

Civil Society And Security In Anambra State With Ndiakwu Development Union, Otolu Nnewi In Perspective.

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Abstract: Civil society groups in Nigeria have been indispensable actors in the democratization process especially since the return to civil rule in 1999. As agents of social change germane for mass reorientation and mobilization, they have helped in the sustenance and deepening of democratic governance by providing the critical socio-economic and political services to Nigerians in both urban and rural areas. However, in spite of the ubiquitous nature of civil society in contemporary Nigeria's democratic governance, there still exist, immense lacuna in the nation's current democratic governance. The democratic system in Nigeria is riddled with corruption, bribery, human rights abuses, electoral frauds, godfatherism, violence, economic injustice and the rise in ethnic militia movements that tend to make mockery of Nigeria claim to democratic governance. Thus, this work examined the Role of Civil Society on Security in Anambra State: A Study of Ndiakwu Development Union, Otolu Nnewi. A sample of 400 emerged which was determined using Slovin (1964) formula for large population. Two research questions were formulated to guide the study; as well as two objectives. The study adopted survey design. Simple percentages and frequency tables were adopted. Chi-square was used to test the hypotheses. The findings of the study show inter alia that: Civil Society Organisations in Anambra State have to a large extent influenced and helped on security in their area. Hence, the study recommends among others that: governments should promote good governance, openness, accountability through the use of print and digital media, and inform the public through conferences, seminars, and NGOs. The CSO's should also act as a watchdog or function as a subsidiary of the judiciary by checkmating the excesses of the political establishment through voicing their concerns at unfavorable economic policies or stage a protest at extreme cases.

Keywords: Civil society, Security, Democracy, governance, Ndiakwu Development Union, Anambra, Nigeria.

Introduction

The Nigerian state since independence in 1960, have experienced myriads of challenges ranging from political instability, economic recessions, military rule, civil war that threatened the unity of the country, and more recently, Islamic fundamentalism in the form of the Boko Haram terrorism, banditry, kidnapping and other vices.

Thus, despite the efforts of the government, it seems that the insecurities are increasing daily. The Civil society which includes; Non-governmental Organisations (NGOs), Community based Organisations (CBOs) and Faith-based Organisations (FBOs) is traditionally known to play the critical role of spurring the government to action in moments of crisis such as the ones witnessed in Nigeria. As a social change actor, therefore operating autonomously as different from individual, family and the state (Kurfi, 2013), the responsibilities of the civil society organizations are crucial and noteworthy. Ultimately, the role of civil society is best understood from the view point of a mediator, although, during crisis, it is always on Civil Societies such as Non-Governmental Organizations (NGOs); Community Based Organizations (CBOs); and Faith Based Organizations (FBOs) to advocate, facilitate, sensitize and pacify parties involved in misunderstanding or conflict, to necessary actions in order to restore peace.

Undoubtedly, Civil Society Organizations (CSOs) have been playing numerous roles in eradication of terrorism and curbing its menace around the world. In most times, CSOs partner with security agencies in obtaining and releasing relevant information that will give a clue to tackling the most unfortunate nagging problem in the society. For example, Ndiakwu development Union is known with collaborating with the Vigilante Groups in OtoluNnewi to see that security of the community is enhanced.

Aside this role, it is observed that the Ndiakwu development Union lays emphasis on achieving developmental activities have been enumerated. It could also be seen that emphasis are also placed and concentrated on fostering peace, unity, love, mutual

understanding, co-operation, social interaction and discipline among the populace of Otolonnewi in Anambra state. Generally, Civil Society is non-governmental, private, voluntarily organized associations or institutions of the people, through which they try to secure their needs, desires and objectives (Brown, 2009). Such desires and objectives ranges from humanitarian assistance to health provisions, supporting fiscal transparency, educational services to cultural development, business empowerment to peace building (Okonjo-Iweala&Osafo-Kwaako, 2008). The term Civil Society is used to collectively refer to the voluntary organizations, corporate bodies, socially active groups, and firms working in each society. "Civil Society is the set of intermediate associations which is neither the state nor the family, but which plays an active and positive role in social, economic, and cultural activities."

According to Andrew Heywood, "Civil society refers to "a realm of associations, business, interest groups, classes, families and so on (Sam, 2014)." In this century, the roles of these realm of associations begins to take a bold step towards getting rid of a cumbersome global hiccup term "terrorism." Within the scope of diplomacy; Civil Society have assumed important responsibilities in the fight against terrorism by providing a room for interaction from public to government, from government to public and within the circles of general public in the concerned society (Rosand, Alistair, & Jason, 2008). It is important to note that Civil Society takes different approaches compare to government in fighting terrorism in a society. These approaches includes awareness creation against terrorism that is awareness approach, damnation approach, motivation approach, appraise approach-assess the performance of the security agents in such a way they do not affect the ordinary citizens, rehabilitation approach- process of giving aid to those who suffer from the act of terror, partnership approach, indoctrination approach- a process of transforming and reintegrating the terrorists into the society and coordination approach –an act of forming a strong relation with other CSOs around the world with major aim of finding a lasting solutions to the problems of terrorism in the society (Ostrauskaite, 2018: 22). It is against these backdrops that the researcher delves into the investigation of the impact of Civil Society Organisations on security inNdia Development Union, Otolonnewi, Anambra State, 2015-2020.

Objectives of the Study

The broad objective of the study is to assess the impact of Civil Society Organisations and security inNdia Development Union, Otolonnewi, Anambra State, 2015-2020. Specifically, the study seeks to:

- Ascertain the extent Civil Society Organisations in Anambra State have helped in curbing insecurity in the state.

Conceptual Explanations

Civil Society Organizations

Different types of civil society organizations (CSOs) exist in contemporary Nigeria. Although establishing quantitatively, the exact number of CSOs in modern Nigeria is difficult due to their diverse nature and paucity of data. However, as Ikelegbe argued, it is easy to categorize and dimension the various CSOs in Nigeria using some criteria (Ikelegbe 2013).

Ikelegbe categorized CSOs in Nigeria into five. These include; primary or primordial groups, secondary associations, grass-root organizations, issued based groups and Non-governmental Organization. Primary or primordial groups are usually socio-cultural, ethnic, and religious and ethnic based. Examples of associations within this group are Afenifere, OhanezeNdi Igbo, Arewa Consultative Forum and Ijaw Youth Movement. The era of military dictatorship in Nigeria, they helped to mobilize its people and take a decision on a given state policy (Ikelegbe 2013). The secondary or middle level associations are socio-economic, professionally and labour based groups. Also inclusive in this category are business groups including the organized private sector associations. Specific examples include Manufacturer Association of Nigeria (MAN), National Association of Nigerian Students (NANS), and Women in Nigeria (WIN), Market Women Association of Nigeria (MWAN), and Women Advancement Forum (WAF). In addition, the numerous professional associations like Nigeria Medical Association, Nigeria Bar Association (NBA), Trade Union Congress (TUC) Nigeria Labour Congress (NLC), Academic Staff Union of Universities (ASUU), and Nigeria Union of Journalists (NUJ) also fall under the secondary or middle level CSOs in Nigeria (Ikelegbe 2013).

Grass-root based CSOs include community based organizations (CBO), Community Development Association (CDA) and Age grades associations. Ikelegbe also noted that also include diverse local associations of survival, recreation, development support and mutual support groups. Issue based groups on the other hand comprise advocacy groups, gender, youth empowerment, environmental groups and rights associations. Examples of CSOs within this category are; Society for women and AIDS in Africa (SWAAN), Journalist against Aid (JAAIDS). The most diverse and complex strand of CSOs in Nigeria is the Non-governmental Organization (NGO) sector. With over 10,000 in the 1990s, it has leapfrogged to over 30,000 in the fourth republic. NGOs can be sub-categorized into advocacy organizations, public awareness and communications organizations, social service and Welfare organizations, human capital development, action research, humanitarian assistance and peace building groups. Examples of groups within this arena in Nigeria include; Academic Associate for Peace work, peace and Development organization, women health research centre, Environmental Right Project, Campaign for Democracy and Human Rights (CDHR).

Civil society as a social science term is not amenable to a straight-jacket definition. Historically, scholars and philosophers have used the term civil society in different contexts to mean different thing over the years (CIVICUS, 2007). However, attempt is made to apprise some of the conceptualizations of the term and establish a working definition in this paper. In the classical era, the term civil society was used to mean a regime that was committed to secure the rule of law for the common good on behalf of people. Common good meant the provision of basic rights, public safety, education for all, and basic infrastructure like roads, electricity, pipe borne water, hospitals among others. In this perspective, civil society was viewed as a good society where democratic dividends are delivered to the populace. Civil society is not the same thing as society, *chandhoke* clearly distinguished between both when he stated that while society stands for the entire social practices and interactions, both public (government) and private governed (private), which mark a collectivity, civil society is the public spheres of the society, the mediation level between public and private or between individual experiences and public articulations (CIVICUS 2007).

Civil society according to Chukwuma, (2005) is defined as a set of institutions, organization and behavior situated between the state, business world and family. These include non-governmental organization, private voluntary organization, people's organizations, civic organization, community based organization, cultural, gender, religious, and social organizations. In a similar vein, Ikelegbe (2013) defined civil society as the associational life of citizens characterized by common interests, civil and public purposes, and voluntary collective autonomous actions. It also stretches to include all those associations that enables citizens to participate voluntarily, freely and openly within the public realm, and operate and function independent of and outside state and corporate powers though, relating with them. Civil society act as a buffer against the power of the central government and in that capacity encourages individuals to follow their own courses without fear of intimidation from the central government.

Besides, civil society is also defined as the arena outside of the family, the state and the market where people associate to advance common interest. The essence of civil society is advance the interest of a group of people with a common socio-economic, political or cultural interest with the objective of not to capture political power or make profits but to provide and advance the course of good governance and common good of its members (Ghaus-Pasha 2004). To Tocqueville, civil society refers to associational activity that that occurs in political space outside the state, an ideology that gained renewed momentum in the 1980 and 1990s as organizations and activists struggled to challenge dictatorships and illiberal regimes.

Uwan and Yearoo (2009) civil society is defined as the set of institutions and organizations that interface between the state, business world and the family. They further argued that civil society is the arena of un-coerced collective actions around shared interest, values. In theory the institutions are different from the state, business and family world though in practice, the boundary between the state, family, market and civil society are often complex, blurred and negotiated. They identified civil society to include Nongovernmental Organizations (NGOs), Private Voluntary Organizations (PVOs), people's organizations, community based organizations (CBOs), civic clubs, and trade unions.

Civil society is therefore, in this paper taken to mean the third sector, the collectivity of associational groups that is different the state, business and family that is geared towards the promotion of group goals and objectives. Civil society provides the necessary social lubricants that interface between the government and the citizens especially in the promotion of good democratic governance. Their responsibilities are clearly defined and cut across social, political, economic and cultural matrix of human society.

Security

Security is a fragile and significant issue which conveys different meanings to scholars, analysts, policy makers and organizations across the globe. Fundamentally, security has to do with the presence of peace, safety, gladness and the protection of human and physical resources or absence of crisis or threats to human dignity, all of which facilitate development and progress of any human society. The concept of security has become a preoccupation for the decades following the end of the Cold War which could also be referred to as landmark for diverse school of thought with security studies. Security, as a concept, has diverse dimensions. It is aptly used in psychology, finance, information access, public safety, defense and military matters. The meaning of security is ambiguous as its scope continues to expand every day. The elastic nature of the concept of security attracts different meanings and different views. Security is an important concept that every human person desires and it has one or two meanings though it defies precise definition.

This account for the position of Barry Buzan (1991) who describes security as an ambiguous and multidimensional concept in which military factors have attracted inappropriate attention. This chapter therefore examines the concept of security taking into cognizance diverse views of different scholars. It equally covers the notion of national security, international security and the concept of human security, which is the basis of all other forms of security.

Security has to do with the process connected with assuaging any kind of threat to people and their precious values. This is why Buzan asserts that security is about freedom from threat and ability of states to maintain independent identity and their functional integrity against forces of change, which they see as hostile while its bottom line is survival (Bodunde, et.al., 2014). From the foregoing, security is generally agreed to be about feeling of being safe from harm, fear, anxiety, oppression, danger, poverty, defence, protection and preservation of core values and threat to those values.

William (2008) equally submits that security is most commonly associated with the alleviation of threats to cherish values, especially those threats which threaten the survival of a particular reference object. In line with the above, Imobighe states that Security has to do with freedom from danger or threats to a nation's ability to protect and develop itself, promote its cherished values and legitimate interest and enhance the well-being of its people. Thus internal security could be seen as the freedom from or the absence of those

tendencies, which could undermine internal cohesion, and the corporate existence of a country and its ability to maintain its vital institutions for the promotion of its core values and socio-political and economic objectives, as well as meet the legitimate aspirations of the people (Ogaba, 2010). It could therefore be inferred that security, be it classical, state-centric and traditionalist or non-traditionalist, is all about protection of assets including living and non-living resources against loss or damage. There are two major Schools of Thought to the concept of security – Traditional and Non – Traditional. Traditional School of Thought favours the maintenance of the Cold War conception of security. This school of thought defines security in this sense to mean safety from danger and from external attack or infiltration. Traditional security paradigm is a realist construct of security in which the referent object is the state (Abolurin, 2010).

It equates security with peace and prevention of conflict through military means i.e. deterrence policies, non-offensive defence and the like. This is why Walt defines security as a study of threat, use, and control of military force (Walt, 1991). It explores the situations that make use of force more likely, the ways the use of force affects individuals, states, societies and the specific policies that states employ in order to prevent or engage in war. This school of thought is strongly tied to the military and that is why Barry Buzan regards security as underdeveloped and needed to be rehabilitated. Nwolise opines that the Cold War period gave the high level domination to the conventional security doctrine to the extent that security rest on the believe that only a military system can efficiently deter attack and threat of force (Nwolise, 2008).

One of the themes of the new thinking is the idea that security policy should have political accommodation as a primary and persistent aim. The negative effect of identifying security almost exclusively with military was evident throughout the cold war. This approach can be described as strategic reductionism which is conceiving security in a technical and mechanistic military way as manifested in an obsession with military balance and the use of state-of-the-art technology (Nwolise, 2008: 349). The second school of thought on the conceptualization of security is non-traditional school. This school attempts to widen and deepen the definition of security. It argues that other issues like environment, political, economic and social threats endangers the lives and properties of individual rather than the concentration on the survival of the state. It does implies that a predominantly military definition does not appreciate the fact that the greatest threat to state survival may not be military but environmental, health, political, social and economic.

The contemporary ideas and opinion about security are all-encompassing as rightly observes by Sola Ogunsanwo: Security is more than military security or security from external attacks. For many inhabitants in the developing countries, security is conceived as the basic level of the struggle for survival. Therefore, in order to provide an integrated African Security Assessment, the non – military dimension of security should be added. Henceforth, security as a concept should be applied in its broader sense to include economic security, social security, environmental security, food security, equality of life security and technological security (Ochoche, 1997: 27).

However, security in this sense is human emancipation oriented. It means that people/citizens must be liberated from those challenges, difficulties and constraints that may prevent them from carrying out what freely they would choose to do which includes epidemics, poverty, oppression, poor education, crises and so on. Today, politics, ecological issues, economic and demographic issues which are non-military tend to pose serious threats to people's security. This gives birth to the concept of human security which will be discussed subsequently in this chapter. Barry Buzan gives a theoretical insight to the understanding of the concept of security and he identifies three levels of analysis which are the individual level, national level and international level. He is of the opinion that individual security which other scholars called personal security involves those values people seek to secure which include life, health, status, freedom and wealth (Buzan, 1991).

Some of the threats which individual person endeavor to secure themselves from is what is referred to as social security. This captures physical threat, economic threat and human rights abuse. Examples of these are pain, injury, death, seizure and destruction of properties, inaccessibility to work or resources for human sustenance, injustice, unjust imprisonment and the denial of normal civil liberties as well as threats to human dignity. The other two levels of Buzan's analysis; national and international levels of security are discussed as national security and international security. 1.2 Human Security The concept of human security emanates from the conventional security studies which centers on the security of the state. Its focus is individuals and its ultimate end point is the protection of people from traditional and non-traditional threats. Centre to this concept is the belief that human security deprivations can undercut peace and stability within and among states. The Commission on Human Security (CHS) in one of its work defines human security as: The ability to protect the vital core of all human lives in such a way that it enhances human freedoms and human fulfillment. Human security means protecting fundamental freedoms that are the essence of life. It means protecting people from serious and persistent threats and situations. It means using processes that build on people's strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity (Adedoyin, 2013: 125).

The extent civil society organizations in Nigeria have influenced the public policies in the state.

The socio-economic development of a nation unarguably constitutes the central focus of every sovereign state. In performing these functions, government encounters challenges from time to time which it needs to respond to. The response may take the form of an ad-hoc arrangement to proffer a temporary solution or through the formulation of a policy that is aimed at a more enduring panacea to the issue at stake. Government also formulates policies to ensure optimal performance of its functions and to guarantee the maximum benefits of governance to the citizenry.

Public policy can be described as a dynamic, intricate and interactive system through which challenges that are of public nature are identified and tackled by creating a new public policy or by the modification of an existing one (Momoh and Quadri, 2015). The onus of formulating and implementing public policy lies with the government or government agencies, while that of policy influence resides with the actors outside the government circle.

Public policies are expected to promote broad-based economic growth, improve basic services, promote a conducive political environment and ensure that the views of the poor are considered in policy discussion. This is why the active involvement of non-state actors, like civil society, is required in the policy process to galvanize and present the aspirations of the masses to the policy makers and as well bring about a progressive synergy between policy formulation and effective implementation.

The strength of democracy as a government of popular participation lies in the ability of individuals and groups to contribute their will to the general will. A democratized political system would not only give room for constant interactions between the state and non-state actors, it would also value the inputs of non-state actors like civil society organizations, whose engagement with the state could have positive influence on the state. This agrees with the view of the incremental approach to decision making which states that decisions emerge after a compromise between different actors who sometimes have conflicting goals and priorities.

Civil society constitutes the sector which is capable of challenging the state over the issues of transparency, efficiency and legitimate building. It is considered a welfare sphere where the course of the masses can be adequately defended. Hence, the involvement of civil society organizations at every stage of public policy process is imperative. While emphasizing the importance of civil society organizations in public policies, Copic (2000) opines that any decision or policy made by the government without the consideration of the interested group may be termed „legal“ but not “legitimate”. According to her, the only thing that boosts the efficiency and effectiveness of actual policies is when the process of decision making is synergetic and different actors are identified, acknowledged and carried along in the process. She says further that mutual Obstructions may arise as a result of ignoring one of the partners in the decision making process and that in turn, may make power to lose its essence.

While emphasizing the role of the “Third Sector” (civil society) in public policy, Gordon (2001) opines that „harnessing the support of the public, the audience and the private sector can have a critical influence on government attitudes. This is what is called „policy influence“. Gordon posits further that policies which reflect the views of civil society are more likely to be effective and sustained than the policy which is imposed on the people from the center.(top down) The involvement of civil society would guarantee full monitoring in order to ensure full implementation of the programme particularly if such NGOs are sincere and truly reflect the aspiration of the society.

In some developing states, public policy stands alienated from social aspirations and representativeness. In such states, the concept of democracy only exists in principle but defective in practice. This often results into wide spread corruption, abuse of power, diminution of the political space and dwindling voter participation. All these create a wide gap between the government and the governed. This is why civil society, which serves as the people’s voice, needs to go beyond reactive actions and move to the stage of creative and sustainable engagement with the state, particularly on the issue of public policy. The central focus of this paper therefore is to assess the level of involvement of civil society organizations in public policies in Nigeria. This is to determine the extent to which Nigerian government makes its governance system open for the participation of civil society organisations, the vibrancy of civil society organizations in the country and the extent to which civil society organizations were able to influence public policies in the state. The importance of this is to stress the fact that CSOs are not supposed to be locked in zero-sum game with the government, rather their roles should be complementary to the government’s effort of developing the state.

Public policy process includes stages such as agenda setting, policy formulation, policy implementation, monitoring and evaluation. Policy influence refers to the ability of external actors or non-governmental actors to interact with policy process with the aim of influencing policy position, approaches and behavior at every stage of the process. (Court, Mendizabal, Osborne and Young, 2006) The right to formulate and pronounce public policy in response to any issue unarguably resides with the government. But since the development of a nation does not depend on the government alone, several actors including corporations, non-profit organizations, interest groups and some powerful individuals compete or collaborate to influence policy makers to tailor their decision in a particular way that would suit the position which the individual group advance.

Suffice it to understand that each stage of the public policy process involves a variety of actors. Court et al (2006) opine that some actors are important across the process while some other actors play key roles at certain stages of the process. Hence, for non-governmental actor to make any effective influence on public policy, they must understand the actors involved at every stage and be acquainted with the appropriate strategy and technique of exerting pressure and communicating with the actors in order to have maximum policy influence.

Theoretical Framework

The study is anchored on the social contract theory. Social contract theory is associated with the contributions of scholars like Thomas Hobbes, John Locke, and Jean Jacques Rousseau.

The Tenets of the theory.

The basic tenet of this theory underscores the ability of man through natural reason to form a society, supervised by a government through a social contract consented to by people. The social contract is thus viewed as an actual or hypothetical agreement between the ruled and their rulers defining rights and duties of each other.

Application of the theory

The understanding created by the social contract theory underscores the Fact and reality that the state is the fulcrum of viable security for the security for all citizens for without which the lives of the people will solitary, brutish, nasty and short as a result, the security and safety of the people became a business of the leviathan (state/government) for the sake of common good.

Thus, the citizens through submission to the constitutions and allegiance to the bye-laws governing their residence as enacted by elected and chosen representative observe into social contract. This contract as provided through constitutional subscription and virtue of the privileges of citizenship or residence, thus, by this agreement, the state should provide security while the citizens consented to the authority of the state to oversee to their security. Appadorai (2004) thus notes that the only way to peace is that citizens submit their right of strength to the state and by this, empowers the state to act on behalf of all, to ensure the protection and safety of all irrespective of capability, class, and possession.

The interpretation from the social contract theory holds that the state is primarily responsible for general and by implication human security within its territorial reach. Thus, security, as critical responsibility of government or state deserves serious attention and should not at any point be left at autopilot which gives room for the vacuum so created to be exploited by non-state actors who are more inclined to act on impulse and interest rather than the constitution and collective welfare of the state. As a result, the rise of non-state actors in possession of unchecked powers will result in the recreation of the state of nation as described by Hobbes. Such situation absolves the state of her monopoly of chaos and sets the tone of anarchy.

Methodology

This part provided a discussion of the outline of the research methodology that was used in this study. It focused on the research design, method of data collection, sources of data, method of data analysis, area of study, validity of test instrument and reliability of test instrument.

As a quantitative research, this study made use of representative sample of the targeted population and relies on questionnaire method of gathering information from selected population. This study, however, made judicious use of structured questionnaire. This study adopted a survey research design. Survey design is the research design that is concerned with the collection, presentation, analysis and interpretation of data for the purpose of describing practical beliefs, attitudes on-going process (Chukwuemeka, 2006). The researcher adopted this design because survey design is a fact finding technique. It focuses on people and their attitudes, beliefs and opinions.

The main instrument for data collection were questionnaire and interview which are primary sources of data. The data collected by administering the research instrument were analyzed in line with each research questions and hypothesis. Descriptive statistics including table frequencies, percentages, and charts were used in the study. Also, data collected from the respondents were collated and analyzed. The hypotheses were tested using chi-square. The hypotheses were tested at 0.05 level of significance.

Data Presentation and Analysis

Demographic Data of Respondents

Table 1: Sex of the Respondents

Sex	Frequency	Percentage (%)
Male	51	36.7
Female	88	63.3
Total	139	100

Source: Field Survey, 2024.

From the above the table clearly indicates that 51 respondents representing 36.7% are male while 88 respondents representing 63.3% are female.

Table 2: Age of the Respondents

Age	Frequency	Percentage (%)
20-40	90	64.75
41 and above	49	35.25
Total	139	100

Source: Field Survey, 2024.

The table above shows that 90 respondents representing 64.75% fall between the age of 20-40 bracket while 49 respondents representing 35.25% falls between the age bracket of 41 and above.

Table 3: Distribution of respondents by marital Status

Marital Status	Frequency	Percentage (%)
Single	52	37.41
Married	85	61.15
Total	139	100

Source: Field Survey, 2024.

The above table revealed that 52 respondents representing 37.41% are single, 85 respondents representing 61.15% are married while 2 respondents representing 1.44% are divorced.

Data on Variable of Subject Investigation**Table 4: Most crime incidence in Otolonnewi are fought by Ndiakwu Development Union through their local vigilante group?**

Response	Frequency	Percentage (%)
Strongly Agree	45	32.1
Agree	25	17.98
Disagree	20	14.4
Strongly Disagree	20	14.4
Neutral	29	20.9
Total	139	100

Source: Field Survey, 2024.

The above table revealed that 70 respondents representing 50.08% agreed that most crime incidence in Otolonnewi are fought by Ndiakwu Development Union through their local vigilante group. While 40 respondents representing 28.8% disagreed. This therefore indicates that that most crime incidence in Otolonnewi are fought by Ndiakwu Development Union through their local vigilante group.

Table 5: The vigilante group are armed to face their security tasks?

Response	Frequency	Percentage (%)
Strongly Agree	45	32.1
Agree	25	17.98
Disagree	20	14.4
Strongly Disagree	20	14.4
Neutral	29	20.9
Total	139	100

Source: Field Survey, 2024.

From the table above, it implies that 70 respondents representing 50.8% agreed While 40 respondents representing 28.8% disagreed. This implies that the vigilante group are armed to face their security tasks.

Table 6: Ndiakwu Development Union usually make funds available for these vigilante groups?

Response	Frequency	Percentage (%)
Strongly Agree	20	14.4
Agree	20	14.4
Disagree	45	32.1
Strongly Disagree	25	17.98
Neutral	29	20.9
Total	139	100

Source: Field Survey, 2024.

The above table revealed that 40 respondents representing 28.8% agreed that Ndiakwu Development Union usually make funds available for these vigilante groups While 70 respondents representing 50.08% disagreed.

Table 7: The vigilante group have cordial relationship with Ndiakwu Development Union?

Response	Frequency	Percentage (%)
Strongly Agree	20	14.4
Agree	20	14.4
Disagree	45	32.1
Strongly Disagree	25	17.98
Neutral	29	20.9
Total	139	100

Source: Field Survey, 2024.

The above table revealed that 40 respondents representing 28.8% agreed that the vigilante group have cordial relationship with Ndiakwu Development Union. While 70 respondents representing 50.8% disagreed. This therefore indicates that the vigilante group have cordial relationship with Ndiakwu Development Union.

Table 8: Ndiakwu Development Union donate security equipment to the vigilante group?

Response	Frequency	Percentage (%)
Strongly Agree	20	14.4
Agree	20	14.4
Disagree	45	32.1
Strongly Disagree	25	17.98
Neutral	29	20.9
Total	139	100

Source: Field Survey, 2024.

The above table revealed that 40 respondents representing 28.8% agreed that Ndiakwu Development Union donate security equipment to the vigilante group. While 70 respondents representing 50.8% disagreed. This therefore indicates that Ndiakwu Development Union donate security equipment to the vigilante group.

Test of Hypothesis

Hypothesis

- Civil Society Organisations in Anambra State have to a large extent influenced and helped on security in their area.

Using the information gotten from question 1, 2 and 3 in the questionnaire, the hypothesis was tested.

Options	O	E	O-E	(O-E) ²	$\frac{(O-E)^2}{E}$
Agree	45	14	31	961	68.6
Strongly Agree	25	14	11	121	8.6
Disagree	20	14	6	36	2.8
Strongly Disagree	20	14	6	36	2.8
Neutral	29	14	15	225	16.07
Total	139				98.87

Since the calculated chi-square (98.87) is more than the critical value (9.49), the alternate hypothesis is accepted and the null hypothesis is rejected. This implies that Civil Society Organisations have promoted transparent elections in Anambra State.

Discussion of the Result

Based on the result of the tested hypothesis, the finding is generated:

Civil Society Organisations in Anambra State have to a large extent influenced and helped on security in their area. Nnanyi (2018) argues that tolerance of self-help methods/vigilante and its eventual recognition have complicated vigilante existence. The reason for self-help upsurge is governmental failure. This failure is embedded in systemic corruption in governance which has resulted in unemployment, hunger and starvation and extreme hardship. It is in line with this that Nigeria's over 100 million people live below poverty line (Osibanjo, 2015).

In this stage of hopelessness, crime is common. Shamelessness in corruption has also disdained hard-work, made a ridicule of it to the extent of loss of moral value. This state of scorn for the noble and resounding noise for riches (however it comes about) unleashed crime wave which even the law enforcement agencies in Nigeria allegedly do not escape culpability. It is in the face of this governmental failure and threat to life which government has exhibited gross incompetence to, that spurred self-help methods. It is an aberration for government to shamelessly endorse the vigilante and work as its moderator or coadjutor. Governmental backing is an enrichment of the vigilante which in the spirit of loyalty to the master could become a weapon of lethality on opponents of government. This is a death trap for opposition which absence will usher in dictatorship and docile followership, thereby perpetrating evil in governance. Politicians have empowered president generals of town unions in order to influence the entire paraphernalia of the town's existence.

The control of the vigilante covertly or overtly is a design of extreme autocracy hidden in the nomenclature of democracy. The Bakassi in Anambra state received governmental backing and unleashed reprehensible terror on the state (Dike, 2014). The Oodua represents the same horror even in its fractionalized state. Unchecked boldness is the result of the cooperation of the government

with vigilante. Evil alliance is a result of such marriage of like minds. The easy result is partnership in crime or further distancing of security. The citizens are limp in assessing these self-help methods. Sometimes in fear of being labelled the much sought after criminal, they smugly give in to its support.

Summary and Conclusion of the Study

Summary

Based on the hypothesis tested and the research findings are as follows

- Civil Society Organisations in Anambra State have to a large extent influenced and helped on security in their area.

Conclusion

It must be realized that a civilian government does not necessary equate to a democratic government. Thus, the need for CSOs to become more actively involved in the democratic project has become a political demand. It is also pertinent that these CSOs become virile, articulate, cohesive and focused to engage the state, mobilize the people and provide a credible platform that will aid the quest for the establishment of a durable and dependable democratic order. CSOs in Nigeria need to become more national in their spread and membership in the range of issues that they tackle, taking on broad rural as well as urban concerns across the length and breadth of Nigeria. This will transform the CSOs to credible and popular political force that will be difficult for the politicians to ignore or brush aside.

Recommendations

Based on the summary of findings, the following recommendations have been given:

In line with the findings, the researcher came up with the recommendations below:

Governments should promote good governance, openness, accountability through the use of print and digital media, and inform the public through conferences, seminars, and NGOs. The CSO's should also act as a watchdog or function as a subsidiary of the judiciary by checkmating the excesses of the political establishment through voicing their concerns at unfavorable economic policies or stage a protest at extreme cases.

There is a need for our security apparatus to ultimately improve the training of security officers, sufficient training in modern security methodologies, the provision of state-of-the-art equipment and appropriate remuneration, good service conditions, and convenient after-service arrangements.

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