THE PLIGHTS OF FEMALE INTERNALLY DISPLACED PERSONS (IDPS) IN BORNO STATE: THE RESPONSE CHRISTIAN ASSOCIATION OF NIGERIA (CAN).

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Abstract

Displacement of individuals, especially females in Borno State, North East of Nigeria has become a serious social problem. This ugly situation which is caused mainly by the activities of islamist Jihadists, Fulani herdsmen and armed bandits has led to many humanitarian crises faced by female IDPs in Jerusalem IDP camp, Zabarmari IDP camp, Muna Dati IDP camp, Ethiopia IDP camp and Teachers' village IDP camp. These kismetic and ineluctable predicaments experienced by female IDPs include: sexual abuses, human rights abuse, sexual violence, silent treatment environmental racism, hunger and starvation, blacklisting, health issues, educational marginalization and social ostracism. In view of these prevailing circumstances, this paper investigated the response of Christian Association of Nigeria (CAN) and other Christian Charities in attending to the humanitarian crises faced by female IDPs in the selected camps within the study area. The study made use of observer as participant ethnographic method. The study made use of two data collection techniques which were qualitative and quantitative in nature in order to arrive at a conclusion. The data generated from the survey were analyzed using Statistical Package for the Social Science (SPSS). The study leaned on the human needs theory. The research results revealed that Christian Association of Nigeria (CAN) and other Christian charity organizations have done commendably well. This is indicated by 98.1% response. The study concludes that since female IDPs face various forms of humanitarian challenges in the selected IDP camps, the response of CAN is timely and should be intensified and that if the basic tenets of the human needs theory are identified and applied, their crises would be reduce drastically.

Introduction

In contemporary Nigeria, there are a plethora of perilous social problems that its citizens are faced with. In almost all the six geopolitical zones, states, Local Government Areas, Wards and communities, people face all forms of social problems which include, but are not limited to: acts of terrorism, banditry, kidnapping, armed robbering, police brutality, cabal or corporate influence, Islamophobia, child abuse, poverty, abortion, religious fundamentalism, unemployment, gambling, various forms of sharp practices, cultism, gangsterism, drug abuse, social deviations, forced labour, forced and / or early marriage, youth restiveness and protest and displacement. The list is ending. Some of these social problems are caused by the government's inability and failure to attend to the essential needs of its citizenry. The situation in Nigeria has become so volatile that one needs to be seriously conscious, careful and vigilant wherever one finds his or herself.

In Borno state for instance, one of the major problems faced by its citizens is the issue of displacement. Studies such as those of Imasuen (2015), Fatile and Bello(2015) Adesote and Peters (2015) and Adams (2019) indicate that the major cause of displacement in Borno state in particular and the North East in general, are the activities of terrorists in the region. However, there are also other factors such as farmers herders clashes, intra and inter communal dashes and natural catastrophes.

The main aim of this paper is to investigate to what extent has the Christian Association of Nigeria responded to the challenges of female internally displaced persons (IDPs) in Jerusalem IDP camp, Zabarmari IDP camp, Muna Dati IDP camp, Ethiopia IDP Camp and Teachers' village IDP camp respectively. Because of the complex nature of the study, observer as participant ethnographic method was used. This is an urban ethnographic method that makes use of research assistants and the researcher in conducting or studying a particular phenomenon. This method was used since the study was field based. This study is multifactorial and was conducted through the use of two data collection techniques which were qualitative and quantitative in nature in order to arrive at a conclusion.

The study leaned on the Human Needs Theory (HNT) as the theoretical framework in explaining the response of CAN to female IDPs within the five randomly selected IDP camps. The estimated population caseload of Jerusalem IDP camp is 500, Zabarmari IDP camp-500, Muna Dati-7,500, Ethiopia IDP camp

10,000 and Teachers' village-9,500 respectively. The population caseload is indeterminate which is why it is estimated because the population of each camp is a function of the prevailing security or economic situations in any camp. Where there are favourable situations in any camp, the population caselead increases, where there is insecurity or threat to life and property, the population caseload decreases. These circumstances affect female IDPs who are the worst hit, especially lactating mothers, who keep moving from one makeshift settlement to another in order to make ends meet.

Theoretical Foundation

The use of social theories in contemporary researches are crucial since they do not only serve as the driving forces behind the researches, but give strength to such academic ventures. In view of this, the human needs theory propounded by Abraham Maslow in 1943 and fully developed in 1954 is used here to support the response of CAN to female IDPs in the five randomly selected IDP camps in Borno State of Nigeria. This theory 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.
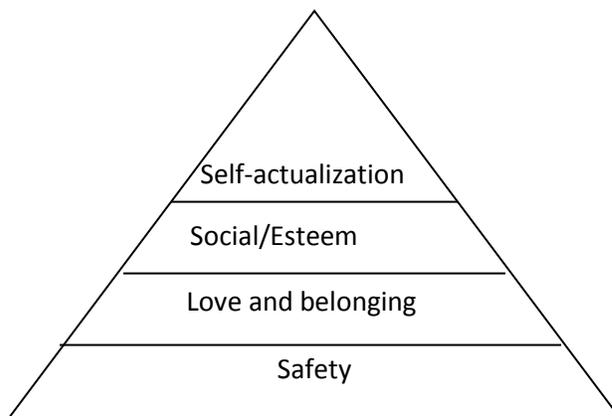
Maslow's hierarchy of needs (Source: Danielsen, 2005, p.5)

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 population 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 Chilcan economist Manfred Max-Neef, Chilean sociologist Antonio Elizalde, Chilean Philosopher Martin Hopenhayn and Edward Azar.

Basic Assumptions of the Human Needs Theory

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.

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 Malsow'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.

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. Take for example the plight of female IDPs in the selected camps under study. How could one determine which need is paramount?

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.

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). Thus, CAN's response to the humanitarian needs of female IDPs in selected camps under study is in line with this assertion of the human needs theorists.

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.

The Perils of Female IDPs in Borno State

The plights of female IDPs in Borno State are numerous. Since female IDPs are the worst hit of all the victims of displacement in Borno State, their plights include but not restricted to sexual abuses, denial of fundamental human rights, second class treatment, forced and underaged marriage, forced labour and host of others. These, and many more are the existential realities staring female IDPs in their faces. The following challenges of female IDPs would therefore, suffice:

Sexual Abuses

This is one area of the plights of female IDPs that is most pronounced. In fact, it is as if female IDPs are kept in camps for this very inhuman wyrd. In a well researched study, Adams (2020) declares that out of 1278 respondents who were interviewed on variables such as sexual abuses on female IDPs, the mean rating indicates that 3.7% of the participant accepted that women and female children age 7-17 were sexually abused almost on a daily basis. The study further shows that percentage distribution of respondents based on gender, males represent 34.4% while females represent 65.6% of the total population. This is significant as this reveals the reason why insurgents keep attacking IDP camps in order to cart away young female IDPs. In several focused group discussions with respondents, the study reveals that Boko Haram terrorists and its splinter groups such as Islamic State of West Africa Province (ISWAP), herdsmens and armed bandits target vulnerable female IDPs in various camps. These attacks have become recurrent decimals as women and female children are the worst hit since they have become victims of this ugly and unfortunate kismet.

This almost pandemic-like increase in the sexual abuses of women especially female IDP is what made Yakubu (2007) to aver that buying and selling of female minors for immoral reasons, forcing them into prostitution, and the inordinate possession of girls under age 13, sending girls under age 13 to brothels, abduction of girls under age 18 for sexual intercourse are all abuses that are

inhuman and therefore should be jettisoned. In fact, in contemporary Nigeria, abduction of young girls under age 16 by bandits and terrorists has become a new trend. These girls that are sexually molested and raped without conscience by their perpetrators, become aggrieved, emotionally injured, spiteful and harbour resentments as a result of unjust treatment.

Denial of Fundamental Human Rights

The phenomenal and arbitrary deprivations of rights of females in Borno State is so common and frequent that it has attracted the attention of a wide rage of female human rights activitists. Adams (2020) in a recent study declares that notable among them are the following vociferous and outspoken female activists: Olaoluwa Abagun; Betty Abah; Abisoye Ajayi- Akinforarin; Chief Temitope Ajayi; Ezinne Akudo, Bibi Bakare Yusuf; Joy Isi Bewaji; Aisha Buhari; Thelma Ekijor; Funmi Falana among others. These female activists have spoken against the abuses and denials of females' human rights at various levels and forums. Some of them have founded non- governmental organizations to order to defend the economic, social, cultural, civil and political rights of females, especially the minority groups and those in internally displaced persons camp. Ezinne Akudo for instance, has spoken vehemently against sexual violence such that she founded the Rape Crisis Centre, a non-governmental organization that shows keen interest in inhuman sexual abuses on women. Another female activist is Olufunke Baruwa who founded Nigerian Women's Trust Fund and Thelma Ekiyor, who founded Women Peace and Security Network Africa. Most notable among them is the First Lady of Nigeria. Aisha Buhari. Her commitment and relentless effort at attending to female IDPs are most noticeable in Borno State. She criticizes child marriage and is currently working hard to meet the daily needs of female IDPs in Borno State and the entire North East of Nigeria.

Adams (2020) in a study that investigated the religious response to the plight of IDPs in Borno State of Nigeria, declares that in eight focused group discussions in different camps randomly selected for the study, respondents were unanimous when variables such as denial of fundamental human right were tested. Participants accepted that 2.5% mean rating of participants indicative of the fact that female IDPs experienced arbitrary deprivation of human rights and that they are often degraded, tortured, raped and their privacies arbitrary interfered with. Taiwo (2007) and Enwereji (2007) also lend their voices to the denial of women's rights. Like the above suffragists mentioned by Adams (2020),

the duo assert that female children are often the worst victims of all human right denials. Okoronye (2007) however, differ in his discussion on human right deprivation. For him, the elderly are the ones that face the brunt. He maintains that in the area of health, food, shelter and physical protection, the elderly are often abused and neglected, especially those who are in vulnerable situations. Similarly, the National Human Rights Commission (NHRC 2015) and Alobo and Obaji (2016) affirm that there is an exponential increase in rates of human rights abuses especially among the female IDPs in Borno state and other North Eastern states of the country. All these studies show that there exist, high rates of human rights violations.

Second Class Treatment

In a patriarchal society and culture whose emphasis is on male domination and female subjugation, one would of course expect nothing less in this regards. Women are generally treated like second class citizens and household properties. Their value and worth is not being appreciated by the male folks. Adams (2020) opines that females IDPs experience the worst second class treatment as they are often not being recognized and are prohibited from expressing themselves publicly. They live like slaves in their parents' houses as well as in their husbands' houses. In religious centres, they are discriminated and treated like less humans. They have little opportunities in work places as well as in public offices with no social protection and less cultural freedom. They are often alienated from the civil and political rights except during voting. Females who find themselves in IDP camps experience even the worst as their situation is further complicated by a surfeit of societal "don'ts" which restrict them in all ramifications thereby reducing their sense of humanity.

Female IDPs in Borno State who experience this kind of treatment feel that they have been rejected and these feelings, according to Adams (2019) cause some kind of psychological trauma. He declares thus:

> Apart from these psychological problems associated with this migrantophobic discrimination, emotionally, [IDPs] are depressed and see themselves as socially alienated and as social destitute, with no value to add to human society. This situation has brought about feelings of resentment among [IDPs] in the North East (p.81)

It is therefore, in this line of reasoning that Oladeji (2015), Iwuoha (2018) and Adams (2020) agree that female IDPs are the worst hit in terms of second class treatment in Borno State North East of Nigeria.

Social Ostracism

It is a well documented fact that female IDPs are socially ostracized by virtue of the fact that they find themselves in makeshift IDP camp settlements. Adams (2020) in a survey carried out in selected IDP camps in Borno State of Nigeria, observes that 2.62% mean rating, participants agree that they feel socially excluded and disconnected from society. Respondents in ten focused group discussions agree that this social exclusion makes them feel rejected and discriminated against, a situation Adams (2019) describes as "migrantophobic discrimination" (p.81). That is, they (IDPs) are perceived as unwanted migrants in their homeland. He further assays that this circumstance creates a sense of 'loss of identity'. He opines thus:

> This is one of the major crises encountered by internal migrants in North East. These migrants, who hitherto lived in the comfort of their homes, carrying out legitimate businesses of farming, fishing, herding, trading, public service work, wielding et cetera, are now forced to seek 'asylum' in host communities and in internally displaced persons' camps. (p.81-82).

Oladeji (2015) also tends his voice in support of the fact that female IDPs who are socially alienated from main stream society feel psychological pain and stress as a result of social marginalization. The result is that they become emotionally disturbed and experience post-traumatic stress disorders (PTSD). Furthermore, Adams (2017) posits that as a result of social alienation from main stream society, it makes the less privileged feel annoyed and rejected. He avers that: "this leads to frustration on the part of the poor and less privileged in society. Take the provision of social amenities for instance, 60-70% of Nigerians do not have access to electricity, water and good road networks" (p.31). These and many more are the predicaments of IDPs especially women in Borno State of Nigeria.

Environmental Racism

Environmental racism is akin to social ostracism. It is a situation whereby those who by virtue of their precarious existential circumstances, find themselves in

slums, odd and unhealthy places or environments thereby attracting discrimination against them. Environmental racists are people who segregate against others because those segregated live in unhealthy or slum settlements or environments. Adams (2020) avers that female IDPs are faced with all forms of racisms including environmental racism as a result of the fact that they find themselves in makeshift settlements. In four different focused group discussions with female IDPs, it was discovered that people do not identify with them because they are settled in makeshift settlements that are not hygienic enough for human residence. A significant portion of participants (89%) agree that their being in IDP camps puts them at the other side of human residential continuum.

For instance, in most of the IDP camps, there are obvious lack of basic social amenities that make life enjoyable. This make camp life unhygienic and unbearable. This makes people that often visit them to stop at the gate because of the stench of inner camp waste.

Educational Marginalization

Because female IDPs find themselves in camps, there is little or no provision for educational facilities. The few makeshift structures that are meant for residential purposes are inadequate and in short supply. Besides, fluctuation in population caseload of various camps makes provision of educational facilities almost impossible. Adams (2020) asserts that because of varied and fluctuating population caseload of IDP camps, participants in focus group discussion agree that educating IDPs, especially female IDPs is a huge task. This factor accounts for a 3.8% mean rating of those interviewed. This is significant because females are not allowed to mingle with male IDPs during classes. This further complicates the whole situation.

Movement restriction on female IDPs does not allow them to attend classes that are seldom arranged for IDPs. This leads to a bigger margin and further increases the illiteracy index of female IDPs. The result of this, according to Adams (2017) is that it leads to a serious social problem where adult female IDPs cannot read and write in simple English, thereby could be easily brainwashed into acts of terrorism or religions fundamentalism. Education of female IDPs is crucial. It is therefore in view of this assertion that Adu (2016) posits that quality education is a necessary prerequisite for alleviating the situation of these socially marginalized groups. In addition, Badu and Ndagana (2016) stress that there is

need for IDPs to be educated since that would rehabilitate them and position them for better economic liberation and empowerment.

Silent Treatment

This is another perilous experience of female IDPs. Silent treatment is a situation whereby someone who is willing to talk or interact is left incommunicado either verbally, in written form or electronically. Merriam - Webster dictionary defines silent treatment as "an act of completely ignoring a person or thing by resort to silence especially as a means of expressing contempt or disapproval". This is one silent but nerve wrecking experience of female IDPs in Borno State. Adams (2020) in a survey conducted on female IDPs in selected camps in Borno State, reveals that 3.9% mean rating of participants confessed that they are being treated like animals with no regards to their feelings. The study also reveals that they are often ignored and neglected. Women in six focus group discussions affirm the fact that IDPs, especially females are treated with contempt and disregard. Participants in Muna Dati, Teachers' village, Jerusalem and Zabarmari IDP camps affirm this silent treatment by saying when relief materials are shared attention is always given to their male counterparts than they.

Onojete (2007) avers that the only remedy to this kind of situation is to show the affected individuals affection and love. Without this, the victims may feel abused and rejected, similarly Ott (2011) posits that if victims of displacement are not being attended to, they may experience all forms of psychological traumas including feelings of silent treatment.

Hunger and Starvation

To say that female IDPs experience hunger and starvation is an under statement. This is one of the painful plights of female IDPs in Borno State. Adams (2020) opines that female IDPs experience hunger and starvation in camps. This account for the mean response of 3.9%. Respondents in nine focused group discussions confirm that among the most desired relief materials given to them, food items are the most cherished. This lends credence to the fact that physiological needs as emphasized by the Maslowian theory of needs used in this study is not out of place. It affirms the importance of food in the hierarchy of needs.

In the randomly selected IDP camps in Borno State, food supply is a serious problem. This is mainly as a result of the activities of terrorists. Little wonder

Food Crisis Prevention Network FCPN (2016) in its 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 upon this report that the Nigerian government announced a nutritional state of emergency in Borno in June 2016. Likewise, Norwegian Refugee Council NRC (2016) in another report affirms that hunger and livelihood crises are escalating at a frightening rate in the North East of Nigeria.

Health Challenges

There is no denying of the fact that female IDPs do not have health problems. In fact, this is one aspect of their plights that is of utmost importance to them and many donor agencies including Christian Association of Nigeria. Adams (2020) avers that 94.6% of participants interviewed in five focus group discussions agree that health and hygiene are their major concerns after food.

In another study, Brian, Lizette, Charles, Chika Chiadichiem and Ogechukwu(2016) affirm that health is of great importance to IDPs and those in vulnerable circumstances. Moreover, Adams (2019) observes that female IDPs live in open camp settlements that are not adequately taken care of in terms of hygiene and sanitation. This situation exposes IDPs and makes them more vulnerable to all sorts of snake and insect bites. He writes that "majority of them suffer from pneumonia, neurasthenia, malaria, typhoid, diarrhea, dysentery, and stomach upset all as a result of the kind of water and unhygienic ways that meals are prepared especially in camps"(p.83). health is therefore, a serious challenge to female IDPs in selected camps in Borno State because there are no standard hospitals or clinics with resident doctors and medical practicioners. What one sees in camps are scanty health workers with few drugs that are grossly insufficient to meet the health needs of IDPs.

Blacklisting

This is similar to silent treatment. However, female IDPs feel they are boycotted and avoided by many people as a result of the precarious circumstances they find themselves. This kind of withheld patronage creates in them feelings of anger, resentment and frustration. Adams(2020) declares that 87.9% of respondents agree that female IDPs are often blackballed and ostracized from mainstream events in society. By virtue of their being in IDP camps, they are

excluded from events like birthdays, marriage ceremonies, burials and other events happening in society. No body extends invitation to them because of their ill-fated situation.

Buba (2015) avers that because females are often seen as the rejected, shunned and blacklisted individuals, they have of recent, become preys to all kinds of human predators including Boko Haram. She submits that a conservative estimate shows that this terrorist group "has abducted at least 500 women and girls from northeast Nigeria since 2009 and has perpetrated numerous physical and psychological abuses against them in captivity" (p.6). Apart from the above listed challenges faced by female IDPs other challenges include: insecurity, forced labour, underage and forced marriage of young girls.

Response of CAN and other Christian Charities

Adams (2020) writing on the perils of IDPs in Borno State avers that CAN and other Christian organizations have commendably responded to the kismetic and ineluctable predicaments of female IDPs in Borno State of Nigeria. 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 female IDPs.

M. Audu and Y. Abori (personal communication 23rd October, 2019) cite several instances where members of CAN visited them in Muna Dati IDP camp and openly preached against the restrictions and social exclusion of female IDPs from mainstream activities of society. This, in several ways, gives evidence that the human needs theory discussed in this study is relevant. Participants of another focused group discussion (conducted 23rd October, 2019) all agreed that the preaching gave some female 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 Peter (2015).

Female 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 Christian Association of Nigeria has responded by attending to their various humanitarian needs, especially those female IDPs who are reduced to the fringes of society. This is exactly what IDPs in the study area need for themselves.

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 backlisted. This justifies the use of human needs theory has responded used in this study since Christian Association of Nigerian to the perils of female IDPs within the study area. 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 female IDPs in camps. This accounts for the whooping 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 female IDPs. 84.9% of respondents strongly agreed that both organizations have seriously criticized those who rejected IDPs and call them beggars. In an attempt to better their lives CAN has responded by providing social amenities like bole holes with over head GeeRee tanks that store water for use by IDP. This can be seen in Jerusalem IDP camp, Teacher village IDP camp and Ethiopia IDP camp. 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 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 the human needs theory is most relevant in explaining the peculiarities and challenges of female IDPs in various camps, since the CAN attends to their needs in almost all ramifications. B. Wandama (personal communication 23rd October, 2019) praised the enlightenment given to female 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. This response takes care of blacklisting as a challenges by female IDPs. 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 like Jerusalem, Ethiopia and Teachers' village IDP camps. This development has to some extent, laid to rest, the issue of environmental racism. Other people from outside the camps now come into such camps and utilize the facilities thereby, giving IDPs a sense of belonging and identity. 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 Zabarmari 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 outskirt of the town, for example custom house, Gonikachalari, Zabarmari 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. This tough circumstances experienced by female 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 Nation's Guiding Principle, various IDP camps are rifed with several cases of abuses.

Findings from the analysis of the response of T. Y. Danjuma Foundation revealed that 51.0% of the respondent strongly disagreed that this Christian foundation has provided health facilities. 44.2% of participant agreed that it has showed 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 26thNovember, 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. All these statistical and non-statistical evidence show that CAN and other Christian charities have shown interest on the plights of female IDPs in the selected camps within the study area.

Conclusion

Displacement of people be it as a result of terrorist activities, intra and inter communal clashes, government or military occupations, violent conflicts or wars and / or as a consequence of natural phenomena such as tsunamis, earthquake, hurricanes, floods, mud or land slides, volcanic eruptions et cetera, comes with a lot of challenges. Like those displaced in the World War I and World War II, displacement, either as the refugee type or the IDP type, has severe consequences on the victims. In Nigeria for instance, the Igbo suffered severely before, during and after the Nigerian versus Biafran war. This left many people in dire circumstances.

In contemporary Nigeria however, terrorist activities in Northern Nigeria especially in the North East of the Country have left many people homeless and displaced. These displaced persons among whom women are in majority, are left with no choice than to find solace and comfort in makeshift settlements called IDP camps. This ugly phenomenon has affected mostly people in Borno State which is one of the worst hit in the North East of the country. Female IDPs especially lactating mothers and underage girls are the most severely hit by the unfortunate situation. Apart from the general insecurity that characterizes the state and the region in general, this study asserted that female IDPs in Borno State, particularly those in the selected IDP camps under study, suffer various degrees of inhuman experiences which include but not restricted to sexual abuses; denial of fundamental human rights; second class treatment; educational marginalization; social ostracism; environmental racism; hunger and starvation, health and hygiene issues; silent treatment; blacklisting; forced labour; underaged and forced marriage.

The study concludes by indicating how Christian Association of Nigeria and other Christian charity organizations have responded to the plights of female IDPs in the randomly selected camps in Borno State of Nigeria. The SPSS analysis of the result showed that Christian Association of Nigeria and other Christian

charity groups have done commendably well in attending to the inescapable challenges of female IDPs in the selected camps by indicating 98.1% response thereby justifying the basic tenets of the human needs not theory as applied in this study.

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