



HUMANITARIAN ACTION IN PRACTICE: WHO GIVES WHAT? A STUDY OF INTERNALLY DISPLACED PERSONS IN DALORI CAMP BORNO STATE, NIGERIA

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Abstract

The study examined the extent to which help seeking by refugees in internally displaced persons camps are mediated on the basis of ethnicity, religion and social status in Nigeria. A total of 350 respondents were selected for the study using the random sampling techniques. Variables of interest included- types of relief materials obtained, sources of relief materials, types of organizations providing the assistance, household size, ethnicity, religion, gender, length of stay in the camp, marital status among others. Data were analyzed by the use of percentage, frequency counts and charts. Findings show that among the internally displaced persons at Dalori camp Bornu State females constituted 63.7 percent of the population while males make up 36.2 percent. In terms of age young persons constituted 80 percent of the respondents while elderly persons aged above fifty years constituted twenty percent of the population. Married, single 18%, widow 26.5% and widowers 23.1%. Among the respondents 53.4% had no formal education, 29.4% had primary education, 13.4% secondary education while persons with tertiary education constituted 3.7%. In terms of children in household it was found that most households had very many children indicating the loss of elderly persons in the terror war. Assistance to displaced persons in the camp mostly came from nongovernmental organisation than government. The nongovernmental organizations have root in western Countries and most often disguise the religious background of their funders by re-bagging relief materials without full disclosures of their names. The re-bagging and re-writing of names of support sources in abbreviations douses religious suspicions and tensions while boosting acceptability among the internally displaced persons. It is therefore concluded that religious sensibilities still remain important even in the face of existential threat and therefore need be factored in humanitarian assistance.

Keywords: Displacement, Ethnicity, Religion, Relief.

Introduction

Ordinarily many Nigerians are concerned about their ethnicity, religion and social status in their relationship with others in the society. This reflects in marriage, friendship, business relations among other settings. However, under life threatening conditions it would be expected that very few persons would leverage acceptance of assistance on the basis of religion, tribe or social class. In other words, the restriction of a rational individual operational space on the basis of index of religion, tribe, or economic status ought not to hold when faced with existential threats. So why hold to religion, ethnicity, and social status at relatively peaceful periods and careless under distress? This study examined the



extent to which religion, ethnicity, and social class plays in the help seeking behaviour of persons in refugee's camp in Borno State North East Nigeria.

Many communities in Nigeria have experienced/are experiencing some forms of insecurity with attendant loss of lives and properties. This festering insecurity have lasted for over a decade and appear not to be abetting while previously peaceful locations across the Country are daily being desecrated and torn apart by one crisis or the other. These have forced the people to relocate to camps created by them or government in relatively safer locations. Internally displaced persons camps are "save places" created out of necessity by the refugees themselves, the government sometimes in partnership with concerned development partners eager to provide secured and safe environment for lives and property of the citizens. At the height of the insurgency there were thirty-two IDP camps in Borno State. Sixteen were located in the State Capital(Maiduguri), while the other sixteen were located in other local government areas of the state (Premium times, 2017). The problem of internally displaced persons has in recent years become a global concern given its implications (Ladan, 2001).

Immediate Government Responses to the Humanitarian Crisis in North East Nigeria

The various tiers of Government-Federal, State and local government councils that are under the obligation of the constitution of Nigeria do respond in various ways to contain the crisis and suffering of her citizens. As stated in the constitution of the Federal republic of Nigeria, the state is oblique to protection of lives and property of her citizens including the rights to life, human dignity, personal liberty, privacy, and family life, fair hearing, freedoms of religion, assembly, association, movement, non-discrimination, and freedom to acquire and own immovable property (<http://www.nigeria-law.org/Constitution>).

Furthermore, was the establishment of the National Human Rights Commission (NHRC) by the NHRC, Act Cap. N46 Vol. 11 Laws of the Federation of Nigeria in 2004 for the protection and promotion of all human rights in their country (Dina, Akintoye and Ekundayo, 2015).

The government has strived to address the plight IDPs through the establishment of National Emergency Management Agency (NEMA), North East Development Commission (NEDC) and the Ministry of Humanitarian Affairs, Disaster Management and Social Development as well as the establishment of Nigeria's army the 7th brigade with headquarters in Maiduguri. A state of emergency was similarly declared to give the military support to handle the security challenges without legal encumbrances. There is yet the National Commission for Refugees, Migrants and Internally Displaced Persons established by Decree 52 of 1989 now Cap. N21, Laws of the Federal Republic of Nigeria, 2004 (NCFRMI Act). Inter-agency rivalries appear to exist between NCFRMI and NEMA



regarding coordination, overlapping of duties and mandate over the past years (Mohammed, 2017).

In addition, the government has engaged with the wider World in terms of military equipment purchases, intelligence sharing, technical support as well as relief materials support. At the last count there were eighty NGOs providing succour to the displaced persons in various locations in the North East. In spite of these efforts, the crisis still festers and the numbers of internally displaced persons has not reduced. Available statistics from internally displaced persons in the Displacement Tracking Matrix (DTM) increased from 390,000 as at December 2014 to more than 2 million in December, 2015 (OCHA, 2015). The situation is known to have set back the entire region in terms of development. Sadly, for some time Northern Nigeria which is at the epicentre of the crisis have remained the least developed. The region is characterised by the least human Development indexes in the country with over “seventy percent of the population living in abject poverty. Malnourishment, illiteracy and unemployment are very rife (Abdulazeez, 2016).

Sub national State Level Emergency Responses

Part III of the 1999 National Emergency Management Agency Act encourages the establishment of state emergency management committees for each state of the federation. In line with this the three focal states at the start of the terror crisis namely: Borno, Adamawa, and Yobe have established State Emergency Management Agencies (SEMA) and they interface with other agencies such as the Ministry of Reconstruction, Rehabilitation and Resettlement (MRRR), to help the IDPs. Recently it has setup an administrative and management structure for recovery and peace building in line with the recommendations for the post conflict reconstruction of the affected communities based on assessment. Since its establishment it has been involved in the reconstruction of infrastructure in LGA's and communities declared safe to return. Borno State is the only state in Nigeria to set up a special Ministry to manage internal displacement of people.

Materials and Method

The survey research method was adopted in the study. A Sample size of three hundred and fifty (350) respondents was purposively selected among internally displaced persons in Dalori IDP Camp Borno State for questionnaire administration. Interviews were conducted in English, Hausa, Marghir, Bura and Kanuri which are dominant languages spoken in the area. Data collected from the study was analysed and presented in tables, percentages and charts.

Theoretical Framework

This study adopted theory of Social Inclusion. Social inclusion theory is concerned with groups of people who need assistance due to their prevailing situation. The theory is easily



associated with ‘Social Exclusion’ as a theory and is traced to the French notion of *les exclus* with the authorship of the expression credited to René Lenoir (Robo, 2014). This theory postulates that in a socially inclusive society, everyone is valued and their basic needs are supplied to them. This in turn leads to a sense of belonging amongst the people. However, there are some values that form the basis of the social inclusion theory such as: everyone needs support, can learn, can contribute, can communicate, is ready and together we are better (Robo, 2014).

Social inclusion is a result of the action taken positively to change the circumstances of these people. In a lighter form, social inclusion is the opposite effect to the social exclusion theory (Charity Commission, 2001). This theory is best understood when explaining social exclusion theory as both theories are ‘the inseparable side of the same coin’ (Robo, 2014). Social Inclusion theory is appropriate for this study as it conforms to the ideal of providing succor and integration of the internally displaced persons into the larger society. When care is given during distress internally displaced persons are given hope, and rehabilitation from the trauma associated with the crisis. When internally displaced persons are integrated into the society, this would allow for better management of the crisis and enhanced security of persons in the country. This in turn would enhance human security rather than serve as further recruitment grounds for other terrorists and criminals.

Results

Demographic Characteristics of Respondents

Information on the demographic characteristics of the respondents are summarized in this section.

Table 1 Gender of respondents

Gender	Number	Percentage %
Men	127	36.2%
Women	223	63.7%
Total	350	100

Source: Authors field survey 2022

Table 1 shows the gender distribution of respondents in Dalori IDP camp Maiduguri Borno State, North East Nigeria. Table 1, show that there were more females than males in the camp. This may be indicative of the excess loss of males in the terror campaign in the area.

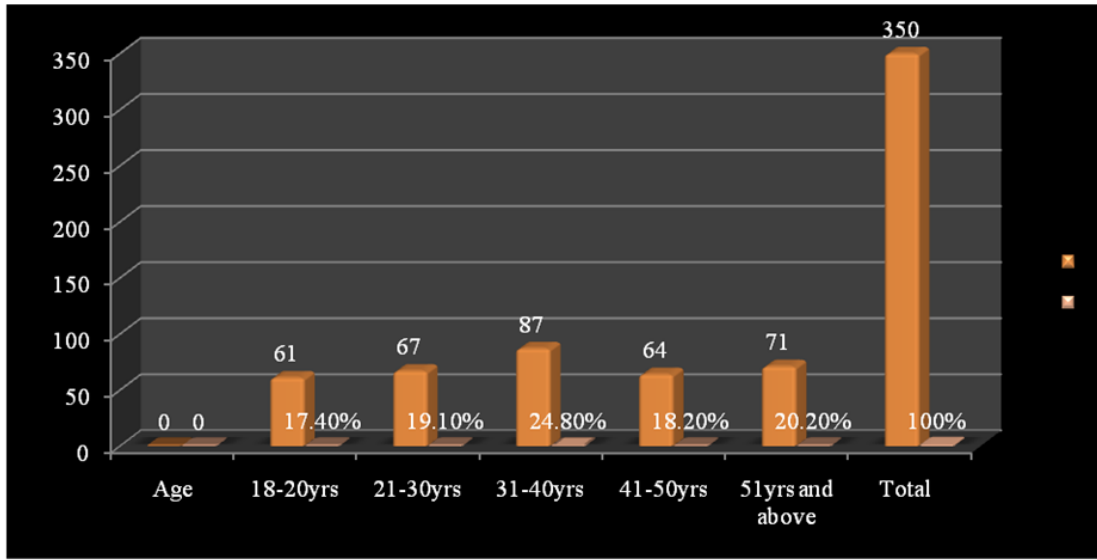


Figure 1: Age distribution of respondents

Source: Authors field survey 2022

From figure 1, it is evident that IDPs in Dalori cut across all age groups. But the largest single age cohorts are persons aged 31 to 40 years.

Table 2: Marital status of respondents

Marital Status	Number	Percentage
Married	113	32.2%
Single	63	18%
Widow	93	26.5%
Widower	81	23.1%
Total	350	100%

Source: Authors field survey 2022

In terms of marriage status, table 2 shows that widows constituted the largest group as different from the norm in Nigeria where marriage is universal. This is another indication of the sex selectivity of casualty in the crisis ravaging north east, Nigeria.



Table 3: Educational Attainment of Respondents

Education	Number	Percentage
Primary	103	29.4%
Secondary	47	13.4%
Tertiary	13	3.7%
No Education	187	53.4%
Total	350	100%

Source: Authors field survey 2022

Table 3 shows that more than half of the respondents in Dalori IDP camp (53.4%) were not literate and 13.4% had attended secondary school (some didn't complete), while 29.4% attended primary school.

Table 4: Religion of Respondents

Religion	Number	Percentage
Islam	280	80%
Christianity	48	14%
Traditional and others	22	6%
Total	350	100%

Source: Authors field survey 2022

Table 4 shows the religion of the respondents in Dalori IDP camp. It is evident that most of the respondents were mostly Muslims with a sprinkle of Christians 14% and Traditional African belief system 6%.

Table 5: Length of stay in Dalori IDP camp

Number of Years	Frequency	Percentage
1-3 years	57	16%
4-6 years	137	39%
7-9 years	156	45%
Total	350	100%

Source: Authors field survey 2022

The length of stay of respondents is summarized in table 5. Over ninety percent of the respondents have stayed more than five years in the internally displaced persons' camp at Dalori Borno State.



Table 6: Household Size

Household size	Frequency	Percentage
5-10	33	9%
11-15	103	30%
16-20	147	42%
20 and above	67	19%
	350	100%

Source: Authors field survey 2022

In the camp there are families with large household size, the household size of families in the camp are 5-10 9%, 11-15 30%, 16-20 42% and 20 above 19%. Some husbands had three or more wives.

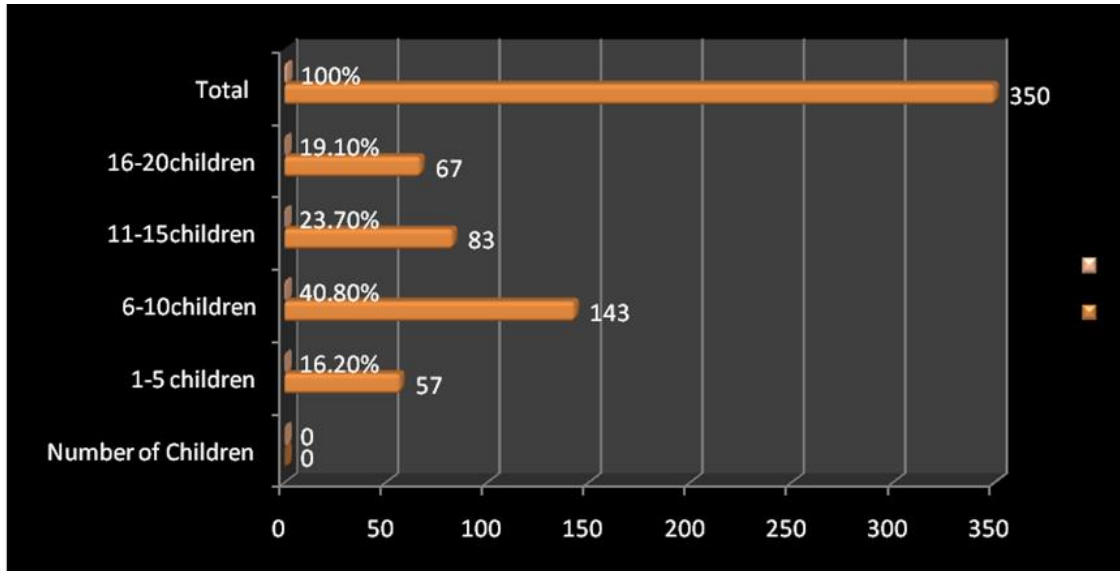
Table 7: Ethnicity of respondents

Ethnicity	Frequency	Percentage
Kanuri	136	39%
Maffa	93	27%
Wandala	77	22%
Marghi	21	6%
Bura	23	6%
Total	350	100%

Source: Authors field survey 2022

The aggregation by tribe of respondents in the Dalori camps revealed that Kanuri 39%, Maffa 27%, Wandala 22%, Marghi 6% and Bura 6%. These tribes came from the Northern Borno which is dominated by the Kanuri and Southern Borno Marghi and Bura tribes.

Figure 2: Number of children in households



Source: Authors field survey 2022

Figure 2, show the number of children in each household. It is evident that most households are large and had very large number of children. Households with between six and ten children were the modal number of children per family.

Type and Sources of Assistance to Internally Displaced Persons in Dalori Camp

We inquired to know from the respondents the types and sources of the relief materials that they were being given in the camp. Results are summarized in table 8.

Table 8: Types of relief materials obtained

Relief materials	Frequency	Percentage
Food Items (FI's)	297	85%
Non Food Items (NFI's)	53	15%
Total	350	100%

Source: Authors field survey 2022

Table 8, shows the materials of relief were mostly food items and non-food items. Food items were more prominent than non-food items such as mattress, gallons, tent, buckets, blankets, cooking utensils which once given do not require daily or weekly replenishment.



Table 9: Sources of Relief Materials

Sources	Frequency	Percentage
NGO's	293	84%
NEMA	37	11%
SEMA	20	5%
Total	350	100%

Source: Authors field survey 2022

In spite of the constitutional obligation, Non State actors mostly NGOs were visibly more into relief assistance in the IPDs camp. Table 9 shows that the non-governmental organizations are the major bodies providing relief materials to IDPs with NGO's showing overwhelming presence. Interestingly most of these NGOs are of western Countries origin, funding although some do work with local counterparts. Given the prominence of NGOs and the reliance of IDPs on them for succor it implies that religion may be downplayed when survival is a stake.

Religion and Help Seeking in Distress

According to Kirmani and Khan (2008), observed that matters related to religion and belief system are often accorded great importance by internally displaced persons (IDPs) in the face of survival and needs. It also noted that most of the IDPs and refugees place more emphases on their faith and religion for spiritual growth and spiritual needs. Benefactors are very careful in the discharge of her assistance.

As it were such groups as the Norwegian Church Aid (NCA), Ekklesiya Yan'uwa a Nigeria (EYN), Christian Aid (CAID) and Catholic Relief Services (CRS) based on their initial experiences in GDSS and Kuya IDP camps in Monguno LGA of Borno State now package whatever relief or other psychosocial support services given out without full labels of the donor.

The ironies of it is that many of the Muslims work for these Christian humanitarian organizations operating in different IDP camps in Borno State and are part of the relief materials distribution team.

Conclusion

Displaced persons would readily receive assistance from any source under distress. The soldiers in the front lines are of various religious inclinations but fight against terrorists and get communities and persons saved. These persons would not refuse liberation or assistance from the soldiers though of various faiths. When individuals are displaced from their usual comfort zones and places of habitual residence such persons first thought is on safety and survival and as such people solicit for assistance from any source to survive. As



they stabilize, religious sentiments come in and survivors would now try to select who they seek help from. On the basis of this it is suggested that aid givers should do the much they can to save humanity by playing down on who the helpers are either by re-bagging the physical items and writing the names of the donors in abbreviations.

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