

Exploring Communication of Identity and Sense of Belonging Among Children Born in Internally Displaced Persons (IDP) Camps in Logo Local Government Area, Benue State, Nigeria

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Article History	Abstract
Original Research Article	<p><i>This study examines the communicative construction of identity among children born and raised within Internally Displaced Persons (IDP) camps in Logo Local Government Area, Benue State. The three research objectives and questions were formulated as follows the forms of communication experienced by children born in IDP camps in Logo LGA Etc. Utilizing a qualitative research design, questionnaires and interviews were conducted with 300 children in Ugba IDP camp to explore their conceptualisations of "home," "belonging," and "citizenship." The theoretical framework integrates Social Identity Theory, Communication Theory of Identity and Place Attachment Theory. Findings reveal a significant identity duality: 93.5% of participants define "home" through functional camp nomenclature (e.g., "Block A"), yet 100% maintain a narrative attachment to ancestral villages passed down through parental/care givers' oral tradition. This disconnect results in a "fragmented self-schema" and "internal statelessness," worsened by social exclusion and stigmatisation from some members of the host communities who label these children as "people without homes." Furthermore, the study identifies a "provider gap," where children's sense of security is tied to religious figures rather than state institutions. The study concludes that identity for these children is unsolidified, communicated construct rather than a static inheritance. Recommendations include legislative reform to transition from "indigene-based" to "residency-based" rights and targeted psychosocial interventions to reconcile the lived and narrative realities of displaced youth.</i></p> <p>Keywords: <i>Communication of Identity, Internally Displaced Persons (IDP) Camps, Sense of Belonging.</i></p>
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Introduction

The global crisis of internal displacement has reached unprecedented levels, forcing millions to navigate lives within the precarious confines of temporary settlements. In Nigeria, this phenomenon is particularly acute, driven by a complex interplay of ethno-religious conflicts, agrarian disputes, and violent insurgencies. This security landscape is characterized by a multi-faceted instability where no single factor can be held responsible for the prevailing environment of danger. As of late 2023, Nigeria hosted approximately 3.4 million internally displaced persons (IDPs), representing one of the most severe displacement emergencies on the African continent (IDMC, 2024).

While the logistics of displacement are well-documented, a critical yet overlooked dimension is the sociological evolution of children born and raised within IDP camps (International Institute for Religious Freedom, 2024). For these children, the camp is not a site of temporary transition but a primary theater of socialization. This shift raises fundamental questions regarding the communication of identity; their conceptualisations of "home," "belonging," and "indigeneship" are negotiated within a space of liminality; removed from ancestral lands but not fully integrated into host communities (Adzande, 2022 & Khalil, 2020).

Benue State, widely acclaimed as the "Food Basket of the Nation," has transformed into a primary theater of instability within Nigeria's North-Central region. While historical data recorded over 7,000 fatalities between 2015 and 2020, the security situation has remained precarious into the mid-2020s. By early 2024, the Benue State Emergency Management Agency (BSEMA) indicated that the number of internally displaced persons (IDPs) had surged to approximately 2.1 million, residing across numerous formal and informal camps (BSEMA, 2024). This mass displacement is deeply linked to the systemic loss of ancestral farmlands, which constitutes the socio-cultural and economic foundation of the predominantly agrarian Tiv population. The resulting "indigene-settler" friction continues to undermine social cohesion, as displaced populations are often marginalized within host communities, further fracturing traditional communal networks (African Scholar Publications, 2025).

Within this broader landscape of instability, Logo Local Government Area (LGA), headquartered in Ugba and situated within the Sankera axis of the state remains one of the most volatile administrative zones. Logo has been characterized by persistent, high-casualty incursions by armed groups. Although the 2018 attacks, which resulted in over 70 deaths, remain a significant benchmark of the crisis (Amnesty International, 2018), more recent data from 2023 and 2024 suggest a continuation of these patterns, with recurrent militia activity driving further cycles of displacement and humanitarian distress in the Sankera constituency (International Crisis Group, 2024). The humanitarian situation in Logo is characterised by protracted displacement; families have resided in government-provided camps for such durations that an entire generation of children has reached adolescence without ever experiencing their ancestral homes (Soomiyol & Fadairo, 2020).

The socio-economic implications of this displacement are devastating. The collapse of productive activities has forced 68% of households in the region to abandon their farms, resulting in chronic food insecurity and aid dependency. As Egere and Okhueleigbe (2023) observed that these security challenges stifle national economic growth and development, but perhaps the most enduring impact is the psychological and symbolic shift in identity. In the Sankera area of Logo, the constant threat of banditry has created a "refugee-like" environment where the concept of "home" has become increasingly abstract. For children born into this environment, identity is not communicated through the physical possession of land, but through the collective memory of their progenitors and the lived reality of camp life. This study seeks to explore how these children navigate the conflicting meanings of "belonging" in a

context where their legal "indigeneship" remains tied to a territory they have never seen.

Statement of the Problem

While Internally Displaced Persons (IDP) camps are designed as temporary sanctuaries, for an entire generation of children in Logo Local Government Area of Benue State, these camps have become the only "home" they have ever known. Research frequently focuses on the logistics of displacement (food, shelter, health) but ignores the symbolic and communicative needs of those born into it. Without a clear sense of belonging, these children risk becoming a "lost generation" with no allegiance to the state or their community, losing the traditional markers of identity, where ancestral land, stable kinship structures, and cultural heritage are fractured or entirely absent.

The core of the problem lies in a growing identity crisis that threatens the psychological and social well-being of these children. Unlike their parents, who possess memories of a "home", children born in IDP camps inherit a "displaced identity" from birth. Furthermore, In the culture of Tiv people, Identity is primarily negotiated and transmitted through communication stories, rituals, and daily social interaction. In the overcrowded and traumatized environment of an IDP camp; the intergenerational transmission of culture is often disrupted, the language of "survival" supersedes the language of "heritage." Communication within the family may be strained by parental trauma, leaving children without a coherent narrative of who they are or where they belong as they are residents of Logo LGA by birth, yet "strangers" by circumstance, leading to a fragmented self-image. Children born in these camps face a dual-layered stigma. Within the camp, they may feel inferior to those who remember "normal" life; outside the camp, they are often viewed by host communities as visitors or dependents.

Aim and objectives of the study

The aim of this research is to explore the communicative construction of identity and the sense of belonging among children born and raised within Internally Displaced Persons (IDP) camps in Logo Local Government Area, Benue State, Nigeria.

To achieve this aim, the study focuses on three key pillars as its objectives:

1. Examine how children born in IDP camps in Logo LGA define the concept of home.
2. Investigate the patterns of identity formation among children born in IDP camps in Logo LGA.

3. Determine the level of sense of belonging exhibited by children born in IDP camps in Logo LGA.

Research Questions

The following questions were formatted to guide this study as:

1. In what ways do children born in IDP camps in Logo LGA define the concept of home?
2. In what ways do children born in IDP camps construct their identities within the camp environment?
3. What is the level of sense of belonging among children born in IDP camps in Logo LGA?

Literature Review

The Sociology of Displacement and the "Placeless" Generation; Scholarship on the sociology of displacement has traditionally focused on the trauma of "losing" a home (Hyndman, 2000). However, a growing body of research now examines the "placeless" generation, children born within Internally Displaced Person (IDP) camps who have no lived memory of a "home" outside the camp perimeter. For these children, the camp is not a temporary transit point but a primary site of socialization. As noted by the United Nations High Commissioner for Refugees (UNHCR, 2024), the lack of formal birth registration and civic documentation for children in Nigerian IDP camps creates a "liminal" identity where individuals are physically present but legally and socially invisible.

In the context of Logo in Benue State, the concept of "home" is often communicated through the ancestral narratives of parents rather than physical experience. Recent surveys in Benue indicate that while 96% of displaced households intend to "return" to their ancestral lands, children born in these camps face a psychological paradox (International Organization for Migration: IOM, 2025, p. 14). Their sense of belonging is separated: they belong to the camp through daily interaction, yet they are taught they belong to a "home" they have never seen. This creates a "long-distance" or "inherited" identity, where belonging is a communicative construct maintained through family storytelling rather than territorial presence.

Moreover, the Nigerian concept of "indigenship" complicates the identity of camp-born children. Empirically, Indigenship in Nigeria and the Tiv people in particular is tied to ancestral origin, often creating barriers for those displaced across local government boundaries (Joint Data Center, 2023, pp. 22-23). For children in Logo LGAs, "indigenship" may become a source of social exclusion if they cannot prove their lineage to the host

community or if their parents' ancestral lands remain inaccessible due to conflict. This structural barrier reinforces the "Social Exclusion Theory," where displaced populations are marginalized from social services and political participation due to their lack of recognised "roots" in their current place of residence (Wukari International Studies Journal, 2025, p. 18).

Empirical review

Suleiman (2025) authored the study titled "The Geometry of Displacement: Spatial Conceptions of Home among Second-Generation IDP Children." The aim was to investigate how the physical layout of camp shelters influences the internal definition of home. Grounded in Environmental Psychology Theory, the researcher utilised a narrative inquiry design to collect data. The population consisted of children in organized camps in the Lake Chad region, using purposive sampling to reach a sample size of 30. The major findings indicated that children define home not by history or land ownership, but by "proximity to resources" (water points, clinics) and the immediate four walls of their tent. The conclusion reached was that for this cohort, home is a functional survival unit rather than an emotional or ancestral one. Suleiman recommended that camp planners involve children in "participatory mapping" to increase their agency over their living spaces.

Dimitrov (2023) conducted research titled "Ascribed vs. Achieved Home: The Narrative of Displaced Youth in South Caucasus." The aim was to contrast the "inherited" home of parents with the "lived" home of the children. Drawing on Narrative Identity Theory, the study employed an exploratory qualitative design. The population involved children born in long-term settlements in Georgia, using convenience sampling for a sample size of 22. The major findings revealed that children often feel "homeless" in both locations, the camp is too temporary, and the ancestral village is too foreign. The study concluded that displacement-born children exist in a "third space" of home-making. It was recommended that psychosocial interventions focus on validating this "third space" identity rather than forcing a choice between the camp and the village of origin.

Adebayo (2024) investigated identity in the work "Stigmatized Selves: The Impact of Humanitarian Labeling on Identity Construction." The aim was to determine how being a "beneficiary" of aid shapes a child's self-image. Utilising Labelling Theory, the researcher adopted a case study design focused on camps in Benue State. Through snowball sampling, a sample size of 50 children was selected. The major findings showed that children internalize their status as "vulnerable" or "displaced," leading to a dependent identity that struggles with self-efficacy. The conclusion was that the humanitarian aid

structure inadvertently creates a "dependency identity." Adebayo recommended moving toward "asset-based" community development within camps to allow children to see themselves as contributors rather than just recipients.

Nguyen and Silva (2022) published "Digital Identities in Displacement: Social Media and Self-Construction among IDP-Born Minors." The aim was to explore how digital access allows children to construct identities beyond the camp borders. Grounded in Media Ecology Theory, the study used a netnographic and descriptive design. The population included tech-literate children in urban-fringe IDP camps, with a sample size of 110 reached via volunteer sampling. The major findings suggested that children create "aspirational identities" online that are completely detached from their camp reality, often posing as residents of nearby cities. The study concluded that the internet provides a "digital escape" that complicates real-world identity integration. The authors recommended digital literacy programs that help children bridge their online aspirations with realistic local opportunities.

Chukwuma (2023) authored "The Invisible Wall: Sense of Belonging and Host Community Friction." The aim was to measure the level of belonging toward the host community versus the camp community. Anchored on Social Integration Theory, the study utilized a mixed-methods design. The population comprised children in the Middle Belt of Nigeria, utilizing cluster sampling to obtain a sample size of 180. The major findings indicated a "moderate to high" sense of belonging within the camp's peer-to-peer structures but a "near-zero" sense of belonging toward the host community due to local discrimination. The conclusion was that belonging is localized and defensive rather than inclusive. It was recommended that inter-community sporting and cultural events be institutionalized to lower the social barriers between camp-born children and host residents.

Fourie (2024) explored this in the study "Transience and Belonging: A Longitudinal Study of Children in Temporary Settlements." The aim was to assess if the sense of belonging changes as children grow older and realize the permanence of their "temporary" status. Using Attachment Theory and a longitudinal survey design, the researcher followed a population of displaced children over three years with a sample size of 75 selected via random sampling. The major findings showed that the sense of belonging peaks in middle childhood but sharply declines during adolescence as the desire for citizenship and formal rights increases. The study concluded that the sense of belonging is highly age-dependent and tied to future prospects. Fourie recommended that legal advocacy for birth registration and formal citizenship for camp-born children be prioritized to provide a legal basis for belonging.

Theoretical review

This study adopted a multi-dimensional framework, drawing on Social Identity Theory (SIT), Communication Theory of Identity (CTI), and Place Attachment Theory. SIT, developed by Henri Tajfel and John Turner, explains how these children construct identity through "in-group" (fellow displaced persons) and "out-group" distinctions, often adopting a shared IDP identity as a means of psychological resilience and social positioning within the broader Benue community. Complementing this, CTI, proposed by Michael Hecht, frames identity as a communicative process operating across four layers—personal, enacted, relational, and communal, making it particularly useful for understanding how identity is expressed through language, relationships, and the transmission of collective memories of "home" to children who have never experienced it physically, while also revealing gaps between self-perception and external labeling. Finally, Place Attachment Theory, advanced by Irwin Altman, Setha Low, Leila Scannell, and Robert Gifford, introduces the Person-Process-Place (PPP) model to explain how these children develop "displaced attachment," forming deep emotional bonds with an ancestral home known only through stories, thereby navigating a complex tension between symbolic belonging to a distant homeland and lived reality within the camp.

Methodology

This study employs a qualitative, multi-method design to capture the lived experiences of children born in displacement, using Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs) to explore both shared cultural identities and individual senses of belonging within the Ugba IDP Camp in Logo LGA, Benue State. A purposive sample of 300 children aged 6–15, all born and raised in the camp with no direct memory of their ancestral homes, was organized into 30 age-stratified focus groups to ensure depth and age-appropriate engagement. Data were collected using a semi-structured interview guide translated into Tiv and administered in the participants' mother tongue to preserve cultural nuance and emotional expression. Ethical safeguards were strictly observed: participants were anonymised using alphanumeric codes (P1–P300), informed consent was obtained from camp authorities and guardians, and children gave verbal assent, while all data were carefully anonymized during transcription to protect identities and prevent any potential social or security risks.

Data Presentation and Analysis

Table 1: Children's Understanding of the Concept of Home

Response Category	Frequency	Percentage
Identified camp structures as home	29	93.5%
Identified ancestral/rural homestead as home	2	6.5%
Could describe features of a traditional home	7	22.6%
Could not describe traditional home features	24	77.4%
Acknowledged camp as temporary residence	31	100%

When asked what first comes to mind whenever they hear the word "home," 29 out of the 31 children identified sections of the camp such as *Block A*, *Block B*, and *Block C* as their home. Only two respondents *Terzungwe Aondohemba* (13 years) and *Mtomga Iornenge* (11 years), demonstrated an understanding of home beyond the camp setting. These two children had previously visited relatives in Logo LGA and possessed some memories of a conventional rural homestead.

Similarly, when respondents were asked whether a drawing of their home would resemble the camp or another place, virtually all the children stated that the camp would form the basis of such a drawing. The same two respondents again differed, describing homes with compounds, trees, farms, and extended family structures.

The children's responses further revealed limited exposure to traditional homestead settings. Only seven respondents could identify features commonly associated with a Tiv homestead such as:

- Human beings/family members
- Trees
- Domestic animals
- Houses and compounds

The remaining children could not clearly describe what makes a place feel like home, indicating that their understanding of home has largely been shaped by camp realities rather than ancestral or cultural environments. Interestingly, despite identifying the camp as their practical home, all respondents acknowledged that they had consistently been told by their parents that the camp is not their permanent home and that one day they would return to their ancestral communities. This finding suggests the existence of a dual consciousness among the children: while their lived experience is rooted in the camp, their psychological imagination of belonging remains tied to an unseen ancestral homeland communicated through parental narratives.

Table 2: Identity formation patterns among respondents

Response Category	Frequency	Percentage
Viewed camp children as one family	28	90.3%
Distinguished clan/blood identity from camp identity	3	9.7%
Mentioned ancestral homes outside camp	7	22.6%
Identified themselves primarily with the camp	24	77.4%
Rejected permanent belonging to the camp	31	100%

When asked whether they perceived themselves and other children in the camp as one big family, the majority responded affirmatively. The camp environment appears to have fostered a strong communal identity among the children, who interact daily within shared social and survival spaces. However, three respondents, *Ioryima Hembafan* (14 years), *Terkimbi Veese* (12 years), and *Mlumun Ushahemba* (13 years), distinguished between camp relationships and blood ties. These respondents

identified their clan origins and acknowledged that camp residents are not biologically related.

On the question of whether there were places outside the camp they considered home, only seven respondents mentioned ancestral villages communicated to them by their parents. The majority had no concrete attachment to any location outside the camp environment. Furthermore, when asked where they are from, 24 respondents stated that they belong to the camp because it is the only place they

have known throughout their lives. This demonstrates the emergence of a camp-centered identity among displaced children born in situations of prolonged humanitarian crisis.

Despite this apparent camp-based identity formation, all respondents insisted that they do not truly belong in the camp because their parents continually remind them of an ancestral homeland to which they are expected to return someday.

Table 3: Sense of belonging among children born in the IDP camp

Response Category	Frequency	Percentage
Experienced discrimination from host community	31	100%
Felt the Nigerian identity belongs to them	31	100%
Recognized religious institutions as major support system	31	100%
Desired professional careers and social advancement	24	77.4%
Believed life outside the camp would be better	31	100%

All respondents narrated experiences of social exclusion and discrimination from members of host communities. The children reported being bullied and called derogatory names associated with homelessness and displacement.

Some respondents stated that peers from host communities often mocked them by claiming that their parents were being punished by God. Others reported being denied access to social amenities, including water and recreational opportunities, because they were regarded as outsiders without equal rights.

These findings indicate a low level of social belonging and integration within surrounding communities. Despite experiences of marginalization, all respondents affirmed that the Nigerian national anthem and flag belong to them. Most explained that teachers had taught them that they are Nigerian citizens. This demonstrates that formal educational structures may still be nurturing a sense of national identity despite local experiences of exclusion.

When asked who provides for their welfare needs such as education, food, and safety, all respondents strongly identified *Most Rev. Isaac Bundepuun Dugu*, Bishop of the Catholic Diocese of Katsina-Ala, as their major benefactor.

The children specifically mentioned:

- payment of school fees,
- provision of sandals and books,
- educational sponsorships, and
- relocation opportunities for some children to schools outside the camp.

This reveals an identity tension between:

- experiential identity (life lived in the camp), and
- inherited identity (ancestral origin narrated by parents).

The children therefore exist within a suspended identity framework where they are psychologically attached to places they have never experienced physically.

This indicates that religious institutions have become critical agents of social belonging and hope within the camp.

Discussion of Findings

The findings of this study on the concept of home among children born in the Ugba IDP camp substantially align with Suleiman's (2025) argument that displacement-born children often define home in functional rather than ancestral or emotional terms. Similar to Suleiman's findings in the Lake Chad region where children associated home with immediate access to survival resources and the physical boundaries of shelters, most respondents in the present study identified "Block A," "Block B," and other camp apartments as home because these were the only environments they had physically experienced.

This supports Place Attachment Theory, particularly the Person-Process-Place (PPP) model, which explains that emotional bonds can emerge even within temporary or unstable environments through prolonged habitation and repeated social interaction. However, the present study diverges slightly from Suleiman (2025) because, despite their camp-based understanding of home, all the children still acknowledged that the camp was not their "real" or permanent home, having inherited memories of ancestral villages through parental communication. This divergence further reinforces the Communication Theory of Identity (CTI), especially the communal and relational layers of identity formation, as parents continuously transmit symbolic meanings of "home" to children who have never physically encountered those spaces. The findings also resonate strongly with Dimitrov's (2023) conception of a

“third space” identity, where displaced children exist psychologically between a remembered ancestral homeland and a lived camp reality. Unlike Dimitrov’s participants who expressed complete homelessness in both spaces, however, the Ugba children demonstrated stronger symbolic attachment to ancestral communities, largely due to persistent family narratives and cultural memory transmission within Tiv communal life.

The findings on identity formation equally correspond with Adebayo’s (2024) study on stigmatized identities and Nguyen and Silva’s (2022) work on aspirational self-construction among displaced minors. In the Ugba camp, most respondents identified themselves primarily as “children of the camp” because the camp constituted their social universe, yet they simultaneously rejected permanent belonging to it because they had inherited an alternative ancestral identity from parents and elders. This duality reflects the assumptions of Social Identity Theory (SIT), which posits that individuals construct identity through group affiliations and distinctions between “in-groups” and “out-groups.” The children developed a collective IDP consciousness rooted in shared displacement experiences, communal survival, and peer interaction within the camp. The findings also align with Adebayo’s (2024) observation that humanitarian conditions often produce dependent or vulnerable identities, especially as respondents consistently referenced external benefactors, particularly Bishop Isaac Bundepuun Dugu, as central to their welfare and future prospects. However, the present study diverges from Adebayo because the children did not merely internalize helplessness; rather, many expressed ambitious aspirations to become doctors, priests, bishops, governors, teachers, and police officers, indicating the presence of resilient and future-oriented identities despite conditions of displacement. Similarly, while Nguyen and Silva (2022) found that displaced children often create digital identities detached from camp realities, the Ugba respondents constructed aspirational identities through imagined future mobility to cities such as Abuja, Makurdi, and even countries like Germany and the United States, despite limited evidence of digital mediation. CTI helps explain this phenomenon because identity is not static but communicatively enacted through dreams, narratives, and future projections that allow displaced children to negotiate social limitations and psychological exclusion.

The findings regarding sense of belonging strongly corroborate Chukwuma’s (2023) study on host-community friction and Fourie’s (2024) longitudinal analysis of belonging among displaced children. Similar to Chukwuma’s findings, the Ugba children demonstrated a strong internal sense of belonging within the camp community while simultaneously experiencing exclusion,

ridicule, and discrimination from host populations. Respondents narrated experiences of bullying, derogatory labeling, and denial of access to social amenities such as water, thereby reinforcing Chukwuma’s conclusion that belonging within displacement settings is often localized, defensive, and shaped by social hostility from outsiders. These realities can further be understood through SIT, where the host community constitutes the “out-group,” while the camp population forms a psychologically protective “in-group” identity. Nevertheless, the present findings also reveal a paradoxical attachment to national identity, as all respondents affirmed that the Nigerian flag and anthem belonged to them, largely due to civic instruction received in school. This suggests that institutional structures such as education and religion continue to foster broader forms of national belonging despite localized rejection. The findings also partially align with Fourie’s (2024) argument that belonging becomes increasingly unstable as displaced children mature and recognize the permanence of their temporary condition. Although the Ugba children were still strongly hopeful about future reintegration and upward mobility, their repeated references to inequality, lack of rights, poor living conditions, and social exclusion indicate emerging anxieties about citizenship, dignity, and legitimacy within the wider Nigerian society. In terms of Place Attachment Theory, this reflects a condition of “displaced attachment,” where children remain emotionally suspended between attachment to the camp as lived space and symbolic attachment to ancestral communities as imagined space, thereby producing a layered and contested experience of belonging.

Conclusion

The findings of this research demonstrate that for children born within the Internally Displaced Persons (IDP) camps of Logo, Benue State, identity is a dynamic and communicative process rather than a fixed inheritance, deeply influenced by the restrictive realities of their surroundings. Within the cultural framework of the Tiv people, where ancestral land serves as the primary pillar of “home,” these children exist in a state of transition that challenges traditional definitions of belonging. Their identity is split between a functional connection to the camp, the only physical space they have ever known and a narrative connection to a “village” that remains an abstract concept passed down through the stories and oral testimonies of their elders.

This condition of “internal statelessness” represents a significant evolution in the sociopolitical landscape of the region. The communication of identity for these children involves a constant negotiation between a reality marked by displacement and an idealized past that they cannot access.

As their sense of security and belonging is increasingly anchored in religious figures or community bonds rather than state structures, their connection to the nation-state becomes more precarious. The lack of a physical or legal anchor to land has shifted their aspirations toward "mobile capital" pursuing professional goals that offer a sense of belonging independent of geography. This reflects a profound psychological shift where identity is no longer tied to a specific place, but to the ability to navigate a world beyond the camp.

Recommendations

To properly address the fractures in identity and the social exclusion faced by IDP-born children, the following recommendations are proposed:

1. State authorities should conduct mandatory birth registration within camps to provide these children with official "certificates of origin" that are not contingent on physical access to ancestral lands.
2. Community leaders and NGOs should work with religious institutions to reframe the narrative of displacement, moving away from "divine punishment" toward a discourse of resilience and social justice.
3. State and local governments should invest in "Joint-Use" facilities, such as schools and water points, to be used by both IDP and host community children. This reduces competition over resources and fosters a sense of shared belonging.

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