Traditional Institutions and IDPs Re-Integration in Yobe State of Nigeria: 2015-2020

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Abstract

Boko Haram insurgency caused migration in the north eastern region of Nigeria and it has imposed a large number of population of IDPs, housed in several IDP camps scattered across the region; and has become a major humanitarian challenges that require examination. Therefore, the study examined the role of traditional institutions in the reintegration of internally displaced persons in north east Nigeria. The study therefore, examined the following; to find out the roles played by traditional institutions on the reintegration of IDPs in yobe state. This study assesses the approach traditional institutions applied in the process of reintegration of IDPs in Yobe State. The study examines the challenges traditional institutions faced in the process of the reintegration of the IDPs in Yobe State. Therefore, qualitative method of data collection were used in this study in order to achieving this, interview and secondary data were utilized. The study revealed that traditional institutions had a greater role in the reintegration of IDPs in Yobe State. Which includes sensitizing and enlightening the IDPs that they should be resettled to their forefathers land as the insecurity has been regulated and controlled. The traditional institutions encountered many setbacks which includes; lack of cooperation among the community residents, financial setbacks, and lack of proper role to be played by the traditional institutions in the reintegration process of the IDPs in Yobe State. Therefore, the paper recommended that the traditional institutions should be encourage to share ideas and exchange notes among themselves on how best to handle the reintegration of the IDPs to their shelter; traditional institutions need to be supported and complemented by the law enforcements agencies in other to be effective and efficient in the reintegration process.

Keywords: *Internally displaced persons, Traditional institutions, Re-integration, Yobe.*

Introduction

Several conflicting relations in the past in which many people were killed and many still rendered refugees and internally displaced persons in Nigeria were informed by the social complexities of the people in the country, defined by ethnic and cultural identities principally such as ethnicity and religion (Lenshie, 2014). The worsening of social security conditions of the people was adduced for such crisis at that time (Ibeanu, 2015). Contemporary worsening social security conditions reflect the future, which Ibeanu (2015:50) pointed to the responsible factor in the radicalization of the people along ethnic and religious fault lines as the reason for population displacement in Nigeria. Forced displacement has been on the increase worldwide. In Nigeria, particularly since the implementation of the Sharia law in most parts of the Northern Nigeria, considerable violence, rendering many killed and homeless, degenerated into the coming into being the Boko Haram Islamists. Boko Haram Islamists has produced different effects on different people and the social, political and economic affairs of the country. The insurgency carried by the sect in the Northeast account for over 90 percent of the IDPs, with less than 10 percent caused by natural disasters in Nigeria. This situation stemmed from the insurgency carried by the Boko Haram sect that led to the rising number of deaths of innocent citizens, security officials and insurgents in the States of Adamawa, Borno and Yobe (Ibeanu, 2015) and rendering others refugees in foreign countries of Cameroun, Chad, and Niger republics. The social conditions of the IDPs in the various parts of the country, particularly in the Northeast Nigeria have been alarming, running from insecurity to insecurity, which presents a situation of double jeopardy. The security challenges faced by the IDPs in the various camps and out of camps include, among others psychological trauma of loss families, friends and properties, and the challenge associated with the responsibility to protect themselves in their various camps, and, above all, the challenge of humanitarian response in line with the Kampala Convention in the region. It is in this context, this essay interrogates the humanitarian response to IDPs and the social, political and economic dynamics there from in Nigeria. As cited in Nsemba and Henry (2016).

In African societies traditional institutions are characterized by fragmentation of various aspects of their political economy, including their institutions of governance. Moreover too much number of the pastoral residents, the awe-inspiring main stream in most of the African countries, still stick and obey principally to outdated institutions.

Traditional institutions in Nigeria performed a significant role in the democratic dispensation which include; preserving peace, counselling the politicians, this is because they advise the elected leaders in different areas, these include; economic policy, security, equal distribution of social services, nomination of aspirants for elections or appointment to serve the country customs and culture, demand for good governance and general wellbeing of the people among others. It is believing that "leaders' advice is the word of wisdom". They also aided in Satisfying customs and philosophy, here resources a total way of life of people of a civilization that distinguish them with each other. Since the heterogeneity environment of the nation, it is observed that Nigeria encompasses people of diverse family, culture, and ethnic groups. It contains over 371 tribal groups, each tribal group has its own values and custom that separate them from other societies (Sowunmi, 2017).

In Yobe State traditional institutions are deeply rooted and unique to members of a particular community. They have the capacity to influence

and control the behavior of the people. They have the powers to coordinate information regarding any issue from their various clan heads or emirs and this information were processed to avail peaceful coexistence and mutual love for one another in their respective domains (Thewill, 2016). Yobe State traditional institutions comprises of seventeen local government with fourteen (14) emirate councils which are listed below; Gazargamu emirate, Tikau emirate, Potiskum emirate, Nguru emirate, Yusufari emirate, Fune emirate, Damaturu emirate, Gujba emirate, Fika emirate, Machina emirate, Ngelzarma emirate, Gudi emirate, jajere emirate, Bade emirate, making the fourteen emirate council to which twelve are first class and two second class emirs. (Abeeb, 2017)

Statement of the Research Problem

Boko Haram insurgency caused a forceful migration in Yobe State of Nigeria and it has imposed a large number of population of IDPs, housed in several IDP camps scattered across the state from 2008 to 2016; and has become a major humanitarian challenges that require examination. Moreover, in this study we are examining the role been played by traditional systems in the reintegration of internally displaced persons in Yobe State.Before the closure of IDP Camps in Yobe state, the state has recorded the numerous number of IDP camps.

Relevant studies were conducted on the role of traditional rulers in Peace building, for instance; Abdullahi (2013) studied the role of civil society organizations on peace building in Kaduna State, Thomas, (2013), also assess the role of traditional rulers in peace building in Zangon-Kataf local government area of Kaduna state Nigeria, also a study on assessing conflict resolution and peace building strategies in democratic system a study of yobe state, Nigeria 2009-2017 by Abideen. However little attention is given to the role of

traditional institutions on the reintegration of IDPs in Yobe state, these research studies also lack a context specific explanation of the Yobe State Context, this research will therefore contribute to the existing contextual and methodological gap by conducting a qualitative analyses of the role of traditional institutions on the reintegration of IDPs in Yobe State.

Objective of the study

The overall objective of the study is to drive out the role been played by traditional institutions on the reintegration of internally Displaced persons in yobe state of Nigeria 2015-2020, Therefore this paper highlighted the activities of the traditional institutions on the reintegration of internally displaced persons on the selected study area.

Significance of the study

This study will be of benefit to the local traditional rulers within Yobe State, Policy makers, government and residents of Yobe State. The study will be significant in many ways and will contribute to knowledge through reanalyzing the traditional institutions and reintegration of IDPs in Yobe state the roles and mechanisms been played by the traditional institutions.

Scope of the Study

The Scope of this study is the entire Yobe State, by limiting the study to only the roles been played by the traditional institutions in the reintegration of IDPs in Yobe state. The state is divided in to three senatorial zones and the study covered the three senatorial zones and from each zone one emir had been picked to cover the scope of the study.

Operational definitions of terms

Internally displaced persons: internally displaced persons are those are those who were forced to leave their homes but remained within their country's borders, they are often refers to as refugees although they do not fall within the legal definition of refugee.

Traditional institutions: traditional institutions can be discussed to as local radical engagements, whereby front-runners with proven track records are appointed and installed in line with the provisions of their native rules and civilizations (Orji and Olali, as cited in Nweke, 2012: 206).

Re-integration: refers to the action or processes of integrating someone back in to the society which he live in before.

Review of related literature

Global perspective of internally displaced persons

Internal displacement caused by violent conflicts, systematic violations of human rights and other traumas is truly a global crisis, affecting an estimated 20 to 25 million people in over forty countries. Some five million internally displaced persons can be found in Asia. Although Asia is the continent with the smallest percentage of internally displaced persons in relation to the overall population, it is also the most heavily populated region and one with a great diversity of ethnic and religious identities lines along which displacement tends to occur. Where problems of internal displacement do exist in Asia, they are severe. (Francis M. Deng 2000)

In Asia, as elsewhere, there is considerable inconsistency in the extent to which internally displaced persons are provided protection and assistance. Quite apart from the problems of a lack of political will to protect and assist the displaced, the sheer lack of capacity is often a formidable constraint on the ability of Governments to respond, even if they wanted to. Some States, it must be said, obstruct efforts on the part of the international community to provide assistance and protection. At the same time, in the global climate of the post-Cold War era, major powers are disengaging from the problems of other countries. Further compounding the crisis of internal

displacement in Asia is the fact that there do not exist regional mechanisms for dealing with such problems. (Francis M. Deng 2000)

Internally displaced person in Africa

Africa has consistently been the region most affected by displacement associated with conflict and violence over the past decade. High numbers are recorded each year, and average figures have increased. There were peaks in 2014 and 2017 in countries such as CAR, DRC, Nigeria and Somalia as a result of intercommoned clashes, armed conflict and indiscriminate attacks on civilians. Around 7.5 million new displacements were recorded in the region in 2018, accounting for more than two-thirds of the global total. (Africa report on internal displacement 2019).

In Burkina Faso, Mali and Niger Communal violence reignited Displacement associated with conflict and violence in West Africa tends to be linked to Boko Haram's insurgency in the Lake Chad region. More recently, however, communal clashes have reignited in border areas between central Mali, northern Burkina Faso and south-western Niger, triggering a sharp increase in displacement. More than 140,000 new displacements were recorded in Mali in the first half of 2019, a higher figure than for the whole of 2018. The figure for Burkina Faso was 173,000, the highest ever recorded in the country, and in Niger it was 42,000 or 80 per cent of the figure for the whole of 2018. (Africa report on internal displacement 2019).

In Ethiopia People displaced by drought are at risk of being forgotten Displacement associated with drought in Ethiopia is an extreme manifestation of the challenges many pastoralist and agro pastoralist communities face in the wider Horn of Africa. More than 300,000 pastoralists were estimated to have been displaced in the eastern Somali region in 2016 and 2017. Communities in Doolo zone remember it as the worst drought in living memory

and refer to it as afgudhiuye, which means "nothing to put in your mouth". Most households lost as much as 80 per cent of their livestock, which is the basis of their livelihood. (Africa report on internal displacement 2019).

In Dar es Salaam of Tanzania Urbanization and flood displacement risk. Dar es Salaam could be seen as an instance of just how quickly and free-for-all town growth can upsurge downpour shift risk and illustrates the contests that many sub-Saharan metropolises could appearance as they cultivate. Around 70 per cent of its inhabitants live in informal settlements that are particularly vulnerable to flooding because of poor infrastructure and drainage and waste management systems.180 The city's population is expected to double to 10.8 million by 2030 and reach 13.4 million by 2035, giving it one of the highest average urban growth rates in the world. (Africa report on internal displacement 2019).

Internally displaced persons in Nigeria

In Nigeria subsequently it reverted to democratic rule in 1999, Nigeria has confronted a sturdy rise in the amount of Internally Displaced Persons (IDPs). Ethnic fault lines thought to have previously been kept in check by the military authorities suddenly broke out, especially in the north-central region, leading to the displacement of tens of thousands of people by the middle of 2002.

Same year, the central agency in custody of migrants had its mandate prolonged to cater for IDPs too. And in 2003, the government set up a committee to develop a policy to guide the management of IDPs. Numerous government and non-governmental clusters scoured minds while attaining inspiration from existing worldwide laws. The consequence of this struggle, accepted nine years later, came to be recognized as the National Policy on Internally Displaced Persons in Nigeria. (Adebajo 2022).

The efforts has become even more pertinent nowadays, seeing how much the populace of banished people has increased since 2012. As of Dec. 2015, the international Organization for Migration (IOM) had recognized only about 390,000 displaced persons, mostly in Northeast Nigeria where the Boko Haram insurgence had flare up years earlier. By Dec. 2021, this number had grown to over 2.2 million, with the Internal Displacement Monitoring Centre (IDMC) approximating that the total populace could be as high as 2.7 million. Currently, approximately all parts of northern Nigeria host IDPs

Nigeria's strategy on IDPs pays precise consideration to aged people. It offers that they must be displaced when left behind by family members through an alternative and should have their basic needs met, including nourishment, housing, water, sanitation, and specialized healthcare. They should have related psychosocial support and be given superior queues during food dispersal and at health amenities. Camp services should also be reachable and safe for persons of advanced years. (Adebajo 2022).

But in a report published in 2020, Amnesty International identified the challenges faced by the aged victims of the Boko Haram insurgency during displacement. "The national and state governments are weakening to chance these evacuated older people's needs and to defend their rights, including their rights to diet, health, shelter, self-respect, and non-discrimination," the study and encouragement organization observed. "Older people recurrently labelled feeling unvalued and ignored; during valuations and in the enterprise of charitable programs, they are seldom accessed, much less tellingly involved. Older women are expressly excluded." (Adebajo 2022).

Since the abridged forte and partial access to livings, old displaced persons frequently rely on help items and food grants to live. But these are not

available across camps and are often delayed. Others do not accept at all. So countless old IDPs do not get adequate food and resort to supplicant to scrape an existing.

Amnesty International furthermore renowned that "displaced older people crushingly do not have access to indispensable well-being services, notwithstanding often consuming specific health needs…Prescription for joint chronic illnesses that unreasonably affect them, like hypertension and diabetes, is not accessible in camp clinics."

Voluntary return, local integration, and relocation

Lastly, the nationwide policy shapes that IDPs may choose to return to their families, join in into the host municipal, transfer to extra part of the country, or another country totally. When recurring, they should have admittance to suitable packages, counting food correspondences, family items, and provision for conveyance for publics with exceptional needs.

But authorities in Northwest and Northeast Nigeria have often insisted on shutting down camps and resettling IDPs against their interests and sentiments. In Borno State, many of the communities whose residents were displaced are still not conducive as returnees have confirmed and some have, in fact, been attacked by terrorists during and following resettlement efforts. Circumstances at around the moving sites variety difficult for returnees to bear their incomes too, especially agricultural.

Internally displaced persons in North East Nigeria

By way of a consequence of the non-international equipped conflict between the Nigerian Administration and the equipped opposition (Jama'atu Ahlu s-Sunnati lil-Da'wa wal-Jihad / Islamic State West Africa Province group), more

than 1.76 million persons are internally displaced in the North Eastern county of Nigeria. The whole number of IDPs in North East and North Central Nigeria is predictable at over 2 million publics, production Nigeria swarm to the six largest IDP populace in the sphere. In particular, Borno, Adamawa and Yobe States experienced a critical increase in IDPs throughout 2015 and 2016: in February 2015, the number of IDPs displaced as a result of the armed conflict was estimated at 946,000; by October 2016, this figure had risen to an estimated 1.68 million. Of these, the popular are situated in Borno State, counting roughly 528,000 IDPs in Maiduguri Metropolis, Borno State, and 864,000 IDPs in parts external of Maiduguri Metropolis, often outside the reach of charitable players. While 22% of these IDPs are be located in in official IDP camps and camp-like locations, the popular are exist in surrounded by the host communal. In some LGAs, predominantly in North Adamawa, Southern Borno and Southern Yobe, around 958,000 IDPs have been able to come back to their areas of origin and inaugurate innovation their lives. In new months, supplementary returns have busy place in Borno State to areas plus Dikwa, Monguno, Konduga, Gubio, Ngala and Mafa. Countless IDPs in Borno and Yobe States take also indicated a longing to return to their zones of origin, though, due to uncertainty and lack of indispensable organization, reoccurrence is still not conceivable in many parts. As a consequence of the clash, roughly 220,000 Nigerians have also been displaced into adjoining countries. Of these, many thousands have been deported back to the North East of Nigeria and are currently moreover within displaced, or have been able to reappearance to their areas of usual home. Though the condition of IDPs is assorted and varies contingent on a number of influences, the vast middle-of-the-road of IDPs in the North East are in prerequisite of backing, including food, water, shelter, sanitation, medical services and support in rebuilding livings. Numerous IDPs have been involuntary to escape

for their lives, leaving behind land, property and livings, and often countersigning and facing disturbing and violent events in the procedure. Moreover, numerous IDPs have been unglued from family associates as a consequence of the dislodgment and do not know the fate or locations of their treasured ones. For those recurring to their areas of characteristic residence, the needs are also noteworthy, mainly in areas where it is not yet possible to fully re-establish maintainable funds. Given the huge scale of the dislodgment, and the ongoing variability in many LGAs in the North East of Nigeria, the Federal and State Administrations have been fronting, and continue to look, a critical humanitarian condition that is not probable to end anytime soon. (ICRC Report 2016).

Theoretical Framework

Theoretical framework is any empirical or quasi-empirical theory of social and/or psychological process at a variety of levels that can be applied to the understanding of phenomena (Flinders, Mills, 1993; Merriam, 1998; Miles & Huberman, 1994; Schram 2003).

Therefore, the study will employ framework of laderach pyramid approach of conflict transformation and peace building. **John Paul Lederach's Pyramid Model**

The pyramid model, as proposed by Lederach, seeks to rebuild destroyed relationships, focusing on reconciliation and the fortification of a society's long-term peace-building potential (Paffenholz & Spurk, 2006: 22). For Lederach, the relationship aspect is central to peace-building because conflicts are rooted in the breakdown of relationships and the potential of transforming conflicts lies in reconciling these relationships (Isike & Okeke-Uzodike, 2010: 687).

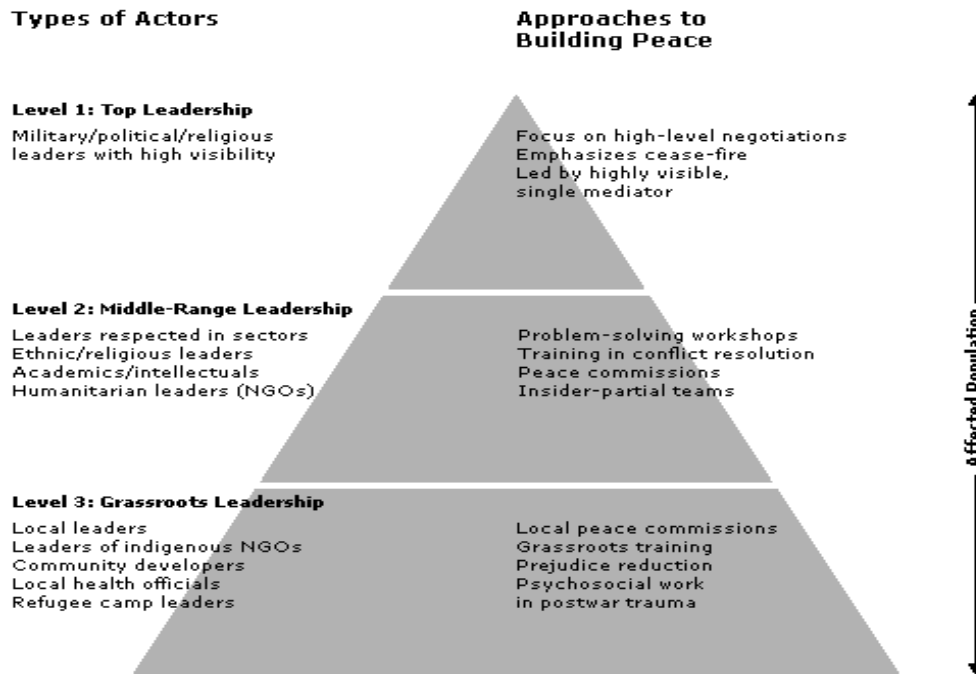This framework is illustrated in Fig.1.

Figure 1: Peace-building Levels in Conflict Societies
Source: Peace-building Levels in Conflict Societies: Actors and Approaches to Peace building (Lederach, 1997: 39)

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Relevance of the theory to the study

The theory is still applicable on the role of traditional institutions in the reintegration of IDPs in Yobe State. Traditional institutions have been playing some roles in peace building initiatives such as, conflict mediation and reconciliation. The traditional institutions are set to be in every level as lederach posits in every level their roles is highly appreciated and is been taken in to consideration in peace building and conflicts transformation.

Methods Section

The study employed qualitative method of data collection using secondary sources of data among which are articles from journals, chapters in book,

newspapers and other publications. On the other hand the study also uses primary sources of data using interview with some selected emirs in the study area. Where by in the three senatorial zones of the state one traditional ruler known as the emir has been selected for the interview.

Results and Discussion
Participants Characteristics
The participants were Emirs, for the three senatorial zones having one emirate council from the zones. These categorization have been presented as a guide to the analysis and results of the data gathered. Thus, a summary of the group's characteristics is presented in Table 1.

Table 1: group's characteristics

Participants	**Number of Participants**	**Description**
R-1	1	Emir
R-2	1	Emir
R-3	1	Emir

R= respondent (i.e. R1 is the respondent one and R3 is the last respondent)

The Participants of the study were categorized in to three as shown in (Table 4.1) above. Respondents R1-R3 represents the traditional rulers in Yobe state. The total number of Respondents in this study are (3) who have been relied upon in the research as primary source of data collection. Participants were selected to furnish the study with views on subject of the study. Participants' experiences and views contributed to themes of the study in order to give more comprehensive analysis and discussion to the Research findings.

4.3 Thematic Analysis

The data analysis procedures of this study had started immediately after the interview data were recorded and transcribed. Followed by the step on the managing and reducing of data which started

with reading and re-reading the transcribed data for initial coding themes emerged under specific categorization after the first reading for the study to get familiar of each transcript. The initial coding process was done for the identification of emerged themes which will be used along with preset themes drawn from interview. The emergent themes developed in this study are gathered from experiences of traditional rulers of the various emirates within the state and the process they followed in reintegrating IDPs to their home lands.

Role of traditional rulers in reintegrating IDPs in Yobe state.

The result of the interview conducted with the informants on the above theme was summarized below. An oral interview revealed that:

From a practical point of view, the traditional institution plays a significant role in reintegrating IDPs to their homes in the state, and with the way things are going, it's probably the best way in the immediate term. In some instances, Government seeks for the traditional institution's views when evacuating the IDPs or any strategy that will help in in other to ensure smooth process in the state. And also the traditional institution usually device peaceful means through giving them support in their community. R1

The above findings are supported by the work of Ahmed, & Shehu, (2014). who described that the traditional rulers plays a significant role in reintegrating IDPs which seems to be the best method. This development had shown the critical role of traditional institutions in reintegrating IDPs in Yobe State.

Another interviewee added that:

The role the traditional rulers play in society cannot be overemphasized, they played and have been playing important role without any iota of doubt especially at the case of reintegrating the IDPs. The least or most common amongst them is trying to inseminate positive thinking to the residents of its community, residents mind to be free of violent thoughts through mobilization and sensitization. So that it enlightened their minds. R2 & R3

The findings of this study corroborated with works of Tonwe .and Osemwota (2013). Who state that at the local government level, traditional rulers plays a vital role in promoting peace, friendliness and justice within their communities.

Traditional institutions also provide advisory role to the administrators of local governments across the state.

Strategies use by traditional rulers in reintegrating IDPs in Yobe State.

Below are the summary of the interviews conducted with informant in regards to the strategies use by traditional rulers in promoting peaceful coexistence. Some Informant Revealed that:

One can recall with nostalgia the role played by Lawans, District heads and Emirs in the enrollment drive of primary school pupils in the 1960s and 70s, and the everyday herdsmen/ farmers conflicts up to the just recent Covid 19 sensitization campaigns. The strategies is mainly orientation, mobilization, enlightenment, and sensitization of every community through their heads, be it village heads, ward heads etc. about the negative consequences of abandoning their home towns which their fore fathers live in. R1 &R2

In the study of Shehu, (n. d). who stated that many stakeholders are involve in conflict resolution, ranging from security personnel, traditional rulers and community organizations , traditional institutions are vital stakeholders in peace building across Yobe State, they achieve this through mobilization and sensitization at the local level to support peace development initiative.

Another Respondent Added that:

The major strategies are they are influenced socially and friendly without the use force, to tell them the continual support they are to get

after been restored to their community. R3

The outcomes of this findings corroborated with the works of Saidu, (2015). Who states that traditional institutions plays a greater role in all their communities this can be done through negotiation and conciliation reached by various traditional rulers in their traditional institutions. It is in the context of a viable political system and environment that one can say peace flourishes.

Challenges faced by traditional institutions in reintegrating IDPs in Yobe State

Gender Stratification as challenges faced by traditional institutions in reintegrating IDPs in Yobe State

The result of the interview conducted with selected informants on the above theme was summarized below.

Among the challenges we encounter are; cultural diversity and Gender stratification. The two aforementioned problems highlighted above, may be said to be the immediate challenges the traditional institution is facing. After independence, the constitution spell out nothing on the role of traditional institution but rather, they are placed under direct coordination of the local government chairman, which is very difficult to immediately take actions and thus render delay of justice because unlike before, they have to wait for approval from the local Government which do not come on time. The 1999 constitution doesn't spell out the roles of traditional, and as a result people frequented the police station with problems no matter how insignificant. People sometimes do not recognized

traditional institution. These are the major challenges traditional institutions faced in peace building. Naturally there are challenges among which are; illiteracy, people will refused to accept the truth which was as a result of illiteracy; there is a saying that goes people who keep on troubling people can't themselves be free. And another thing is that, the owners leave young children to control the cattle and they can't do it effectively. Another disturbing challenge is that farmers cultivate all their farmland and in some instances go on to cultivate the grazing reserve marked by the government. R1

The above findings is in agreement with the work of Amusa, and Ofuafor (2012). Who claim that the emergence of constitution had reduced Traditional institutions in the modern Day to a mere advisory role, a greater part of the powers of the traditional institutions were taken over by the local government officials. This actually had reduced some of the activities and capabilities of the traditional institutions in Yobe State.

Cultural diversity as a challenges faced by traditional institutions in reintegrating IDPs in Yobe State

The views and experiences of the respondents were summarized below, an interviewee commented that:

Well the challenges are ethnic diversities, gender discrimination, politics, unequal treatment of traditional institutions by the government, and absence of checks and balances between the traditional institutions. R3

Other Respondents added that:

Well in the olden days there are supports from various angles from government and other sectors, but nowadays there are no such things. Lack of political will, nepotism, tribalism and a host of others too numerous to mention are among the challenges. R2

The empirical study shows that Cultural diversities is to some extent a major challenge traditional institutions face in the process of the reintegration among their locals, stereotype and prejudice build on a certain ethnic group by the society will always put them in a disadvantage position weather right or wrong which may be perceived by the group as an act of injustice or kind of segregation by other groups in the community.

Discussion of Findings

The findings of this study are that traditional institutions had played a vital role toward reintegrating IDPs in Yobe State, among the role played were promoting peace, friendliness and justice within and among the communities. Traditional institutions also provide advisory role to the administrators of local governments across the state. Several role were played by Lawans, District heads and Emirs in the enrollment drive of primary school pupils in the 1960s and 70s, and the everyday herdsmen/ farmers' conflicts up to the just recent Covid 19 sensitization campaigns. The strategies is mainly orientation, mobilization, enlightenment, and sensitization of every community through their heads, be it village heads, ward heads etc. about the negative consequences of not returning to their homelands and also the positive impacts of living peacefully as they evacuate to their communities.

The study also found that Traditional institutions also faces a number of challenges toward reintegrating IDPs Yobe State, these include

cultural diversity, gender segregation and the emergence of a written constitutional order, for instance; After independence, the constitution spell out nothing on the role of traditional institution but rather, they are placed under direct coordination of the local government chairman, which is very difficult to immediately take actions and thus render delay of justice because unlike before, they have to wait for approval from the local Government which do not come on time. The 1999 constitution doesn't spell out the roles of traditional, and as a result people frequented the police station with problems no matter how insignificant. People sometimes do not recognized traditional institution.

Conclusion

Conflict is fragment and piece of every anthropoid humanity, thus production it amount inevitable, when and somewhere there is pursuit of discordant goals, as well as unusual status and assets. The study concluded that traditional institutions in Yobe state have played some specific roles in toward reintegrating IDPs in their own spheres. They have remained and are in the front of efforts to sensitize and return them back to their home lands safely. They had played and are still live some role, in ensuring diplomatic co-existence among different clusters, in their communities despite the fact that they have returned back to their homes through holding regular series of assemblies with bests of ethnic and religious collections. They create mindfulness on peaceful cohabitation among their matters, and also provided relief materials to them. The role played by traditional rulers toward reintegrating IDPs in Yobe state has amended and heightened the level of concord and safekeeping in the State.

Recommendations

I. The government of Yobe state as a matter of priority, should complement the efforts been made by the traditional rulers toward reintegrating IDPs in Yobe state. That is,

through the conception of consciousness on peaceful coexistence among diverse ethnic and religious groups in the local government area, through the employment of all accessible channels of announcement within their scope.

II.   Supervision and non-governmental organizations, as a way of safeguarding peace and security in the Yobe state should organize conferences and seminars the peaceful means of reintegrating IDPs to their communities so as the don't feel been chased out at consistent intervals, for traditional rulers and other related actors in the field.

III.   Traditional institutions should not relent in their movement toward reintegrating IDPs but also should emphasize cooperation and amicable settlement of dispute, between and amongst diverse ethnic and religious clusters in their individual domains.

IV.   Yobe state Government and the traditional institutions would also make available adequate safekeeping personnel, police outposts, arm and shells, as well as patrol vehicles in various chiefdoms in their corresponding domain, as a measure of being applied whenever there is breakdown of battle in the area.

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