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## Gender Dynamics in the Management Care of Internally Displaced Persons: The Boko Haram Insurgency

Evelyn Kikelomo Ikuenobe Otaigbe  
*Walden University*

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# Walden University

College of Health Sciences and Public Policy

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Walden University  
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Abstract.

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MSc, California Coast University, 2012

BA, University of Jos, 1990

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Walden University

November 2022

## Abstract

The Boko Haram asymmetric insurgency and warfare have decimated the Northeastern region of Nigeria and its neighboring environs of Chad, Niger, and Benin. The purpose of this study was to explore the peculiar socioethnic and cultural challenges encountered by female victims of Boko Haram terrorism at internally displaced persons camps in Abuja, Nigeria, including challenges in functioning, relocating, and acclimating back into society. A phenomenological approach was applied to understand participants' lived experiences. Data collection occurred through interviews and observation. Data analysis involved the synthesis of narratives, and generation of themes. Among the emergent themes were poor feeding; lack of economic opportunities; lack of female empowerment; increased mortality rate; transformation of women into cheap wives for men in surrounding communities; rape and survival sex; physical, mental, and gender-based violence; and equal participation. IDP women are a microcosm of Nigerian women; as such, the study provides insight on the broader condition of women in Nigeria and whether their functionality or productivity is dependent on the phenomenon of war or transcends it. The study's implications for positive social change include providing information that policy makers and other stakeholders can potentially use to improve Nigerian women's standard of living, provide security and opportunities for skills acquisition, and most especially, create implementable structures, legalistic frameworks and policies that promote sustainably entrenched women empowerment initiatives.

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## Dedication

This work is dedicated to the following people who inspire me daily. First, my two beautiful daughters and the scores of women globally who contend with gender discrimination and injustices. The older generation of strong women bore the torch and emblem of pain and carried on, unrelenting in the face of adverse and grave tribulations fostered by virtue of birth. These heroic women stood tall, stoic, and brave as they harbored the serrated scars of womanhood, motherhood, and nationhood. The baton has passed on to the younger generation of women still experiencing gender discrimination. Be encouraged to keep focused, resolute, and dedicated. One day, women will get the deserved equity in all spheres of life.

To the men who stand as partners on this journey and are bestowed with unsavory appellations because they refuse to regard women as second-class citizens, and recognize the existential intrinsic value of women, I salute your dauntless chivalry. I specially recognize the influence of my parents; my mother, Madam Bamidele Ikuenobe, and my late father, Pa Ejemen Ambrose Ikuenobe, who told me at every instance that I could accomplish anything, soar high to be anybody I wanted to be, attain and conquer all levels in life, be resolute, courageous and never to be covered by anyone.

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## Chapter 1: Introduction to the Study

Across the globe, communities are forced to migrate out of their homes due to internal conflicts within their home areas. These evacuations stem from acts of violence, perceived marginalization, social injustice, developmental conflicts, climatic and natural disasters. In media coverage, people in flight across country borders are commonly referred to as *refugees*. An overwhelming percentage of fleeing populations relocate due to the intolerable circumstances within their own country's borders. They disperse within their own country and are known as internally displaced persons (IDPs). IDPs are persons whose lives are severely disrupted by unfortunate events. They are ordinary citizens of a country forced to flee from their geographical region to other regions within the same state (Idialu, 2018; Jacobs & Kyamusugulwa, 2018). They do not possess refugee status because they did not cross international boundaries but got displaced from their home as repercussions of wars or internal governance issues within their own country. They flee and leave all human and capital resources behind in the attempt to save their lives. IDPs are actually, technically glorified refugees living within their own country.

Many IDPs, especially women and children, experience traumatic hazards during their flight, and find themselves dependent on government assistance during their ordeal. They are supposedly entitled to receive a type of welfare provided by the government agencies, non-government agencies, or charitable people. Former United Nations Secretary-General Kofi Annan claimed that “internal displacement is the greatest tragedy of our time. The internally displaced people are among the most vulnerable of the human family” (Internal Displacement Monitoring Centre, 2018, p. 20). Victims from the Boko

Haram insurgency faced multiple and often egregious situations emanating from their attack and their flight, until they settled at the camps. The interplay and support of concerned corporate bodies, nongovernment organizations, and personal donations in easing the IDPs' grave circumstance while securing their future formed a core part of this study.

IDPs are usually impoverished people in their country. Their tragedy is not necessarily due to the relocation of whole communities, but the government's failure to care for its people. Referring to the socioeconomic causes of internal disturbances, deposed Emir of Kano and former Governor of the Central Bank of Nigeria Muhammad Sanusi Lamido II claimed, "[b]eing an economist, my perspective has always been that a lot of the problems we think are religious do have roots in bad economic policies and bad governance" (Kupoluyi, 2016, p. 12). Even though there are conflicting statistics about the exact percentage of IDPs in Northern Nigeria, statistics indicate that women and children constituted more than 50% of the population in IDP camps. In December 2015, the Internally Displaced Monitoring Centre (2016) estimated that there were almost 2,152,000 IDPs in Nigeria. More than 56% of the total IDP population were children, of whom more than half were under 5 years of age, with the other 42% adults. Women made up 53% of this population, with 47% being men. As of 4<sup>th</sup> of November, 2022, according to the United Nations Refugee Commission, UNHCR there are over 2.7 million IDPs in Nigeria.

## **Background**

In this study, I addressed the experiences of women IDPs and their management at the camps. The United Nations Guiding Principles define IDPs as people or groups of people who were forced or obliged to flee or leave their homes and places of habitual residence to avoid the effects of armed conflict, and who had not crossed an internationally recognized state border (United Nations High Commissioner for Refugees, 2006). The efforts that the Nigerian government have taken to cater to the IDPs, particularly women and children forced to live in camps that lacked survival necessities, is undocumented, based on my review of the literature. Most IDP clusters in Nigeria are sequestered in adverse living environments. They fear insecurity, attacks, rape, and or molestation; severely lack medical care; and most importantly, experience a sense of loss in their purpose and belonging as Nigerian citizens.

Mirth (2014) noted that relevant agencies like the Nigerian National Emergency Management Agency (NEMA) and Federal Emergency Management Agency were not proactive and seemed ill-equipped in addressing the situation on the ground at the camps. Access to proper and adequate health care was gravely missing, food was limited in supply, and the psychological needs of camp residents were significantly neglected. The IDP's slept in unsecured abandoned buildings and open areas. The women were susceptible to gender-based violence and often gave birth in very unhygienic environments without qualified medical assistance to children whose biological fathers were unidentifiable (Mirth, 2014).



Gender-based violence refers to any threat, physical intimidation, or actual assault on a person due to their gender or biological identity. Such abuse includes physical, sexual, verbal, emotional, and psychological abuse, threats, and coercion. According to the World Bank (2019), gender-based violence or violence against women and girls is an ecumenical pandemic that affects 1 in every 3 women in their lifetime. Globally, 35% of women have been involved in altercations, physical, verbal, or psychological violence from sexual and nonsexual partners. Sexual molestation by non-related partners affected 7%. Partners had killed 3%, and over 200 million had experienced the excruciatingly painful, scarring, deadly female genital mutilation.

Gender-based violence is unfortunately deeply rooted in some African cultural norms. Such violence includes forced marriages, gruesome widowhood rites, marital rape, sexual harassment, intimidation at work, forced sterilization, trafficking, economic strangulation, and prostitution. The grave consequences of such violence include severe trauma and even death (Kimani, 2012).

In 1981, the Committee on the Elimination of Discrimination Against Women was institutionalized. In 1992, the committee affirmed that violence against women was a “violation of their internationally recognized human rights” and “a form of discrimination” that “nullified their right to freedom, security, and life” (Kimani, 2012, p. 6). Such situations encompass a larger government problem of failing to prepare the female IDPs for rehabilitation or reintegration into the broader community.

This study focused on the female victims of the Boko Haram insurgency in camps for IDPs. The results may identify corrective actions that government officials and other

leaders can take to provide needed and urgent resources, necessary infrastructures, or amenities for female IDPs. Critical areas of focus include gender-related violence, the disparity in gender behavior, security, injustice, and widening polarity between the rich and the poor.

Ekpa and Dahlan (2015) stated that the government's focus was supposed to be to provide a quick rehabilitation and return to normalcy for citizens. The authors listed international reparation strategies like restitution, relocation, reintegration, and compensation as the best way forward for IDPs. The study's most significant aspect was in noting the specifically customized management care of women found at the IDP camps who comprised mostly of women of northern descent. Ekpa and Dahlan observed that wars could hinder the representation of women from this geographical zone in participating in many activities similar to their southern counterparts, particularly in politics and governance. I hope that the current study may identify new programs that can be offered to women who are IDPs to promote proper rehabilitation, enhanced reintegration, and gender equity.

### **Problem Statement**

The Boko Haram asymmetric insurgency and warfare decimated the northeastern region of Nigeria and its neighboring environs of Chad, Niger, and Benin. It destroyed people's commercial, economic, and social lives in those regions. It was the worst displacement ever experienced within Nigeria and created unsafe, unhealthy, or otherwise unlivable makeshift and temporary camps for IDPs. According to reports from the United Nations on Refugee Commission, Nigeria faced a crisis in its internal uprising and war of

insurgency against the Boko Haram sect. These incessant and vicious attacks were responsible for an estimated 192,000 refugees and over 2.1 million IDPs in Nigeria and Cameroon (Oyewole, 2015). As it raged, widows and orphans were isolated.

The scope of this research was to understand and explore the lived experiences of the female victims of the Boko Haram insurgency resident in the internally displaced camps. I sought to explore the proper care management that would adequately rehabilitate them to becoming productive in society.

Internal displacement as a phenomenon is not new. In Africa, this phenomenon evolved typically as countries attained their independence and started their democratic governance. Ethnic, religious, and ideological disputes are part of world history, and have given birth to internal wrangling or conflicts within countries. Wars in Africa almost always center on ethnic conflicts, power struggles, and/or the quest for land control. The displacement of millions of individuals disrupted people's social, economic, political, and educational lives in the affected regions, and successive Nigerian governments have been unable to eradicate it (Itumo & Nweduru, 2016; Olanrewaji, 2019; Oyewole, 2015).

The terrorist group, Boko Haram (which literally means “Western Education is forbidden”), is mostly responsible for the displacement in northeastern Nigeria. Their ideology of male superiority fueled their actions and belief. The group is contemptuous of girls and women. In 2012, they printed fliers that asked school authorities to deny young girls the opportunities for western education. In their report, Osita-Njoku and Chikere (2015) attested that the Boko Haram war had claimed over 7,000 lives and destroyed property worth billions of naira. Their assertion was that endemic problems such as good

governance, poverty, social disparity, and illiteracy were amongst the root causes of the widespread notoriety of these terrorists.

The Boko Haram group targeted the Nigerian government by forcing socio-political restructuring through violence, and coercing members to repudiate Western ideas. Citizens lost confidence in the government's capacity to manage ethnic and religious diversity as well as provide security for them. They resorted to alternative sources of protection supplied by informal or private security companies. Many people fled from the northeastern geopolitical zone of Nigeria, and whole communities disappeared. The insecurity at the camps, the subsuming poverty that existed, and the IDPs' traumatic experiences were of interest in this study.

The Boko Haram war is expected to severely impact the northern part of Nigeria for at least 20 more years. According to Chukwurah et al. (2015), the war has crippled and suppressed the Nigerian economy therefore the authors advocated for a robust, deliberate, and systematic infusion of socioeconomic welfare, palliatives, programs with policies targeted mostly at vulnerable clusters of women and children, and into the northern region economies to enable the country to start a gradual rebuilding of its economy (p. 377). Keming (2018) supported this perspective and further opined that the Boko Haram sect's primary agenda was to oust the Nigerian federal government, which had failed in its promises of inclusive social development. The group sought to impose an Islamic state free from western education. Olanrewaju et al. (2018, p. 4024) and Okwuwa (2016) saw an interlink between Boko Haram terrorism, forced migration, and the

emergence of IDPs. They affirmed that the Nigerian IDP issue resulted from the prolonged clash between the federal government and the insurgent Boko Haram group.

### **Purpose of the Study**

In this qualitative phenomenological study, I explored the gender administration at the IDP camps in Abuja. If laws exist to create equity and fairness, the same rights or benefits should go to men and women. Women are always the most impacted by wars, and during their flight to camps, they experience a plethora of issues. Conflicts have led to a disregard for fundamental human rights and have had severe consequences for women and girls. National Emergency Management Authority, NEMA was mandated to manage these clusters following world global practices. However, the government placed IDP camps, and their assigned agencies were ill-prepared to maintain IDPs' health and well-being and did not adequately implement the necessary initiatives to meet women's specific needs (Agbalajobi, 2009). Men and women were noticeably treated differently.

The IDP women were at the mercy of the government and charitable organizations. Their percentages in the camps were alarming, and if not well-managed and empowered, these women would be unable to function in their community when released. The imminent danger that could potentially be a significant setback in the country would be the emergence of ill-prepared IDP women into a productive workforce. Okwuwa (2016) called for research on the needs of the IDPs from all perspectives. These needs included expanding their knowledge and grasp of issues of safety, security, conflict resolutions, politics, stress management, additional acquisition of skills, right to property, health care, resettlement, rights as women, empowerment, and the girl-child education.

Management of IDPs is part of the requirements for fulfilling the United Nations' sustainable development goals, which are part of the global standards for addressing poverty, security, health crises, and underdevelopment, amongst other things (Olanrewaju et al., 2018, p. 4022)

Olanrewaju et al. (2018) pointed out that the gender perspective is absent in the literature on IDP management. This lack of attention is potentially harmful because women are the most affected by displacement. This costly omission could also prevent a long-lasting solution to eradicating social marginalization and gender inequality, which is one of the sustainable development goals. This qualitative phenomenological research focused on the firsthand conscious experience of women related to the impacts of displacement. The purpose was to determine what current matters occurred in the IDP camps, and what affected women that significantly prevented them from moving back into villages or their original places of abode. Pressing issues were the personal experiences of women. I constructed the interview questions to determine why women might be ill-equipped and unable to leave the IDP camps to become independent persons rehabilitated back into society as productive citizens. Legal and strategic frameworks, various policy documents affecting the IDPs, gender equity, and marginalization were critical areas of concentration. They would form the thrust of this study.

### **Research Questions**

I sought to answer four research questions (RQs):

RQ1: What were the issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society?

RQ2: What were the gender-based biases experienced by women living in Nigerian IDP camps?

RQ3: What were the peculiar gender-specific cultural challenges encountered by these female victims of Boko Haram terrorism?

RQ4: How did the camp administration implement gender-specific programs?

### **Conceptual Framework**

Phenomenology is the study of a phenomenon whose appearance is perceived as different from reality. It is one of the most controversial and misunderstood philosophies. In the 18th-19th century, phenomena was the beginning of scientific knowledge structure and phenomenology was the theory of mainly sensory appearances. According to Beyer (2020), the concept of phenomena became a part of psychology in the 19th century with Franz Brentano's focus on its occurrence in conscious mental acts, external physical influences, and intentional physical acts. To Brentano, this "intentional in-existence" of the conscious mental phenomenon was pointed at an object. He used the term *phenomenology* for descriptive psychology, and Edmund Husserl took it up in his theory of the new science of consciousness. Putting these together, there emerged a pattern of what sensorily appeared consciously before the mind based on personal experience. I

explored these various senses in my interactions with the women at the IDP camp in Abuja.

Husserl borrowed from Bolzano's ideal of logic, which faulted Kant and those before him who made phenomena subjective. Logic embraced objective ideas and propositions. Husserl merged both as a single scientific and rational discipline. Phenomena are "objective intentional contents of subjective acts of consciousness." Phenomenology is the study of this complex consciousness and correlated phenomena. Husserl integrated psychology with a kind of logic intertwining subjective mental activity or experience, and objective contents of conscious logic. He opposed the reduction of math, logic, or science to psychology. For Husserl, phenomenology would be intentional acts of consciousness brought in objective experience to subjective occurrences. Husserl opened minds to many types of phenomenology. Transcendental constitutive phenomenology, according to the dictionary, describes anything that has to do with the spirit or non-physical space. It was something beyond ordinary everyday experience. It could be religious, spiritual, or worldly but transcends regular physical exercise. Another is naturalistic constitutive phenomenology, which assumes that consciousness is part of nature. Hermeneutical phenomenology interprets structures of experience in individuals' understanding and involvement with things in the human world, including themselves and others.

Husserl defined phenomenology as "the science of the essence of consciousness." It is centered on the defining trait of intentionality and approached explicitly "in the first person." The transcendental style is understood through *epoché*, which is the Greek



skeptics' notion of abstaining from belief, and what the theatre referred to as the willful suspension of disbelief. Husserl proposed the "bracketing" of existence of the natural world around individuals, thereby obliterating all but the conscious experience. Beyer (2020) determined that every act of consciousness is intentional. In the literature review, I note that the Boko Haram insurgents intentionally meted out very different and deliberate actions towards men and women; the women they dehumanized, the men they killed.

The dehumanizing treatments included rape, slavery, prostitution, sodomy, domestic violence, forced marriages, forced pregnancies, and deployment as suicide bombers. Boko Haram insurgents did not always physically kill the women; instead, they sought to "psychologically" kill them and infiltrate the nation. I examined the principles at work in attacking the nation's soul through dehumanizing and desecrating the woman's body. I also sought to understand women's firsthand experience of gender violence. Husserl viewed an object from a noema or noematic perspective. Applying this concept to gender violence or disparity, gender can be seen as psychological warfare and as a debasing of womanhood. The same item may have different noematic meanings involving different presentation.

Phenomenological researchers strive not to rely on any preexisting assumptions but instead focus on the metaphysical, intentional, and conscious aspects of phenomena. Epoché focuses on individuals' purposeful acts and packages that are independent of any preexisting object. Phenomenologists put all preexisting assumptions into a bracket separating phenomenology from the ontology of the world. Heidegger, on the other hand, selected assumptions and emphasized social practice rather than individual

consciousness. In Husserl transcendental phenomenology, biases do not need to be specified because they do not help the research process. Instead, researchers would use the epoche or bracketing strategy.

It was ironic that Husserl and his students clashed, even though they drew heavily from his foundation. His metaphors were confusing. However, his transcendental consciousness has been described as the ‘promised land,’ which needed seasoned navigation. According to Husserl, he was Moses; he discovered transcendental consciousness, would lead people to it, but would not enter. Husserl claimed that phenomenological idealism was a logical, scientific process with proven structures that did not refute the world's existence but made sense of the world as it existed.

Smith and Edwards (2018) stated that the significant differences between Husserl, regarded as the father of phenomenology, and his pupil Heidegger lay in Heidegger’s hermeneutics and in Husserl’s transcendental philosophies. Heidegger would not be fully understood if there was no insight drawn from Husserl. Many experts contend that Heidegger wanted to craft out his own identity. Gadamer, another philosopher of phenomenology, attributed this battle between the two to Heidegger’s temperament and Husserl’s suspicion about Heidegger. There was no doubt that Heidegger borrowed from Husserl’s teachings, and arrived at his hermeneutics through the same strategy, and indeed Husserl’s framework. Heidegger’s *Being and Time*, which became encapsulated in “dasein”, was heavily critiqued by Husserl as incorrect. Heidegger’s foundational philosophy had roots in Aristotle, where the latter discussed metaphysics that had to do

with the concept of 'being'. Husserl influenced Heidegger but disagreed with Husserl's postulation that theory as a concept, be renounced.

According to the Smith and Edwards (2018), phenomenology is subject to its methods and results. It is an understanding of structures and events that occurred in people's conscious minds. It came from the consciousness and intentions of the first person's experiment in relationships to a particular phenomenon or object in the world. The lived experiences of the subjects passively or actively define phenomenology. The phenomena in this research included gender inequality, war, and culture. As these events occurred, individuals consciously processed the lived events. They were not characterized as they happened due to the mind's incapacity but unfolded with the reflection of familiarity.

In classical phenomenology, researchers take certain steps. These include describing, interpreting and analyzing experience, drawing a logical semantic model, and designing an experiment that conforms or reflects. Phenomenology was affiliated to, but prized above epistemology, logics, or metaphysics, and those debates by philosophers are ongoing to date. What concerned Husserl was how intentional objective information or structures influenced subjective sources without mental acts. It was frayed with problems, causing a revision that included intersubjectivity and culture. He further treated subjectivity about logic in predictive areas and perception in intuition differently. Husserl delved into transcendence in immanence, paradox in subjectivity, and the connection between objective knowledge and subjective resources.

Phenomenology defines individuals' mental activity through Husserl's conscious intentionality perspective which emphasizes firsthand experience in "perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity." Experience and their meaning intend things through concepts, thoughts, ideas, images, and so forth. Phenomenology evolved through unraveling moments of fleeting consciousness, spatial or perception, distinct focal or 'horizontal', self-consciousness, self-awareness, reasoning self, action or movement, purpose, empathy, intersubjectivity, communication, understanding, social interaction (including collective action and culture). According to Peoples (2020), phenomenological studies do not solve problems; instead, they reveal complex experiences. Table 1 provides a comparison of phenomenological and nonphenomenological conceptualizations of the different aspects of sense. The preferred style of interviews was semistructured because it allowed me to strike a balance in asking prepared questions that directly pertained to the RQs and impromptu ones that could reveal more relevant data on participants' experiences.

**Table 1**

*Phenomenological and Nonphenomenological Approaches to the Unit of Sense*

Unit of sense	Phenomenologists		Nonphenomenologists	
	<i>N</i>	Example	<i>N</i>	Example
Description/observation/study of phenomena or grounded in phenomenology	34	It takes care of the phenomenon as it appears. It is concerned with the essence of the phenomenon. [P7	6	A way of understanding phenomena, subjectivity. [P65]

Unit of sense	Phenomenologists		Nonphenomenologists	
	<i>N</i>	Example	<i>N</i>	Example
		5]		
Suspension of a priori	11	The one in which the psychologist is willing to observe the phenomenon without preconceptions. [P96]	1	Suppression of concepts for the study of phenomena. [P34]
Respect for uniqueness/subjectivity/Individuality	9	It is about understanding the subject as he/she presents him/herself and perceives him/herself in the present moment. [P51]		
Form of psychotherapy/intervention	7	To base his/her intervention as a facilitator in processes of the psyche ethically based on the phenomena of this process. [P62]	1	Treatment and cure. [P37]
Psychology approach	4	It is a psychological approach. [P25]	2	Theoretical line, way of understanding the world. [P41]

Unit of sense	Phenomenologists		Nonphenomenologists	
	<i>N</i>	Example	<i>N</i>	Example
Others	1	Articulation of Psychology between the set of experiences of a subject, his/her psyche, his/her social phenomena, his/her family, ethical and subjective phenomena. Thus, it goes through a complex process and intense work of elaboration, and elucubration where this same subject can better face the questions that diminish his/her power to act in front of life. [P78]	3	From the experience/their own lived facts. [P98]

### Nature of the Study

The current study featured a qualitative phenomenological research design with face-to-face interviews and observations as sources of data. I used qualitative research techniques to examine and consider the perceptions and experiences of the women living as IDPs in placement camps; I wanted to create knowledge that could help policy makers and other stakeholders to identify viable strategies to acclimate this population back into society. The qualitative approach was best for the study, given that I intended to

comprehensively review the plethora of underlying factors mitigating against preparing the IDPs for rehabilitation and assimilation back into society from the subjects. The focus was on women who faced inadequate medical assistance and lacked education on protective measures against rape, molestation, and unwanted pregnancy.

The purpose of this qualitative study was also to explore and understand the plight of the female victims of the Boko Haram insurgency and the management care at the IDP settlements where they were temporarily domiciled. In addition to conducting face-to-face interviews, I observed the participants in their natural environment. The use of more than one data source was for triangulation purposes. Observation worked because there are things that people do not discuss or tell in a face-to-face interview but that can be noticed during observations. According to Creswell (2009), observation also helps a researcher to discern deception. A researcher could record their hunches or thoughts in a journal, which would allow them to find points of contradictions from the actual interview (p. 135).

### **Definitions**

*Acclimation:* Adjustment to an environment that is not where one was born or raised. Acclimation is often considered a process where one adjusts to their new environment (Oxford Dictionaries 2015).

*Convention on the Elimination of all Forms of Discrimination Against Women:* An international treaty adopted in 1979 by the United Nations General Assembly.

*Gender-based violence:* A phenomenon deeply rooted in gender inequality and continues to be one of the most notable human rights violations within all societies.

Gender-based violence is violence directed against a person because of their gender. Both women and men experience gender-based violence, but most victims are women and girls.

*Governmental-induced displacement*: Forced removal of a person or persons from their current living environment. Such displacement is not of the moved person's choosing (Deveraux, 2018).

*Internally displaced persons (IDPs)*: The forced migration of persons from their home or area of living due to some disagreeable circumstances that their government could not resolve directly. Internal displacement is “associated with personal or group losses, abuses, deprivation and dependency” (Ott, 2018).

*Nongovernmental organization (NGO)*: Any nonprofit, voluntary citizens' group organized on a local, national, or international level. Task-oriented people with a common interest run it.

*Refugee*: A person displaced from their home who has crossed country borders to live in a new and different country (United Nations High Commissioner for Refugees, 2006).

*Reintegration*: “The process by which ex-combatants attain civilian status to acquire sustainable wage employment” (United Nations General Assembly, 2006, p. 8).

*United Nations High Commissioner for Refugees (UNHCR)*: An entity that was created in 1950, during the aftermath of the Second World War.



### **Assumptions**

Vogt and Johnson (2015) defined an assumption as a presumed true statement used temporarily for a specific goal. I used four assumptions in the study. The first assumption was that all selected participants would volunteer to participate in the data collection process. The second assumption was that individuals who willingly signed the letter of consent would have knowledge on the study with capacity to answer the interview questions. The third assumption was that the information I gathered may be a representative of practices for gender dynamics in the management care of IDPs. I assumed participants would give truthful and accurate answers to the interview questions. Finally, I assumed the geographical area was large enough to provide good data for the study.

### **Scope and Delimitations**

All participants in the first set were female. This was a deliberate attempt to ensure the study's purpose was adhered with. Three of the participants had been in the camp for a year and more while five participants had lived in the camp between 8 months and 9 months respectively. The delimitation existed based on the communication between I, the researcher and the IDPs. There was a language barrier as the common language used in the camp was Hausa, which I did not understand. I overcame this by shortlisting young women above 18 who could speak in passable local 'pidgin' English. Pidgin English was a corrupted version of English language, also called 'broken' English. Many illiterate and literate Nigerians understood this indigenous corrupted version of the English language as it was popularly spoken in all geographical locations of the country

proving to be a much more acceptable 'lingua franca' than either the native ethnic dialects or the borrowed 'Queens' English.

### **Limitations**

There is limited availability of participants fitting the profile living in the IDP Durumi Camp in Nigeria. The recognized data necessary for collection to substantiate the RQs may be limited in terms of available references. My challenges will include seeking out and finding such current, related data and research studies to support the recent research's purpose and suggest a reasonable and viable solution.

Historically, the northern culture was supposedly a suppressive male-dominant one where the women had to totally capitulate to the menfolk's bidding. This culture was prevalent amongst a large percentage of these female victims. A good number of women were not educated and had married early in life. They were usually not given to voicing their opinions openly about issues.

### **Significance**

The study findings could provide meanings that could lead to the support on policies guiding the management of IDPs in Nigeria and all other countries that have IDPs. The research study was aimed to unravel the issues and differences in the gender administration at the IDP camps in Abuja. The research included the significance to practice, the significance to theory, and most critically, significance to positive social change.

**Significance to Practice**

The study was significant to the Federal Government of Nigeria, the state government and the local government who had IDP camps in their domain. The foremost function and purpose of government was in the protection of lives and properties of its citizens amongst whom were the IDP. Government would be adequately informed of the plight of the women in the camp, deploy resources and set up policies that may help improve the lives of the citizens at the IDP camps. Also, the information obtained from the participants would help prevent future mishaps that made citizens in Nigeria live as IDP instead of in their homes.

**Significance to Theory**

This study was significant to future researchers who wanted to expand the body of knowledge on IDP and women rehabilitation. Husserl borrowed from Bolzano's ideal of logic, which faulted Kant and those before him that made phenomena subjective. Logic embraced objective ideas and propositions. Husserl merged both as a single scientific and rational discipline. So, phenomena are 'objective intentional contents of subjective acts of consciousness'. Phenomenology is the study of this complex consciousness and correlated phenomena.

**Significance to Social Change**

Social change as a social issue identified a transformative way to resolve existing social issues in positive ways. For instance, realizing that individuals lived below the standard of living is a social issue while creating employment is a social change issue. Thomas et al. (2009) described the social change as redressing social inequality at a

group level; thus, effecting a change in the status of a group of people to achieve a common good. The implication to social change of this study included improving the standard of living of women in IDP centers, providing security to women who were vulnerable, and equipping women with skills required to survive in IDP's pending when they relocated to a more permanent home. The social change featured upon the realization that the laws under which women in general operated in Nigeria, as well as the socio-cultural context had to be changed.

### **Summary**

The management of IDP was an issue that had not received the required attention it deserved. This situation was potentially dangerous if unmitigated, as there could be negative consequences in the future. No adequate documented studies had been published about women IDPs' treatment at their settlement camps and how this prepared them for rehabilitation and life after camp. There seemed to be a shortage in women's research from the northeastern region and women's involvement in the governance within Nigeria's political space.

Chapter 1 outlined the management care for the female victims of the Boko Haram insurgency at the IDP camps. The study's purpose was to examine how the management care administered to the women was adequate in preparing them for rehabilitation and reintegration as productive citizens afterlife at the camp. The chapter also included a description of nature, the problem, and the significance of the study.

Chapter 2, the literature review, provided an exhaustive review of the literature search strategies, the professional literature review, and the phenomenological framework about the key concepts and variables under investigation.

Chapter 3, the methodology, detailed the research design, and the nature of the proposed study. Chapter 3 presented an analysis of the research methodology. My role as the research tool was to gather and interpret data from the survey. The developed RQs were to understand the women's lived experience at the IDP camp in Abuja, Nigeria. The questions also asked were to identify areas of strength, and if or where gaps existed. This information was critical in ascertaining if the camp's programs served these women and if they further empowered them in their quest to go back to their original homes. I used purposive sampling to select the ten participants for the initial study. The second set of questions and interviews were for the camp administrators who included the camp chair, the woman leader, the PRO, the camp doctor, and the camp school principal. Instrumentation consisted of interviews, reflexive notes, observations, and peer-reviewed articles. Chapter 4, the results, included an overview of the findings from the data collection process. It presented the overall and detailed results from this study, the location, the demographics, the description of participants, data collection, analysis methods, and investigation results.

Finally, Chapter 5 included a discussion and interpretations of the findings and recommendations for further research and implications for practice. The geographical region under study had more issues with girl-child education, as well as some cultural practices like early marriages. In conducting this research, I sought the feelings, and

aspirations of these women. Would the programs administered change their perspective or get them prepared for leadership positions? Was there an attitudinal correlation between Boko Haram & the women? This study also predicted the trend of female involvement in the industry, social infrastructural inclusion, legal frameworks, the politics and policy enactment in Nigeria. This research was vital for the government of the day if they are interested in the disparity of education and women's participation in all Nigeria's national development and governance. There was an assumption that a well-educated female population led to improved correlational status for the country.

In 2015, The United Nations Development Program (UNDP) took the gender campaign further by including it as a growth factor in the country's development. At the various resettlement camps, the mandate was that the victim's basic needs included education, feminine needs, healthcare, psychological intervention, etc. This study provided an inroad or map on the intervention program, the unseen or anticipated pitfalls in not preparing adequately for these women, so they did not suffer marginalization, gender inequality, or missed opportunities in the camps.

Through the reviews and research, it was apparent that there was a conspicuous absence in clearly delineated responsibilities by relevant institutions like NEMA, National Commission for Refugees, Migrants, and Internally Displaced Persons, which shared concerns on IDPs issues. This study helped identify, situate the right organization to be held accountable and prevent wasteful duplication of responsibilities. It became the roadmap to create the requisite cohesion towards productive result-driven synergy. This study's eventual purpose was to help illuminate the cultural and gender biases mitigating

against women, suppressing, and oppressing their involvement or participation in various spheres of growth and industry. It determined the adequacy of emergency relief coming to victims of the Boko Haram wars, particularly women and girls. Through this research, a determination was reached: the lived experiences of these women as they encountered this phenomenon of war, discrimination, marginalization and ancient deep cultural roots.

## Chapter 2: Literature Review

The current study focused on the female victims of the Boko Haram Insurgency settled at the IDP camps, and the preparation of integrating them back as productive citizens into society.

### Literature Search Strategy

In the search for current literary works, I examined articles found in different databases, including Academic Search Complete, Articles First, Education Resources Information Center, JSTOR, Ovid Journals, and ProQuest. Other databases used in the search were Psychology and Behavioral Sciences Collection, Psychology Collection, Psychology Database, PubMed, Sage Journals Online, ScienceDirect, and Taylor & Francis Online. Keywords and phrases used for the literature search included *internally displaced persons, internally displaced women, IDP camps, Nigerian internally displaced women, displacement from war, Nigerian conflict with women internally displaced, protection in IDP camps, inadequate medical assistance in IDP camps, rape in IDP camps, molestation in IDP camps, and assimilation into society from IDP camps.*

I read, annotated, and compared the peer-reviewed articles that I found to determine experts' perceptions of the problems encountered within IDP camps in Nigeria. In the literature search, my focus was on finding research on women who faced inadequate medical assistance; lacked education on protective measures against rape, molestation, and unwanted pregnancy; and the failure of various stakeholders to implement any means to assist these women in establishing lives as Nigerian citizens.



## Literature Review Related to Key Variables and/or Concepts

### Background on Boko Haram

Nigeria has gone through various conflicts featuring ethnic clashes based on a power struggle, marginalization, suppression, and imbalance in the share of economic powers. These unrests became worse after the country advanced into democracy in 1999 following years of military strangulations. Different groups, enraged by what they perceived as an unfair or inequitable distribution of the country's natural resources, arose. The majority always felt socially oppressed by the affluent educated minority. For example, the Niger-Delta militants in South-South Nigeria engaged in property destruction, bombing, kidnapping of citizens and foreign personnel in the country's oil-rich sector for ransom to send an intimidation message to the government and its perceived foreign conspirators. In Nigeria, sociocultural and educational systems were interrupted. Education in the north, by itself, faced a current danger due to the religious and cultural predominantly Muslim way of life.

The historic perspective of the rise of the Boko Haram sector in 2002 revealed the rise of the deadliest insurgents from northeastern Nigeria. The progenitors were religious extremists who wanted a total return of the country to the puritan sharia Islamic way of living with an egress from western ideologies and education. The sect, known initially as *Ahulsunna wal' jama'ah Hijra* (Congregation of Followers of the Prophet Involved in the Call to Islam and Religious Struggle), evolved over the years and became known as **Boko Haram**, a term which emanates from their original ideology that Western education and civilization is a sin. The sect's overriding belief was that anything and anyone that did not

tally with Allah's revelation was “haram,” (forbidden) and these included the elitist rulers, voting in elections, and receiving secular education (Keming, 2018).

The phenomenon eclipsed other previous occurrences or intertribal ethnic wars and placed Nigeria on the global map as one of the leading terrorist nations. This rebellion created massive destruction throughout the country based on the longstanding defiance against religious violence between the Nigerian Christian and Muslim communities. It caused many people to flee in fear of their lives (Nossiter, 2009). Continuing into 2009, the Jihadist group Boko Haram began a perpetrated armed rebellion against the Nigerian government. Its philosophies were profoundly seated in the country's social imbalance cemented with years of seething anger and dereliction of the Nigerian government of the day. Okoro (2014) affirmed that political control between North and South Nigeria, was also a critical catalyst. especially after former President Jonathan, a minority, emerged as the country’s leader. However, other schools of thought attributed the political violence to external influences, including the influx of illegal aliens into the country (Nossiter, 2009; Okoro, 2014; Osita-Njoku & Chikere, 2015).

The Boko Haram group was composed of school dropouts, unemployed individuals, and those who believed that northern Nigeria's western education orientation was responsible for the high rate of poverty, illiteracy, and imbalance in the equitable distribution of the nation's wealth. B.H. aimed to ensure that the shariah law was adopted all over Nigeria. The popularity of the thought of the social marginalization causal effect was alluded to earlier by the ousted Emir of Sokoto, Salisu Lamido Sanusi. Since 2014, Boko Haram and its suicide bomb squad have killed over 8,000 civilians in the three

states where there was a state of emergency. The sect was used by the political class in power to ascend, and were now no longer perceived relevant, thus leading to their marginalization. This painful development and betrayal by those they had looked up to as saviors created resentment in them, which in turn, led to retaliation and vengeance.

Osita-Njoku and Chikere (2015) attested that the BH insurgents who specialized in asymmetry warfare and guerilla tactics, had destroyed property worth billions of naira and compounded the Nigerian military's ability to quell the disturbances. The group attacked churches, government establishments, police buildings, and marketplaces. They went on a disdainful rampage in blatant mockery of the government's security agencies and accused the government of sidelining, as they claimed the ideology of social emancipation (Agbalajobi, 2009). Disruption of lives masked under popular mass ideology was the modus operandi of the Boko Haram sect. Most of the time, their calculated attacks hit their target of anger and reformed ideology mainly including Christians, young girls, women, the unemployed, or those increasingly dissatisfied with the government. The growing grievance lent weight to the assertion that endemic problems such as good governance, poverty, social disparity, and illiteracy were among the root causes of the widespread notoriety of these terrorists.

The B.H. group focused on destabilizing young girls from the quest to acquire western education or delaying early marriages. The sect then achieved global notoriety as a terrorist group with its abduction of 279 girls from a school in Chibok, Nigeria, on the night of 14–15 April 2014 (Osita-Njoku & Chikere, 2015). The “Bring Back Our Girls”

campaign became a global fight involving various world leaders who denounced the capture of the young girls' from their school.

In this study, I aimed to listen to, and understand the disregarded views of women at the camps to provide insight on their preparation for a future role in the larger society. The insurgency of B.H. exposed the Nigerian state's security deficiency. The government had the primary and legal responsibility for the welfare and protection of IDPs.

In Nigeria, the displaced persons found it difficult to regain a pre-conflict way of living because of the poor living condition encountered at the camps. They had survived the rigors of long journeys, psychological trauma, safety challenges, harassment, sexual abuse, child molestation, forced labor, and poor sanitation, which exposed them to infectious diseases. At the settlement camps, they ascertained that medical facilities were not accessible, poor feeding led to malnutrition, and infrastructures such as power, water, security, and education were almost nonexistent. Experts on gender dynamics called for women's inclusion, and a cohesive synergy in collaboration with international partners. With apparent inequality, this study focused on women, gender inequality, and equity. There was a critical need to address IDP women's issues because women are allegedly the nation's bedrock. The Boko Haram insurgents, while restricting other emerging Islamic reforms, ironically, did seemingly give some women converts a new lease of life in financial emancipation and access to Islamic education. The women took this as a liberation from hardships and illiteracy. They saw it as an added value to their moral anchoring and education.

## **Gender Perspective on Boko Haram**

Osita-Njoku and Chikere (2015) traced global terrorism increase to an aftermath of the September 11, 2011, attack of the towers in New York, U.S.A. In the same vein, after the Boko Haram group abducted the Chibok girls and earned notoriety, more girls and women became the sect's target. The escaping women and girls fled through treacherous paths and harrowing escapades created by the Boko Haram insurgents' carnage and rampage. They found refuge in camps where they faced increased atrocious and abhorrent upheavals in their lives.

The Boko Haram promoters had a very sinister vision concerning those captured. They primarily aimed to disrupt their education and marry them off immediately. The group had a condescending opinion of women whereby females had a distinct role in life; to be used solely for a man's pleasure. They sometimes killed women that resisted. Those willing to be converted were radicalized but most had no choice. Sawacki (2016) averred that the Boko Haram insurgents loved using women and children as decoys or baits because they were less suspicious, less threatening, and more submissive than men. It was advantageous to use these women & children as human bombs (Sawacki, 2016). The Boko Haram insurgents also deliberately used women as a retaliatory move against the Nigerian Federal government and its military troops (Zenn & Pearson, 2015). After fighting in May of 2013 ensued between the Federal Government of Nigeria, and the B.H. factions, Shekau, the Boko Haram leader, revealed that he had kidnapped twelve women and children. Shekau claimed that the Nigerian Federal Government captured over 100 women of the B.H. sect, including one of Shekau's wives, and he accused the

government of assaulting the women. He threatened to make slaves out of the Boko Haram hostages and turn the women to wives if Boko Haram military detained fighters were not released. (Zenn & Pearson, 2015). The women abducted during the crossfire in Bama were innocent but disposable. They were *collateral damage*; their gender the major disadvantage.

When the Boko Haram sect attacked villages, their modus operandi followed certain patterns: they tormented and killed the men by slitting their throats in front of the women. The women were taken away as “spoils of war,” and the sect had a strategic reason for doing this. Madden (2018) declared that the Boko Haram group turned women and abducted school-age girls into sexual tools. Even the Japanese created 'comfort stations' where young under-aged children became tools of sexual gratification and sports entertainment for soldiers.

The B.H. insurgents raped many, forcefully married some, threatened to sell some off, and forced them to denounce their faith (p.50). The attacks targeted the few communities with more Christians than Muslims in the northern part of Nigeria. The B.H. insurgents debased women, impregnating them with 'diseased' children. The calculated urge to impregnate women with seeds of the opposition was a familiar trait or tendency during wars. The Congo, Sudan, and Bosnia wars were replete with offensive stories of injustices administered to women

Hazra (2014), in her article, described the treatment of women during wars or cross-border crises. She said the female body held such fascination for men during any

conflict. It was "*objectivized*" to show male dominance or oppression of the woman. The feminine body was simply an empty shell with no soul, no feelings, or emotions.

The enemy from the other camp had another agenda, and it was the calculated need to disillusion and prove the husbands' inadequacies in protecting his family. Security was a man's primary and innate responsibility towards his wife. Men's ability to safeguard his wife justified his powers as a man. In Nigeria's Igbo community, according to Achebe, C. (2006 citing Achebe, C.1958) an incapable man was referred to as an "efulefu-a worthless man. The B.H sect disgraced, maligned and humiliated men by rendering them impotent in their ability to protect wife and family.

The male victims got reduced in their wives' presence. They stood in agonizing hopelessness to watch the savage rape of their wives and daughters. The women became totem of blasphemy and destruction. Based on its physiological value, the female body became a fertile ground to increase the opposition's population while defiling the other side. The aim was to 'taint' the victims' bodies and lineage using the woman as a tool (Hazra, 2014). In some rape cases where the woman became pregnant, she was shunned and excommunicated by her family because she had become contaminated by the opposition's 'evil' seeds. Hazra went on to say the pregnant women who survived the flights were treated with contempt and shame by their people. The pregnancies or babies from these women came under severe scrutiny as they endured lives as outcasts.

Some women resorted to "honor suicide" as their bodies symbolized the entire community's honor; if the woman's body was dishonored and violated, the family honor was lost. On the other hand, because of the male egos and inabilities, many were killed in

the hands of their community in what they commonly referred to as 'honor killing.' Raping women was not just a declaration of male supremacy; it epitomized the ultimate denigration of the male- husband, father or brother who prided their ownership of the woman as a symbol of tribal or community value. It was a feudal insult on the males in the community. Due to this, desecration of women was highly sought by the insurgents. The insurgents allowed women caught to be aware of their sinister timetable, plans, and plots.

On February 19, 2018, 110 girls, students at a government secondary school in Dapchi, Yobe State, in northeast Nigeria, were again abducted by the Boko Haram group. Dapchi is approximately 170 miles from Chibok. Conflicting reports emerged as to the exact number of girls. The media report was viewed suspiciously as lacking in integrity or authenticity because it was tagged a politically stage-managed heist, and not an actual attack. There was a report that five of the girls died, while one hundred and four (104) were released back to the Federal Government of Nigeria in a widely circulated media report. Only one girl, Leah Sharibu, was detained because she stubbornly refused to renounce her Christian faith. At abduction time, Leah was only 16 years old. In January 2020, Leah gave birth for the Boko Haram fighter she had been forced to marry.

Some lucky women who were able to escape from the terrorist fled to any established displacement center on the way. Some were welcomed back to such camps. An escapee recounted her triumphant return where the task force celebrated her. The Muslim or Christian women Hazra interviewed narrated how they were immediately reintegrated into the IDP camp to reconnect with other women who had been through



similar trauma. Many of the escaping women forged strong friendships as they attempted to escape together. This friendship took away the shame of stigmatization. Some identified as escaped wives or children of the insurgents immediately sheltered at places or centers for their 'deradicalization' like the one established in Maiduguri in 2016. They were not allowed to leave that safe place but placed under the care of social workers with armed soldiers guarding them.

Unfortunately, in most cases, a worse fate awaited them at these camps where they suffered more assaults at the hands of those meant to protect them. The camps had corrupt leaders tagged “Lords” who led in the IDP camps. These leaders did not punish workers for doing wrong things like theft of food, medicinal products, or water. The “Lords” reveled in trafficking children within the ages of 5-15 for monetary compensation. Victims of the theft and trafficking refused to report any incidents for fear of being turned away from the camps.

Those that remained in B.H. captivity suffered their specific tragedies. The female gradually got brainwashed and forced into membership of the Boko Haram group. The small percentage that willingly joined, anticipated emancipation from their forced domineering patricidal upbringing. The sect promised a better way of living and projected liberation from those age-long shackles, traditions, and culture. Some joined the group because they felt they could get favors by joining ranks with the opposition, and possibly be treated better. However, most followed through because they had no choice.

IDPs in Nigeria encountered a lack of provisions to survive various injustices and intimidation. They were treated as 3rd class citizens of their country, suspiciously labeled

common thieves, crooks, beggars, and social miscreants. Those who became radicalized and were re-oriented into the Boko Haram adverse form or sect of Islamism became conditioned to be suicide bombers. Obaro (2013) examined the varying facets that led to the rise of suicide missions in Nigeria and worldwide. Suicide bombing attacks became a tactic used almost daily by Boko Haram because of the lethal massive uproar and violence it attracted. The women and children were transformed into improvised explosive devices, I.E.D; a homemade or makeshift bomb. As a prelude to the suicide, these 'human bombs' got special treatment, became brainwashed about their guaranteed straight passage to heaven, and reminded of their own families' neglect, abandonment, and insecurity. They imbibed a sense of justification towards the Boko Haram ideological warfare. Many who saw the impact of suicide bombers via media felt integral to the jihad's success.

According to Obaro (2013), women were perceived as less aggressive than men during wars and seemed to find it easier to infiltrate systems or places before detonating as suicide bombers. In support of this allegation, Madden (2014) opined that the Boko Haram used women and children as weapons of mass destruction. The Boko Haram insurgents were responsible for more than 800 deaths committed by random acts of violence, including street shootings and bombings from 2010 to 2013.

Quite unlike other west African rebel groups as those in Liberia and Sierra-Leone, the Boko Haram did not have female soldiers as a separate troop. However, where the need arose, the women were conscripted into the force. Pictures of female armed rebels riding their motorbikes, brandishing guns and knives and spotted as fighters were often

seen. Wives became lethal and menacing killers in the troops as a 2016 ambush on the military revealed. On July 10, 2014, young and armed women between the ages of fourteen and twenty-one fought like assassins and ruthless Boko Haram insurgents when they attacked Kirenowa, Borno State.

In 2013, the civilian vigilantes and security forces jointly tagged 'the civilian joint task force, CJTF expelled the insurgents out of Maiduguri, but their asymmetrical strategy caused them to erupt and spread across rural areas. President Muhammadu Buhari, who took over the Nigerian State affairs as President in 2015, reached out to the neighbors surrounding the lake chad basin- Cameroon, Niger, and Chad. These three countries formed joint task forces to wage wars against the common enemy. This effort had sporadic effects, sometimes giving the Nigerian troop and its allies some semblance of victory, but the asymmetrical Boko Haram insurgents seemed to morph at every attack, appearing to gain strongholds at other camps.

### **Management of Female Internally Displaced Persons**

While other vulnerable groups such as refugees had the global protection and mandate of international organizations to meet their needs, the IDP had none (Amodu, O., Richter, M., & Salami, B., 2019, p.1). The literature presented a comprehensive look at expert opinions, examined studies that explained IDPs, and recognized situational focus on integrating female IDPs into society. Amodu et al. determined that 60% of avoidable maternal deaths, 45% neo-natal, and 53% under-five deaths occurred in environments of severe conflicts and stress. They also argued that 80% of IDPs were

women and children who faced the most significant disadvantages in accessing health care during and after childbirth.

Ifijeh, G., Idiegbeyan-Ose, J., Iwu-James, & Esse, U. (2017) reported that from the onset of this warfare to date of this report, over 200,000 citizens have either been killed or abducted from their safe abodes, and millions displaced. The victims of conflict made shelters as they fled while others squatted with friends, family, and organizations or churches offering such temporary residence. Amodu et al. (2019) stated that international organizations continually took active roles in addressing Africa as hosts of 1/3(one-third) of global displacement. They concluded that all these interventions had no significant impact because they did not address the far-reaching effect.

The IDPs' mantra at the camp was “survival of the fittest”, which compounded the case of the vulnerable who were left unattended. The worst-hit were clusters like the disabled and the elderly. Like the general IDP population, they also lost all traces of legibility or documentation needed for daily life. Citing the United Nations Population Fund (UNFPA), Amodu et al. (2019) stated that the displacement issue affected women more than men and was, therefore, a gender issue. They enumerated points to consider, counting among them the fact that displacement in Africa usually occurred in societies deeply rooted in inequality, and in environments where conflicts and sexual violence existed. Furthermore, the African woman often had the role of nurturer in typical settings, and during displacement, became further burdened as breadwinner. The women became multi-tasking, taking on traditionally male roles in the family. She would do anything it took to put food on the table, including becoming a commercial sex worker (p.2). The

women needed help with adequate education and training to get back their financial empowerment, rebuild their lives, acquire self-worth, and self-sustainability.

Violence against women was quite common amongst the IDPs of Nigeria, particularly those who emanated from misogynist societies where it was allegedly a commonly accepted norm. The women faced severe harassment while in their partial settlements but kept quiet because it was 'normal' and 'acceptable.' The 'objectification' of women by turning them into objects for sexual pleasure was a vital issue at IDP camps where the host, the government officials, and the joint armed forces molested the women. Many got pregnant through this and could not determine the fatherhood of their children. The need to legitimize female empowerment underscored the need for strict legal structural and strategic inclusion of women into the Nigerian discourse, fabric, and policies in every way. The way it currently obtained whereby the constitution only addressed some of these issues but did not delineate an implementation process due to the people's pervading culture, was critically denounced as ineffective. Olanrewaju et al. (2018) opined that this cultural perspective adversely affected women from northern Nigeria, where the Muslim religion predominantly obtained. The insurgents took advantage of culture and religion supporting total submission of women. In instances where the culture superseded, there should be an overriding law or fiat to stop gender discrimination.

Furthermore, the authors opined that the government disregarded the Guiding Principles of internal displacement rules, Section 16 and 17 about the reverence of family

ties and lives. The camp administrators created a separationist structure within the camps, separating the men from women of same family (p. 4029).

Onyegbula (2018) attested that violence negatively affected women from the Northern part of Nigeria. These women had experienced severe losses of men, including husbands and sons, and formed the largest IDP camps' percentage. Onyegbula took part in a constituted parallel committee composed of male and female participants at the camps (p.3). In her research, she was the only female who sat with the men in the committee. The other women huddled at the back rows, clearly in reverence and deference for the men. When she was instructed to come to the back where the other women stayed, Onyegbula retorted that she was with her '*siblings*,' to which the other women laughed because they felt she displayed the ignorance of someone not conversant with the local northern culture. After the sessions, the women would contribute, ultimately in agreement with what the men said (p.6). There were obvious female issues that the men could not deal with and vice versa; however, the men's perspective was supreme and final.

This article found that in many issues relating to women's positions and stake, and in Nigeria, where they constituted 50% of the population, women got sidelined. The 2013 Nigerian gender survey showed that women were disadvantaged (p.28). In the Global Gender Gap Index of 2013, there were 145 countries evaluated. Nigeria was 106 on the chart, and by 2015, she dropped to 125(Onyegbula, 2013, pg.28). The findings further revealed, not surprisingly, that men had more tremendous advantages than the women in areas such as financial earnings, leadership opportunities, asserts, social placements,

marriage, domestic or spousal standings (p.29). The society had gender lenses in viewing issues which were always skewed in favor of men, including silence on grievous acts such as physical, marital, and sexual violence, even in the case of wife battery.

Unfortunately, there was a justification of this behavior even amongst other women.

Most women from the Northern part of Nigeria shared similar backgrounds. Religion was often used as a tool by the men to subjugate women. According to Islam, the men could marry up to four wives, could divorce at will, and insist on a specific 'puritan' lifestyle for their wives. The women forcibly learned how to co-habit with other wives. However, Kurfi (2018) is one author that differs on the general outlook of Islam's negative portrayal in Muslim women's treatment. He argued that the Muslim woman was totally at peace with her culture. They were not caged or in prison to be soliciting freedom, but were concerned about equity, not equality (p.17). The Northern women brought up under this culture, were treated well by the husband and fellow wives. The children, brought up without favoritism, enjoyed conviviality with their siblings. Cousins could inter-marry, respect for hierarchy, family values and roles were valued. There was a high premium placed on religious beliefs, and as Kurfi (2018) reaffirmed, religion had a significant influence on culture (p.11). Those unfamiliar with the culture tended to see it as an oppressive, unequal tradition, culture, or religion, but it was a system that worked.

Provision of assistance to IDPs, their host community, was handled with levity. There was a constant urge for providers to be accountable in the distribution of products. In some camps, the people formed tiers of self-administrators who themselves became powerful and tyrannical, by extorting their fellow IDPs. The North- Eastern women

suffered severe abuse, violence, and exploitation from the Boko Haram rebels whose ideology and implementations stemmed from ancient practices and outlandish Islamic sect fanaticism. The description of the victims as unfortunate, senseless, and passive was, according to Dauda (2010), erroneous. Many of these women became active advocates against the ills of the insurgency. Daudu (2010) concluded that due to inadequate human resources, political will power, lack of technology, and many other reasons, Nigeria was not in compliance with IDPs' national responsibility framework.

The host's communities where these IDPs sheltered, experienced tremendous pressure on all their resources, the land, enterprise, schools, environment, hospitals, or clinics. The IDPs overburdened the existing communities, creating tension and hostility, thus making effective local integration difficult. The cost of living in host communities escalated, especially food, housing, healthcare, and education. Nwaogo (2017) concluded that the government needed to step in to control and oversee the camps to prevent the mistreatment of the IDPs, and provide the same support as given to refugees to return to their homes.

The National Emergency Management Authority (N.E.M.A.) was the official Nigerian national authority responsible for protecting IDPs. The agency's preemptive mantra utilized the 'eagle concept' to forecast early warning signals, circumvent, and possibly prevent catastrophes. However, with little or no support at the state level, the agency acted more akin to the 'vulture concept.' Daudu expressed concern that N.E.M.A. used a reactionary rather than a proactive approach in dealing with emergencies and relief materials. This concept entailed a state of inertia pending an occurrence of disasters, after



which there was a flurry of activities that gradually died out and remained inactive until the next disaster struck. N.E.M.A. often found itself appealing to donor agencies and international bodies for assistance based on a lack of preparedness in Nigeria for wars or natural disasters. According to Kolawole (2014), this lack of preparedness left a void in IDPs' care or management in general.

N.E.M.A. proved ill-prepared to meet the needs of the population. Millions of naira apportioned towards the victims' care failed to reach the target population due to corruption. The government presented a lack-luster response that engendered the feeling that government was unperturbed by the event. Kolawole (2014) addressed agencies' underlying endemic corruption in distributing relief materials, and government agencies that benefited economically from the disasters. These agencies were accused of perpetrating crime, colluding with leaders who allocated resources to themselves, instead of the IDP.

### **Impacts of Displacement on Children**

Olusegun and Ogunfolu (2018) investigated the displacement concept, focusing on its effects on children. The authors analyzed the international and legal protection of internally displaced children in Nigeria. By exposing children to risks at a time in their lives when stability was most needed, displacement evolved as a negative experience. In IDP camps, children were often the target of abuse; both sexual and physical, because of their size and inability to protect themselves. With little access to food, education, or safety, internally displaced children were often malnourished and highly susceptible to

illness and death. Because of insecurity, the camps were an easy target for children's abduction and kidnapping by rebel attacks.

This abuse of children came from within and outside the walls of the camp perimeters. Within the camps, the perpetrators ranged from grown IDPs to security forces, and even humanitarian aid workers. Outside the camps, rebels abused children through such abusive tactics as humiliation and degradation. The effects of this abuse included anxiety, depression, memory loss, insomnia, and aggressive behaviors that got compounded with the dire living conditions. While there were numerous government programs, organizations tried to combat children's plight within these camps but were often unable to do so effectively. Lack of political will, inadequate financial resources, inadequate legal protections, and constraints on humanitarian access and assistance devastated internally displaced children's health and welfare. Olusegun and Ogunfolu recommended addressing the root causes of the displacement to stop the armed conflict and prevent future occurrences, with special consideration given to the children for Nigeria's future growth and development.

Amodu et al. (2019), in a separate development, revealed that quite a lot of the children in IDP homes found marital rape acceptable and became conditioned psychologically from being continuously exposed unsympathetically to these acts (p.4). The very fact that the children witnessed the actions of sex between their parents affected their morality and conditioned acceptability of negative attitudes in sexual escapades.

### **Situational Needs at the Camps**

Olanrewaju (2019) argued that the best way to manage the displacement crisis in Nigeria was a holistic intervention method regarding resettlement destinations. Without it, Nigerian IDPs would remain incapacitated in their availability to receive education, food, shelter, healthcare, and potable water. This was because they were typically under the guard of NGOs that had limited funds to provide what was necessary, and who felt adversely removed from government's attempts at intervention.

Uzobo (2018) examined the vulnerable population of IDPs with particular focus on women and children, and various challenges they faced at the camp. The Human Security and Feminist Approach was used to advocate an urgent need for intervention by concerned stakeholders because the situation was critical. Onaedo, Oni, and Sejoro (2017) used forced migration and social inclusions theories as the theoretical framework to examine how IDPs affect human security in Nigeria. It concluded through primary and secondary data sources that the Nigerian government had no visibly reliable or durable solution to address the IDP crisis.

Onaedo et al. further enumerated that first and foremost, the government battled to end the insurgency that plagued Nigeria. Secondly, there was a need to include IDPs at the local government level, establish offices for the representatives to enable easier access directly to the IDP, and help build a bridge between the country's two arms. Thirdly, increased funding for education, health, agriculture, infrastructure, transportation, and housing was necessary to lessen Nigerian IDP citizens' insecurities. The fact that the Federal Government of Nigeria seemed to be on the path to epileptic

recovery in its counter-insurgency attempts did not mitigate women's suffering. Recovery excluded those who had any form of affiliation with the sect from provisions of palliatives. Therefore, resentment within built up gradually. There needed to be some form of therapy given women on both sides.

### ***Food***

Constant conflict and displacement were the main drivers of food security, and in turn, food was the single greatest need in IDP camps. Even when available, the food was well below adequate standards, which complicated children and nursing women's health as they could not get the necessary nutrients for proper growth.

Nwaoga (2017) investigated the plight and causes of displaced persons, refugees, and IDPs in Nigeria. In a qualitative methodology used to provide an objective report on the research findings, Nwaoga (2017) concluded that there could be a more direct effort by the government to provide adequate care for the displaced persons of its country. According to the World Food Program, despite the good intentions of international government and agencies in the donation of relief materials, an estimated 244,000 children suffered from acute malnutrition. The lack of nutrition and healthcare left children and women vulnerable to malaria, malnourishment, cholera, and tuberculosis.

One of the significant protection interventions provided to further improve stability in a displacement area was therefore food aid. Sithole (2011) investigated the effect that food aid had on the lives of IDPs. The type of framework used to analyze was the sustainable livelihood framework to assess household's food security, migration

trends, and asset loss by IDPs, concerning how food aid affected these aspects. To collect data, qualitative and quantitative methods were utilized.

IDPs were denied access to land and became increasingly dependent on food aid to secure food in their households. However, while food aid was beneficial for short term relief for displacement camps, long term food aid created dependency, which diminished farmers' prospects of earning a livelihood. The supply of food was always limited, rationed, and unable to fulfill the IDPs' needs. There was shortage of nutritional meals for women, particularly pregnant and nursing mothers. Supply was done on pre-arranged scheduled days, and in batches. The IDPs had to work doing all sorts of menial and odd jobs to put constant and regular food on tables.

### *Education*

The Nigerian IDP populations were largely uneducated. The cultural background of northeastern Nigeria made girl's education unnecessary, leading to high levels of illiteracy. International human rights laws provided three vast areas in which children's rights to education got challenged—that is, internally Displaced Children who lived in conflict zones and children who had crossed international borders as refugees. The Universal Declaration of Human Rights guaranteed that everyone had rights to education directed at the human personality's full development. The Universal Declaration opened the door to many other covenants that included binding provisions to the general right of education during conflict (International Labor Organization Convention 182 on Child Labor of 1999) to class-specific treaties that represented members of a specific age, class, or gender.

Moreover, the Fourth Geneva Convention and its two Protocols secured protection for education during armed conflict. In Nigeria, the attacks and child kidnapping committed by Boko Haram on educational hostels were blatant infringements of international criminal law. While Africa had provisions distributed throughout various instruments, no specific legislation focused on protecting the right to education. Although Chapter 4 of the Nigerian Constitution embraced fundamental rights, it did not consider education one of those fundamentals. The loss of knowledge was a significant source of concern for the IDPs. The women in particular, feared their children faced a colossal disadvantage.

There were two cases in more recent history, where the courts ruled that the right to education must be upheld. However, the Nigerian people could not make the government responsible for any violations of those rights. Based on conservative Islam, the philosophical base of Boko Haram banned any Western civilian paraphernalia, including education. Schools and students became targets for armed attacks solely because of their relationship to western education. With the incessant Boko Haram's attacks on educational facilities came many hard-to-control effects.

Students and teachers alike skipped classes, many dropping out altogether from school, which invariably lowered the quality and standard of education. Sexual exploitation like rape and early pregnancy were widespread and worsened gender equality as most parents kept their girl children at home to avoid the conflict. Monies meant for funding education were spent to wage war during conflict times and rebuild society after, further depriving the sector of funds. According to UNICEF 2015 records,

the IDP children scattered all over camps were in grave danger of impoverishment at various levels. Lack of access to education and knowledge was exceedingly high on IDPs' needs, who were judged to be transitional floaters. This notion invariably created negative consequences on productivity levels.

The educational progression of children in a country secured the future national development of the nation. In turn, this formed the bedrock and elevation of empowerment from poverty. An informed and advanced educational system created a more aware and ultimately healthier community. For IDPs, the pursuit of education and information stemmed the tide of psychological trauma, lead to an evolution of vibrant multicultural diverse programs, instilled self-esteem, taught survival skills and restored pride and stability in the lives of the IDPs.

Another significant challenge that impacted the IDPs was the lack of a national data processing system in the country. According to Onaedo et al., there were inaccurate figures or numbers, lack of proper informational needs, including data on the missing family, data on health, security, and immediate analysis of the IDP mayhem.

The acquisition of new skills further led to a positive image and confidence. The authors feared that self-esteem and conflict-resolution skills would be gravely lacking amongst IDPs. These three factors of health, data information, and education would rebound to advancing a very developed citizenry.

Conversely, an informed, educated community translated to a healthy nation. In general, the authors found that IDPs needed political, economic, and technological provisions from the government to obtain the information necessary to survive and

rehabilitate. The Research Centre for Educational Innovation and Development in their 2016 article opined that the language barrier, lack of the needed and relevant papers for proper documentation, and economic inability formed part of why IDPs did not get the necessary access to education. For those already in secondary schools, providing internet services and even online education and classes bridged the education gap. Technological empowerment and digitalization did not occur at the IDP camps. There was a clear contrast between disaster responses in the western world and what transpired in third World nations. An example of such was the Katrina Hurricane that besieged New Orleans in the U.S.A. when the internet, libraries, and technical devices were provided for the IDPs to keep them informed and connected to the world.

### *Housing*

Abdu (2017) argued that the IDP camps' most significant challenge was the lack of affordable housing. A vital part of their rehabilitation was a desired improved accommodation of internally displaced women and children which could purportedly remove them from the grave threats faced in IDP camps. Under housing, six topics were discussed, including the impact of conflict on the housing demand in Nigeria and the need to reconstruct affordable housing for IDPs due to friction. Reconstruction was the final stage of post-disaster recovery and was a long-term effort made by both government and non-government agencies to rebuild structures and achieve sustainable peace.

The literature review was one source of information used to examine the need for affordable housing and the problems standing in its way. According to the research of satellite images and physical analysis by the Borno State government, from 2002 when



Boko Haram started its onslaught, over one million homes were destroyed. I included physical visitation and assessment of the living conditions that the Abuja camp afforded. The physical shelter of the makeshift camps was inadequate, as most were damaged or destroyed. The roofs leaked rain through the hurriedly put woods and iron sheets, and the walls constructed of plastic or tarpaulin opened to holes. The floors were mainly untarred. Clothes or wrappers made up blinds or curtains. This tardy horrific description detailed the living conditions of the IDPs.

In interviewing IDPs, Mohammed (2018) stated that the rains led to leaking roofs, flooded rooms, serious health hazards, and constant breakout of diseases. Halilu Ibrahim, a resident of the Durumi Camp in an interview with Mohammed, decried the dangerous, unhygienic shanties where they stayed. With affordable housing for the IDP short in supply, the camps became breeding grounds for inhumane treatment. In his interviews and article on the displaced living in the Durumi Camp, Abuja, Mohammed (2018) found an unhappy displaced population, weary about their dependence on others for daily survival. The resident, Ibrahim Halilu, further stated that they had lived at the camp for over five years, living with no food, water, schools, or healthcare. Others who stayed found farmlands in neighboring states like Nasarawa and Plateau to cultivate food. In the same vein, Usman Adamu, a resident of Kuchingoro, another IDP camp in Abuja, decried the situation. Supporting the views held at the Durumi Camp, he decried the Federal Government's lack of urgency in addressing their plight. The displaced, he vehemently stated had no alternative, and so had no choice but to stay in the squalor. And when they

voluntarily returned to their homes, IDPs remained displaced, as the land they returned to was completely uninhabitable.

Those who were physically fit could not get employment. Employers perceived the IDP with weariness, mistrust, and unease. There were many of the unemployed loitering around. The IDP implored the government to arrest Boko Haram attackers and enable a return back home instead of them living in these deplorable conditions. NEMA officials claimed to be doing all towards accomplishing the fulfillment of IDPs' needs. Even though there were so many unaccounted, unofficial, or undocumented IDP camps, NEMA contended that it was doing its best to meet their needs.

The agency acknowledged its inability to meet all requirements and reached out to other donor organizations to contribute. Donations included intangibles like capacity building and skill acquisition.

The Interfaith Dialogue for Peace (IDFP), a KAICIID-supported platform locally based in Nigeria, carried out the United Nation's International Day of Commemorating the Victims of Acts of Violence Based on Religion or Belief by its visitation of IDP camps in Abuja. They held meetings with the residents and donated relief materials. They were one out of the NGOs that came around to assist the IDPs.

### ***Physical and Mental Health***

One of the plagues that occurred as a fall out of the IDP crisis was women's psychological and mental state. Amodu et al. (2019) discovered that in 6 registered IDP camps in Darfur, there was a 31% rate of depression (p.12). The men became increasingly aggressive based on the subtle gender role reversal experienced by the

women's increased perceived independence. The men expected submission, servitude, as well as total obedience to everything from their wives including sexual demands. The women worked longer, took care of the homes, had more economic control and were unable to deal with the additional roles. This created friction and fights in households (p.12).

Mental health was not an immensely popular medical phenomenon in Africa as people attributed all types of superstitious beliefs, ancient cultural practices, ancestral karma, and punishment as consequences of mental disorders. Those who suffered this illness were labeled 'mad' people. They were stigmatized and often ostracized in their communities. Some were tagged 'witches' or 'wizards' who had justifiably met their albatross. These people suffered horrible ordeals during torture and 'confession.' This same attitudinal behavior affected the IDP women who had suffered excruciating cataclysmic and harrowing experiences during this process and developed symptoms of post-traumatic stress disorders. Coupled with the socio-economic or psychological stress factors, this often led to mental illness not diagnosed, analyzed, and addressed adequately (p.14).

Both qualitative and quantitative methods were used by Siriwardhana (2014) to review the global literature on the impact of resilience, and the mental health of adult conflict-driven displaced people. The study's findings highlighted the critical nature of strength, and its collective positive impact on displaced adults' psychosocial health. Higher quality and social support available for IDPs led to increased resilience and decreased mental health risk. Factors such as prolonged displacement were shown to hurt

stability, further impacting the camp-like post-displacement living conditions. The study's findings identified the necessity for intervention developments to emphasize, enhance, and promote IDPs' good mental health.

In support, Okwuwa (2016) opined that stress was a direct consequence of forced migration, as evidenced by IDPs. She anticipated that Post Trauma Stress Disorder (PTSD) in children of the IDPs presented with symptoms that included depression and anxiety. Further supporting this view, W.H.O. futuristically predicted that the unknown effect and psychologically traumatic effect of stress would manifest in the future. Olanrewaju et al. (2018) enumerated prevalent experiences in managing IDPs including health hazards that subsequently led to the rise of sexually transmitted diseases.

The unhealthy lifestyles of IDPs led to the spread of H.I.V. Many subjected themselves to commercial sex to acquire necessities that they could not ordinarily access. In 2016, the Borno Agency for the Control of H.I.V./AIDs reported 512 new cases discovered in the Borno camps. Women and children were often victims of prostitution and rape. They suffered high mortality rates. The IDP women at the camps were prone to S.T.D.s and H.I.V, more than other populations because their husbands frowned at the use of protection yet interacted with multiple partners. Because intimate partner violence showed through a negative lens, IDP women did not freely come out to speak openly or truthfully about their own experiences, and this could affect the results of any research. They were not willing or free to divulge such sensitive details with men (p.17).

There was fear of drug abuse, prostitution, low self-esteem, high suicide cases, domestic violence, social instability, and mental disorders. Rape, sexual harassment,

forced infant marriage, sexual diseases, and uncontrolled birth led to high infant, and maternal mortality which was widespread throughout IDP camps, proving that women and children were unprotected soft targets for sexual and gender-based violence. IDPs had limited access to health care facilities, adequate water, and proper sanitation, which resulted in a decline in health and hygiene, with nearly 30 children per day dying from malnutrition. Diseases and sicknesses like malaria, typhoid fever, meningitis, cholera, and yellow fever reported in the centers caused havoc on the susceptible community.

### **Information Needs for Internally Displaced Persons**

Sambo (2017) carried out a research study on the informational needs of Displaced Persons. In his study, he collected data from five local governments in Borno: Ngala, Dikwa, Bama, Damboa, and Chibok. He found that (64%) were female, while (36%) were male. Their needs were security (100%), health information (98%), foods/family and relationship (95%), new/current happening (93%), finance (91%), life decision (90%), property (74%), shelter (67%), information to relocate their family (99%) camps condition inadequate (85%). He found that factors affecting information needs of IDPs included lack of fund (97%), irregular medical care (95%), lack of accommodation (94%), lack of food (92%), poor living condition (87%), exposure to violence/abuse (86%), corruptions (74%), government policies (60%), sexual abuse (50%).

Sambo (2017) evaluated the need for information on IDPs using quantitative and evaluative research from primary and secondary sources. According to the results of 500 displaced people surveyed, Sambo concluded that the liable governmental agencies should be held responsible for numerous actions to increase the information that IDPs can

receive. The prototype template used to assess informational needs at other IDP camps carried out by the federal government would go a long way to help determine future focus. With the lack of a national data processing system, the significant shortage of accurate figures or numbers became apparent in the IDPs' proper informational needs. Some of these needs included data on the missing family, data on health, security, and immediate analysis of informal settlements that were practically invisible to the government.

IDPs' social perceptions, humanitarian responses bordering around building long-term solutions, voluntary return, fighting trauma, provision of specific integration needs, and economic isolation were considerably dissonant. Nwalieli (2018) discovered people viewed IDPs as dependent citizens requiring welfare, negative, disruptive, and unwilling to work. By interviewing IDPs about their displacement' plight, the Nigerian government's negative perception towards displaced persons could ultimately lead to another uprising if not addressed quickly and efficiently. Olanrewaju (2019) pointed out the disregard of nearly all the principles in the U.N. Guiding Principle due to an inattentive government. It thereby created informal settlements of vulnerably displaced populations who were practically invisible. While they were partially visible to NGOs, the lack of funding hindered these clusters' accessibility from needed amenities, including shelter, education, and healthcare.

One obvious issue that faced IDPs was the lack of knowledge of their rights entrenched in the U.N. Guiding Principles on Internal Displacement. As of 2016, Nigeria had no legislation explicitly dealing with IDPs, and no specific institution prepared to

handle IDP matters. Without a legal and institutional framework for IDPs in Nigeria, the IDPs were left to suffer depravity, and depend solely on public-spirited individuals' mercy to survive. The IDPs were unaware that they had the right to life, freedom of movement, association, the dignity of the human being, personal liberty, and the right to private and family life.

The Suicide Terrorism Database had discovered that politics versus religious fanaticism more often fueled the motivation for the terrorists that carried out suicide attacks. For example, al-Qaida was not as worried about converting all Americans to Islam as it was concerned with kicking them out of Muslims and Arab nations. The targets of Boko Haram were usually Christians living amongst Muslims. The fanatical Islamic sect urged others to abhor and avoid anything Western, completely un-Islamic, or anti-Muslim. However, there was no data for the numbers. There was also no accurate data on the displaced numbers, their biometrics, or simple biodata.

The country's growth and development were hindered by IDPs' financial strain or weight, so efforts to prevent displacement and protect the displaced were vital for Nigeria. Alao, D.O. & Atere, C.O. (2012) observed that the government often took on the superficial solution to endemic issues as against finding root causes and addressing those needs (p.8). Amongst agencies or corporate bodies that needed the IDP data were the NGOs that provided secondary funding, donations, and assistance to the IDPs. Shodeinde and Otabor (2018) examined civil society organizations' role in the settlement of IDPs, focusing on the resettlement processes. NGOs were responsible for multifaceted responsibilities like providing social welfare, economic empowerment, humanitarian

services, political participation, human capital development, and economic activities. Using a qualitative method of research in Borno State, they found that even though NEMA claimed to contribute their quota of care, it was inadequate to support the overwhelming number of displaced persons. Resettlement was only in the planning stages as NGOs were awaiting the government to mark the state as war-free. Without government assistance, nongovernmental agencies were at a standstill in reintegrating IDPs back into society. These figures or data were needed to give proper analysis and intervention strategies that could aid the IDPs.

Insecurity includes physical as well as external security issues. Olanrewaju et al. (2018) said environmental dependence on the host, and its attendant challenges, the apparent lack of government addressing the situations, management in logistics of aids created insecurity. In conclusion, Olanrewaju et al. argued that those social systems must rise to their mandate to prevent a future of extreme enforced conflicts, unequal distribution of resources, poverty increase, and non-actualization of the United Nations' sustainable development goals (p. 4025).

Itumo and Nwefuru (2016) used qualitative methods to investigate policy and analysis challenges to the Nigerian government regarding IDPs. Their theoretical framework, the social exclusion theory, became relevant as a framework for the research. As a result, the findings showed that the IDPs' plight included starvation, unemployment, sexual harassment, poor health, and sanitation which compounded the region's already low living standards. It concluded that the Nigerian government had to make concerted efforts to provide the necessities to salvage the IDPs' conditions. Itumo and Nwefuru



(2016) also recommended that international nongovernmental agencies and philanthropic organizations needed to intervene to improve the IDPs' difficulties.

### **Guiding Principles on Internally Displaced Persons**

Mbanugo (2012) investigated the problems, legal status, right to protection, legal and institutional frameworks of the security of Internally Displaced People in Nigeria. In 1977, the Executive Committee on the United Nations High Commission on Refugees detailed that the requirements and procedures refugees had to satisfy under international law, varied from state to state. The Nigerian National Commission of Refugees was created in 1989 as the central legal and institutional framework for protecting refugees in Nigeria.

The 1998 U.N. Guiding Principles, as well as the Kampala Convention, elaborated explicitly an idealistic but non-legalistic framework in the treatment of IDPs. The Kampala guidelines urged member states to implement the policy thrust on IDPs. The Kampala policy only encouraged; it did not forcefully legislate on the guidelines (Amodu et al.,2019 p.18). In her comparison of the United States and Nigerian systems, Daudu (2010) opined that most nations faced the same issues in handling IDPs and handled them in almost identical ways. She opined that countries' legalization and adherence to the U.N. Guiding Principles and the Kampala Convention would go a long way to abolishing IDPs' epileptic treatment.

As Northeast Nigeria became a flashpoint for Boko-Haram, Ibietan (2017) focused on examining the legislative intervention efforts. Using the qualitative approach and secondary data, the National Assembly's tools to mitigate IDPs' plight were

interrogated. NEMA proved to be structurally, financially, and administratively incapable of handling the situation. Without laws or framework of policies, the roles and duties of NGOs remained unclear. The legislature of Nigeria must show concern on matters affecting its citizens' generality and work towards reversing the declining economy, stabilizing the polity, and integrating society while striving to create national security. The current study aimed to help determine the impact of emergency relief' adequacy reaching victims of wars, particularly women and girls.

The United Nations General Assembly in 1998 accepted as standard some Guiding Principles to help navigate the erupting cases of internal displacement globally. These rules were reviewed by most West African states that took part in the meeting held in 2006, Abuja. The African leaders again in Kampala, ratified their document borrowed from the United Nations Guiding Principles on Displacement. Even though accepted, it was not a legally binding document. Principles 3 and 4 of the Guiding Principles on Internally Displaced Persons of 2001 state that rights should be accorded to all IDPs irrespective of tribe, sex, or religion. It advocates prompt and immediate attention for women and children based on their unique needs and new roles.

Principle 7 of the Guiding Principles on Internally Displaced Persons states that authorities must preempt the IDPs' logistical administration even before it occurred. They needed to proactively foresee all possible challenges, and proffer remedies in case of eventualities. There was an infraction with this law. Principle 7 advocates the inclusion and involvement of women in all engagement, discussion, planning, deliberations, resettlement, and relocation. Under Principle 11.2a, IDPs are protected from rape, torture,

gender-related violence, or forced prostitution. The 11.2b clause points out that slavery and forced marriages of IDPs are prohibited.

Principle 18 of the Guiding Principles state that housing or shelter, food, and basic amenities should be provided to IDPs. Principle 23 identifies educational services as a necessity, while 25 solely and directly mandates the citizen's country to be accountable and responsible for the IDP's needs. Clause 24 enjoins other international agencies to get involved in the welfare of these IDPs. In its 30-clause paper, the constant reiteration was that the men and women must be treated equally and given the same rights and protection by their countries.

In Nigeria, the birth of a policy thrust on refugees emerged in 2003. A committee prepared the framework. It was quite comprehensive, identified the functions of all arms of government, local government, hosts, and the IDPs as well. In 2008, the Federal Republic of Nigeria's government directed another committee to overhaul the report. The President approved the name expanded from just dealing with refugees to be inclusive of IDPs. The information was concluded and turned in by the next year, 2009. The paper's thrust was to develop a relevant and comprehensive report that adequately addressed the topical and escalating internal displacement problems, intending to create a plausible solution in integrating and rehabilitating the IDPs as productive citizens in Nigeria. In 2010, the Federal Executive Council received this report. The EXCO found that the draft did not meet Nigeria's current situation and thus urged further review.

A technical working group was set up solely for that purpose. This amended draft was finally presented to the president in 2012 as the first national policy on IDPs.

According to the findings of the technical committee, the IDPs in Nigeria faced multiple challenges on the strenuous journey due to lack of legalistic enforcement in place, a clear awareness of their rights and obligations, and the role agencies had in handling the situation. The intention was to set a policy thrust of government towards the protection of its internal displacement citizens that found themselves at challenging times in their lives. The National policy tried to accommodate all the Guiding Principles' rules and the rules as formed during the Kampala convention on prevention, protection, and assistance of victims of internal displacement (p.18).

The National policy had these laudable targets- a gender framework detailing IDPs' holistic treatment and delineating the concerned agencies' roles, both private and public. The policy upheld all IDPs' human rights, reaffirmed the Nigerian government's commitment, and addressed various stakeholders' roles in the IDP situation (p.19). The policy acknowledged the key and primary responsibility of the Federal Government of Nigeria to protect its citizens. The government was to coopt other international governments where it could not adequately meet those needs. The policy had a strong bias for gender equality and equity. It enjoined foreign bodies to treat stakeholders with regard and respect while condemning the inimical disregard of women's needs. It advocated a gendered process where women's representations would be equal on all issues, and most notably, where it concerned them as in rehabilitation and recovery. (p.20).

The policy was an empowerment and advocacy thrust where the vulnerability of the IDP was central. All spheres of humanitarian, technical, and educational efforts were

to be pursued vigorously in collaboration with various local and international stakeholders. The draft stressed the IDPs' critical need to be involved in all steps that dealt with their intervention, rehabilitation, reintegration, and resettlement, including planning, evaluation, decision-making, and execution.

The transparency and accountability process undertaken in the dealings of the IDPs was another issue dealt with. Based on the substantial financial resources donated, there was the need to keep proper records to establish and warrant that the scarce limited funds solicited went to the right people and accomplished the purpose for which they were given (p.21). The policy draft also took cognizance of the IDPs' culture and respect and urged full attention to these two items. The Principle of Neutrality itemized in the draft confirmed that agencies, persons, or anyone rendering any such form of assistance displayed fairness and neutrality when relating to the IDPs. The call for impartiality and non-discrimination followed. The draft demanded that all agencies shunned any political undertones or attempts to be used for political or selfish personal agendas. The primary assignment of the security of the IDPs rested with the agencies. The IDPs must not take up arms (p. 23). The agencies and stakeholders were admonished to educate the IDPs and the host communities on matters on their entitlements (p.24). The number 5 sustainable development goal is gender equality, and the agencies were to ensure they worked towards that mandate.

Of most importance and significance were the rights of the IDP women as clearly stipulated by the draft. Section 3.1.5 espoused these rights. The draft underscored that their dignity and inviolability must be adhered to. Their privacy must not be

compromised, and they should not be subjected to shameful, stressful, and reprehensible actions. It demanded that women be not sequestered with men they were not married to. The women were encouraged to engage in micro-economic activities through grants, loans, or other lending opportunities. The women could also own or sell their physical properties without recourse or permission from the spouses (p.32).

In section 5.6 of the draft, the focus was the legal framework or structure. What became startlingly and glaringly evident in this research was the lack of the traditional stamp or authority to implement or enforce these guidelines or rules and regulations about the IDPs. Plans and laws were easy to draft, but they needed to be gazette into law with the mandated agency acquiring execution powers. Nigeria ratified the Kampala document and Guiding Principles, yet the national policy on IDPs has not become law.

All agencies abdicated responsibility and there were no laws backed by the full weight of the Nigerian judiciary or the National Assembly. The draft suggested that the Nigerian government fully domesticated, complied with, ensured, and implemented the Kampala papers. The committee further charged the National Assembly to edit existing laws to suit the IDPs and the state and local governments to comply with the regulations (p.57). The committee's final assessment was the government's lack of political will to commit to a sustainable and enduring legal solution to the IDP situation. The draft document was prepared and presented to the government in 2012, then updated in December of 2014, but it was never adopted.

In 2016, the Assembly passed "The National Commission for Internally Displaced Persons, Refugees and Migrants Bill," which aimed to provide a central coordinating and

monitoring agency that worked to protect IDPs, refugees, and migrants in Nigeria.

Despite numerous bills and acts put in place by the Assembly, the Nigerian government turned the humanitarian crisis into a for-profit industry. According to the National Policy of IDPs in Nigeria, internal displacement in Nigeria was most often caused by a variety of violent conflicts with ethnoreligious or political undertones including, but not limited to, inter-ethnic rivalries, religious clashes, agricultural policies, armed pastoralists, land conflicts, displacement related to oil exploration, and natural disasters. Because of the mass number of refugees fleeing from the Boko Haram, the Nigerian 2016 Regional Refugee Response Plan (RRRP) was created. This treaty benefitted the IDPs and refugee camps quite a bit by providing protection and assistance for the refugees, establishing camps in Cameroon, Niger, and Chad, and serving as a combined effort and platform for both government and nongovernment agencies.

The national policy was created based on the philosophical theory that IDPs were stripped of their survival necessities. The article found that because of some debilitating defects, the National Policy was virtually ineffective. These defects included a discredited model response, insufficient funding, lack of additional programs, and plans necessary for addressing specific aspects of IDPs' necessities, including being able to return to their homes and communities. Ezeanokwasa (2018) critically analyzed the legal strategy for tackling IDPs in Nigeria and concluded that Nigeria needed the necessary amendments to enact policies to cover IDPs' assistance and protection. Alobol and Obji (2016) examined the plight of IDPs in Nigeria with special attention to the government's refusal to address the dire situation. Olanrewaju (2019) opined those paramount actions

included ensuring that necessary aid was provided to IDPs, asking for donations and financial assistance from international agencies, fighting corruption, and making sure that there was an open and direct line between management companies and displaced persons.

Other factors that led to the continued demise of assistance to the IDP population included stakeholders with varied and conflicting roles in the field, a lack of coordination and monitoring mechanisms, the absence of road map, or approved regulatory policy framework for IDPs. Listed items included delays and bureaucracy in the passage of bills, the refusal to implement bills and resolutions from the National Assembly on matters relating to internal displacement by the Executive, the absence of top government functionaries as advisers or managers of IDPs, the mismanagement of resources meant for IDPs/Misappropriation of funds to national emergency agencies, and sundry corruption, the ineffective legislative oversight, a total lack of synergy between the National Assembly and emergency agencies, the lack of transparency and accountability from the emergency agencies.

Adeola (2016) stated that the situation required an amendment of Nigeria's constitution. She further opined that inclusion or modification of the constitution being the highest body of laws respected and implemented, would set the policy's tone. The constitution created a position for fundamental human rights that ensured the protection and welfare of the citizenry. The constitution further gave the provision of redress upon infringement of such rights. In fostering this objective, the constitution highlights strategic policy areas that the government must give priority to. It further provided for fundamental human rights that must be respected, and for which redress may be sought if



infringed upon. Adeola (2016) stated that the reason for the continuous inability to get the IDP protection reflected in the constitution was the rigidity in amendments. She further opined that inclusion or modification of the constitution being the highest body of laws respected and implemented, would set the policy's tone. The constitution created a position for fundamental human rights that ensured the protection and welfare of the citizenry.

The constitution further gave the provision of redress upon infringement of such rights. In fostering this objective, the constitution highlighted strategic policy areas that the government must give priority to. It further provided for fundamental human rights that must be respected, and for which redress may be sought if infringed upon. Adeola (2016) stated that the reason for the continuous inability to get the IDP protection reflected in the constitution was the rigidity in amendments. There was a recognized need for me as a researcher to fill in the gap on what could potentially dictate women's fate in the northeastern side of the country and their participation in all sectors or works of life. The gap determined the literature that has been done so far, and where a void that addressed the topic issue lay.

### **Global Trend Towards Social Change and Gender Equity**

Ifemeje and Ikpeze (2012) examined the gender inequality prevalent in Nigerian laws and culture. To get to the roots of inequality in the culture, they explored male superiority's deep roots, beginning with the way boys were raised in Nigerian homes. They also used specific laws demonstrating the differences in penalties for men versus women for crimes that ranged from misdemeanors to felonies. Ifemeje and Ikpeze (2012)

argued that to eradicate inequality, Nigeria needed an enactment of more gender-friendly legislation and an elimination of all harmful cultural practices that hindered women's rights.

Despite the increased global agitation for gender equality, Nigeria fell short in the political participation of women. Samuel (2012) argued that measures directed towards accelerating women's participation would be superficial unless the structural factors that restricted women's political empowerment were addressed. Although pre-colonial Nigerian women did not have equal political participation, women's position in traditional political governance was complimentary and not subordinate. However, once the patriarchal government was created in the colonial era, political participation was essentially vaporized as the new practices alienated women from mainstream Nigerian politics. Women's political activism achieved a few limited gains, but this was not translated into participation in decision making during the colonial period.

After Nigeria attained independence, military rule followed, and it was an all-male affair. This hindered the rise of women's political participation. In 1999, Nigeria returned to civilian government, and women's political involvement witnessed slight improvement against previous eras, but it still resulted in low performance. After nine years of the civilian government, there were still poor results, so a study was done via the survey research method. According to the results of the 346 women that were questioned, there were three primary reasons for low political participation in women; Cultural heritage, the patriarchy system that placed authority and dominance by men, and the mechanism of sexual segregation. This created an inferiority complex in women and

resulted in women accepting to be subordinate to men. Nigeria's political acrimony hindered women's involvement in politics as it became too dangerous for women to be involved.

Lastly, there were no specific guidelines or efforts of affirmative actions to establish constitutional policies that could combat the institutional blueprints that hindered women's political involvement. Oyelude (2017) examined women and children's plight as IDPs in Nigeria and focused on the current process. He also studied what advocacy actions were in place to help them process the IDP camps' trauma. In 2017, the International Alert group demanded more assistance for the reintegration of women and girls escaping the insurgency of Boko Haram. Nongovernmental groups worked to raise funds, provide craft-making tools for the women, and advanced a commercially viable sustainability method upon returning to their communities.

According to the Nigerian National Policy on IDPs (2012), the vast gap of information needed for IDPs to make informed decisions about their future led to slower rehabilitation. Without this knowledge, insecurity and doubt consumed the IDPs as to where they would be safe or survive in a dramatically ever-changing world. A plethora of literature existed regarding the IDP, but none ascertained if intervention programs at the camps existed or worked to empower women.

Nigerian women made up 50% of the population but constituted a very insignificant percentage in the highest echelon of governance in the country's highest body of lawmakers, the National Assembly. Many factors mitigated against women in leadership positions. In the 8th Assembly of the National House of Assembly, only 25

women existed of 470 members of the House of Representatives. No progress evolved with the current 9th Assembly. This trend seemed more with Northern Nigerian women because of religion, culture, and other socio-economic factors. The Boko Haram war could have impacted women and young girls who could have been positioned for leadership and disengaged them from their everyday lives. This meant that the future integration of qualified, skilled, and knowledgeable women into politics would be unsure.

Olugbenga and Ayooluwa (2017), in their definition of gender and gender-based violence, agreed that gender did not necessarily refer to women but meant a particular physiological affinity or biological structure. Gender-based violence was defined as violence targeted at women because of their gender and was to oppress, suppress, and create regressive social systems against women. (Olugbenga & Ayooluwa, 2017). The authors determined that before the Boko Haram insurgency, the women and girl-child of Northern Nigeria had faced gender inequality, apathy to education, high maternal mortality rate, young bride syndrome, vesico-vagina fistula (VVF), and very high domestic violence.

Protection for women existed under the laws of the Federal Republic of Nigeria. Still, women were either unaware or were under the suffusing culture and tradition that did not prosecute, or execute the law (Olugbenga & Ayooluwa, 2017). With the advent of the Boko Haram insurgency, many associations already spearheading the discrimination against women became more vocal with agitations. The African Charter on Human and Peoples' Rights, for example, gave directives to emphasize the critical role of women in society, dignity, and equality. The discrimination of women within various spheres of

society led to an imbalance in productivity levels. Many dropped their career ambitions to nurture the family and look after the home. Women bore the brunt of conflicts as they were targeted and exposed to violent acts. Yet the most vital, energetic, and productive future of any country lies in women's hands.

History chronologically narrated women's right for emancipation, gender equality, and financial freedom. History traced this from the Vienna declaration of 1993, which identified violence against women, up to Beijing, China, 1995. Women in Nigeria engaged in the fight for suffrage and their inalienable rights. There were women riots like the Aba Women's Riot of 1929. Governments paid lip service to the call for intensification of efforts to break down gender barriers and espouse empowerment and advancement. This research was vital if the day's government was interested in the disparity in women's education and participation in Nigeria's governance.

One-third of the displaced female population in Nigeria's Northeast suffered sexual violence forms, whereas a fifth had physical violence victims. At the various resettlement camps, the victims' mandate included education, feminine needs, healthcare, psychological intervention, etc. This study provided an inroad or map on the intervention programs, its unseen or anticipated pitfalls, and the consequences in not preparing these women adequately for reintegration back into the society. It presented a synthesis of the literature on the preeminent issues found within IDP camps. The overriding presentation of such a critical review of the academic literature regarding the given theoretical framework related to IDPs and such problems or incidents contributed to women in this group.

### **Chapter 3: Research Method**

In using a qualitative phenomenological research design, I aimed to shed light on the direct feelings of women resident at the IDP camps in their own words. I wanted to determine IDP settlement issues at the camps and barriers that kept them from moving back into their villages and cities. The most pressing question was how certain phenomena affected them, preventing them from leaving the IDP camps to become independent persons, reintegrated into society as productive citizens. During their sojourn and flight from their original homes to the settlement camps, the women suffered severely, experiencing a plethora of traumatic episodes at the hands of the insurgents. The government-placed assigned agencies were ill-prepared to understand their health, their needs and well-being. They did not correctly identify or implement the necessary initiatives to meet specific needs.

#### **Research Design and Rationale**

This study's selected research methodology was qualitative research, an approach grounded in constructivism and subjectivism because of its interpretive nature in conceptualizing a phenomenon (Petocz & Newbery, 2016). In qualitative research, rich narratives collected from the participants often serve as the raw data to determine the essence of a phenomenon (Pernecky, 2016). I determined qualitative research as appropriate for this study because participants' perspectives would be particularly useful in understanding the weaknesses and limitations of current interventions intended to reduce acculturative stress. I conducted face-to-face interviews and observed female

victims of the Boko Haram insurgency in a journey covering their travails and the insurgency's peculiarity.

The specific qualitative research design adopted in the study was the phenomenological research. Phenomenological research is the systematic and in-depth exploration of a phenomenon using individuals' informed perceptions and lived experiences (Moustakas, 1994). Researchers conducting phenomenological studies focus on uncovering the essence of a phenomenon by directly interrogating individuals with relevant knowledge and lived experience of the phenomenon in question (Neubauer et al., 2019). Peoples (2020) noted that in phenomenological research, if the same question is posed to many people about a certain phenomenon, gradually a plethora of experiences will emerge, giving the researcher opportunity to make statements about a certain experience.

Phenomenological research was the appropriate design for the study because the informed perceptions and lived experience of Nigerian female victims of the Boko Haram insurgency residing in IDP camps were instrumental in understanding the identified research problem. I used a tape recorder during my interviews with participants. From the insight gained in this process, I developed recommendations for practical solutions for the Nigerian government, policy makers, and other stakeholders in developing programs and policies that may lead to successful programs for vulnerable women. Using this information, these stakeholders may be able to benefit and empower women found in similar situations as the study participants.

### **Role of the Researcher**

The researcher in qualitative studies is the tool or weapon of the research. I played a key role in collecting, analyzing, implementing, and evaluating the data received. According to Creswell (2007), the researcher is the primary instrument of data collection. My subjective or objective observation and analysis influenced the process, thereby impacting the study results. This underscored the epoche method's value, field notes, journals, member, and associate checking in qualitative research. I suspended my biases following the Husserlian approach. My role was to understand participants' various perspectives and identify themes based on the findings. These might reveal solutions to the gender issues associated with IDPs per the study's theoretical framework.

### **Methodology**

#### **Participant Selection Logic**

The specific geographic location of the study was the Durumi IDP Camp in Abuja, Nigeria. According to the data sheet provided by the camp IDP administrators, as of 2018, this Gwoza Camp had 1,105 men and 1,435 women, excluding children below 18. The study participants were women displaced from their Nigerian natural communities due to the Boko Haram insurgency and currently residing in the Durumi Camp. The sample number consisted of 10 to 13 individuals, or until saturation of participants anticipated to be sufficient. A past study showed that five is the minimum number needed in qualitative phenomenological studies (Francis et al., 2010).

After obtaining permission and providing all necessary documentation, I visited the IDP groups. I gave a comprehensive statement to prospective participants and asked



them to complete a consent form. They were not mandated to sign; some did, and some declined. The consent forms are filed securely in my possession. The purposeful sampling strategy technique that was adopted was an intentional sampling strategy. The purposeful sampling technique is a strategy that allows researchers to identify and access potential participants who are likely to provide information-rich insights that are relevant to the phenomenon (Palinkas et al., 2015). Potential participants were approached individually and presented with the script in one of the designated offices as permitted by the camp coordinators. Each potential participant was assured of my commitment to ensuring their privacy and confidentiality.

Once enough participants volunteered, I selected 7-10 based on the potential participant's inclusion criteria. The criteria included being female, relocating to the Durumi Camp due to the Boko Haram war, speaking passable English, and having lived in this camp for more than 6 months. There was an age limit set for the potential participants. They were to be 18-55 years old. Apart from the female IDPs, the administrative unit that operated the camp was interviewed to get their perspective and provide insight into its internal workings. The administrators included the chair, the public relations officer, and the woman leader. Appendix A contains the letter that I sent to the chair of the IDP requesting permission to conduct the study.

### **Procedures for Recruitment, Participation, and Data Collection**

The location for this research was the Durumi IDP settlement (Abuja Municipal Area Council) in Abuja. Abuja is the capital of Nigeria. In Abuja, there are several

settlements and camps; official and unofficial. During this research, I got to know that there are four recognized yet unofficial camps. The others were merely clusters of people who assembled to form large settlements. The agency in charge, NEMA tried to meet as much demand as possible, regardless of status. Durumi IDP settlement (Abuja Municipal Area Council) in Abuja unofficially opened in 2014. Located after the former federal secretariat complex in Garki, the camp was one of the first cities developed in Abuja, Nigeria's capital. It is a developed metropolitan city that houses the mainstream commercial centers in Abuja.

I undertook a first discovery search of the location. The drive took me through the city highways and meandered down a long winding rough untarred road. Pockets of shanties gradually replaced the urban town look. An old placard announced arrival to the location. It seemed a city of its own. A football pitch unraveled on the right, followed by an unfinished church and a mosque. You entered the environs of dilapidated make-shift houses made of corrugated sheets and thatch roof through the main camp gate, which sat on a parcel or expanse of land with attached living quarters called 'bachas.' There was a block of classrooms, a clinic, a warehouse, and a secretariat for its administrators. As a central location and government seat, Abuja's capital city attracted many displaced persons based on proximity to the northeast, but most importantly, because of the perceived closeness to the seat of government and subsequently, scarce resources.

I recruited participants for face-to-face interviews that I conducted. Upon receiving permission from the camp coordinator, I established a date and time to revisit the camp. On the interview day, the camp coordinator requested the IDPs to attend a

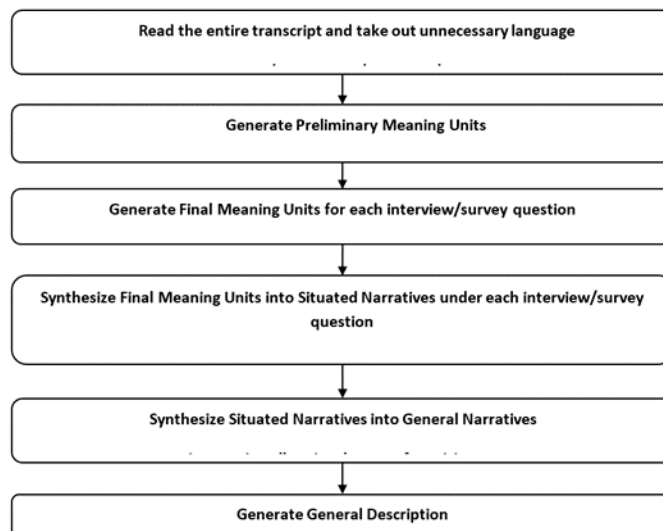
group meeting before participating in the study. Once the group gathered on the appointed day and time, I explained the study's essence, purpose, and goals. I continued to assure the potential participants that their anonymity was my number one priority and that their identities would not be made public.

Those IDPs interested in participating in the current study gathered and met with the researcher in a separate room to be briefed further on the expanded interview questions. Each participant received a demographic survey and the informed consent form. I allocated participants respective time for the one-on-one interview. These interviews took place on this same day, privately with only the researcher. The format of semi-structured interviews was conducive for phenomenological research; therefore, I conducted semi-structured interviews with the participants. Such a semi-structured interview method allowed me to interact with participants to elicit relevant information (see Appendix B). The semi-structured interview had open-ended questions. All interviews were audio recorded using both a cellular phone and a recording device with consent from the participants. The participants understood their right to stop the interview or refuse to answer any given interview question if so desired. I took another occasion out, revisiting the camp to observe the women in their natural habitat without intrusion. This specific day was when humanitarians delivered essential products at the center. The selection of this day was intentional. It accomplished two primary objectives. It enabled me to get information directly without bias and deception. It allowed observing firsthand the administrative workings and distribution of supplies to the camps and the women. For

my observation, I watched from the center administrative point. Appendix B contains the observation protocol for the study.

### **Data Analysis Plan**

Peoples, K. (2020) suggested that there was no pressing need to use software in phenomenological approach. The researcher gained thorough understanding of the transcripts and interviews which became the data. Using software slowed down the researcher's ability to be 'in-tuned' with the subjects and caused a void between researcher and data. Software removed the intuitiveness of the process. As I read the transcript, I hand-coded, forming the themes as I went on. The audio recording of the interviews served as an essential tool for the transcription process. I transcribed each interview in preparation for the analysis. The phenomenological analysis reduced the data from interview transcripts into codable units of information. Through this analytical process, themes were developed to create a final description of the essence of the experience of the entire sample of IDPs living in the camp. Figure 1 shows the steps in the data analysis process.

**Figure 1***Data Analysis Process*

McGregor (2019) claimed that qualitative research was vital in providing an in-depth understanding of the phenomenon under investigation. Whereas qualitative-based studies were fundamental in establishing a holistic experience of the participants, the interpretive aspect of qualitative research offered the investigator an opportunity to obtain an inclusive perception of the correspondents. Consequently, incorporating this design of observation, interviews, and detailed literature review was critical to obtaining robust and wholistic findings essential in soliciting IDPs' views regarding their lived experiences while located within an IDP camp. The research incorporated a minimum of 7-10 face-to-face interviews with current residents of the IDP at Durumi camp situated in Abuja, Nigeria.

### **Issues of Trustworthiness**

Trustworthiness encompassed credibility, dependability, conformability, and transferability. These were often used interchangeably in qualitative research. There must be sufficient details in the methodology and obvious pains-taking process to reflect a credible result during the research process. This ensured that the participants told the truth, and that the researcher was sufficiently knowledgeable in the research. There have been studies where research sponsors might have an ulterior motive to give a particular perspective to the study's result.

Trustworthiness dealt with actual value or complete information. Dependability meant that no two research processes were identical. There had to be a level of scalability, transparency, and accountability of the entire recording process. These factors applied to any situation models. Trustworthiness played a vital role in assessing qualitative research work. Dependability determined how well suited the findings were with the researcher's expectations. I spent adequate time on the field to get an in-depth perspective and reference to my reflexive journal. I used my triangulation tool and ensured various strategies to get information. Credibility involved triangulation, reflexivity, the definition of date, and data analysis based on the researcher's in-depth scope of the primary investigation. Trustworthiness played a vital role in assessing qualitative research work.

### **Credibility and Dependability**

In an attempt to establish credibility and dependability in this qualitative phenomenological study, the criteria initially set involved participants' assumptions

(Heale & Twycross, 2015). I used a technique to determine the credibility of the data collected. The original recording was transcribed through recorded data, and triangulation for the current study was through the observation method. Each participant was asked to review the transcribed data later to determine if the researcher misunderstood or misinterpreted the participant's recorded answers. Transferability is one of the components of trustworthiness and refers to the data, design, and findings being suitable for other cluster groups, research, or conclusions. Whatever outcomes must be consistent and adaptable by another, a similar group or population. In qualitative research, we look out for truth, credibility, applicability, transferability, consistency, replicability, dependability, neutrality, and conformability against quantitative internal validity, objectivity, or reliability. Constancy applies to this study; therefore, as much as questions were open-ended, they were structured. Leung (2011) opined that due to lack of consensus in the general announcement of gravity, qualitative research was severely criticized. He opined that this style was very robust and multidimensional in strong themes and patterns. It dealt with non-numerical and subjective data. While very unattractive to quantitative research, this subjectivity in the method was often desired in qualitative research.

Neutrality occurred as I recognized my subjectivity and bias and tried to refrain from it. Shipiran (1955) identified the cardinal points of good social research. As the researcher, would bias change the work? Could the observation process be flawed? The way the participants viewed the researcher could influence the answers they gave. So, the researcher must ensure trust and neutrality. Patton (2014) stated that transferability

characteristics concern amenability and adaptability in comparable studies. There was the need to evolve a comprehensive data collection and data collection specifically of female victims of the Boko Haram asymmetrical warfare and their management care at the IDP camps. The theoretical framework, according to Miles et al. (2013), helps to ensure transferability.

Credibility analyzed the presenting evidence that the researcher was trying to study or the phenomenon puzzling to the researcher. Did the evidence tally with the researcher's question? Possible threats to validity could be historical/ environmental occurrences. In this research study of the female IDPs and administration in the camp, if there was a significant attack during our data collection, could that alter answers to safety questions in the base? I was looking at what the outcome could invariably mean to a larger subset in a larger population. This brought about the generality of development – the social impact or change that the result of the work, based on a small cluster, could mean to a larger percentage.

### **Ethical Standards& Procedures.**

I secured all necessary approvals before conducting this study. I obtained Walden University Institutional Review Board permission after providing all the required documents and information. IRB approval no 08-30-21-0385319. I also secured approval from the Durumi Camp officials before recruiting participants. Informed consent forms were used to communicate participants' rights and ensure integrity.



Informed consent was required in most research projects to comply with legal, ethical, and regulatory requirements. For this study, I discussed the content of the informed consent form with each participant before the interview process to access enough information. Full disclosure enabled each participant to decide regarding participation and involvement in the study. The critical information to be included in the discussion of informed consent consisted of the study's purpose, the nature of the data collection and participation, withdrawal and exit procedures, protection of confidential data, and the researcher's email address if further contact became necessary. The signing of the form was not mandatory.

I addressed confidentiality issues by ensuring that confidential data was adequately secured by creating a procedure that allowed me conceal information in an organized system that did not affect the analysis process (Merriam & Tisdell, 2015). The researcher assigned a unique alphanumeric code for each participant, which served as the identifier that distinguished one individual from another. The attached system served as each participant's name during the analysis and the presentation of findings. Proper disposal of data was in place so that no trace of the participants' records was to be inadvertently made public without the participants' consent. Five years after the dissertation has been approved and published, the university could destroy the data. I will erase all electronic files in my hard drive, where all files will be stored. Physical data will be eliminated through shredding to make the contents of all files unrecognizable and unusable.

## Summary

The concerning factors found from the participants' lived experiences for the current study was explored based on honest answers relayed during the one-on-one interviews. The purpose of the present study was to understand how new methods were created to assist assimilation of IDP back into society, I felt that the use of phenomenological research design provided the necessary suggestion for reasons and answers to the stated RQs. There was an excellent potential for future guidance in IDPs with such similar assimilations regarding this related information.

The project sought to understand the problems IDPs faced in these situations within their environments. The improvements for future IDPs with acclimatization was established from the current study and explained the difficulties associated with such changes for this population. Furthermore, understanding such lived experiences provided a platform for future Nigerian policy changes to develop future policies for IDPs and future programs to assist in their assimilation. The nations' national development seemed forestalled by gender disparity. When more women became prepared to attain high leadership or governance levels, feminine equity was realized. The pervading negative culture on women's core competencies created a skewed mindset that women succeeded or attained high-level positions not by their brainpower, sagacity, or perspicacity, but by other less intellectual feats. This tricky concept further casted a shadow and aspersion on women's capacity.

Women in Northern Nigeria were noticeably less visible in leadership positions in comparison to their southern Christian counterparts who were more visible and

aggressive in these battles. There were very few women at top levels in public or private sectors; a situation harmful to the country's development. To have an equal level playing field was the significant outcry of most females and gender-based organizations. Just to be treated equally and not to be discriminated against in all areas simply because of their gender, a factor that they had no control over. This research beamed the light in a way as told by the women.

## Chapter 4: Results

In conducting this qualitative phenomenological study, I explored the gender administration perspective at the IDP camps in Abuja. If laws existed to create equity and fairness, the same rights or benefits should go to men and women. Women are always the most impacted by wars, and during their flight to camps, they experienced a plethora of issues. In Chapter 3, I discussed the research setting, provided information on participant demographics, and presented evidence of trustworthiness. In Chapter 4, I describe the actual data collection for the research as well as present the study results. I describe the conclusions drawn from the findings in Chapter 5. The findings from the current study reinforce that conflicts lead to a disregard for fundamental human rights and hold severe consequences for women and girls. The RQs for this study were

RQ1: What were the issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society?

RQ2: What were the gender-based biases experienced by women living in Nigerian IDP camps?

RQ3: What were the peculiar gender-specific and cultural challenges encountered by these female victims of Boko Haram terrorism?

RQ4: How did the camp administration implement gender-specific programs?

I conducted two sets of interviews. The first was of 10 IDP women, each of whom participated in a semi structured, one-on-one, face-to-face interview at the camp. This

format corresponded with the data-collection method described in Chapter 3 of participants being in a convenient, private, and comfortable environment. All the participants had been displaced through the Boko Haram insurgency and relocated to Durumi IDP camp in the last one year and above. These participation criteria aligned with the specifications set forth in Chapters 1 and 3 that participants be female, be at Durumi IDP camp, and be living in the camp for more than 6 months. All participants were 18 years of age or older and were able to meet with the ethical responsibility and disclosure agreement of Walden University's Institutional Review Board. The second set of interviews included the camp administrator, the school principal, the camp doctor, and the woman leader.

### **Demographics**

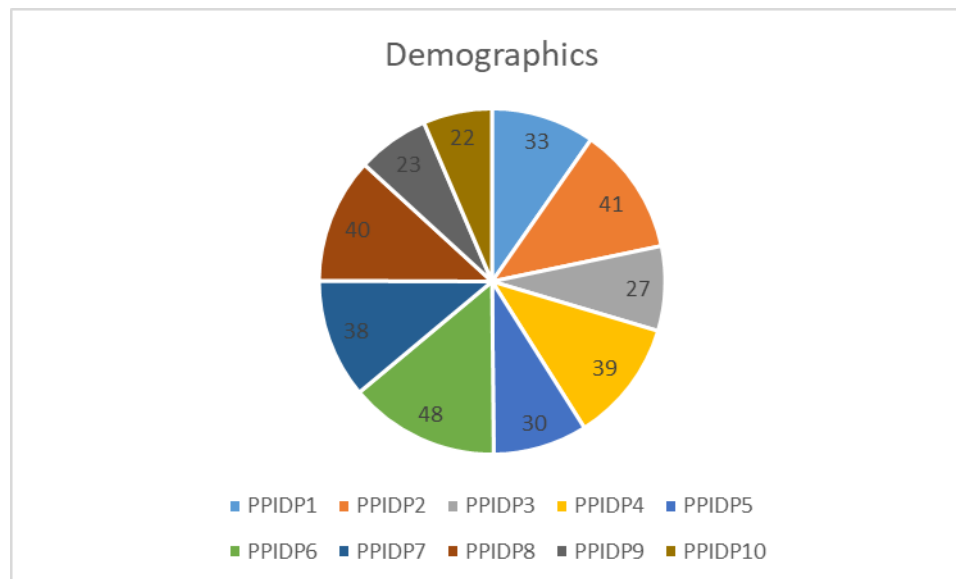
All participants in the first group were female. This was a deliberate attempt to ensure adherence to the study's purpose. Three of the participants had been in the camp for more than a year while five participants had lived in the camp between 8 and 9 months. The others had been there longer. All participants were above 18 years of age to ensure no minor was included in the sample. Table 2 provides a summary of the demographics for the women participants.

**Table 2***Demographics of Participants*

Participant code	Gender	Duration in camp	Age of participant (years)
PPIDP1	Female	1 year	33
PPIDP2	Female	8 months	41
PPIDP3	Female	1 year, 2 months	27
PPIDP4	Female	9 months	39
PPIDP5	Female	9 months	30
PPIDP6	Female	8 months	48
PPIDP7	Female	1 year, 2 months	38
PPIDP8	Female	9 months	40
PPIDP9	Female		23
PPIDP10	Female		22

*Note.* All participants were in the Durumi Camp location. IDP = internally displaced person.

Figure 2 shows the age distribution of the women participants.

**Figure 2***Age Distribution of Women Participants*

There were five administrator participants: camp chair (CAdmin1), woman leader (CAdmin2), PRO (CAdmin3), camp doctor (CAdmin4), and school principal (CAdmin5).

### **Data Collection**

The format of semi structured interviews was conducive for this phenomenological research. The semi structured interview method allowed interaction with participants to elicit relevant information. I asked open-ended questions in the semi structured interviews (see Appendix C). All interviews were audio recorded using both a cellular phone and a recording device with consent from the participants. The participants understood their right to stop the interview or refuse to answer any given interview question if so desired. On the set interview day, I went into the camp where the women were going about their daily activities. Even though aware of my visitation and intent, continued obliviously. I interviewed camp administrators on another day.

After the interviews were done, I spent two days revisiting the camp to observe the women in their natural habitat without intrusion. One specific day was when an N.G.O., and some humanitarians delivered essential products at the center. The selection of this day was intentional. It accomplished three primary objectives. It enabled me get information directly without bias and deception. It also allowed me to observe firsthand the administrative workings and distribution of supplies to the camps and the women. For my observation, it was from the central point of the administrative offices. Finally, it ensured triangulation in the data collection process.

The interview Questions for the officials in charge of the camps, who included the chair, public relations person, and female leader, were

1. How did the government meet the needs of the women on camp?
2. Were the women given special programs or attention towards getting them self-sufficient to be productive citizens?
3. Could they suggest ways the agencies and government could help or programs that would better suit the women?
4. Did the camp administration implement any gender-specific programs?

### **Data Analysis**

I hand coded as I read through the interview transcripts, forming the themes as I did. The audio recording of the interviews served as an essential tool for the transcription process. I transcribed each interview in preparation for the analysis. In the phenomenological analysis, I aimed to reduce the data from interview transcripts into codable units of information. Data analysis involves the identification of units of



meaning, the process by which researchers identify recurrent themes in data collected from participants that respond to the interview question (Saldaña, 2016; van Manen, 1990). The findings in this study resulted from the data analysis and interpretation from the data collection process. Data collection included the transcribed interviews, field notes, and manual coding that generated themes.

The transcription process took 5 working days. I produced over 108 pages of transcribed data. It took several reviews to become comfortable with the variety of expressions (language, speech pattern, and jargon). The coding process took another 5 days, which began from the first interview and continued subsequently after each interview. I used Ricoeur's theory of interpretation to guide the process to ensure a data interpretation procedure that was in line with the phenomenology design. I went through each transcript and highlighted significant passages that related to participating women's experience at the IDP camp in Abuja.

I continued the process of manually coding using Microsoft Excel for each interview, based on the field notes and recordings to develop a list of statements, repeated words or phrases that emerged over the course of the interview; this process fulfilled Ricoeur's first level of explanation. I developed these thematic codes further into categories during the subsequent days to achieve Ricoeur's second level of naïve understanding. Through the back and forth between explanation and naïve understanding, referred to as the hermeneutic arc, I was able to move towards the emergence of themes (see Table 3). The recurring themes that were mentioned by all or most of the participants included (a) poor feeding, inadequate facilities and lack of economic opportunities, (b)

lack of women empowerment, (c) increase in mortality rate, (d) turned into cheap wives for men in the surroundings, (e) rape and survival sex, (f) physical and mental harm to women (g) equal participation during meetings (h) fear (i) urgency to go back home, (j) despondency or an acceptance of the status quo, (k) execution of an improvement on women and girl right in Nigeria, (l) Annihilation of degrading cultural practices against women as a policy, (m) hopelessness in the present situation but hope for a better tomorrow for their children if things are done right, and (n) and cultural inequality.

**Table 3***Codes and Emerging Themes From the Interview Questions*

Code	Theme	No. of occurrences	% Of occurrences
We receive less attention and insufficient food here at the Camp	Poor feeding and lack of economic opportunities.	10	100
The women are just idle and not doing any work as a result of insecurity.	Lack of women empowerment	9	90
Women death at the camp is in the increase	Increase in mortality rates	8	80
Women seek assistance and sometimes taken advantage by male folks	Turned into cheap wives for men in surrounding communities	9	90
The guards until caught take advantage of our female forcefully or take advantage	Rape and survival sex	9	90
Sometimes women can be molested physically and mentally as well	Physical and mental harm to women	9	90
Women may take part in general meetings as men	No equal participation for meetings	10	100
Everyone in the IDP camp want to return home and leave a normal life	Urgency to go back home	9	90
	Acceptance of the status quo	9	90
There should be an improvement on how women and girl child is treated in Nigeria	Execution of an improvement on women and girl rights in Nigeria	9	90

The culture of treating one gender better than the other should change for the better. Women and girls should be treated equally as male gender	Cultural inequality	9	90
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## **Evidence of Trustworthiness**

### **Credibility**

Credibility involved triangulation, reflexivity, the definition of date, and data analysis based on the researcher's in-depth scope of the primary investigation.

Trustworthiness played a vital role in assessing qualitative research work. Credibility analyzed the presenting evidence that I studied or the phenomenon that puzzled me. Did the evidence tally with the researcher's question? Possible threats to validity could be historical/ environmental occurrences. In this research study of the female IDPs and administration in the camp, we were looking at outcome that invariably impacted a larger subset in a larger population

### **Transferability**

Patton (2014) stated that transferability characteristics dealt with its amenability and adaptability in other comparable studies. There was the need to evolve a comprehensive data collection, specifically of female victims of the Boko Haram asymmetrical warfare and their management care at the IDP camps. Transferability was left in the hands of the users of the research.

### **Dependability**

Dependability determined how well suited the findings were with the researcher's expectations. We spent enough time on the field to get an in-depth perspective and reference to our reflexive journal. We used our triangulation tool to ensure we explored various strategies to get information.

## **Confirmability**

To implement confirmability, I affirmed the study's credibility, dependability, and transferability. I aligned the findings with the conclusions and interpretation to avoid personal bias into the study. Each theme identified was supported by quotes or description from participants. The convergence of insides; similar thoughts from a collection of participants revealed the consistency of the data. I used reflexivity implemented through journaling during the data collection and analysis process to ensure I was self-aware of the issues that influenced my interpretation and reported only what was derived directly from the triangulation process through the hermenetic arc.

## **Results**

This qualitative phenomenological study aimed to unravel the issues and differences in the gender administration at the IDP camps in Abuja.

### **Themes for the Women Participants**

#### ***Theme 1: Poor Feeding and Lack of Economic Opportunities***

Themes 1-4 related to RQ1, which was, 'what were the issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society?' The first emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observation, and document review. Ten participants who represent 100% reported poor feeding and lack of economic opportunities issues experienced at IDP camps in Nigeria significantly impacted women and created challenges for women in

functioning, relocating, and acclimating back into society. Participant 1 (PPIDP1) mentioned that:

“nourishing our self is a major challenge in the camp as well as no sure resources to fall back to when one leaves the camp as our homes were burnt by Boko Haram insurgents.”

PPIDP1 pleaded that the government should intervene and re-absorb them back into the society where they can have a free life and access to the country’s resources and opportunities.

PPIDP2 said not having a choice to balance diet was a major challenge at the camp and that returning to the wider society was something she looked forward to.

All other Participants from PPIDP3 to PPIDP10 inferred on how feeding was a major challenge at the camp and how most women had lost their husband to insurgency.

Returning to the society unprepared left them no option but to become beggars. PPIDP4 claimed that they were mainly farmers in their original places of abode. They had enough livestock of animal husbandry; they tilled the earth for produce to sustain their households and sold to compliment income from the men. PPIDP7 corroborated this story stating that they settled here and started a garden to sustain the children who were falling very sick due to malnutrition, and inadequate supplies. PPIDP8 said,

“The men do not bring in any money anymore so we cannot feed. My husband works as a ‘keke’ driver (a tricycle for transportation), but the government stop them from riding because they say many many join armed robber to steal. So, the men are at home. No work. Noting. All of them dey vex, vex! And when they

vex, they no provide money, the children hungry, the women start to abuse them because children no food, no school. Many fight o.. beating us.”

### ***Theme 2: Fear***

The second emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observation, and document review. 10 out of 10 agreed that they were fearful of many things. They were scared of closing their eyes to sleep because of the insurgents who mostly attacked while they slept.

PPIDP1 said:

“I sometimes wake up in sweat at night. I am afraid when I hear whispers, I am afraid when I hear shouting. I start to shake. I am expecting someone to break inside. When I hear shooting, or any noise that resembles gun, my heart fail. I panic, and I start to run.”

They feared about their children’s security and educational progress. Ten participants who represent 100% were distrustful and fearful about the future and the government’s attention to their plight.

### ***Theme 3. Urgency to Go Back Home***

The third emergent theme resulted from semi structured, observation at the camp. Nine participants who represent 90% expressed their urgency to go back home from IDP camps. PPIDP1 mentioned



“Every day I stay at the camp made me have a reflection on the past when we could go and cultivate our products in the farm without fear of herders’ violent activities.”

PPIDP2, PPIDP3, and PPIDP4 inferred that they were so bored and scared of the level of insecurity in the country. They feared becoming victims again, just the way they were victims this first time that brought them to the IDP camp. PPIDP5, PPIDP6, PPIDP7, and PPIDP8 also lamented how they were living as prisoners when they should be living as free citizens.

PPIDP6 stated

“Since I came to the camp, I dream of my home every night and each night dream take me back to memory lane of returning to my home.”

PPIDP9 and PPIDP10 spoke in affirmation on how strongly they felt the urge to return to their villages but were fearful.

Even the camp administrators appealed to the government to quickly nip the bud of insecurity so the people could return home, instead living as destitutes in a hostile environment.

#### ***Theme 4. Acceptance of the Status Quo***

The fourth emergent theme resulted from semi structured, observation at the camp. Nine participants who represent 90% mentioned that they were despondency and had accepted their status quo. PPIDP3 stated,

“I have accepted my fate as someone in IDP and who does not know when she is returning to usual life. However, life have always been as “lion’s

den” because, we depend on farming and agriculture in the village. We no get anything which make them look us as rubbish in the community.”

PPIDP2 mentioned, “Since I do not know when this loneliness will be over, I have decided to accept things the way is. We are in the country we claim as ours, yet we are termed “displaced” persons.”

PPIDP3 to PPIDP8 both mentioned that since no one addressed their issues at the National level, acceptance of the status quo became the most suitable practice to adopt. PPIDP9 and PPIDP10 both mentioned that returning to their rebuilt safe homes was the highest gift they are expecting to happen.

#### ***Theme 5: Lack of Female Empowerment***

Themes 5-9 related to RQ2, which was, what were the gender-based biases experienced by women living in Nigerian IDP camps? The fifth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observations, and document review. Nine participants who represent 90% responded that lack of women empowerment issues were the gender-based biases experienced by women living in Nigerian IDP camps.

PPIDP1 narrated how women were originally deprived from empowering themselves even before the attack by the insurgent. PPIDP4 opined that

“As women, we dey (are) under the men. Me no go school, and na man wife I go be, come born children. Anything the man bring, we manage.”

PPIDP2, PPIDP3, and PPIDP4 said in like manners that they used to depend absolutely on their husbands before the insurgency took place. They also mentioned that illiteracy

caused them their freedom to return to the society. Other participants except PPIDP8 stated how not being empowered was a major hindrance to getting jobs even after the camp.

PPIDP5, PPIDP1 enjoined government to give them more skills acquisition initiatives. They stated that they had become more enabled with some training from the camp such as tailoring and soap making. PPIDP9 who gave a slightly dissenting opinion, said even with such new knowledge, it was not enough as they needed financial and capital aid to enable them to start the business.

PPIDP4 said,

“If government no give us money to do business, where we women wan get am? Na ashawo (prostitution) our girls go dey do to survive. The boys armed robber because no money.”

PPIDP5 said they were treated with suspicions and contempt by the residents in the neighborhood, who sometimes refused to patronize them as they were viewed as ‘dirty’

#### ***Theme 6: Increase in Mortality Rate***

The sixth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observations, and document review. Eight participants who represent 80% reported that an increase in mortality rate resulted from gender-based biases experienced by women living in Nigerian IDP camps.

PPIDP1 and PPIDP2 mentioned that mortality rate of women at the camp was on the high side. PPIDP4, PPIDP5, PPIDP6, PPIDP8, PPIDP9 and PPIDP10 all agreed and narrated how at one time or the other they lost a child, relative or a co-camp member due to the

rigorous and slim chance of survival with the inadequate medical details in place at the camp.

On their journey to the camp, they had suffered loss of lives when they either did not succumb to the violent rapes, refused to be married off as wives, refused to partake in prostitution or be used as suicide bombers. These women felt very expendable and that their lives meant nothing. They felt worthless. They watched their children being traumatized, and husbands killed. PPIDP3 said,

“Death and dying dey very normal. E happened every day for bush, and now because of conditions at the camp. I look now at people and people just be like dead bodi. I no fear dead people now. Na every day you see one woman, tomorrow she don die.”

PPIDP6 and PPIDP7 alleged that domestic violence among couples was on the rise at the camps, and if not taken care of urgently, could accelerate into deaths among the women. They also mentioned that women died in their numbers because of complications and diseases they were exposed to in the forest.

***Theme 7: Turned into Cheap Wives for Men in Surrounding Communities***

The seventh emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observation, and document review. Nine participants who represent 90% responded that women being turned to cheap wives for men in surrounding environment were among the gender-based biases experienced by women living in Nigerian IDP camps. PPIDP 1 lamented that

before they were brought to Abuja, which was an eye opener, women became prey to men in the surrounding communities. In an attempt to stay away from camp after losing their homes and family to the insurgency, lots of the women were turned to second to third wives by men who acted to support them survive. PPIDP2 said sometimes this was the only way to survive instead of being passed from one man to another.

“When you have no food to give your children, and hunger dey. When they want to take your children particularly your daughter do house girl, carry go across desert, go oyinbo land to work, and your husband run from house, you no get choice at all. Na to survive”

PPIDP3 made the claim that at least being under one man, particularly those purported to be in authority, shielded the women from attacks and assaults. She stated how she had to resist being taken as fourth wife into a man’s home who provided temporary shelter to her when her home was raised down by fire. She also narrated that the temptation was high during that period as not having a roof to cover your head could make lots of women succumb to the pressure from such men. PPIDP to PPIDP9 inferred that women were made one of the wives without any form of respect or tradition expected in such marriages.

***Theme 8: Gender-Based Violence and Survival Sex***

The eighth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observations, and document review. Nine participants who represent 90% responded that gender-based violence and

survival sex of women were the gender-based biases experienced by women living in Nigerian IDP camps. These women already faced discriminations during the flight from the insurgents. They faced this prior to insurgency due to the dominating masculine culture and religion. Many were prevented from going to school based on gender. Many faced early childhood marriages. So, in the camp, they faced the same inequality, but now succumbed to survive. PPIDP 1 and PPIDP2 mentioned how they watched young women raped by community members, security agents who were supposed to protect them, and narrated how some young women also offered sex to camp attenders to gain favor such as having regular food or allowing them to leave the camp to neighboring villages. PPIDP 3 narrated some bitter experiences of forceful sex and survival sex to gain advantage from the camp officials. At times the person involved got used to it, however, such act started either as rape or survival sex to the victim. Even when such cases were reported, the process of investigation was not standard. Most of the times it was hushed up. The IDP women were already in a disadvantage situation. At this camp, PPIDP1-PPIDP5 agreed that there had been 1 incident of rape that they were aware of concerning a 7-year-old female child. They attested that the offender was found, and immediately faced the criminal police charges. He was sent out of the camp permanently.

***Theme 9: Physical and Mental Harm to Women***

The ninth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, observation, and document review. Nine participants who represent 90% responded that physical and mental harm to women were the peculiar gender-specific and cultural challenges encountered by these female

victims of Boko Haram terrorism. PPIDP1 and PPIDP2 mentioned how women could be subjected to physical and mental harm from unknown persons. Women remained vulnerable at IDP camp. It seemed that women were often more attacked, and rape attempted. In the bid for the women to escape these bodily attacks, and being physiologically more fragile than men, they sustained life-threatening injuries that sometimes left them almost lifeless before they were revived by the midwife at the camp or after pouring water on them for a long period of time. Due to the lack of adequate pre-maternal and maternal care at the camp, many resulted to home care. PPIDP8 alleged that they went to the nearby clinics for care but could not financially afford it. They were turned back. PPIDP3, PPIDP4, PPIDP,5, PPIDP6 to PPIDP10 except PPIDP9 narrated how they experienced physical harm and reported seeing it happen to other women at the camp.

Most disturbing was the mental health conditions of the IDP women. There was no psychological therapy or counselling in camp to help the traumatized women deal with the mental abuse. Anyone exhibiting any unnatural behavioral pattern was termed to be “mad” inflicted by witchcraft and became a social outcast. Such women were adjudged to be suffering from some form of spiritual or supernatural affliction.

#### ***Theme 10: Equal Participation During Meeting***

Themes 10 and 11 related to RQ3, which was, what were the peculiar gender-specific and cultural challenges encountered by these female victims of Boko Haram terrorism? The tenth emergent theme resulted from semi structured, observation at the camp. Ten participants who represent 100% agreed that participation was unequal at the

several meetings organized at the IDP camps. Matters of very serious importance were often deliberated by the men at the IDP camp. Usually, the only female present was the woman leader and sometimes her assistance. Often the women were quiet on issues except where they pertained to food, domestic issues, children, or the women. Here, their opinion was sought, but not necessarily heeded to. The men being in the majority often overshadowed their contributions in favor of the men.

The women started having their own meetings, and according to PPIDP4, this was a better place of expression for her. She dared not speak where both sexes were at meetings, otherwise her husband and others would call her “unruly” “rude” and not a submissive wife. Both the Koran and the bible gave credence to the hierarchy of men and women in a legal or spiritual union called marriage. The man was always on top. The culture also supported this practice and so many women kept quiet during common meetings so as not to appear confrontational or obstructive to their husbands. Therefore, during official matters, women were relegated to the background. They had to find a way to express their fears and grievances to the camp supervisors. Promises were made to them for food, security, education, welfare, empowerment but the interview days were not extended to see if those promises were fulfilled.

The camp administrators I spoke to during the visit to the Abuja camp promised to address some of the issues the women raised at the meeting. The fact that there was now a strong woman leader helped as she could help plead a good case for the women. Cultural practices, ethno-religious idiosyncrasies were emerging sub-themes.



***Theme 11. Execution: An Improvement on Women and Girl Rights in Nigeria***

The eleventh theme that emerged was the hope and anticipation of the execution of an improvement on women and girl's rights in Nigeria. Nine females representing 90% agreed that execution of an improvement on women and girl rights in Nigeria was the most crucial issue that occurred at IDP camp. They insisted that in Nigeria this significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. If this particular issue was resolved, it would have an impact on all other emerging themes

PPIDP4 stated that the girls were 3<sup>rd</sup> class Citizens whose rights were constantly trampled on. They went into various means of survival since education or empowerment was not possible.

“The girls no wan do am, Them dey cry. I see one small girl, no pass twelve, she don get belle now and she no know who give am. She suppose dey school or dey learn trade. And na good girl she be, but she must chop, and papa and mama no get. Make government give our girls education. Make government no gree any girl of under 16 to dey do ashawo work. E no good. Any man wey buy the service no well.”

PPIDP1 and PPIDP2 mentioned that at the camp, discrimination existed between how male gender and female gender were treated in terms of who was allowed to work, who kept money, who took decisions or who determined the way forward on the family.

PPIDP3-PPIDP5 complained about how the women and girl's right needed improvement

in education, religion, right to freedom of expression, and the right to live. All others from PPIDP6-PPIDP9 in affirmation supported claims that led to this theme.

### **Themes for the Camp Administrators**

#### ***Theme 12. Women Choice of Survival Despite Government Inattentiveness at IDP Camp.***

Themes 12-15 related to RQ4, which was, how did the camp administration implement gender-specific programs? The twelfth theme was women chose survival despite government inattentiveness at IDP camp. All five camp administrators (CAdmin 1-CAdmin5) agreed that women were unrelenting and resilience in their choice of survival despite government inattentiveness at IDP. They felt the government was not showing enough concern for the women, or even cared enough to support the camp administration in its bid to implement gender-specific programs. CAdmin 1 mentioned that women in the IDPs have been left to their own fate, and that no one provide sustained assistance to them. The sporadic supplies from NGOs were often not enough for the people. He said they needed more of skills acquisition and startup capital to begin a productive life at the Camp. He pointed out a barn of young goats and pigs donated to the camp for animal husbandry. Each household was given a set of two, male and female. Each was also given 2 months' supply of feed for the goats. The people were supposed to rear them. And then urgently breed them for sale. However, a case of sickness crept in and like a deadly pestilence, killed half of the goats. Women in the camp developed some herbs that could salvage the situation to save some of the livestock.

CAdmin2 continued,

“another example is of the liquid soap skills the women had learned, but that no capital was given to them. So, the women got together, and started a local *esusu*’scheme whereby they contributed a meagre sum, every week, the one person collected it at the end of the month. This scheme had helped, but some people defaulted which led to quarrels.”

CAdmin5 added

“The women had also learned cap making which many did and sold to the neighbors around. The people have really suffered. The land we are living is not ours, and the owners have given an ultimatum to leave”

CAdmin4 stated that there had been complaints of stealing, increased banditry, and other social issues. He however said the people were not thieves but were being blamed because of their social status.

CAdmin1 urged the government to quickly nip the bud of insecurity so the people could return home, instead of living like vagabonds in a hostile environment. He boasted that they had a very structured and capable administration on the camp where respect for the law was their motto. CAdmin5 mentioned beating up of spouses was seriously frowned at as he personally had waded into some domestic issues. He finally appealed that

“Government make dem find NEMA people o who say we no dey here. If dem no help us, e no good for Nigeria o, because IDP people plenty. And we no like am o. We be Nigerians now. No be our fault now. Which IDP dey government

sef? Make dem allow IDP commission dey wey we go dey. No be for people wey no know to de talk inside the matter. Make we dey do meeting with government by ourself”

***Theme 13. Creation of Self-Government to Promote Law & Order***

The thirteenth theme was creation of self-government to promote law and order. Four Camp administrators (CAdmin 1-CAdmin) representing 80% agreed that creation of self-government to promote law and order was what made the camp administration to implement gender-specific residency programs. CAdmin1 stated

At the Gwoza camp, they had about seven large communities made of about 12 compounds each. Each compound had about 10 houses each. Every unit family of man, wife and children stayed in each home. There was no separation of family. He said just like other people, families had disputes, quarrels and fighting.

CAdmin2 mentioned

He said if the men had other ways of taking care of their families they would, but there were no jobs. He again appealed for skills acquisition for the men in areas like mechanicals, carpentry, masonry, etc. He alleged that the issues of infidelity and cheating was not peculiar to the IDPs but existed anywhere marriages existed

CAdmin4 continued...

“Like I just said, give us relevant skills. And give us loans or grants to do the business. Before you get the types of loans the government says it is giving, how many IDPs have received such? How many have received the money? We don’t have collateral, nothing to show, so we cannot get any help to even do the business after

acquiring the skills. We need money. The National Assembly should make it a policy that the IDPs be given loans without all these many conditions.”

***Theme 14. Lack of Funding Resulting to Increased Illiteracy among IDP Children***

The fourteenth theme was lack of funding resulting in illiteracy among IDP children. Four camp administrators (CAdmin 1-CAdmin4) representing 80% agreed that lack of funding resulting to increase in out-of-school children in the camp made the camp administration attempt to implement gender-specific programs. CAdmin1 mentioned,

“Previously there were schools set up to cater to the IDPs children, but this has been shut down for lack of funding. The children must seek admission in the neighboring schools were some were denied, some taken.”

CAdmin2 stated,

“Some of the children could not meet up with the daily expenses they incurred from just going to school, which was a distance away, and the purchase of supplies, food, and transportation. They often dropped out.”

He said most of the children were at home and this was very worrisome.

CAdmin3 discussed as follows:

“The children that drop out from schools loitered around all day, forlorn and without hope.”

He appealed to the government to come to their aid so that these children did not become unproductive and dangerous elements to society. CAdmin4 mentioned that leaving these children on the street also posed a security threat, not only to the camp, but

the nation, as some of these children were visible targets for the recruitment into dangerous pastimes and habits, including recruitment by the Boko Haram terrorists.

***Theme 15. Inadequate Health-Care Facilities in the IDP Camp***

The fifteenth theme was inadequate health-care facilities in the IDP camp. All 5 Camp administrators (CAAdmin 1-CAAdmin5) representing 100% agreed that the health-care facilities in the IDP camp was inadequate. CAAdmin1 pleaded that those basic supplies be provided for the people. Supplies like mosquito nets, and analgesics. CAAdmin2 appreciated some NGOs who provided bore hole to the community to ensure provision of good clean water. They asked for more humanitarian assistance be given to prevent high mortality rate, as well as a better gynecology team to help the women with childbirth, family planning and general well care. CAAdmin3 was the one who had helped the women with child delivery, and when cases became complicated, had to use the nearby clinics, who often turned them down for lack of funds. CAAdmin4 urged pharmaceutical firms to step into the issue and give more sustained support, more so in areas of mental health and women well care intervention programs. CAAdmin 3 also stated,

“The government should actually make hurried efforts to ensure that every IDP camp has a program to evaluate the mental health and behavioral challenges of both men and women. In the country where drugs are now being taken indiscriminately, and the access to all types of concoctions, the vulnerable IDP is at serious risk. And we know what happens after illicit drugs are taken”

CAdmin5 stated that the use of home remedy, herbal concoctions and an array of locally prepared drugs and traditional methods was being used as an alternative to the rare and scanty medical supply.

### **Triangulation**

To unravel and elicit comprehensive understanding of phenomena, triangulation is advisable by the use of multiple methods of data sourcing. In this research, observation occurred from the main administrative building. I watched the women going back and forth on their daily activity without concern about my presence. Some things stuck out during this period which I noted in my journal.

The women had their own organized 'esusu' meetings, their faith-based fraternities, or skill acquisition groups (see photos in Appendix D). They had waited for government to assist, and from information gathered, there has not been any in over one year. They therefore had to create financial means of putting their small resources together operating their own cooperative stores and mini credit unions or banks. Every month, one woman collected the bulk and used it to fund her own small business. They also used the funds to purchase bulk items for distribution to members of the cooperative.

There were charitable organizations who came to distribute supplies. Sometimes these organizations had criteria for participation, and this was adhered to. But if the camp administration was given the authority, they conducted it according to compounds. The compound leaders were given to distribute further to the families, depending on the numbers. Sometimes, they distributed to the women because the men were at work, and the women judiciously used these items for the family upkeep. During my observation

period, a group brought items and the women and children organized quickly into lines to receive (see Appendix D).

I walked around the living areas. The houses were basically put together with wood, and waste bags. The floors were not tarred but there were some worn-out mats where the families slept. There were household items and utilities seen thrown everywhere. In most of the homes, three stones or blocks supported the cooking pots, some were lucky to have kerosine stoves, but most used firewood. The environment was not in the most hygienic state (see Appendix D). I observed the women taking turns to clean the compound. In my walk through the homes, I noticed that it was littered and not as clean. The women woke up early to start cooking and getting the children lucky to be in school, ready. Some of the gainfully employed men also got up to go out. The people loitered all day with no structured activity except where there was a function. Two young women had just put to bed the night before, and both mothers and babies lay on the bare floor. The woman leader proudly said she had helped the women give birth, and even gave them funds from her meagre means. She boasted that nobody had died in her care. There were no feminine products found during the observation process.

There was no general meeting while I was there. The women huddled together making caps for sale. The women were busy taking care of the children and engaged simultaneously in some other venture. When together, the women spoke freely, even enjoying gossiping. There was marked silence when they were with the men.

The men generally did the income generation. Most of them got up in the morning and went out to look for work. The women supplemented even though there were many



cases where the reverse was the case. In some homes that I observed, I found quite a few men idling around, lying on the floor, playing football with others, or 'draft'. A lot of transportation bikes were seen at the homes. As stated earlier, the government of the city had placed a ban on transportation business by tricycles because of the coincidences of robbery by bikers.

There were roles cut out for the men and women. The men had more of the decision-making authority. While I was there, the camp seemed relatively safe, as there were no external threats. However, there was an increase in numbers of IDPs as the insurgency continued, and more got displaced. The host communities were also getting worried at the rising settlement. These observations tallied with the one-on-one interviews conducted with the women. The facts remained that the female victims of Boko Haram in the IDP camps were susceptible to many problems. Everyone took advantage of their vulnerability.

### **Summary**

In Chapter 4, I addressed the demographics, data collection, data analysis, evidence of trustworthiness, and the description of the main themes and categories. The data resulted from the interview responses from 10 women participants at Abuja IDP camp and 5 administrative staff. From the data collection and analysis process themes emerged which included (a) poor feeding and lack of economic opportunities, (b) lack of women empowerment, (c) increase in mortality rate, (d) turned into cheap wives for men in the surroundings, (e) rape and survival sex, (f) physical and mental harm to women, and (g) equal participation during meetings. Other themes that emerged from the camp

administrators were (h) women choice of survival despite government inattentiveness at IDP camp, (i) creation of self-government to promote law and order (j) lack of funding to increased illiteracy among IDP children, and (k) inadequate health-care facilities in the IDP camp. Chapter 5 included the interpretation and analysis of the findings, the limitations, the recommendations, and the social change implications of the study.

## **Chapter 5: Discussion, Conclusions, and Recommendations**

In this qualitative phenomenological study, I aimed to unravel the issues associated with the gender administration at the IDP camps in Abuja. From the data collection and analysis process, 15 themes emerged. These included (a) poor feeding and lack of economic opportunities, (b) lack of women empowerment, (c) increase in mortality rate, (d) transformation into cheap wives for men in the surroundings, (e) rape and survival sex, (f) physical and mental harm to women, and (g) equal participation during meetings. I presented these results in Chapter 4, where I also discussed the data collection, analysis process and issues pertaining to trustworthiness. Chapter 5 includes the interpretation and analysis of the findings, discussion of the study's limitations, recommendations for future research, and the social change implications of the study. Before discussing the findings, I describe the nexus between the frameworks used, the phenomenological approach, and its adaptability or suitability for the study.

### **Phenomenological Approach**

Husserl integrated psychology with a kind of logic, subjective mental activity or experience, and objective contents of conscious logic. He opposed the reduction of math or logic or science to psychology. For Husserl, phenomenology was intentional acts of consciousness in objective experience. Phenomenology was “the science of the essence of consciousness,” centered on the defining trait of intentionality, approached explicitly “in the first person.” The transcendental style is understood through the epoché the Greek

skeptics' notion of abstaining from belief and what the theatre referred to as the willful suspension of disbelief.

Phenomenology is a culmination of the contemporary mind-body matter. The mind is like a computer, with the mental mind computing system and a functioning brain. The mind is to the brain as the software is to hardware. Husserl in 1906 encouraged bracketing existence of the surrounding world. Husserl determined that for any complete phenomenological experience, the subject must bracket the object. He espoused understanding the first person's point of view so that the experience is described precisely as the subject experiences it. The participating IDP women, during the interviews, had to live their past experiences, then compare them to their present lives at the camp. According to Peoples (2020), in good phenomenological research, the investigator must be thoroughly conversant with philosophy. In using this analysis style, I sought to be empathetic and understanding of the conscious, firsthand, lived experiences of the participants.

As Hahn (2012) stated, there has been serious analysis and debates about the concept of consciousness or intentionality in philosophy for decades. He further attested that the Husserlian approach seems the most vigorous of all, particularly in its in-depth analysis of subjectivity and intersubjectivity. The IDP women who participated in this study brought this concept to reality. They also brought in their culture, religion, education (or lack of it), traumas, and the acceptance of their status quo as dictated by their community. Husserl's transcendental style reveals connections with culture, society, and the human experience through a scientific process. This confirms the participating

IDP women's stance on their culture. Phenomenologists attempt to explain lived experiences in a strictly scientific conscious way without empirical, metaphysical, or theoretical speculations. According to Smith and Edwards (2018), phenomenology is subject to its methods and results. It is an understanding of structures and events that occur in people's conscious minds. It comes from the consciousness and intentions of the first person's experiment in relationships to a particular phenomenon or object in the world. The lived experiences of the participants passively or actively define phenomenology. The phenomena in this research included gender, inequality, war, and sociocultural proclivities. As these events occur, the mind consciously processes the lived events. The women in the study did not even realize that they had been through so much, until they started telling their stories, reliving the instances, then drawing parallels of their customized system of living. These emotions were not characterized as they happened, due to the mind's incapacity, but unfolded with the reflection of familiarity.

Tassone (2017) stated that phenomenology represents a detailed and systematic attempt to understand the structures of individuals' firsthand lived experience. Husserl's analyses of intentional acts has ongoing implications for the knowledge internalism versus knowledge externalism debate. This debate revolves around how knowledge is justified and how belief claims are warranted. Transcendental phenomenology offers a philosophical, scientific resolution of fact-based truths and exposition of internal experience.

The conscious experience is experienced. Individuals do not situate an experience when it is ongoing; they do so afterwards. However, through individuals' lived

experiences, they have an understanding of that emotion. As Husserl and others expressed at different times, individuals' attention is usually peripheral and not conscious. This buttresses the famous "tip of the iceberg" experience remarked on by Sigmund Freud, who stated that people's thoughts and what they manifest are little compared to the real issues. The mind is a large space. Most emotions or the mass is hidden underneath the surface. The human experiences move from intentional experience to conscious and semi- and unconscious activities of the mind.

The women who participated in this research faced war, violence, gender disparity, and cultural experiences. The Boko Haram war, as experienced by the women firsthand, was brought to the front. War as a process is not what every woman in her lifetime experiences, but these women went through this war, a war that stemmed from a hatred of western education and ideas, social marginalization, and poverty. They faced violence and retribution due to the war because they were women. A type of treatment was meted out based on their gender. In the practice of phenomenology, researchers classify, describe, interpret, and analyze structures of experiences. Therefore, these women's conscious and intentional firsthand experience unveiled in two ways: how they experienced some of these phenomena before the war and during the war. Therefore, the women encountered gender disparity at various levels.

## **Interpretation of the Findings**

I present the findings by RQ.

### **Research Question 1**

RQ1 was, what were the issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society? The themes discussed in Chapter 4 were topics that impacted 10 women participants at Abuja IDP. Through these themes not only did participants address the RQ, but they also built on the literature review. I interpret each theme in this subsection.

#### ***Poor Feeding and Lack of Economic Opportunities***

The first emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found that poor feeding and lack of economic opportunities were issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. The first emergent theme aligned with Ukanwa et al. (2018).

Ukanwa et al. (2018) addressed the problem of why the poorest, most disadvantaged groups such as rural African women, benefited less from microfinance. Ukanwa et al. (2018) focused on the perception and experiences of ordinary rural entrepreneurial women on microfinance in a context of extreme poverty and where family responsibility and economic activities were closely intertwined. The study findings revealed that for poor entrepreneurial women, a livelihood for survival, putting

food on the table and paying school fees were priorities, not business growth. They saw microcredit as debt and great risk that led to irreversible losses. Family responsibilities or basic consumption needs of the household affected their ability to repay loans; perceived dangers of microcredit outweighed potential benefits. Brzeska et al. (2015) identified the pathways through which social protection policies in China and India addressed key challenges that faced poor, vulnerable, and disadvantaged groups that accelerated rapid transformation in both countries. Study findings revealed that improving the coverage and targeting of social protection systems was vital and required a multi-faceted reform portfolio that promoted more integrated and horizontally equitable systems (Brzeska et al., 2015). Emphasis was placed on developing productive, cross-sectoral social protection programs that combined short-term social safety support with long-term tools to enhance productivity, paid special attention to nutrition, health, and human capital development. More efficient coverage and targeting bridged the rural and urban divide and were grounded in transparent criteria and procedures that governed program implementation at all levels of the government (Brzeska et al., 2015). As both countries became more urbanized, social protection programs needed to give equal attention to emerging food insecurity and nutrition issues within urban areas without distracting from food security and nutrition efforts in rural areas (Brzeska et al., 2015).

### ***Fear***

The second emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found that fear presented a major issue experienced at IDP camps in Nigeria, that significantly



impacted women thus creating challenges in women's functioning, relocating, and acclimating back into society. This theme aligned with previous literature. Onat et al. (2021) mentioned that terrorism had become a constantly recurring phenomenon in people's daily life, especially with its large coverage in the news media. Beyond its reoccurrence, terror was defined as a process of fostering fear in extreme (Onat et al., 2021). The fear aspect of terrorism appears worth studying in efforts to uncover its role in shaping individuals' responses to terrorism and terrorist attacks (Onat et al., 2021). Various scholars have suggested that examining the fear of different crimes separately might be helpful for enhancing an understanding of their unique theoretically mechanisms.

Fear of crimes related to different dimensions, which were vulnerability: physical, social, and situational factors (De Coninck, 2020). In fact, individuals felt physically strong enough to defend themselves against crimes, had dependable social resources to counteract these, or the presence of guardians or other individuals who protected them and assisted them (De Coninck, 2020). De Coninck (2020) appraised the vulnerability theory and found that women and older people exhibited more fears of crimes because they felt less protected and more unsafe against criminal behavior. Females were found to experience more fear compared to males even though males were more likely to be the victims of crime, a situation in the literature known as the "gender-fear paradox." Fear of being poached, trafficked, and used as improvised explosive devices, haunted the women.

### *Urgency to Go Back Home*

The third emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found out that urgency to go back home are issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. The third emergent theme confirmed the previous literature. The urge to return to a home with full security, aimed with newly acquired skills was foremost to the women. They wanted the government to assure them that their homeland was ready for them to come back. They wanted assurance that they would be re-united with the loved ones they had left behind. Due to exposure at the camp, many had ascertained their self-worth, realized that the camp did not offer them anything, were not expectant of the provisions by the host communities, but felt going back home was better than being out here. It was a familiar ground, and they wanted to go back. Jenkins and Smith (2021) expressed the invisibility of home productivity and its infrastructure as underpinned by conventional ways of measuring productivity. For example, while the COVID-19 crisis introduced new dimensions into the importance and value of care work, with paid care viewed as more significant outside the home, unpaid care work remained simply as demand and pressure, viewed as constraining work capacity within the home (Jenkins & Smith, 2021). The movement of work into the home was experienced in highly variable ways. For some it was overwhelmingly positive. In the wake of the abruptly forced experiment, many companies and individuals embraced its continuation in some form or another (Jenkins & Smith, 2021).

### *Acceptance of the Status Quo*

The fourth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found that acceptance of the status quo were issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. This theme had a hybrid dimension to it. First, the women accepted their status quo based on their historical, social-cultural, and religious proclivities. They were not new to male domination. They were not new to lack of education, early marriages, or a subjugation by the male folks. The sub-Saharan African region often had the same cultural partiality. The religious wars of the Al-Quada, and other ‘Jihadists’ movements were known and so the women grew up under these same sensitivities. They were used to Muslim men being allowed by the quaran to have more than one wife. They had settled into the lifestyle of second-class citizens. In Nigeria, women of the North faced these situations, with or without a war. Secondly, although negotiations with the Boko Haram terrorists offered many benefits and were less expensive than violence, they were not free either (Nagel, 2020). Governments were sensitive to the costs of fighting, but they were also sensitive to the costs of conceding (Nagel, 2020). The male-dominated composition of states as formal institutions was important because it shaped state preferences and practices (Nagel, 2020). State preferences were inherently dynamic because the state was a representative institution that different coalitions of social actors constantly seized and re-constructed (Nagel, 2020).

**Research Question 2**

RQ2 was, what were the gender-based biases experienced by women living in Nigerian IDP camps?

***Lack of Female Empowerment***

The fifth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found out that lack of women empowerment was one of the most critical components and gender-based biases experienced by women living in Nigerian IDP camps. The fifth theme aligned with the findings of Golzard (2020). Living in IDP did not provide such opportunities for women. New methodologies of financial empowerment were not offered at the camp. Financial or economic empowerment transferred and equaled liberation for women. An educated female population spelt independence and liberation. The adjustment of policies to include a mandatory affirmative clause for women translated to a more empowered women population.

Golzard (2020) explored the extent to which the internet created new opportunities for Iranian women in Tehran. Golzard (2020) analyzed both challenges and opportunities offered to Iranian women by the internet as a means of economic empowerment. Result reveals that the internet and working online had significant impact on the economic lives of Tehrani women by enabling them to engage in new forms of online business. This technology was being used for online advertising to attract more clients, to establish business contacts with peers and to manage households positively (Golzard, 2020). With the lack of a supportive network of family and community, and a

culture that legitimized the violence to perpetuate structural inequalities, abused women were faced with further alienation and vulnerabilities (Chaudhuri & Morash, 2019). NGOs played an important role by providing survivors of domestic violence with the necessary legal and social support and have advocated for survivor rights in the country (Chaudhuri & Morash, 2019).

### ***Increase in Mortality Rate***

The sixth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document reviewed. I found that increased high mortality rate were experienced at IDP camps in Nigeria and significantly impacted women, creating challenges for women in functioning, relocating, and acclimating back into society. The sixth theme aligned with Gevrek and Middleton (2016). The rising concern for gender equity and equality in healthcare was a shared global concern. Two of the most important 2015 United Nations (UN) Millennium Developmental Goals focused on efforts to reduce child mortality and improve maternal health (Gevrek & Middleton, 2016). The public persistently raised their concerns about the issues, yet news headlines suggested little progress has been made (Gevrek & Middleton, 2016). Gevrek and Middleton (2016) found out that nearly 287,000 women died while pregnant or giving birth in 2010, even though the annualized rate of decline in the maternal mortality has been 1.3% per 100,000 live births since 1990 (United Nations Population Fund, 2012). It was anticipated that only 16 countries would achieve the Millenium Development Goal 5 of reduced maternal mortality by 2015 (Gevrek & Middleton, 2016; WHO, 2014).

### ***Turned Into Cheap Wives for Men in Surrounding Communities***

The seventh emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found out that turning women into cheap wives for men in surrounding communities were peculiar gender-specific and cultural challenges encountered by these female victims of Boko Haram terrorism. The women had children from different partners which in turn led to an extended family lineage. They now had ties with the men from the host communities. They were viewed with hostility by the other women because they offered alternative sexual pleasure to their husbands. Sex was the cheapest thing available. This wrecked pre-existing family structures. The women were used for a convenience purpose. They were used as baits for bombers. They were used as accessories to killings. The seventh theme aligned with Gharaibeh and O'sullivan (2020). Gharaibeh and O'sullivan (2020) described and examined the effects of war followed by forced displacement on Syrian mothers and their children in terms of Reuben Hill's Family Stress Theory and identified essential elements to consider in social work practice with this population. The findings from the analysis of the interviews and case study indicated that for Syrian families displaced by conflict, the traumas of war were compounded by ongoing and multiple emotional and practical stressors, with ongoing experiences of loss being the significant stressor. Giving context to these findings highlighted the demand and imposition on the host countries, in this study, the UAE continued significant humanitarian efforts to Syrian families (Gharaibeh & O'Sullivan, 2020). Families did not have control over the externally driven stressor events that rose, such as the impact of war

and the experience of being forced to move to a new country. However, in their responses to these, the family were able to construct an understanding of their unique, family culture in relation to these challenges. This created different possibilities and choices made about their internal family dynamic, how they made decisions, how they supported each member of the family, achieved their individual development goals, discovered adaptations and other similar activities viable family activities. (Ghariabeh & O'Sullivan, 2020).

### ***Gender-Based Violence and Survival Sex***

The eighth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found out that rape and survival sex were the peculiar gender-specific and cultural challenges encountered by these female victims of Boko Haram terrorism. The eight theme aligned with Baker and Oberman (2016). Baker and Oberman (2016) appraised sexual violence in conflict that represented a great moral issue of our time, and it merited the concerted focus of the Security Council. Sexual violence casted a long shadow over collective humanity. As established, women and girls were\ often depicted as wartime victims. Women resorted to selling sex and/or providing sexual services as a means of survival within the informal economy in Syria and beyond. This was in response to increases in poverty and unemployment levels (Baker & Oberman, 2016).

### ***Physical and Mental Harm to Women***

The ninth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found out

that physical and mental harm to women were issues experienced at IDP camps in Nigeria that significantly impacted women, and created challenges for women in functioning, relocating, and acclimating back into society. The ninth theme aligned with Stoicescu et al. (2021). Stoicescu et al. (2021) evaluated longitudinal research and established causal, bi-directional relationships between different types of gender-based violence and drug use, which varied depending on the type of violence and substance used and whether both partners were under the influence. Drug use, particularly involving alcohol, crack cocaine and stimulants, heightened feelings of irritability, jealousy and paranoia among perpetrators of gender-based violence, as well as impaired women's judgement when faced with a potentially risky situation, for instance by limiting the ability to negotiate condom use (Stoicescu et al., 2021).

In situations where women's intimate partners provided them with drugs, power differentials were intensified as there was an implicit expectation from partners to have sex in return (Stoicescu et al., 2021). Several populations of marginalized women at high risk of syndetic comorbidities, including transgender women and adolescent girls, remained largely invisible in the literature. There was an urgent need for research and practice to better understand how the syndetic is played out among these groups and how it intersects with the positionality of ethnic/racial minority women (Stoicescu et al., 2021).

### **Research Question 3**

RQ3 was, what were the peculiar gender-specific and cultural challenges encountered by these female victims of Boko Haram terrorism?



### ***Equal Participation During Meeting***

The tenth emergent theme resulted from an observation at the IDP, Abuja. I found that women and men had no equal participation during meeting at the IDP camps in Abuja. The tenth theme aligns with Vracheva and Stoyneva (2020). Vracheva and Stoyneva (2020) evaluated that gender equality levels opportunities for men and women and reduces the initial capital constraints women often face, and yet as entrepreneurship opportunities for women opened in more developed and egalitarian societies, fewer women chose entrepreneurship. Vracheva and Stoyneva (2020) explored this contradiction as it relates to female economic and political participation in the context of business regulation efficiency. Results suggested that equality in economic participation narrowed, and political participation further widened the entrepreneurship gender gap, but a country's business regulation efficiency moderated both relationships negatively (Vracheva & Stoyneva, 2020). Women comprised 48.5% of the workforce (International Labour Organization, 2018), but they lacked the economic mobility and decision-making authority of males. The gender gap regarding access to essential resources was a major obstacle and reduction of this gap by 25% by 2025 could result in a US\$5.8 trillion increase in global GDP (Vracheva & Stoyneva, 2020). A system whereby women could access micro-economic lending institutions with less bottlenecks could be viewed as positive in the right direction.

### ***Execution of an Improvement on Women and Girl Rights in Nigeria***

The eleventh emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found

that execution of an improvement on women and girl-child right in Nigeria were major issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. It must be noted that these expanded beyond the IDP women scope but pointed directly at the larger subsector of women in Nigeria's deeply ethno-centrally culturally defined atmosphere. Anjum et al. (2020) mentioned that the international human rights system included several treaties and institutions designed to protect people from having their rights violated. Many of these treaties and institutions were developed and promoted by the UN. For instance, the UN developed several core international human rights treaties. These treaties have been widely ratified, and they protect a large number of different rights.

One of the primary ways that the treaty committees monitored countries was by issuing regular reports. Countries were obligated to file periodic reports to the committees on their implementation of the relevant treaty (Anjum et al., 2020). The treaty committee then filed responses to the country reports. These responses commented on developments within the country and recommended steps the country should take to improve implementation of the treaty. Often the recommendations were vague actions like improving women's access to healthcare, but in other cases the recommendations were specific reforms like imposing a 33% quota on the number of seats reserved for women in the national parliament (Anjum et al., 2020). This theme was particularly of interest in this study. No matter the conversations, if the laws were not made a policy, and implemented, the conversations and indeed research, has been in futility.

#### **Research Question 4**

RQ4 was, How did the camp administration implement gender-specific programs ?

#### ***Women's Choice of Survival Despite Government Inattentiveness at IDP Camp***

The twelfth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found out that women's choice of survival despite government inattentiveness at IDP camp were issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. The resilience of the women in the face of the adverse challenges were remarkable. The women developed very tough skin and became like 'men'. Women became more aggressive about issues that related to them, and mainly the future of their children. Oware (2020) identified four dimensions of social protection as protective, preventive, promotive and transformative. Mutual aid arrangements that took the form of burial societies, rotating savings, credit associations and self-help groups fulfilled the preventive function by averting further deprivation in times of crisis (Oware, 2020). Oware (2020) appraised that woman had limited access to educational opportunities due to the higher value placed on educating male children. Women too had limited access, control, and ownership of family resources due to traditional beliefs (Oware, 2020). As such, women were a vulnerable population group.

### ***Creation of Self-Government to Promote Law and Order***

The thirteenth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found that creation of self-government to promote law and order were issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. National legal systems where routinely delegated authority resolved international and transnational conflicts, provided the commitments that rationalist scholars saw as central to effective governance, had to ideally be created. Kahraman et al. (2020) suggested that national courts either enforced or failed to enforce states' obligations under international law and the rulings of international tribunals and dispute mechanisms. A focus on transnational law and domestic courts also pushed researchers to consider the full scope of legal venues involved in global politics (Kahraman et al., 2020). The policies and legal frameworks guiding the management of female IDP under-functioned as a strong legal basis for the women to function. The laws existed but were not backed by any political powers or will. On the contrary, the very elected arm of government meant to enact and implement the guardianship parts, often abused it, and took advantage of it.

### ***Lack of Funding, Resulting in Increased Illiteracy and Health Care Issues Among Women and Children***

The fourteenth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found that lack of funding resulted to increasing illiteracy among IDP children were issues

experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. Illiterate people, who generally represented the population with the shortest years of schooling were found to have lower health status and poorer use of healthcare services than their more educated counterparts in multiple studies (Zhang, 2020). In South Asian countries, 30% of the total population living with HIV were women of reproductive age and the majority had a history of involvement in forced sex or prostitution before the age of 18years (Joshi et al., 2020) The relationship between extreme poverty, illiteracy, and women's involvement in transactional sex that led to women's HIV risk was evident. Insecurity, hunger, and unequal distribution of resources put women and young girls at risk of exploitation and abuse, including coercion into transactional sex and prostitution for survival (Joshi et al., 2020).

### ***Inadequate Health Care Facilities in the IDP Camp***

The fifteenth emergent theme resulted from an analysis and interpretation of the data collected from the semi structured interview question, and document review. I found that inadequate health-care facilities in the IDP camp were issues experienced at IDP camps in Nigeria that significantly impacted women and created challenges for women in functioning, relocating, and acclimating back into society. Marcantonio et al. (2019) discovered that malnutrition and food insecurity were major challenges in Somalia, particularly among small children living in IDP camps. Poor diet was identified as a key driver of malnutrition in young children who depended for their diets on their

household's socioeconomic standing and access to food, as well as on the family's caring and feeding practices (Marcantonio et al., 2019).

As a result of prolonged fight situation in 2016 in Somalia, an estimated 1.1 million people were IDPs, making Somalia one of the top 10 countries in the world with the highest number of IDPs. The highest incidence of poverty (71%) in Somalia is found among households in IDP settlements. Marcantonio

et al (2019) advised that to improve child dietary diversity in IDP camps, food security interventions should be broadened to include female empowerment and inclusive nutrition education, encouraging male participation programs in domestic chores, initiate intervention targeted at children who did not live with pregnant or lactating women that could support families beyond the first months after their arrival

### **Limitations of the Study**

One of the limitations of the study was the low esteemed participant and deplorable state of the participants who were not at the comfort of their homes to participate in this study. After interviewing the first participant, I was not sure what the next participants would discuss with the previous participant that may have influenced the collected data. Another limitation was that some of the participants may have omitted some details in their responses and some may have exaggerated their responses. Unobstructive observation of the participants as a triangulation method was adopted. The consideration for time restraints, rescheduling, and cancellations was also a contributing

factor that might have limited this study. I used Microsoft Word and Excel for the data organization and audit trail to elicit reflexivity towards enhancing dependability and confirmability of the study. The use of hand coding, note taking, and digital audio recorder for the interviews facilitated the credibility and confirmation of the data collection.

The researcher claimed such an understanding that there were preceding limitations for the current study. It included sample size, generalizability, lack of available data, lack of reliable data, lack of prior research study, and inhibition based on how the data was gathered. Problems with self-reported data included telescoping, selective memory, exaggeration, or attribution (Olufowote, 2017; Polit & Beck, 2010; Shaughnessy, Zechmeister, & Zechmeister, 2012; Tourangeau & Yan, 2012; Welkowitz, Cohen, & Lea, 2012). In terms of methodology, I used inductive logic, studied the topic within its context, and used an emergent design. Participants' responses were confidential. I did not mention their names. I informed them that they could withdraw from the study at any time.

Each participant was a focal point of the study and seemed genuinely interested in participating in the research. They did not have other motives for completing the survey. Participants were not compensated for their role. Participants were assured that their responses are confidential, and names were not mentioned in any published document. One critical point was that participants could withdraw from the study at any time. (Simon & goes, 2013). There was limited availability of participants fitting the profile living in the IDP Durumi Camp in Nigeria. The recognized data necessary for collection

to substantiate the RQs was limited in terms of available references. The researcher's challenges included seeking out and finding such current, related data and research studies to support the recent research's purpose and suggest a reasonable and viable solution.

A delimitation existed based on the communication between the researcher and the IDPs. There was a language barrier as the common language used in the camp was Hausa, which this researcher did not understand. To go around this, I took young women above 18 who spoke passable 'pidgin' English. Pidgin English was a corrupted version of English language, also called 'broken' English. Many illiterate and literate Nigerians understood this their own corrupted version of the English language and spoke it in all geographical locations of the country proving to be a much more acceptable 'lingua franca' than either the native ethnic dialects or the borrowed 'Queens' English.

### **Suggestions for future study**

Future studies may consider the recommendations as discussed in the chapter. I maximized all resources and opportunities available to provide the best findings as possible, from the limitations presented; the results of the research could be a useful suggestion for the future of empowerment of women in Nigeria for entrepreneurship in Nigeria.

The future researcher can modify the research methodology utilized in the study. I recommend that scholars consider using a quantitative methodology or mixed method design. In such manner, the inquiries may be adequately generalized by addressing the quantitative section of comparing women empowerment to women contribution to



economic growth and wellbeing. Conducting a mixed method by future researchers may create an opportunity to generalize the findings as well as established in depth understanding through a qualitative method.

I also recommend that future scholars combine the results from the findings with the results in the existing literature on how to unravel the issues and differences in the gender administration at the IDP camps in Abuja. The combination of the findings of existing studies on the issues and differences in the gender administration at the IDP camps in Abuja will ensure richness and depth that may improve women wellbeing. I recommend that government and MDAs use some or all the findings as suggested in the study to improve how to unravel the issues and differences in the gender administration at the IDP camps in Abuja. The Federal Government of Nigeria, through the office of the security, or its newly created Ministry of Humanitarian and Disaster Management can submit the findings to the House of Assembly floor on how to unravel the issues and differences in the gender administration at the IDP camps in Abuja. The following policies could be lobbied for inclusion into government policies.

### **Analysis of Findings & Recommendations**

- 1. Duplications:** Through the reviews and research, it was apparent that there was a conspicuous absence and duplication of efforts in clearly delineated responsibilities by relevant institutions like NEMA, This study helped identify, situate the right organization to be held accountable

- 2. Illiteracy:** The Nigerian IDP populations were largely uneducated. The Women and girls who attended schools were being withdrawn due to persistent threats. For those already in secondary schools, providing internet services and even online education and classes should have bridged the education gap.
- 3. Cultural/Religious Background:** The cultural misogynist societies background of northeastern Nigeria made girl's education unnecessary, leading to high levels of illiteracy, early marriages, children, VVFs. Displacement in Africa usually occurred in societies deeply rooted in inequality.
- 4. Data:** No National data processing system in the country. According to Onaedo et al., there were inaccurate figures or numbers, lack of proper informational needs, including data on the missing family and data on health, security.
- 5. Housing camps.** I included physical visitation and assessment of the living conditions that the Abuja camp afforded. The physical shelter of the makeshift camps was inadequate, as most were damaged or destroyed.
- 6. Food :** was the single greatest need in IDP camps. Even when available, the food was well below adequate standards.

### **7. *Physical and Mental Health***

Mental health was not an immensely popular medical phenomenon in Africa as people attributed all types of superstitious beliefs, ancient cultural practices, ancestral karma, and punishment as consequences of mental disorders

Okwuwa (2016) opined that stress was a direct consequence of forced migration, as evidenced by IDPs. Further supporting this view, W.H.O. futuristically predicted that the unknown effect and psychologically traumatic effect of stress would manifest in the future. The unhealthy lifestyles of IDPs led to the spread of H.I.V. /STD because their husbands frowned at the use of protection and interacted with multiple partners.

### **8. Adherence to the Guiding Principles on Internally Displaced Persons**

The 1998 U.N. Guiding Principles, as well as the Kampala Convention, detailed an idealistic but non-legalistic framework in the treatment of IDPs. A draft of a national policy was drafted in 2010. In 2012, an amended draft was finally presented to the president, it was updated in December of 2014, but it was never adopted. In 2016, the Nigerian Assembly passed "The National Commission for Internally Displaced Persons, Refugees and Migrants Bill," which aimed to provide a central coordinating and monitoring agency that worked to protect IDPs, refugees, and migrants in Nigeria. The policy had a strong bias for gender equality and equity.

### **9. Gender Inequality in the society, Ifemeje and Ikpeze (2012) examined the gender inequality prevalent in Nigerian laws and culture. They argued that to eradicate inequality, Nigeria needed an enactment of more gender-friendly legislation and an elimination of all harmful cultural practices that hindered**

women's rights. In the Global Gender Gap Index of 2013, there were 145 countries evaluated. Nigeria was 106 on the chart, and by 2015, she dropped to 125(Onyegbula, 2013, pg.28).

- 10. Legal Structures in Place:** Despite the increased global agitation for gender equality, Samuel (2012) argued that measures directed towards accelerating women's participation would be superficial unless the structural factors that restricted women's political empowerment were addressed
- 11. Policy Frameworks:** At the Beijing conference, it became mandatory for women to be given 33% at political offices and generally. In the Nigerian National Assembly, women are not given even 33% to women. On September 14<sup>th</sup>, 2021, the Nigerian Minister of Women Affairs joined in the promotion of a bill on gender sensitization. On March 1<sup>st</sup>, 2022, 5 bills of gender inequality were denied. The women marched in protests in hundreds to the National Assembly. On March 8<sup>th</sup>, 2022 the lower house agreed to rescind its decision on 3 of the bills. It is yet to be done, as at the 11<sup>th</sup> Nov, 2022.
- 12. Level Playing field.** Women must be given a level-playing field to function. constitutionally and immediately given equal opportunities like the men and became major participants in decision- making.
- 13. Culture/Religious Clash:** Hardly were cases brought before the law contrary to culture or religion against gender inequality successful. To date, young underage girls are still being given out for marriage. Policies must be strong, devoid of religious or cultural sentiments.

- 14. Women Empowerment** Adewole (1997) described women empowerment as the provision of enabling environment or opportunities for women to contribute their quota to the social, political and economic development of a nation.
- 15. Therapy and Counseling.** Many lacked self-esteem, and felt some offices or positions were impossible to attain. A way to treat this is to create more post-traumatic stress units, psychological and mental evaluations, and interventions strategies to elevate the women's self-esteem and deal with the traumas.
- 16. Re Orientation.** The need for a re-orientation of society on gender equity and equality cannot be over emphasized. More women-run, women-centered, and women offices should be established by the government as women can intimately advocate for other women, more effectively.
- 17. Education:** Women education is a catalyst of poverty alleviation resulting in reduced fertility, reduced infant mortality, improved child survival, better family health, increased educational attainment, higher productivity, and generally improvement in the nation's economic situation. So a significant correlational factor between BH and women is education of the women, and the experience by both the BH sect and its victims of the phenomena of social or cultural marginalization. However, with or without the sect, education for girls and women in the northeast of Nigeria continues to suffer tremendously. A provision and a policy to be taken by the Fed. Government, should detail

that all, ALL women regardless of their race, gender, etc., mandatorily, must get minimum education.

- 18. Microfinance Loans:** A financially empowered woman is the first step towards building up self-esteem and regards. A rejuvenated and urgent need to establish skills acquisition centers to women who had to drop out of school to nurture families should be developed with the government applying deep funding to such initiatives. This should then give way to loans and micro finance benefits to women entrepreneurs, and a mentorship or women by women for women programs. According to United Nations Development Program, women still only earn 10% of all income, own 1% of property, yet are responsible for 50% of the world's food. However, there has not been any such loans recorded as crafted for women in the IDP camps.
- 19. Eradicate Insurgency:** There should be the political will power and sincerity in truly getting rid of the group thereby eradicating the insurgency and insecurity in the country.
- 20. Marginalization, disenfranchisement & inequalities:** The BH agenda is sinister, and highly condemnable. Underneath the original ideologies of an abhorrence for western education into the metamorphosis and evolution into terrorism, lies the social disenfranchisement and perceived inequality of a group of people. The IDP women faced same issue both from the insurgents and the government.

### **Social Change Implications**

The Social change meant the way we provided transformation, alteration, or modification that ensured positive learning to an existing pattern to alleviate individuals, organizations, communities, and government into a progressive direction and sustainability. Social change as a social issue identified a transformative way to resolve existing social issues in positive ways. For instance, realizing that individuals lived below the standard of living was a social issue, while creating employment was a social change issue. Thomas et al. (2009) described the social change as redressing social inequality at a group level; thus, interested in changing the status of a group of people to achieve a common good. The implication to social change of this study included improving the standard of living of women in IDP, providing security to women who are vulnerable, and equipping vulnerable women with these skills required to survive in IDP's pending when they are relocated to a more permanent home. To a larger subsector, it meant a general shift in the paradigm in the marginalization of women in all spheres of life.

Ifemeje and Ikpeze (2012) examined the gender inequality prevalent in Nigerian laws and culture. To get to the roots of inequality in the culture, they explored male superiority's deep roots, beginning with the way boys were raised in Nigerian homes. They also used specific laws demonstrating the differences in penalties for men versus women for crimes that range from misdemeanors to felonies. Ifemeje and Ikpeze (2012) argued that to eradicate inequality, Nigeria needed an enactment of more gender-friendly legislation and an elimination of all harmful cultural practices that hindered women's rights.

Despite the increased global agitation for gender equality, Nigeria fell short in the political participation of women. Samuel (2012) argued that measures directed towards accelerating women's participation would be superficial unless the structural factors that restricted women's political empowerment were addressed. Although pre-colonial Nigerian women did not have equal political participation, women's position in traditional political governance was complimentary and not subordinate. However, once the patriarchal government was created in the colonial era, political participation was essentially vaporized as the new practices alienated women from mainstream Nigerian politics. Women's political activism achieved a few limited gains, but this was not translated into participation in decision making during the colonial period.

According to the results of the 346 women that were questioned, there were three primary reasons for low political participation in women; Cultural heritage, the patriarchy system that placed authority and dominance by men, and the mechanism of sexual segregation. This created an inferiority complex in women and resulted in women accepting to be subordinate to men. Nigeria's political acrimony hindered women's involvement in politics as it became too dangerous for women to be involved.

There were no specific guidelines or efforts of affirmative actions to establish constitutional policies that could combat the institutional blueprints that hindered women's political involvement. Oyelude (2017) studied what advocacy actions were in place to help them process the IDP camps' trauma. In 2017, the International Alert demanded more assistance for the reintegration of women and girls escaping the insurgency of Boko Haram. The IDPs' distress was more remarkable than ordinary



residents, yet they received little to no government help. Nongovernmental groups worked to raise funds, provide craft-making tools for the women, and advanced a commercially viable sustainability method upon returning to their communities. Despite this, the women suffered psychological crisis and needed therapy to reestablish good mental health, gain self-esteem, and learn to place value on their person. In chapter 5, I presented the conclusion about the literature reviewed in chapter 2. I highlighted the limitations, the recommendations, and implication to social change as well as to the future researchers. The study adds to the body of research which was aimed to unravel the issues and differences in the gender administration at the IDP camps in Abuja.

According to Udoka-Ozo (2016) For an effective and sustainable women empowerment repositioning, women must be given a level-playing field to function. This meant they constitutionally and immediately got equal opportunities like the men in all spheres of life. They were major participants in decision- making, particularly areas of concern. Such empowerment held maximum benefits, not just to the women, but to the society at large. The ‘lip service’ and sugar coating done by previous governments and the society on women empowerment had unarguably created no traction in the lives of women because nothing had been implemented or actualized in areas of policy. Globally, and more so in Africa, with a specific mention of Nigeria, discriminations, and harmful cultural and traditional practices, presently exist and flourish.

The act or law often clashed or colluded with the culture which inevitably reigned supreme. Hardly do cases brought before the law against gender inequality, gain traction. The same legal system, executive and legislative arms of government, suffocate these

cries against these acts of injustice. A Nigerian Senator sponsored a bill that was read at the floor of the National Assembly that decreed that underage marriage was tenable in the eyes of the Sharia Law as practiced by Muslims in Nigeria. It was widely debated on social media, and at the end, got swept under the forces of silence and culture. To date, young underage girls are still being given out for marriage. The policies must be strong, devoid of religious or cultural sentiments.

Citing the report by the British Council Lagos on Gender in 2012, Udoka-Uzo quoting Nwiro (2012) stated that it was only 15% of Nigerian women that had bank accounts, and yet, of the 162.5 million people in the country, 49% (80.2million) were females (Nwiro, 2012). The two authors agreed that women empowerment had to be attacked differently from the way it has been variously conceptualized - socially, economically and politically. Adewole (1997) described women empowerment as the provision of enabling environment or opportunities for women to contribute their quota to the social, political and economic development of a nation. Eyinade (2010) opined that women empowerment was the ability and freedom to actualize long-held dreams. In his comparison to the Western World, there was a process put in place to ensure that women were allowed to vote and given a fair percentage in labor.

At the Beijing conference, it became mandatory for women to be given 33% at political offices and generally. Unfortunately, the women themselves were so psychologically brainwashed that many were timid, lack self-esteem, and felt some offices or positions were impossible to attain. This is one of my findings as the researcher. A way to treat this is to create more post-traumatic stress units, psychological

and mental evaluations, and interventions strategies to elevate the women's self-esteem and deal with the traumas. A financially empowered woman is the first step towards building up self-esteem and regards. A rejuvenated and urgent need to establish skills acquisition centers to empower women who had to drop out of school to nurture families should be developed with the government applying deep funding to such initiatives. This should then give way to loans and micro finance benefits to women entrepreneurs, and a mentorship or women by women for women programs.

Ogunbiyi (2012) determined that a male dominated institutionalized structure by men, still made women subservient and totally reliant on the men, who turned around to accuse them of being too demanding. More women-run, women-centered, and women offices should be established by the government as women can intimately advocate for other women more effectively. Former United Nations Secretary General, Kofi Annan of Ghana said 'over the world no full development could be attained without utilizing the potentials of the women population that constitute the substantial fraction of the total population'

On September 14<sup>th</sup>, 2021, the Nigerian Minister of Women Affairs joined in the promotion of a bill on gender sensitization. Following that act, News media like Arise TV interviewed people like Ms. Memumat, the coordinator of Mano River on the huge financial constraints of the bill which advocated for an addition into the house of assembly a percentage that would be solely for women. In her response, she attested that the men in the Nigerian national assembly were unwilling to accede a percentage, not even the 33% to women. The fact remained that culturally, men had grown used to the

‘entitlement’ mentality and therefore put roadblocks or huddles where they thought women “dared” think of escaping the status-quo.

This truth underscored the Federal Government’s promulgation of Decree no. 11 of 1995 which saw the creation of National Centre for Women Development built in 1992 in Abuja. Affirmative Action programs which have since been adopted by the United Nations, opened educational opportunities for all minorities and for women of all races. Ironically marginalization of women across Africa continues unabated despite contentious declarations and charters signed by member countries (Ozo, 2011). The need for a re-orientation of society on gender equity and equality cannot be over emphasized. There should be increased - counselling for women in education and development through information and communication technology (ICT, giving loans and micro finance benefits to women entrepreneurs.

Maina (2012) observed that the Nigerian Government’s vision 20:2020 transformation sought to address the subordinate role of women in the Nigerian society. These initiatives included policies on sexual harassment or violence against women in schools, gender Policy for Nigeria Police force, and training for Senior Police Officers. In continuation, Maina (2012) mentioned that the Democracy and Governance project by the United State Agency for International Development was being partly executed by the Johns Hopkins University Population Communication Services (JHU/PCS) and the Centre for Development and Population Activities (CEDPA) in nine Nigerian States.

One main aim of the D & G project was to increase the participation of women in politics. To achieve this, they organized workshops and sensitization programs, lobbying

and advocacy campaigns promoting the few female aspirants. Gender policies exist but are not implemented. The Millennium Development Programs (MDGs) had a focus on women development. Education for women should be a major policy and funding thrust to encourage them achieve objectives of MDGS in Nigeria. It should be mandatory for women in IDP camps to go back to school.

Women education as seen by the Economic and Social Commission for Asia and the Pacific (ESCAP) (2005) “is a catalyst of poverty alleviation resulting in reduced fertility, reduced infant mortality, improved child survival, better family health, increased educational attainment, higher productivity, and generally improvement in the nation’s economic situation”. Education affects a woman’s overall health, financial empowerment, and ability to make informed decisions. It enhances an appreciation of the social environment and gives the value of critical reasoning and problem-solving skills. The Nigerian government has put in some efforts to structuring access to loans for women. It reviewed the Microfinance Policy Framework in April of 2011. However, there has not been any such loans recorded as crafted for women in the IDP camps. According to United Nations Development Program, women still only earn 10% of all income, own 1% of property, yet are responsible for 50% of the world’s food.

With all the noise on female empowerment, the statistics do not favor any positive outcomes. According to United Nations Development Program, the empowerment of women translates to the empowerment of the future. There is an urgent need to re-orient the minds and values of parents, caregivers, teachers, and the society at large on gender equality and the importance of the girl child. If some cultures and family gave more

importance to the male children in areas or decision-making or as more relevant, there would always be inequality. The physiological differences and social responsibility roles bequeathed women made them specially prepared for their role in nation building, development, and achievement of the Millennium Development Goals (MDGs).

A social change in the right direction meant opening spaces for women to have unfettered access to education, skills, and participation in the decision-making process on matters that affected them. A clamor has been persistently championed over the years by successive government, but it has not pushed the needle because of the lack of political will power and the effective strangulations by the system. So, there had to be another way to seek inclusion of more women into the policy enacting, law making vehicle of the Nigeria Nation. The various policies for women must be implemented, before women regardless of where they are as IDPs or government workers, would be emancipated.

### **Conclusion**

Thomas et al. (2009) described the social change as redressing social inequality at a group level; thus, effecting a change in the status of a group of people to achieve a common good. IDP women are a microcosm of Nigerian women; as such, the study provides insight on the broader condition of women in Nigeria and whether their functionality or productivity is dependent on the phenomenon of war or transcends it. Policy makers and other stakeholders can potentially improve Nigerian women's standard of living, most especially, create implementable structures, legalistic frameworks and policies that promote sustainably entrenched women empowerment initiative. It meant a general shift in the paradigm in the marginalization of women in all spheres of life.

There should be a gender affirmative action initiative set up by the federal government of Nigeria to create gender-specific diversity and empowerment initiatives backed by both legalistic and legislative powers. Cultural practices that relegate and debase women should be abrogated by Federal law.

There is the urgent need for counseling or therapeutic sessions for both women currently in the IDP camps, and those who survived the trauma of radicalization by the Boko Haram sect. A similar pattern or trend experienced by both the BH sect and its victims is the phenomena of social or cultural marginalization.

The agency, NEMA needs to be well-funded, and its practices made as transparent as possible. The agency should have certain in-built performance evaluators that would help keep it in check in following due processes.

The government needs to show more efforts towards eradicating the insurgency and insecurity in the country. There should be the political will power and sincerity in truly getting rid of the group.

My study sought to find if there was discrimination and marginalization meted out to these women as a result also of their being victims of the Boko Haram Insurgency. On both points, even though marginalization did rise due to these phenomena as observed through the phenomenological framework and observations, a more concrete reason was the policies, legal frameworks, socio-cultural and empowerment negligence against the Nigerian girl-child and women in general. Until these are addressed, gender dynamics would continue, unabated, and continue to affect all spheres of life of the Nigerian woman regardless of any phenomena or status.

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## Appendix A: Request Letter to Conduct the Study

Evelyn Otaigbe  
Garki Abuja  
Nigeria

The Chairman,  
Internally Displaced Persons  
IDP Booth  
Durumi 1, Area 1, Garki1.  
Abuja|

### Permission to Conduct Scholarly Research at the IDP Camp.

This is a follow-up on the conversation between me and the Public Relations Officer. I had asked for a permission letter from the camp.

This is to bring to your notice that I intend to conduct some interviews at the camp to ascertain the condition and management of the camp, in particular in the areas relating to the women.

This study is a qualitative one and is primarily for at the behest of the Walden University.

The participant information received will be strictly confidential.

This research is strictly an academic and scholarly exercise.

With an acknowledgement of this letter, it serves as a consent for conducting the interviews at the camp location in Abuja.

## Appendix B: Observation Protocol

### Observation Protocol

Aim: Observe instances of potential gender bias at the community internally displaced person's camp

Method: Nonintrusive

Venue: Gwazo Camp, Abuja, Nigeria

Observation points : General playground, industry or empowerment centers

Observation time frame: 30 minutes each

Points to note around observed participants:

- How many activities do both men and women engage in?
- How many social activities do the women engage in?
- Are programs structured to help the women? Are there empowerment programs that help the women (or just the men) How are they being given supplies?
- Are there feminine products?
- During general meetings are the women participatory?
- Are there signs of discriminations between the genders?
- Is the environment safe?
- Are the women given freedom of expression?
- Who does more of the wealth or income generation?
- How is the general hygiene or sanitary conditions?
- Is there a special attention to feminine supplies?

- How is the female empowerment? School, industry, politics? How does the empowerment scheme alleviate the mentality of the women?
- What does a day activity look like?
- Is there marginalization:
  - \*During supplies distribution?
  - \*In the domestic setting?
  - \*In decision-making?
  - \*In critical financial matters?
  - \*In the well-being of the children?

## Appendix C: Interview Questions

### Questions for Internally Displaced Persons

1. Do you think the Federal Government and/or agencies are doing enough for female IDP's in Camp? If No, what are your suggestions?
2. Since you have been at the camp, have you received different treatment being a woman?
3. How have the programs set up at the camps helped in rehabilitation or resettling back in your home when you go back?
4. How is the living condition at the camp? Is there any special treatment for the women?
5. Have you faced discrimination on gender basis?
6. How is the living condition at the camp? Is there any special treatment for the women?
7. How does the support/training/education you receive prepare and empower you to live an independent life and re-integrate back into society in the future?
8. What do you hope to gain here at the camp? How would it benefit you?
9. What can be done to make life better for women IDPs?
10. Does the experience here as a woman differ from when you are at home? Give examples.
11. Do you get feminine medical intervention? Family planning, prenatal care, deliveries, drugs, rape, depression intervention, and other health intervention.

12. How are issues of sexual abuse, exploitation, rape and unwanted pregnancies by camp officials, soldiers, police, members of civilian vigilante groups dealt with and addressed.
13. How have the programs set up at the camps helped in rehabilitation or resettling back in your home when you go back?
14. Do you feel the support/training/education you receive prepares and empowers you to live an independent life and re-integrate back into society in the future? If No, what could have been done better?
15. Would you like to return home to your village? If yes, what kind of assistance would you require to settle back home? If no, why?

**Questions for the Officials in Charge of the Camps (e.g., Chair, Public Relations Person, and Female Leader)**

16. How is the government meeting the needs of the women on camp?
17. Are the women given special programs or attention towards getting them self-sufficient to be productive citizens?
18. Can you suggest ways you feel the agencies and government can help or programs that would better suit the women?
19. Did the camp administration implement any gender-specific programs?

Appendix D. Pictures of the Internally Displaced Persons Camp









v



Living



Areas













Empowerment



Initiatives









