



Socio-Psychological Effects of the Boko Haram Insurgency on Internally Displaced Persons in Durumi Camp, Abuja, Nigeria

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ABSTRACT

Using a mixed-methods approach, this study examines the socio-psychological effects of Boko Haram insurgency on internally displaced persons in a Camp in Abuja. It gathers primary data using questionnaires, in-depth interviews, and focus group discussions. It chooses participants for the In-depth Interview (IDI) and Focus Group Discussion (FGD) using the purposive sampling method. It distributes questionnaire to a population of 332 using simple random sampling technique. The study's findings shows that the IDPs face a variety of social and psychological difficulties. It concludes that Expert-led counselling meetings should be set up to lessen the psychological effects of the insurgency.

Keywords: Boko Haram insurgency, coping mechanism, IDPs, Post Traumatic Deficiency Syndrome, Socio-Psychological Consequences

INTRODUCTION

One of the most tragic phenomena of our time is internal displacement, which affects about 25 million people globally. According to the United Nations High Commissioner for Refugees, tens of thousands of individuals are reportedly displaced annually due to violence throughout the world. ([UNHCR], 2013). By the end of 2016, 40.3 million people were displaced internally around the globe as a result of conflict and violence, according to the International Displacement Monitoring Centre [IDMC] (IDMC, 2017). The IDMC stated that 15,000 people were internally displaced every day within African nations, and that the number reached 12.6 million by the end of 2016. According to the report, about 37 of Africa's 55 countries were affected, and the region was also responsible for 40% of all global conflict-related displaced people (IDMC, 2016).

Approximately 501,000 new displacements have been documented in Nigeria, primarily as a result of the Boko Haram (BH) insurgency, making up 24% of the 40% of conflict-related displacements worldwide. Large numbers of people have been displaced as a consequence of Boko Haram's emergence in Nigeria's northeast. According to a report, there are 12.5 million internally displaced people (IDPs) across the 21 sub-Saharan countries, with Nigeria having the largest IDP population in Africa with over four million people displaced from their initial homes due to the Boko Haram insurgency in the northeast. (Global Overview, 2014). The Boko Haram insurgency, which accounted for 91.98 percent of all internally displaced persons (IDPs) in Nigeria, far outweighed the 7.95 percent caused by intercommunal violence and the 0.06 percent by natural catastrophe. (Edward and Yenda, 2016). In 2015, "the majority of the IDPs population arising from the Boko Haram Insurgency constituted 79 percent of the IDPs population in Nigeria," according to Edward and Yenda (2016).

The rise in violence induced by the activities of the Boko Haram sect has led to massive wave of displacement in the northeast of Nigeria (Displacement Tracking Matrix, 2015). Over 15 million people

have been impacted by Boko Haram violent attacks which has displaced close to 2 million to countries of Chad, Cameroon and Niger (United Nations Commission High Commissioner for Refugees, 2014). Although Borno, Yobe, and Adamawa in the Northeast are presently the states with the most displaced people, the Federal Capital Territory (FCT) has also seen an increase in IDPs (Protection Monitoring Report on IDP Sites in the Federal Capital Territory, July 15-16, 2015). According to the report, 20,659 IDPs from Borno, Yobe, and Adamawa States were registered by FEMA in the Federal Capital Territory as of July 2015.

The social circumstances of the IDPs in the various camps spread out across Nigeria are quite worrying and include destitution, poor hygiene, unsafe drinking water, food shortages, and loss of means of subsistence like agriculture and commerce. Children and women experience the combined impacts more (Ajiboye, Alanlabi & Ajokpaniowo, 2014; Edward & Yenda, 2016). The IDPs' psychological condition includes the trauma of losing their families, friends, and possessions as well as the difficulty of being responsible for their own protection in each of their camps (Edward & Yenda, 2016).

LITERATURE REVIEW

In contrast to claims that population displacement occurs when a group's rights are violated or denied or when the physical security of its members is threatened, a study conducted by Ibeanu (1998) found that the nature of the state itself was a major causal factor inducing internal displacement, particularly when the state was unable to ensure access for all of its citizens to basic services. As a result, Ibeanu (1998) hypothesized that the issue of state-making was the primary cause of internal displacement in nations like Nigeria. In other words, issues with internal population displacement within a nation occasionally arise due to the complex social forces at play during state formation and their consequences. Therefore, according to this justification, the conventional story that internal displacement is a result of state actions and bad policy decisions made by state officials tends to be subjective, legalistic, and reifies the state.

The predicament of the Borno State residents who were internally displaced and living in the Durumi IDP camp in Abuja was investigated empirically by Mirth (2014), in contrast. Using a mixed-method approach that combined primary and secondary data, the researcher discovered that, rather than the lack of state policy, the IDPs faced an unresponsive state that withholds its aid because it wants the IDPs relocated. This indicated that the government paid little to no attention to the IDPs and their predicament and had little respect for them. The respondents claimed that whatever actions were done to improve the appalling conditions in which they lived, they were woefully insufficient. Mirth's discovery supports the conventional theory that state actions or inactions and poor policy decisions by those charged with ensuring sufficient provision and protection for IDPs generally are to blame for internal displacement.

In Wulari Camp, Maiduguri, Habu, Gwari, Chukwu, Ahmadu, Hamina, Maigari, Nelson, and Alih (2017) performed a study to evaluate the psychosocial effects of insurgency among Internally Displaced Persons (IDPS). The research found that the majority of respondents agreed that poverty is the main driver of insurgency, followed by unemployment and religious fundamentalism. According to the same study's respondents, the main effects of the Boko Haram insurgency were poverty, children who weren't in school, and a shortage of clean drinking water. The same scenario applied to the psychological effects of the violent uprising, as the majority of respondents listed family member separation, feeling alone in the camp, and losing family members as their three main struggles.

The psychological difficulties faced by disaster-induced internally displaced women in government shelters in Lagos State were studied by Ajiboye et al. (2015). The results of a descriptive survey research design with 200 respondents chosen by purposive sampling showed that family disintegration was the main psychological challenge faced by internally displaced women due to catastrophe.

Internal displacement, according to Dorusaro & Ajiboye (2011), was an especially tragic experience because of the social and psychological dangers and indignities that the phenomenon exposed the helpless victims to. Their claim is based on research they did to evaluate the issues and coping mechanisms of internally displaced adolescents in Jos. Findings showed that remembering happy memories from the past was one of the coping mechanisms used by the teenagers. The mechanism, according to the authors, was comparable to repression, which is typically defined by a conscious effort to prevent unpleasant or

dangerous thoughts from rising to the surface of awareness. However, the authors emphasized that using such an approach might be preferable because it assisted IDPs—that is, the victims or adolescents—in repressing the vile memories of the past that were endangering their quality of life.

Using an ethno-demographic survey technique, Oyefara & Alabi (2016) investigated the socio-economic effects of development-induced internal displacement and the coping mechanisms of female victims in Lagos, Nigeria. Findings demonstrated that women who were IDPs in Lagos due to development projects turned to a variety of coping mechanisms to deal with their socio-psychological difficulties. In moments of stress, some of the women claimed they became more connected to their families and other people on social media. Some of the women claimed to have temporarily moved in with friends and family, while others said they had given their children and leftover possessions to their relatives for safekeeping. The results also showed that some of the women had to turn to hawking, cleaning, begging, and even prostitution to make ends meet after being uprooted. According to the authors, their findings support those of Jacobsen (2002), who emphasized that victims of displacement use resources like social networks and institutions, household possessions, and social, cultural, and economic resources to lessen their vulnerability and take survival-related actions.

Olarinwaju, et al. (2018) studied the coping strategies used by 116 sampled displaced women in 3 chosen Internally Displaced Persons' (IDPs) shelters in Adamawa and Abuja. According to the findings, the majority of respondents emphasized the importance of economic opportunities, which included vocational services, the development of skills and training in other conventional crafts and professions, the provision of financial aid, and the support of income-generating activities. Additionally, the respondents stressed the importance of education in assisting them in overcoming the effects of the insurgency. Others concurred, saying that overcoming the tension of displacement could be accomplished through prayer and religious inspiration. The majority of the widows, married women, and single females in the camp emphasized that they used religious rituals like praying and other religious practices as coping mechanisms. Other coping mechanisms included sharing support from familial connections, creating discussion groups among IDPs, and engaging in leisure activities like card games or draught. According to the research, the most important coping mechanisms were economic programs and services.

In a study by Emmanuel (2015) to examine the effect of the Boko Haram insurgency on humanitarian crises in Northern Nigeria, with a focus on Borno, Yobe, and Adamawa, it was determined how the expansion of Boko Haram's activities continued to have grave humanitarian repercussions for the north-east region, other areas of the country, and neighboring countries. Based on mixed research methodologies, the study's results showed a strong link between the Boko Haram insurgency and its socio-psychological effects.

Researchers Ajibade, Fabiyi, Amoo, Ajao, Ogundele, and Ogeide Evui (2017) examined stress, the different kinds of stressors brought on by the Boko Haram insurgency, and coping mechanisms among internally displaced people in particular camps in Abuja. With the aid of a cross-sectional descriptive design and a sample size of 387, it was discovered that among the socio-psychological effects of the insurgency on IDPs were worry about and separation from family members, a lack of social and emotional support, loneliness and homesickness, and unsatisfactory housing conditions.

Overall, the studies found that armed conflict in general and the Boko Haram insurgency in particular have devastating social and psychological effects on refugees, including men, women, and children, who have had to develop a variety of coping mechanisms to survive in their current circumstances. The current research goes a step further by examining the social and psychological effects of the Boko Haram insurgency, specifically on the Gwoza and Bama Internally Displaced Persons (IDPs), camped at Durumi, Area 1, in the Federal Capital Territory.

Theoretical Framework

Conflict theory serves as the study's foundation. Karl Marx is credited with creating conflict theory, which holds that rivalry for scarce resources causes society to be perpetually at war. According to conflict theory, dominance and power, rather than consensus and conformity, are what keep societal order in place.

The primary justification for conflict theory centers on the unequal connection between the wealthy and lower classes, which inevitably results in ongoing conflict. Those with financial clout, however, influence the government and the underprivileged in this conflict. The Marxists, therefore assert that "the state is itself a product of the irreconcilability of class antagonisms" (Folarin, 2015). The main contention of Marxism, according to Folarin (2015), is that capitalism is at the root of the state and that it is oppressive and polarizing, dividing society (and the state) into two incompatible classes—one that exploits and another that is exploited.

Based on the analysis above, this study contends that Boko Haram terrorism in the north-east is a result of conflict within the elite class caused by divisions and incompatible goals or interests; that the elite class manipulates other social divisions like ethno-religious cleavages to promote their economic and political interests; and that the political class also takes advantage of inherent deprivation and poverty among peasant class to further their interests. For instance, when it served their interests, the elite mobilized members of the peasant class (such as the almajiri) as foot troops of terrorism in order to feather their political and economic nests.

Egbue, Nwankwo, and Alichie's (2015) observation that Mohammed Yusuf and the Boko Haram doctrine capitalized on the dissatisfaction of the peasant class in Northern Nigeria to support its campaign of terror served to support this point. Additionally, as Olarenwaju, et al. (2017) have emphasized, internal displacement—whether caused by armed conflict, natural disasters, or massive development projects—is a result of weak institutions, a weak state, and corruption and mismanagement of public funds, which are exemplified by the unequal distribution of wealth and the political and economic marginalization of a larger portion of the population. Okpe's statement that the nation's persistent and intersecting patterns of inequality served as the "breeding grounds" for conflict, including the Boko Haram conflict, supports the authors' claim (as cited in Adesote & Peters, 2015).

METHODOLOGY

Abuja, Nigeria's Federal Capital Territory (FCT), was the site of the research. The Federal Capital Territory (FCT) lacks official IDP shelters, according to Mohammed (2017). The FCT Emergency Agency (FEMA) however, recognized 21 settlements while local NGO networks with IDPs in the area, identified 40. People from both the northeast and the north-central regions of Nigeria are among the IDPs' populace. These individuals were selected because they were the most severely affected by the Boko Haram insurgency, which has devastated their country since 2008, when the sect's campaign took a rather violent turn.

The study uses a mixed-methods strategy that combines quantitative and qualitative research. The two tools were created following a thorough literature search to find research gaps. This made it possible to gather first-hand data about the study's subject matter, specifically the social repercussions, psychological effects, and coping mechanisms. IDPs from the States of Borno, Yobe, and Adamawa respectively made up the study's population, from which the respondents were selected. This is because these three states are both the hardest impacted and comprise the main theater of operations for the Boko Haram insurgents.

Selection of Participants

The systematic sampling method and the simple random sampling method were used in this research. The sample size for this research was drawn from the study population which is 2740 (according to statistics provided by camp officials). First, the simple random sampling method was used to order the individuals. Numerical numbers beginning with 1 were written on pieces of paper of equal sizes. The papers were then folded and placed inside a bag. Then, every third number starting with number two was chosen using the systematic selection technique. The papers were then unfolded, and every third number beginning with 2 was chosen to make up the sample amount. The research arrived at a sample size of 349 using the Taro Yamane (1967) formula to calculate sample size.

A total of 349 questionnaires were distributed; of those, 332 were recovered (95.13%), while 17 were invalid because they were incorrectly filled out and subsequently disqualified from the sorting process.

Data Collection and Analysis

The data collection and analysis relies on the study's research questions, including:

- i. What are the causes of the Boko Haram insurgency?
- ii. What are the social repercussions of the Boko Haram insurgency on internally displaced persons (IDPs)?
- iii. What psychological impacts has the Boko Haram insurgency had on the internally displaced persons (IDPs)?
- iv. What coping mechanisms have the Boko Haram insurgency's victims adapted and found to be effective?

The study utilised the descriptive statistics to analysis the respondents' backgrounds, how they felt about the social and psychological effects of the Boko Haram insurgency, and how they dealt with life in the IDP camp. It used content analysis to report respondents' perspectives from the focus group and interview responses. The IDI and FGD responses provided feedback that supported and verified the knowledge gained from the analysis of the quantitative data.

RESULTS

Respondent Demographics

The demographic details of the respondents are presented in Table 1. In this survey, men made up the majority (64.8%) of respondents, while women made up 35.3%. This shows that a sizable percentage of survey respondents were male. According to table 1's analysis of respondents' ages, the bulk (85.3%) fell into the 15–34 and 40–49 age groups. This suggested that the study's participants were young and active individuals who might have been available resources for the Boko Haram group. The bulk of respondents (52.4%) are married, while 23.2% are single, according to the respondents' marital distribution. The remaining 24.4% of IDPs are divorced, split, or widowed. The high proportion of married individuals in the area could be a sign that there are many women who would require medical facilities. According to the information gathered in this research about the respondents' levels of education, 160 of them (48.2%) have no formal education, and only an insignificant 7.8% have some kind of tertiary education.

The remaining 43.9% finished primary and secondary school. This demonstrates that the majority of respondents in the study region have no formal education. Farmers make up the majority of responses (51.2%), while 25.3% were unemployed. This shows that farming is the mainstay of the economy in the insurgency-affected areas, and that there were plenty of idle minds (25.3%) accessible for the insurgents to use to carry out their nefarious deeds. The majority of respondents (58.1%) practiced Islam, followed by Christians (35.2%) and indigenous religions (6.6%).

Islam, the main faith in the northeast, served as the foundation for the Boko Haram insurgency. Therefore, it is not surprising that the bulk of respondents also identified as Muslims. Table 1 depicts the research population's predominant ethnic groups, which are Kanuri (61.1%), Hausa (13.3%), and other ethnic groups (25.6%). Due to the overwhelming Kanuri ethnic nationality in Borno State, the epic center of the Boko Haram insurgency, this ethnic group predominates in the research population.

Table 1: Respondent Demographics

Variable	Number	Percentage
Gender		
Male	215	64.8
Female	117	35.2
Total	332	100
Age		
15 – 19	55	16.6
20 – 24	48	14.5
25 – 29	46	14.9
30 – 34	58	17.5
35 – 39	15	4.5
40 – 44	34	10.2
45 – 49	42	12.7
50 – 54	18	5.4
55 – 59	10	3.0
60 above	6	1.8
Total	332	100
Marital Status		
Single	77	23.2
Married	174	52.4
Divorced	36	10.8
Separated	22	6.6
Widowed	23	6.9
Total	332	100
Educational Attainment		
No formal education	160	48.2
Primary	107	32.2
Secondary	39	11.8
Tertiary	26	7.8
Total	332	100
Occupation		
Civil Servant	55	16.6
Farmer	170	51.2
Unemployed	84	25.3
Artisan	23	6.9
Total	332	100
Religion		
Christianity	117	35.2
Islam	193	58.1
Traditional Religion	22	6.6
Total	332	100
Ethnicity		
Kanuri	203	61.1
Hausa	44	13.3
Others	85	25.6
Total	332	100

Source: Field Survey, 2019

Table 2: The causes of the Boko Haram insurgency, its socio-psychological effects, and coping mechanisms

Causes of the Boko Haram insurgency N= 332		
Variables	Number	Percentage
Poverty	67	20.2
Unemployment	22	6.6
Religion	55	16.6
Socio-economic injustice	14	4.2
Political injustice	45	13.6
Illiteracy	60	18.1
Bad leadership	39	11.8
Corruption	19	5.7
Ethnicity	11	3.3
Social effects N= 332		
Children Attending School		
Yes	82	24.7
No	250	75.3
Access to Health Services		
Yes	53	16.0
No	279	84.0
Provision of Health Services		
Government	66	19.9
NGOs	175	52.7
Religious groups	40	12.0
Individuals	41	12.4
Self-help	10	3.0
Source of food		
Government	66	19.9
NGOs	75	22.6
Religious groups	42	12.7
Individuals	139	41.9
Begging	10	3.0
Access to Shelter		
Yes	122	36.6
No	210	63.3
Type of Shelter		
Batcher/Nylon tent	99	29.8
Mud house	15	4.5
Brick	8	2.4
None	210	63.3
Source of Drinking Water		
Borehole	244	73.5
Tap water	20	6.0
Stream	43	13.0
Well water	18	5.4
Tank water	7	2.1
BHI has brought Poverty		
Yes	299	90.1
No	33	9.9
Psychological effects N= 332		
Death of relatives		
Yes	290	87.3
No	42	12.6
Number of Death Relatives		

1 – 2	112	38.6
3 – 4	51	17.6
5 – 6	74	25.5
7 and Above	53	18.3
Separation from family members		
Yes	208	62.6
No	124	37.3
Feeling Insecure in Camp		
Yes	270	81.3
No	62	18.7
Reasons for Feeling Insecure in Camp		
Lack of good accommodation/shelter	81	24.4
Robbery	12	3.6
Fear	22	6.6
No security presence	217	65.4
Having Difficulty Sleeping		
Yes	225	67.8
No	107	32.2
Reasons for having Difficulty Sleeping		
Insect bits	52	15.7
Leakages	85	25.6
Anxiety	56	16.9
Fear	19	5.7
Lack of shelter	120	36.1
Other Psychological Problems		
Hypertension	139	41.9
Feeling helpless	82	24.7
Feeling hopeless	33	9.9
Excessive alcohol drinking	23	6.9
Frustration	55	16.6
Coping mechanisms N= 332		
Discussion groups	20	6.0
Religious activities (prayer & meditation)	111	33.4
Emotional support	9	2.7
Learning new skills	27	8.1
Sporting activities/games	16	4.8
Making new friends	32	9.6
Recreational activities	38	11.6
Building self-confidence	20	6.0
Remembering past events	46	13.9
Private study	13	3.9

Source: Field Survey, 2019

The Causes of the Boko Haram Insurgency

Table 2's quantitative data provides evidence that the causes of the Boko Haram insurgency, which has wracked the entire northeast, particularly the States of Borno, Yobe, and Adamawa, the original residences of the IDPs in the Durumi Camp, were poverty (20.2%), illiteracy (18.1%), religion (16.6%), political injustice (13.6%), and bad leadership (11.8%). Most participants in the focus groups believed that religion, or more specifically religious extremism, was the only cause of the uprising. One of the focus group discussants said the following:

From what I can tell, it began as a "Taliban"-style religious organization. People with "dawah" used to be seen walking around in turbans. They would walk into a crowd and begin to lecture, slowly indoctrinating them. Basically, it began out of religious fervor. When they approached a crowd, they would yell out, "Are you with us or against us?" They would murder anyone who

disagreed with them or their doctrine, and this cycle continued until it reached its current state. (FGD, Male, 2018)

Another respondent in agreement, says:

I agree with him, religion was the source of it. (FGD, Male, 2018)

Another stated:

It was political abuse. It all began with the police shooting dead of the late Mohammed Yusuf in 2009. (FGD, Male, 2018)

But as he was explaining, he took a turn toward religion, stating that:

...at that time, he (Mohammed), may his soul rest in peace, used to gather his students in a specific mosque at a place called "Marka," and he was teaching them about how to live a good life in accordance with Islamic doctrine. He continued to do that up until the day the government murdered him. (FGD, male, 2018)

These opinions and assertions, which were made by the majority of focus group participants, unmistakably point to the role played by politics and religion in the rise of Boko Haram in the northeast, which ultimately forced them to flee to Durumi in the Federal Capital Territory.

According to 75.3% of the respondents, the displacement caused their children to drop out of the official educational system. In contrast, 24.7% of those surveyed claimed that youngsters continued to go to school while living in the camp.

Social Effects of Boko Haram Insurgency

Supporting the idea that most of the children were not in school, according to one FGD participant:

The majority of the children are currently not in school, those who are registered are not attending class, and those who will soon be enrolled are not yet enrolled. (FGD, Male, 2018)

Additionally, a volunteer teacher who participated in IDI stated that:

Only a small number of government-sponsored students attend school. The remaining students are being instructed by some of us volunteer instructors in this room (pointing to the empty room with only two to three chairs where the interview took place). (IDI, Male, 2018)

He continued:

The students lack uniforms, instructional aids, exercise books, and other writing supplies, There isn't any assistance other than what we volunteer instructors offer. It's really upsetting, he said. (IDI, Male, 2018)

In addition, while 84.03% respondents indicated they lacked access to health care, 15.96% of respondents claimed to have it.

The respondents were questioned about who offers the health services after they acknowledged that they are accessible. The majority (52.7%) indicated that non-governmental organizations, the government (19.9%), people (12.4%), religious organizations (12.1%), and only 3.0% indicated that self-help was used.

IDPs in the camp continued to confront serious health issues despite the government and NGOs providing assistance. Those who fell sick had neither the resources to obtain medications nor the cash to pay for them. The camp's coordinator, for instance, disclosed how challenging it was for him to get two sick campers their medicine. As he revealed:

The condition is critical. I have two medications with me as we speak, but I haven't had access to medicine for the last 48 to 72 hours. Whose prescriptions are they, and who owns them? The women leader and her assistant, who are very busy in their traditional role as birth attendants, are the most notable women in the camp. (IDI, Male, 2018)

A member in a focus group discussion who had recently lost his son lamented that his son would not have passed away if prompt medical attention had been provided. He claimed:

My kid had a severe case of malaria for just two days. I tried to raise money to purchase him anti-malarial medications, but I was unsuccessful. My son passed away suddenly because I wanted to transport him to the hospital but lacked the funds to do so. I'm very depressed. (FGD, Male, 2018)

To further express how terrible he felt, he continued:

If I were in my hometown, there was no way my son could have died just like that. My family or friends could have given me money even if I didn't have any to treat my son, and he would still be living today; however, as you can see, my son has passed away. Ah! ah!, ah! (FGD, Male, 2018)

According to the distribution of answers based on food source, 41.9% of people receive their food from kind strangers, followed by NGOs (22.6%), governments (19.9%), religious organizations (12.7%), and beggars (3.0%). Given that it has transferred these duties to either private individuals or non-governmental organizations, it is implied that the government was careless in its duty to its people, especially the most defenseless.

The opinions voiced by the IDI and FGD participants made this clear. For instance, a female participant in the FGD said:

Here, there is no way, but at home, you can find ways to fend for yourself. See the kids to feed, but no one to assist us. Back in the village, your siblings and other family members could go out and find food and other necessities for us, but here, nothing of the type, aside from the small donations we receive from caring individuals. (FGD, Female, 2018)

In discussing the food issue in the camp, the camp coordinator used himself as an example and noted that: 99% are dependent on what is delivered each day; I skipped breakfast today. (IDI, Male, 2018)

The IDPs in the camp described their condition, saying that the lack of food supplies made it difficult for them to eat more than twice a day. The plurality of respondents (63.3%) indicated they did not have access to shelter, according to the data, while 36.8% disagreed.

When questioned what kind of shelter they had access to, a sizable portion of 63.3% said they had none, followed by 29.8% batcher/nylon tents, and 6.9% mud and brick shelters. This situation is clarified more by the opinions gleaned from the IDI and FGD meetings. As an illustration, the camp's organizer bemoaned:

I want to make it absolutely clear that what you see here—the two or three buildings inside the camp—is a creation of NYSC; otherwise, if you walk outside this wall, what you see in the surrounding forest is what the camp actually is. Nails, timber, nylon, are used to construct housing. I want to state categorically, that what you see here is a product of NYSC (referring to the two to three buildings inside the camp), otherwise, when you step outside this wall, what you see out there in the forest, is what the camp really is. Accommodation is made of nylon, woods, nails, and during this rainy season . . . I want to reassure you that this is a dreadful time for us because, rather than celebrating that there has been enough rain, you are upset because leaks occur when it rains. Therefore, 85 to 90 percent of the lodging is leaking. Both new and used nylon are beyond your means. We are unable to employ ourselves or hire labor. (IDI, Male, 2018)

A female focus group discussant complained:

...where we are residing with our children is not at all conducive; the rooms are bad, they leak. (FGD, Male, 2018)

All of the other discussants, both male and female, held this opinion.

When the researcher pointed to the nylon tents outside the camp's entrance and asked the camp chairman if they were a part of it, he said, "Yes," and added:

All those batchers you see outside there, our people are inside, men, women, and children. We want the government to come and assist us with accommodations. It is difficult. (Male, IDI, 2018)

According to data on drinking water sources, boreholes made up the majority of where IDPs obtained their water (73.5%). According to 2.11% respondents, concerned individuals frequently provide water from tankers. The table shows that the IDPs occasionally obtained their water from a nearby river or stream (13.0%). The camp supervisor stated that the three primary sources of water for the IDPs are:

A Japanese family sent money to dig a borehole, but it was poorly done, only lasted a month, and is still inoperable today. The locals currently use one or two of our boreholes. Second, we have organizations like the Nigerian Christian Pilgrims Commission, who stepped forward to offer us tanks put in useful locations and who previously permitted their tankers to deliver water to us. They engaged in it for a while. We also have some boys (mai ruwa) nearby who used to drag trucks of water from the river that we would purchase from them. (IDI, Male, 2018).

Participants in the FGD sessions for both men and women confirmed the camp coordinator's account regarding the source of the drinking water. However, one of the female participants bemoaned the impact water from the stream or river has had on them and how afraid they feel about it, saying:

Mai Ruwa" boys are our only option when the machine that pumps water from the borehole breaks down; they typically get the water from the river, which is bad for us and our children; it used to give us rashes and diarrhea. We're terrified and anxious to death. (FGD, Female, 2018)

The implication of the above is that there were numerous sources of drinking water available to IDPs in the Durumi Area 1 camp, but that they primarily drank from boreholes, tanks, and rivers or streams, and that those streams presented serious health risks to them.

According to data in table 2, 90.1% of respondents said that Boko Haram's activities contributed to their present state of poverty, while 9.9% disagreed.

The opinions expressed by the FGD and IDI respondents provided additional insight into the survey results. A female FGD participant said this about how the Boko Haram insurgency had impacted her farming and sustainable livelihoods:

We are traditionally and originally farmers, we do not depend on the government for survival, but now some of us here depend on relief materials before we can survive. (FGD, Female, 2018)

The women, who were not used to going out or taking part in farming or business operations, now had to figure out how to help their husbands take care of their families. A female participant in the FGD exercise observed this in her expression. She said:

Our women (we) are not used to going out to seek for means of surviving; our men care for us. At home, our men had trade or business; some were farmers who provided for their family. (FGD, Female, 2018)

The IDI participants voiced similar opinions. For instance, the camp supervisor said:

When you are not monetarily empowered, when you lack a skill, and when you do have a skill but no one to support you in using it, you know that social aspect too is very, very enormous, and is very, very enormous. 99 percent of people rely on daily supplies. I skipped breakfast this morning. (IDI, Male, 2018)

Psychological Effects of Boko Haram insurgency

Table 2's data shows that the BH's activities clearly had an impact on the psychological and emotional health of the IDPs in the present study. One or more of their relations had passed away, according to 87.35% of respondents, while only 12.65% had no such loss. When asked whether they had lost a family member as a consequence of the Boko Haram attacks, 290 respondents—or 87.4% of the total sample frame—reported having lost between one and six relatives. The remaining 18.3% reported having lost seven relatives or more. The focus group discussions and the in-depth interview both made this point clear.

Given that losing a family member can be upsetting, a male participant in an in-depth interview who is the Chairman of the IDPs said:

Some lost their siblings, their father, their mother, some others they lost their wife, another person lost their friend. That's it. Because no condition is permanent, we must endure the suffering. (IDI, Male, 2018)

One of the FGD participants, who was initially from Gwoza in Borno State, but later moved to Adamawa and then Abuja, recalled:

I was living with my parents and family, but because of Boko Haram, we were forced to move to Adamawa, and because of Boko Haram, my father lost his life there. I am always melancholy whenever I think of my father's passing. (FGD, Male, 2018)

Another male participant said:

Some days, when I remember our people at home, and all those killed, I feel not feed happy at all. (FGD, Male, 2018)

The majority of respondents (62.6%) reported feeling a sense of detachment from family members, which occasionally made them feel unhappy and lonely. 37.3% of respondents didn't quite agree. In this regard, the Chairman of the IDPs who was interviewed saw it from the standpoint of what life can sometimes send our way as follows:

Yes, it hurts and is depressing, but you have to deal with body and blood as it is. It is most likely frustrating for those who lost their siblings, parents, or mothers, their wives, or their friends. That's it. Because no condition is permanent, we must endure the suffering. (IDI, Male, 2018)

But a participant in the discussion who favored living at home said:

My stay here, I feel a little happy but is not like home, I feel happier at home than here. On some days, when I think about our loved ones back home and all the people who were slain, I am not at all happy. (FGD, Male, 2018)

In general, the respondents said they would rather remain at home than live in the poor and miserable camp. The camp's biggest worry is insecurity. According to the data, 81.3% of camp residents felt unsafe, while only 18.7% felt safe.

The sense of insecurity in the camp was explained by a number of factors. Among them were poor shelter/accommodation (24.4%), robbery (3.6%), fear (6.6%), and a lack of protection personnel (65.4%). A situation where they could be given adequate security personnel, be it military or paramilitary, to allay their fears of being further attacked by either the Boko Haram elements or hoodlums in the area may be what the IDIs naturally want given their background of high insecurity in the northeastern states of Borno, Yobe, and Adamawa States. Consequently, a large proportion of respondents stated that they felt unsafe in the camp because there were insufficient security employees.

According to opinions from the FGD and IDI sessions, the IDPs did indeed feel unsafe in their present residence because of the lack of security personnel. A participant in a FGD commented on how they were left without any form of protection and left vulnerable to theft by local hoodlums:

You know we are visitors here, sometimes the local boys loiter around the camp looking for ways to pilfer the only few possessions we are left with. So, we are very careful how we keep our things both day and night because you never can tell when they will come around to steal. (FGD, Female, 2018)

However, the camp's chairman observed that:

Even though there is no immediate threat to our security, we still require the presence of paramilitary security personnel, even if they are not soldiers, so that we can feel a little bit safer. We were accustomed to Boko Haram attacks before we arrived at the camp, so the dread is still with us. (IDI, Male, 2018)

The type of housing options accessible to the IDPs, such as the batchers, exposed them to a variety of threats to human security, including health, and they felt unsafe. For instance, a female FGD participant bemoaned:

Where we are staying with our children is not conducive at all; their rooms are bad, they leak, and the whole place is infested with insects, bed bugs, and other pests that are dangerous to our health. (FGD, Female, 2018)

Human security is a problem whenever there is a threat to health. The FDG and IDI respondents' opinions accurately reflect the camp's IDPs' overall attitude toward security.

The data in the table reveals that 67.77% of respondents reported having trouble falling asleep, compared to 32.23% who said they didn't. According to the explanations given, a significant portion of respondents (36.1%) believed that their ability to sleep well was impacted by their lack of shelter, while 25.6% believed that leaks interfered with their ability to sleep, 15.7% believed that insect bites interfered with their ability to sleep, and only 5.7% believed that fear was to blame. The results demonstrated that the respondents' inability to sleep in the camp was primarily caused by a dearth of shelter and leaks (61.7%).

The camp supervisor stated that: ... *eighty-five to ninety percent of the accommodation is leaking.* (IDI, Male, 2018), which is consistent with the findings of the quantitative survey.

In addition, he states:

Once it starts to rain, you have to gather the children in one location and wait for it to stop before going to bed—whether it will stop in 30 minutes or six hours. There is nothing we can do about it other than hope that someone will step up to assist us. (IDI, Male, 2018)

According to a female participant's remark, sleeping is also made difficult by insect bites in addition to leaks and a lack of shelter:

The place we're staying with our kids is not at all comfortable; their rooms are filthy, leaky, and the entire place is overrun with insects, bed bugs, and other pests that... do not enable us to sleep at all. (FGD, Female, 2018)

According to responses regarding additional psychological issues, the respondents experienced elevated blood pressure (hypertension), a helpless feeling in 24.9% of cases, and frustration in 16.6% of cases. According to the findings, the majority of respondents claimed having hypertension as well as the related feelings of helplessness and frustration.

In an interview with the camp chairman about other psychological difficulties they encountered, he disclosed that most of the campers, being flesh and blood humans, frequently experience sadness, pain, and annoyance, especially when they think of their lost loved ones and friends. He said, for instance:

Yes, it is painful and depressing, but you know body and blood as it is, one has to endure, certainly, it is must be frustrating some lost their brothers, their father, their mother, some others they lost their wife, another lost their friend. That's it, then. (IDI, Male, 2018)

Coping Mechanisms

The statistics on respondents' coping mechanisms are shown in Table 2. The majority of them—33.4%, 13.9%, 11.6%—engage in religious practices like prayer and meditation; reflect on pleasant past experiences; and partake in leisure activities, while the minority—9.6%, 8.1%, 6.0%, 4.8%, 3.9%, and 2.7%—form discussion groups; meet new people; develop new skills; participate in sports or games; and receive emotional support, respectively.

The focus group discussion session responses revealed that some of them, though few, used the time they spent learning new skills and talking in groups to divert their attention from their precarious situation. A female discussant testified to this:

I hardly ever sell anything, unless it's fried kose (bean cake), or we hang out in groups and talk about our homes and happy memories. Knitting helps us to stay mentally active. Yes, there are times when you are pleased with your ability to cope, and there are times when you are not, particularly when you are alone and no one is offering any assistance. However, in those situations, there is little one can do. Certain people among us also embroider. (Female, FGD, 2018)

A 61-year-old camp coordinator who participated in the interview was direct:

We usually meet, discuss, and brainstorm on the way forward before we voice out. (Male, IDI, 2018)

The elderly man also mentioned himself and the camp's youth, saying:

Me personally, I turn to begging when it's necessary. To help everyone manage, we wait for people—families, individuals, and organizations—to come and donate to us. And the males who are fortunate enough to receive "okada" (motorcycle) do so only once or twice a week, giving the owner money (Male, IDI,

DISCUSSION

According to the research, the emergence of the Boko Haram insurgency was caused by a number of factors, including poverty, unemployment, religion, socioeconomic injustice, political injustice, illiteracy, poor leadership, etc. Results showed that socio-economic inequalities were the main cause of the Boko Haram insurgency, which was subsequently fueled by poverty, illiteracy, faith, political injustice, and poor leadership. The results of this study concur with those of Agbibo (2013 & 2014), Woke (2013), Ani (2014), and Bintube (2015), who argued that poverty, religion, illiteracy, political injustice, and socioeconomic injustice are all contributing factors to both global terrorism and the Boko Haram insurgency in particular.

This is in line with the findings of the research by Habu, Gwari, Chukwu, Ahmadu, Hamina, Maigari, Nelson, and Alih (2017), which showed that the majority of respondents believed poverty to be the main driver of insurgency, followed by unemployment and religious fundamentalism. The results of this study also lend support to the conflict and frustration-aggression or relative deprivation theory, which postulates that when there are disparities between the rich and the masses—that is, between the haves and the have-

nots—and the rich consistently deny the masses their legal benefits, the deprived resort to violence or insurrection to change the status quo. This clarifies the notion that political and socioeconomic inequity led to the rise of the Boko Haram insurgency.

According to the research, the majority of children were not in school because of their displacement and their parents' inability to pay the tuition, even though a small number of children were enrolled in city schools thanks to government and other charitable organizations' sponsorship. The research discovered that, where there was any semblance of education, neither the volunteer teachers' training nor the environment were suitable for teaching and learning. This supports research from Akuto (2017) and Gwadebe et al (2018), which found that IDP children's education was cut short for a variety of causes, including their displacement, their parents' deaths, or family separation due to insurgent attacks.

Serious health issues plagued the IDPs. The majority of respondents claimed to have no access to healthcare, and of those who did, NGOs supplied the majority of the services, with only 19.88 percent coming from the government. Some of the interviewees stated that when they went to the hospital by themselves, they experienced financial difficulties that prevented them from filling prescriptions for medicines.

This study's findings showed a shortage of food sources. The IDPs claimed that most of their food comes from kind people, some of whom eventually became weary and ceased to assist them.

The Boko Haram insurgency left the internally displaced people in Durumi Camp very poor and filled them with longing for their former lives, according to the research on the social effects of the insurgency on IDPs. The majority claimed that their lives had been much better before arriving at the camp because they had their own farms from which they obtained food and were involved in some form of trade that generated income for them to use as they pleased.

Even getting money to purchase medicine, according to one of the interviewees, was a significant challenge. Even though the insurgents had inflicted extreme violence on the IDPs in a few instances, almost all of them thought their homeland offered improved financial and material conditions.

In line with international studies on conflict generally and the psychological effects of insurgency in particular (Mujeeb and Zubair (2012); Ajiboye, Alanlabi and Ajokpaniovo (2015); Sanda, Buba and Hudson (2016); and Adepelumi (2018)), this study discovered that the Boko Haram insurgency had seriously traumatized the IDPs living at the Durumi Area 1 Camp in Abuja.

The trauma of losing loved ones to the insurgency was of utmost importance. The insurgency, according to many of the participants, claimed the lives of their families. A majority of people said they lost a cousin, and a second majority said they lost between one and four family members as a result of violence. It was discovered that the majority of children lost their parents, and the majority of women lost their spouses, leaving them with children to raise and support.

The loss of family members and significant others seemed to be a very traumatic experience for the IDPs; it caused them to frequently ponder and feel lonely and depressed and long to go home. (FGD participant). This is consistent with research by Mujeeb and Zubair (2012) and Adepelumi (2018), which demonstrated that women and young people, more often than men, felt depressed and alone as a result of insurgency or armed conflict.

The research also revealed that getting medical services was difficult for Internally Displaced Persons (IDPs), particularly women, who suffered from hypertension. This is consistent with the results of a 2017 research by Akuto on the difficulties faced by internally displaced people in Nigeria, which found that the absence of medical facilities contributed to the hypertension and other illnesses that IDPs experienced.

The results of the present study showed that the IDPs were relatively insecure in the camp, had trouble sleeping, and were scared, hurt, hopeless, helpless, and frustrated as a result of their current lack and poverty situation. This is consistent with research by Habu, Gwari, Chukwu, Ahmadu, Hamina, Maigari, Nelson, and Alih (2017), Ajibade, Fabiyi, Amoo, Ajao, Ogundele & Ogeide Evui (2017), and Adepelumi (2018), which found that IDPs were vulnerable to psychological issues like family loss, camp isolation, and loneliness as well as a lack of social and emotional support.

According to this study, Internally Displaced Persons (IDPs) typically figure out strategies for adjusting to their new surroundings when they are uprooted from their customary home. The IDPs living in the

Durumi Area 1 Camp in the Federal Capital Territory of Abuja, who were displaced from the three northeastern States of Borno, Yobe, and Adamawa, were discovered to have adopted a number of coping mechanisms.

The current study discovered that among the coping strategies used by the IDPs were discussion groups, participating in religious activities like prayer and meditation, emotional support among themselves, learning new skills, playing sports or other games, making new friends, leisure activities, boosting self-confidence and self-motivation, recalling past events, and doing private study. However, this study's results showed that the majority of respondents (33.43%) reported using prayer and meditation to deal with their circumstances. Following this, 13.86% and 11.45% said they occasionally think back on enjoyable past experiences and get creative with knitting or embroidery when they're feeling down. Additionally, the youths worked as "Okada" commercial motorcycle dealers, making daily payments to their owners while using the remaining funds to cover their essential requirements. Begging was also discovered to be a coping strategy used whenever it was deemed practical.

CONCLUSION

The current study discovered that both women and men were affected by the heinous acts of the insurgency in the same measure or intensity, which is contrary to previous studies' results that the Boko Haram insurgency primarily affects the IDP children and female populations. The amount of kinship deaths on both ends of the gender spectrum serves as an example of this.

The implication of the above is that both male and female IDPs experienced a variety of traumatic events with severe socio-psychological repercussions, including, among other things, deaths, family separation, inadequate housing, water shortages, a lack of health facilities and services, general poverty, insecurity, and hypertension, as well as insomnia, fear, helplessness, and loneliness.

Almost without exception, the Internally Displaced Persons at the Camp reported that they wished to return to their ancestral homes because their situation there was no different because they still lived in fear, want, and hopelessness. This was true even though the majority of IDPs at the Camp openly discussed the chronic violence they experienced prior to displacement and its social and psychological effects. The majority of respondents stated that they would rather remain at home than live in the miserable and impoverished colony. This runs counter to Mohammed's (2017) research, which found that FCT-based IDPs were less likely to be optimistic about going home than those living in shelters outside the FCT.

RECOMMENDATIONS

Instead of just talking about fighting the Boko Haram insurgency, the Federal Government of Nigeria and the Boko Haram group should work to implement the following measures in order to put an end to their protracted conflict:

- i. Discover the underlying causes of the insurgency and conduct a critical and comprehensive analysis of the occurrence with the goal of permanently ending it. For instance, it is only reasonable to suggest that the State should mobilize efforts to create jobs and train youths in various skill acquisition, then provide them with soft loans without collateral to start their own businesses in order to encourage them to be self-reliant. This study implicated the government's failure to provide sustainable employment as one of the causes of the insurgency.
- ii. In order to ensure interreligious dialogue among the various religious groups and ethnic nationalities in the northeast region and the nation at large, the government and relevant stakeholders, such as international non-governmental organizations (INGOs) and non-governmental organizations (NGO) operating in Nigeria, should make a concerted effort. This would prevent religious extremism from turning deadly, as is the case with the Boko Haram insurgency.
- iii. Given that the majority of IDPs are farmers and were actively involved in different forms of farming before being displaced by the insurgency, the Federal Government should work with State Governments to secure land for their resettlement and subsequent farming activities. For instance, to acquire land with all required amenities and sufficient security, the government could coordinate with

the Nasarawa or Niger State governments. As Nigerian citizens in their new homes, they would consequently experience a greater feeling of wellbeing and belonging.

- iv. The government and key stakeholders should offer counseling for IDPs top priority. The majority of IDPs have lost their sense of direction as a result of their traumatic experience of being forced to abandon their usual residence, resettled in foreign locations or communities, and often left alone to fend for themselves. Therefore, counseling sessions for the IDPs should be scheduled on a regular basis in order to ease their pain and anxieties, reorient them, and potentially reintegrate them into their host communities.
- v. In order to lessen the social and psychological effects of the Boko Haram insurgency, counseling sessions on coping mechanisms could be arranged. It should be emphasized that only qualified and devoted experts should be hired to deliver this crucial service. In order to lessen the trauma that IDPs have experienced, social activities like sports, get-togethers (with traditional dance and plays), and watching areas for satellite television should all be made available.

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