	2.21	1.36	Disagree
5. Life for Relief and Development has responded to the material needs of IDPs	1281	2.17	1.32	Disagree
6. Muslim Aid has provide accommodation for spirituality and worship in various camps	1281	2.52	1.39	Agree
Grand Mean		2.33	1.35	Disagree

As shown by the grand mean of 2.33 in the above Table 4.2.4, the respondents disagree that Nigerian Supreme Council for Islamic Affairs and other Islamic humanitarian organizations attended to the needs of IDPs in Borno State. However, the item by item analysis shows that the IDPs agree that the Nigerian Supreme Council responded to the economic/educational needs (Mean = 2.72) but disagree to other forms of support (Mean responses ranged from 2.13 – 2.21). Respondents also accept that Muslim Aid provided accommodation for spirituality and worship in camps (Mean = 2.52). However, taken together (as depicted by the grand mean of 2.32) Islamic humanitarian organizations have not adequately attended to the needs of IDPs in Borno State. Frequency and percentage distribution of responses for each item are shown in the SPSS output in appendix V.

Question 5: Are the responses by the two organized religions informed by doctrinal teachings or religious tenets?

Table 4.2.5: Mean Ratings on Whether the two Organized Religions Responses are informed by Doctrinal Teachings or Religious Tenets.

	N	Mean	SD	Remark
1. Doctrinal teachings of Christianity on charity to the needy has helped in the extent of response to IDPs needs	1281	2.99	.32	Agree
2. Islamic teaching on arms-giving has facilitated the level of response to the plights of IDPs	1281	3.59	.66	Agree

As displayed in Table 4.2.5, the mean score for Christians (mean=2.99) shows that they agree that the doctrinal teachings of Christianity on charity to the needy has helped in the extent of response to IDPs needs. On the other hand, the mean for the Muslims (mean=3.59) indicates that that they agree that the Islamic teaching on arms-giving has facilitated the level of response to the plights of IDPS. Frequency and

percentage distribution of responses for each item are shown in the SPSS output in the appendix V.

Question 6: By way of comparison, how would you rate the extent of responses from 1. Christianity as a religion and other charity groups. 2. Islamic religion and other humanitarian organizations by Muslims.

Table 4.2.6: Paired Sample t-test of the Difference in the Mean Ratings of IDPs on the Responses of Christian Religious Groups and Islamic Religious Groups

Source of variation	N	Mean	SD	df	t-cal	P-value	Remark
Responses of Christian Religious Groups	1281	3.02	.34				
				1280	20.59	.000	Significant
Responses of Islamic religious Groups	1281	2.33	1.17				

The result of the paired sample t-test in Table 4.2.6 shows that there is a significant difference between the mean ratings of IDPs on the responses of Christian Religious groups and Islamic religious groups. Therefore, mean rating of the responses of Christian Religious Groups (Mean = 3.02) is significantly greater than the mean rating of the responses of Islamic Religious Groups (Mean = 2.33). This is indicated by the calculated t-value (20.59) and the corresponding P-value (.000) which is less than the stipulated 0.05 level of significance. This suggests that the responses of Christian Religious Groups is greater than that of Islamic Religious Groups. Details of the t-test analysis is shown in the SPSS output in appendix V.

Question 7: Christian and Muslim IDPs do not differ in their ratings of the responses of Christian charities to the plight of IDPs?

Table 4.2.7: t-test Comparison of Christians' and Muslims' Mean Ratings of the Responses of Christian Religious groups to the Plight of IDPs

Source of variation	N	Mean	SD	df	t-cal	P-value	Decision
Christians	324	3.03	.33				
				1238	.89	.370	Not-Significant
Muslims	916	3.01	.35				

The results in Table 4.2.7 shows that the mean for Christians ($M=3.03$, $SD=.33$) was not significantly greater than that of Muslims ($M=3.01$, $SD=.35$); $t(1238) .89$, $p=.370$. This indicates that Christians and Muslims IDPs do not differ in their mean ratings of the responses of Christian groups to the plight of IDPs. This suggests that both Christian and Muslim IDPs are unanimous in their rating of the responses of Christian Religious Groups to the plight of IDPS.

Question 8: Christian and Muslim IDPs do not differ in their ratings of the responses of Islamic religious groups to the plight of IDPs?

Table 4.2.8: t-test Comparison of Christians' and Muslims' Mean Ratings of the Responses of Islamic Religious groups to the Plight of IDPs

Source of variation	N	Mean	SD	Df	t-cal	P-value	Decision
Christians	324	2.10	1.19				
				1238	-4.04	.000	Significant
Muslims	916	2.41	1.15				

Table 4.2.8 shows that the mean rating by Christians ($M=2.10$, $SD=.1.19$) on the responses of Islamic religious groups to the plight of IDPs was significantly less than that

of Muslims ($M=2.41$, $SD=.1.15$); $t(1238)=-4.04$, $p=.000$. This shows that Christian and Muslim IDPs differ significantly in their mean ratings of the responses of Muslim groups to the plight of IDPs. This suggests that Christian and Muslim IDPs are not unanimous in their rating of the responses of Islamic Religious Groups to the plight of IDPs.

4.3 Frequency Tables of all Items

Christianity provides accommodation to IDPs in various camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	19	1.5	1.5	1.5
Disagree	7	.5	.5	2.0
Valid Strongly agree	982	76.7	76.7	78.7
Agree	273	21.3	21.3	100.0
Total	1281	100.0	100.0	

Christian Association of Nigeria has responded to social invisibility/ostracism of IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	16	1.2	1.2	1.2
Disagree	5	.4	.4	1.6
Valid Strongly agree	1034	80.7	80.7	82.4
Agree	226	17.6	17.6	100.0
Total	1281	100.0	100.0	

Christian Aid in Nigeria has spoken against military brutality in IDPs camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	6	.5	.5	.5
Disagree	7	.5	.5	1.0
Valid Strongly agree	1093	85.3	85.3	86.3
Agree	175	13.7	13.7	100.0
Total	1281	100.0	100.0	

Young Women's Christian Association of Nigeria/Catholic Women Organization has responded to social rejection of IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	14	1.1	1.1	1.1
Disagree	6	.5	.5	1.6
Valid Strongly agree	1087	84.9	84.9	86.4
Agree	174	13.6	13.6	100.0
Total	1281	100.0	100.0	

Catholic Women Organization has spoken against rape, sexual abuse and exploitation in IDPs camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	15	1.2	1.2	1.2
Disagree	5	.4	.4	1.6
Valid Strongly agree	1089	85.0	85.0	86.6
Agree	172	13.4	13.4	100.0
Total	1281	100.0	100.0	

The Red Cross Society/Society of Saint Vincent De Paul provide financial assistance for IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	12	.9	.9	.9
Disagree	4	.3	.3	1.2
Valid Strongly agree	1094	85.4	85.4	86.7
Agree	171	13.3	13.3	100.0
Total	1281	100.0	100.0	

Catholic Men Organization provide sports/recreational facilities in IDPs camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	17	1.3	1.3	1.3
Disagree	7	.5	.5	1.9
Valid Strongly agree	1089	85.0	85.0	86.9
Agree	168	13.1	13.1	100.0
Total	1281	100.0	100.0	

Society of Saint Vincent De Paul has responded by speaking against abuse of fundamental human rights in IDPs camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	31	2.4	2.4	2.4
Disagree	11	.9	.9	3.3
Valid Strongly agree	1067	83.3	83.3	86.6
Agree	172	13.4	13.4	100.0
Total	1281	100.0	100.0	

TY Danjuma Foundation provide health and hygiene needs of IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	653	51.0	51.0	51.0
Disagree	55	4.3	4.3	55.3
Valid Strongly agree	7	.5	.5	55.8
Agree	566	44.2	44.2	100.0
Total	1281	100.0	100.0	

Islamic religion has provided relief material to IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	113	8.8	8.8	8.8
Disagree	24	1.9	1.9	10.7
Valid Strongly agree	13	1.0	1.0	11.7
Agree	1131	88.3	88.3	100.0
Total	1281	100.0	100.0	

The Nigerian Supreme Council for Islamic Affairs has responded to the economic/educational needs of IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	441	34.4	34.4	34.4
Disagree	125	9.8	9.8	44.2
Valid Strongly agree	39	3.0	3.0	47.2
Agree	676	52.8	52.8	100.0
Total	1281	100.0	100.0	

Al Fat hu-L-Qareeb Muslim Organization of Nigeria has spoken against prostitution by women in IDPs camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	649	50.7	50.7	50.7
Disagree	216	16.9	16.9	67.5
Valid Strongly agree	11	.9	.9	68.4
Agree	405	31.6	31.6	100.0
Total	1281	100.0	100.0	

Nasrul-Lahi-L-Faith Society of Nigeria provide counselling programmes for IDPs

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	641	50.0	50.0	50.0
Disagree	186	14.5	14.5	64.6
Valid Strongly agree	54	4.2	4.2	68.8
Agree	400	31.2	31.2	100.0
Total	1281	100.0	100.0	

International Federation of Red Crescent Society has spoken against gender-base violence in IDPs camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	634	49.5	49.5	49.5
Disagree	182	14.2	14.2	63.7
Valid Strongly agree	16	1.2	1.2	64.9
Agree	449	35.1	35.1	100.0
Total	1281	100.0	100.0	

Life for Relief and Development has responded to the material needs of IDPs needs

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	617	48.2	48.2	48.2
Disagree	235	18.3	18.3	66.5
Strongly agree	18	1.4	1.4	67.9
Agree	411	32.1	32.1	100.0
Total	1281	100.0	100.0	

Muslim Aid has provide accommodation for spirituality and worship in various camps

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	514	40.1	40.1	40.1
Disagree	148	11.6	11.6	51.7
Strongly agree	54	4.2	4.2	55.9
Agree	565	44.1	44.1	100.0
Total	1281	100.0	100.0	

Doctrinal teachings of Christianity on charity to the needy has helped in the extent of response to IDPs needs

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	28	2.2	2.2	2.2
Disagree	61	4.8	4.8	6.9
Strongly agree	1137	88.8	88.8	95.7
Agree	55	4.3	4.3	100.0
Total	1281	100.0	100.0	

Islamic teaching on arms-giving has facilitated the level of response to the plights of IDPS

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	24	1.9	1.9	1.9
Disagree	36	2.8	2.8	4.7
Valid Strongly agree	330	25.8	25.8	30.4
Agree	891	69.6	69.6	100.0
Total	1281	100.0	100.0	

Christianity has done more in terms of response to IDPs than other religions

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	4	.3	.3	.3
Disagree	87	6.8	6.8	7.1
Valid Strongly agree	1166	91.0	91.0	98.1
Agree	24	1.9	1.9	100.0
Total	1281	100.0	100.0	

Islam has responded more to the plights of IDPs than other organized religions

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	501	39.1	39.1	39.1
Disagree	79	6.2	6.2	45.3
Valid Strongly agree	9	.7	.7	46.0
Agree	692	54.0	54.0	100.0
Total	1281	100.0	100.0	

CHAPTER FIVE

RELIGIOUS RESPONSE TO INTERNALLY DISPLACED PERSONS IN BORNO STATE

In this section of the study, discussion of the research findings is made based on the formulated research questions, broad and specific purposes that guided the study. The findings are therefore, discussed under various subheadings, thereby addressing the research questions that were so formulated to guide the study.

5.1 Responses of Christianity as a Religion

Findings from the analysis of the result of the research question on the responses of Christianity which states thus: What is the response of Christianity as an organized religion to the humanitarian crisis among IDPs in various camps in Borno State? The result shows that 76.7% of the respondents strongly agreed that Christianity has responded to the plights of IDPs in Borno State.

The results also shows that 21.3%, 1.5% and 0.5% agreed, strongly disagreed and disagreed respectively. Participants in five focused group discussions (conducted 14th October, 2019) also agreed that Christianity as a religion has responded to the plights of IDPs in Borno by providing accommodation in Ethiopia IDP camp. In fact, Christianity has shown much presence in the sense that there are evidences of internal conversions from Islam to Christianity. It is on this note that on the 29th of November, 2019, a newly converted Christian brother fought with his cousin (a Muslim) over which religion is doing better than other. This incidence took place in Shuwari 5 IDP camp. A similar occurrence happened in Ethiopia IDP camp (reported in chapter three under the limitations of study). Extensive interviews with A. M. Isa, Z. A. Mamud and A. Ya'Banta

(personal communication 14th October, 2019) revealed that in spite of the fact that Christians are in minority in Borno State, they have done commendably well in terms of meeting the humanitarian needs of IDPs in Borno State.

H. Muclo (personal communication 14 October, 2019) also noted that but for Christian intervention in various camps, most IDPs would have died of starvation. Speaking further on the intervention of Christianity, W. Kali, B. Bukar and J. A. Isa (personal communication 14th October, 2019) agreed that Christian brothers and sisters are very helpful to IDPs in various camps across Borno State. They also reported that severe suffering exists in camps and that they acknowledged the efforts by Christianity in helping those dislodged from their ancestral homes. In corroboration of what the above participants have said, Ott (2011) agrees that untold suffering and harsh economic situations are the lot of displaced people. Those displaced therefore, need assistance.

Participants in four other focused group discussions (conducted 16th October, 2019) in Jerusalem IDP camp, reported that more than any other religious organization, Christianity has provided shelter and many other facilities in the camp. They said that CAN built an over-head water tank and drilled a bore hole to supply water to IDPs. This is in addition to food and material items supplied to IDPs weekly. J. Gowma, G. Obadiah, J. Ali and R. James (personal communication 18th October, 2019) all agreed that more than accommodation, household utensils and sleeping materials are provided for IDPs in the camp. H. Bazavua (personal communication, 18th October, 2019) noted that apart from shelter, toilet facilities are provided for IDPs within the camp by CAN. E. Bitrus and I. Papka (personal communication 18th October, 2019) also said that when they first

came to camp in 2014, it was Christian brethren that welcomed them by giving them clothes because their flights were during the cold and it was severe in 2014.

J. O. Osagwua and A. Andrew (personal communication 18th October, 2019) also agreed that the severity of the cold in 2014 made so many IDPs to appeal to Christian brethren to supply sweaters and wooly clothes because of the cold. They noted that most of the make-shift settlements were pulled down and new ones constructed in order to cushion the effect of the cold. All these efforts, were made by CAN and some concerned Christian brethren. S. Yakubu, and N. Yusuf (personal communication 19th October, 2019) added that CAN made plenty of sacrifices in Jerusalem camp. This was probably a daily routine such that on daily basis workmen were seen fixing damaged roofs or structures within the camp. N. Laukpara (personal communication 19th October, 2019) also agreed that as far back as 2015; that is, just before the presidential elections were conducted, there were series of attacks by Boko Haram terrorists in Biu. She lost her husband and four children. It was in Jerusalem camp that she and her only surviving son were accommodated. I. Yavah, D. Yitus, R. Joseph and J. Dauda (personal communication 19th October, 2019) agreed that CAN's effort in providing accommodation is remarkable, commendable and deserves to be praised.

This shows the importance and centrality of accommodation in the lives of IDPs. However, accommodation is only an aspect of the complex needs of IDPs in various camps in Borno State. Z. Bulama (personal communication 20th October, 2019) noted that she must acknowledge the Christian effort at providing accommodation for IDPs in all camps, but more than accommodation, IDPs long for higher needs like peace and reunion with their loved ones. This view is also shared by N. Ali and H. U. Gowza

(personal communication 20th October, 2019) who also agreed that more than shelter, peace and security are most desirable under the circumstances. B. Guare and A. Kawu (personal communication 20th October, 2019) further noted that the more Christians provide accommodation by building another hut in camp, the more realistic it dawns on them that they (IDPs) are the excluded and rejected of the society. Scholars such as Walker (1997) Hills (1998) and Silver (2007a) all agree that those who are excluded feel rejected by society. For Keller (2014) the excluded see themselves “as the fate of those who are the only ones not profiting from the advantages of economic growth” (p.8). This is exactly the way the above respondents feel whenever Christian charity groups provide accommodation to IDPs.

5.2 Responses of Islam as a Religion

Findings from the research question on the response of Islam in providing relief materials to IDPs within the study area indicated that: 8.8% respondents strongly disagreed, 1.9% respondents disagreed, 1.0% strongly agreed and 88.3% of the respondents agreed that Islam plays a role in meeting the material needs of IDPs. In two focused group discussions (conducted 21st October, 2019) participants agreed that Muslim brethren do assist them with relief material. They also noted that this comes to them periodically and that materials are usually shared in mosques within the camps. L. Moumou (personal communication 22nd October, 2019) said that material supplies shared in the mosques on worship days always breed bad blood among IDPs as majority of them do not always benefit from the largess. H. Mohammed and H. Kancharai (personal communication 22nd October, 2019) corroborated what Larba Moumou said by noting that this niggardly attitude affects their fellow Christian brothers and sisters who are

perpetually left out of the share of largess. They said that sharing of supplies are regularly done in the mosques. Christians do not come to the mosques and so are left out completely. F. Hamusu and Y. Konto (personal communication 22nd October, 2019) held the same view and added that this often make them (IDPs) unhappy with the situation. They further narrated how Christians brought supplies and share to IDPs not minding differences in religious affiliation. U. Maigida (personal communication, 22nd October, 2019) said that he once missed such supplies because illhealth could not allow him to go to the mosque for supplies.

In another instance, A. Sherif (personal communication 22nd October, 2019) differs in his view on the response of Islam as a religion. He said that material needs are shared in mosques, but this is only for the religious leaders and the *Bulamas* who often share to those they like and refuse to give to others. This scensario further gives strength to the PRADAF theory of IDPs used in this study. A. Bello and A. Abeneng (personal communication 22nd October, 2019) share the same view. They said that this is what they have suffered as widows. If your *Maigida* (husband) is not on ground to collect your share of the relief materials, you are bound to lose out completely. N. Abdulahi (personal communication 22nd October, 2019) said that apart from the material being hoarded by their religious leaders, the supplies are often very limited and in small quantities. This view is contrary to the several reports given by the Norwegian Refugee Council (2017) and UNICEF (2017). These two NGOs together with the United Nations (2017) in collaboration with other affiliate donor agencies, report that they always supply relief materials to IDP camps.

However, the supply of this subsistence materials have taken a down turn as a result of a court case between Action Against Hunger and the Borno State Government. Participants in focused group discussion (conducted 22nd October, 2019) agreed that the NGO was accused by the State Government of supplying arms to insurgents in Borno and elsewhere. Respondents noted that this is a frame up by the State Government in order to dislodge and discourage the NGO and other donor agencies from attending to the humanitarian needs of IDPs. This lends credit to the PRADAF theory of IDPs used in this study. Participants also narrated how they are convinced beyond any reasonable doubt that their predicaments are a blessing to the elite and the political topnotches of society. (See diagram 5.1 below). A. M. Haruna, B. Huhrah and A. Bantabi (personal communication 22nd October, 2019) corroborated that the government created Boko Haram and as a result, they (IDPs are suffering the consequence of that creation. B. Bakeri (personal communication 22nd October, 2019) further stressed that it was out of political interest and the quest for power that Boko Haram was created and they (IDPs) today, are forced to be where they are – camps. This is in line with what Martin (2001) calls “force migration” (p.6).

A. W. Keli (personal communication 22nd 2019) further reiterated the fact that Boko Haram has sponsorship and that is why they are where they are today and may also not be divulged from support of some religious fanatics. Studies such as: Safa (1996), Grimland, Apter and Kerkhof (2006), Cambell (2011), Bello (2012), Udama (2013), Miller (2013), Bamgbose (2013), Chinweizu (2013) and Osuji (2013) all reveal that there exist, a cause and effect relationship between religious fundamentalism and government’s influence on insurgents. This causal relationship results in people being displaced thereby

attracting the attention and response of religious organizations. In a study that covers Borno, Yobe and Adamawa States, Imasuen (2015) concludes that there is empirical evidence indicating a significant relationship between Boko Haram insurgency and humanitarian crises in the aforementioned states. This finding further gives strength to PRADAF theory of IDPs used in this study.

5.3 Responses of CAN and other Christian Charity Groups

Research findings from the analysis of the result pertaining to research question on responses of CAN and other Christian charity groups indicate that 80.7% strongly agreed that CAN and other Christian charity groups have positively responded to social invisibility and ostracism of IDPs. In a focused group discussion (conducted 23rd October, 2019), participants agree that Christian charity groups and CAN have adequately identified with the plights of IDPs. They have vehemently spoken against the discrimination, criticisms and ostracism of IDPs.

M. Audu and Y. Abori (personal communication 23rd October, 2019) cite several instances where members of CAN visited them in Madinatu IDPs camp and openly preached against the restrictions and social exclusion of IDPs from mainstream activities of society. This, in several ways, gives evidence that the social exclusion theory discussed in this study is relevant. Participants of another focused group discussion (conducted 23rd October, 2019) all agreed that the preaching gave some IDPs hope of a better future since majority of them now see themselves as the rejected of society. This point is corroborated by scholars such as Adesote and Peters (2015).

IDPs see themselves as those who have become invisible and handicap to contribute meaningfully to society. These feelings are associated with their being

excluded from main stream society. It is therefore in this sense that the social marginalization theory used in this study is relevant. Social exclusion theorists such as Silver (1994), Pacione (1997) Black and Muddiman (1997), Walker (1997), Muddiman (1999) and Levitas (2006), emphasize the detrimental effects of exclusion on those who are reduced to the fringes of society. This is exactly what IDPs in the study area feel about themselves. Muddiman, further states that, social exclusion theory describes the excluded in such a way that it creates a sense of social division, alienation and marginalization in them.

Stanley (2007), Silver (2007a) and Mathieson, Popay, Enoch, Escorel, Hernandez, Johnson et al (2008) assert that those excluded suffer all forms of ostracism, silent treatment, social abuse and environment racism. A. A. Gawa (personal communication 23rd October, 2019) said IDPs are perceived by other free citizens as prisoners and those that are blacklisted. This description fits the PRADAF theory of IDPs adopted in this study. In spite of all these social discriminations, participants in another focused group discussion (conducted 23rd October, 2019) said that CAN and other Christian charity groups such as Christian Aid in Nigeria had spoken seriously against military brutality of IDPs in camps. This accounts for the whopping 85.3% response by respondents.

Furthermore, three focused groups discussions (conducted 23rd October, 2019) at different intervals and places within Muna Dati IDP camp revealed that Young Women Christian Association of Nigeria and Catholic Women Organization had responded by speaking against social rejection of IDPs. 84.9% of the respondents strongly agreed that both organizations have seriously criticized those who rejected IDPs and call them beggars. H. Adim, M. Isa and I. Yagama (personal communication 23rd October, 2019)

also confirmed the fact that Catholic Women Organization had spoken against rape, sexual abuse and exploitation of IDPs in various camps. The realities of rape, sexual abuse and exploitation lend support to the realist view that humans have defects in their genetic makeup. In fact, studies such as those of Kim (1988), Campbell (2010), Tropman (2013) and Faleti (2016) explain in details this defect in humankind. Other scholars like Dellsen (2015), Golub (2017) and Taylor (2018) in their various studies, also conclude that humans tend to act negatively toward others as a result of these genetic defects. The relevance of the realist theory can therefore, not be overemphasized in this study.

The abuse of IDPs in camps and the intervention of religious groups further shows that the submissions of studies such as those of Russell (2000), Barkan (2003), Sleat (2014) and Rogan (2018) on scholars' understanding of the relevance of realism especially in conflict situations is key even in one's study of IDPs. These studies' conclusions further show that PRADAF theory of IDPs is most relevant in explaining the peculiarities and challenges of IDPs in various camps. B. Wandama (personal communication 23rd October, 2019) praised the enlightenment given to IDPs by these Christian religious groups.

B. W. Azabe, G. Shetima and M. Fanani (personal communication 23rd November, 2019) confirmed the presence of the Red Cross Society and Society of Saint Vincent De Paul. They all agreed that these two societies pay the Civilian Joint Task Forces (CJTF) staff salaries. In seven different focused group discussions (conducted 23rd November, 2019), participants strongly agreed (85.4%) that both Christian associations have done commendably well in meeting the humanitarian needs of IDPs. A. Tahiru (personal communication 23rd November, 2019) also affirmed that the Red Cross Society

in particular, have shown presence in various camps within the study area. This view is also expressed by Emeka (2017) who asserts that Christian organizations have impacted positively on IDPs.

Findings from this study also indicate that 85% of the respondents strongly agreed that the Catholic Men Organization provides sports and recreational facilities in IDPs camps. Participants of a focused group discussion (conducted 23rd November, 2019), agreed that the C.M.O. have made frantic efforts to create recreational facilities. They however noted that this is restricted to most camps that are dominated by Christian IDPs. T. Z. Audu and U. Diko (personal communication 23rd November, 2019) observed that they only see the presence of the C.M.O. in Ethiopia IDP camp, Jerusalem IDP camp and Teachers' Village IDP camp.

Findings from this study also revealed that society of Saint Vincent De Paul has spoken outrightly against human rights abuses in IDP camps. The evidence shows that 83.3% of the respondents strongly agreed that the society have noticed fundamental human rights abuses and have openly preached against it. In Farm Centre IDP camp for example, participants of a focused group discussion (conducted 23rd November, 2019) all accepted that abuses of human rights are rampant in various camps. It is in this sense that the National Human Rights Commission – NHRC (2015) in its annual reports concludes that there is an increase in rates of human rights abuses of IDPs in North East Nigeria. N. Ibrahim, I. A. Saleh and M. Umar (personal communication 24th November, 2019) confirmed that abuses of fundamental human rights are frequent. B. A. Mustapha and I. Abdulahi (personal communication 24th November, 2019) added that this has become a

menace and abuses are so unrestrained and unchecked in various camps. They further stated that especially in camps where some civilian JTF are absent.

P. Ababayana (personal communication 25th November, 2019) also emphasized that in most camps that are located in the outskirts of the town, for example custom house, Gonikachalari, Zabarmairi and Farm Centre, abuses of human rights are frequent and usually go unchecked. M. Adamu (personal communication 25th November, 2019) narrated how she and her sister Mawa Ganali were molested and almost raped. She said that it took the intervention of civilian JTF before they were rescued from the rapists. These tough circumstances experienced by IDPs are vividly captured by scholars such as Albert (2016), Ademokoya (2016), Adu (2016) and Famuyiwa (2016) and described as difficult situations. Alobo and Obaji (2016) also commented on the human rights abuses of IDPs in Nigeria. The study concludes that even though fundamental human rights are enshrined and protected under the United Nations' Guiding Principles, various IDP camps are rife with several cases of abuses.

Findings from the analysis of the response of T. Y. Danjuma Foundation revealed that 51.0% of the respondents strongly disagreed that this Christian foundation has provided health facilities. 44.2% of participants agreed that it has shown presence among IDPs in various camps. The result revealed that this Christian charity group was not seen in most camps. Majority of the participants noted that this foundation restricted its operations. Hence, only few Christian camps were visited by the foundation. Y. Bali (personal communication 26th November, 2019) affirmed that the foundation was found in Jerusalem camp and teachers' village IDP camp. In teachers' village IDP camp for instance, B. Abacha, F. Mundo and B. U. Forko (personal communication 26th November,

2019) all accepted that T. Y. Danjuma foundation was restricted for security reasons and that the group assisted Christian IDPs that were found in Christian IDP camps. Another focused group discussion (conducted 26th November, 2019) affirms its presence in most Christian camps.

5.4 Responses of NSCIA and other Islamic Charity Organizations

An examination of the result of the response of NSCIA revealed that 34.4% strongly disagreed, 9.8% disagreed, 3.0% strongly agreed and 52.8% agreed. The analysis revealed that the Nigerian Supreme Council for Islamic Affairs has responded to the economic and educational needs of IDPs. However, in a focused group discussion, participants observed that in some cases, NSCIA share materials to IDPs in various camps during prayer time, and often in mosques. So, if one is not a Muslim, or if one is Muslim but not present in the mosque as at the time of sharing, one misses out completely. Information obtained from oral interviews with some IDPs in Shuwari 1 IDP camp lends credence to the above situation.

Y. Churoma, M. Abacha and B. Yakaka (personal communication 27th November, 2019) further revealed that NSCIA only made minimal impact. In fact, these three respondents said that most of the supplies meant for IDPs are often diverted to the warehouses of the elite and very few quantities are brought to camps for distribution. This further lends credence to the PRADAF theory of IDPs which states that the plights of IDPs in North East Nigeria have become a business enterprise for the elite of society.

In another group discussion (conducted 27th November, 2019) in Doro IDP camp, respondents agreed that NSCIA supplies relief materials, but these supplies are meant for the top echelon of government officials who manipulate the system for their selfish ends.

H. Hassan (personal communication 27th November, 2019) narrated a life story of what happens severally in camps across Borno. He said that trucks loaded with food supplies for IDPs are often redirected to houses of the elite and market stores. These supplies are later on soled to buyers and the money is retained by the shop owners.

N. Abdulahi, M. Gowre, M. B. Kuje, M. Kure and M. Mashaha (personal communication 27th November, 2019) are all IDPs in Haruna Alama IDP camp. All five participants were interviewed separately on the subject of diversion of supplies from camps. They all agreed that it has become a recurring decimal and in fact, a life experience of IDPs. They all noted that, some times, local grains are hoarded, which is why UN processed cereal packs are brought to camps. These packaged cereals food, donated by NGOs are often rejected by IDPs and sold to public buyers (see figure 6 at appendix VI). This situation lends credence to PRADAF theory of IDPs which states that human needs are varied and dynamic.

Findings from the analysis of the response of Al Fathu-L-Qareeb Muslim Organization of Nigeria shows thus: Strongly disagree – 50.7%, disagree – 16.9%, strongly agree – 0.9% and agree 31.6%. Respondents within the study area acknowledged the fact that the above charity organization has not shown much concern. Most respondents refused having heard of the name of the charity group. One on one interview with B. M. Gagi (personal communication 28th November, 2019) reveals that the organization does not have widespread recognition within Borno State. Furthermore, A. Hassan, B. M. Falami and B. Yashini (personal communication 28th November, 2019) who were interviewed independently and in different locations affirmed the existence of

this charity group only in Dalori IDP camp. They all agreed that the group has not done much to better the plights of IDPs.

Findings from the analysis of the response of Nasrul-Lahi-L Faith Society of Nigeria show that 50% of the respondents strongly disagreed that it has provided counselling programmes for IDPs. 14.5% disagreed, 4.2% strongly agreed and 31.2% of the respondents agreed. Again, the evidence from the analysis shows that more than half of the respondents strongly disagreed on the response of this charity group to the needs of IDPs in Borno State.

Analyzing results of the response of the International Federation of Red Crescent Society to gender-based violence against IDPs shows that 49.5% strongly disagreed, 14.2% disagreed, 1.2% strongly agreed and 35.1% agreed that the Muslim charity organization has spoken against gender-based violence. In another focused group discussion (conducted 29th November, 2019), participants all agreed that this group has made meaningful impact on IDPs but not on a large scale. Interviews with B. A. Quantami and B. C. Dere (personal communication 29th November, 2019) in Bakassi IDP camp reveal that the charity group exists but is found only in few camps within the Maiduguri Metropolis. A. A. Ali and B. M. Shettima (personal communication 29th November, 2019) who were interviewed independently in Bakassi camp, reported that the organization does not have the capacity to cover most IDP camps for reason best known to its founders. In fact, they cite insecurity as one of the major challenges for its inability to cover most camps in Borno State.

Material needs are some of the most desired items by IDPs especially new inmates. Findings from the response of Life for Relief and Development as a Muslim

charity group revealed that 48.2% of respondents strongly disagreed that the group had supplied materials for IDPs. 18.3% disagreed, 1.4% strongly agreed and 32.1% of the respondents agreed. The evidence is further authenticated by another focused group discussion (conducted 30th November, 2019) in which participants were divided in their view on the response of the charity group. This difference in the views of the participants is settled by the SPSS analysis with the mean of 2.17 which means that the group's impact is insignificant. H. Usman, A. Ali, I. Balumudo, and F. Hussani (personal communication 30th November, 2019) were interviewed separately. Their responses revealed that the group's activities have not adequately met the humanitarian needs of IDPs within the area of study.

B. A. Mohammed and Y. Bukar (personal communication 30th November, 2019) were also interviewed apart in Custom House IDP camp. They both held the view that it is not that LIFE does not exist, but that it is hijacked by some top religious men who syphon every thing and leave the IDPs with nothing. This situation fits the realist view expressed by Donnelly (2008). Donnelly maintains that people and states pursue self interests. The same view is also expressed by Seron (2014). The choice not to bring relief materials to those in need is born out of selfish desire and this is the core proposition of the realist theory. Prinz and Rossi (2017) and Peterson (2018) further affirm the centrality of choice especially as it affect power politics.

Findings on the response of Muslim Aid as a charity organization showed that 44.1% agreed, 4.2% strongly agreed, 11.6% disagreed and 40.1% strongly disagreed. The evidence shows that Muslim Aid has shown much interest in the plight of IDPs than LIFE. The SPSS output analysis of Muslim Aid has mean average of 2.52 of which is

much more significant than the LIFE's 2.17. Y. M. Gagi (personal communication 1st December, 2019) in an oral interview, noted that Muslim Aid had made several efforts by building mosques in some IDP camps.

5.5 Evidence Indicating if Responses are Informed by Doctrinal Teachings

Findings from the results shown on the frequency table (see chapter four) revealed that Christian doctrinal teachings on charity have greatly influenced the attitude and response of the adherents of this religion. The response indicates that 88.8% of the respondents strongly agreed that Christian doctrinal teachings have helped in the extent of response to the needs of IDPs.

In another focused group discussion (conducted 1st December, 2019), participants agreed that there is a heavy presence of Christian charity organizations than other religions. This has resulted in some internal conflict among IDPs over which religion attends to their needs better than the other. In Dalori camp for instance, the following IDPs got converted from Islam to Christianity as result of Christian presence: Bulama Bugi Ibrahim; Alpha Ali; Almarata Bara; Isa Aba; Fatima Mudu; Yanna Mudo Yanna; Maryam Babagana; Usman Mele; Masayi Gabi; Mustapha Abacha; Bukar Adebbe; Abacha Gana and Baba Gana Abacha. These are the only few that fearlessly confess the Christian faith. In a group discussion with these new converts, they accepted that they were converted while in camps and that majority of the new converts are secretly professing Christ because of internal persecution and betrayal by their Muslim brothers.

On the other hand, Islamic teaching on alms-giving has also facilitated the level of response to the humanitarian needs of IDPs within the area of study. Findings from the result indicate that 69.6% of the respondents agreed that Islamic doctrinal teachings has

help in responding to IDPs in North East Nigeria. B. M. Waziri and B. B. Alwalai (personal communication 2nd December, 2019) observed that alms giving is a core teaching in Islam and this has really help in responding to the plights of IDPs in Northern Nigeria generally.

5.6 Comparing Responses of Christianity and Islam

Comparing the responses of Christianity and Islam to the humanitarian crises in Borno State revealed the starkest evidence ever. Respondents strongly agreed that Christianity has done overwhelmingly well than Islam in terms of meeting the needs of IDPs within the area of study. This is indicated by a whooping 91.0%.

On the other hand, respondents agreed – 54.0% that Islam has also done commendably well in terms of responding to IDP’s needs. B. Yashini (personal communication 2nd December, 2019) also agreed that Christian organizations are more on camps than Muslim groups. He mentions two new Christian converts who have abandoned Islam: Abacha Malami and Garwa Malami. All of them, are in Bakassi IDP camp. The strong presence of Christianity in camps must have been the reason for internal conversion from Islam to Christianity. This also accounts for why some fanatics take to open confrontation of new Christian converts, for instance, the incidence of two-fighting on the 27th of November, 2019 (see limitations of study in chapter three).

5.7 Evaluation of PRADAF Theory of IDPs in the Light of Research Findings

This study made use of three existing theories in describing the plights of IDPs in Borno State. The realist theory deals mainly with the self-centred nature of humankind and its quest for survival. The study also examines the variants of realism, limitations, as well as strengths of the realist theory. Human needs theory was discussed with emphasis

on the Maslowian hierarchy of needs, variants, limitations and strengths of the human needs theory. Social exclusion theory was another theory used in this study to describe the predicaments of IDPs. The realities of the exclusion of IDPs were also discussed in various sections of this research.

Having examined the strengths and inadequacies of the above three theories, this study suggests that giving the evidence from the research findings, the PRADAF theory of IDPs as developed in the course of this study, is the only one theory that captures, and to a higher degree, explains the existential realities staring IDPs in their faces. As stated earlier, the basic tenet of this theory is that there exists, collaboration among government officials, elite and insurgents. The existence of IDP camps serve the interests of these stakeholders who benefit from the predicament of IDPs. The longer the IDPs stay in camps, the more varied are their needs. Disaffection and dissatisfaction among IDPs influence their choices of material needs to higher ones.

By means of evaluating the non-statistical data in support of the PRADAF theory of IDPs, a senior military officer of the Nigerian Army who pleaded anonymity, said that as a senior officer in the Nigerian army, you must obey the last command. Time and again, one is asked to withdraw from the battle field. This usually happens when the military are gaining grounds and invading the enemy (Boko Haram) territory with heavy casualties on the side of the enemy. Suddenly, one would be radioed and signaled to cease fire and ordered to immediately withdraw. This usually caused frustration on the part of the combatants, who keep grumbling and complaining of such orders from those who are superior officers. He said that as a colonel in the Nigerian Army, one have to

obey, otherwise, it could cause you your life. This is a reliable primary data in support of the PRADAF theory of IDPs.

Interview with another army officer, this time, a Warrant Officer, who also pleaded anonymity, revealed that as a camp commandant in charge of camp (X), he has seen all sorts of mischievous things in IDPs camps. He said that material and food supplies meant for IDPs, could be brought in trucks and while offloading and distribution is ongoing, a call could enter one's phone, directing, or ordering you to stop the distribution with immediate effect or else there would be trouble. In such circumstances, he would be left with no option than to comply. This is another reliable non-statistical data to proof that there is a collaborative arrangement among the elite of society. In fact this confirms what one time Nigerian Military Head of State, General Sani Abacha said about terrorism. He is credited with a popular saying that any terrorist group that lasts more than 72 hours the government or the elite knows about it.

Another military officer also attests to the fact that food and material supplies meant for IDPs are usually diverted to certain unknown destinations. Intelligence reports would later reveal that the supplies were diverted to elite's warehouses, their market stores and to Boko Haram hideouts. The terrorists would in turn use some of the supplies, sale some, and give some as inducement and baits to villagers in order to supply them (Boko Haram terrorists) information on the operational modalities and movements of the Nigerian army. This singular act of betrayal further makes the fight against terrorism more cumbersome and complicated. This situation often give the terrorists an advantage over the military, since the locales, instead of working with the military and the CJTF, would rather sabotage the effort, thereby availing the Boko Haram

terrorists information and direction of military forces. This situation further lends credence to the PRADAF theory of IDPs, and points to the fact that all these are *prima facie* evidence that the theory is not used out of context in this study.

In another interview with a top military officer during the burial of some victims of Boko Haram attacks, noted that more Christian military officers have died than their Muslim counterparts. This claim was proven correct when the researcher visited the cemetery where past “heroes of insurgency” (as they are called) were buried. In fact, from the researcher’s sense of geography, it was a 75% Christian space versus 25% space for Muslim dead heroes. The space allotted for Christians was three times more. Upon enquiry, the military officer narrated how he led a squadron of 75 military men and only three survived the attack. The reason for such heavy casualty was sabotage of information. In addition, he said that they were initially 120, but 45 military personnel, all Muslims were redeployed and withdrawn at the last minute before they embark on the attack on the enemy. Again, the PRADAF theory of IDPs comes into play as this single source shows that there is collaboration among top government officials.

Another non-statistical data which shows that the plight of IDPs is a creation of the elite is their perpetual accommodation in government-owned buildings. Within the study area, camps such as Bakassi, Farm Centre, Custom House, Teachers Village and others housed IDPs. These places are proposed government quarters for the Borno State civil servants. They have near completion houses that have now become places of domicile for displaced persons. While one may think that this arrangement is part of government efforts to ameliorate the conditions of IDPs, it could also easily pass as a covert strategy to keep IDPs in perpetual custody and control. This situation further

indicates that the existence of IDPs and camps have become an enterprise and a money-making venture for some aristocratic class. Otherwise, why would the government be reluctant in making peace in order to return IDPs to communities from where they were dislodged in the first place?

In a focused group discussion (conducted 2nd December, 2019), participants narrated how constant reprisal attacks by Boko Haram terrorists and Fulani Herdsmen have become so regular especially during harvest times. Respondents said that during planting seasons, they could be relative peace, but when the crops are getting ready for harvest, attacks become regular and unchecked.

It is also a fact that when CJTF were created to guard camps in addition to other security duties it is on record that they were created to assist security men. Focused group discussions with some of them in selected camps revealed that both government and some top business men have a hand in the payment of their salaries. They said where there is a fracas between them, they (CJTF) always suffer and often go for months without salaries. This is evidence that shows the relevance of the PRADAF theory of IDPs.

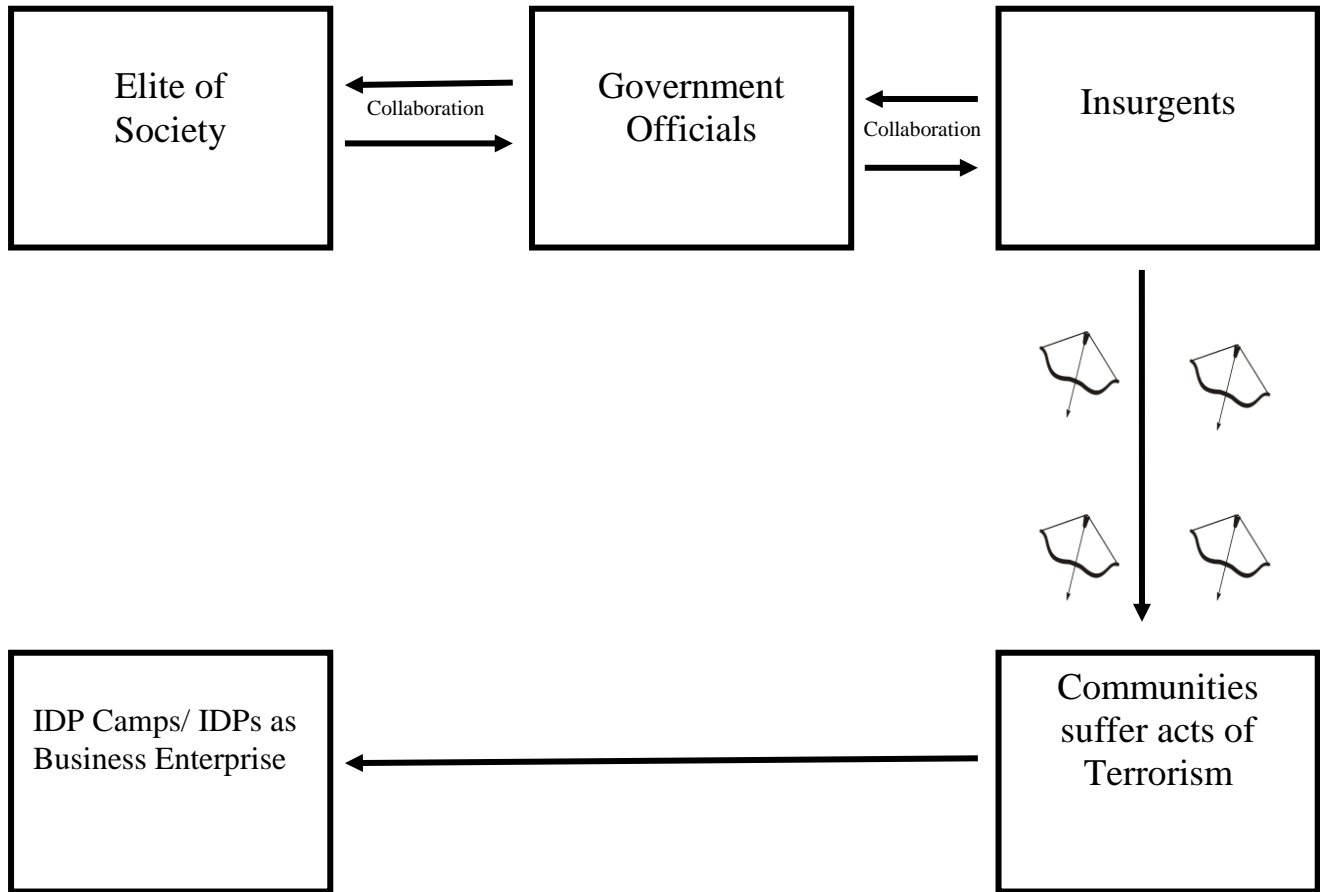
In the course of the field work, (7th October – 5th December, 2019), it was discovered that the Borno State Government and Action Against Hunger (an NGO) had a court case. The State Government accuses the NGO of sponsoring terrorists by supplying weapons. This court case appears to support the popular story making the rounds that the former governor of the state, Governor Shettima was the one who started Boko Haram in Borno State. Hence, his successor, Babagana Umara Zulum has taken it up from where his predecessor stopped.

Statistical data on the other hand, also lend credence to the PRADAF theory of IDPs. Evidence from research findings shows that as at the time of this research, there exist 41 IDP camps, contrary to the report submitted by BOSEMA (2018) which states that only 32 camps exist in Borno State. The report also states that 3,451 IDPs exist in the randomly selected camps. This is however, not the case as evident on table 3.1 which indicates the estimated population of each camp with fact and figures. From these statistical data neither the realist theory nor the human needs theory can capture these peculiarities.

Data from the demographic section also revealed that more females than males are displaced. The percentage for females stood at 65.6% while that of the males was 34.4%. These variations affect their choices differently as males and females. So, the human needs theory cannot adequately address their needs even though both sexes are excluded from mainstream society.

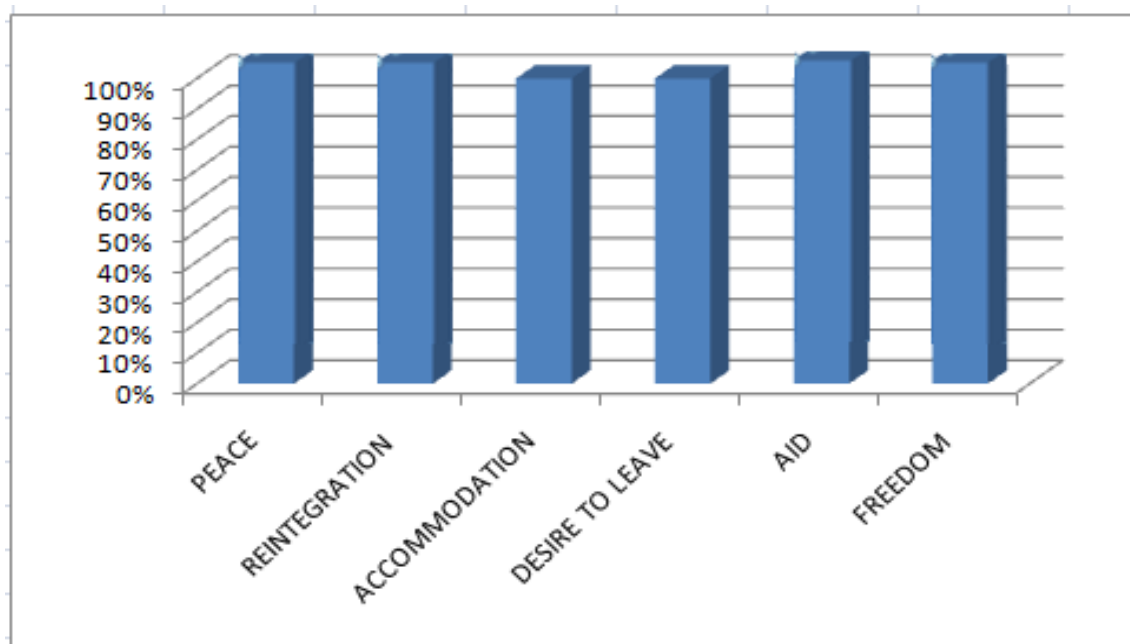
In the area of occupation, their needs also differ. The IDPs are mainly farmers with 45.7%, next is business with 33.3%, civil servant 13.9% and artisan 7.1%. This too shows that they are excluded but there are differences in occupation. Majority of the IDPs are married with 64.3%. There exist differences in educational qualifications as well. 53% of them are holder of primary school certificates, 27.8%, SSCE, 15.8%, Diplomas 2.8%, first degree and 0.6% masters. So, neither the realist theory nor the various variants of the social marginalization theory can address these peculiarities. Differences in religious affiliation also exist among IDPs. Christianity has 25.3%, Islam has 71.5% and ATR has 3.2%.

In the area of tribe, Bura has the highest with 22.4%, next is Kanuri – 19.4%, Shuwa 18.8, Hausa 16.9 and Fulani has 7.5%. All these differences can only be addressed by the proposed PRADAF theory of IDPs which deals with the peculiarities of the IDPs within the study area. All the above non-statistical and statistical data show that IDPs needs vary in time and space and that they long that peace be returned to their various communities where they could carry out their normal economic lives in various areas of human endeavours as indicated above. The diagram and chart below explain the realities and yearnings of IDPs as captured by the PRADAF theory of IDPs.

Diagram 5.1: Diagram of the PRADAF Theory of IDPs

Source: The Author, 2019 Field Work

The chart below shows in percentage, that the yearnings of IDPs are not just material supplies.



Source: Field Work 2019.

From the above diagram, researching findings indicate that IDPs' most sort after desires are not mere material and food supplies. Findings lend credence to the PRADAF theory of IDPs. Hence, one could say that the theory is partially true, having evaluated the theory in the light of gathered facts from field work, which were shown statistically and non-statistically.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary of Findings

Internal displacement has become one of the burning issues that governments, at both local and international levels, non-governmental organizations, donor agencies, religious institutions and their charity groups have shown tremendous concern and support. In the light of the findings of this study which is a religious response to IDPs in Borno State, one glaring revelation about the study is that displacement in the area of study is mainly caused by Boko Haram and Fulani herdsmen terrorism.

The main purpose of this study was to assess the level of religious responses from both Christianity and Islam. In order to address the purpose, fifteen IDP camps were chosen. They include: Zabarmari, Shuwari 1, Shuwari 5, Farm Centre, Ethiopia, Madinatu, Custom House, Muna Dati, Doro, Muna, Jerusalem, Musari, Teachers' Village, Bakassi and Dalori IDPs camps. Findings from the study revealed that contrary to the report given by BOSEMA (2018), the numbers of IDP camps are 41 in number and not 32. It was also discovered that the population caseload per camp is also more than the 3451 IDPs given by BOSEMA in all the fifteen purposively, sampled IDP camps.

Both Christianity and Islam have responded to the humanitarian needs of IDPs within the study area, especially in the area of accommodation. Christianity for example, built new and restructured existing camp settlements that were in dilapidated states in Jerusalem IDP camp and Bakassi IDP camp. Respondents responses indicate that 76.7% of the ramshakled structures were fixed by CAN and other Christian charities. In addition

to accommodation, findings also indicated that the Red Cross Society and Society of Saint Vincent De Paul provided financial assistance for IDPs in various camps within the area of study.

While Christianity and Islam have responded to the needs of IDPs, research findings also revealed that the unfortunate conditions IDPs find themselves in various camps is a result of collaboration among some top government officials, the elite of society and a rag-tag band of armed militias who together, create a situation of terror and insecurity in Borno State and elsewhere in order to satisfy their selfish desires and to continue to milk the government of Nigeria. This view and research finding is very much authenticated by the numerous focused group discussions and one on one oral interviews with respondents within the study during field work. While this research finding touches on the basic tenets of the realist theory, the human needs theory and the social exclusion theory, it is in the PRADAF theory of IDPs that one sees the core existential predicaments of IDPs brought to bear. The PRADAF theory of IDPs was able to show, though partially, that from the participants interacted with during field work, some selected individuals have turned the problem of IDP in Borno and elsewhere, into a business enterprise hence, they are feeding fat from the largess.

The study, in addition, discovered that Christianity and other Christian charity groups have responded more than other religions and Islam. This research finding is authenticated by the cumulative percent of 98.1% for Christianity and 46.0% for Islam (see frequency table in chapter four). The difference is further supported by the numerous responses given in various focused group discussions and one on one oral interviews with participants within the area of study. Besides the non-statistical data, the SPSS output

analysis of paired samples test showed a 95% confidence in interval of the difference between the responses of both religions.

Moreover, finding from the study revealed that as Christianity and Islam make efforts to respond to IDPs, freed Boko Haram members who the Mohammadu Buhari led administration had released from prison custody, are recruited into the Nigerian army. This “repented” terrorists are the ones that always sabotage security efforts in tackling terrorism in Nigeria. Participants in focused group discussions and those orally interviewed individually, attest to this fact. That is why the IDPs believe that the war on terror may not finish any moment soon since the elite see it as a money making venture. Respondents also agreed that if the government has no hands in insurgency in Borno and in North East, the issue would have long being resolved and forgotten.

Despite the fact that Christianity and Islam have responded to the material needs of IDPs, what is more, is that the study also revealed that IDPs needs vary in time and space. Again, while the relevance of the realist theory, the human needs theory and social marginalization theory used in this study cannot be downplayed, they however, did not capture all aspects of life of the IDPs in the study area. In spite of the fact that they are complementary, it is the PRADAF theory of IDPs that brought the dynamisms of the plights of IDPs within the study to limelight. For instance, it is the PRADAF theory of IDPs that shows that the longer the IDPs live on camp, the more dissatisfied they are about material and food supplies. The theory showed that their needs vary between new comers and older IDPs who have been in camps between 2013 to 2019. The result from the testing of the hypotheses of PRADAF theory of IDPs as evident in the above bar chart, showed that peace, reintegration, accommodation, desire to quit camp life, aids in

various spheres of human endeavour and freedom from camp harassments are the most desired values for both new and old IDPs.

Although Christianity had responded by providing aid in the area of farming, (see appendix VI), the study revealed that the SPSS output analysis showed a cumulative percentage of 92.9% of IDPs being farmers by occupation. This result further gives authority to the PRADAF theory of IDPs which states that IDPs long to quit camp life in order to engage in their favourite economic activities such as farming, fishing, herding, business and others.

Christianity as a religion has responded to the needs of IDPs by providing not only relief materials in terms of food stuffs and clothings, but has provided support for artisans (see appendix VI) built boreholes in some camps, for example, Jerusalem IDP camp; Teachers Village, Bakassi and a host of others. The religion has also responded commendably well by attending to the spiritual needs of IDPs. For instance, CAN single handedly build a mosque for IDPs at Zabarmari IDP camp (see appendix VI for details).

Both religions have responded to gender issues as well. Christianity for instance responded by speaking against rape, sexual abuse and exploitation of women. This is indicated by 85.0%. Response by gender distribution: findings from the research also showed that 65.6% were females and 34.4% were males. This further attests to the fact that many women lost their husbands to the insurgents in Borno State and in North East generally. Several focused group discussions and oral interviews which are non-statistical data supported this result from the SPSS output analysis. Moreover, the SPSS output analysis showed that distribution in the area of education revealed that to a higher degree,

more than half of the population, that is, 53.0% are holders of First School Leaving Certificate. SSCE has 27.8%, Diploma has 15.8%, First Degree has 2.8% while Masters has .6%. This result shows that IDPs need aid in the area of education and not just food items. Thus, lending more credit to the PRADAF theory of IDPs used in this study.

6.2 Conclusion

Displacement in Nigeria generally and in Borno State in particular is caused mainly by the activities of Boko Haram terrorists, Fulani herdsmen and other splinter terrorist groups. The response of religious institutions to the plights of IDPs who now suffer all forms of humanitarian crises is therefore, apt and necessary. Although terrorism as a social problem tends to tear apart, the hitherto existing peace, security and unity of the Nigerian state, its effects on IDPs in Borno State are immeasurable. Thus, this situation has attracted the attention of donor agencies, government and non-government organizations at both national and international levels.

The persistent terrorist attacks in Borno State and other parts of Nigeria with their heavy casualties being the displaced persons had been an issue on the front burner for a decade now. Humans now lived in deplorable states, suffer all kinds of inhuman treatments, exposed to drought and other harsh environmental hazards. Displaced persons have also suffered snake bites, dysentery, cholera, malaria, typhoid, pneumonia, malnutrition, human rights abuses, gender and sexual violence, meningitis, poliomyelitis, diarrhea and other common cold diseases associated with exposure to sandstorms in desert areas.

These predicaments suffered by these displaced people, as asserted by social marginalization theorists, and the reality of its continued existence as maintained by the realist theorists, is an indication that these group of people who are environmentally ostracized and economically destitute, are in dire need of help. These basic human needs are vividly captured by the human need theorists who argue that where basic needs are lacking, violence may ensue. In the light of these research findings therefore, the PRADAF theory of IDPs was used since it alone, appears to be the only realistic and practical theory that gave one insights into, and attempted to explain the plights of IDPs within the study area. This theory therefore appeared to more accurately address the needs of IDPs without any bias since it is the result of field work, carried out among the victims and seemed to expose their in-depth yearnings for more important and higher values than just food and material needs which human needs theorists placed as higher values – physiological needs.

The religious response by both Christianity and Islam and their various charity organizations are commendable. Christianity on its parts, together with other Christian charities, have done creditably well. It has identified more with the plights of IDPs than its counterpart. This is one of the reasons that it is being admired among IDPs and has to some degree, influenced internal conversions within the camps. Though the services of Islam are also meritorious, it is however, observed that its efforts are often sabotaged by some key stakeholders. IDPs therefore, yearn for the interventions of these two religions in order that peace and security be restored to their respective communities from where they were dislodged.

6.3 Recommendations

It is pertinent to state clearly that this research investigation has revealed the major cause of displacement in Borno State. Findings from this study showed that a monstrous nym, which has evolved over the years, with roots in Islamic fundamentalism and that goes by various names such as Boko Haram, Fulani herdsmen and other splinster groups, birthed terrorism and its attendant consequence is displacement of people who before now had enjoyed peace and serenity in their various places of domicile. In the light of these research findings therefore, and having authenticated these findings in the previous chapters four and five through statistical and non-statistical data, the following modest recommendations are hereby made:

The religious stakeholders – pastors, priests, bishops, general overseers, imams, grand imams, malams and all church and mosques leaders or administrators should evolve doctrinal teachings that discourage religious fanaticism. Religious extremism is the major cause of terrorism in North East Nigeria. If religious adherents are properly taught and encouraged to adhere to pure scriptural teachings that lay emphasis on brotherly love and peaceful co-existence, various communities in the study area and beyond, would experience peace and economic growth.

Emphasis on peace and harmony among people should be frequent sermon topics, seminar topics and retreat themes within the North East, elsewhere and where there are cases of insecurity and terrorism. Peaceful co-existence of human beings is key as indicated by the PRADAF theory of IDPs and proven by the victims – IDPs, themselves in the course of this research. All the participants, both those in focused group

discussions and those orally interviewed place more value on peace to be returned to their communities. Human needs theorists, especially those in the Maslowian school of thought place more emphasis on physiological needs, but the non-statistical data shown in this study has proven that view wrong. Both new IDPs and older ones, yearn for peace and not just material and food supplies.

Religious leaders who exploit IDPs and use the supplies meant for IDPs to satisfy their selfish ends should have a re-think and understand that both religions – Christianity and Islam teach against such acts and encourage almsgiving, especially to those in need and the destitute. Although this self centred trait is in the human nature as posited by realists, the PRADAF theory of IDPs further showed that this situation in the study area captures those who are not only selfish, but use this situation as an avenue to build up their business enterprises.

Church and Mosque leaders/administrators should not illtreat IDPs who find themselves estranged and rooted from their communities. Religious leaders should make frantic efforts to keep in touch with IDPs. This situation is described by social exclusion theorists as those who are at the fringes of prosperous society and are marginalized from the activities of mainstream society. IDPs are human beings, normal in all respects. They should therefore, be treated with respect and decorum.

More religious charity organizations are encouraged to identify with other existing religious donor agencies and charity groups. This would give IDPs a sense of belonging and identification. This would further lead to more conversion of non-Christians into the Christian fold as already observed in this research. Religious bodies

such as CAN and NSCIA, should show more commitment to the plights of these dislodged populations.

Above all, and most importantly, religious stakeholders should endeavour to influence the government, and the elite class who see this situation as a means to amass wealth. This influence can come in the form of peaceful demonstration, open preaching on themes related to the plights of IDPs and other minority groups and through dialogues with other stakeholders within the study area.

Research findings from this study revealed that the government has a hand in acts of terrorism in Nigeria. Statistical and non-statistical data support this assertion. This is one of the major discoveries of this study and has been proven so by the PRADAF theory of IDPs. The government at Local, State and Federal levels should desist from such acts. Non-statistical data from focused group discussions and oral interviews give strong evidence of such accusation. Betrayal by other senior military officers who order and re-order military personnel assigned to attack terrorists are recurring decimals and recounted by victims and other military personnel. This outright betrayal and disservice to one's nation should be discouraged forthwith.

In fact, the media (both print and social media) are quite awash with several criticisms of the President Muhammadu Buhari led administration's failure to tackle terrorisms and other insecurity issues in Nigeria. There are instances where Boko Haram suspects held in captive are released in their thousands. This has sparked serious criticisms from the military and the general public. The government should know that it is its primary duty to protect lives and property of its citizens. So any government,

Federal State or local, that does not live up to expectations should know that it has failed in its duties and responsibilities.

The government should stop protecting a section of people while others are treated as slaves and mere brute animals. The unceasing killings of innocent citizens and the subsequent displacement of others by a rag-tag arm group is unnecessary in modern society. The government should therefore, deal decisively with these groups of terrorists for peace to reign in the polity.

The government should stop recruiting “repented” terrorists who have been released from custody into the Nigerian security forces. The media is awashed with cases of 2000 and 1,400 insurgents that are released from custody. These groups of recruits are the ones that sabotage information on military operations. The Government should be proactive in dealing with suspects and other criminally minded individuals in the Nigerian state. In addition, the shameless sponsoring of a bill to establish Boko Haram Ministry by some Nigerian legislators should be discouraged and the sponsors of such a bill should be investigated by security personnel.

The government should change the present crop of service chiefs since there has being no positive results in the fight against terrorism in Nigeria. These service chiefs appear to serve the interests of those who appointed them and render services that do not benefit ordinary Nigerians. The National Assemblies should enact laws that would decisively deal a deadly blow to all forms of insecurity issues within the country. They should insist on the improvement of pay packages to military personnel. This would boost their morale in the fight against insurgency in Nigeria.

The Nigerian military should know that their primary duty is to maintain law and order within the country and its territorial boundaries. The military, paramilitary and civilian JTF should collaborate and make sure that peace return to troubled communities. They should leave no stone unturned in the fight against insurgents in North East or other parts of Nigeria.

Information and intelligence gathering and appropriate actions should be circulated within the military only. Politicians and other elite class should not have access to these information since it could lead to sabotage. Military personnel should embark on the use of drones, global positioning system (GPS) and GPS receiver and other geographic information systems (GIS) devices to monitor insurgents in North East Nigeria and elsewhere. Military personnel should be sent abroad for training. This would further improve their tactics and enhance efficiency in handling insecurity issues.

6.4 Suggestions for Further Studies

In the course of writing on this research, several discoveries were made. Many areas of the study were left untouched because they were obviously outside the scope of the study and were neither considered in the general nor specific purposes of the study. However, these areas have become necessary as a further research on them would add value to the present research.

The study, having examined the role of three existing theories used in this research, suggested a new one – the PRADAF theory of IDPs. This research therefore, suggests that an indepth investigation, testing of the hypotheses and propositions of this theory be carried out within the study area or elsewhere where IDPs are, in order to

evaluate further, the main thesis of this theory. What has been done here is a small population size of 1500 IDPs within the study area. Embarking on the testing of this theory with a much larger sample size, will proof the authenticity or otherwise of the theory. It is therefore in this respect that Obiefuna (2018) asserts that in any empirical study, the constructing of the hypothesis and testing the hypothesis are key components of theory formulation.

The study also suggests that since this is a religious response to the plights of IDPs, there should be an investigation into the religious response to terrorism. This would expose the remote causes of acts of terror within the study area and other parts of Nigeria.

The study has discovered that there is a collaborative effort among stakeholders within and outside the study area. Otherwise, why would some Nigerian legislators seek to pass a bill, establishing Boko Haram Ministry? A further study on this collaboration would not only give authority to the PRADAF theory of IDPs, but would reveal whether the attestations and testimonies of participants, who are themselves victims of this collaboration are correct or not.

Further study on the dire needs of IDPs would also show whether these people's need are tied only to physiological needs as the most important as posited by the Maslowian school or other higher needs are the most desired values as asserted by the PRADAF theory of IDPs. See appendix VI, figure six.

References

- Abdulazeez, M. (2016). *The Boko Haram insurgency and internal displacement*. A paper presented at the State Secretariat for Migration SEM. Retrieved from: [http://www.Internationalpolicybrief.org/images/2015/Hummg52/ARTICLES-%20\(11\).pdf](http://www.Internationalpolicybrief.org/images/2015/Hummg52/ARTICLES-%20(11).pdf). Accessed 3rd February, 2018.
- Achebe, C. (2012). *There was a country: A personal history of Biafra*. London: Penguin.
- Adams, J. A. (2016). Professionalization of the Nigerian armed forces and the challenges of insurgency in the North-East, 2010-2015. A Ph.D Dissertation in the Department of Political Science, Faculty of Social Sciences, University of Calabar, Calabar – Nigeria.
- Adamu, A. & Rasheed, Z.H. (2016). Effect of insecurity on the internally displaced persons (IDPs) in Northern Nigeria: Prognosis and diagnosis. *Global Journal of Human-Social Science (F) Political Science*, 16, 1, 1, 1-6. Retrieved from: <https://globaljournals.org/GJHSS-Volume16/1-Effects-of-Insecurity.pdf>. Accessed, 3rd February, 2018.
- Adebakin, M.A. (2003). Reliability of test instruments. T. Agbola, L. Egunjobi, C.O. Olatubara, D.O. Yusuf & M. Alabi (Eds.). *Contemporary social science research methods: A practical guide*, (pp. 199-208), Lagos: MURLAB.
- Ademokoya, J. A. (2016). Difficult circumstances: Concepts, causes, effects and interventions. I.O. Albert, O.A. Moronkola & J.A. Ademokoya (Eds.). *People in difficult circumstances in Nigeria*, (pp.12-18), Ibadan: Royal People.
- Adesote, S.A. & Peters, A.O. (2015). A historical analysis of violence and internal population displacement in Nigeria fourth republic 1999-2011. *International Journal of Peace and Conflict Studies (IJPCS)*, 2, 3, 13-22. Retrieved from: <http://remss.com/2015/ijpcs/september/A%20HISTORICAL%20ANALYSIS%20OF%20VIOLENCE%20AND%20INTERNAL%20POPULATION%20DISPLACEMENT%20IN%20NIGERIA%20C3%87%C3%96S%20FOURTH%20REPUBLIC%20199-2011.pdf>. Accessed 3rd February, 2018.
- Adu, E. O. (2016). Access to quality education and its challenges for the refugees: A global perspective. I.O. Albert, O.A. Moronkola & J.A. Ademokoya (Eds.). *People in difficult circumstances in Nigeria*, (pp.19-32), Ibadan: Royal People.
- Akinbola, B.R. (2007). Human rights abuses: The state of the Nigerian child. J.A. Yakubu, O.A. Moronkola & G.O. Sokoya (Eds.). *The abused and the society*, (pp. 39-52), Ibadan: Royal People.
- Akpomera, E. & Omoyibo, K. (2013). Boko Haram terrorism in Nigeria: The paradox and challenges of big brother foreign policy. *AFREY International Journal of Arts and Humanities*, 2, 1, 94-113.

- Akptor, A.S. & Oromareghake, P.B.O. (2013). Terrorism and insecurity in the Nigerian state: The challenge. In O. Mbachu & U. M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp. 67-86), Kaduna: Medusa Academic.
- Akudo, G.W. (2017). Challenges of internally displaced persons (IDPs) in Nigeria: Implications for counselling and the role of key stakeholders. *International Journal of Innovative Psychology & Social Development*, 5, 2, 21-27. Retrieved from: <https://www.journals.aphriapab.com/index.php/ss/articule/download/475/433>. Accessed, 3rd February, 2018.
- Albert, I.O. (2016). Rethinking “Difficult Circumstances” in Nigeria. In I. O. Albert, O. A. Moronkola & J. A. Ademokoya (Eds.) *People in difficult circumstances in Nigeria*. Pp.1-11. Ibadan: Royal People.
- Alderfer, C. (1969). An empirical test of a new theory of human needs. *Organizational Behaviour and Human Performance*. 4, 2, 142-175.
- Alobo, E. & Obaji, S. (2016). Internal displacement in Nigeria and the case for human rights protection of displaced persons. *Journal of Law, Policy and Globalization*, 51, 26-33. Retrieved from: <https://www.researchgate.net/.../307582949-Boko-Harram-Insurgency-Internally-Displaced.pdf>. Accessed 3rd February, 2018.
- Alozieuwa, S.H.O. (2013). Violence as a bargaining tool for political ascending in a multi-ethnic society: The Nigeiran experience. O. Mbachu & U.M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp.165-186), Kaduna: Medusa Academic.
- Amanambu, U. E. (2017). Historicizing the extant remote causes of the Usman Dan Fodio’s 1804 Jihad: A lesson for the Nigerian contemporary leader. *Igwebuike: An African Journal of Arts and Humanities*, 3, 3, 1-13.
- Anozie, E.E. & Oraelosi, C.C. (2017). African traditional religion and the challenge of global terrorists: The role of the church. *NOCEN International Journal of Arts and Social Sciences*, 1, 2, 126-141.
- Asika, N. (1991). *Research methodology in the behavioural sciences*. Ibadan: Longman.
- Baba, S. S. (2016). Serological virological evidence of crimeancoyo haemorrhagic fever virus circulation in the human population of Borno State, Northeastern.Nigeria. Retrieved from: <http://www.researchgate.net/profile/state.of.Borno.ng>. Accessed 15th February, 2020.
- Badu, K.M. & Ndagana, J.M. (2016). Managing multicultural education programmes for rehabilitating Boko Haram internally displaced persons in refugee camps of North Eastern Nigeria. *British Journal of Education* 4, 1, 51- 63. Retrieved from: <http://www.eajournals.org/wp-content/uploads/Managing-Multicultural-Education-programmesfor->

- [Rehabilitating-Boko-Haram-Internally-Displaced-persons-in-Refugee-camps-of-North-Eastern-Nigeria.pdf](#). Accessed 3rd February, 2018.
- Bamgbose, J.A. (2013). The Boko Haram crises and Nigeria's external relations. *British Journal of Arts and Social Sciences*, 11,11, 126-139. Retrieved from <http://www.bjournal.co.uk/BJASS.aspx>. Accessed July 4, 2014.
- Barkin, J. S. (2003). Realist constructivism. *International Studies Review*,5, 3, 325-342.
- Barry, B. (2002). Social exclusion, social isolation and the distribution of income. Hills J. Le Grand & D. I. Piachaud (eds). *Understanding social exclusion*. Cambridge: Cambridge University Press.
- Baumgart-Ochse & Wolf, K. D. (2019b). (eds.). *Religious NGOs at the United Nations: Polarizers or mediators?* London: Routledge.
- Beall, J. (2002). Globalization and social exclusion in cities: Framing the debate with lessons from Africa and Asia. *Environment & Urbanization*, 14, 1, 41-51.
- Bello, O. (2012). Nigeria's Boko Haram threat: How the EU should act. *FRIDE*, 123, 4, 1-6.
- Black, A. & Muddiman, D. (197). *Understanding community librarianship: The public library in Post-modern Britain*. Aldershot: Avebury.
- Bloom, M. & Matfess, H. (2017). Women as symbols and swords in Boko Haram terror. *PRISM*, 6, 1, 104-121, Retrieved from: <http://cc.ndu.edu/portals/96/Documents/Prism/prism-6-1/women%20as%20Symbols%20and%20swords.pdf>. Accessed 3rd February, 2018.
- Boniface, S. K. (1993). Refugee. *Funks and Wagnals New Encyclopedia*, 22, 165-167. New York: Donnelly.
- Borno State Emergency Management Agency-BOSEMA (2018). IDPs in Borno State. *The Nation*, P.16.
- Boswell, C. (2002). Addressing the causes of migratory and refugee movements. The role of the European Union. *New Issues in Refugee Research: Research Paper No. 73*. UNHCR: The UN Refugee Agency: Evaluation of Policy Analysis Unit. Retrieved from: <http://www.unhr.org/3e19ac624.pdf>. Accessed 5th February, 2018.
- Brian, O.O., Lizette, N.E, Chales, N.N., Chika, P.I., Chidichiem, C.I. & Ogechukwu, L.N. (2016). Impact of refugees and internally displaced persons on international health. *International Journal of Tropical Disease & Health*, 20, 1, xx-xx, 1-6.

- Retrieved from: <http://www.journalrepository.org/media/journals/JOH-19/2016./Oct/Brian2012016IJDH28019.pdf>. Accessed 3rd February, 2018.
- Buba, I. A. (2015). Terrorism and rape in Nigeria: A cry for justice. *Arabian Journal of Business and Management Review (OMAN Chapter)*, 4, 11, 1- 12.
- Burton, J. (1990a). *Conflict: Human needs theory*, New York: Macmillan.
- Burton, J. (1990b). *Conflict: Resolution and prevention*. New York: St. Martins.
- Burton, J. (1993). Conflict resolution as a political philosophy. *Conflict resolution theory and practice: International and application*. J. Dennis D. Sandole & H. Van der Merwe (eds.). Manchester: Manchester University Press. Retrieved online at: <http://www.colorado.edu/conflict/transform/burton.htm>. Accessed 29th February, 2019.
- Burton, J. (1997). *Violence explained*. Manchester: Manchester University Press.
- Busari, O.A., Danesy, A.H. & Gesinde, A.M. (2007). Nature, causes, emotional effects and prevention of child abuse. In J.A. Yakubu, O.A. Moronkola & G.O Sokoya (Eds.). *The abused and the society*, (pp.82-93), Ibadan: Royal People.
- Cambell, J. (2012). Boko Haram and Nigeria's pervasive violence. *Council on Foreign Relations*, 1-3. Retrieved from: <http://www.cfr.org/nigeria/boko-haram-nigeria's-pervasive-violence/p29706.pdf>. Accessed July 4, 2014.
- Campbell, N. (2010). Explanatory exclusion and the intentionality of explanation. *Theoria*, 76, 3, 207-220.
- Centre on Housing Rights and Evictions and Social and Economic Rights Action Centre (2008). *The myth of the Abuja Master Plan. Forced evictions as urban planning in Abuja*. Geneva: Swit.
- Chinweizu (2013). *Caliphate colonialism: The taproot of the trouble with Nigeria*. No Publisher, No Place of Publication.
- Coppa, F. J. (1994). Refugee. *World Book vol.16*, 203. Chicago: Scott Fretzer.
- Danielsen, G. (2005). Meeting human needs, preventing violence: Applying human needs theory to the conflict in Sri Lanka.
- Dellsen, F. (2015). Explanatory rivals and the ultimate argument. *Theoria* 82, 3, 217-237.
- Donnelly, J. (2008). The ethics of realism. C. Reus-Smith & D. Snidal (eds.). *The Oxford Handbook of International Relations*, Oxford: Oxford University Press, p.150.

- Egwu, G. O. Mani, A. U., Kamani, J. (2009). Seroprevalence of *Toxoplasma gondii* infection in domestic sheep and goats in Borno State, Nigeria. Retrieved from: <http://www.researchgate.net/profile/state.of.Borno.ng>. Accessed 15th February, 2020.
- Egwu, S. (2013). Electoral malpractices and political violence: Implication for national security. O.Mbachu & U.M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp. 103-124), Kaduna: Medusa Academic.
- Ekanola, A. B. (2006). National integration and the survival of Nigeria in the 21st century. *The Journal of Social, Political and Economic Studies*, 31, 3, 279-293.
- Ekong, P., Ducheyne, E., Carpenter, T., Owolodun, O. A., Oladokun, A. T., Lambin, L. H. & Berkvens, D. (2011). Spatio-temporal epidemiology of highly pathogenic avian influenza (H5N1) outbreaks in Nigeria, (2006-2008). Retrieved from: <http://www.researchgate.net/profile/Nigeria-ng>. Accessed 15th February, 2020.
- Elegbe, O. & Moronkola, O.A. (2016). Promoting effective health communication among vulnerable groups: A strategic approach. I.O. Albert, O.A. Moronkola & J.A. Ademokoya (Eds.). *People in difficult circumstances in Nigeria*, (pp.199-213), Ibadan: Royal People.
- Elshtain, J. B. (1992). *Just war theory*. New York: New York University Press.
- Emeka, U. U. (2017). Religion, insurgency and the role of church leaders in Nigeria. *NOCEN International Journal of Arts and Social Sciences*. 1, 1, 108-125.
- Enwereji, E. E. (2007). Gender and violence: The situation in Abia State of Southeastern Nigeria. *The abused and the society*. J. A. Yakubu, O. A. Moronkola & G. O. Sokoya (eds). Ibadan: Royal People. Pp.53-72.
- Eweka, O. & Olusegun, T.O.(2016). Management of internally displaced persons in Africa: Comparing Nigeria and Cameroon. *African Research Review: An International Multidisciplinary Journal*, 10, 1, 40, 193-210.
- Fahy, J. (2018). International relations and faith-based diplomacy: The case of Qatar. *The Review of Faith & International Affairs*, 16, 3, 76-88.
- Faleti, S.A. (2016). Theories of social conflict. S.G. Best (Ed.). *Introduction to peace and conflict studies in West Africa*, (pp. 35-60), Ibadan: Spectrum.
- Famuyiwa, S.A. (2016). Vulnerability and health risks of refugees, internally displaced persons: Strategies of meeting their needs for sustainable development. I.O. Albert, O.A. Moronkola & J.A. Ademokoya (Eds.). *People in difficult circumstances in Nigeria*, (pp.33-45), Ibadan: Royal People.

- Fatile, J.O. & Bello, W.O. (2015). Managing internally displaced persons in Nigeria: The case of insurgency in the North East geo-political zone. *International Journal of Development Strategies in Humanities, Management and Social Sciences*, 5, 2, 145-166. Retrieved from: [http://www.internationalpolicebrief.org/images/2015/HumMgt52/ARTICLE.%20\(11\).pdf](http://www.internationalpolicebrief.org/images/2015/HumMgt52/ARTICLE.%20(11).pdf). Accessed, 3rd February, 2018.
- Ferfolia, T. & Naidoo, L. (2010). Supporting refugee students through the refugee action support programme: What works in schools. Penrith: University of Western Sydney Press.
- Fielden, A. (2008). Ignored displaced persons: The plight of IDPs in urban areas. *New Issues in Refugee Research: Research Paper No. 161*. Retrieved from: <https://www.unhcr.org/4874c6c2.pdf>. Accessed 5th February, 2018.
- Food Crisis Prevention Network (FCPN). (2016). *3rd annual meeting: Food and nutrition insecurity in North-East Nigeria*. Retrieved from: <https://www.oecd.org/countries/nigeria/food-nutrition-insecurity-Nigeria-EN.pdf>. Accessed 3rd February, 2018.
- Gbari, U. S. & Odo, A. I. (2019). Religion and migration in the contemporary world: Any compatibility? *A Paper presented at the 2019 Association for the Promotion of African Studies (APAS) International Conference, held on 12th – 14th June, 2019 at Nnamdi Azikiwe University, Awka – Anambra State – Nigeria*.
- Golub, C. (2017). Expressivism and realist explanations *Philosophical Studies*, 174, 6, 1385-1409.
- Goodwill-Gills, G. S. (2011). Refugee and internal displaced persons. *Encyclopedia Princetoniensis*. Accessed online at <https://pesd.Princeton.edu.html> Accessed 19th February, 2019.
- Grimland, M., Apter, A. & Kerkhof, A. (2006). The phenomenon of suicide bombing: A review of psychological and non-psychological factors. *Crisis*, 27, 3, 107-118.
- Haynes, J. (2019). Religious NGOs at the UN: Advancing interreligious dialogue and cooperation. *Religious NGOs at the United Nations: Polarizers o Mediators?* C. Baumgart-Ochse & K. D. Wolf (eds.). London: Routledge. Pp.48-60.
- Hobcraft, J. (2002). Social exclusion and the generations. J. Hills, J. Le Grand & D. Piachaud. (eds.). *Understanding social exclusion*. Cambridge: Cambridge University Press. Pp.132-156.
- Hoffman, B. (1998). *Inside terrorism*. London; Victoria Gollancz.
- Hoffman, B. (2006). *Inside terrorism* (2nd ed). New York: Columbia University Press.
- Ibrahim, L.Y. (2016). Sports: A promotional tool for integration and health of internally displaced persons (IDPs) in Nigeria. I.O. Albert, O.A. Moronkola & J.A.

- Ademokoya (Eds.). *People in difficult circumstances in Nigeria*, (pp.46-69), Ibadan: Royal People.
- Ifeanyi, A. E. (2017). Application of geographical information system as a tool in the fight against terrorism in Africa. *NOCEN International Journal of Arts and Social Sciences*, 1, 2, 231- 243.
- Igbokwe, C. C. & Iwuoha, C. M. A. (2019). Poverty and migration: Dimensions in deepening the underdevelopment of Nigeria. *A Paper presented at the 2019 Association for the Promotion of African Studies (APAS) International Conference, held on 12th – 14th June, 2019 at Nnamdi Azikiwe University, Awka – Anambra State – Nigeria.*
- Imasuen, E. (2015). Insurgency and humanitarian crises in Northern Nigeria: The case of Boko Haram. *African Journal of Political Science and International Relations* 9, 7, 284-296. Retrieved from: <http://www.academicjournals.org/AJPSIR/article-full-text-pdf/9324F3c53778>. Accessed, 3rd February, 2018.
- Imobighe, T.A. (2013). Dimensions of internal threats and national development challenges in Nigeria. O. Mbachu & U.M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp. 3-20), Kaduna: Medusa Academic.
- Internal Displacement Monitoring Centre – IDMC (2015). Report data for May 2015. Retrieved from: www.internal-displacement.org/html. Accessed 2nd March, 2016.
- Internal Displacement Monitoring Centre (IDMC) (2019). Centre on Housing Rights and Evictions and Social and Economic Rights Action Centre-CHRESERAC (2008). The myth of the Abuja Master Plan. Forced evictions and urban planning in Abuja, Nigeria. Geneva: SWI.
- Internal Displacement Monitoring Centre (IDMC) (2019). Centre on Housing Rights and Evictions and Social and Economic Rights Action Centre-CHRESERAC (2008). The myth of the Abuja Master Plan. Forced evictions and urban planning in Abuja, Nigeria. Geneva: SWI.
- International Committee of the Red Cross (ICRC) (2016). *Facts and Figures: Humanitarian needs and ICRC response*. Retrieved from: <http://www.globalprotectioncluster.org/-assets/files/field-support/protection-strategies/protection-strategy-for-the-humanitarian-crisis-in-the-north-east.en.pdf>. Accessed, 3rd February, 2018.
- International Committee of the Red Cross (ICRC). (2016b). *Internal displacement in north east Nigeria: operationalizing the Kampala convention in Borno, Adamawa and Yobe states*. Retrieved from: <https://reliefweb.int/sites/reliefweb.int/files/resources/icrc-abj-internal->

- displacement-in-northeast-nigeria-november-2016.pdf. Accessed, 3rd February, 2018.
- Ituma, E.A. & Ngwoke, N.P. (2018). Ethno-religious pluralism and sustainable national development in Nigeria. A paper presented at the 8th International Conference 5th-8th February, 2018 of the *Society for Research and Academic Excellence*, University of Nigeria, Nsukka.
- Itumo, A. & Nwobashi, H.N. (2016). Nigerian state and responses to plights of persons internally displaced by Boko Haram insurgents: Implications for socio-economic and political development. *Research on Humanities and Social Sciences*, 6, 15, 24-38. Retrieved from: www.iiste.org/Journals/index.php/RHSS/article/download/32138/33026. Accessed 3rd February, 2018.
- Iweze, D.C. (2014). *Insurgency in the North-East of Nigeria and its implications on inter- state and trans-border mobility*. Retrieved from: <http://t2.org/wp-content/upload/2014/09/Daniel%20Olisa%20IwezeInsurgency%20and%20Risks%20of%20Travels%20and%20Mobility.pdf>. Accessed 3rd February, 2018.
- Iwuoha, C. M. A. (2018). Islamic fundamentalism and the Nigerian Nation State. *The Nigerian Journal of Theology*, 32, 43-59.
- Jehoel-Gijsbers, G. & Vrooman, C. (2007). Explaining social exclusion: A theoretical model tested in the Netherlands. Retrieved from: <File:///c:/User/MAXWELL%20Pc/Downloads/Explaining%20exclusion.pdf>. Accessed 18th April, 2018.
- Jelili, M.O. & Olanrewaju, S.O. (2016). Realities of IDPs camps in Nigeria. *Global Journal of Human Social Scien: H Interdisciplinary*, 16, 4, 1, 10-16. Retrieved from: <https://globaljournals.org/GJHSS-Volume16/1-Effects-of-Insecurity.pdf>. Accessed 3rd February, 2018.
- Kim, J. (1988). *Explanatory Realism, causal realism, and explanatory*.
- Klasen, S. (1998). Social exclusion and children in OECD countries: Some conceptual issues. Retrieved from: <http://www.oecd.org/education/school/185623.pdf>. Access 18th April, 2018.
- Knott, K. (2018). Applying the study of religions in the security domain. *Journal of Religious and Political Practice*, 4, 3, 354-373.
- Kuhlman, T. (1991). The economic integration of refugees in developing countries: A research model. *Journal of Refugee Studies*. 1-24.
- Kunchala, K. S. R. (2017). Limitations of Maslow's hierarchy of needs theory. Retrieved at: www.mbahelp24.com/limitation/maslow/kanchala.htm. Accessed 7th April, 2019.

- Le Grand, J. (2004). Individual choice and social exclusion. K. Dowding, R. E. Goodin, & C. Pateman (eds.). *Justice and democracy*. Cambridge: Cambridge University Press. Pp.201-211.
- Lenshie, N.E. & Yenda, H.B. (2016). Boko Haram insurgency, internally displaced persons and humanitarian response in Northeast Nigeria. *The International Journal of Humanities & Social Studies*, 4, 8, 141-150. Retrieved from: https://www.basicresearchjournals.org/social%20political%20science/pdf/olaliajid_e.pdf. Accessed, 3rd February, 2018.
- Levitas, R. (1999). Social exclusion in the new Breadline Britain Survey. Retrieved from: <https://www.bristol.ac.uk/poverty/pse/99.pilot/99-pilot-7.pdf>. Accessed 18th April, 2018.
- Levitas, R. (2005). *The inclusive society: Social exclusion and new labour*. (2nd ed.) Basingstoke: Palgrave Macmillan.
- Levitas, R. (2006). The concept and measurement of social exclusion in C. Pantazis, D. Gordon, & R. Levitas (eds.). *Poverty and Social Exclusion in Britain: The Millennium Survey*. Bristol: The policy, pp.123-260.
- Levitas, R., Pantazis, C., Fahmy E., Gordon, D., Lloyd, E. & Patsios, D. (2007). The multi-dimensional analysis of social exclusion. Retrieved from: <http://www.who.int/social-determinants/media/sekn-meaning-measurement-experience-2008.pdf>. Accessed 18th April, 2018.
- Makki, L.H. (1995). Refugees and exiles: From refugee studies to the national order of things. *Annual Review of Anthropology*, 24, 495-523. Retrieved from: http://www.sharingperspectivesfoundation.com/wp_content/uploads/WEEK-2-Carlo-Aldrovandi-Article-Refugee-and-Exile.pdf. Accessed 5th February, 2018.
- Marker, S. (2003). What human needs are: *Beyond intractability*. Retrieved from: http://beyonدينtractability.org/m/human_needs.jsp. Accessed 5th February, 2018.
- Martin, S.F. (2001). Global migration trends and asylum. *New Issues in Refugee Research: Research Paper No. 41*. Retrieved from: <https://www.unhcr.org/3af66ccc4.pdf>. Accessed 5th February, 2018.
- Mathieson, J., Enoch, E., Escorel, S., Hernandex, M., Johnson, H. & Rispel, L. (2008). Social exclusion, meaning, measurement and experience and links to health inequalities: A review of literature. Retrieved from: <http://www.who.int/social-determinants/media/sekn-meaning-measurement-experience-2008.pdf>. Accessed 18th April, 2018.
- Max-Neef, M. A., Elizalde, A., & Hopenhayn, M. (1991). *Human scale development: Conception, application and further reflections*. New York: The Apex.

- Mbachu, O. (2013). The dynamic laws and principles of internal security management in Nigeria. O. Mbachu & U. M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp. 21-48), Kaduna: Medusa Academic.
- Mbia, M.S. (2007). The abuse of fundamental human rights in Nigeria. J.A. Yakubu, O.A. Moronkola & G.O. Sokoya (Eds.). *The abused and the society*, (pp. 108-117), Ibadan: Royal People.
- McLeod, S. (2018). Maslow's hierarchy of needs: Simply psychology. Retrieved online at: www.simplypsychology.org/maslow.html: Accessed 7th April, 2019.
- Miles, W. F. S. (2019). Strange bedfellows at the United Nations: African religious, human rights covenants, and faith-based initiatives for peace and development. *The Review of Faith & International Affairs*, 17, 2, 26-36.
- Miller, M. A. (2013). *The foundations of modern terrorism: State, society and the dynamics of political violence*. Cambridge: Cambridge University Press.
- Mohammed, F.K. (2017). The causes and consequences of internal displacement in Nigeria and related governance challenges. Retrieved from: <http://www.academic.ng/documents/papers/1484040429-7936.pdf>. Accessed 3rd February, 2018.
- Mohammed, M.M. (2014). *Towards an understanding of conflict between refugees and host communities: A case study of Dadaab district of Garissa County, Kenya 1991-2011*. M.A. Thesis submitted to the Department of History and Archaeology, Faculty of Arts, University of Nairobi. Retrieved from: http://eRepository.uonbi.ac.ke/bitstream/handle/11295/75718/Mohamed_Towards%20An%20Understanding%20Of%20Conflict%20Between%20Refugees%20And%20Host%20Communities.pdf?sequence=4. Accessed 5th February, 2018.
- Moronkola, O.A. & Ogunmola, P.O.(2016). Health needs of internally displaced persons due to Boko Haram insurgency: The place of health education. I.O. Albert, O.A. Moronkola & J.A. Ademokoya (Eds.). *People in difficult circumstances in Nigeria*, (pp.81-96), Ibadan: Royal People.
- Muddiman, D. (1999). Theories of social exclusion and the public library. Retrieved from: <http://eprints-rcis.org/7118/1/vol13wp1.pdf>. Accessed 18/4/2019.
- Naidoo, L. (2012). United by language, literacy and learning: Creating spaces in schools to support refugee literacy. *PRISM: A Journal of Regional Engagement*, 1, 2, 143-152. Retrieved from: <https://encompass.edu/cai/viewcontent.cgizarticle=1054&content=prism>. Accessed 5th February, 2018.

- National Bureau of Statistics N.B.S. (2011). The population of the North East. *This Day*. Pp.11-12.
- National Human Rights Commission – NHRC (2015). Human Rights Annual Report on IDPs in North East Nigeria.
- Nganwuchu, G. (2018). *Between a new syllabus on religious education and peace: A new dimension to sustainable peace in Nigeria*. A paper presented at the 8th International Conference 5th -8th February, 2018 of the *Society for Research and Academic Excellence*, University of Nigeria, Nsukka.
- Ngwoke, P.N. & Ituma, E.A. (2018). Politics and the Church in Nigeria. A paper presented at the 8th International Conference 5th - 8th February, 2018 of the *Society for Research and Academic Excellence*, University of Nigeria, Nsukka.
- Nmah, P.E. & Amanambu, U.E. (2017). A critical analysis of the effect of the 1804 Usman Dan Fodio's Jihad on inter-group relations in the contemporary Nigerian state. *International Journal of Religion & Human Relations*, 9, 1, 47-72.
- Norwegian Refugee Council – NRC (2016). Africa's fastest growing displacement crisis. Retrieved from: <https://www.nrc.africa/s-fastest-growing-displacement-crisis.2016.pdf>. Accessed 4th April, 2019.
- Nsude, I. & Nwanchor, S.E. (2017). Reporting nutrition and the right of Nigeria child: Focus on internally displaced children by Boko Haram insurgency in Nigeria. *IOSR Journal of Business and Management (IOSR-JBM)*, 19, 8, 1, 102-120. Retrieved from: <http://www.iosrjournal.org/iosr-jbm/papers/vol19-issue8/version-1/k190801102120.pdf>. Accessed 3rd February, 2018.
- Nwolise, O.B. (2013). Insecurity and corruption pathogens in Nigeria: Cultural strategies to the rescue O.Mbachu & U. M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp.125-138), Kaduna: Medusa Academic.
- Nwoye, D. C. & Ughaerumba, U. A. C. (2017). Fulani herds men in Nigeria: Implications for the country. *NOCEN International Journal of Arts and Social Sciences*, 1, 2, 364-381.
- Nyako, A.M. (2015). *Concept note: North East Development Commission: An Institutional Framework for a sustainable solution to the North East national security challenge*. Retrieved from: <http://adamawacentral.gov.ng/wp-content/uploads/2016/02/North-East-Development-Commission-Bill.pdf>. Accessed 3rd February, 2018.
- Obasi, I. N. (1999). *Research methodology in political science*. Enugu: Academic.

- Obiefuna, B.A.C. & Adams, P.A. (2017). Terrorism and peace building in Nigeria: Lesson from Boko Haram insurgency. *NOCEN International Journal of Arts and Social Sciences*, 1, 2, 1-29.
- Obiefuna, B. A. C. (2018). *Issues in religion and society*. Nodu Okpuno: Fides Communications.
- Obijekwu, I.M. & Okafor, A.U. (2017). Love and non-violence in Nigeria: Martin Luther King Jnr's perspective. *NOCEN International Journal of Arts and Social Sciences*, 1, 2, 237-258.
- Obikaeze, V.C. & Onuoha, C.B. (2017). *The Nigerian state and management of internally displaced person (IDPs) from 2012-2016*. Retrieved from: <http://www.academix.ngLdocuments/papers/1484040429-7936.pdf>. Accessed 3rd February, 2018.
- Obodoeze, F. O. (1996). *Modern textbook of research methodology*. Enugu: Academic.
- Ogundiya, I. S. & Amzat, J. (2008). Nigeria and the threats of terrorism: Myth or reality. *Journal of Sustainable Development in Africa*, 10, 2, 165-189.
- Ojo, J. R. (2018). Understanding the twists and turns of terrorism among Muslims in the Nigerian experience: An assessment. *Journal of Religion and Theology*. 2, 1, 1-15.
- Okolo, R. N., Ibenwa, C. N. & Ugwoke, P. J. (2019). The impact of religious violence on migration in Nigeria. *A Paper presented at the 2019 Association for the Promotion of African Studies (APAS) International Conference, held on 12th – 14th June, 2019 at Nnamdi Azikiwe University, Awka – Anambra State – Nigeria*.
- Okoronye, I. (2007). Humna rights protection for elderly persons. *The abused and the society*. J. A. Yakubu, O. A. Moronkola & G. O. Sokoya (eds.). Ibadan: Royal People, pp.73-81.
- Oladeji, A. (2015). Humanitarian crisis and internally displaced persons (IDPs): Addressing the plights of youths and women victims in Nigeria. *Basic Research Journal of Social and Political Science*, 3, 3, 42-55. Retrieved from: <https://www.basicresearchjournals.org/social%20potitical%20science/pdf/Oladije.pdf>. Accessed, 3rd February, 2018.
- Olomojobi, Y. (2013). *Islam and conflict in Northern Nigeria*. Lagos: Malthouse.
- Oluwole, I.O., Eme, O.I. & Aloh, R. (2017). Rehabilitation of internally displaced persons in Nigeria's Northeast: Challenges and Prospects. *Socialscientia Journal of the Social Sciences and Humanities*, 2, 3, 33-48. Retrieved from: www.journals.Aphriapub.com/index.php/SS/article/download/475/433. Accessed 3rd February, 2018.

- Ome, E.M. & A. Casmir (2015). Re-examining religious insecurity in the African state: The menace and security challenges of Boko Haram in Nigeria. *Open Journal of Political Science*, 5, 95-101. Retrieved from: <http://dx.doi.org/10.4236/ojp.2015.52011>. Accessed July 4, 2014.
- Onojete, P.E. (2007). Parenting for the needs of the child: A remediation strategy against child abuse. J.A. Yakubu, O.A. Moronkola & G.O. Sokoya (Eds.). *The abused and the society*, (pp. 232-242), Ibadan: Royal People.
- Onu, G. (2013). Terrorism, insecurity and challenges of development in Nigeria. O. Mbachu & U. M. Bature (Eds.). *Internal Security Management in Nigeria: A study in terrorism and counter-terrorism*, (pp. 87-100), Kaduna: Medusa Academic.
- Onuoha, F. C. (2012) (Un)Willing to die: Boko Haram and suicide terrorism in Nigeria. Retrieved from: <http://www.studies.aljazeera.net>. Accessed 24th June, 2014.
- Onwukwe, T.C. (2018). Religion and promotion of national unity in Nigeria. A paper presented at the 8th International Conference 5th - 8th February, 2018 of the *Society for Research and Academic Excellence*, University of Nigeria, Nsukka.
- Osuagwu, L. (1999). *Business research methods: Principles and Practices*. Lagos: Grey Resources.
- Osuala, E. C. (2001). Introduction to research methodology (3rd ed.) Lagos: Academy.
- Osuji, K.C. (2013). Internal security threat to Nigeria: A personal perspective. O. Mbachu & U.M. Bature (Eds.). *Internal security management in Nigeria: A study in terrorism and counter-terrorism*, (pp. 49-66), Kaduna: Medusa Academic.
- Ott, E. (2011). Get up and go: Refugee resettlement and secondary migration in the USA. *New Issues in Refugee Research: Research Paper No. 219*. UNHCR: Community Services Intern Division of International Protection, UNHCR, Geneva. Retrieved from: <https://www.unhcr.org/4e59a079.pdf>. Accessed 5th February, 2018.
- Owoaje, E.T., Uchendu, O.C., Ajayi, T.O. & Cadmus, E.O. (2016). A review of the health problems of the internally displaced persons in Africa. *Nigerian Postgraduate Medical Journal*, 23, 161-171. Retrieved from: <http://www.globalprotectioncloster.org/-assets/files/field-support/protection-strategies/protection-strategy-for-the-humanitarian-crisis-in-the-north-east.en.pdf>. Accessed, 3rd February, 2018.
- Oyebode, A. (2012). Legal response to the Boko Haram challenge: An assessment of Nigeria's terrorism (Prevention) Act, 2011. *Forum on Public Policy*. 1-13.
- Oyen, E. (1997). The contradictory concepts of social exclusion and social inclusion. *Sosical exclusion and anti-poverty polic: A debate*. Retrieved from: <http://bora.uib.no/bitstream/handle/1956/2487/The-contradictory.pdf>. Accessed 4th April, 2018.

- Pacione, M. (1997). *Britain's cities: Geographies of division in urban Britain*. London: Routledge.
- Palovicova, Z. (2013). Social exclusion from the perspective of normative theory. *Filozofia*, 68, 7, 595-605.
- Pantazis, C. Gordon, D. & Levitas, R. (2006). The concept and measurement of social exclusion. Retrieved: <http://www.open.ac.uk/poverty/pdf>. Accessed 18th April, 2018.
- Peel, M. (2010). *A swamp full of dollars: Pipelines and paramilitaries at Nigeria's oil frontier*. Chicago: Lawrence Hills.
- Peterson, M. J. (2018). *Why international relations realism persists*. Retrieved online at e-ir-info/2018/02/06/why-ir-realism-persists/Peterson.html. Accessed 26th March, 2019.
- Prinz, J. & Rossi F. (2017). Political realism as ideology critique. *Critical Review of International Social and Political Philosophy*. 20, 3, pp.348-365.
- Protection sector Working Group Nigeria (2016). *Protection strategy for the humanitarian crisis in the North East Nigeria*. Retrieved from: <http://www.globalprotection.cluster.org/assets/files-support/protection-strategies/protection-strategy-for-the-humanitarian-crisis-in-the-north-east.en.pdf>. Accessed 3rd February, 2018.
- Ramsbotham, O. (2005). The analysis of protracted social conflict: A tribute to Edward Azar. *Review of International Studies*, 31, 1, 109-126.
- Rogan, T. (2018). Putin is a realist, not a Russian neoconservative – there is a difference. *Washington Examiner*. Retrieved online at: www.washingtonexaminer.com/opinion/putin-is-a-realist-not-a-russian-neoconservative-there-is-a-difference.html. Accessed 25th March, 2019.
- Rosenberg, J. (1990). What is the matter with realism? *Review of International Studies*, 16, 4, pp.285-303.
- Rosenberg, M. (2003). *Nonviolent communication: A language of life*. California: Puddle Dancer.
- Rubenstein, R. E. (2001). Basic human needs theory: The next steps in theory development. *The International Journal of Peace Studies*, 6,1, 51-58.
- Russell, R. (2000). American diplomatic realism: A tradition practiced and preached by George F. Kennan. *Diplomacy and Statecraft*, 11, 3, pp.159-183.

- Safa, R.F. (1996). *Inside Islam: Exposing and reaching the world of Islam*. Lake Mary: Front Line.
- Sen, A. (2000). Social exclusion: Concept, application and scrutiny. *Social Development Papers 1*. Asian Development Bank.
- Seron, D. (2014). Brentano's descriptive realism. *Bulletin d'Analyse Phenomenologique*, 10, 4, 1-14.
- Sleat, M. (2014). Legimacy in Realist thought: Between moralism and realpolitik. *Political Theory*, 42, 3, pp.314-337.
- Stanley, J. (2007). The usefulness of social exclusion as a theoretical concept to inform social policy in transport. Retrieved from: <http://www.threadbo-conferecne-series.org/downloads/threadbo10-papers/threadbo10-theme-D-Stanley.pdf>. Access 18th April, 2018.
- START NETWORK. (2015). *Humanitarian funding analysis: Nigeria IDPs*. Retrieved from: <http://devinit.org/wp-content/uploads/2017/06/GHA-START-briefing-Nigeria-07-04-2015.pdf> Accessed, 3rd February, 2018.
- Sterling-Folker, J. (2002). *Theories of international cooperation and the primacy of anarchy: Explaining U.S. International Monetary Policy-Making after Bretton Wood*. New York: State University of New York Press.
- Stump, J. L. & Dixit, P. (2013). *Critical terrorism studies: An introduction to research methods*. New York: Routledge.
- Taiwo, E.A. (2007). Checking the child rights abuses under the Nigeria laws. J.A. Yakubu, O.A. Moronkola & G.O. Sokoya (Eds.). *The abused and the society*, (pp. 20-38) Ibadan: Royal People.
- Taylor, E. (2018). Against explanatory realism. *Philosophical Studies*, 175,1, 197-219.
- Tropman, E. (2013). Making sense of explanatory objections to moral realism. *American Philosophical Quarterly*, 50, 1, 37-50.
- Uche, O.O.C. & Uche, M.C. (2017). A social discourse on non-violence approach to terrorism in Nigeria. *NOCEN International Journal of Arts and Social Sciences*, 1, 2, 142-190.
- Udama, R.A. (2013). Understanding Nigeria terrorism, its implications to national peace, security, unity, and sustainable development: A discuss. *IOSR Journal of Humanities and Social Sciences (IOSR-JHSS)*, 8, 5, 100-115.
- Ujomu, P. O. (2002). Social conflicts, resource distribution and social justice in Nigeria. *Journal of Asian and African Studies*, 63, 197-2288.

- Umar, A., Abideen, A. M. & Yusuf, I. (2018). *Closing the IDPs camps in Yobe State, North-Eastern Nigeria: What options for the internally displaced persons?* Retrieved from: [hit://articles.sapub.org/10.5923.j.jamss.20180401.03.html](http://articles.sapub.org/10.5923/j.jamss.20180401.03.html). Accessed 4th April, 2019.
- United Nations (2017). Annual Report on Solutions for Return and Recovery for Internally Displaced Persons and Refugees in North East Nigeria. Retrieved from: http://earlyrecovery.global/sites/default/files/report_-_ws_solutions_12130717-final.dpf. Accessed 4th April, 2019.
- United Nations Children's Fund (2017). Nigeria humanitarian sitrep No.7. retrieved from: http://www.unicef.org/nigeria/NG_wwd-sitrep7-15Apr-2017.pdf.
- United Nations Educational, Scientific and Cultural Organization – UNESCO (2016). Cities welcoming refugees and migrants. Retrieved from: <http://www.unesco.org/open-access/terms-use-ccbysoc-en.html>. Accessed 18th April, 2018.
- Walsh, D. (2015). *How a human needs theory understanding of conflict enganges the use of consociationalism as a conflict resolution mechanism*. Birmingham: University of Birmingham Press.
- Weiss, M. & Hassan, H. (2015). *ISIS: Inside the Army of Terror*. New York: Regan Arts.
- Wiley Online Library at <https://onlinelibrary.wiley.com/doi/abs>. Accessed 23rd November, 2019.
- Winslow, A. (1989). Refugee. *Encyclopedia Americana* vol.23. Danburry: Grolier. Pp.334-337.
- Yakubu, J.A. (2007). Children and the criminal law. J.A. Yakubu, O.A. Moronkola & G.O. Sokoya (Eds). *The abused and the society*, (pp. 1-19), Ibadan: Royal People.
- Yusuf, S.A. (2003). Sampling techniques. T. Agbola, L. Egunjobi, C.O. Olatubara, D.O. Yusuf & M. Alabi (Eds.). *Contemporary social science research methods: A practical guide*, (pp. 129-140), Lagos: MURLAB.
- Zampano, G., Maloney, L. & Juan, J. (2015). *Migrant crisis: A history of displacement*.

List of Personal Communication Sources

Name of respondent	Age	Status	Place of interview	Assessment
Hijira Usman	28	IDP	Custom House IDP Camp	Reliable
Altatu Ali	46	IDP	Custom House IDP Camp	Reliable
Isa Balumudo	22	IDPs	Custom House IDP Camp	Reliable
Famata Hussani	27	IDP	Custom House IDP Camp	Reliable
Bulama Abbasha Mohamed	30	Leader	Custom House IDP Camp	Reliable
Ya'Saye Bukar	29	IDP	Custom House IDP Camp	Reliable
Panna Ababayana	46	IDP	Custom House IDP Camp	Reliable
Alhaji Musa Isa	57	IDP	Farm Centre IDP Camp	Reliable
Ya'Banta Ali	63	IDP	Farm Centre IDP Camp	Reliable
Zara Alhaji Mamud	30	IDP	Farm Centre IDP Camp	Reliable
Wazama Kali	67	IDP	Farm Centre IDP Camp	Reliable
Bantu Bukar	21	IDP	Farm Centre IDP Camp	Reliable
Hajashetu Muclo	41	IDP	Farm Centre IDP Camp	Reliable
JaraAMina Isa	28	IDP	Gonikachalari	Reliable
Maimuna Audu	52	IDP	Gonikachalari	Reliable
Yabowa Abori	30	IDP	Gonikachalari	Reliable
Hurra Adim	29	IDP	Gonikachalari	Reliable
Mariam Isa	20	IDP	Gonikachalari	Reliable
Isa Yagama	48	IDP	Muna IDP Camp	Reliable
Bukar Wandama	67	Religious Leader	Muna IDP Camp	Reliable
Abdulahi Ali Gawa	44	IDP	Muna IDP Camp	Reliable
Bulama Wacha Azabe	70+	Religious Leader	Muna IDP Camp	Reliable
Glema Shetima	47	CJTF	Muna IDP Camp	Reliable
Mustapha Fanani	58	IDP	Muna IDP Camp	Reliable
Almarta Tahiru	48	IDP	Muna IDP Camp	Reliable
Isaka Abdulahi	70+	IDP	Zabarmari IDP Camp	Reliable
Bunni Ali Mastapha	51	IDP	Zabarmari IDP Camp	Reliable
Usman Diko	48	IDP	Zabarmari IDP Camp	Reliable
Nura Ibrahim	45	IDP	Zabarmari IDP Camp	Reliable
Idrisa Alhaji Saleh	55	IDP	Zabarmari IDP Camp	Reliable
Maimaru Umar	58	IDP	Zabarmari IDP Camp	Reliable
Talatu Zara Audu	28	IDP	Madinatu IDP Camp	Reliable
Hassana Mohammed	29	IDP	Madinatu IDP Camp	Reliable
Larba Moumou	21	IDP	Madinatu IDP Camp	Reliable
Hajara Kancharai	23	IDP	Madinatu IDP Camp	Reliable

Yakaka Konto	25	IDP	Madinatu IDP Camp	Reliable
Fatima Hamusu	26	IDP	Madinatu IDP Camp	Reliable
Umar Maigida	26	IDP	Teacher Village IDP Camp	Reliable
Yajerima Churoma	28	IDP	Teacher Village IDP Camp	Reliable
Malama Abacha	43	IDP	Shuwari 5 IDP Camp	Reliable
Bolo Yakaka	27	IDP	Shuwari 5 IDP Camp	Reliable
Maryam Adamu	40	IDP	Shuwar i5 IDP Camp	Reliable
Mawa Ganali	38	IDP	Shuwar i5 IDP Camp	Reliable
Yar-Adda Bali	25	IDP	Shuwar i5 IDP Camp	Reliable
Bakura Abacha	28	IDP	Shuwari 1 IDP Camp	Reliable
Abacha Meinta Haruna	60+	IDP	Haruna Alama IDP Camp	Reliable
Bulama Bakeri	40+	IDP	Haruna Alama IDP Camp	Reliable
Bukar Huhrah	60+	IDP	Haruna Alama IDP Camp	Reliable
Ashari Bantabi	50	IDP	Haruna Alama IDP Camp	Reliable
Maji Gowre	67	IDP	Haruna Alama IDP Camp	Reliable
Malam Bana Kuje	78	IDP	Alima IDP Camp	Reliable
Mohammed Kure	55	IDP	Alima IDP Camp	Reliable
Modu Masaha	51	IDP	Alima IDP Camp	Reliable
Bulama Guare	48	IDP	Alima IDP Camp	Reliable
Abacha Kawu	52	IDP	Alima IDP Camp	Reliable
Almatam Sherif	25	CJTF	Doro IDP Camp	Reliable
Aisha Bello	22	IDP	Doro IDP Camp	Reliable
Aisha Abeneng	21	IDP	Doro IDP Camp	Reliable
Halima Hassan	37	IDP	Doro IDP Camp	Reliable
Zainab Bulama	27	IDP	Doro IDP Camp	Reliable
Nafisab Abdulahi	39	IDP	Doro IDP Camp	Reliable
Nana Ali	30	IDP	Musari IDP Camp	Reliable
Hajara Usman Gowza	49	IDP	Doro IDP Camp	Reliable
Bulama Umaru Forko	56	Religious Leader	Doro IDP Camp	Reliable
Busa Abacha	49	IDP	Doro IDP Camp	Reliable
Fanta Mundo	23	IDP	Doro IDP Camp	Reliable
John Gowma	60+	IDP	Jersusalem IDP Camp	Reliable
Godwin Obadiah	52	IDP	Jersusalem IDP Camp	Reliable
John Ali	51	IDP	Jersusalem IDP Camp	Reliable
Rebecca James	56	IDP	Jersusalem IDP Camp	Reliable
Haruna Bazavua	60	IDP	Jersusalem IDP Camp	Reliable
John Osagwua	55	IDP	Jersusalem IDP Camp	Reliable
Amos Andrew	58	IDP	Jersusalem IDP Camp	Reliable
Ibrahim Yavah	60+	IDP	Jersusalem IDP Camp	Reliable

Dauda Titus	25	IDP	Jersusalem IDP Camp	Reliable
Reuben Joseph	45	IDP	Jersusalem IDP Camp	Reliable
Joel Dauda	23	IDP	Jersusalem IDP Camp	Reliable
Nancy Yusuf	55	IDP	Jersusalem IDP Camp	Reliable
Noamy Laukpara	60+	IDP	Jersusalem IDP Camp	Reliable
Elizabeth Bitrus	51	IDP	Jersusalem IDP Camp	Reliable
Ismaila Papka	60	IDP	Jersusalem IDP Camp	Reliable
Saraya Yakubu	31	IDP	Jersusalem IDP Camp	Reliable
Bulama Chari Dere	30+	<i>Bulama</i> /Religious Leader	Bakassi IDP Camp	Reliable
Bulama Abacha Malami	60+	<i>Bulama</i> /Religious Leader	Bakassi IDP Camp	Reliable
Bulama Garwa Malami	50+	<i>Bulama</i> /Religious Leader	Bakassi IDP Camp	Reliable
Bulama Abacha Quantami	5	<i>Bulama</i> /Religious Leader	Bakassi IDP Camp	Reliable
Bulama Albaga Ali	60+	<i>Bulama</i> /Religious Leader	Bakassi IDP Camp	Reliable
Bulama Malam Shettima	40+	<i>Bulama</i> /Religious Leader	Bakassi IDP Camp	Reliable
Alpha Woni Keli	60	Traditional Leader	Bakassi IDP Camp	Reliable
Bulama Bugi Ibrahim	65	Religious Leader	Muna Dati IDP Camp	Reliable
Almarata Bara	61	IDP	Muna Dati IDP Camp	Reliable
Isa Aba	40	IDP	Muna Dati IDP Camp	Reliable
Bulama Mudo Gagi	65	Religious Leader	Muna Dati IDP Camp	Reliable
Ya'yana Mohammed Gagi	40	IDP	Muna Dati IDP Camp	Reliable
Fatima Mudu	32	IDP	Muna Dati IDP Camp	Reliable
Yanna Mudo Yanna	30	IDP	Muna Dati IDP Camp	Reliable
Maryam Babagana	52	IDP	Muna Dati IDP Camp	Reliable
Modu Abiso	48	IDP	Dalori IDP Camp	Reliable
Usman Mele	62	IDP	Dalori IDP Camp	Reliable
Masayi Gabi	65	IDP	Dalori IDP Camp	Reliable
Mustapha Abacha	57	IDP	Dalori IDP Camp	Reliable

Bukar Adebe	50	IDP	Dalori IDP Camp	Reliable
Abacha Gana	59	IDP	Dalori IDP Camp	Reliable
Baba Gana Abacha	50	IDP	Dalori IDP Camp	Reliable
Algamedu Hassan	58	IDP	Ethiopia IDP Camp	Reliable
Bulama Medu Falami	64	Religious Leader	Ethiopia IDP Camp	Reliable
Bulama Yashini	68	Religious Leader	Ethiopia IDP Camp	Reliable
Shettima Gubdo	49	IDP	Ethiopia IDP Camp	Reliable
Bulama Mustapha Waziri	69	Religious Leader	Ethiopia IDP Camp	Reliable
Bulama Bukar Alwalai	68	Religious Leader	Custom House IDP Camp	Reliable

APPENDIX I**LETTER OF INTRODUCTION**

**DEPARTMENT OF RELIGION AND HUMAN RELATIONS
FACULTY OF ARTS
NNAMDI AZIKIWE UNIVERSITY, AWKA
P.M.B. 5025, AWKA
ANAMBRA STATE, NIGERIA
7TH MAY, 2019**

TO WHOM IT MAY CONCERN

This letter is meant to introduce, Mr. Adams Peter Akpo, my supervisee and a Ph.D research student with registration number 201609700IF of the Department of Religion and Human Relations, Faculty of Arts, Nnamdi Azikiwe University, Awka. His research topic is: A RELIGIOUS RESPONSE TO INTERNALLY DISPLACED PERSONS IN BORNO STATE – NIGERIA. This research is purely an academic exercise and your anonymity and confidentiality is highly guaranteed.

Thanks for your anticipated cooperation.

Yours faithfully,

REV. FR. PROF. B. A. C. OBIEFUNA
08033920835

APPENDIX II
QUESTIONNAIRE

**TOPIC: A RELIGIOUS RESPONSE TO INTERNALLY DISPLACED PERSONS
IN BORNO STATE – NIGERIA (ARRTIDPIBSN)**

Dear Respondent,

This is to elicit valuable information on the above subject. This is a dissertation topic in partial fulfillment for the award of Doctor of Philosophy (Ph.D) in the Department of Religion and Human Relations, Faculty of Arts, Nnamdi Azikiwe University, Awka, Anambra State, Nigeria. Please kindly indicate the extent to which you agree or disagree by ticking (√) in the spaces provided in front of the answer of your choice. Every respondent is guaranteed anonymity and confidentiality, as your name is not required.

Adams, Peter Akpo
Researcher

SECTION 1: DEMOGRAPHIC INFORMATION

1. Gender male (), Female ()
2. Occupation: Civil servant (), Business (), Farmer (), Artisan ()
3. Status: Married (), Widower (), Single (), Divorced ()
4. Educational qualification: FLSC (), SSCE (), DIP (), First Degree (), Masters (), Ph.D ().
5. Religion: Christianity (), Islam (), African Traditional Religion ()
6. Age: 20-30 (), 31-40 (), 41-50 (), 51-60 (), 61 and above ()
7. Tribe: Kanuri (), Hausa (), Shuwa (), Bura (), Marghi (), Fulani (), others ().
8. Religious groups' leaders and post held: Pastor (), Rev. Father (), Rev. (), Very Rev. (), Bishop (), Imam (), Grand Imam (), others ().

SECTION II:

S/N	ITEMS	SA	A	SD	D
I	RELIGIONS/RELIGIOUS GROUPS' RESPONSE TO THE PLIGHTS OF IDPs IN BORNO STATE				
1	Christianity provide accommodation to IDPs in various camps				
2	Christian Association of Nigeria has responded to social invisibility/ostracism of IDPs				
3	Christian Aid in Nigeria has spoken against military brutality in IDPs camps				
4	Young Women's Christian Association of Nigeria/Catholic Women Organization has responded to social rejection of IDPs				
5	Catholic Women Organization has spoken against rape, sexual abuse and exploitation in IDPs camps				
6	The Red Cross Society/Society of Saint Vincent De Paul provide financial assistance for IDPs				
7	Catholic Men Organization provide sports/recreational facilities in IDPs camps				
8	Society of Saint Vincent De Paul has responded by speaking against abuse of fundamental human rights in IDPs camps				
9	TY Danjuma Foundation provide health and hygiene needs of IDPs				
10	Islamic religion has provided relief material to IDPs				
11	The Nigerian Supreme Council for Islamic Affairs has responded to the economic/educational needs of IDPs				
12	Al Fat hu-L-Qareeb Muslim Organization of Nigeria has spoken against prostitution by women in IDPs camps				
13	Nasrul-Lahi-L-Faith Society of Nigeria provide counselling programmes for IDPs				
14	International Federation of Red Crescent Society has spoken against gender-base violence in IDPs camps				
15	Life for Relief and Development has responded to the material needs of IDPs				
16	Muslim Aid has provide accommodation for spirituality and worship in various camps				
17	Doctrinal teachings of Christianity on charity to the needy has helped in the extent of response to IDPs needs				
18	Islamic teaching on arms-giving has facilitated the level of response to the plights of IDPs				
19	Christianity has done more in terms of response to IDPs than other religions				
20	Islam has responded more to the plights of IDPs than other organized religions.				

APPENDIX III

PERSONAL COMMUNICATION QUESTIONS

In this study, the following research questions are formulated to guide the study:

1. What is the response of Christianity as an organized religion to the humanitarian crisis among IDPs in various camps in Borno State?
2. Has Islamic religion responded to the plights of IDPs in Borno State?
3. Are there welfare packages put in place by Christian Association of Nigeria as an umbrella body and other Christian charity groups to alleviate the conditions of IDPs in Various camps of Borno State?
4. Do the Nigerian Supreme Council for Islamic Affairs and other Islamic humanitarian organizations attend to the needs of IDPs in Borno State?
5. Are the responses by the two organized religions informed by doctrinal teachings or religious tenets?
6. By way of comparison, how would you rate the extent of responses from 1: Christianity as a religion and other Christian charity groups 2: Islamic religion and other humanitarian organizations by Muslims.
7. Christian and Muslim IDPs do not differ in their ratings of the responses of Christianity to the plight of IDPs?
8. Christian and Muslim IDPs do not differ in their ratings of the responses of Islamic religious groups to the plight of IDPs?

APPENDIX IV

LIST OF IDP CAMPS IN BORNO STATE

S/N	Name	Categories
1	CBN Quarters IDP Camp Clinic	Formal
2	Bakassi IDP Camp Clinic A	Formal
3	Bakassi IDP Camp Clinic B	Formal
4	NYSC IDP Camp Clinic	Formal
5	Kuduwa IDP Camp	Informal
6	Ali-Dawari IDP Camp	Informal
7	Bulabulin 1 IDP Camp	Informal
8	Ajiri IDP Camp	Informal
9	Yajiwa IDP Camp Kuseri 1	Informal
10	Yajiwa IDP Camp Kuseri 2	Informal
11	Dalawa IDP Camp	Informal
12	Abulam IDP Camp	Informal
13	Busugu IDP Camp	Informal
14	Borgozo IDP Camp	Informal
15	Kuduwa 2 IDP Camp	Informal
16	Shagari Lowest IDP Camp	Informal
17	Muna IDP Camp	Informal
18	Zabarmari IDP Camp	Informal
19	Madinatu IDP Camp	Official
20	Teacher Village IDP Camp	Official
21	Garba Buzu IDP Camp	Official
22	Shuwari 1 IDP Camp	Official
23	Muna Dati IDP Camp	Official
24	Shuwari 5 IDP Camp	Official
25	Haruna Alama IDP Camp	Informal
26	Alima IDP Camp	Informal
27	Doro IDP Camp	Official
28	Musari IDP Camp	Informal
29	Jerusalem IDP Camp	Official
30	Gonikachallari IDP Camp	Informal
31	Farm Centre IDP Camp	Official
32	Custom House IDP Camp	Official
33	Dalori IDP Camp	Official
34	Ethiopia IDP Camp	Official
35	EYN IDP Camp	Official
36	Mogolis IDP Camp	Official
37	Gubio IDP Camp	Official
38	Stadium IDP Camp	Official
39	Shuwari 2 IDP Camp	Official
40	Shuwari 3 IDP Camp	Official
41	Shuwari 4 IDP Camp	Official

APPENDIX V

SPSS OUTPUT OF ANALYSIS

Preliminary Analysis

Statistics

CampName

N	Valid	1281
	Missing	219s

CampName

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	Doro IDP Camp	99	7.7	7.7	7.7
	Muna IDP Camp	100	7.8	7.8	15.5
	Farm Centre IDP Camp	103	8.0	8.0	23.6
	Jerusalem Centre IDP Camp	100	7.8	7.8	31.4
	Musari IDP Camp	100	7.8	7.8	39.2
	TeachersVillage IDP Camp	100	7.8	7.8	47.0
	Bakassi IDP Camp	100	7.8	7.8	54.8
	Ethiopia IDP Camp	51	4.0	4.0	58.8
	Madinatu IDP Camp	51	4.0	4.0	62.8
	Shuwari 5 IDP Camp	44	3.4	3.4	66.2
	Zabarmari IDP Camp	43	3.4	3.4	69.6
	Shuwari 1 IDP Camp	101	7.9	7.9	77.4
	Dalori IDP Camp	100	7.8	7.8	85.2
	Muna Dati IDP Camp	97	7.6	7.6	92.8
	Custom House IDP Camp	92	7.2	7.2	100.0
	Total	1281	100.0	100.0	

Statistics**Gender**

N	Valid	1278
	Missing	0

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	440	34.4	34.4	34.4
Valid Female	838	65.6	65.6	100.0
Total	1278	100.0	100.0	

Statistics**Occupation**

N	Valid	1213
	Missing	0

Occupation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Civil servant	169	13.9	13.9	13.9
Valid Business	404	33.3	33.3	47.2
Valid Farmer	554	45.7	45.7	92.9
Valid Artisan	86	7.1	7.1	100.0
Total	1213	100.0	100.0	

Statistics

Marital Status

N	Valid	1259
	Missing	0

Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	810	64.3	64.3	64.3
	Widow/ Widower	200	15.9	15.9	80.2
	Single	190	15.1	15.1	95.3
	Divorced	59	4.7	4.7	100.0
	Total	1259	100.0	100.0	

Statistics

Educational Qualification

N	Valid	317
	Missing	0

Educational Qualification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	FLSC	168	53.0	53.0	53.0
	SSCE	88	27.8	27.8	80.8
	DIP	50	15.8	15.8	96.5
	First Degree	9	2.8	2.8	99.4
	Masters	2	.6	.6	100.0
	Total	317	100.0	100.0	

Statistics

Religion

N	Valid	1281
	Missing	0

Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christianity	324	25.3	25.3	25.3
	Islam	916	71.5	71.5	96.8
	African Traditional Religion	41	3.2	3.2	100.0
	Total	1281	100.0	100.0	

Statistics

Age

N	Valid	1280
	Missing	0

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-30years	160	12.5	12.5	12.5
	31-40years	328	25.6	25.6	38.1
	41-50years	404	31.6	31.6	69.7
	51-60years	276	21.6	21.6	91.3
	61 and above	112	8.8	8.8	100.0
	Total	1280	100.0	100.0	

Statistics

Tribe

N	Valid	1281
	Missing	0

Tribe

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	Kanuri	249	19.4	19.4	19.4
	Hausa	216	16.9	16.9	36.3
	Shuwa	241	18.8	18.8	55.1
	Bura	287	22.4	22.4	77.5
	Marghi	151	11.8	11.8	89.3
	Fulani	96	7.5	7.5	96.8
	Glapda (Gwoza LGA)	18	1.4	1.4	98.2
	Gwoza-Gafdla	13	1.0	1.0	99.2
	Gowze-Gava	1	.1	.1	99.3
	Marki	1	.1	.1	99.4
	Gowza Mafa	1	.1	.1	99.5
	Chinene	1	.1	.1	99.5
	Gwoza Mandara	3	.2	.2	99.8
	Gowza Valadam	1	.1	.1	99.8
	Germargu	2	.2	.2	100.0
	Total	1281	100.0	100.0	

Statistics

Religious groups' leaders and
post held

N	Valid	951
	Missing	0

Religious groups' leaders and post held

	Frequency	Percent	Valid Percent	Cumulative Percent
Pastor	12	1.3	1.3	1.3
Rev. Father	4	.4	.4	1.7
Rev.	9	.9	.9	2.6
Very Rev.	2	.2	.2	2.8
Valid Bishop	4	.4	.4	3.3
Imam	31	3.3	3.3	6.5
Grand Imam	5	.5	.5	7.0
others	884	93.0	93.0	100.0
Total	951	100.0	100.0	

Research Questions**Descriptive Statistics**

	N	Mean	Std. Deviation
Christianity provide accommodation to IDPs in various camps	1281	3.18	.50
Valid N (listwise)	1281		

Descriptive Statistics

	N	Mean	Std. Deviation
Islamic religion has provided relief material to IDPs	1281	3.69	.88
Valid N (listwise)	1281		

Descriptive Statistics

	N	Mean	Std. Deviation
Christian Association of Nigeria has responded to social invisibility/ostracism of IDPs	1281	3.15	.46
Christian Aid in Nigeria has spoken against military brutality in IDPs camps	1281	3.12	.38
Young Women's Christian Association of Nigeria/Catholic Women Organization has responded to social rejection of IDPs	1281	3.11	.42
Catholic Women Organization has spoken against rape, sexual abuse and exploitation in IDPs camps	1281	3.11	.42
The Red Cross Society/Society of Saint Vincent De Paul provide financial assistance for IDPs	1281	3.11	.40
Catholic Men Organization provide sports/recreational facilities in IDPs camps	1281	3.10	.42
Society of Saint Vincent De Paul has responded by speaking against abuse of fundamental human rights in IDPs camps	1281	3.08	.48
TY Danjuma Foundation provide health and hygiene needs of IDPs	1281	2.38	1.46
Valid N (listwise)	1281		

Descriptive Statistics

	N	Mean	Std. Deviation
The Nigerian Supreme Council for Islamic Affairs has responded to the economic/educational needs of IDPs	1281	2.74	1.39
Al Fat hu-L-Qareeb Muslim Organization of Nigeria has spoken against prostitution by women in IDPs camps	1281	2.13	1.33
Nasrul-Lahi-L-Faith Society of Nigeria provide counselling programmes for IDPs	1281	2.17	1.33
International Federation of Red Crescent Society has spoken against gender-base violence in IDPs camps	1281	2.22	1.36
Life for Relief and Development has responded to the material needs of IDPs needs	1281	2.17	1.32
Muslim Aid has provide accomodation for spirituality and worship in various camps	1281	2.52	1.39
Valid N (listwise)	1281		

Descriptive Statistics

	N	Mean	Std. Deviation
Doctrinal teachings of Christianity on charity to sthe needy has helped in the extent of response to IDPs needs	324	2.99	.32
Valid N (listwise)	324		

Descriptive Statistics

	N	Mean	Std. Deviation
Islamic teaching on arms-giving has facilitated the level of response to the plights of IDPS	916	3.59	.66
Valid N (listwise)	916		

Descriptive Statistics

	N	Mean	Std. Deviation
Christianity has done more in terms of response to IDPs than other religions	1281	2.94	.31
Islam has responded more to the plights of IDPs than other organized religions	1281	2.70	1.44
Valid N (listwise)	1281		

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Responses_of_Christain_Groups	3.0191	1281	.33889	.00947
Response_of_Islamic_groups	2.3263	1281	1.16477	.03254

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Responses_of_Christain_Groups & Response_of_Islamic_groups	1281	.027	.340

Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Responses_of_Christain_Groups - Response_of_Islamic_groups	.69282	1.20435	.03365	.62680	.75883	20.589	1280	.000

Group Statistics

	Religion	N	Mean	Std. Deviation	Std. Error Mean
Responses_of_Christain_Groups	Christianity	324	3.0297	.32539	.01808
	Islam	916	3.0101	.34266	.01132

Group Statistics

	Religion	N	Mean	Std. Deviation	Std. Error Mean
Responses of Islamic groups	Christianity	324	2.1049	1.18700	.06594
	Islam	916	2.4087	1.15387	.03812

Independent Samples Test

	Levene's Test for Equality of Variance		t-test for Equality of Means						
	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	96% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed Responses_of_Christian_Groups	.027	.868	.897	1238	.370	.01961	.02186	.02328	.06250
Equal variances not assumed			.919	593.849	.358	.01961	.02133	.02228	.06150

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed Responsese_of_Is lamic_groups	.571	.450	-4.042	1238	.000	-.30372	.07515	-.45116	-.15629
Equal variances not assumed			-3.987	553.189	.000	-.30372	.07617	-.45334	-.15410

APPENDIX VI LIST OF FIGURES

Figure One



Visit at Bakassi IDP Camp

Source: Field Work, 21st October, 2019

Figure Two



Focused group discussion at Jerusalem IDP Camp

Source: Field Work 23th October, 2019

Figure Three



Focused group discussion at Farm Centre IDP Camp
Source: Field Work 24th October, 2019

Figure Four



Focused group discussion at Muna IDP Camp
Source: Field Work 27th October, 2019

Figure Five



Focused group discussion at Doro IDP Camp
Source: Field Work 29th October, 2019

Figure Six



Food Supplies sold by IDPs

Source: Field Work 22nd November, 2019

The fresh leaves or branches of a tree, shown here is an age-long tradition in this culture, indicating that the supplies are for sale.

Figure Seven



Filling research instrument with IDPs
Source: Field Work 22nd November, 2019

Figure Eight



Focused group discussion at Zabarmari
Source: Field Work 29th November, 2019

Figure Nine



Christain Aid assisted the young man by giving him tools for workshop (Muna Dati IDP Camp)
Source: Field Work 29th November, 2019

Figure Ten



Christian Aid/Women and Girls' Safe Space assisted farm land in Muna IDP Camp
Source: Field Work 29th November, 2019

Figure Eleven



Christian Association of Nigeria assisted IDPs with onion farm in Teachers Village IDP Camp
Source: Field Work 29th November, 2019

Figure Eleven



The researcher with some CJTF in Madinatu IDP Camp
Source: Field Work 29th November, 2019

APPENDIX VII

TESTING THE PRADAF HYPOTHESIS

S/N	VARIABLES	SA	A	SD	D
1	If there is relative peace and security in various IDPs communities ravaged by Boko Haram, IDPs could be encouraged to leave camp life.				
2	One of the most desired wish of IDPs is to be reintegrated with loved ones in their respective communities.				
3	Provision of accommodation in communities destroyed by terrorists would facilitate the return of IDPs back home.				
4	Desire to leave camp life is one of the most sort after needs of IDPs.				
5	Aid in several areas of life is most needed by IDPs than just material/food supplies.				
6	Freedom from camp life is the most desired value sort after by IDPs.				
7	IDPs need assistance emotionally, psychologically and spiritually.				
8	IDPs need help in the area of education				
9	Assistance in the area of agriculture is mostly valued by displaced persons.				
10	Financial assistance is crucial in ameliorating the plights of IDPs.				
11	Health and medication are the most concerns of IDPs.				
12	Social activities like sport and recreation are also needed by IDPs.				
13	Economic empowerment in the area of business and other commercial activities are important to IDPs as well.				
14	Empowerment in the area of learning a trade is another need by IDPs				
15	Resumption of work and the urge to go back to their usual economic activities are also needed by IDPs.				