

# SUSTAINABLE DEVELOPMENT: THE UTILITY OF *SHARĪ'AH* IN MANAGING TEMPER TANTRUM AMONG STUDENTS OF INTERNALLY DISPLACED PEOPLE IN NIGERIA

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## **Abstract**

*This study is concerned with situation assessment of mental health of the students that are momentarily domiciled in the camps of Internally Displaced People (IDPs). The enquiry into their sustainability was carried out through the adoption of descriptive research design. Content analysis of the media and agency reports served as windows for information about the pathetic mental health of the IDPs. The utility of reliance in Allah as a means of reducing and eliminating the risk of emotional problem among the students of the IDPs was proffered among other recommendations. Therefore, previous studies have largely concentrated on the feeding, physical health, security as well as sanitary conditions of the IDPs, this is with utter neglect of the emotional conditions of the students in these camps. Therefore, the government should increase its budgetary allocation of the educational needs of the IDPs students and monitor closely the released fund for the targeted beneficiaries.*

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## **Introduction**

The Internally Displaced Peoples (IDPs) are regarded as persons who have been displaced by natural disaster or conflicts from their homes and traditional support structure and have not crossed the borders of their countries (Zanna, 2015). It is inferred in this description that settlement is a major component of human beings, this is made possible by the climatic condition that dictates the most popular occupation which the natives and the inhabitants engage in. The option of fleeing the original environments and places of their residence is often dictated by natural calamities peculiar to the geological and climatic conditions of which technological advancement might have provided short or long alert about the impending and imminent danger awaiting the inhabitants of

such communities or caused by human factors. The most avoidable cause of displacement is that which is traceable to human factors, these often take the forms of religious, sectarian, tribal, ideological, communal, political and related dimensions. These are preceded by failed reconciliatory moves made by community leaders, government officials and neutral group that has no historical affiliation with warring parties. As the name implies the IDPs exclude citizens of other countries who are refugees benefitting from the relief camps that are put in place by the United Nations regional and political alliance concerned with the rehabilitation of the migrants, asylum seekers and the likes.

Specifically speaking, Nigeria, due to the interplay of the contending factors, had, since 2002 been experiencing various

recurring conflicts and natural disasters which have compelled the affected communities to flee their homes. In 2014, the violence escalated through the hostile approach of Boko Haram insurgency in the North Eastern region. This has greatly contributed to the increase in the number of Internally Displaced Persons (IDPs). The most notorious states are Adamawa, Bauchi, Borno, Taraba and Gombe States. About 650,000 IDPs are estimated to be in the north eastern region of Nigeria. According to the statistics released in December 2014 by the National Emergency Management Agency (NEMA), it has more than one million persons displaced internally with 3.3 million IDPs in Africa, Nigeria has the largest population of persons displaced by conflict. The Global overview which is monitoring these events reports that people that were internally displaced by violence and conflict under the auspices of Internally Displaced Monitoring Centre IDMC and the Norwegian Refugee Council NRC stated that the number of the Internally displaced persons in Nigeria is approximately a third of the IDPs in Africa and 10 percent of the IDPs in the world. These bodies highlighted that displacement is largely caused by violence, flood and storms, abuses and forced eviction.

It moves to recall that military troops have successfully liberated most of the affected communities that were hitherto under the control of Boko Haram in the states, the IDPs found it extremely difficult to go back to their homes and pick up their pieces due to security reports that most of the roads and streets leading to the affected communities and their farmlands were not safe as Improvised Explosive Devices (IEDs) and landmines were planted by the terrorists in order to cause more havoc. The IDPs population is composed of 53% women and 47% men, while more than 56%

of the IDPs population are children with half of this population falling above the 5 years of age and 42% adults. The state distribution of the IDPs shows that Borno is leading with 62%, Adamawa 18% and Yobe 13%. (Grema, 2016).

However, the terrible emotional conditions in which IDPs are living include poor living conditions, the rigors of long journeys, psychological trauma, safety challenges, harassment, frequent sexual abuse, children molestation, forced labour and poor sanction. Members of the camp are being exposed to infectious diseases due to poor medical facilities. The situation as depicted does not exclude loss of families, friends and properties which gave birth to psychological trauma. No doubt, effective learning in this situation is difficult to achieve as learners are prone to mental tantrum and emotional disorder. (Grema, 2016).

### **The Concept of Sustainable Development**

The term sustainable development in the estimation of Smith and Rees (1998) designates the developmental process that meets the needs of the present without compromising the ability of future generations to meet their own needs. The real discussion about this concept began in 2005 at the United Nations Decade Education for Sustainable Development. In a separate contribution, Hasua (2007) is of the impression that the term refers to a process of development for all aspects of human life affecting sustenance. Looking at the perspectives under which the concept operates, three arms of development are noticeable, viz: economy, society and environment. These components gave birth to their supporting phrases like sustainable growth, sustainable economies, sustainable societies, sustainable agriculture and the likes.

The United Nation General Assembly (2005) presented a unified definition of sustainable development as the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. In 1987, the same organization defines sustainability as the endurance of systems and process often captured in the use of sustainable development that meets the needs of the present without compromising the ability of the future generations to meet their own needs. This embeds that the dynamic ingredients of sustainability are the structures and the processes that build the civil commons which seeks to describe any cooperative human construct that enables the access of all members of a community to good life where the good or means of life refers. The concept puts premium on the need for preserving life and extending it to future generation in the areas of thought, feeling, and action. It includes availability of nutritious food, clean water, shelter, healthcare, open space, safe workplace and education.

The above areas of concern are the modern parameters of measuring development and are seen to be central to the actualization of human aspirations. Despite the global understanding and the interpretation of sustainable development, Barboza (2000) contemplates the seeming alternative meaning of the concept in relation to African peculiar perspective. It includes the will to follow a rational approach to economic administration, creation of economic policies, efficient and predictable management of public matters, and progressive move towards democracy with full participation of all actors and the concern for the specific local circumstances.

Observably, the affinity between education and sustainable development is

viewed from the perspective of its utility for achieving the set objectives of durable sustainability which are within the precinct of the areas covered by the policy formulators. It is part of the major routes the education is expected to ply its potency to tackle the emerging social, economic and environmental challenges of today that will not expose the survival of future generations to jeopardy. Age (2005) adds that attainment of durable increase in capital income and employment, promoting human welfare, satisfying basic needs, protecting our environment, considering the path of future generation, achieving equity between the rich and the poor and the opportunity to participate in the development and decision making are the cardinal objectives of sustainability in education.

### **The Legacy of Learning in Islam**

The focus of the paper is on students of the IDPs because of Islamic disposition towards knowledge and its acquisition. Learning under the conscious human need for education is central to the communal efforts of succeeding generations and civilizations. Education is categorized to different levels. Basic education, according to Okedara (2001), refers to the primary education. It is the first pillar of the formal education within the formal subsector, it embraces all the forms of education given to individual from the six year primary school up to the end of the three year junior secondary school. It covers all non-formal sub-sectors including children, youth and adult, out of school and continuing education for either secondary school drop-out or those who did not have access to formal secondary school.

The legacy of learning in Islam is passionately acknowledged by scholars of different ages and times. Its uniqueness

stems from calm reflection about the environment from which it first commenced and its lowly rated place among the existing communities and civilizations. The history of creation, according to Qur'anic account, affirms that the inauguration of Prophet Adam (A.S) to the position of Allah's vicegerent which was inherited by his progenies had direct contact with intellectual enrichment. Special place of veneration is divinely allotted to the learned as embedded in the first five verses of Qur'an 96:1-5. Beside the word *iqra'* which instructs to read, the word *allama* refers to teaching and the two are repeated twice. In the same direction, Qur'an 29:43 calls our attention to the employment of parables which are not comprehensible except by those that are endowed with knowledge. Islamic aversion to religious discrimination is further demonstrated by repeated reference to Jewish title of *Rabbi* who are learned in Rabbinical literature and *Ahbar*, the plural of *hibr* or *habr* that refers to the Jewish doctors of law. Its various applications are found in Qur'an 5:44, and 63,9:34 and 19:31.

Scholastic erudition is being demanded through the call for supplicatory remedy in Qur'an 20:114. Owing to the existence of convincing authoritative sources about the importance of knowledge in Islam, scholars differ among themselves about its ideal position or legal status. The contributors to this discussion are drawn from the jurists, the theologians, the traditionists and the Sufis. Acquisition of all useful knowledge is required while the aspects that directly relate with the religious obligation are absolutely necessary. The angelica and material elements which are the dual components of man require the mandatory proficiency to sustain the components. In other words, a learned

believer, contributes to the technological and intellectual growth of his community and humanity. This endowment - as a result of his faith – is not employed for the promotion of war and panic. This submission is glaringly amplified by Qur'an 58 v. 12 which reads thus:

God will raise up to (suitable) ranks and degrees those of you who believe and who have been granted knowledge.

Beyond the above, prophetic precepts and those of the reputable sage fall in line with the impression that knowledge occupies a special place of honour in the estimation of Islam. The prophet provided an analogical depiction of knowledge when he said: Belief is without dress and its dress is piety, its ornament is shame and its fruit is knowledge. Elsewhere, he ranked people by saying that: The best of people is a believing learned man who does good when sought for and when the people keep away from him, he also keeps away from them. Sayyid Ali (RA), in one of his dramatic display of his poetic prowess said:

Glory is due to non-other than to the learned, guided are they and are proofs to the seekers of guidance. Everybody is honoured proportionate to his knowledge. But illiterates and disgraced are enemies of the learned. Acquire knowledge, you will be immortal. All men are dead, only the learned are alive.

Evidences underscoring the importance of learning in Islam are preponderant. The Holy Qur'an – though, unlike history books – narrates the events of the past and interactions between the earth and the heaven, accounts of nations, the law that is in the nature and physical phenomena, the sociological and psychological natures of man, animal kingdoms, the botany and vegetation; the changes in seasons and our familiar world,

the movements of the heavenly or celestial bodies and the likes. The views and positions taken by the Holy Qur'an and the prophetic mentorship have continued to enjoy the vindication of modern scientific and technological findings and discoveries. Hitherto, the expansion of Islam beyond its traditional Hijaz centre led to the birth of additional new four centres namely: Iraq, Misra, Bilad al-Sham and Al-magrib al-Arabi. This expansion gave birth to unprecedented cross-cultural interactions between the Islamic and the pre-existing civilizations in the host communities.

The succeeding Islamic governments demonstrated keen interest in the translation of philosophical and scientific works of Greece. This gave birth to the emergence of prominent Muslim philosophers who did not feel complacent with the translated works but displayed the required critique of the works through editing and meaningful observations (Shawa, 1987). Substantial budgetary allocation was committed to the academic and intellectual enhancement by Abbasid regimes most specifically Khalifa al-Ma'mun whose regime was outstandingly noted for the promotion of knowledge and learning. Beside the city of Bagdad which was an intellectual city centre, other notable cities where rich libraries were situated included Samarqanda, Damasqos, Qaira and others. These, altogether, symbolized the symbiotic relationship and synergy between Islam and learning. The vision of learning in Islam as summarized above has continued to attract amazing support from the later educational views and ideas propounded by renowned educationists. For example, the learning style as described by Yoke and Gardonic is an umbrella term which encompasses the cognitive, affective and physiological or environmental dimensions.

It is seen as a consistent pattern of behaviour with a certain amount of variability. It is the way individual concentrates on, observe and retain new and difficult information or skill. This submission infers that the processes of learning are very broad and diverse. Its coverage areas and the expected contributors to its success are significantly drawn from sectors that are formal and non-formal. This legacy-without much ad- serves as vindication of Islamic position on learning and its centrality to the building of human and material resourcefulness of a nation.

### **Temper Tantrum and Its Manifestation**

Psychologists in their various examinations of human behaviours have been led by the results and findings of their researches that each age group has its peculiarities. Temper tantrum is designated to explaining the emotional outbreak that is usually associated with children or those in emotional distress. Scholars are of the conviction that the major behavioural characteristics of this group are stubbornness, crying, screaming, defiance, ranting, resistance to attempts at pacification and hitting. (Falaye, 2000). This submission seems to be giving clear indication that tantrum is un-noticed reactions emanating from victims who are currently experiencing an unusual situation which exposes them to coercion to behave with intense displays of emotion that is difficult to regulate. Tantrum as noticed by experts, may be expressed in a triadic namely a protracted, angry or violent speech.

In another spectrum, Potega (2003) opines that tantrum refers to an inability to control emotion due to frustration or difficulty in expressing a particular need or desire. The scenario is often common and

natural during the early years of childhood development. This submission emphasizes the restriction of the tantrum to specific age limit, it is also an indication of certain reactions to a particular unfriendly situation. Furthermore, researchers in this narrow area have suggested that no matter how calm, gentle and providing a parent is, the child will probably throw some temper tantrum. This display of outbursts can be upsetting and frustrating for parent, caregiver as well as family members. It happens in this manner because of the fact that temper tantrum is an immature way of expressing anger which ranges from whinnying and crying to screaming, kicking, hitting and breath holding.

Parental roles in handling tantrum is seen by the scholars to be of immense contribution to the manner of managing it. Lives inside the IDPs camps are generally miserable, this relates largely with the nature of security and economic conditions of the displaced persons. The parenting style responds to this situation. Four classification schemes for parenting style has been identified by Baumrind (1966) in his research, these are authoritative, authoritarian, permissive and neglective. The first which has highest record of positive outcomes like decrease in disruptive behaviour increases academic success and fostering social responsibilities is hardly seen among the children living in displaced settlements. Since the parental personality is directly related to the children development, the life inside the camp is inadvertently affected by the living conditions of the IDPs. Children of these camps are often showcased as belonging to single parent or orphans. The condition determines both the composite and relative effects of defects associated with the parental style owing to the family structure

and personality of its members. The significant predictor in controlling temper tantrum varies according to the availability of relief materials and security conditions of the IDPs.

Moreover, research has suggested that lack of parental warmth, low level of their involvement through poor monitoring and supervision strongly predict the children anti-social behaviour (Rabinson, 1997). Also, Alade (1989) found that family effect explains 38% of total variance in physically aggressive behaviour traced to the products of a particular family. It further breeds delinquency and criminal behaviour in later life. (Adegoke, 2003) reveals that parental personality traits may directly be related to the kind of development the children experience. This, according to him, occurs through two possible mechanisms; the first happens when children inherit certain personality characteristics that may lead to elevated level of externalizing behaviours such as temper tantrum and inhibitory control. The second instance occurs when parents with certain personality traits aggressiveness and unregulated behaviours are imitated by their children.

### **The Islamic Approach to Emotional Problems**

Islamic approach to the maintenance and sustenance of mental health is distinct. Ordinarily, man, in certain situation might be unable to explain to himself some mysterious aspects of life; the mystery of birth and death, the mystery of infinity and eternity. His faculty of thinking and reasoning often reaches an impregnable walls as he limits his conclusion to the sphere of evidence of external experiences alone. This approach only leads to the understanding of single fragments of life

which may improve depending on the steady knowledge of nature. This is the way of natural science which is common to every individual as its conclusions are not guided by any revelatory material. Though, the proponents of secular perspective to life may burst into proud applause celebrating the seemingly preferred interpretation of events of our living, but often found it difficult to return to their earlier event to admit the failure and ineffectiveness of their submissions.

The other possibility, which is the way of Islam, leads man through the inner and intuitive means to the acceptance of unitary explanation of life. The mental health is being treated through the application of spiritual medication which insists that there is a supreme creative power which governs the universe according to some pre-conceived plan that is above and beyond human understanding. This conception does not necessarily preclude man from conducting and exploiting his intellectual capacity with the purpose of arriving at acceptable interpretation of events around him. The Islamic speculative possibility remains the only road-map that conceives life as a unity of essence and power motivator through the religious well-balanced and harmonious totality. The corresponding attitude of man in response to the Islamic alternative to the unpleasant situation guides the faithful to know that whatever happens to him and within him can never be as a result of blind play of forces without consciousness and purpose of Allah's conscious will alone. This is what is organically integrated into universal plan, specifically speaking, the most important determinant of one's mental health is the unconditional belief in the holiness of Allah and His essence. This is paraphrased in the destiny and power over all creatures and

things. He should be recognized as the ultimate source of sustenance, relief, protection, support and guidance. These qualities stand as forces that eliminate anxiety, depression and a host of other mental illnesses. Allah says in Qur'an 57:22. *No misfortune can happen on earth or in your soul. But is recorded in a book before we bring it into existence, ... (so) despair not over matters that pass you by.*

The above quotation is self-explanatory. It is meant to strengthen and cure mental disease by cleaning it from the filth of doubt and uncertainty. It further regulates the process of thinking through the employment of power of faith in attending to various challenges that affect the psychological state of mind. The holy prophet reiterates this standpoint when he assures that:

*No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim even if it were the prick he receives from a thorn but that Allah expiates some of his sin for that (Shahihi Bukhari, p.97).*

The filth of idolatry and superstitious fancies are purged through these teachings. Man is saved from the darkness of superstition and ignorance and brought to the full daylight of light and reality. Islam propounds a deep feeling of spiritual security, a psychological consequence that makes a balance between hopes and fears. Through the creative will of Allah, Islam confers on the faithful the status of an organic part of the well-planned unit in the eternal movement of creation which is the infinite organism of universal destiny. This submission is further enumerated by (As'ad 1979) when he emphasizes that:

*..... Islam, which is not a religion of repression, allows man a very wide margin in his personal and social existence, so that*

*the various qualities, temperaments and psychological inclinations of different individual should find their way to positive development according to their individual predisposition.*

The accounts of Qur'anic prophets make reference to Prophet Jacob steadfastness and strong hope at a point all indications prove to be the contrary. Despite his distressed soul and grief he cautioned his sons not to give up hope in the wonders of Allah as such is an attribute of unbelievers.

*Never give up hope of Allah's soothing mercy; truly, no one despairs of Allah's mercy except those who have no faith. (Q12:87).*

The Arabic word (*rawhu llahi*) as expressed in the quoted verse represents the Qur'anic typical way of being selective in the choice of word to convey specific meaning among other contending variables. Al-qurtubi (ND) in his evaluation recalls that the divine intervention that often interrupts the despair is meant by this word. The timing and nature of such positive intervention underscores the unpredictable divine favour and the limitation of man in assessing the greatness of Allah. The verse informs that losing faith in these divine attributes constitutes a blamable characteristics of the unbelievers. It equally implies that such state of mind possesses the tendency of undermining the ranking of man's faith. The Islamic approach to mental health is unconditional belief in the interplay of faith in the suppression of difficult situation facing the faithful. A believer is constantly remembered-through Qur'anic narrations – which Allah is in total control of situations and that whatever the challenges that befall him is definitely going to be halted by the intervention of Allah. Through this approach, empty claims of

miracle by man is discouraged while faithful return to Allah is decreed.

### **Conclusion and Recommendations**

Observably, the political history of a nation provides the needed clue in determining the states of peace and war in such community. This assertion continues to hold with a thorough evaluation of events that often constitute tension and anxiety in our political, economic and socio-religious lives. As the profiteers from the situation celebrate, so also the victims continue to lament the ordeal and social stigma. The causes of conflicts in Nigerian society is hydra-headed. A society that is made up of diverse ethnic groups and religious faiths is vulnerable and prone to conflicts and combat. Citizens are denied the justice and are being exposed to the stiffening of fundamental human rights.

The United Nations as an umbrella body that designs the line of thinking for other nations approves of the designation of certain places as camps for people displaced by war, natural calamities and the like. Going by the importance given to education, the displaced families are expected to strive in the efforts of getting their children educated. It is the belief that whatever that might have been instrumental to the displacement, such causes are temporary and momentary, the need for education is highly crucial. The attainment of education is generally bedevilled by the negative condition of the camps where these displaced members and their children are being sheltered. The major concern of this paper is the resultant psychological and emotional effects of the terrible conditions in the IDPs camps. Temper tantrum which is an interpretation of the state of depression being faced by children is seen to be rampant among the school ages of these camps.



### ***Sustainable Development: The Utility of Shari'ah in managing temper tantrum among students...***

Though, different donor agencies, organizations and nations have continued to identify with the condition of these children, there is evident neglect of the special educational need of the displaced. It was reported by the Punch newspaper (04-12-2016) that about 512 new HIV cases was recorded in Borno IDPs camps. The same source on (07/12/2016) informed that soldiers and policemen were arrested over rape of IDPs. The efforts of combating humanitarian crises in the IDPs are continuing. It was announced on 17-12-2016 by the News Agency of Nigeria that Norway donated N3.6bn to victims of Boko Haram. These grants have not attracted significantly the educational needs of the IDPs.

Islam iconizes its idea of knowledge in the scriptural honour bestowed on learning. As a faith-based concept, its conception of intellectual upliftment is grounded on the inclusion of faith as the other wing of flying and prosperous man. The religion of Islam attends to various needs of diverse conditions of people, as they benefit a great deal from textual injunctions. It however behoves government agencies, parastatals and donors to place special premium on the

special educational needs of the IDPs. The federal government is steadily winning the war against the insurgent, the morale of the displaced people is expected to be at upper level, emotional settlement which ultimately facilitates learning should be given special attraction. Both short and long term arrangements should be put in place to avoid the likely regrouping of the forces of insurgency.

Rebuilding educational facilities of the affected communities should commence, this will form essential part of rehabilitation of the IDPs. Additionally, law makers representing these communities should find and devote time to studying and identifying themselves with these displaced brothers and sisters. They are to sponsor bills in the states and national assemblies that will accommodate the IDPs needs for meaningful integration into normal life. Federal government should monitor closely the distribution processes of the relief materials to avoid diversion, while adequate security against all forms of abuse are enhanced. Ultimately, the safe return of these IDPs to their original lands and communities should be made speedy, under these, access of the dividends of democracy and right to live are guaranteed.

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***Pacesetter: Journal of Emmanuel Alayande College of Education. Vol. 21, No. 2, March, 2017. Pg. 1-10***

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