

SOCIAL COHESION AND REINTEGRATION AMONG INTERNAL DISPLACED PERSONS (IDPS) IN SELECTED LOCAL GOVERNMENT AREAS IN BORNO STATE

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ABSTRACT : *In recent years specifically beginning from 2009 Borno and its neighbouring states of; Adamawa, yobe, Gombe and Bauchi all in north east Nigeria have experience steadily growth in insecurity yoke as a result of what initially started as a protest by a radical Islamic group the Jamaatul ahlussunah liddawati wal jihadi popularly known as the Boko Haram . The group accused the Nigeria security operatives of extra-judicious killing its spiritual leader Muhammad Yusuf. By 2014 the boko haram activities have reached its climax as the insurgents have taken control over 17 local government areas in Borno state, seven in Adamawa state and two others in yobe state thereby forcing many residents of the affected communities to flee for safety and settled in relatively safe areas as Internally Displaced Persons (IDPs) . One of the area 's most hit by the insurgency is social fabric of the affected communities. It is against this background that this study assesses the social cohesion and reintegration challenges affecting selected communities in Borno state. This study depends on primary data sourced from the internally displaced persons: community leaders, traditional leaders, women groups, youth 's groups, civilian JTF and Government officials. The major instruments for the research are: key informant interview (KII) and Focused Group Discussions (FGD). The KII was conducted with 20 respondents in each of the selected local government areas: In the case of the FGD five groups were selected in each local government area .The study revealed the experience of the IDPs as a nightmare scenario, the most challenging, unpleasant and nasty moment which include lack of access to sustainable livelihood (shelter, food and water) and forced migration In addition to unprecedented poverty, and complete dependence, family dislocation, psychological trauma as a result of disconnection with parents other family members and relations in addition to gory scenes of killings and inhuman torture and gender based and sexual violence including rape and abduction. Similarly the IDPs have also shown overwhelming zeal and desire to return and re-unite with other members of the communities with whom they have lost contact for more than five years although with apprehension of infiltration by some elements of the Boko-haram insurgents. The major obstacles to social cohesion and reintegration however is the dwindling state of sources of livelihood : shelter , food ,water and other social services including schools, health facilities, security, electricity , communications and above all the palpable tension built up resulting from the deep rooted acrimony. To fast track the process of reintegration, the community leaders need to demonstrate trust, fairness among subjects.*

KEYWORDS: social cohesion, reintegration, internally displaced persons

INTRODUCTION

Conflict has been widely acknowledged as an integral part of every human collection. The common reason adduced for the prone manifestation of conflict daily is incompatibility of interest; social, cultural, political and economic. The tendency of the conflict being more prevalent is more likely in heterogeneous multicultural plural society owing to its complexity arising from diversity of values. Despite being indispensable in a society the strategic actors and key stake holders of every community must be committed to collective vision of keeping conflicts and its early warning signs

in check at the minimum bearable level to avert its possible degenerating into violent and horrendous crises that in most cases consume individuals and society. There is overwhelming historical evidence in global narratives that show how strong and mighty empires and principalities being consumed, rubbished or reduced to rumbles by violent conflicts (Ottoman Empire, Spain, Germany, Russia etc.). In recent years specifically beginning from 2009 Borno state which is known as the home of peace and its neighbouring state of; Adamawa, Yobe, Gombe and Bauchi all in north east Nigeria have experienced steadily growth in insecurity yoke as a result of what initially started as a protest by a radical Islamic group the Jamaatul ahlussunah liddawati wal jihadi popularly known as the Boko Haram which is literally translated as western education is forbidden. Within short space of time the conflict has degenerated into full blown war when the group accuse the Nigeria security operatives of extra-judicious killing of its spiritual leader Muhammad Yusuf.

By 2014 the Boko Haram insurgent activities have reached its climax as the situation became so bad that the insurgents have taken control over 17 local government areas in Borno state 7 local government areas in Adamawa state and two local government areas in Yobe state which they declared as Islamic caliphate. This unfortunate development has grave implication on the lives and livelihood of these communities as many were destroyed and, unspecified number of people were killed, many people were abducted, properties worth billions of naira were destroyed, several women and girls were exposed to sexual and gender based violence, functional institution and facilities such as hospitals, markets, power and telephone lines as well as sources of livelihood were destroyed and millions of residents were displaced. These internally displaced persons were reported to be the worst humanitarian crisis in sub Saharan Africa. The internally displaced persons (IDPs) were therefore forced to take refuge either in the host communities in Maiduguri and across the neighbouring states or in the various Internally displaced persons (IDPs) camps set up across the state by the Borno state government.

One glaring characteristics of the IDPs camp is its deplorable condition; acute shortage of water, food, poor sanitary condition, lack of shelter, lack of health facilities and access to education. These scenarios have replete implications on the resurgence of anti-social scandalous behaviours such as sexual exploitation of the female IDPs by the camp officials and members of the host communities who take undue advantage of their vulnerability i.e. sex for livelihood. This deplorable conditions of the IDPs were further aggravated by the criminal silence and lack of attention from the international community, as well as both state actors and nongovernmental organisation in terms of publicity and aid provision in addition to corruption from government officials. This state of affairs has remained for relative long period of time until in April 2014 when the Boko Haram insurgent abducted over 276 school girls in government girls' secondary school Chibok in Borno state during senior school certificate examination. The girls' only offence is their determination to acquire western education and add value to humanity. This single development has enraged and received wide condemnation from the international community especially against the background of the lack of commitment shown by the Goodluck Jonathan administration to the cause of these poor innocent girls.

One major area that received serious blow from the violent activities of the Boko Haram insurgents is community fabric of social cohesion and integration. This challenge comes in two phases. The first is concern with the process of building consensus among the displaced persons from different communities as strange bedfellows to accept and accommodate each other to stay together and share in the equal access to the limited available resources and values or for those staying in the host community; can the host communities willingly accept, accommodate and agree to share their existing scarce resources and value, space with these strangers.

The second phase which constitutes our main focal points relates to the destructions of the bonds which link members of the social group to one another and the group as a whole during the crisis and displacement. This destruction of basic societal fabric which weakens their social cohesion there by creating animosity, serious acrimony and distrust among family members, clans, kin and kith. These people hither to cohabit and interact freely and willing to cooperate with one another in order to survive and prosper. Similarly, they all have equal access to available common wealth and process of decision making. It is against this background that this paper examines the challenges to social cohesion and reintegration of internal displaced persons as they return to their original place of abode in post war period.

The objectives of the research are:

- (i) Examine the experience of the internally displaced persons in displacement.
- (ii) Ascertain the desirability or otherwise of the internally displaced persons for relocation
- (iii) Examine the challenges to social cohesion and re-integration of the internally displaced persons to their former communities

Conceptual Clarification

Concept of Social Cohesion

The last two decades have witnessed sporadic resurgence in scholarly interest on the subject social cohesion (Beauvais and Jenson; 2002, Chebi 2004, Hulse and Stone 2007 and Jenson 1998, 2010). Typically, social cohesion is seen as a desirable feature of social entity which could either be community or society as well as a daring characteristic that is currently facing serious threats of deteriorating (Council of Europe 2005, Jenson 1998) . Scholars of social cohesion background argues that beyond the emphasis on social cohesion as desirable characteristics of a community and the common narrative on its decline there exist little agreement on what social cohesion as a concept entails. This development has prompted many scholars to suggest the need for the reconceptualization of the subject and providing it with new framework of analysis. This position has been bashed however by the other antagonist in the field.

Some of the loudest and most assertive voices among these group of scholars are; Ariely, 2014, Beauvais and Jenson 2002, Bernard 1999; Bollen and Hoyle 1990; Chan et al , 2006 ; Dikes et al, 2010 ; Hulse and Stone 2007 ;Klien 2013 and Novy et al , 2012).Zick and Piper (2012) aver that a recent survey in Germany found that majority of the population affirms that cohesion in Germany is in danger and the society is increasingly falling apart (54% and 74 %) respectively. The major reason avers for the decline in social cohesion were crystallised under four (4) broad observations viz; First and foremost the process of globalisation and its associated economic changes are assumed to undermine social cohesion. This position has fond expression in the works of scholars such as : Chan et al 2006 ; Chiesi , 2004 ;Hulse and stone 2007 ; Jenson , 2010 ; Mitchelle 2000, and Tourine 2000).

Second is the global migration movement and the growing ethno cultural diversity which is seen by many as a threat to social cohesive society (Beauvais and Jenson, 2002; Hulse and Stone, 2007; Ariely 2014 and Harrell and Stole 2014). This view has been symbolised by the increasing cases of social and ethnic diversity with compelling ethnic and social unrest like the case of United Kingdom in 2011 and Nigeria currently has given momentum to the issue of preservation of social cohesion to become top priority in many countries of the world.Thirdly, emergence and dominance of information technology and communication techniques has led to change in social relationship which are considered to be constitutive to social cohesion (Beauvais and Jenson 2002; Ferlander and Timms

1999). In addition within the context of the European union the inclusion of additional member states is viewed as challenging the national identities and requiring the integration of different welfare system (Chan et al 2006 ; Hulse and Stone 2007; Hunt 2005). Although these views are classic within their specific realm and has contributed immensely to the growth of knowledge in the area of social cohesion. Furthermore, there exist new emerging trend in the weakening of social cohesion particularly in sub Saharan Africa, the most glaring of which is the mutual distrust and acrimony created by series of ethno- religious conflict. These conflicts comprised of; the perennial clashes between farmers and herders as well as the impending insurgency by the Boko Haram in Nigeria.

Having highlighted the factors that led to the resurgence in interest in social cohesion and its conceptualisation it is imperative to return to the main issue of what is social cohesion? There is congruence among scholars that the concept of social cohesion lack precise definition. These polemics on the concept notwithstanding evidence abounds on the inflationary use of the construct among scholars, scientist and policy makers alike as an instrument for monitoring societal development and to adapt policies to face societal challenges such as globalization, diversity or post war reconstruction and re-integration. Jenson (2010) avers that social cohesion is a concept with history which is not simply an academic or a catchy word meaning many things rather it is helpfully termed as quasi concept.

Bernard (1999) described social cohesion as a “quasi concept that is one of those hybrid mental constructions that politics proposes to us more and more often in order to simultaneously detect possible consensus on a reading of reality and forge them. He went further to maintain that it is the vagueness of such a hybrid construction that makes it adaptable to the various situations but also what makes it difficult to pin down what is exactly meant by the construct. In his word;

Highbred because these constructions have two faces they are on, one hand Based in the part and selectively, an analysis of the data of the situation; which allows them to be relatively realistic and to benefit from the aura of legitimacy confirmed by the scientific methods and they maintain, on the other hand a vagueness that makes them adaptable to various situations flexible enough to follow the meandering and necessities of political action from day to day (Bernard, 1999;2)

From another perspective social cohesion is defined as the extent of social togetherness in a territorially defined geo-political entity. Here social cohesion is seen as characteristics of the collective residing in this entity rather than individual members. In this sense a cohesive society can be characterised by reliable social relations as, a positive emotional connectedness of its members to the entity and pronounced focus on the common good. It should be made clear that each of these three mentioned domains; social relations, connectedness and common good, unfold in three separate dimensions which can be measured separately.

Social relations domain; This domain encompasses the social network of the members of the entity ,their level of trust in each other and the degree of acceptance of diversity.

Connectedness domain; this comprises the strength of identification with the entity, the level of trust in the institutions and the perceived level of fairness.

The common good domain; this encompasses the level of solidarity, the level to which people are willing to recognise the social rules and the degree of civic participation.

Mc Neil (2006) describes the concept of social cohesion as an idea and states. According to him:

It is more than simply a slogan or “buzzword” because it has some reputable intellectual basis but it may nevertheless be found vulnerable on analytical and empirical grounds. What is special about such idea is that it is able operate in both acadamia and policy domain (2006; 355)

In another development Reginer Berger-schmitt (2002) operationalized social cohesion into two taxonomies:

1. The first dimension can be shortly denoted as the inequality dimension. It concerns the goal of promoting equal opportunity and reducing disparities and divisions within a society. This also includes the aspect of social exclusion
2. The second dimension can be shortly denoted as the social capital dimension. It is concerns the goal of strengthening social relations, interactions and ties and embraces all aspect which are generally considered as the social capital of the society.

Hickman, Crowley & Mai (2008) assess the impact of migration on social cohesion and belonging in the following areas ; Families and social transformation, education and youths, work and economic integration ,housing , deprivation , place and belonging and politics and belonging . These researchers established that there are two dominant narratives to social cohesion especially among the local communities to the understanding of how migrants are perceived;

The first line of thinking focuses on the people from the host community and the onus for integration is placed on the migrants who need to become like their host this can tend to be hostile to the outsider. The research outcome suggested that the negative dynamics between the host community and the migrants were more visible under the following conditions; When there was a feeling of declining (cultural economic spatial) predominance of a group representing itself. In this paper social cohesion therefore, denotes those societal social fabrics and marrow that bonds members of the internal displaced persons together with the members of their host community together to the extent that they are willing to accept, accommodate and share the available vital societal resources and values for the purpose of effective social functioning.

Concept of Reintegration

Although the concept of reintegration is not new in social science literature , there exist enough evidence that reintegration as a concept is mostly applied in criminal justice to describe the process of re-entry of criminals into the society. However there is of recent growing trend in the usage of the concept in conflict studies particularly in discourse on the re-entry of child soldiers, and other victims of conflicts such as internal displaced persons into back into the society. There is however little attention on the process of reintegration of internally displaced persons particularly victims of conflict and gender based violence.

Reintegration denotes an organised and systematic process of ensuring re-entry and acceptability of the absentee members of a particular community or society as a result of; solitary confinement, displacement and participation in conflict to enable them fit comport and led a functional life in line with the most decent minimum acceptable level in the society. This reintegration process cover a wide range of activities and programmes which include trauma counselling ,educational programmes and vocational training and provision of capital and starter packs for take-off.

Within the context of reintegration programmes for child soldiers, reintegration typically comprises economic and education support packages such as vocational training, apprenticeship, micro finance loans and formal or informal schooling.

The objective of reintegration programmes is to prevent or mitigate the socio-economic and psychological squealer of participation in an armed group. There is consensus among social cohesion experts on the significance of reintegration programmes in post conflict societies irrespective of the parties to be reintegrated. The area of polemics however is on what is the best way of reintegration. Borisova et al (2013) suggest that the best way to make successful reintegration programme is by involving care givers and families in tangible ways to promote psychological wellbeing of child soldiers. Although this view is specifically for the child soldiers it will not be out of place to extend the strategy to the internal displaced persons in general especially those traumatised by the gory scene of the insurgents atrocities. Similarly, Betancourt and Khan (2008) on the reintegration of youths affected by war maintain that school attendance and training programmes are the most critical in helping the war affected youths attaining a sense of normalcy and safety in their everyday lives while also increasing their future employment opportunities.

Cortes and Buchanan (2007) revealed that coaching, on the job and vocational training and provision of material kits were associated improved socio-economic reintegration trajectories. While a sense of satisfaction with received services is most strongly and recurrently associated better payoff in addition to community connection and sense of future as protective factors for those to be reintegrated.

There is also new emerging trend in the reintegration process which is the adoption of traditional rituals (Boothby; 2006, Boothby and Thomson; 2013, McKay and Mazurana; 2004). Boothby and Thomson (2013) in a study in Mozambique established the significance of traditional ceremonies in reintegration and social cohesion. According to them "traditional ceremonies play a vital role in rebuilding community trust and cohesion as these ceremonies were believed to clean the child soldiers from their 'contaminated' atrocities of war. In the same vein Boothby et al (2006) avers that traditional cleansing rituals were seen as promoting community acceptance. While McKay and Mazurana (2004) reported that in Sierra Leone, communities and families employed rituals of welcome to incorporate return girl soldiers in to acceptable social position.

MATERIALS AND METHODS

This study mainly depends on primary data sourced from the internally displaced persons specifically: community leaders, traditional leaders, women groups, youth's groups, civilian JTF and Government officials. Similarly the major instruments for the research are: key informant interview (KII) and focused Group discussions (FGD). The KII was conducted with 20 respondents in each of the selected local government areas: four 4 (community leaders, women leaders, youth leaders, government officials and traditional leaders) each respectively. In the case of the focused Group discussions (FGD) five groups were selected in each local government area and engaged in deliberation on how issues of social cohesion and re-integration affect their various communities. Seven (7) respondents were selected for : (health workers, Teachers, women groups, Youths group and civilian Joint task force) each respectively. Four (4) local government areas were selected for the study namely: Dikwa , Damboa , MMC and Jere local Government area respectively .The justification for the choice of these local Government areas was the fact that they were among the most affected local government where relative peace has return and the IDPs are about returning to their home and there is the need for post conflict reconstruction and re-integration. For data analysis the paper adopted Qualitative research methods

RESULTS AND DISCUSSIONS

There is seeming indication that the boko-haram insurgency with which communities in north east Nigeria in general and Borno state point specific has been grappling with for almost a decade since its beginning is now subsiding as normalcy is gradual returning to most of these communities that were hitherto under the full control of the insurgents. This development follows the onslaught on the insurgents by the combined teams of the joint task force. Customarily it is expected that with the end of the violent crises inhabitants of these communities that have been displaced as a result of the violence should return to their communities.

This however cannot be practically feasible bearing in mind those sources of livelihood and socio-economic institutions both private and public were completely razed down or in some cases largely destroyed. This situation makes it impossible for the IDPs to return unless Government and other strategic stakeholders embark upon massive Post conflict reconstruction and recovery where socio-economic public and private institutions are revitalised as well as sustainable sources of livelihood are put into proper and functional usage. These would enable the returnee have minimum decent accommodation, feeding, access to education facilities, health care service delivery and other economic activities to partake in.

Beyond post conflict infrastructural reconstruction is the issue of rebuilding that social fabric that bound the members of the communities before the insurgency. These social fabrics were not only Weaken but totally destroyed as a consequence of the mutual suspicion and distrust which manifested in the resurgence of resentment, hate and palpable tension as well as the derive for vengeance by those harbouring mental psyche of being cheated by some members of their communities. Those who were alleged to have perpetrated all sorts of atrocities against them ranging from; killing of their parents, relations and loved ones, abducting of their wives and daughters as well as forcing them into war sex slaves while their male children were compelled to serve as child soldiers. Others include the burgling of their place of abode and looting their properties these they vow they must avenge.

The fundamental question therefore is how do these elements relate with one another after they returned to their traditional place of abode? Can they live peacefully and share the little over stretched available resources together? Can they ever trust each other and live in harmony. These and many more are some of the concern this paper is going to address. For the purpose of convenience and clarity of presentation the analysis is divided into four major segments. With the first dwelling on the prospective returnee who are currently taking refuge in IDP camps or host communities in Jere local government and Maiduguri Metropolitan Council (MMC) which, basically will be channelled towards Focused Group Discussion(FGD) and key informant interview (KII) with some selected strategic stakeholders. On generic notes the discussion focused on burning issues such as their experience during the violence, the nature of services provided, by the government (Federal, State and Local government) and other collaborating agencies. Their willingness and need for relocation and the challenges expected to found upon return to their homes.

The second segment dwelt on analysis of FGD and KII conducted with the remainees in Dikwa local government in other to validate the social cohesion and re-integration challenges as the IDPS return to their homes whereas the last dwelt on Damboa local government.

Social cohesion and Reintegration challenges among the returnee (IDPs) in camps and host communities in MMC and jere local government area

For the purpose of examining the social cohesion and re-integration challenges in selected local government areas affected by the boko haram insurgency in Borno state focused group discussion was conducted with five groups of strategic stake holders in the communities concern: Youths, Women, Health workers, Teachers and Civilian joint task force (CJTF) among the Returnees. However since most of the IDPs are residing in the two local government areas in in the state capital: jere and MMC either in IDPs camps or host communities the main IDP camps selected are: Bakassi, CAN(EYN), Dalori and NYSC orientation camp. The host communities on the other hands are: Gongolong , Wulari and Mairi . The presentation is issue based.

EXPERIENCE DURING THE VIOLENCE

One of the objectives of the research is to find out the experience of the IDPs during the period of the violence, this will give us background to the social cohesion and re-integration challenges as the return to their original communities. The dominant opinion put forth by the discussants revealed a nightmare scenario. Narrating their ordeal most of the IDPS described their experience as the most challenging, unpleasant and nasty moment as they were said to be exposed to untold hardship which include lack of access to certain sustainable livelihood (shelter, food and water) as result of the destruction of their source of livelihood and forced migration by the violence perpetrated by the insurgents. In the words of one of the community leader interviewed

“Our experience as internal displaced persons is traumatic and pathetic as we have been exposed to untold hardship, mixing with total strangers; our people became traumatised due to loss of children, husbands and wives. In addition we also experience challenges such as Feeding, schools and school fees, health and challenges of health bill, lack of accommodation some IDPs are even sleeping on the floor.”

In addition to this the IDPs also experienced unprecedented poverty, and complete dependence, family dislocation, psychological trauma as a result of disconnection with parents other family members and relations in addition to gory scenes of killings and inhuman torture perpetrated against them by the insurgents which include destruction of place of abode and gender based and sexual violence including rape and abduction.

Similarly some of the experience recounted by the IDPs is lack of access to basic necessities of life such as education health care facilities and decent living .This according to them in some cases was as a result of the complete absence where as in other instances due to lack of economic power to access them even though the services are available. In addition some of the challenges highlighted by the IDPs include challenge of fitting in and comporting in to a total alien environment where they were forced to mingle with strange bed fellows in the camp. In the same vein those in the host communities were not only treated resentfully with disdain but with suspicion as most of them were seen as suspected members of the Boko-haram in disguise since there was high propensity of erosion in public trust and confidence towards each other

Some of the IDPS also express concern on the poor security as well as infraction on their basic right to freedom of worship and movement since most of them are stocked in the IDPs camps and can only go out with permission.

To corroborate the result obtained from the FGD key in formants interview was conducted with key stake holders in the affected community notably: community leaders, Religious leaders, Youths

leaders, Women leaders and Government officials. It is obvious however that the revelation from the KII have significantly agreed with the view of the FGDs on the issue of the individual and communities experience during the violence for instance about (98%) of the interviewee revealed that their experience could best be described as nightmare because they were subjected to untold hardship and suffering which include wanton destruction of lives and properties, destruction and disruption of basic sources of livelihood including shelter food and water. Similarly (92%) of the interviewee maintain that their own main sources of hardship in addition to the destruction and disruption of livelihood is the destruction and their denial access to basic social services such as health care facilities and education by the Bokoharam insurgents. Although some of them reveal that even though some of these facilities exist in most of the communities where they took refuge but they do not have the economic wire withal to access it. In addition (95%) of the interviewee linked their difficulties to their inability to access major economic activities such as farming, commerce and trade and livestock which constitute their main sources of income and employment generation prior to the insurgency.

Another source of concern raised by the interviewee is related to the challenge of social relations and reintegration as (56%) of them raised alarm that they were denied fundamental right to freedom of movement, worship and the liberty to interact freely with their neighbours. Other respondents raised the issue of difficulty of being accepted, integrated and fit into the new social, economic and cultural setting due to variation in cultural, social and economic practice as well as reluctance on the side of the host communities to accept them and share in the cultural values and limited available resources fairly

FGD 1.1`3 Plans/ Desires for relocation

Since the global convention on internally displaced persons (IDPs) has provided the (IDPs) with the freedom of choice of place of abode where they felt safe and secured, the respondents were also interrogated on the needs for relocation whether they are willing to return to their traditional homes or not. They were also asked on the expected challenges to meet upon return to their primary place of abode. On the first issue the discussants were unanimous on their affirmation on their willingness to return back home and anxious to meet their family and relations. The challenges they highlighted however include: The absence of social and economic institution such as education, health services, water, agriculture and markets without which life become meaningless and unbearable. Other challenges include food shortage and in accessibility to roads'. This owing to the fact that all the social and economic institutions that were functional both private and public which were providing a fair deal of common good to the communities were completely razed down by the insurgents. As one of the religious leader taking refuge in wulari host community explained

“There is actually going to be problem as some of our community members have lost their father bread winner, mothers, children, siblings during the insurgency. There are serious problems though religion taught us to forgive but still we have challenges such as Housing, lack of Capital to start business, problem of lack of Food and even water as the insurgents have completely destroyed our sources of livelihood and public institutions”.

They suggested that stakeholders should partner and rebuild their place of abode, reconstruct the economic and social institutions in addition to help them recover their lost properties. The respondents also identified lack of justice and fair play as another challenge that would jeopardize the process of their return. According to them unless those members of the community accused of perpetrating mayhem against their fellow members are brought to justice without which there will be deeply rooted animosity among the members of the community as the return to resettle which may

not augur well for the wellbeing of the society. Similarly, some youths and members of the civilian JTF also raised security concern about their personal safety according to one of the CJTF leader **“our fear is that we may end up being soft target of the insurgents owing to the roles we played individually and collectively in the on-going war against insurgency”**. Those IDPs in the host communities like their counterpart in the various IDPs camps maintained that lack of access to basic social facilities such as: Education, Health, water, power, market which may result in joblessness and high cost of living will be the main bane of these societies as the IDPs return. In addition they identified fear of infiltration of the bad elements into their communities as the people return. Similarly, they also identified hates preaches as this has the potential to once again whip up inter and intra faith based acrimony and subsequently degenerate into full blown violence capable of consuming both the individual and the communities. They suggested proper check on the strangers, women empowerment through skills acquisition and vocational training, provision of agricultural loan as well as setting up of cottage industries as an antidote for the expected.

On the issue of whether they are willing to meet their fellows who remained in the communities during the violence period, the respondents affirms that they are willing and even show empathy for their poor fellows for whom they displayed readiness to reunite with especially their parents relations and loved ones.

On the other hand however most of the respondents have established high probability of deep animosity and the urge for vengeance by some community members who accused some of their fellows as responsible for the killing of their parents relatives as well as abducting their wives, daughters and forced them into marriages, they also accused these fellows of abducting their male children for use as child soldiers. Another source of deep animosity highlighted by the respondents is the allegation that some of their neighbours who were left behind burgled in to their neighbours houses and looted their properties. These group maintained that there is going to be problem until and unless proper measures are taken to address this grievances so that the aggrieved will have sense of justice and fair play. As one of the respondents put it **“Unless this is done the community will return but it will be sitting on time bomb waiting only for time to explode”**. The respondents then appeal to the stakeholders concern to embark on peace building process along religious line. They equally urge the community leaders to be active bridge builders between their subjects and the government. Similarly these respondents express the need for synergy among institutions especially the security architecture to get rid of the criminal elements.

The above positions by the IDPs were confirmed by the results of the key Informant Interview where (88%) of the interviewee indicate their willingness to return back to their traditional place of abode whereas only (12%) preferred to remain in the host community. Similarly when asked about their feelings and willingness to re-unite with their fellow community members (96%) of the interviewee show their eagerness to re-unite once more with their former neighbours although with little apprehension about some few disgruntled elements that joined the Boko-haram insurgents to unleash terror on their lives and community which most of them vowed they will never forgive them.

FGD 1.1.3 Perceived challenges to Re-integration

Reintegration is not a single linear activity but a process that involves series of interrelated activities. This process requires that the displaced elements in the society need to return back, resettled and re-entered into the socio- economic and political life with equal access to the scarce but available societal resources and values. Therefore, as the IDPs would be returning back to their traditional place of abode it is risky to assume that the returning IDPs will be with ease reintegrated in to the main social-

economic and political folds of the society especially against the background that most of the sources of livelihood has been destroyed. Similarly there exist little resources and economic opportunities to be shared amidst the ever increasing population.

Furthermore there was already established incidence of acrimony, social distrust and mutual suspicion among members of the communities who hitherto have been living peaceful, prosperous and harmonious life together. The question therefore is what constitutes the perceived and real challenges to their reintegration process? The dominant view among the respondents is that there exist plethora of such challenges which includes; Disharmony among the members of the society, inaccessibility to sustainable livelihood, inequality and injustice, poverty and unemployment among other.

The respondents maintained that for smooth reintegration of the returnees into their communities certain measures need to be developed prominent among which is the need for reconciliation among the aggrieved members of the community who hitherto live peacefully but now turned to sword enemies. Similarly, the respondents raised concern about those insurgents who surrender and are back into their communities their views were that since it is difficult for people to trust these insurgents they should be subjected to the process of de-radicalization and rehabilitation for the purpose of them to be accepted back into the community.

To validate the above result key strategic stake holders were interrogated through Key informant interview on the barriers to reintegration and social cohesion (98%) of the interviewee revealed that their main challenge is the livelihood i.e. shelter, food and water. Because since most of these sources of livelihood has been destroyed by the insurgents during the violence as their farmland and livestock that constituted their economic mainstay destroyed, water fountain were either vandalised or poisoned and their place of abode razed down. Similarly (86%) of the respondents identified health care services and education institutions as their major challenge since social and economic institutions were not also spared by the insurgents. Furthermore (78%) of the respondents complained about the absence of economic institutions particularly market for trade and commerce which they believed constitute the backbone of their local economy. In another vein (87%) of the respondents maintained that in addition to the barriers to social cohesion and reintegration earlier identified security threats to their personal safety is a major factor and unless the government address this issue the people will return but leave in perpetual fear and uncertainty.

There are also those respondents that express concern over possible breakdown in social relations as well as peace and security arising from deep animosity, acrimony and desire for vengeance. On the side of those who were trampled upon by some of their fellows who they alleged to have killed their family members including their parents, abducting their wives, children as well as destruction of their place of abode, worship centres and above all looted their properties the relationship might be sour. As one of the community leaders taking refuge in NYSC orientation camp Maiduguri **noted**

“I no longer have any relative they were all killed. Am not scared of them... I was there last week. We saw those that burgle our houses and looted our properties but we said we don’t want to join issues with them., oh Yes we have to forgive them because if I see my property with you and want to collect it back don’t you think it may degenerate into new conflict? We have forgiven them; I believed vengeance is of God and He will retaliate for me.”

In short the challenges to social cohesion and reintegration as the IDPs return cut across: Livelihoods, Health, education, trade and commerce security as well as collapse of social cohesion

ANALYSIS OF DATA FROM REMAINEE IN DIKWA LOCAL GOVERNMENT

Dikwa local government Area is one of the areas affected badly by the activities of the Boko-haram insurgents, like in most other communities that experienced violent conflict the negative consequences of the war on their livelihood and other institutions as well as on the level of interaction and mutual coexistence among these communities are better imagined than real. In order to establish social cohesion and re-integration challenges in the local Government area, Focus group Discussion was held with five groups to validate the findings from the various Key informant Interviews conducted earlier with some of the strategic stake holders in the community: Health workers, Teachers, women Group, youths and Civilian Joint Task force (CJTF). Although the study was divided between the analysis of the views of those community members who remained in their communities here in referred to as the remainees and those displaced and taking refuge either in the various IDPs camps and host communities here in referred to as returnees. But interim report indicates that at the peak of the insurgency the whole communities were deserted by the inhabitants with the exception of few that were trapped by the insurgents especially the aged, weak and children. The findings revealed that most of the people that posed as remainees in their various communities were also displaced but happened to be the first to return after their respective communities were liberated from the insurgents. In addition some of the remainees are members of the neighbouring communities that were trapped but later rescued and settled in the various IDPs camps in the local government headquarters.

The core issues discussed with these stake holders border on the research objectives ranging from the experience of the communities during the peak of the violence, services received from government and their collaborating agencies, their perception towards would be returnees from the IDPs camps and other host communities as well as their perceived and real challenges to social cohesion and re-integration.

F GD 2.1.1 Experience of Remainees in Dikwa

On the question of the experience of the remainee about the effect of the violence on their communities majority of the respondents maintained that their experience was nasty and characterised by hardship that is more imaginary than real. According to these respondents manifested in the large quantum of destruction of lives and properties for instance there was total collapse of infrastructure including shelter, governance institution (education facilities, water, health care centres, security outlets) all of which were burnt down, In addition, all sources of livelihood were destroyed. Similarly, many innocent people were killed and girls and boys of school age were abducted. While the girls were forced into marriage, the teenage boys were conscripted into child soldier. In some instances farm lands were taken over by the insurgents, food and livestock were looted and market razed. As at present more members of the community are taking refuge either in IDPs camps in the state capital or in some host communities.

FGD 2.1.2 Perception and Attitude towards IDPS Returning

The perception of the health workers about the returnees is that of mixed feeling both positive and negative. There are those IDPs they felt are innocent and deserve emphatic and sympathy as such of the respondents areas. There are those ones that deserve genuinely pity especially the orphan and widows who lost their bread winners to the Carlos inhumane activities of the Boko Haram. These people do not have stable income; they are without shelter, food and clothes. There are those that gave birth in transition and become nursing mothers with no access to quality health care service.

On the question of whether they are ready to welcome the returnees the dominant view point that emerge was that. According to them,” those who are perceived as innocent would be warmly welcomes , accepted and re-integrated into the society but these group of people need to be supported”. While the other groups who were believed to have committed a lot of atrocities such as killing their parents and relatives, abducting of daughter and wives and forcing them into sex slave under the guise of marriage as well as those that looted our properties we will never forgive them.

FGD 2.1.3 Service Desired in the Community for Reintegration

Against the background that most of the service institution social, economic, and political institution were destroyed completely by the insurgents. On the issue of what would happen to the community as the IDPs return the respondents revealed that there is perceived threat and lack of peace as those perceived to have committed a lot of atrocities such as; killing our parents, and relatives, abduct our women and daughters are returning as well there is going to be retaliation. They also believe that those that have been in the custody of the Boko Haram cannot be normal again. On whether they have received services in form of intervention, the responses were positive indicating that Government institution such as NEMA and state counterpart such as SEMA and ministry of women affairs in collaboration with local and international Non-Governmental Organizations to provide with support such as livelihood, psych-social support counselling as well as food support.

According to this group for the IDPs to return to their communities there is need for Government concern to do the needful in the areas of;

The state government on the other hand should argument the effort of the government in the following areas

Livelihood: they should provide them with shelter, food and water

Health: The state should rebuild hospital and clinic and provide health facilities as well as redeploying more health workers.

Economic Empowerment: The state should also provide youths empowerment schemes providing farm implement such as tractors, herbicides and other agro-chemicals, fertilizer to boost agriculture which the main stay of their economy. The state government should as well provide them with building material as an empowerment strategy. The local government is expected to also key into the federal and state programmes and projects by providing financial support. The groups in their narratives also raised the issue of the need for traditional and community to be bridge builder between their subjects and the government this. They can do by forwarding the needs and challenges rather than their personal one to those in authority. Similarly, the traditional and community leaders are also expected to expedite action on reconstituting their traditional institution as many members of the institution were killed by the Boko Haram.

FGD 2.1.4 Perceived/Real Challenges to Re-Integration

Post war reconstruction and reintegration is one the most difficult task more expert are faced with: the most glaring challenges to the process of re-integration are majority the absence of the basic needs of the common populace especially in the area of housing reconstruction, provision of long term loan as well as provision of psycho-social support to those that lost their bread winners.

ANALYSIS of REMAINEES in DAMBOA LOCAL GOVERNMENT AREA

Damboa is one of the local government areas affected by the Boko Haram Insurgency in Borno State. The local government is located in the southern part of Borno State and like most of the local

government areas affected. Damboa local government was completely taken over by the insurgents'. In the course of the FGD, parts of the narrative revealed that with the exception of few that have been captured by the Boko Haram and the few IDPs that were brought from the neighbouring village to Damboa and settled as IDPs in the local government headquarters after the liberation of Damboa from the clutches of insurgent, there were no returnee in actual sense.

The key stakeholders engaged in the FGD in Damboa are the teachers, health workers, CJTF, youths and the women groups. These teachers were interrogated through fruitful engagement. On topical issues related to social cohesion and reintegration challenges as the returnees return from the IDPs camps and host communities.

F GD 3.1.1 Experience of Remainees in Damboa

On the issue of the experience of the remainees on the extent to which the communities was affected by the violence, the response generated is not much different from what was found in Dikwa and other selected local government area although there may be slight difference in the degree of brunt experience by different individual and communities across different local government areas in Damboa the teachers interacted with described their experience during the insurgency as horrible and catastrophic or more than 300 people were killed. Source of Livelihood: Shelter, Food, water were destroyed. Grains and livestock were stolen and farmlands destroyed and in some instances made inaccessible due to land mines, other explosives and the presence of the Boko haram insurgents. This according to them resulted in the dislocation of social and economic activities characterised by food shortage, lack of access to health care services, education, and safe drinking. In addition, all concern marital and economic institutions; such as schools health centres, markets, places of worship, security outfits and electricity were destroyed and in other instances vandalised.

FGD 3.1.2 Perception and Attitude towards Returnee IDPS

On their perceived attitude towards the returning IDPs from the camps and host communities in the state capital, the remainees showed empathy to the returnees as they viewed their situation as pitiable because of lack of basic livelihood such as food, shelter and sanitation. They also believed that their people in the IDPs lost their right to religion practice as well as absence of commercial activities and lack of school for their children. The remainees when asked whether they are willing to accept reintegrate and share in the existing resources with their returnees vehemently opposed and show no willingness to welcome them. As noted by most of them the reason why there are apprehensive about accepting and welcoming their brothers are due to distrust and weak and insufficient livelihood support base. According to these teachers they do not even know where these returnees are coming from which instil the fear that some of the returnees might be Boko Haram. According to them, community leaders especially members of the traditional institution knows their subject better and need to screen them with the view of separating the insurgents from the innocent people..

On the desired service to the community as the IDs return the respondents believe that they virtually need everything: Security, shelter, food and rehabilitation of social and economic institutions, school, hospitals, and markets. The respondents reveal that through collaboration between government agency and Non-Governmental Organization they have received interventions especially in the area of food, household utensils and cash even though it is not adequate.

On what government should do to accelerate the return of the IDPs. The respondents unanimously agreed that the three tiers of government; Federal, State and local government should each act to their individual constitutional responsibility, they should partner to open road, for free movement of people and goods to alleviate people suffering. In addition, they should embark on post conflict reconstruction in the area of shelter, source of water, schools, and health facilities and also create job

for people through construction of company. The state and local government key in governance programme in the area of source of livelihood create education and hospital services especially provision of drugs.

FGD 3.1.4 Challenges to Social Cohesion and Re-Integration in Damboa LGA

The main challenges to the social cohesion and re-integration are lack of sources of livelihood (food, shelter, water) and the feeling of absence of fairness and Justice. There is also feeling of distrust and acrimony among people who were both living and co-habiting peacefully. This acrimony has created tension and feeling for vengeance unless handled properly.

CONCLUSION

Social cohesion and reintegration remain the one of the vital organ of post conflict reconstruction without which the whole essence of peace building become illusive. It is on the strength and validity of the above proposition that necessitated the study into the social cohesion and reintegration challenges in selected communities ravaged by the boko-haram insurgency in North-East Nigeria. the study focused on main issues related to the subject which includes: experience of the IDPs and their communities during the violence, Nature of social services received from governmental and non –governmental agencies as intervention, the willingness or otherwise of the IDPS to return to their traditional place of abode and the challenges both real and perceived to social cohesion and reintegration.

After exhaustive analysis the following conclusion became manifest; first that the experience of individual and communities affected by the violence experienced a scenario that depicts gory scenes characterised by cruel and nasty life. This terrible experience was born out of destruction of the sources of livelihood (shelter, food and water) and other social live support services such as healthcare facilities, education institution markets, and farmlands and other governmental institutions which rendered many of the internally displaced persons not only homeless, foodless, jobless but exposed the to all time danger and threats to life.

Similarly, that the Government agencies and other collaborating partners particularly the Non-Governmental organisations through synergy were able to provide live support interventions including shelter, food aid ,health services , education support among others in line with international convention on the right of the displaced persons and refugees right to descent living . The challenge however that is not only are the services inadequate but deficient in quality as it process of administration is marred by sharp practices among camp management officials.

Similarly the IDPs have also shown overwhelming zeal and desire to return and re-unite with other members of the communities with whom they have lost contact for more than five years although with apprehension of infiltration by some elements of the Boko-haram insurgents. The major obstacles to social cohesion and reintegration however is the dwindling state of sources of livelihood notably : shelter , food ,water and other social services including schools, health facilities, security, electricity , communications and above all their glaring concern over breakdown in social cohesion as a result of palpable tension built up resulting from the deep rooted acrimony, animosity, mutual suspicion and distrust and the urge for vengeance those aggrieved by killing of their families and relatives, abduction of wives and children and destruction of their place of abode, worship centres and looting of their properties by the insurgents elements and their collaborators across the various

communities during the violence which they affirm will act as a catalyst for further breach of peace security and mutual coexistence.

Recommendations

Based on the foregoing discussion and analysis the following recommendations become eminent:

The federal government should open up to allow free traffic flow of goods and services. In addition, the government should also rebuild their place of abode and workshop destroyed by the insurgents. In addition, for economic activities to pick up government should rebuild the destroyed roads; provide the returnees with financial support and resuscitate Chad Basin Development Commission.

To fast track the process of reintegration, the respondents urge the community leaders to demonstrate trust, fairness among subjects. In addition there is need for large scale counselling, enlightenment and education should be made compulsory.

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