



INSECURITY AND COMMUNAL CONFLICTS IN AKWA IBOM STATE, NIGERIA

Esara Umoh Victor¹, Asuquo Mfon Effiong², Obonah Friday Frank³,
and Eshiet Hanson Thomas⁴

^{1,3,4}Department of Sociology and Anthropology, Faculty of Social Sciences, University of Uyo, Uyo.

¹Email: Umohesaral@gmail.com; Tel.: +238060111898

²Department of Sociology and Anthropology, Faculty of Social Sciences, Akwa Ibom State University, Obio Akpa Campus.

Email: mfonasuquo@aksu.edu.ng; Tel.: 07035490011

Cite this article:

Esara, U. V., Asuquo, M. E., Obonah, F. F., Eshiet, H. T. (2024), Insecurity and Communal Conflicts in Akwa Ibom State, Nigeria. African Journal of Social Sciences and Humanities Research 7(3), 320-331. DOI: 10.52589/AJSSHR-MDVNHP5G

Manuscript History

Received: 14 Jun 2024

Accepted: 2 Sep 2024

Published: 9 Sep 2024

Copyright © 2024 The Author(s).

This is an Open Access article distributed under the terms of Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which permits anyone to share, use, reproduce and redistribute in any medium, provided the original author and source are credited.

ABSTRACT: *Communal Conflicts is a social problem that affects a significant number of communities in Akwa Ibom States and Nigeria in general. Some lingering Communal Conflicts have affected the past generations, present generation and also attempting to affect future generations if not properly resolved. Most communal conflicts in Akwa Ibom State are direct consequences of the lack of proper demarcation of the boundaries between these communities. The main objective of the study was to investigate the factors that necessitate communal conflicts among communities in Akwa Ibom State. The study adopted a survey design. Data were obtained from two sources; Primary Source and Source. Primary data were obtained through interviews and participant observation, while secondary data were obtained from extant literature. Respondents were selected using multiple sampling techniques, this includes purposive, Snowball and random sampling techniques. Two Sociological theories were used to explain the study these include, the Human Need Theory and the Frustration-Aggression Theory. The study recommends (amongst others) that the government should constitute a Panel that would fix Proper boundary demarcation between these communities. The reports of a panel of inquiry "White paper" should be properly implemented to forestall future communal conflicts in Akwa Ibom State. Government should do away with every form of political interest and bias to ensure that Peace is restore among the warring Communities.*

KEYWORD: Conflict, Insecurity, Crime, Governance.



INTRODUCTION

Conflict is an inevitable phenomenon that characterises all human societies. This is because wherever human beings are found living a patterned way of life "a cultural setting" there is bound to be competition, agitation and rivalry Oluwabamide (2003). This makes conflict an indispensable feature of all societies. Communal conflict varies from one society to another and from one period of time to another. It could be political, economic, ethnic, religious and so on. Despite the availability of means of tension reduction, every society experiences struggle or competition of groups attempting to defend or advance their group interest at the detriment of others. Such interests are material and political, this involves the feeling of worth and dignity as well as access to means of improved standard of living (Esara, 2021).

According to Asuquo and Ekanem (2023), communal conflict is a social conflict that relates to a group or groups in a society. Udonwa, Effiong, Asuquo & Samuel (2022), noted that public officials breach public trust and official oaths at will and could care less about what happens to people that are not of the same ethnic clime. This has contributed to the communal conflict.

There are cases of communal conflicts across Nigeria and Akwa Ibom State in particular, since the emergence of democracy in Nigeria. Nigeria has since its inception as a nation-state witnessed a number of communal conflicts whose causes are multifarious. But in Akwa Ibom State in particular communal conflicts are rampant. These include the protracted communal conflict between Oku Iboku and Ikot Offiong, the communal conflict between Ikpa Nya and Ntan Obo, the communal conflict between Ikot Abasi and Eastern Obolo, the communal conflict between Ibeno and Eket Nation, the communal conflict between Okobo and Esuk Iwang all in Okobo, communal conflict between Uruan and Nsit Atai amongst others too numerous to mention here, all these have contributed to serious insecurity in Akwa Ibom State (Esara, 2024).

The consequences of these communal conflicts are enormous, usually, it has drawn the wheel of progress and development in the area backwards. Whenever conflicts occur lives are lost in hundreds or thousands and property worth thousands and millions of Naira are often lost. Managing the consequences of conflicts often becomes a major concern not only to the people but the government. The economic activities in the affected communities have been threatening such as farming, trading, fishing and other businesses. In the course of these communal conflicts government properties were vandalised, bringing the communities to total economic collapse. According to Esara, Asuquo, and Udoh (2024), the fight against this crime should not be left to the government alone, rather it should be a collective fight. The general public should provide useful information to the police through their call lines.

In the course of this study, the researcher discovered that there is a high level of insecurity among various communities affected by communal conflicts as people resort to doing whatever they see for survival this includes armed robbery, sales of arms and ammunition, selling and eating of human parts, thuggery activities, selling and abuse of hard drugs, child theft and baby factor business, kidnapping amongst others. These ugly situations have posed serious security threats in these communities because of lawlessness among the youths. These war-ravaged communities are using various arms and ammunitions, such as AK 47 rifles and Pump action rifles to cause insecurity in the course of protecting themselves and protecting their land and boundaries.



In the pre-colonial days in Nigeria, there were no serious boundary problems as the traditional societies operated a clan system of government, where the boundaries of communities were determined. In most cases, and with the use of natural features such as rivers, forests, streams, lakes, hills and ethnic groupings. However, the advent of colonial administration in Nigeria brought about diversions and a split of loyalties and the colonial administrators. This brought about several land boundary disputes in Nigeria and Akwa Ibom State in particular which metamorphosed into other dimensions of conflicts that have lasted for many years. The creation of States especially that of 23rd September 1987, which caved out Akwa Ibom State from the former Cross River State. The boundary between Akwa Ibom State and Cross River State is at Okpokom Bridge with a concrete AK appellation signifying Akwa Ibom State but in the year 2002, the people of Odukpani Local Government Area bombarded the concrete in an attempt to expand their frontier to claim the oil wells found in that particular area.

The struggle for land and other natural resources is responsible for most communal conflicts in Akwa Ibom State. The struggle for the ownership of farmland and natural resources between neighbouring communities brought about perennial communal conflicts as the people resorted to self-help for defence against external aggression. Also, the inability of the warring communities to abide by the traditional judgment and court ruling was responsible for the age long communal conflict in Akwa Ibom State. Akpan (2010) posted that governance involves the manner in which allocative and regulatory mechanisms are exercised in the management of resources, be it natural, economic or social, and broadly embraces the formal and informal institutions by which authority is exercised (Essien, 2013).

Communal cutlets has brought on told hardship to the people of the affected communities as their sources of livelihood have been affected, since the people are mostly farmers and fishermen they are unable to access their farmland or go for fishing. It is very disheartening because of the communal conflict between the people of Oku Iboku in Akwa Ibom State and the people of Ikot Offiong in Cross River State that claimed lives and properties, the government of both states have not done enough to find a lasting solution to this lingering communal conflict. Rogers and Hall (2003) maintained that there is a profound political element to governance, which involves balancing various interest and facing political realities. This according to the authors implies that politics defines the agenda and prioritises issues in all ramifications. This is very important for economic, social and environment outcomes, government should always be ready to protect the lives and property of her centizery which they sworn to protect, politics should not come in. These are key elements that matter most in a given society and the degree of inclusiveness this include accountability, transparency, predictability, responsiveness and participation determine whether the governance system is good or bad (Akpan, 2010).

As observed by Esara, Mfon, & Walter (2024), communities in some local government areas now contribute money on a monthly basis for cult gangs in their area to allow them to live in peace. Asuquo & Ekanem (2023) noted that a poorly educated population may be more susceptible to corruption, perpetuating a culture of dishonesty and undermining the foundations of a transparent and accountable society. This may generate conflicts.

Communal conflicts in Akwa Ibom State have continue to generate mutual suspicion and insecurity, particularly for those who continue to meet and socialise through, church gatherings, schools and universities, political campaigns, markets, organisations, and government



employment and other public forums, and gatherings. Peace and social cohesion is a universal necessity. No Society can achieve progress and development through warfare.

Statement of the problem

Throughout Akwa Ibom State and indeed all over Nigeria, the idea of communal living has become resoundingly emphasised among communities, churches and organisations. It is problematic that after the creation of Akwa Ibom State from the former Cross River State, there have been cases of communal conflicts due to the unanswered boundary questions over their discrepant self-delineated boundary. It is disheartening that after the most destructive communal conflicts of recent times, that claimed lives and properties, the government have not done enough to find a lasting solution to these conflicts.

It is on record that successive administrations in Akwa Ibom State have spent time and resources on various communal conflicts; money that would have been used for economic development has been channelled to deploy security personnel to the affected communities to restore law and order, the government have also spent money to send relief materials to the affected communities. The government has also spent money to constitute judiciary panels of inquiry to investigate the immediate and remote causes of these communal conflicts controls and send recommendations "White paper" to the government for implementation to find a lasting solution to these conflicts.

It has been observed that lives and properties have been destroyed by communal conflict, and economic activities have also erupted in terms of food supply. Communal conflicts in the state have posed serious security threats because innocent people have been killed by stray bullets, goods in transit have been looted by indigenes of the affected communities, and passersby along the highways have been robbed of their valuables. Markets, schools, hospitals and companies that operate in the affected areas have shut down operations (Ikpi, 2014).

Objectives of the Study

The main objective is to examine the causes of Communal Conflicts in Akwa Ibom State. Specific Objectives are:

- i. To investigate various insecurities caused by Communal conflicts
- ii. To examine the roles played by the Akwa Ibom State government in resolving Communal Conflicts in the state.
- iii. To investigate the effects of these Communal Conflicts on the Socio-economic development of the affected Communities.
- iv. To make some policy recommendations that would bring lasting solutions to communal conflicts in the state.



LITERATURE REVIEW

Communal conflicts in the state are caused by the struggle for Land. It is a known fact that the people of Akwa Ibom State are predominantly farmers and fishermen. Communal conflicts usually arise whenever one community trespasses into another community's farmland. The struggle for economic resources like palm plantation, rubber plantation, and oil wells and the struggle for political power among communities. The creation of states is also a factor in communal conflicts, the creation of Akwa Ibom State from the former Cross River State was the beginning of communal conflicts between neighbouring communities along the boundary as interests were divided, some claim to come from Akwa Ibom State while others claim to come from Cross River State, these situation brought about communal conflicts in the area (Eton, 2021).

Esara, Asuquo, & Samuel (2024), posited that remapping has brought about serious cases of communal conflicts in the State. As a result of remapping the State, some communities are now in a state of lawlessness and senseless killings resulting from communal conflicts are becoming more alarming. Esara, Asuquo, & Udoh (2024) observed that in some rural communities in Akwa Ibom and Cross River States, traditional cults are still very active in their respective communities despite civilisation and Christianity. Samuel *et al.* (2023) opined that the quest for sustainable development goals is to attain great success in community development by meeting the various classes of human needs, especially in the third world. But Communal Conflicts impede sustainable development. As noted by Esara, Mfon, and Walter (2024), those who work in the armoury simply sell arms and ammunition to armed robbers, and they keep terrorising our communities.

As observed by Esara, Asuquo and Udoh (2024) the violence in communities has contributed to Nigeria's ongoing energy supply crisis by discouraging foreign investment in new power generation plants in the region. Daniel *et al.* (2024), opined that, despite the importance of this issue, there is a lack of research specifically exploring the relationship between communal conflicts and insecurity in Akwa Ibom State.

The government of Akwa Ibom State have been deploying security operatives to the affected communities to restore law and order by ensuring that people go about their legitimate businesses. The government also send relief materials to the affected communities to ameliorate the suffering of the people. The government have also been constituting judicial panels and commissions of inquiry to look into the immediate and remote cause of the conflicts and send recommendations to the government for implementation to find lasting solutions to various communal conflicts in the state. Government security agent were in some situations ineffective and vulnerable to attack by the untrained militias who reportedly seized their weapons. Esara, Asuquo, and Udoh (2024) noted that gamblers are harmful to society because of the concoction they take to ease their frustration. With its stimulating effect, gamblers become very violent and tend to work down on the elderly and in the family and community as people who do not matter. This accounts for the tendency to kill and destroy since they act not with their normal consciousness, but with a bloated devaluation of human life and a suspended consciousness. This is common in rural communities.

Esara *et al.* (2023) argued that the Nigeria Police Force and other law enforcement agencies saddled with the responsibility of Protection of lives and properties have arguably failed in their primary responsibilities, resulting in a lack of public trust in the Nigerian judicial system,



thereby, forcing then neighbourhoods in communities to resort to jungle justice at any slightest provocation. This in some cases leads to communal conflicts. To Ekanem, Asuquo, Ogar, & Ofuka (2023), violence during elections and violence against women candidates is a barrier that can not be overemphasised. Some of this violence is seen in communities. Akpan *et al.* (2024), observed that the act has seriously eroded academic excellence in Nigeria's institutions of learning- primary, secondary or tertiary due to Communal Conflicts.

The government should caution Local Government Chairmen and Paramount Rulers in affected local government areas that this menace should not continue again because most of these communal conflicts are sponsored by politicians for their selfish interests. Indigenes of these warring communities usually levy themselves some amount of money that they usually use in buying arms ammunitions like AK 47 rifles and Pump action rifles. There is a high level of insecurity among these warring communities. The researcher observed that some of these communities, cannibalise human parts and also sell human parts to suspected ritualists. Youths of these communities usually use their local charms to engage in armed robbery and kidnapping. There is a high level of cultism activities in these communities, youths of these communities also engage in the drug business, child theft and baby factory business (Esara, 2024).

Youths in these warring communities are usually hired and used for political thuggery, politicians pay and use these youths as political thugs to maim and kill political opponents and also carry ballot boxes to ensure that their master remains in power. There are reported cases of rape among warring communities because police are always afraid to go in and arrest these culprits for fear of attack. It has been observed by the researcher that most of the crimes carried out in these communities are organised crime involving many syndicates who engage in crime as a legitimate business for survival. These syndicates turn the whole community into a hideout for criminals who commit crimes in other places and escape to continue in a new place. A trend of violent communal conflicts spreading through Akwa Ibom State in recent years has intensified in the past months, years leaving hundreds of people dead and thousands displaced, all these increase the level of insecurity in the state as most of these people took to crime for survival such kidnapping, arm robbery, child theft and baby factory, drug business and selling and selling of human parts (Olaleye, 2016).

Theoretical Framework

The study adopts two sociological theories, these are;

Frustration-Aggression Theory was propounded by Dollard, Neal E. Miller et al. in 1939 and has been expanded and modified by scholars like Lenard Bekowit (1962) and Aubrey Yates (1962). The thrust of this theory aggression is the result of frustration (IEC, 2010:1). Frustration can be viewed as a state that sets in if a goal-oriented act is delayed or not realised. Frustration-Aggression Theory is anchored on two postulates that aggressive behaviour requires the existence of frustration, and (ii) that the existence of frustration stemming from social situations is a common cause of aggression. For instance, within Nigerian societies, particularly the Akwa Ibom State understudy, the land is an important economic resource in the life of the people. When two rival Communities lay claims to ownership of a piece of land, and they prevent each other from having access to it, definitely that frustration would turn to anger and possibly, aggression against themselves forcing them to engage in violent conflicts that lead to destruction of lives and properties that brings about insecurity.



Human Needs Theory was propounded by Abraham Maslow in 1943. According to the renowned American Psychologist Abraham Maslow and the conflict scholar, John Burton, these essentials go beyond just food, water, clothing and shelter. They include both physical and non-physical elements needed for human growth and development as well as those things humans are innately driven to attain (KOK, 2011:9). According to this theory the Primary causes of protracted communal conflicts is as a response to unmet human needs, implying that all actions undertaken by human beings are attempts to satisfy their needs in the society. In Akwa Ibom State the struggle for land for economic purposes brings about Communal Conflict and insecurity in the State.

METHODOLOGY

The research design used in this study is a survey method with data collected from primary and secondary sources. Primary data were collected through interviews and participant observation. Secondary data were collected from extant literature. Respondents were selected using multiple sampling techniques, these include purposive, snowball and random sampling techniques. Data collected were analysed for conclusions and recommendations.

RESULT/DISCUSSION OF FINDINGS

Interviews with the respondents showed that communal conflicts are a result of land. 80% of the respondents attributed the cause of communal conflicts to land and the struggle for other economic resources.

In an interview with one of the respondents, the youth leader of Oku, he said that communal conflicts are a result of the struggle for economic resources which usually destroys lives and property. He said that warring communities usually resort to self-help by contributing to defending the communities they acquire arms and ammunition for war, interview on 18-03-2024.

One of the respondents said that some student cultists in tertiary institutions were recruited and used as assailants to kill and maim for a reward of money. He said that there is a high crime rate in these warring communities as the youths of the communities are usually involved in armed robbery, kidnapping and drug business.

The respondents said there are a lot of atrocities going on in communities facing communal conflicts, he said that most of these communities are feeding on human flesh “cannibals”. They said that most of the youths from these communities engage in selling human body parts to some ritualists, interviewed on 8-3-2024.

20% of the respondents said that illegal businesses thrive in warring communities because the police and other law enforcement agents are always afraid to carry out arrests in these communities, thereby making them lawless. They said that economic activities in these communities are always distorted because businessmen and women usually relocate from these areas for fear of attack.



All the respondents were looking for a lasting solution to all pending communal conflicts. In their various responses, they advised community leaders to accept court orders and traditional injunctions given by traditional rulers to forestall peace in the area.

The findings of the study show that Akwa Ibom State Government has spent so much money in the course of deploying security personnel to the affected communities to restore law and order for people in the area to go about their normal responsibilities. The study further shows that there is a high level of insecurity in war-ravaging communities in Akwa Ibom State because of the absence of security personnel, these crimes include sales of human parts, cannibalised on human flesh, armed robbery, kidnapping, sale of hard drugs, child theft and baby factory business, cutting vandalism of public and private property, oil theft and bunkery, thuggery, cyber-crime and printing of fake currency. The study also shows that there is a prevalence of cases of cultism in those warring communities, this situation also contributes to a high level of insecurity in the affected communities. The study shows that economic activities in these communities are halted, and there is destruction of lives and property within the affected communities. The study shows that the Akwa Ibom State government had spent huge resources and time to constitute panels and commissions of inquiry to look into the immediate and remote causes of these communal conflicts and give recommendations to the government to find a lasting solution to these conflicts. The study also shows that there are high health challenges in these affected communities because children, adults, and the aged do not have access to quality healthcare services because of these communal conflicts.

The study further shows that these communal conflicts have destroyed the age-long relationship that had existed long ago among these communities making them live in great fear among individuals. The study also shows that most of these communal conflicts are politically sponsored for political gains that would only come to the selected elites at the detriment of the innocent poor masses. The study also shows that Akwa Ibom State government also spend financial resources and time to send compensation and relief materials to refugees in the affected communities. The study also shown that arms and ammunitions used on communal conflicts are sponsored by some politicians, while the people also volunteer to contribute and help themselves through self-help efforts, by ensuring that their communities are defend and protected at all costs. The study shows that most of these communal conflicts occur as a result over struggle for land.

CONCLUSION

Successive administrations in Akwa Ibom State have expended huge financial resources and valuable time to address the challenges posed by the numerous and incessant communal conflicts in the state. Insecurity caused by these communal conflicts has hindered investors not to move and invest in the state, these ugly situations continue to drag the development of the state backwards because no development can thrive in a war-ravaging area.



RECOMMENDATIONS

- i. The government should redeploy security personnel to the affected communities to fight against insecurity in the area.
- ii. The government should implement the recommendations of the commissions and panels in order to bring a lasting solution to the communal conflicts in the states.
- iii. The government should restore laws and order in the affected communities because of its effects on businesses.
- iv. Policymakers should ensure that the boundaries of the affected communities are properly delineated to avoid future occurrences.
- v. The government should take over the controversy and serve as a deterrence to conflict for other communities.

REFERENCES

- Akpan, N. S. (2010). Governance and communal conflicts in a post-Democratic Nigeria: A Case of the oil Producing Niger Delta Region. *Journal of African Studies and Development* Vol. 2(3), pp. 65-74.
- Akpan, W. M., Ekoriko, E. A., Ekanem, A. E., & Ottong, I. J. (2024). Attitude and Perception as Associated Risk Factors of Sexual Harassment of Secondary School Girls in Abak Lga, Akwa Ibom State. *African Journal of Social Sciences and Humanities Research* 7(1), 174-184. DOI: 10.52589/AJSSHRBFL1J7YK
- Asuquo, M. E., & Ekanem, A. E. (2023). Implications of Violence on Ini Local Government Area of Akwa Ibom State, Nigeria. *International Journal of Culture and Society*, 1(2), 105-117. DOI: <https://doi.org/10.5281/zenodo.10247225>
- Asuquo, M. E., & Ekanem, A. E. (2023). Corruption in Education Sector and Economic Development of Akwa Ibom State. *Aksu Annals of Sustainable Development*, 1(1), 39-49.
- Daniel, U., Ekoriko, E., Akpan, W., & Nsima, R. (2024). Analysis of Stress and Workers' Performance in Semek Waters Nigeria Limited. *INTERNATIONAL JOURNAL OF CULTURE AND SOCIETY* 3(1). DOI: <https://doi.org/10.5281/zenodo.12788889>
- Ekanem, A. E., Asuquo, M. E., Ogar, W. O., & Ofuka, V. K. (2023). Gender, Politics and their Effects on Socio-societal Development. *Social Sciences and management international Journal*, 4(3), 57-69.
- Esara, U. V., (2014). "Modern Cultism and Governance in Akwa Ibom State, Nigeria": *Global journal of communication and Humanities* Vol. 2, Issue 4.
- Esara U. V., Mfon E. A., Walter O. O. (2024), Impact of Modern Cultism and Governance in Akwa Ibom State, Nigeria. *African Journal of Law, Political Research and Administration* 7(1), 135-147. DOI: 10.52589/AJLPRA4NDQROTH
- Esara, U. V. (2021). "Cultism and Rural Governance in Akwa Ibom State: Focus on the Itu Local Government Area" Dissertation submitted to the postgraduate School. University of Uyo, Uyo, Akwa Ibom State.



- Esara, U. V., Asuquo, M. E., Ekanem, A. E., & Samuel, E. E.(2023). Jungle Justice and Governance in Akwa Ibom State, Nigeria. *Global Journal of Communication and Humanities*, 2 (3), 20-30
- Esara, U. V., Asuquo, M. E., & Udoh, A. J. (2024). Baby Factories and Child Abuse in Akwa Ibom State, Nigeria. *International Journal of Culture and Society*, 2 (1): 71-79 <https://doi.org/10.5281/zenodo.11060712>
- Esara, U. V., Asuquo, M. E., & Udoh, A. J.(2024). Traditional Secret Cults and Rural Governance in Akwa Ibom State, Nigeria. *International Journal of Culture and Society*, 2 (1):26-37 <https://doi.org/10.5281/zenodo.11060584>
- Esara, U. V., Asuquo, M. E., & Samuel, M. E. (2024). Remapping and Communal Conflicts in Akwa Ibom State, Nigeria. *International Journal of Culture and Society*, 2 (2), 60-71.
- Esara, U. V., Asuquo, M. E., Udoh, A. J. (2024), Oil and Militancy in Nigeria's Niger Delta. *Journal of Advanced Research and Multidisciplinary Studies* 4(3), 77-89. DOI:10.52589/JARMS-F6LTTPUZ
- Esara U. V., Mfon E. A., Walter O. O. (2024), Police Brutality and Endsars Protests in Akwa Ibom State, Nigeria. *African Journal of Social Sciences and Humanities Research* 7(2), 410-423. DOI:10.52589/AJSSHR-REH6C8ZM
- Esara, U. V., Asuquo, M. E., Udoh, A. J. (2024), Gambling and Deviance Behaviour Among Youths in Akwa Ibom State, Nigeria. *African Journal of Social Sciences and Humanities Research* 7(3), 39-47. DOI:10.52589/AJSSHR-
- Essien, D. E. (2013). *Ethical claims of Ibibio Social Norms, Values and Beliefs*. Calabar: University of Calabar Press, 109-112.
- Eton, E. (2001). *African Religion: The Religious factor in the Boundary Conflict between Oku Iboku and Ikot offiong Communities in Akwa Ibom State, Nigeria*. Trube Media consult Uyo, Akwa Ibom State.
- Ikpi, O. (2014) "Boje and Nsadop communities embrace peace, commend Church's Role". Retrieved on December 20, 2014 from Calitown.com.
- KOK, H. (2011). "Reducing Violence: Applying the Human Needs Theory to the conflict in Chechnya". *The journal of Turkish weekly*.
- Samuel, M. E., Asuquo, M. E., Thompson, H. O., and Nya , A. (2023). Women In Education and Community Development in Oron Federal Constituency, Akwa Ibom State, Nigeria. *International Journal of Culture and Society*, 1 (1), 83-91. DOI: <https://doi.org/10.5281/zenodo.10201986>.
- Udonwa, U. E., Effiong, U. E., Asuquo, M. E., & Samuel, M. E. (2022). Poverty in Nigeria: The Political Economy Perspective. *International Journal of Research (IJR)*, 9(10), 155-176.

APPENDIX I



Communal Conflicts, Destruction of Lives and Property in Akwa Ibom State

APENDIX II



Refugees and Economic Hardship as a Result of Communal Conflicts in Akwa Ibom State.