

## **The Influence of Patriarchy among Internally Displaced Persons in Nigeria**

Alli Ganiyat Titilope<sup>1</sup>, Ummu Atiyah Ahmad Zakuan<sup>1</sup>, Nazariah Osman<sup>1</sup>,  
Oladipo Kolapo Sakiru<sup>2</sup>

<sup>1</sup>*School of International Studies, University Utara Malaysia. 06010, Malaysia*

<sup>2</sup>*Department of Human Resource Development, Universiti Putra Malaysia*

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**Abstract:** Presently, Nigeria is battling with the glut of internal displacement and has not recorded enormous success in managing internally displaced persons. Apart from lack of basic amenities (food, shelter, health care) among the displaced persons, there are persistent reports and different studies on gender based violence in Internally Displaced camps in Nigeria. (rape, sexual violence, sexual exploitation, marginalization of women). However, the Nigerian society is patriarchal in nature that is the subjugation or relegation of women and this has reflected in the ways or methods displaced women are treated in IDPs camps. This paper attempts to examine the influence of patriarchy among internally displaced persons by evaluating the dimensions of displaced persons and the subordination, oppression and marginalization of internally displaced women, earlier studies on internally displaced persons were analyzed and these are the data for this present study. This paper concludes that the government must provide basic amenities, an orientation/empowerment program for men and women and an effective body of law that discuss or deal with women in IDPs camps.

**Keywords-** Internally Displaced Persons, Nigeria, Patriarchy, Sexual Violence, Women

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### **I. INTRODUCTION**

Gender role has been ascribed to a child from the moment of conception base on the child's sex. Patriarchy is a parasite that lives in the society, community or in the home as the case may be. The notion of male superiority in the society breeds nothing but derogation or exploitation of the opposite sex (female) by limiting the chances and not ensuring equality between both genders. In the words of Makama, patriarchy is a socially constructed idea and differentiation centered on sex which produces more benefits to the male gender while concurrently inserting severe awful restraints on the roles and actions of the female gender [1]. It is also postulated that the traditional system does not allow men to partake in domestic work which includes child upbringing or rearing, such tasks are regarded to be taken care by women. The male gender is regarded to have a special quality which the female gender lack that is strength, vitality, powerful, courageous, assertiveness and the capability to face challenges of the outside world [2].

However, Nigeria society is patriarchal in nature women consists half of the population in Nigeria and they play vital roles as homemaker, mothers' managers among others. Women has contributed and still contributing to all spheres of life in the society e.g. economic, political, productive and reproductive yet their participation in formal and informal organizations and procedures where decisions regarding the application of societal resources produced by both men and women are made, remains irrelevant [1]. The idea is women are meant to take care of the house and children while men are in charge of what is considered as activities outside the home or provider. Though previous works examine the occurrence of gender based violence in IDPs camps but, has not analyzed the influence of patriarchy among internally displaced persons in Nigeria. Women and children are the most vulnerable victims of internal displacement due to their exposure to sexual and gender based violence (rape, force marriage, infant marriage and sexual harassment [3]. Similarly, Women has been used by the Boko Haram group to upsurge insurgent consistency, carry out attacks, bargaining instrument with Nigerian government, used as reproductive agents. It has been noted that women are raped repeatedly to create a new generation of Boko Haram group [4]. Additionally, Human Right Watch affirms that women and girls displaced by Boko Haram insurgency are raped and sexually exploited. The Nigerian government does not provide adequate security to protect displaced women and girls in order to ensure they have access to basic needs and services or to sanction the abusers [5].

## II. CONCEPT OF PATRIARCHY

A review on the evolution of patriarchy revealed that patriarchy emerged before the development of civilization, capitalism, or agriculture. The origin of patriarchy can be explained using two perspectives either the feminist theory or the evolutionary theory. The evolutionary theory posits that there are six factors which control the evolution of human gender inequality; (i) Female dispersal from families and weak alliances among women reduce women's ability to repel male belligerence (ii) The collaboration and expansion of male alliances (iii) The increase of female dependency on male for resources produce female vulnerability to male domination (iv) The increase in alliances or hierarchy creation among men (v) Female policies that support with patriarchy (vi) The emergence of language and belief to spread gender inequality [6]. The understanding of patriarchy is the male supremacy over female. It is important to note that patriarchy does not only affect the female gender, both gender has been affected by the surfeit of patriarchy, Hooks [7] posits that patriarchy is a political social structure that males are intrinsically controlling, superior to everything and everyone considered weak, particularly females and gifted with the right to control and rule over the weak.

Moreover, different studies have given series of explanation about the evolution of patriarchy, it is claimed that sociologists and cultural anthropologists consequently developed the notions of patriarchy. The dictionary definition of patriarchy commonly used in Japan appears in 1988 edition of Dictionary of sociology, a patriarchal family is a form of family which the male controls other family members, which is inherited by the older son including the property and has absolute authority in the house including the ceremonies to worship the ancestors. The study further posits the meaning of patriarchy from the feminist perspective using the explanation of Kate Millet, in her sexual politics (1970), 'patri' means father and 'archy' for rule of government. This simply means the act of men in power in every aspect of the society that is in science, politics and military affairs. Patriarchy simply indicates the male domination [8].

Consequently, it is clear that patriarchy is the absolute authority given to the male gender however, patriarchy has not only affected the structure of the society, it has an impact and limitations on the role of men and women. Patriarchy has been attributed to violence and oppression of both gender specifically women to this extent patriarchy encourages, supports and condones sexiest violence in public discourses about rape and abuse by domestic partners. Men are programmed to associate violent, power and abuse of women with honour, it will be difficult for men to comprehend the damage they have done to others and no incentive to change. Furthermore, patriarchy is a system that denied men and women full access to their freedom of will because patriarchy demands men to turn out to be emotional cripples. Additionally, patriarchy regularly induces an excessive monumental idea of male supremacy, which is preserved at a level of abstraction that complicates instead of revealing the close inner workings of culturally and historically separate arrangements between the genders [9]. The above literatures defined patriarchy as the domination of men over women base on this perspective Walby [10] asserts patriarchy as a scheme of social structure that regard every man in a dominant position and every woman is subordinate to man. Patriarchy is divided into six systems: the patriarchal mode of production, patriarchal relations in state, patriarchal relations in sexuality, male violence, patriarchal relations in paid work and patriarchal relations in cultural institution, such as religion, the media and education. More so, the radical feminist literature on violence towards women recognized patriarchy as a theoretical idea though the move has been criticized and the aim to build a theory of patriarchy to explain violence against women was disrupted. Patriarchy has been criticized or disrupted from being use to explain violence against women, the meaning of patriarchy is still relevant that is the supremacy of men and oppression of women and can be used to explain gender inequality in the society. Patriarchy has been criticized and disrupted in explaining violence against women for five reasons: (i) the idea cannot be applied for comprehending why few men use violence against women in societies considered as patriarchal (ii) patriarchy cannot be used in explaining why women or men apply violence against men (iii) the idea of patriarchy simplifies power relations (iv) The methods of application of patriarchy have ignored variances among men, moulding men instead as singular group and (v) the word patriarchy indicates a "false universalism"

However Hunnicutt [11], discredit the ideology by providing five components why patriarchy is useful in explaining violence against women; (i) a theory of violence against women must be able to provide variations on how patriarchy is practiced among cultures and tribe (ii) Violence against women by men is a product of social structure which is important in understanding male behaviour (iii) the idea of patriarchy must be established with other systems of hierarchy in which it is intimately entrenched (iv) Patriarchy provides different webs of power and in other to understand violence against women there must be different perspective available which is present in patriarchy (v) Variations of patriarchal system may occur apart from structural circumstances.

### **III. CONCEPT OF INTERNALLY DISPLACED PERSONS**

The issue of internal displacement emerged has a result of instability and violence in the Post-cold war which witnessed the downfall of states, separation, ethnic cleansing, civil war, genocide and famine resulting into millions of people forcefully removed from their homes to seek refuge within the country or across the national border [12]. To this extent, internal displacement gained attention in the 1990s with no specific definition in order to define internally displaced person two core elements are essential which are; (i) the involuntary movement and (ii) movement within the borders of the state. In 1992 a definition was given to internally displaced persons by the United Nations Secretary General as “persons or groups who have been forced to flee their homes suddenly or unexpectedly in large numbers as a result of armed conflict, internal strife, systematic violations of human rights or natural or man-made disaster, and who are within the territory of their own country” [13]. Internal displacement has occurred to be one of the resolute humanitarian human rights and political issues facing the international community (Deng 2001: XIII) cited in [14].

However, there is no universally accepted definition of internally displaced persons the definition given by the United Nations Secretary General (Francis Deng) has been criticized on different basis. For instance, the 1992 definition has been considered to be too constricted base on the argument that the definition is constricted to only those who had flee their homes “suddenly or unexpectedly overlooked numerous situations such as Burma, Ethiopia and Iraq whereby the victims were not forced to flee but ejected from their homes base on ethnic and religious ties [13]. Similarly there is always an argument about when Internal displacement ends which is not incorporated into the guiding principles on internal displacement and the lack of agreement about who fit as internally displaced persons because the definition given to internally displaced persons does not fully encapsulates who internally displaced persons is. Lavoyer [15] pointed out the shortcomings of the guiding principles on internal displacement, the international laws does not provide adequate provision for the returns of the internally displaced persons which basically means there is no explicitly provision or law that guarantee the right to return home in a safe and noble conditions or the right to seek refuge in a safe place. Additionally, it does not arrange for the restoration or compensation of lost properties as a result of displacement or specify the right of displaced to acquire official documents which are frequently essential to gain access to public services.

According to the former Secretary General of the United Nations Ban Ki-Moon, displacement is one of the major humane challenges facing the world. In 2014 estimation made by Internal Displacement Monitoring Centre (IDMC) there is nearly 33.3 million displaced persons in the world excluding development induced displacement half of which originate in Africa [16]. There is notable rising number of Internally Displaced People (IDP) in the world as a result of this, governments, non-governmental organizations (NGOs), and other stakeholders have given increased attention to internal displacement. Millions of people around the world are forced to flee or leave their residence and seek protection from conflicts, natural disasters, violence and human rights violations [17].

To this extent, the Guiding Principles on Internal Displacement defined, internally displaced persons as “persons or groups of persons who have been forced or obligated to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, or natural or human-made disasters, and who have not crossed an internationally recognized State border” [18]. The lack of agreement concerning who is believed as an IDP as backed the poor documentary of the scale of internal displacement in many areas [14].

### **IV. INTERNALLY DISPLACED PERSONS IN NIGERIA**

Internal displacement is not a new phenomenon in Nigeria. Nigeria has been battling and not successful in managing the glut of internal displacement which has deprived the country in achieving Millennium Sustainable Goals (MSGs). For example, the post-election violence in Nigeria 2011 recorded 65,000 internally displaced persons in the northern part of the country also, July to October 2012, recorded a total of 2.1 million residents were affected by flood in Nigeria, between January 2013 and February 2014 about 470, 565 and 143, 164 displaced persons in Nigeria as a result of internal conflict and natural disasters which affected twenty-four states in the country. Similarly, between January and March 2014 there are 250,000 internally displaced persons caused by insurgency in northern Nigeria [16]. However, internal displacement as become a rising issue in Nigeria due to vulnerability and insecurity of the displaced persons. [19] The first internal displacement was during the Nigerian civil war also known as Biafra war which took place between 1967 and 1970. The Biafra war recorded two million people dead and over two million internally displaced persons. However, the Institute for Peace and Conflict Resolution asserts that the return of democracy in 1999, led to competition for new political opportunities which consequently increase violence and displacement in Nigeria.

Presently, the Boko Haram insurgency has led to a large number of internally displaced persons in Nigeria. Boko Haram insurgency started in 2009 simply because the sect are of the opinion that Western value system has deprived “us of our culture” the insurgency changed from being a communal to a malicious movement operating in some parts of the northeast Nigeria and exploiting naive youths to carry out chaos

calling it Jihad [20]. Internal Displacement Monitoring Centre (IDMC) shows that Boko Haram has caused 2,152,000 people to be internally displaced [21]. Also, according to the National Emergency Management Agency in Nigeria also known as NEMA there is more than 2.1million IDPs representing more than 300,000 households especially in the northern Nigeria. The humanitarian crisis in Borno state has put the victims of the insurgency especially women and girls into protection risks. Boko Haram has kidnaped countless women and girls in the northeast Nigeria. The Nigerian authorities so far has not reply to civil society's call for a survey in the northeast this will allow families to register the data of their missing families, the lack of adequate data makes it difficult to know exact number of women and girls abducted/displaced [22]. The United Nations Office for the Coordination of Humanitarian Affairs explained that the Boko Haram conflict started in 2009, more than 20,000 people have been killed, and thousands of women/girls are kidnaped and children are used as "suicide" bombers. Close to 2.1 million people abandoned their homes as a result of conflict, 1.9 million are currently internally displaced (June 2017) and over 200,000 people are seeking refuge in Cameroon, Chad and Niger.

Internal displacement in Nigeria has not only produced vulnerability of the victims, it has led to high rate of poverty, a threat to national security resulting into loss of property, underdevelopment, violation of human rights, inequality, malnutrition of the displaced children, widespread of disease. Children and women have become victims of rape, child-labour, lack of good health, and lack of good education. The victims of displacement lack basic amenities especially women, the Boko Haram insurgency has led to humanitarian crisis which put women into endless protection risks and increase the rate of Gender Based Violence (GBV) that requires, attention from government and NGOs [22].

#### **4.1 Influence of patriarchy on Internally Displaced Persons**

The concept of patriarchy and internal displacement has been reviewed in this study however the influence of patriarchy on internally displaced persons will be examined in this section. Different studies have examined gender based violence in internally displaced camps in Nigeria which signifies that women are specifically the victims of rape, sexual violence, sexual harassment among others. Human Right Watch [5] conducted a research in one of the IDP camps at Dkwa, Borno state situated in the North-east Nigeria, explaining the conditions of internally displaced women and girls as vulnerable they encounter series of gender based violence such as rape, sexual harassment, sexual exploitation among others. It is also noted that the camp leaders, vigilante groups, policemen and soldiers are not excluded in engaging in this precarious act. Similarly Vigvad [22] posits that the connection between food insecurity and sexual exploitation in IDPs camp is undisputable. The lack of food is so enormous that the displaced women turn themselves in for food or money. Also the displaced women who are not residing in the camp find themselves forced to delve into prostitution, as their searches for livelihood have not been successful and girls are lured into having sex. The lack of adequate attention to women and girls has increased the rate of GBV in the camps.

Moreover, the Nigeria Security and Civil Defense Corps (NSCDC) arrested a 40 year old man in Maiduguri that raped a 13 year old girl who was a victim from Chibok in the Colori camp. It was revealed that the perpetrators usually exploit the poor condition of the victims and abuse them. They attract the victims with basic relief materials that are not available in camps and usually the girl child is always their aim. Meanwhile, Human Right Watch, documented sexual abuse, including rape and exploitation in the late July 2016 among 43 women and girls residing in seven internally displaced persons camps in Maiduguri, Borno state. Four of the victims narrated their ordeal to HRW that they were under the influence of drug (drugged by the perpetrators) when raped, while 37 were forced into sex and abandoned when they became pregnant. The victims encounter discrimination, stigmatization and abuse from other camp residents eight of the victims were kidnaped by Boko Haram fighters and forced into marriage before they escaped to Maiduguri [5]. It has been claimed that [23] according to report given, the worst form of violence in IDP camps is battering, rape, trafficking. Asma'u Joda the project coordinator at the Center for Women and Adolescent Empowerment (CWAE) added that majority of the perpetrators still perceive rape and other forms of violence towards women and children in displaced person camps as abundances of war or conflict. When addressing some of the officials they claimed that some of these women go out for sex so the officials perceived their actions as normal and not rape simply because, the women leave the camps to sell their bodies. On the other hand [24] there has been cases of trafficking in IDPs camps, women and young girls especially are trafficked from IDP camps particularly in the makeshift camps that are not recognized by government and sold out as sex-worker or slave.

From the review of literatures, it has discovered that series of gender based violence are present in IDPs camps in Nigeria especially camps situated in the northeast however, the literatures posit that the lack of basic amenities is one of the major reasons why women are lured to sex which is undisputable but the literatures reviewed have not considered patriarchy in explaining violence against internally displaced women in Nigeria. West, Roy & Nicholas 1978 claims that male violence frequently seems to be a casual individual occurrence, at times considered to be as a result of psychological imbalance in a few men. Walby acknowledged that it is a social structure that cannot be understood in terms of individual mind-sets. Men use violence as a form of

control over women and have a consistent social form and the well-founded beliefs of its routine nature, have penalties for women's actions. It is created as a set of various practices including: rape, wife beating, father/daughter incest, sexual harassment at work, flashing and sexual assault. Patriarchy does not only affect women in IDPs camp both men and women are victims of patriarchy and it is devastating to see that some of this act are considered as abundances of war or conflict, this shows that patriarchy is not only a physical thing, it is also a psychological phenomenon Hooks [7], asserts that patriarchy has deprived male of full emotional well-being, which cannot be equate to feeling satisfied, successful or powerful because of the ability to control others.

In order to understand the gender based violence among internally displaced women in IDPs camps, it is important to understand or explain gender based violence in camp using patriarchy although studies claimed that the lack of basic amenities as the major causes of gender based violence which cannot be disputed but for more understanding and for a lasting solution explaining gender based violence by using patriarchy will serve as a progress in eradicating or reducing gender based violence in IDPs camp. One of the reasons that really project the presence of patriarchy in IDPs camp is an interview by Human Right Watch in IDPs camp with a 16 year old single mother who complained about the struggle to get food, unequal distribution of food ticket by the elders, food ticket are been distributed in the odd times of the night (such as midnight). The respondent concluded that women with husband insult the single women "if you want to eat in this camp you should get married in the camp so that you can get food" [5]. However, this study has explained the importance or reasons for using patriarchy in explaining violence against women by Hunnicutt [11] which is considered useful in explaining violence against internally displaced women in Nigeria.

It is important to collective address the damage patriarchy causes to both gender and the hardship it generates to the society. Patriarchy encourages insanity, to end patriarchy it is important to challenge both its emotional and its concrete exhibitions in daily life [7]. Lerner asserts that it is necessary to escape the patriarchy idea of blaming a single gender, this kind of attitude or notion reintroduce the existence of patriarchy and this notion discount the historical and evolutionary sizes that support it improvement differently over time at numerous places in different places and it is total into the distinction of only these two choices or patriarchy or matriarchy [25].

## V. CONCLUSION

The poor condition of internally displaced persons especially displaced women has been an issue of concern in Nigeria, the lack of basic amenities, sexual violence, sexual harassment, rape has been a public debate. The way women are treated especially by the officials who are meant to ensure security in the camp environments can be traced to the origin of patriarchy and the way Nigerian society regards women. There is no doubt that patriarchy and gender based violence negates the fundamental human rights of displaced women (e.g. rights to personal dignity of women in society, rights to equality and freedom). This tradition has an effect on the self-esteem of women in IDPs and has a negative impact in the progress Nigeria is making towards the displaced persons especially internally displaced women. However, in order to discourse gender based violence happening in IDPs camps, it is important to address the issue of patriarchy and its emergence, not only address but challenge the existence of patriarchy in all ramifications, by talking about it and ensuring necessary steps are taken if not eradicate completely but reduce the level of patriarchy in IDPs camps and society to a reasonable extent. Lastly, it is important to introduce an orientation program in the camp and an effective body of law to eradicate any form of gender based violence or patriarchy, it must be done in a creative and innovative way that will attract the attention of displaced persons men, women and officials in displaced camps, this will reduce the level of oppression, relegation of displaced women in IDPs camps Nigeria.

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