



Crime Fighting In Akwa Ibom Communities Since 1999

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Abstract. The increasing rate of crime in rural communities in Akwa Ibom state since 1999 resulted in a response by both formal and informal through human mechanisms to detect and prevent crimes in the state. The article, using mainly a qualitative approach, attempts to examine the functionalities of combined effort of police and people-oriented mechanisms and structures in fighting crime in the state. Findings indicate that high theft cases common in most thirty one local government communities of the state were combated using the mechanisms of vigilante, age grade groups and community policing. It also observed that the use of these mechanisms aided reduction and prevention of crime in the state since 1999. It concludes that effective control and crime prevention in Akwa Ibom communities is a function of increased police-public partnership.

Keywords: Akwa Ibom Communities, Vigilantism, Crime prevention, Community Policing, Youths

1. Introduction

Between 1999 and 2019 there have been several reported cases of crimes across several communities in Akwa Ibom state. This worrisome development, which had claimed lives and property stimulated stakeholders in the state and the Akwa Ibom state police command to consider the idea of state policing initiative. Despite the proactive disposition of the Akwa Ibom state government alongside that of the Nigeria police in the state expressed through drastic efforts that have yielded very significant results geared toward crime fighting, there has, however, been increase, on daily basis, the number of youths and older individuals paraded for several crime offenses leading to the over-crowdedness of the prison in the state.

In their effort to go to curb the increasing figures and bring crimes under control since 1999, the police and the government of Akwa Ibom devised three

important crime fighting initiatives during these years. These patterns which are primed as a more proactive technique toward crime prevention and reduction, has necessitated an academic study to document their functionality and impact in crime fighting effort of the Nigerian Police in Akwa Ibom State since 1999. Arising from this development, the study attempts to examine the impact of the measures and strategies deployed in crime prevention in Akwa Ibom since 1999. This gap, as far as literature review in the case of Akwa Ibom have shown is yet to be critical understudied to help highlight some of the grey areas that could be responsible for the nature of crime and crime prevention in the state. More so, the research seeks to indicate whether these crime prevention strategies has been properly implemented to carry along both police officers and the communities across the entire 31 Local Government Areas (LGA) in Akwa Ibom State. Therefore, from this setting, this research is a scholarly attempt to venture into a historical evaluation based on the obvious gap in knowledge on the Crime Preventive mechanisms in Akwa Ibom State. It will employ the much-available pieces of evidence to carry out the set task covering the period between 1999 and 2019.

2. Methodology of the Study

This research adopts the historical and interdisciplinary method. On the aspect of historical method, the sub-set, descriptive and analytical approach is considered as its writing style. The methods adopted were deemed suitable as it will inject both historical analyses and borrowing certain conceptual framework from other discipline to help buttress phenomenon best explained outside historical milieu. Moreover, the research depends on the use of both-primary-and-secondary sourced evidence. Primacy sources include: oral interview, correspondences, police dairies, among others details contemporaneous with the events to be explained.

Whereas, secondary sourced evidence were extracted from textbooks, article journals, unpublished scholarly manuscripts, web-pages, among other non-contemporaneous documents, which were written after the events had ceased to occur.

This research has been written with attention paid to certain vital issues pertaining to ethical and legal requirements, application to academic exercise. This research started with a planning framework that involved interviews and interaction sessions with a wide-collection of individuals' knowledgeable in the theme. These interviews were conducted and recorded after their approvals and the researchers benefitted immensely from the insights they provided. However, the information as contained in this research reflects the views of the writer and it is intended as a genuine contribution to knowledge and a guide to understanding the crime prevention mechanisms in Akwa Ibom State. It does not in any way reflect the views of the interviewees and the supervisor of the research.

3. Main Issues and Empirical Findings

3.1 Akwa Ibom People and Communities

The works of Edet A. Udoh (1983) Monday B. Abasiattai (1990), Monday Noah (1990), Okon E. Uya(1984), Amamkpa,(1979) J. B. Evidently, with regards to historical discourse, Akwa Ibom State has received sufficient academic attention. Some of the landmark works in that direction include but are in no way limited to Adiakpan (2000), Koko E. Ina (2017), Joseph R. Basse (2020), Otoabasi Akpan (2018), Uwem J. Akpan (2018), among several others. These works altogether explore diverse aspects of the life of the various communities making up present Akwa Ibom State. Majority of these works provide insights into the life of the peoples before the emergence of Western influence and concomitant modernity. Moreover, many others trace the nature of interaction between the Europeans and the people in many aspects and how such interactions created a new window for what has become part of the life of the people in post-coloniality. Ina's work *The Changing Faces of Ibibio History, 1885-1987*, is a tapestry depicting the changes and continuity of the Ibibio history. It hovers around the pre-colonial, colonial and emerging point of the post-colonial history of the people of present-day Akwa Ibom.

In the light of the above, there is no doubt that issues that formed the transformative years of Akwa Ibom State has sufficiently been treated in the aforementioned scholarly literature and has indirect

constraint this research from conducting an aspect that has already been articulated. The focus of this research, however, with regards to the profile of the land and the people would commence from 1987 when the people presenting occupying the territory was granted a long-sought statehood by the then military regime of Gen. Ibrahim B. Badamosi on the 23rd of September 1987 (Monday, 2010:19). With the creation of Akwa Ibom State, the people became political and administratively detached from Cross River state. Becoming one of the 36 states in Nigeria by 1996, the state becomes the highest in terms of crude oil and gas production in Nigeria (Noah, 1996:23).

The state is made up of 31 Local Government Areas which are Abak, Eastern Obolo, Eket, Esit Eket, Essein Udim, Etim Ekpo, Etinan, Ibeno, Ibesikpo Asutan, Ibiono Ibom, Ika, Ikono, Ikot Abasi, Nsit-Ibom, Nsit-Ubium, Obot Akara, Okobo, Onna, Oron, oruk Anam, Ukanafun, Udung uko, Urua, Ureu-Offong/Oruko, and Uyo. These 31 LGAs are brother down into three senatorial districts (Uyo, Ikot Ekpene and Eket).

Between 1987 when Akwa Ibom State was created, and 1999 which is the originating chronology for this work, the state has come under both democratically and military governance. Akwa Ibom State has had three consecutive governors: His Excellencies Obong (Arc.) Victor Attah (1999-2007), Chief Goodwill Akpabio (2007-2015), and Mr. Emmanuel G. Udom since 1999. Each of these administrations had flourished on the basic of well-structured democratic setting that has both the legislative and judicial arms as complementary functionaries. Coupled to those is the State Civil Service Commission (SCSC), which drives government policies within the state.

Since 1999, all three past governments have done everything within their capacity to ensure that the NPF gets the support it needs in order to approach crime-fighting from a more-effective perspective. Ideally, the need for community policing has continued to reverberate across these administrations. This is obviously based on the fact that crime across the communities in all 31 LGAs are taking multiple-new dimensions such as cultism, political assassinations, among other violent crimes.

3.2 Vigilantism and Crime Fighting in Akwa Ibom

Of course, there is no gainsaying that long before the institutionalization of constitutional-oriented security agencies, communities scattered across the length and breadth of Nigeria had devised means of keeping

their communities safe, especially from sporadic crimes and criminality. Some of these strategic methods have been described either as ‘hunter-guards system, or the ‘night guard system,’ which has its roots in the socio-cultural fabric of the society (Fourchard, 2020). However, as colonial rule sets in, both – night guard and hunter-guards – systems came to be known as vigilantism. The conceptualization of vigilantism is quite enigmatic in nature even among scholars of security studies. This is, however, not suggestive of the fact that it cannot be conceptualized.

Despite the fact that the term vigilante and vigilantism have acquired a revived interest especially within the framework of African security literature, Michael I. Fleisher (2000:209) muses that there is a lacuna as to what consensus exist among scholars concerning the conceptualization of vigilantism and its ostentatious relationship to securitization of the state. This is because of the complexities associated with the term vigilantism where it has been used to represent various compositions such as: “movements [of] white farmers in the 1910s and the 1920s Orange Free state in South Africa (Murray, 1989: 107),” “anti-thieves and anti-witches organizations in Bugisu district in Ouganda in the 1960s”, (Heald, 1986) “anti-cattle raiding movements in Tanzania in the 1980s and 1990s”,(Abrahams, 1987) “state sponsored groups fighting ANC members in the 1980s South Africa, (Heysom, 1986)” “or political militia with an ethnocentric and strong religious agenda such as the Mungiki in Nairobi, (Anderson, 2002)” “or the Oodua People’s Congress (OPC) in South-western Nigerian cities (Akinyele, 2001)

Whatever be the case, it has been argued that vigilante groups “interrogates the relationships between the society and law enforcement (Fourchard, 2020)” And it is in this context that we shall explicate upon the role of vigilante in conducting some levels of securitization of the communities across Akwa Ibom State, especially since 1999. However, the history of vigilante groups in Akwa Ibom State is embedded in the trajectories of the people’s socio-cultural and political histories, which span several decades before 1999, which is the originating chronology for this research.

Moreso, it is pertinent to note that what is known as vigilante in contemporary times metamorphosed in varying stages, beginning with the age-grade system and thereafter into the hunter-guard or night-guard system. Quite a number of scholars have shed light on varying issues relating to the age-grade system,

securitization of community and the socio-economic and political advancement of the Akwa Ibom region. Some of the landmark works in that respects include those of: Monday Abasiattai, (1987) Monday Noah (1990), E. Ukpong (2009), Uwem J. Akpan (2018). Fundamentally, these works demonstrate in a historical sense, the functionality of the age-grade in not just on issues of security, but also in carrying out the judgments of the socio-political class. Uwem J. Akpan elaborately shows the functions of age-grades in Ibibioland. E. Ukpong gave a more definitive and deep-rooted exploration of the age-grade system in Ibibioland, and to some extent other lands, presently in Akwa Ibom State. His summation was that Age-grade played numerous roles from helping to educate, support, as well as enforce the judicial outcomes passed by the political elites on offenders.

In spite of the robust body of literature that has proffer us with immeasurable insights on the role of the age-grade in the securitization of societies, not much have explored the role of hunter-guard in securitization of South-south pre-colonial Nigeria. The reason for such paucity could be due to the fact that it was not officially a recognized form of security, or as Fourchard reminds us “the movement [hunter-guard or night-guard] was initially unofficial before being authorized by the colonial administration during World War II (Fourchard, 2020)” Nonetheless, oral tradition suggest that long before the emergence of the Nigerian police, several forms of security were employed to guard societies. There position, though not clearly stated found supportive base Tamuno Tekena’s (1987) argument that “hunters from the country [Akwa-Cross River region inclusive] were often used as night guards...in the 19th century before being forbidden by the British administration.” Therefore, from this perspective, it can be said that the hunter-guard system was an effective security strategy used in curbing crimes in pre-colonial and early colonial Nigeria. It could be that its operation then was not in line with colonial interest, and as such was systematic brought to an end, since the NPF has been established by the British colonial government.

The emergence and existence of vigilantism, or vigilante groups as it has been in Akwa Ibom state, especially since 1999 cannot be unconnected from what has been discussed in the preceding paragraphs. Kiale Niyayaana (2015:131) espouses the view that “...neither British colonial rule not the postcolonial administration in Nigeria completely destroyed the well-established community security structures in the Niger Delta especially vigilante structures and practices. Instead, vigilante groups became

entrenched in the political, social and leadership structure of several communities in the region particularly after the Cold War.” In fact, vigilantes has as David Pratten (2008) notes, “have been a popular local response to theft, armed robbery and threats to security – from rural lineage to urban street, right across the country [Nigeria]. Such narrative confirms the fact that since the twentieth century, the role of vigilantes – not in their militia state – has been a formidable force to reckon with in terms of crime prevention and crime fighting as well. Thus, majority of the evidence that forms the bulk of vigilantism and crime prevention and fighting in Akwa Ibom State will be addressed through the dense trove of oral interviews collected during field work.

First, there is the Vigilante Group of Nigeria (VGN), whose presence in Akwa Ibom is well-established. Though, a voluntary self-disciplined security outfit financed by good-spirited individuals, the vigilante group has tentacles in all 31 Local Government Areas of Akwa Ibom State. The VGN has since its inception in 1999 collaborated with the various security agencies (Spencer & Mararo, 2020) to coordinate the fight against crimes and criminality in Akwa Ibom State. The VGN has an office situated along the Industrial Layout by Champion Breweries, Uyo. The group has collaborated with the police and other security agencies in the state to fighting crimes (Essang, 2018). There are numerous instances where the group has had to foil one crime or the other. According to an informant, the VGN has combined effort with the NPF to conduct a well-structured community policing scheme that has led to a drastic reduction in crimes in the whole of Uduakpan Village in Essien Udim Local Government Area (Etokakpan, Personal Communication, June 23 2020).

Moreso, beyond the VGN, which is more structured, several communities – who felt that the NPF is far from them – had established unstructured vigilante groups to tackle issues of insecurity during the heighten fear of crime wave in Akwa Ibom State since 1999. As Chief Edet Offiom notes, there is hardly any community or village one would enter without the presence of vigilante, who are always out from 10pm to 5am to ensure that people sleep with their two eyes closed. In most cases these vigilante group are paid certain agreed amount of money as salary (Offiom, Personal Communication, 2020).

Corroborating the above, elder Ubong Utuk recounted how since 2007, when the crime rate in Urua Ikpa increased, the various villages across Mbiaku Itam 1 has employed the services of vigilante groups to keep watch so as to reduce crime in the

vicinities (Akpan, Personal Communication, June 15, 2020). One point to note is that prior to when these vigilante groups commence duties, they are registered with NPF through the closest divisional headquarters. This is to help avoid situation where there might be mistaken identity and intent on the part of police officers who might be on patrol during the thick of the night. Moreso, it is interesting to note that these vigilante groups set up by the villages are often encouraged by even the NPF since there is an obvious shortfall in manpower within the NPF, (Akpan, Personal Communication, June 15, 2020) and setting up vigilante groups across the state will go a long way to curbing the wave of criminality across the state. From this perspective, it apt to state that vigilantism as an art of securitization has been useful in the fight against crime in Akwa Ibom State even since 1999.

3.3 The Role of the Village Council (*Ekpuk*) in Crime fighting

Village council (*Ekpuk*) played very significant role in the fight against crime. Such roles range from liaising with the appropriate security agencies, disseminating security information to all members of the village, consulting with the government on the one hand, and the NPF on the other hand, whenever any security challenge arose. The village council is the highest socio-political, socio-cultural and socio-judicial body in the village, and is typically made up of various family heads. Since the village council has all family heads in it, it is assumed to be the closets unit to every member of a village. In most cases, critical decisions are reached at the village council and same is passed down to every family in the village either through the family head, or through a more general medium – town crier – in order to incorporate both indigenious and host population.

It is an established fact that no vigilante group in any part of Akwa Ibom State can function properly without the backing of the Village Council. Several cases abound where some youth decided to use their positions as vigilante to abuse and harass those who they were ordinarily in the first place watch over. In such cases, the village-councils are always swift to issue out stern warnings and in a situation where such warnings are not taken seriously, such vigilante groups are disbanded with immediate effect (Akpan, Personal Communication, June 16, 2020). Should their warning and disbandment be taken for-granted, the village council involved the necessary authorities to handle the issue. However, on a different note, village councils have shown to be proactively involved in crime fighting through socio-cultural

medium. For instance, in Oron, the need to stamp out the menace of cultism became a task that must be accomplished by all means given the wanton abuses and lives that had been lost to such youthful violent crime. After all effort had been employ to no avail, the village council converged and decided to put the *Olughu*. The *Olughu* deity was “used to detect crime, settle disputes between individuals and families and enforce village norms through rituals and punishment of offenders.”(Okon, 2019). Thus, the village council rose up to the occasion before it and positioned the *Olughu* at every strategic junction across Oron nation. It was reported that some recalcitrant youths (cultism) who attempted to conduct their nefarious activities were struck dead at the spot, and their death forced many other from fleeing Oron (Ekong, Personal Communication, February 12, 2020).

Outside the outskirts of Oron, there are cases where village council had to enforce security measures through African traditional spiritism. In Urua Ikpa area for instance, the incessant criminality consisting mostly of theft and kidnapping, conducted by youths between 2007 and 2014, defiled the concerted efforts of the NPF, and thus, in some crucial cases, the *Ibiam* deity became the last resort employed by the village council in a bid to curb the rate of crime within the vicinity. Recalling such a scenario, an informant stated that in 2011, when there was an upsurge of kidnapping cases in Akwa Ibom, the village council in Ibiaku Itam 1 had to initiate *Ibiam* to settle certain criminal cases, especially only after numerous warnings had been issued out (Ekong, Personal Communication, February 12, 2020). Moreover, in 2014, the village council in Ikwen had to use traditional spiritism in fighting crime in their locality. Similar trends had been witnessed in Eket, Uruan, Ini, Ikot Ekpene, Ika, among other LGAs in Akwa Ibom State.

4. Community Policing and Crime Fighting

Community policing in Akwa Ibom State recognized the fact that police rarely can solve public safety problems alone, and thus encouraged interactive partnerships with other government agencies and community members/groups. These include individuals who live, work, or otherwise have an interest in the State - volunteers, activists, formal and informal community leaders, residents, visitors and tourists, and commuters - were valuable resource for identifying community concerns. These factions of the community were engaged in achieving specific goals at town hall meetings, neighbourhood association meetings, decentralized offices/storefronts in the community, and team beat

assignments. The range of potential partners is large, and these partnerships were used to accomplish the two interrelated goals of developing solutions to problems through collaborative problem solving and improving public trust in the State (Etim, Personal Communication, September 8, 2019). This is of the view that the public should play a role in prioritizing and addressing public safety problems.

One of the significant developments made towards community policing in every part of the State is the adoption of vigilantism. Vigilante groups (Informal Policing Services) are community policing stakeholders; as such they have been fully consulted, briefed and involved in all activities at the pilot Divisions. Many have been fully occupied in joint police-vigilante activities including training events, beat patrol and problem-solving crime prevention initiatives. This improved consultation and cooperation resulted in reduced violence, crimes, road fatalities and injuries and improved quality of life in Akwa Ibom State.

Vigilante groups as security outfits in the State were mostly composed of volunteers, operating under the mandate of communal consensus to fight crime. As the waning capacity of the police could not curtail the rising trend of urban violence and crime, communal policing or vigilante were created and registered to protect the neighbourhoods. The groups have been seen in areas like Uyo, Itu, Ibiono, Abak, etc. (ibid). According to ASP Effiong Bassey, vigilantism is a category of non-state or self-policing. It is characterized by reactive *ad hoc* and often violent methods of crime control (Bassey, Personal Communication September 27, 2020). A vigilante is a group of committed people at the micro level of the community, set up to collate information on suspected criminals in its area, for use by the police in the detection and prevention of crime. It is often made up landlords, tenants, community associations and leaders of the neighborhood, who keep watch over their area and report suspicious people to the police (ibid). Vigilante groups are largely informal and composed of volunteers and are largely funded through communal contributions. Contributions are insignificant and often irregular compared to the risks vigilante are exposed.

The resurgence of modern vigilante groups in Akwa Ibom State was closely associated with the disproportionate increase in the rise of urban crimes and conflicts in places like Uyo, Itu, Ibesikpo, Abak, Etim Ekpo, Ikot Ekpene, Ikot Abasi, Oron, etc. The inability of the police to tame the rising menace of the urban gangs led to the proliferation of vigilante

groups in the State. In the early 1990s, vigilante groups were formed in almost all the local government within the State. In the State, vigilante groups served as a community security and were composed of ward heads, community elders, religious leaders, wealthy individuals and heads of households. Vigilante groups were practiced in three main forms: traditional vigilante groups; neighbourhood watch; and neighbourhood security committee (ibid).

In a bid to activate and strengthen community security, the NPF has continued to enhance its cooperation with various vigilante groups scattered across the whole 31 local government areas of Akwa Ibom State (ibid). Supporting the view of the present PPRO, the immediate past PPRO, Akwa Ibom State, DSP. Odiko Macdon Ogbache affirms that the Akwa Ibom State Police Command had established a strategic framework to build a network of community policing across the entire 31 LGAs in Akwa Ibom. This strategy laid greater emphasis on the use of community vigilante groups constituted by community leaders and thereafter screened by the NPF to ensure that those making up the vigilante groups are not themselves criminal elements (Ogbache, Personal Communication, June 20, 2020). Beyond the idea of screening members of vigilante groups, the NPF Akwa Ibom State Command also conduct trainings for the vigilante groups. This is to ensure that they (members of vigilante groups) do understand the rules of engagement, and do not take laws into their own hands. In tactical angle, they are taught the rudiments of civil security. This denotes the strategic implementation during their operations in their respective bits (locations) (Adio, Personal Communication, June 11, 2020).

To ensure that these groups conduct their activities within the stipulated guidelines, the NPF, Akwa Ibom State Command has continued to liaise with not just these vigilante groups, but with the various village, clan and paramount leadership structures. An effective securitization of any societies cannot be achieved if every member of the community is not carry along. These traditional socio-political institutions are saddled with the responsibility of appointing, screening and vouching for those that make up the groups to some extent. This, however, does not stop the NPF from doing the needful – double checking and individual profiling. The idea of profiling entails that every person that makes the vigilante groups must have undergone series of intense checks to make sure that such individuals does not have any criminal records. Since the NPF would not want to have any person with questionable character to be a part of a team that is set to fight

crimes and criminality (Essien, Personal Communication, July 3, 2020)

Since 2012, community vigilante became more involved in confronting youth gangs that use drugs and commit crimes including abduction of young girls. Community vigilante groups assist the police in suppressing criminal activities of kidnapping young girls. Burglaries, duping, raping and kidnapping of children were on the increase and so vigilante groups were formed in all parts of the State through security committees that involved ward heads. The ward heads mobilized volunteers to organize and register vigilante groups in their communities (ibid). Although, not all parts of the State have adopted this initiative. The sudden population increase with the scanty ratio of the community members and the police force made it impossible to cope with crime upsurge in the State. To fill the gap, people formed vigilante groups. The primary reason for setting them up was to protect the people from incessant raids by armed robbers in their neighbourhoods. Local communities across the State have created their own informal or sometimes formal structures to ensure the security of the population. These groups have usually been composed of individuals from the local community. Some of them have derived their credibility, and unofficial authority from the community in which they serve. One of the main purposes of these initiatives was to complement the police in identifying and handing over criminal suspects to the appropriate judicial authorities. They have also sometimes tried to settle other conflicts between individuals in the community (Bassey, Personal Communication, September 8, 20a9).

However, local leaders have on occasion abused their power and used these Vigilante groups for other purposes. The vigilantes rose to the challenge of combating the spiraling crime waves across many communities in the State especially in the early years of democratic transition. Initially there was prevention in crime. However, with time these vigilante groups in most cases deviated from the original purpose for which they were formed to engaging in other activities such settling civil matters, recovering debts, ejecting tenants for landlords and in some cases meddling in husband and wife matters, and serving as ready hands to unleash violence during elections (ibid).

5. Conclusion

Since 1999, Akwa Ibom State, with its long coastline and as an oil producing state within the Niger Delta region – has recorded its own share of crime. This

period has witnessed attempts by the government of Akwa Ibom State, through its police components, and the concerned citizens and people in various communities of the state, to curb crime and criminality via the concepts of community policing, age-grade security measures and vigilantism. Although these concepts are not entirely new within the Akwa Ibom Communities, they are yet to go past rudimentary levels of security and crime prevention given the nature of challenges that impedes best practices.

Going forward in charting a new course and approach to fighting crime in Akwa Ibom communities, the study argues that the community members must be part of the security operations in their community to proactively prevent and control crime through collaborations with the police in community policing, vigilante and other informal means of crime control such as age groups, masquerade etc. in other words, a more people-oriented and community participatory policing style is recommended. Finally, government should introduce and sustain the use of ICT, drones and CCTV in crime prevention and control at the community level (Asiriukwu et al, 2020). This will add value to the crime management strategy in rural communities of Akwa Ibom.

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- Oral Interview with DSP Michael Etim, Deputy Superintendent of Police, Police headquarters, Ikot Akpan Abia, Uyo, June 19, 2019.
- Oral Interview with DSP Odiko Macdon Ogbeche, c.40, Immediate past PPRO, Akwa Ibom State, 16 June 2020.
- Oral Interview with Elder Bassey Ekong, c. 78, farmer and retired teacher, Ikwen, Obot Akara Local Government Area, Akwa Ibom State, 23 April 2020.
- Oral Interview with elder Ubong Utuk, c. 71, Farmer, Atai Idung Street, off Urua Ikpa Road, Itu, Akwa Ibom State, 16 May 2020.
- Oral Interview with Festus Gabriel Okon, c.40, Farmer and Businessperson, Ibeno LGA, Akwa Ibom State, 23 May, 2020.
- Oral Interview with Frank Okorombokho, c.35, Leader of the Iron Fist Vigilante Group, Eastern Obolo, Akwa Ibom State, 15 May 2020.
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