

**INSECURITY AND SOCIO-ECONOMIC DEVELOPMENT IN OBUBRA
LOCAL GOVERNMENT AREA OF CROSS RIVER STATE, NIGERIA**

BY

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DECLARATION

I Enama, Irek Iji with Registration Number SOC/M.SC/17/035 do hereby declare that this research entitled "Insecurity and Socio-Economic Development in Obubra Local Government Area of Cross River State, Nigeria" is a product of my own academic research under close supervision of Dr. Ayuk A. Achu and this research has not been presented in any other place for the award of any degree. All sources have been duly and properly acknowledged.

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ABSTRACT

The research was designed to examine the relationship between insecurity and socio-economic development in Obubra Local Government Area of Cross River State, Nigeria. To achieve this aim, the sub-variables which include cultism, armed robbery and communal conflict were formed to ascertain the relationship with socio-economic development. Three research questions were developed which metamorphosed into three hypotheses, all stated in the null form to guide the study. Related literature were reviewed base on the sub-variables, social identity and anomie theories were adopted as the study theoretical framework. To generate data to test for each hypothesis, a twenty one (21) item questionnaire was developed by the researcher. This instrument was administered on 400 (four hundred) respondents. The research design used for the study was expo facto research design. The population of the study area stood at 172,444. cluster simple random and systematic sampling techniques were used for the study. The data gathered from the questionnaire were analysed using Pearson product moment correlation analysis and tested at 0.05 level of significance. From the analysis, the result showed that insecurity is significantly related to socio-economic development in Obubra Local Government Area of Cross River State, Nigeria. The study recommended among other measures that government schools, religious organisations, parents and non-governmental organisation should sensitize the public through seminars, lectures and workshops, the task of crime prevention and control should not be left in the hands of security operatives alone, government should strengthen her security system and collaborates with traditional authorities, private individuals should volunteers to offer information to security operatives and as well as functional education that will enable young graduates to acquire practical skills respectively.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

In Nigeria, the issue of insecurity is so frightening to the extent that the socio-economic and political imperative is stalled and overtly impacting negatively on overall development of Nigeria. The insecurity in Nigeria manifest in form of armed robbery, arson kidnapping, assault, murder, communal crisis, militancy, insurgency, ethno-religious conflict, assassination among others (Jimoh 2017); and in developing countries especially in Nigeria insecurity has contributed to political instability, forced migration, human capital flight in the country to mention but a few (Dabak, 2014).

Before now, Nigeria has been a peaceful place consequent upon communal living and the spirit of solidarity among the people. But recently, this has changed because of industrialization and western influence that has served as a fillip to/for disorganization informed by insecurity in Nigeria. Babalobi (2011), argued that insecurity in Nigeria today is traceable to colonial era who introduced sedentary life style as against the communal living of the people of Africa (Nigeria). However, other emerging factors propelling insecurity include but not limited to greed, selfishness, and injustice, and political thuggery, strong desire for wealth accumulation, religious fundamentalism and unemployment.

The concept of insecurity is viewed from different perspectives; for example, insecurity implies absence of safety, danger, and hazard. From another perspective, it connotes uncertainty, poor protection, fear of unknown, anxiety, joblessness etc. Achumba, Ighomereho and Akpan (2013), "avers that insecurity is a state of fear or anxiety due to absence or lack of protection" for an individual or community which can adversely affect the socio-economic dynamics of the country which Jimoh (2017) affirms that the nature of insecurity in Nigeria affects socio-economic activities and leads to force migration of the people of the affected areas. For instance, force migration of internally displaced persons (IDP), rural-urban drive and vice versa have constituted discontinuation of most businesses as a result of unfavourable business environment. Therefore, when this unhealthy situation arises the number of unemployment would be on the increase thereby causing economic stagnation and according to the World Bank Report (2011), "about 1.5 billion people live in countries affected by political violence which has exacerbated human misery and disrupt social development. The high level of insecurity in Nigeria has remains" a threat to the geopolitical entity called Nigeria, which Obubra region is no exception.

Armed robbery and communal violence have inhibited people's economic progress and prompted them to migrate from rural to urban areas. As a result, Ekong (2010) defined a rural region as a settlement with a population of 20,000 or less and largely agrarian occupations. As a result, the Obubra people

can be classified as largely agrarian, as they lack access to other sources of income. Rural populations, “according to Ifeanyi and Njoku (2014), engage in petty trading, craft, weaving, pottery, and other primary industries within their reach in addition to farming”. As a result, rural dwellers' socioeconomic advancement is primarily predicated on their ability to work Agriculture and other small industries that rely heavily on handicraft. According to Uyang, Akwaji, and Ezikeudu (2015), socioeconomic development is defined as an increase in literacy, income, and profession. However, according to Nnodim and Ochogha (2018), socio-economic development entails the creation and expansion of opportunities for economic well-being, “quality of life, access to empowerment opportunities, facilities, and amenities, all of which contribute to a higher standard of living”.

Jimoh (2009), alludes that insecurity is a challenge to political and socio-economic advancement of any society (develop or underdeveloped). In the same vein, Adagba (2012) asserted that internal insecurity is associated with unemployment and poverty that is prevalence in the Nigerian society, the structure of the Nigerian society has been a challenge to its development consequent upon poor security architecture of the Nigerian society. The demographic spread of Nigeria has been linked to the insecurity of the country especially in the Northern part of “Nigeria as one of the major forms of insecurity in the country is terrorism which has a religious colouration”.

Regrettably, majority of Obubra people are facing several problems (Cultism, armed robbery and communal conflict) which reduce their agricultural productivity vis-à-vis, their socio-economic progress. According to Oyesola, environmental constraints, infrastructural defects, marketing issues, technology limitations, institutional constraints, high labor costs, and insufficient agricultural programs are some of the hurdles that rural people face (2002). As a result, the United Nations Women identified gender, cultural norms, and security difficulties as some of the challenges that affect rural people's surroundings in Nyevero (2014), which has continuously enslaved the people to untold hardship and economic stagnation through the expansion of criminal activities.

Nigeria is now dealing with a number of insecurity challenges, including Boko Haram, herdsmen, Biafra movement, military, and cult-related difficulties, to name a few. For example, according to (Ogumbameru, 2004), Cultism refers to any group whose activities are not only hidden from the public eye, but also occur at odd hours of the day and regularly contradict social norms and ideals. A cult is a closed association or group dedicated to the same cause, according to Ogunade in Oyemwinminal and Aibieyi (2015). In other terms, according to Ajayi, Hanstrup, and Osalusi (2010), cultism is a ritual practice of a group of individuals whose membership, admission, policy, and initiation requirements, as well as their manner of operation, are done in secret and kept secret, with

their activities having harmful consequences on both members and non-members alike.

1.2 Statement of the problem

Insecurity in Nigeria has reached an alarming level because it has affected all Nigerians and residents of Nigeria. "Lives are lost on daily basis, population decreasing, and business in comatose, foreign and domestic investors are forced" to relocate to other areas which do not adversely affect the general growth and development. Bright (2018) noted that insecurity has remained a threat to the development of Nigeria and as copiously seen in the activities of Boko Haram which has remained a major threat to economic growth of the north east region and Nigeria as a whole. Insecurity is a fillip for kidnapping, armed robbery, assassination among others. In several occasions, whenever kidnappers attack they either kill or destroy the victims property. "The atmosphere of insecurity recently inflicted on the nation by militants, point to poor use of pre-emptive intelligence and a coherent strategy in the management of societal affairs emanating thereof (Ajike, 2010)". These militants in a long run have been use by top politicians in pre-election, during and post-election to attack both their opponents and the innocent ones because in most instances the weapons used are not retrieve from them (Adewale, 2005).

Further, according to Soyombo (2009), some people build nice houses but fail to finish the internal walls, giving the impression of poverty in order to avoid being noticed. Some people are reluctant of buying new cars because they are terrified of the unknown, therefore they use commercial motorcycles, often known as "Okadas," to get to work, the market, school, and other social excursions as a way to avoid hostage takers. As a result of the constant attacks, numerous businesses have been forced to close. For example, the attacks crippled the operation of both Warri and Kaduna refineries due to their inability to get crude oil supply from the network of pipeline (Crosdel, Abam & Inyanda, 2015).

Moreso, the rising tide of insecurity in Obubra Local Government Area of Cross River State and its environs has posted fear and panic in the minds of residents, forcing them to sleep with "one eye open" (Ewa, 2016, Ukwayi & Okpa, 2017). It is worthy of note that residents within this vicinity have been severally attacked by these criminal elements who often break into their premises with all sorts of weapons and disposes them of their valuables like cell phones, laptops, cars, wrist watches, money etc. leaving virtually most of their victims in a sorrowful state. Moreso, Basse and Ugbal (2016), opines that insecurity has created anxiety in the life of residents who are now scared of staying outdoors at night for fear of being attacked by hoodlums who have

devised new strategies to prevent themselves from being caught by the law enforcement agencies.

In recent times, so many cult groups have emerged in different parts of the country with selfish interest which has lured so many youths into joining these diverse groups for one reason or the other. As a result of this trend, so many lives are lost, businesses folded or wind-up occasioned by incessant cult clashes and other behaviours considered antisocial to the socio-economic development of the region.

Bright (2018) cited those killed informed by absence of security to include, that Ige Bola in 2001, Awoniyi Sunday in 2003, Marshal Harry in 2003, Uche Ogbmaya in 2003, Sani Amino in 2004, Amino Dikibo in 2004, Funsho Williams Funsho in 2006, Daramola Ayo in 2006, Dina Dipo in 2010 among others. And also, crime statistics on Assassination and kidnapping from 2000 – 2013 revealed thus:

	Year	Kidnapping	Assassination
1.	2000	243	1255
2.	2001	349	2120
3.	2002	337	2117
4.	2003	410	2136
5.	2004	349	2550
6.	2005	798	2074
7.	2006	372	2000
8.	2007	277	1891
9.	2008	309	1956
10.	2009	703	38,955
11.	2010	738	2114
12.	2011	NA	1655
13.	2012	600	2025
14.	2013	574	3143
	Total	6,059	65,989

Source: Achumba and Ighomereho (2013) National Bureau of Statistics

Year	Labour force	Unemployment
2011	67,256, 090	6.0%
2012	69,105,775	10.6%
2013	71, 105, 800	10.0%
2014	72,931,008	7.8%
2015	76,957, 923	10.4%

Source: Central Bank of Nigeria Annual report, 2015

Nwagboso (2016), asserted that the annual crime rate of Nigeria from 2015 has been so alarming because of unemployment and high labour force in the country. This increasing labour force in the country has remained a concern to many especially as it manifest in form of insecurity. He further contends that several factors have been identified as being responsible to the raising wave of crime; these include hunger, unemployment, natural disaster, political instability among other indices liable for the rate of insecurity which has endangered lives, property and closure of several establishments which inadvertently hinders economic expansion.

To curb this social menace, (insecurity and economic meltdown) the government of the federation have adopted different security measures like the Operation Lafiya Doli (in the Northeast), Operation Crocodile (in the South-South), Operation Python Dance, among others to reduce the problems of insecurity in the zone and also the Cross River State Government was not left out in the security checks which has established "Operation Skolombo", "green

land police” and well as “vigilantes group” at the local government level to curtail the criminal activities in these areas. But despite all these security “measures put in place by the government and private individuals, the problem of insecurity in the area under study and beyond still persist unabated”, hence the research questions.

1.3 Research questions

1. How does cultism affect socio-economic development of Obubra Local Government Area of Cross River State, Nigeria?
2. How does armed robbery affect socio-economic development of Obubra Local Government Area of Cross River State, Nigeria?
3. To what extent can communal conflict affect socio-economic development of Obubra Local Government Area of Cross River State, Nigeria?

1.4 Research objectives

The general objective of the work was to examine insecurity and socio-economic development in Obubra Local Government Area of Cross River State, Nigeria. Specifically, the study seeks to:

1. Examine how cultism affects socio-economic development of Obubra Local Government that has led to the insecurity.
2. Investigate the extent to which armed robbery affect socio-economic development of Obubra Local Government that has led to the insecurity.

3. To evaluate the extent to which communal conflict has affected socio-economic development in Obubra Local Government that has led to the insecurity.

1.5 Research hypotheses

The following hypotheses were developed to guide the study:

- i. There is no relationship between cultism and socio-economic development of Obubra Local Government Area of Cross River State that has led to the insecurity.
- ii. There is no relationship between armed robbery and socio-economic development in Obubra Local Government Area that has led to the insecurity.
- iii. There is no relationship between communal conflict and socio-economic development in Obubra Local Government Area that has led to the insecurity.

1.6 Significance of the study

The work on insecurity and “socio-economic development of Obubra Local Government Area of Cross River State, Nigeria will first be relevant to the people of Obubra if the recommendations are implemented” by the appropriate authorities towards curbing insecurity and promoting socio-economic development of the area.

The work will also be relevant to policy and law makers especially in Obubra to enact a bill at the Cross River State House of Assembly, to control the rate of proliferation and light weapons into the area by specifying specific sanction, which will serve as deterrents to other criminals. The work will also be relevant to psychologist, sociologist demographers and criminologist in controlling crime in the society. Finally, the work will serve as reference materials to others researchers and other security outfit to check criminal activities in Obubra Local Government Area and Cross River State in general.

1.7 Scope of the study

The work is limited to insecurity and socio-economic development in Obubra Local Government Area of Cross River State, Nigeria. The work is also limited to cultism armed robbery and communal conflict in Obubra.

1.8 Definition of terms

- a. Insecurity: This implies the state and atmosphere of fear and anxiety, lack of protection, lack of confidence and uncertainty because of poor security network leading to the lost of lives and properties in particular place and time.
- b. Crime: It implies an act that is outlawed by the state or by the social community because it is seen as an evil and anti people and development and constitutes immoral behaviour that violates the laws of the state.

- c. **Cultism:** This is an act relating to "cult", it is a fairly small group whose activities are usually done in secret and also involved initiation rites.
- d. **Armed robbery:** This is an act which involves of an individual or group of persons engaged in the forceful seizure of items and private belongings of victims with the use of arms and weapons. This is a serious crime whose activities do lead to lost of lives and dispossession of individual or groups of their property.
- e. **Communal conflict:** This is a type of conflict that involves one group or community taking arms against the other group or community as a result of dispute. sometime this action usually leads to lost of lives and property to either both community or group. This remains a tremendous anti socio-economic development and it promote criminal activities as during the conflict period properties are looted or cast away.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Literature review

2.1.1 Cultism and socio-economic development

Adewale (2005) studies In Nigerian universities revealed that there is a threat of secret cults. “concluded that cult related activities have resulted to the sacking of some villages as inhabitants flee from their homes for safety”. This is indeed an unhealthy situation for a responsible nation to grow economically, politically and as well as culturally. Supporting this assertion Eze (2015), opines for example, Nigeria (Cross River State) “is confronted with security like bunkering, piracy, kidnapping, armed robbery, cultism, political killings among others. The Nations in Nnodim and Ochogba (2018), lamented that the attacks in Orashi region of River State claimed over 25 lives and business activities in these region end by 5:30pm as the people struggle to get to their various homes before darkness” falls.

Jamiu (2008), “observed that young graduates who are supposed to be leaders in the future have fallen victims of trigger – happy-cultists”-this however, places these young graduates who are presumed to be worthy ambassadors of their respective higher institutions of learning in the opposite direction (destruction). By virtue of their disciplines and acquired skills they are meant to be the mirror of the society. Here, the activities of cultists have “spread

in recent times, properties worth billions of naira have been destroyed” and looted by cultist which has rendered many to embark on compulsory evacuation and others hopeless. Aniekpeno (2017), observed that cultism is cultism as the practice of activities that are associated with secret societies and organizations whose membership and mode of operations are considered to be unconventional and known to the members only.

He further contend that the activities of cultist has led to relocation of companies to other cities and towns, killing of innocent souls with good prospects, destruction of government properties, company and as well as private properties which has resulted to high rate of unemployment. For instance, this area (Obubra) is known for the production of yam and most communities have embarked on self-exile for safety because of cult activities.

Mgbekem (2004), asserted that the lives of many young and old have been lost as a result of their involvement in cult related activities and more persons are set in the path of cult destruction, thereby constituting a major setback to the labour force (Oriaku, 1992). The negative effect of this group of persons is continually seen in the economic loss occasioned by insecurity and social unrest which has given rise to devalue of the nation’s currency in the international currency market. It is also worthy of note that the reprisal attacks by cult groups has caused many establishments to fold up, hence creating a vacuum in the employment opportunities with the resultant effect of mass

poverty and job loss, painting a picture of the future. Therefore, the activities of cultism have perpetually cause economic instability and solitude among the citizenry within a given locality who owns and manage business premises (Ibenegbu, 2019).

In addition, Adigeb, Esuabana and Anake (2017) opines those institutions of learning are suffering from high cult violence epidemics which affected economic status of those engaged in business within the school premises, abandoned buildings, shattered classrooms, shuttered businesses, and a lack of smooth running of academic calendar. Businessmen and women are afraid to invest in the institution and environs because of fear of insecurity resulting from incessant cult clashes. The students are grossly affected on the grounds that the instability in the academic calendar would increase the number of years they ordinarily would have spent, and the more the number of years, the more capital intensive the programme becomes. Accordingly, with this fact, students need help to resolve their social, health, home, academic, emotional, financial, vocation, religious and security problems (Denga, 2011).

Clearly, according to Dunkan (2004), cult conflict not only has a negative impact on Medical expenditures, medical treatment, lost wages, missed opportunities, investigation and court costs, but it also has a detrimental influence on a community's potential to grow.

Similarly, Smah (2006) in a study titled perception and control of secret cult and gang induce difficulties for quality living and learning, "reported that 15% of students has either observed or reported cult/gang related deaths in the university campuses". These have resulted to 10% shortage of manpower that was to be added to the regional workforce and the nation at large.

Patrick (2009), carried out a study on the special problems in Nigeria institution of learning and found out that cultism significantly affects the manpower development of the society as it often destroyed those who are involved in the active labour force of the society. Wellington (2007), maintain that the majority of the confraternity, As of 2005, were involved in a wide range of money-making criminal operations, ranging from cybercrime to armed robbery and kidnapping, therefore the precise death toll from confraternity activities remains unknown. According to The Economist (2001), 250 people were killed in campus cult-related killings between 1993 and 2003, whereas the test ethics projects lobby organization estimates that 115 students and professors were killed.

Interestingly, Okiro (2009) noted that "sponsorship of cultism and cult attacks are the big wigs of the society before whom the law and law enforcement agents goes into nonexistence at the appearance or emergence of cultists" while Odili (2004), in his study on the relationship between cultism and social development, postulated that cultism significantly affects the economy of the

nation as it reduces the manpower productivity and the economy of the nation becomes the final end point of the negative effects of cultism. This therefore implies that negative activities of cultism have it result or bearings in undermining the economy of a nation-state which Obubra is part and parcel of. In line with this, Uche (2009), in his study, "the economic dimension of interpersonal cult violence" posited that interpersonal cult violence is expensive. estimated cost of cult violence in Nigeria reach 33% of the gross domestic product.

Cultism is known to have started from the university campus in the early 1950's. Wole Soyinka established the pirate confraternity at the University of Ibadan to protect the rights of students from their colonial masters (Avidime & Adegbe, 2018). Cultism has since then been extended to the circular societies outside the university environment which operation has negatively affected the community informed by the elements of violent operations. Ogunade (2002), observed that secret cult is an enclosed group of young men and women who involved in an exclusive secret ideology and secret rites of passage with initiation, secret signing and symbol, with blood of animals or that of human beings as a ritual sacrifice.

As a result, "cultism can be defined as a set of ritual activities carried out by a group of people whose membership, admittance, policy, and initiation process, as well as their style of operation, are all carried out in secret" (Ajayi,

2005). Sometimes, their violent activities directly or indirectly affect the community of their domiciliation and ground the economic activities in the areas. Rotimi (2005) avers that in cult related activities, there is hierarchy of arrangement in their leadership structure, the leader has absolute control of the “boys”, they operate in secrecy, and their members are bound with oath which is likely to be in blood. Their activities have serious security threat to the socio-economic trajectory of a country's growth. In a situation where security consciousness is low, human life and personal belongings could be exchanged for something less in quality and value. For instance, human lives are destroyed, work hours has been reduced to the extent that no embracing opportunities for employment which in turn influence the standard of living and cost of both urban and rural dwellers.

Avidime and Adegbe (2018) posited that the negative impacts of cult activities manifest in underdevelopment of the economy. However, the economy of Obubra people is a subset of the national economy. Insecurity caused by cultism is characterise by action capable of discouraging both local and foreign investors in most affected towns and cities. Nnodim and Ochogba (2018) observed that the impacts of cult activities hinders economic growth and stagnate development. The negative impact of cult group is felt by the entire human race which is characterise by old, young and generation yet unborn.

Abia (2013), maintained that insecurity is the condition which people are not free and safe to carry out their socio-economic activities because of the molestation and threat arising from the operation of cult groups. Simon (2011), asserted that cult clashes disrupt economic activities and retard socio-economic development in the areas of cult operation, and sometimes snowball into other forms of threat like armed robbery, kidnapping among others. For example, in the Southeast States of Nigeria, there is high incidence of kidnapping, in the Southern and Western States, there is high level of armed robbery, whereas, in the northern part of the country, there is problem of insurgency.

Cultism tends to undermine the social fabric of the society by eroding the sense of safety and security in its areas of operations (Onoge, 1988). Cultism has been identified as a contributing factor to the falling standard of education because of campus insecurity masterminded by cultism. Their actions do not in any instances guide lives and properties before, during and after the period of cult clash between fraternities and has remained a challenge to the economic development of Nigerian society because it stalls the economic development of the area.

Oluwatobi and Babatunde (2010), maintained that cultism is a distraction to the development of any individual or community, he further contend that it involves the process of incantation, libation and other diabolic, sacrifice which makes their activities spiritual. In the same vein, Ada, Esuabana and Anake

(2017) argued that before now, cultism was mainly to protect the rights of Nigerian students in the tertiary institutions of learning. but today, it has been abused thereby causing mayhem in the school campus and the neighbourhood some cultic activities have been accompanied with criminal behaviours among the members of the fraternity. During operations, they steal and loot from both public and private households with the use of force, intimidation; instilling fear in the minds of their victims.

For instance, the Obubra campus of the Cross River University of Science and Technology, had in recent past witness a wide spread of cultism, such that their violent operations have englobed the entire region with the fear of uncertainty. This is because the activities of the fraternity have been extended to the larger community thereby affecting the socio-economic activities and development of the area.

Onyenekenwa (2015) adduced that cultism on campus and the entire society is one of the social problems facing developmental clock of Nigeria. He further contends that the unabated incidence and unrelenting activities of secret cults in the Nigeria educational institutions have brought incalculable havoc on the lives and mental health of the people of Nigeria. As at 1999, over 56 secret cults existed in the 133 higher institution of learning in Nigeria. Regrettably, have been also the proliferation of secret cult even in the primary and secondary schools in the urban and rural communities which has even hindered the human

capital development. Onyenekanwa (2015) posits that from independent in 1960 till the early 1980s when the economy of Nigeria was viable, little was heard of cultism in the communities or the educational institutions, hence, "things fall apart."

Cultism has been a problem in Nigeria for a long time. Cultism, according to Oyemwinmina et al. (2015), dates back to 1952, when a group of six friends created the Pirates Confraternity at the then University College Ibadan (now University of Ibadan) to promote a sense of brotherhood among students, address alleged tribalism and elitism in the university. Outside of the institution, these groups morphed into various sub-groups with different goals than the original one that prompted their foundation (Udoh & Ikezu, 2015).

According to Ajayi, Haastrup, and Osalusi (2010), peer group influence, family background, societal decadence, decline of educational standards, and militarization of the Nigerian polity are some of the elements that predispose youths to cultism. Extortion, thievery, armed robbery, maiming, rape, murder, and the usage of strong drugs are only a few of the crimes committed by these gang members (Muyiwa, 2004). In the similar vein, Oti explained in Egbochukwu (2009) that cult members participate in the initiation of new members, as well as the killing and maiming of students in higher institutions. Osawe, (2015) asserted that the prevailing form of insecurity in Nigeria include cultism, armed robbery and communal conflict. This has greatly affected the development and wellbeing of Nigerians.

2.1.2 Armed robbery and socio-economic development

Armed robbery is now common in every part of Nigeria, according to Umar (2015), who conducted a study on the socioeconomic roots and consequences of armed robbery in modern Nigeria. Armed robbery is more common in the south-east and south-south than anywhere else in the country, he discovered. The victims, on the other hand, come from all walks of life, albeit the wealthy are more vulnerable, resulting in a widespread culture of dread, mistrust, and violence. According to Arinze (2011), victims of armed robbery frequently suffer from severe social and economic consequences..

Like “many other crimes in the contemporary Nigeria, armed robbery has not be given the desired attention by successive governments (Nwokedi, 2011)”. Different governments with distinct mission statements on how to address the issue of insecurity which is encouraged by discontinuity in governance were one political leader comes up with security architectures to curb societal crime and upon the emergence of another administrator all that the former has put in place will be abandon to adopt new security measures. However, this perception is based on the premise that the notion of armed robbery has spread its tentacle across the various strata of the nation which Obubra is no exception. This dreaded syndrome has over time consumed more lives in our contemporary society. “Some families in Nigeria are agents of destruction rather than discouraging their children” who ordinarily would have

work towards the preservation of traditional moral values; thereby acting as an accomplice by aiding, abating and applauding their wards to perpetrate criminal activities such as armed robbery for material benefit. "Parents share the booty and the young men and women who come home with the luxurious items will be celebrated for hard work and in this context that most Nigerians have slide into various forms of crimes" (Umar, 2015; 2010; Onoge, 2003).

A successful robbery, according to Yecho (2010), entails the direct loss of property on an individual, which is transferred from the lawful owner to another person as well as the loss of output due to the victims' incapacity. The majority of armed robbery victims are rendered incapacitated, depriving society of their contributions to the development and survival of their local and extended surroundings.

Eyegbele (2005) and Adebayo (2005) address the prevalence of escalating crime waves according to armed robbery, murder, auto theft, burglary, gambling, smuggling, human trafficking, internet scam, advanced fee fraud, and other illicit acts.

Furthermore, roads have become a playground for frequent robbery, car snatching, and murder, with hoodlums targeting the houses of the rich and the poor on a daily basis (Ushie, 2000). The involvement of Nigerian youngsters in criminal activities is not a new occurrence. it has become an increasing

phenomenon of youth restiveness because of the *inherent* financial benefits which has influenced the socio-economic status of the nation (Nwagbara, 2007).

Regrettably, Adongoi, Aniekan and Abraham (2019), noted that armed robbery as a crime is not only limited to highways and homes, "that the crime of sea robbery is detrimental to socio-economic well being of any nation". The intensity of sea robbery in African and Nigerian waterways is occasioned by an increase and Globalization has had a huge impact, as has the increase in worldwide trade and business (Brimah, 2014; Ben & Ari, 2013). Poverty,

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The persistent disruption of important infrastructure by sea pirates in Nigeria's Niger Delta region for political reasons and issues centering on mishandling of the country's oil wealth is a classic example (Barrios, 2013). As a result, maritime robbery has enormous ramifications, particularly in the socioeconomic sector of society. Sea robbery has posed a serious threat to marine commercial operations, according to Adongoi, Brown, and Udensi (2017). It has had a negative impact on water transportation, fishing, and commercial activity..

Commenting on, the activities of armed robbery may hamper socio-economic development of the entire nation as a result of high level of insecurity

on the users of the waterways. According to Onuoha and Hassan (2009), the frequency of armed robbery attacks on ships in Nigerian territorial waters has increased to unprecedented levels in recent years, resulting in other crimes such as human and drug trafficking, illegal and unregulated fishing, toxic waste dumping, and vandalism of critical infrastructure (Adogoi, Brown & Udensi, 2017).

This has however, gained popularity even in the international organizations, as evidenced by the international maritime zone's report that the route is risky and unsafe for passage due to the operations of armed robbers operating on the sea, air, and land. As a result of this classification, the country was ranked as the world's second most hazardous country (International Maritime Bureau, 2014). Indeed, available studies have shown that armed robbers have focused more on oil and gas industry, and its implication and "influence is a threat to national security and development" (Onuoha, & Hassan, 2009; Udensi, Okpara, & Oyinyechi, 2014).

Before the Nigerian Civil War, robbery was legally defined as "stealing with violence," and there were two forms of theft in Nigeria, according to the Criminal Code of 1958: "ordinary robbery" and "aggravated robbery." Ordinary robbery is defined as the use of violence or threats of violence to rob, whereas aggravated robbery is defined as the use of hazardous weapons to rob, resulting in physical injury to victims (Igbo, 2001). The former Federal Military

Government repealed the section of the Criminal Code dealing with "aggravated robbery" and replaced it with the "armed robbery and guns" section shortly after the war, in response to a huge increase in armed robbery offenses across the country "to curb the menace (Chijioke, 2011). Armed robbery being talked about in this study involves banks, shops, petrol stations, domestic houses and highways or motorways", and "it involves different levels of force and an array of different weapons are being used during the" operations.

Therefore, it can be established that Armed robbery is a type of robbery in which a person or persons are threatened, compelled, and robbed of their right to private, public, or corporate property using a weapon or weapons. Since the end of the civil war in Nigeria (1967-1970), crime has become a serious problem in the country, with occurrences occurring almost daily in urban areas rather than rural areas. Armed robberies can take place in private homes, businesses, highways, and any other location where the culprits believe it is necessary to operate. The present armed robbery trend "has made it easier for armed robbers to engage in interstate criminal operations as well", which has severely hampered Nigerian society's growth because it has discouraged investors (Achumba, Igbomereho, Akpor 2013).

A number of innocent civilians, security agents, and robbers have died as a result of armed robbery. People, families, and businesses have perished as a result of "men of the underworld" stealing their lives and/or precious

possessions (Rotimi, 1984). Unfortunately, it appears that people's lives and possessions are in jeopardy. In contemporary Nigeria is linked to the emergence of armed robbery. This notion has almost succeeded in creating a society where might is right. According to a study conducted by Abanyam, Bauchi, Tormusa (2013) "armed robbery is a social menace that persistently continues to draw the development and socio-economic activities of Nigeria backward, and from the sociological perspective, armed robbery involved stealing through intimidation, use of force and violence techniques". "Armed robbery is a 'rock-hard' problem that negatively affects human lives and social functions of the society". Okolo (2002) asserted that armed robbery is on the increase because of high level of unemployment and poverty prevalence in the country and this has affected the economic and social development of the geopolitical entity called Nigeria. However, this social menace or threat (armed robbery) is not only limited by its applicability to Nigeria as a nation. It also spread across other nations of the world and the armed robbery indices are represented in the table below:

S/No	Countries	Robbery (%)
1.	Botswana	7.3
2.	Guinea	NA
3.	Burkina Faso	NA
4.	Lesotho	4.8
5.	Mozambique	4.4
6.	Namibia	7.3
7.	Nigeria	27.3
8.	South Africa	58.5
9.	Swaziland	72
10.	Tanzania	NA
11.	Uganda	9.9
12.	Zambia	5.9
13.	Zimbabwe	6.1

Source: "ICVS survey administered in the capital cities of the respective countries"

Ven, Ksteren (2003) as cited in Chijioke (2011) considering the official robbery records and crime statistics from the police shows that "armed robbery is one of the leading crimes in Nigeria and other African and Sub-Saharan regions". The use of weapon is a dangerous aspect of armed robbery operations which tend to put fear and intimidation on the victims. Psychologically, it leaves the victims unproductive, bearing in mind that productivity of mind attracts development through initiative ideas and objective reasoning. Therefore, from crime records and analysis, it has shown that armed robbery affect socio-economic development in the country.

Armed robbery, according to Abanyam, Bauchi, Tormusa, and Orngu (2013), is a social problem that has hampered Nigerian society's progress since "the country's civil war ended in 1970". To curb this insecurity, previous Federal Government administration has introduced some measures liked "Operation scorpion," "Operation flush," and other operations targeted at minimizing armed robbery. Despite all of these efforts to address the issues, armed robbery is on the rise, posing a barrier to social and economic growth. The murdering and shooting of people, particularly young people, by armed robbers diminishes the number of the Nigerian working population, resulting in a loss of human resources and a slowing of the country's economic progress.

It is evident that the destruction of lives and property by armed robbers has led to shortage of both capital and human resources which are directed for the physical and psychological care of "armed robbery victims. Resources that would have been utilized to encourage the growth of other sectors of the economy are instead invested in security", allowing security officers to combat robbery. (Abanyam, Bauchi & Tormusa, 2013). However, this study is in line with the aforementioned position on the grounds that the activities of armed robbery in respect to killing has caused depopulation in the entire population, thereby, reducing the overall workforce which perhaps lead to economic stagnation in the area. According to Skidmore and Thackeray (1982), a single crime can change the course of a family's existence, and as families become

weaker and more tense and chaotic, society suffers and social life is jeopardized. Here, the actions of armed robbers are analysed based on the fact that they have made life unbearable for family members and their social wellbeing.

Furthermore, "armed robbery involves the use of weapon and violence" (Conklin, 1972; Rotimi, 1984; Nugent, Burns Wilson & Chapple, 1989; O'Donnell & Morrison, 1997; Currie, 1998; Mouzos & Carcach, 2001; Cassel & Bernstein, 2007"). These criminals used weapons such as gun, knife, among others to perpetrate their evil dealings such as stealing, killing, rape, extortion and so on. The action of robbers has always left the victims in a depressed state of mind as a result of force melted on them. Although weapons are used for self-defense, robbers utilized them to attack both victims and their enemies (police) on sight during their illicit operations. According to some scholars (Jacobs & Wright, 2008; Rosenfield, Jacobs & Wright, 2003), criminals have misgivings about cops and regard them as little more than predators with a badge.

Although, the operation of armed robbery in the contemporary Nigeria "has practically become a norm for robbers to murder people which the most vulnerable victims are politicians and high government officials, whereas, the robbers go scot-free (Oparah, 2007; Okeke, 2007)". The rate of killings here and there is on the increase, and to worsen the situation they also steal and extort from the victims which further reduce the pace of economic activities. Chijioke (2011) observes that "it is incredibly difficult to decipher whether criminals

specifically went to kill someone or carry out a robbery operation or both. In the wordings of Rotimi (1984), it was reported that people, families, and companies have lost lives or valuable belongings to men of the underworld” who forcefully gain access to these properties with use of guns and other sophisticated weapons.

In addition, the dubious activities of armed robbery has distracted and disrupted governmental initiatives, and security operatives’ lives are equally at stake as they could be attacked by their enemies at any point in time and their weapons would be seized by the armed robbers. According to Ogunseye (2007), “the high rate of robbery had disturbed the presidency and the security operatives who had expressed apprehension over the courage exhibited by men of the underworld”. Above all, these attitudes has discouraged foreign investors from coming into the country (Nigeria) for purposes of establishing and expanding their business outreach, thus affecting the economic growth of the country (Chijioke, 2011). The economy of Nigeria is determined by few wealthy persons who manhandled it to the detriment of the general public, whereas, a subset of the general public have engaged in activities “such as armed robbery, kidnapping, stealing, rape, murder, among others” which has continued to ruined the economy of the entire nation (Billion, 2001).

In Nigeria, armed robbery is a problem (Marenin & Reisif, 1995; Alston, 2005; Idemudia, 2005; Ogunseye, 2007). In the face of insecurity in the

contemporary Nigeria, the economy of the nation-state has been dragged from economic boom to economic doom. This situation is characterised by get-rich syndrome and those involved in this evil extort money from pedestrians and drivers by using violence and intimidation (Idemudia, 2005). Basically, the notion of armed robbery has over time projected a more negative note, thereby depriving the entire nation its economic benefits which may be responsible for boosting the nation's Gross National Product (GNP). This however, shows that instability in a nation's economy response to a sharp drop in export earnings. manufacturing industry will experience reduction in capacity utilisation, and an increase in inflation rate (Jega, 2000).

2.1.3 Communal conflict and socio-economic development

Socio-economic, religious and political issues are various indices of communal conflict in the contemporary Nigeria society which has claimed many lives and properties in both rural and urban cities as a result of struggle and acquisition for more materialist things which portray humanity as a selfish creature and subsequent engagement in antisocial behaviour capable of undermining peace and orderliness as substantial instruments for sustainable development. Accordingly, Ngwoke and Babajide (2019). contends that divergent points of view on these issues can lead to a variety of conflicts. Land disputes, for example, frequently have significant negative consequences for a country's economic, social, spatial, and ecological growth. This is especially true

in a developing country like Nigeria, where the land tenure structure allows for land fragmentation (therefore uneven land distribution), access to land for economic gain is ubiquitous, and many impoverished people are denied access to land. Land disputes, according to Wehmann (2008), have terrible and life-threatening consequences for individuals, organizations, and communities and even the entire nation.

The effect of communal conflict, however, threaten the growth, development and peaceful coexistence of any given society by inflicting pains to both old and young members of the society. Therefore, issues that border on land should be given special attention because it is the primary source of the people's existence. Mudenda (2006) backed up this claim, stating that land provides food, housing, social standing, and authority. From this perspective, it is seen as a fixed social-economic asset that aids in the creation of commodities and services and hosts nearly all of the activities that take place on the planet. Agwoke and Babajide cite Magel's (2011) work. In recent years, land-based communal conflict has caused more harm than benefit to the 21st century generation (Ukaejiofor, 2009).

According to Fischer (2012), as referenced by Ngwoke and Babajide, communal strife frequently results in multiple deaths and severe injuries. Communal conflict is widespread in villages, towns, and cities, especially in communities where land ownership is equated with wealth and inheritance rights

(Fischer & Ferlie, 2003). Chipo (2016), on the other hand, claims that in societies marked by “insecurity of interest, inequality, and weak institutions”, such conflicts may be exacerbated by plain negligence or predatory and discriminating policies. Obasanjo (2004), justifying his decision to declare a state of emergency in Plateau State due to an unprecedented level of ethno-religious conflict, which has resulted in hundreds of lives being lost, as well as many more being injured or displaced from their homes due to ethnic or communal conflict. Children's education has been disrupted, businesses have lost billions of naira, and property worth much more has been damaged. Similarly, Babangida (2002) noted in his annual speech that the overall repercussions of current ethnic nationalism include, among other things, the waste of massive human and material resources in ethnically motivated violence encounters, confrontations, and so on, “clashes which are threats to security of life, property and disinvestments of local and foreign components with continuous capital flight and loss of confidence in the economy, the heightening of fragility of the economy”.

In addition, some surveyors have permanently lost all they have laboured for years saving in their archives were all raced down by fire, to such an extent, it constitutes wastage of life-long investment through communal conflict. As a result, one can safely argue that the aggregate of such instance negatively impact on the overall economy of these communities and by extension, the rest of the country.

This however, would result to unemployment and high number of destitute on the street and its attendant consequences (NIPSS, 2004). Communal conflict has remained a common feature of rural communities in African society and is always linked to land dispute and other natural resources in the environment. According to Oji, Ene, and Nwoba (2014), community strife is one of the key issues impeding rural communities' socioeconomic growth in Nigeria.

Conflict is ubiquitous and ancient in nature and a salient feature of human society. It was the conflict and struggling nature of human society that promoted an ancient philosopher St. Augustine (1950) who said that "a man will not have peace until he sleeps in the Lord. Also, because of the inherent nature of conflict in man an English philosopher Thomas Hobbes asked how is society possible? Conflict arises from divergences of interests, ambitions, objectives, and values aspirations in the competition for resources to satisfy pressing demands on social life in a specified socio-physical environment at any level (Otite, 2001).

In fact, in a socio-physical environment, man is constantly surrounded by a cycle of interdependence and dependence, which frequently results in inconsistencies and disputes (Johan & Emma, 2017). Communal conflicts are one of the most persistent crises plaguing Nigeria's sociopolitical and economic landscape, as well as Africa's in general. "To be sure, communal conflicts are not new, particularly in socio-cultural complex societies where every individual is desirous to his or her selfish interest attended to; either through legal or illegal means".

However, this position is defined by a high number of ethnic nationalities and language groups differences as in a case of Nigeria.

According to Ilvento (2016), communal conflict highlighted the relevance of components such as place, interaction, and sustenance, which provides insight into communal living dynamics. People who live in a geographic area, for example, work together to generate opportunities for interaction, which might lead to conflict. Communal conflicts pose a severe threat to human security and kill thousands of people during the period of crises and manifests in form of destruction, killing and war where brothers take up arms against each other's. In rural communities, communal conflict is always associated with boundary dispute, claim of forest ownership and economic trees. These claims and counter claim result to power tussle and exchanges of firearm leading to death of one of the parties, which has been identified as one of the leading causes of insecurity in the rural areas. Hence, communal conflict is the disagreement and confrontation between people which one group considered as "others" Johan and Emma (2017). In rural setting especially, communal conflict has sometimes caused misery to the developmental strive of the society through its members' strenuous efforts to achieve a better society.

Akpenpuun (2013) asserted that communal conflict has hinders, man power development as well as socio-economic development of the community, and established further that communal conflict has a propensity to being a misery to

the advancement of any community. For example, one of the prolonged communal conflicts in Cross River State is between the Ezza of Ebonyi and Ukelle of Cross River State, which has claimed lives and properties worth thousands of naira thereby retarding the socio-economic development of the regions. However, there are approaches to resolving communal conflict, these include but not limited to mediation, negotiation and alternative dispute resolution (ADR). It is worthy of note that communal conflict once started, it is very difficult to end that is how people will be killed as the conflict renewed and takes different dimensions. On the 16th of April, 2016 some youths were killed in Obubra Local Government Area because of land disputes and chieftaincy title which later de-generated into communal conflict in the area. Communal conflict is one of the factors that had contributed towards the destruction of the nation's developing economy.

2.2 Theoretical framework

The work adopted the following as theoretical framework

1. Social identity theory
2. Anomie theory

2.2.1 Social Identity Theory

The theory was propounded by Henri Tajfal (1981). The basic assumption of the theory is that every individual belongs to social class or group and the group shaped the individual's overt and covert behaviour. The theory further states that the relation which an individual establishes is based on him

/her class or group. Those who does not belong to these class are seen as security threat. The theory also states that people strive for positive social identity which makes an individual unique while those with variance of identity are labelled as criminal. The theory maintained that the difference in group membership in the society is the major cause of insecurity. Base on the assumption of the theory, it is the group differences that sometime engender crime and insecurity.

The social identity of an individual can lead to crime and criminality which later manifest in an insecurity and these social groups may include: the family, religious sect, social movement group amongst others. The relevant of the theory to the work is that the theory has identified group membership as the propelling factor of insecurity. The postulation is relevant to the Nigerian society because the problem of insecurity in Nigeria is ethnic and religious based. The shortfall of the theory is that the theorist never observed that besides group identity, there are biological issue which may include chromosomes and other hereditary traits that may cause crime and insecurity. Some persons or criminal are born with criminal traits while some are force into criminality because of social challenges. Therefore, this theory is relevant to the work and was adopted for the study.

2.2.2 Anomic theory

Emile Durkheim proposed the theory in his book (1893). In his book *The Division of Labor in Society*, he coined the term Anomic. According to Durkheim, an anomic society is a society where roles of behaviours (norms) have been violated, which according to him produced a lawless society. The basic assumption of the theory is that people go into crime because of the lawless state of the society. Anomic is likely to occur in a society that is moving from mechanic to organic stage of development, a situation where there is societal movement from simple to complex society which is characterised by class variation, that is, the class of the rich and the class of the poor. He theorized that the general procedural rules of the society is basically to shape the people's role of conducts and that when these conduct are violated, the society is in the state of social disorganization which he called the anomic state. The theory is relevant to the work because the theorist had argued that unhealthy exposure of an individual to certain environment produce crime and insecurity, and this exposure maybe in form of unemployment, hunger and bad governance which manifestation is inform of cultism, armed robbery and communal conflict.

According to Zembroski (2011), anomie emerges when society places a premium on achieving or culturally defined goals while ignoring the acceptable norms that govern how those goals are achieved. In this case, society placed a very high expectation standard in front of individuals (both rich and poor).

which only the wealthy could meet. Therefore, the lower class inability to meet societal demands has given rise to armed robbery and other related crimes which resultant effect will be underdevelopment. This, however, is a hallmark of society in general as experienced by individuals in lower socio-demographic strata, as their access to genuine possibilities is frequently obstructed (Akers & Sellers, 2008). As a result, the “Nigerian social structure is unfair and unjust (Arhedo, Aluede, & Arhedo, 2011)”, and this societal imbalance has forced people who have been marginalized by the system to turn to weaponry and ammunition in order to make a living (otherwise known as armed robbery).

The most reason why most persons engage in cultism, communal war and armed robbery as a means of survival is because of the immediate economic benefit which is achievable through fraudulent means irrespective of the inherent danger. “Many scholars (Merto, 1968s; Cloward & Ohlin, 1960; Greenberg, 1977; Bernard, 1984; Farnworth & Agnew, 1994; Hoffman & Ireland, 1995; Cernkovich, Giordano & Rudolph, 2000; Baron, 2006)” have suggested that anomie theory is centered on financial achievement, and past investigations have repeatedly demonstrated that the primary motivation for robbery is to obtain cash (Matthews, 2002; Desroches, 2002; Wright, Brookman & Bennett, 2006).

Again, criminologists (Feeney, 1986; Wright & Decker, 1997; Ekpenyong, 1989; Gill, 2000) “from various cultures and countries have

always concluded that committing robbery is the quickest way to make money. After all, society appraisal is based on how much worth and value an individual can afford, not on how one makes money". As a result, Matthews (2002) proposed that the money obtained through robbery be consumed immediately to satisfy the criminals' longings and goals. Chijioke (2011) comments that the objective of armed robbers "looking for money is not to buy weapons and materials enforcements or pay some people, rather to spend the money in a useless manner". This however, explains the fact that whenever "people are in a situation of social structural strain, they experience frustration, which would push them to commit crime" (Onwudiwe, 2004). However, the disadvantage of the theory is that the theory failed to acknowledge that crime is an integral part of the society and not necessarily a threat to development. However, the theory is adopted as a framework to the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research design

The study adopted expo-facto research design. May (2001) posited that expo-facto is appropriate in the study of a population's knowledge, opinion, attitude, and perception of a social phenomenon. To put it another way, it enables empirical analysis of occurrences in order to establish the nature and trajectory of the situation. (Agba & Ushie, 2013). However, it allows for objectivity and the sampling of opinion among respondents. The relative advantage of the design is that it allows the researcher to evaluate the effects of insecurity that has led to the socio-economic problem in "Obubra Local Government Area of Cross River State, Nigeria".

3.2 Area of the study

The name Obubra was derived from 'Ubi bira'. Obubra was created as a local district in 1902 which hosted the British flag the (Union Jack). It covered area bounded by Abakaliki in Ebonyi State and Ikom to the North, Yakurr Local Government to the South, Abi Local Government Area to the East and Etung Local Government Area to the West. Mbembe is the major language spoken by the people of Obubra. The area consists of the following political wards: Ababene, Ofat, Ofodua Ovunum, Apiapum, Iyamoyong, Ochon, Obubra urban, Ofombongha/Yala Osopong and Ospong II. The Local Government is seen as

the oldest Local Government in the country. Based on the projected population, Obubra has the population of about 172, 444 with a land mass of about 1,115 km²(Demographic and Health Survey, 2013).

The people Obubra major occupation is farming which is stimulated by rich topsoil which laced underneath with natural nutrient that aid the production of yam, cassava, plantain, maize, palm tree, banana, cocoa, cucumber, pumpkin among other crops. Forest resources of various names, shapes and colours are also in abundance in the area. Generally, the people cherish their tradition, they “enjoy a rich cultural heritage, elaborately manifested in their traditional dance, marriages, customs, chieftaincy, age grade, and festivals”. During these pertinent occasions, the men appear on a unique dress code, white long-sleeved shirt, hat and a walking stick, while the women tie wrapper, wear blouse and a head scarf to match.

3.3 Population of the study

The population of the study consists of male and female. According to the 2006 and projected census the area has a population of about 172, 444 persons. From the population the researcher selected the sample units for the study.

3.4 Sample of the study

The sample of the study was four hundred (400) respondents which were shop owners, bankers and farmers who reside in the study area. The analysis of the sample size of the study revealed that two hundred and fifty (250) respondents were male and one hundred and forty five (150) respondents were female. However, the researcher could only retrieve three hundred and ninety five (395) questionnaire from the field. The statistical formula for the selection of four hundred (400) respondents was determined using Taro Yamane procedure. The formula is presented below.

$$n = \frac{N}{1 + N(e)^2}$$

Where

n = Sample size
 N = total population
 e = Error limits

Thus

$$n = \frac{172,444}{1 + 172,444 (0.05)^2}$$

$$= \frac{172,444}{172,444 \times 0.0025}$$

$$\frac{172,444}{431.11} = 400$$

$$= 400$$

3.5 Sampling technique

The sampling technique adopted for this study was cluster simple random sampling technique and systematic sampling technique. Firstly, political wards was used to form the cluster for the study. The second stage was the selection of Villages from the political “Wards using the simple random sampling technique. Here, the names of the villages were written on the pieces of paper and put in a bowl and were randomly selected ward by ward” (ten villages). The third stage was the selection of communities using the systematic random sampling technique. Here, forty (40) communities were selected from each village. Ten (10) households were selected using the systematic techniques. from each household, the respondents were drawn and instrument administered. But where there are no eligible respondents, the next house was considered.

3.6 Sources of data collection

Primary and secondary data were employed to acquire information for the investigation. The primary source consists of twenty-one (21) questionnaire items organized on a “Strongly Agree (SA), Agree (A), Strongly Disagree (SD), and Disagree (D) on a four-point Likert Scale” (D),while secondary sources include periodicals, textbooks, and other library resources.

3.7 Instrument of data collection

Questionnaire (Likert scale) was used for the study. This questionnaire was titled insecurity and socio-economic development questionnaire. "It was divided into sections. Section A consists of the socio-demographic variables of the respondents, section B consist of the items of the predictor" variable (insecurity) whereas section C comprises of information base on the predicted variable (socio-economic development).

3.8 Validity of the instrument

The "researcher submitted the design questionnaire to expert in test and measurement and the supervisor to validate the instrument". The expert critically evaluated the instrument in terms of relevance, difficulty levels and appropriateness of words.

3.9 Reliability of the instrument

Split half reliability using the Pearson Brown Prophecy formula to determine the instrument's dependability. The split half reliability test used fifteen (15) respondents from the study area to establish the instrument's internal consistency and reliability level for administration. The fundamental goal of a split half reliability test is to ensure that an instrument measures the attribute it was designed to measure accurately (Polit & Hungler, 1997).

TABLE 3.1

Split half reliability and spearman brown estimated on the test instrument

N=395

Variables	Scales	Items	\bar{x}	S.D	R _{xy}	R _{tt}
Cultism	Odd	3	8.733	1.994	0.935	0.856
	Even	3	9.333	1.87		
Armed robbery	Odd	3	8.672	2.144	0.835	0.792
	Even	3	9.771	1.740		
Communal conflict	Odd	3	10.266	1.946	0.751	0.871
	Even	3	9.321	1.770		
Socio-economic development	Odd	3	6.100	2.529	0.901	0.798
	Even	3	7.291	0.011		

Source: Researcher pre test result of reliability test 2019

The above reliability test shows that the instrument was reliability for administration and data collection.

3.10 Method of data analysis

“Two methods of data analysis were adopted to guide the study. The simple percentage and Pearson product moment correlation coefficient. Simple percentage (%) method was used for the socio-demographic data of respondents while the Pearson product moment correlation analysis was used for the variable. The data collected were painstakingly examined to make sure all items in each of the questionnaire were properly responded to”. Thereafter, the responses were edited, coded and analysed using appropriate statistical methods. This was because the researcher was determined to know the relationship between insecurity and socio-economic development. The data was analysed hypothesis by hypothesis in order to know the relationship between two variables and the hypotheses was tested at 0.05 level of significance.

Hypothesis one:

There is no significant relationship between cultism and socio-economic development

Independent variable: Cultism

Dependent variable: Socio-economic development

Statistical tool: Simple percentage and Pearson Product Moment
Correlation Analysis

Hypothesis two:

There is no relationship between armed robbery and socio-economic development

Independent variable: Armed robbery

Dependent variable: Socio-economic development

Statistical tool: Simple percentage and Pearson Product Moment
Correlation Analysis

Hypothesis three:

There is no significant relationship between communal conflict and socio-economic development

Independent variable: Communal conflict

Dependent variable: Socio-economic development

Statistical tool: Simple percentage and Pearson Product Moment
Correlation Analysis

CHAPTER FOUR
RESULTS AND DISCUSSION

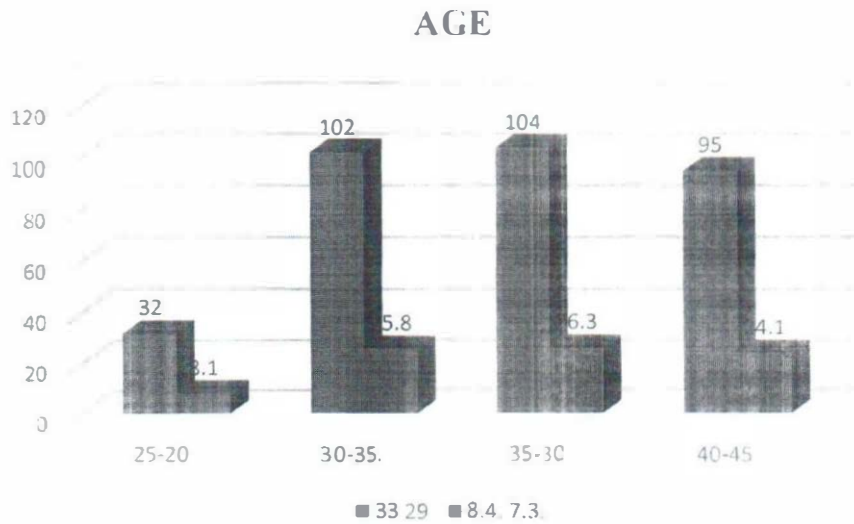
4.1 Data Presentation

TABLE 1
Socio-demographic variables of respondents

S/N	Distribution	Frequency (N=395)	Percentage
1	Age		
	14-20.	33.	8.4.
	20-25.	29.	7.3.
	25-30	32	8.1
	30-35.	102.	25.8
	35-40	104.	26.3
	40-45	95	24.1
	TOTAL	395	100
2	Marital status		
	Single	122.	30.9
	Married	210.	53.2.
	Divorce/separated	63.	15.9.
	TOTAL	395	100
3	Educational level		
	Non-formal education	121	30.6
	Primary education	67	17.0
	Secondary education	131	33.2
	Post secondary education	76	19.2
	TOTAL	395	100
4	Occupations		
	Self-employed	65.	16.5.
	Students	65.	16.5.
	Farming	126.	31.9.
	Trading	85.	21.5.
	Civil servants	35,	8.9.
	Artisans	19,	4.80.
	Others	0.	
	TOTAL	395	100

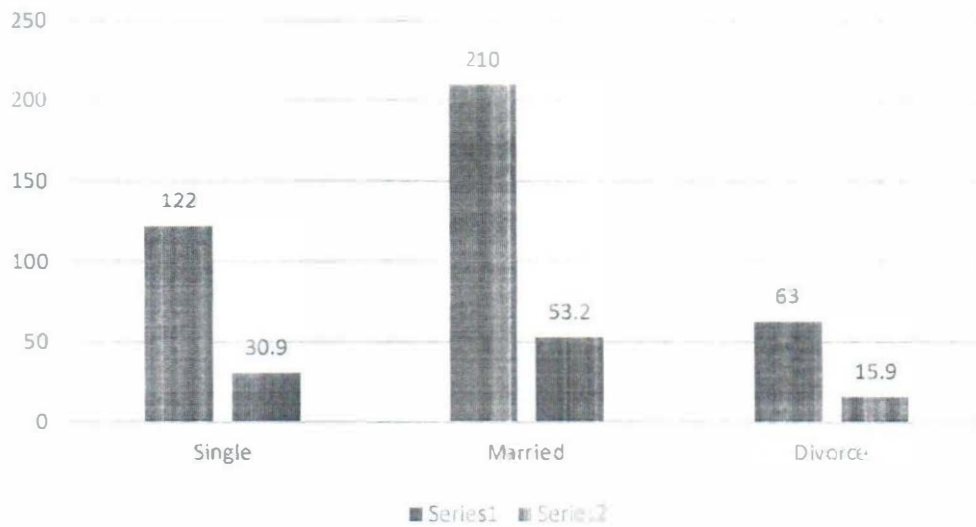
Source: Field survey, 2019

4.1 Data Presentation: Socio-demographic variables of respondents



Source: Field survey, 2019

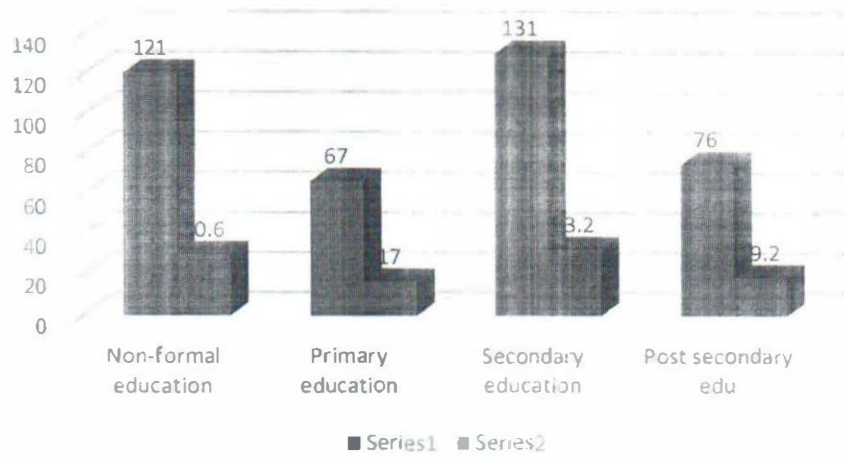
Respondent demographics with age distributions of 14-20 (8.04%), (7.03%), 20-25 (8.01%), 25-35 (25.08%), 35-40 (26.03%), and 40-45 (24.01%). This indicates that the research area's largest population is between the ages of 35 and 40.

MARITAL STATUS

Source: Field survey, 2019

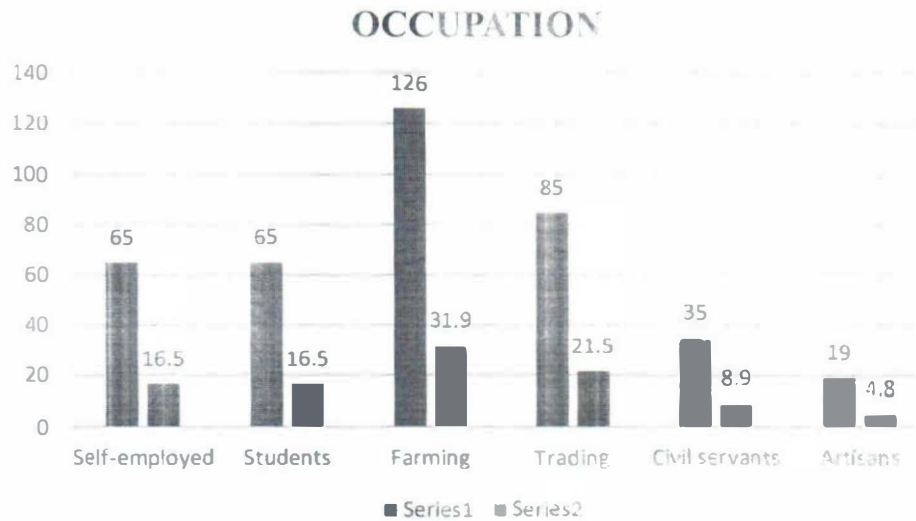
Single (30.09) percent of respondents, married (53.02) percent, and divorced/separated (15.09) percent of respondents responded based on marital status.

EDUCATIONAL LEVEL



Source: Field survey, 2019

On an educational level, non-formal education accounts for 30.06 percent, primary education for 17.00 percent, and secondary education for 33.02 percent.



Source: Field survey, 2019

In terms of occupation, the results suggest that self-employed “people (16.05%), students (16.05%), farmers (31.09%), traders (21.05%), civil servants (08.09%), and artisans (04.08%) are the most common”. The bulk of the respondents were farmers, implying that the people are agrarians and minor traders, according to the findings. This indicates that the area is still developing and is geographically tiny.

The demographic data of respondents with age distributions of 14-20 8.04 percent, 7.03 percent, 20-25 8.01 percent, 25-35 25.08 percent, 35-40 26.03 percent, and 40-45 24.01 percent may be found in Table 4.1. This means that the research area's largest population is between the ages of 35 and 40. According to respondents' marital status, single people account for 30.09 percent, married people for 53.02 percent, and divorce/separated people for 15.09 percent. On an educational level, non-formal education receives 30.06 percent, elementary education receives 17.00 percent, and secondary education receives 33.02 percent.

In terms of occupation, self-employed people make up 16.05 percent, students make up 16.05 percent, farmers make up 31.09 percent, traders make up 21.05 percent, civil servants make up 08.09 percent, and artisans make up 04.08 percent. The bulk of the respondents were farmers, implying that the people are agrarians and minor traders, according to the findings. This indicates that the area is still developing and is geographically tiny.

4.2 Test of Hypotheses

The “hypotheses of the study were re-stated and tested using Correlation Analysis Coefficient”.

Hypothesis one:

There is no significance relationship between cultism and socio-economic development

To test the hypothesis, Pearson product moment Correlation analysis was used. The result was shown in Table 2.

TABLE 2

“Pearson product moment Correlation Analysis Coefficient of the Relationship between Cultism and socio-economic development”

Variables	M	SD	EX EY	EX² EY²	EXY	R-value
Cultism	17.01	10.86	1890	116357	82934	0.030
Socio-economic Development	4.78	5.81	6719	80429		

“Significant at 0.05 level, df.=393, critical r=0.113”

Following the choice guidelines, the “calculated r-value of 0.030 is less than the critical r-value of 0.113 at 0.05 level of significance, with 393 degree of freedom, as shown in Table.2. The null hypothesis, which argues that cultism has no meaningful relationship with socioeconomic progress”, is rejected as a result of this finding.

Hypothesis two

There is no “relationship between armed robbery and socio-economic development. To test the hypothesis, Pearson product moment correlation analysis was used and the result is presented” in Table 3

TABLE 3

“Pearson product moment Correlation Analysis of the Relationship between Armed robbery and socio-economic development (N=393)”

Variables	M	SD	EX EY	EX² EY²	EXY	r-value
Armed Robbery	14.169	4.473	5597	95333	122282	0.11.
socio-economic development	17.701	5.494	6992	149987		

“Significance at 0.05 level, df=393, critical r-value= 0.113”

The computed r-value of 0.11 is less than the r-value of 0.113 at the 0.05 level of significance with 393 degrees of freedom. according to Table 3. (df). The null hypothesis, which claims that armed robbery has no meaningful relationship with socioeconomic growth, is rejected as a result of this finding.

Hypothesis three

There is “no significant relationship between communal conflict and socio-economic development. To test the hypothesis, Pearson product moment Correlation Analysis was used. The result is presented” in Table 4

TABLE 4

Pearson Product Moment Correlation Analysis of the Relationship between communal conflict and socio-economic development
(N=393)

Variables	M	SD	EX EY	EX² EY²	EXY	r-value
Income	13.972	6.606	5519	112412	122681	0.68
Contraceptives	15.559	7.095	6146	136812		

“Significant at 0.05 level, df=393, critical r-value 0.113”

The “computed r-value of 0.68 is greater than the critical r-value of 0.113 at the 0.05 level of significance with 393 degrees of freedom, as shown in Table 4. (df). The null hypothesis, which claims that community conflict has no meaningful relationship with socioeconomic progress, is rejected as a result of this finding. As a result” communal conflict has an impact on socioeconomic development.

4.3 Discussion of Findings

4.3.1 Cultism and socio-economic development

The first hypothesis found a statistically significant association between cultism and socioeconomic development in the Obubra Local Government Area of Cross River State, Nigeria. "Because the computed r-value of 0.113 was higher than the critical r-value of 0.05, this result was obtained". This therefore implies that cultism negatively affects socio-economic development in Obubra Local Government Area of Cross River State. It was also discovered that most students in primary schools and farmers practice cultism by way of using locally made guns and other weapons to threaten the existence of man and his socio-economic activities. These findings are in line with that of Dunkan (2004), who affirmed that about "N10 billion naira is spent on cultist firearm assaults, a cost of roughly N0.2 million per shooting", with the average medical cost to treat a victim estimated to be N45, 000. However, this agrees with the fact the cultism have a significant relationship between socio-economic development. The result of the findings confirms with the views of Uche (2009) who posited that interpersonal cult violence is expensive, and reported that an estimated cost of cult violence in Nigeria reach 33% of the gross domestic product.

The result is in line with the finding of Patrick (2009) who in his study on the effect of cultism on the society, using 500 respondents found out that cultism significantly affects the socio-economic development of the people of

Obubra extraction. Also this position correspondent with the views of wellington (2007) who affirmed that “majority of confraternities as of 2005. were engaged in a variety of money-making criminal activities ranging from cybercrime to armed robbery and” kidnapping.

The study has revealed that cultism has relationship with the socio-economic development, and as affirmed by Ewetan and Urhi. (2014) that cultism is a significant security threat in Nigeria, and has had a significant impact on any society's socioeconomic growth. However, despite the plethora of security measures implemented to handle Nigeria's overwhelming security concerns, the government's efforts have not yielded the anticipated outcome of ending the security danger. Nigeria faces significant developmental issues such as cultism, armed robbery, abduction, and Boko Haram, among others, all of which represent serious threats to the country's economic progress.

Furthermore, this study is also in line with Ewetan and Urchie (2017),who argued that “kidnapping has become a grave security threat in Nigeria especially” in the oil rich region of the country and other parts. Many families have lost their loved ones through the reprehensible acts of kidnapping in Nigeria. Apart from loss of lives, kidnapping also has implications on the economy of the state as well as that of individuals.

In light of the foregoing, the basis of antisocial behavior among youth is anchored in the type of household they grow up in, both locally and globally and

peer group influence whose actions negatively affects sustainable development. However, this finding is in accordance with that of Simon (2011) who posited that cult clashes disrupt economic activities because molestation and threat arising thereof. On the other hand, Nnodim and Ochogba (2018) also consented to the fact that the impact of cult activities hinders economic growth and stagnate development.

4.3.2 Armed robbery and socio-economic development

The finding revealed that armed robbery significantly affect socio-economic development of any society. According to Adagba, Ugwu and Eme (2012) armed robbery involved the use of firearm to dispossess people's belonging and that this tends to affect the social welfare of the area. Armed robbery is one of the security threats that involves the use of instruments of intimidation and duress by a party(ies) against another party(ies) with the intention of compelling the victim to compromise his/her property in question to the offender party. Such violent instruments include gun, knife, sword, cutlass, and any other dangerous objects. Types of robbery according to Onuoha (2009), includes: piracy; car-snatching or carjacking; highway robbery and aggravated robbery all these forms of armed robbery affect socio-economic development in no small measure.

The findings of this reveal that there is a significant relationship between armed robbery and socio-economic development, which aligns with Igbo (2001)

observe that arm robbery has become so rampant that people no longer condemn the act and in recent years, Nigeria has witnessed an increasing crime rate especially robbery like never before in Nigeria, and significantly discouraged foreign investors to come into the Nigerian economy. The crime of armed robbery and the accompanying evil became obvious as a result of porous security network in Nigeria. According to the data, armed robbery in Nigeria has adopted the mindset of a western classic robbery and has adopted a methodical approach to its operations. This is in line with the findings of Smart (2010), who claims that armed robbers in modern Nigeria are known for their proficiency and the use of advanced weapons and electronics such as submachine guns, Ak 47s, radio transistors, and cell phones. Offenders now challenge the police in a fire-for-fire show of supremacy, while demonstrating extraordinary cleverness in disguising their identity and intent. These talents have influenced Nigerian society's evolution..

4.3.3 Communal conflict and Socio-development

The finding revealed that communal conflict affects the socio-economic development of crisis areas. In support of this finding, Johna and Emma (2017) argued that communal conflict has a propensity to bring misery to the community as the Conflict and violence have long-term consequences that influence numerous generations in the community. Economic access, health, and overall development can all be affected. The ability of people to adjust to a

conflict-affected environment and the quick changes that occur when a war ends determine how these affects affect households (Justino, 2012). As a result, communal conflict is defined as a violent struggle between non-state organizations structured around a common communal identity. The escalation of communal violence in rural areas can result in large losses of life and property, putting a halt to community development.

Akpenpuun (2013) asserted that communal conflict has hinders. man power development, socio-economic development and social cohesion that are prevailing among these “other” groups. Therefore, communal conflict is directly proportional to rural development. Also, Oji *et al.* (2014) observed that Land is often at the heart of communal conflicts in any violent situation in the rural areas. Land dispute and control of natural resources like forest has remained one of the causes of communal conflict in rural areas of sub-Saharan Africa. The struggle for ownership of land and other natural resources in the environment has lead to some communal conflict in the rural community. Oji and Nwoba (2016) “noted that communal conflicts constitute one of the major recurring problems bedevilling the socio-economic development of some rural areas”.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The research was designed to examine the relationship between insecurity and socio-economic development in Obubra Local Government Area of Cross River State, Nigeria. To achieve this aim, the sub-variables which include cultism, armed robbery and communal conflict were formed to ascertain the relationship with socio-economic development. Three research questions were developed which metamorphosed into three hypotheses, all stated in the null form to guide the study. Related literature were reviewed base on the sub-variables, social identity and anomie theories were adopted as the study theoretical framework.

To generate data to test for each hypothesis, a twenty one (21) item questionnaire was developed by the researcher and validated by an expert in test and measurement and the supervisor. This instrument was administered on 400 (four hundred) respondents. The research design used for the study was expo facto research design. Cluster simple random and systematic sampling techniques were used for the study. The data gathered from the questionnaire were analysed using Pearson product moment correlation analysis and tested at 0.05 level of significance".

From the analysis, the result showed that insecurity is significantly related to socio-economic development in Obubra Local Government Area of Cross River State, Nigeria. It was summarised thus: that cultism, armed robbery and

communal conflict significantly influences socio-economic development in Obubra Local Government Area of Cross River State, Nigeria.

Therefore, the study recommend among other measures that government schools, religious organisations, parents and non-governmental organisation should sensitize the public through seminars, and workshops, the task of crime prevention and control should not be left in the hands of security operatives alone, government should strengthen her security system and collaborates with traditional authorities, private individuals should volunteers to offer information to security operatives.

5.2 Conclusion

The presence of insecurity in any community poses a threat to the lives and property of those who reside there. The implication is that it impedes corporate activity, discourages local and foreign investors, and slows environmental socioeconomic growth. Since Nigeria's independence in 1960 till now, there has been an escalating wave of insecurity. The rising rate of insecurity has not abated, but has taken on a perilous new dimension, endangering Nigeria's corporate survival as a geopolitical entity. In this perspective, development entails establishing an economy with appropriate social, economic, and physical infrastructure to support commercial operations and industrial growth, as well as the creation of gainful employment. where

people will not go to bed with “empty stomach”. By so doing both cost and standard of living will be improved and crime rate reduce to the barest minimum.

In addition to the country's deteriorating security situation, Nigeria has disappointing developmental issues that constitute a major threat to the people's well-being. endemic rural and urban poverty, high unemployment, cultism, armed robbery, communal warfare, rape, herders, and other developmental issues Boko harani, militancy and low industrial output among others which has contributed to the security situation in the country. The increasing challenge of insecurity in Nigeria is beyond cultism, armed robbery and communal conflicts but it has also been linked to failure in the leadership structure of Nigerian polity.

5.3 Recommendations

Following are some of the recommendations provided based on the study's findings, which include:

- i) Government, schools, religious organizations, parents and non-governmental organization should organize workshops, lectures, talks, seminars and campaigns on campus and community to create awareness on the dangers and negative effects of cultism, armed robbery, and communal conflict on the individual and the entire society.

- ii) The duty of “crime prevention and control should never be viewed as just the responsibility of security agents”; in order to achieve effective peace and order, all hands must be on deck. As a result, a comprehensive security policy involving the entire community must be implemented as soon as possible in order to effectively combat armed robbery, cultism, communal conflict, and other crimes that impede national security and development.
- iii) The government should strengthen her security system and collaborate with the traditional authorities/rulers in order to avert any possible cause of communal conflicts.
- iv) The citizens through it friendly relationship with the security operatives volunteer to offer security information that would lead to arrest and prosecution of the suspected offender.
- v) Functional education should be a hallmark of our school curriculum, allowing younger graduates to learn practical skills “that will enable them to be self-employed and self-reliant”.

5.4 Suggestions for further studies

Following the results of this study, the researcher will strongly wish that: A similar study with broader scope should be conducted in order to put the country to keep knowledge growing in this field of study. A comparable research should be conducted to pin point other variables that were not included in this study but could impinge youths and other age cohorts in engaging in electoral violence.

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APPENDIX

**INSECURITY AND SOCIO-ECONOMIC DEVELOPMENT
QUESTIONNAIRE (ISAESDQ)**

Department of Sociology
Faculty of Social Science
University of Calabar,
Calabar

Dear Respondent,

I am a Master's (M.Sc) student majoring in Sociology (Criminology) in the Department of Sociology and undertaking a research on insecurity and socio-economic development in Obubra Local Government Area of Cross River State, Nigeria as a pre-requisite for the award of master degree in criminology.

Please, you are requested to complete this questionnaire to be best of your knowledge and accept my best assurance that all information shall be treated with utmost confidentiality.

Irek, Enama Iji
SOC/M.Sc/17/031
Research student

SECTION A**SOCIO-DEMOGRAPHIC VARIABLE OF RESPONDENTS**

1. Age: 15-19 [], 20-24 [], 25-29 [], 30-34 [], 35-39 [], 40-44 []
2. Marital Status: Single [], Married [], Separated []
3. Educational level: Non-formal education [], primary education [], secondary education [], post secondary education []
4. Occupation: Self employed [], student [], farming [], trading [], civil servant [] artisan [] others specify

SECTION B

Instruction: Please tick (✓) against your chosen responses

SA = strongly agree, A = Agree D= Disagree, SD = Strongly Disagree

S/NO	ITEMS	SA	A	D	SD
	Sub-scale one: cultism				
1.	Cultism has also been extended to primary and secondary schools.				
2.	Cult attacks has not created physical and psychological depression in the lives of the rural dwellers.				
3.	Cultism has not claimed any life in Obubra Local Government Area.				
4.	The incessant cult has led to the closure of most business premises.				
5.	Some businesses have closed because of cult activities.				
6.	Most of the youths in the community are now cultist.				
	Sub-scale two: armed robbery				
7.	In recent times, armed robbers only execute their operation at night because of fear of security operatives.				
8.	Businesses premises closes much earlier than usual for fear of armed robbery attacks.				
9.	I was once a victim of armed robbery.				
10.	Armed robbers are not wards, friends, brothers, sisters, uncles and aunties to some members of the society.				
11.	I have been threatened by gun before.				
12.	Armed robbery is common in my community.				

Sub-scale three: Communal conflict					
13.	There is communal conflict in my community.				
14.	My community ha experienced communal conflict before.				
15.	I have cost my properties before because of conflict.				
16.	I have lost my relative because of conflict.				
17.	Communal conflict is a problem to us.				
Section C: Socio-economic development					
18.	Development is poor because of insecurity.				
19.	People complained of insecurity slow down.				
20.	Insecurity had slowed down the economic development of my area.				
21.	Some businesses have closed down due to insecurity.				