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The Formation of Onelga Security Peace Advisory Committee and Crime Trend in Ogba/Egbema/Ndoni Local Government Area, Rivers State, Nigeria

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Abstract
This study examined the formation of Onelga Security Peace Advisory Committee (OSPAC) and crime trend in Ogba/Egbema/Ndoni Local Government Area, Rivers State. The study was anchored on deterrent and community participation approaches. The cross sectional and correlational designs were adopted. Taro Yamane formula was used to calculate a sample size of 419 at 5% attrition rate. The multi stage sampling technique was used in selecting eight communities. The mixed methods, comprising questionnaire, in-depth interview (IDI) and key informant interview (KII) were used in gathering primary data from residents of ONELGA and members of Onelga Security Peace Advisory Committee (OSPAC). Also, content and face validity type were adopted while Cronbach Alpha (0.78) was used to determine the reliability of questionnaire, 72.0% (302) copies of questionnaire were retrieved and analysed with Mean ($\bar{x}$), Simple Percentage, Polygon, Bar Chart, Chi-Square (x^2) and Multiple Linear Regression at a threshold of ($P<0.05$). Analysis showed that cultism, killing, arm robbery, kidnapping, burglary and pilferage were high before the formation of OSPAC but declined after OSPAC formation. The study confirmed that OSPAC has recorded high level of success in crime management since 2017. The study recommends that OSPAC should be streamlined into community policing in accordance with Section 4(8) and (9) of 2020 Nigerian Police Act.

Keywords: Crime, Deterrence, Security, OSPAC

Introduction
The Onelga Security Peace Advisory Committee (OSPAC) was established due to increasing crime rate, to work with Nigerian police to ensure the safety of people and property in Ogba/Egbema/Ndoni Local Government Area. In practice, it is uncertain if OSPAC follows this rule to the letter in their daily operations. Several allegations have surfaced of human rights abuses committed by members of the OSPAC in communities. Ogba/Egbema/Ndoni Local Government Area (ONELGA) is on the keg of gun powder. There are reports of rising wave of cult conflicts leading to scores of deaths and destruction of properties. Poroma, Kpaa and Abel (2018) noted that this development has equally degenerated to the suburbs in Rivers State, to the extent that different parts of the State have been bedeviled by different types of armed conflict. There is no gain saying that law enforcement agencies in ONELGA is dysfunctional because they are alien to

indigenous population. Henachor and Wordu (2021) reported that, on 1st January 2018 a notorious kidnapper, cultist and killer, by name; Johnson Igwedibia, aka Don Waney intercepted a bus and killed twenty-one (21) persons returning from church service (cross over night) on new year day in Omoku, the administrative headquarter of Ogba/Egbema/Ndoni Local Government Area. Given this ugly trend, it became imperative to establish the Onelga Security Peace Advisory Committee, generally known as OSPAC to address security challenges at local level. This is because, security problems are better understood by the local people and as such villager's aid in the provision of foods and other resources in order to improve their operation in community. This is due to the conviction that OSPAC is more effective in managing crime than police in rural area.

STATEMENT OF THE PROBLEM

George and Nche (2020) investigated the "effect of faith-based organisations on crime management". With primary data gathered through key informant interview (KII), he found that OSPAC formation was like a prayer answered in ONELGA. In a descriptive survey, Ogele, et al (2020) reported that the relative peace in Ogba/Egbema/Ndoni Local Government Area, is as a result of the formation of Onelga Security Peace Advisory Committee (OSPAC). Using a sample size of forty (40), Chukwuemeka and Davis (2021) in their study titled "conflict management strategy in Rivers State: a study of Onelga security peace advisory committee" confirmed that (31) 77.5% of respondents affirmed that OSPAC model has recorded more success in managing crime in the three selected communities than the police. Granted that previous studies have contributed to the body of knowledge, no study has been conducted in Egi clan, despite it being among the pioneer clan(s) in Ogba/Egbema/Ndoni Local Government Area, to adopt OSPAC model in crime management. In this study, a representative sample for Egi clan was drawn from Erema and Ibewa communities to fill the gap in literature. The findings by Chukwuma and Davis (2021) leaves us with more questions than answers, as they did not adopt research design. Equally worrisome is the unrepresentative sample of forty (40) comprising OSPAC operatives in three communities in ONELGA. Given this methodological backdrop, the current study adopted a study design based on reference period with a representative sample, that was drawn from eight communities in ONELGA. This enabled the scientific community to understand crime level before and after the advent of OSPAC in Ogba/Egbema/Ndoni Local Government Area.

AIM AND OBJECTIVES OF THE STUDY

The study aim is to investigate OSPAC formation and crime trend in Ogba/Egbema/Ndoni Local Government Area (ONELGA), Rivers State. The specific objectives are to:

1. Determine the level of crime before OSPAC formation in ONELGA;
2. Examine the level of crime after OSPAC formation in ONELGA

RESEARCH HYPOTHESIS

H01: There is a significant relationship between formation of OSPAC and crime reduction in ONELGA.

THEORETICAL FRAMEWORK

Deterrence Theory

The deterrence approach as propounded by early utilitarian philosophers Cesare Beccaria and Jeremy Bentham. They argue that that all human actions are calculated in accordance with their likelihood of bringing happiness (pleasure) or unhappiness (pain). Social actors weigh the probabilities of present future pleasures against those of present future gain. Hence, people acted as a human calculator by putting all factors into a sort of mathematical calculations, to decide whether or not to commit a crime. The theory of deterrence is evident in the level of success recorded by OSPAC, where people can now go about their daily lives and businesses without fear of being interrupted by deviants.

METHODOLOGY

Ogba/Egbema/Ndoni Local Government Area (ONELGA) in Rivers State, Nigeria, is the study area. The study employed both cross sectional study design and correlational design. The former which is known as research design based on reference period enabled the researcher determine the level of crime before and after the advent of OSPAC in ONELGA, while the latter research design that is based on objectivity enabled the researcher determine the correlational effect of OSPAC formation and crime reduction in the study area. In determining the population, the study adopted 2006 census report, a record presented by the National Population Commission. According to this report, the population of Ogba/Egbema/Ndoni Local Government Area (ONELGA) is given as 283,294. Taro Yamane formula was used to

calculated a sample size of 399. The sampling procedures of the study was in stages (multistage sampling technique). The first stage of the selection utilized cluster sampling technique, where Ogba/Egbema/Ndoni Local Government Area was clustered based on the three (3) clans: Ogba (a), Egbema (b) and Ndoni (c). The second stage of the selection adopted stratified sampling technique were the three (3) clans in cluster were grouped into strata, on the basis of dialect. Thus, Ogba clan was grouped into two (2) dialects; Egi and Igburu. Also, respondents that were drawn from Egbema clan were grouped into one (1) dialect; Egbema. In Ndoni clan, respondents were grouped into one (1) dialect; Ndokwa. This sum up a total of four (4) dialects that were studied in Ogba/Egbema/Ndoni Local Government Area. The third stage of the selection adopted simple random sampling for the selection of two (2) communities from each of the four (4) dialects in strata. Finally, the snowball sampling technique was used to locate only members of Onelga Security Peace and Advisory Committee (OSPAC). The primary data were gathered using Questionnaire, In-depth interview guide (IDI) and Key informant interview guide (KII). The study adopted the face and content validity type. The overall reliability coefficient for the instrument was subjected to $\alpha = 0.70$, using test-retest. The transcribed qualitative data were member-checked by six (6) essential study participants. The study adopted simple percentage, mean, standard deviation, Chi-square, simple linear regression with the aid of Statistical Package for Social Sciences (SPSS) version 23.0.

RESULTS

Three hundred and two (302) of copies questionnaire representing (75.6%) were returned while ninety-seven (97) copies of questionnaire representing (24.3%) were not returned.

Table (1) Socio-Demographic Characteristics of Respondents

Variables	F=302	P=100.0	CP=100.0
Sex:			
Male	150	49.7	49.7
Female	152	50.3	100.0
Community:			
Erema	72	23.8	23.8
Ibewa	53	17.5	41.4
Okwuzi	15	5.0	46.4
Ebocha	12	4.0	50.3
Omoku	83	27.5	77.8
Okposi	51	16.9	94.7
Aga	10	3.3	98.0
Umuedi	6	2.0	100.0
Clan:			
Ogba	259	85.8	85.8
Egbema	27	8.9	94.7
Ndoni	16	5.3	100.0
Dialect:			
Egi	125	41.4	41.4
Igburu	134	44.4	85.8
Egbema	27	8.9	94.7
Ndokwa	16	5.3	100.0

Socio-Demographic Characteristics of Respondents

According to table 4.1.1 above, analysis shows that majority 152(50.3%) of respondents are female while 150(49.7%) of respondents are male. On the basis of community, the study shows that 72(23.8%) of respondents reside at Erema, 53(17.5%) of respondents are from Ibewa, 15(5.0%) of the study population are from Okwuzi, 12(4.0%) of the access population are from Ebocha, 83(27.5%) of respondents reside at Omoku, 51(16.9%) of respondents are from Okposi, 10(3.3%) of the study population reside at Aga while 6(2.0%) of the overall study population were located at Umuedi. Based on this result, it is clear that majority (83=27.5%) of respondents reside at Omoku while minority (6=2.0%) of respondents are from Umuedi community during the period under review. Furthermore, analysis revealed that majority (259=85.8%) of respondents are from Ogba clan, followed by Egbema clan (27=8.9%) and Ndoni clan (16=5.3%). Again, table (1) grouped respondents on the basis of dialect. Analysis shows that, 125(41.4%) of the study population spoke Egi, 134(44.4%) of respondents spoke Igburu, 27(8.9%) of respondents spoke Egbema while 16(5.3%) of the study population

spoke Ndokwa dialect. Therefore, from the result it is agreeable that majority (134=44.4%) of respondents spoke Igburu during the period of study.

Table (2) Level of Crime before OSPAC Formation

Cultism						
Community	H	M	VH	Σ	Df	x^2
Erema	2(0.7)	0(0.0)	70(23.2)	72(23.8)	14	482.854 (0.000)
Ibewa	46(15.2)	0(0.0)	7(2.3)	53(17.5)		
Okwuzi	15(5.0)	0(0.0)	0(0.0)	15(5.0)		
Ebocha	12(4.0)	0(0.0)	0(0.0)	12(4.0)		
Omoku	45(14.9)	0(0.0)	38(12.6)	83(27.5)		
Okposi	0(0.0)	0(0.0)	51(16.9)	51(16.9)		
Aga	0(0.0)	0(0.0)	10(3.3)	10(3.3)		
Umuedi	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	120(39.7)	6(2.0)	176(58.3)	302(100.0		
	Kidnapping					
	1(0.3)	0(0.0)	71(23.5)	72(23.8)	14	477.306(0.000)
	23(7.6)	0(0.0)	30(9.9)	53(17.5)		
	15(5.0)	0(0.0)	0(0.0)	15(5.0)		
	12(4.0)	0(0.0)	0(0.0)	12(4.0)		
	83(27.5)	0(0.0)	0(0.0)	83(27.5)		
	51(16.9)	0(0.0)	0(0.0)	51(16.9)		
	8(2.6)	2(0.7)	0(0.0)	10(3.3)		
	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	193(63.9)	8(2.6)	101(33.4)	302(100.0)		
	Armed robbery					
	1(0.3)	0(0.0)	71(23.5)	72(23.8)	14	369.164(0.000)
	0(0.0)	0(0.0)	53(17.5)	53(17.5)		
	0(0.0)	0(0.0)	15(5.0)	15(5.0)		
	0(0.0)	0(0.0)	12(4.0)	12(4.0)		
	30(9.9)	0(0.0)	53(17.5)	83(27.5)		
	40(13.2)	0(0.0)	11(3.6)	51(16.9)		
	0(0.0)	3(1.0)	7(2.3)	10(3.3)		
	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	71(23.5)	9(3.0)	222(73.5)	302(100.0)		
	Burglary					
	71(23.5)	0(0.0)	1(0.3)	72(23.8)	14	285.851(0.000)
	48(15.9)	0(0.0)	5(1.7)	53(17.5)		
	0(0.0)	0(0.0)	15(5.0)	15(5.0)		
	0(0.0)	0(0.0)	12(4.0)	12(4.0)		
	4(1.3)	20(6.6)	59(19.5)	83(27.5)		
	51(16.9)	0(0.0)	0(0.0)	51(16.9)		
	10(3.3)	0(0.0)	0(0.0)	10(3.3)		
	6(2.0)	0(0.0)	0(0.0)	6(2.0)		
	190(62.9)	20(6.6)	92(30.5)	302(100.0)		
	Killing					
	1(0.3)	0(0.0)	71(23.5)	72(23.8)	14	507.166(0.000)
	0(0.0)	0(0.0)	53(17.5)	53(17.5)		
	0(0.0)	0(0.0)	15(5.0)	15(5.0)		
	0(0.0)	0(0.0)	12(4.0)	12(4.0)		
	0(0.0)	0(0.0)	83(27.5)	83(27.5)		
	0(0.0)	0(0.0)	51(16.9)	51(16.9)		
	9(3.0)	1(0.3)	0(0.0)	10(3.3)		
	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	10(3.3)	7(2.3)	285(94.4)	302(100.0)		
	Pilferage					
	27(8.9)	45(14.9)	0(0.0)	72(23.8)	14	265.476(0.000)

53(17.5)	0(0.0)	0(0.0)	53(17.5)
15(5.0)	0(0.0)	0(0.0)	15(5.0)
12(4.0)	0(0.0)	0(0.0)	12(4.0)
42(13.9)	1(0.3)	40(13.2)	83(27.5)
13(4.3)	7(2.3)	31(10.3)	51(16.9)
0(0.0)	0(0.0)	10(3.3)	10(3.3)
0(0.0)	0(0.0)	6(2.0)	6(2.0)
162(53.6)	53(17.5)	87(28.8)	302(100.0)

Level of Crime before OSPAC Formation

Table (2) shows the level of crime before OSPAC formation. Thus, the level of cultism was cross tabulated with community. Analysis revealed 302(100.0%) response rate. A breakdown of this result indicates that, at Erema 2(0.7%) of respondents reported that cultism was high before OSPAC formation while 70(23.2%) of respondents affirmed that cultism was very high before OSPAC formation. This gives us a total count of 72(23.8%) response rate. At Ibewa, 46(15.2%) of the study population reported high rate of cultism before OSPAC formation, followed by 7(2.3%) of respondents that indicate that cultism was very high before OSPAC formation.

This sum up the response rate at Ibewa to 53(17.5%). Buttressing the core mandate of OSPAC, an in-depth interview participant at Ibewa stated that:

OSPAC is a voluntary job that let me go and die for my people for peace to reign, that is the major point of OSPAC (IDI, Ibewa).

At Okwuzi, analysis shows 15(5.0%) response rate for high level of cultism. Again, data gathered at Ebocha revealed only 12(4.0%) response rate on high level of cultism. At Omoku, analysis showed an overwhelming majority response rate, indicating 45(14.9%) high level of cultism while 38(12.6%) of respondents reported very high rate of cultism before OSPAC formation. This gives a total count of 83(27.5%) for respondents that reside in Omoku. At Okposi, analysis shows very high level (51=16.9) of cultism. Similarly, analysis for Aga shows very high level of cultism before OSPAC formation at the response rate of 10(3.3%). On the contrary, findings at Umuedi showed moderate level of cultism at low response rate of 6(2.0%). Based on this result, it is clear that the rate of cultism was high at Omoku (83=27.5%), followed by Erema (72=23.8), Ibewa (17.5%) and Okposi (51=16.9%) compared to Okwuzi (15=5.0%), Ebocha (12=4.0%), Aga (10=3.3%) and Umuedi (6=2.0%) before OSPAC formation. This explains that cultism had effect on communities ($x^2=482.854, df=14, p<0.000$) before OSPAC formation.A key informant participant describes the general security situation before OSPAC formation in Omoku as thus:

Before the OSPAC formation or the OSPAC existence in my community the security arrangement was low and so the crime rate was very high and because the people were crying and thinking of how to get solution to save themselves out or get out of the situation that eventually OSPAC came in to rescue the situation (KII, Omoku).

In view of the rate of cultism before OSPAC formation in Omoku, a key informant participant stated that:

Cultism was high because these youths bear themselves into cultism by little knowledge or low mentality because if they were properly informed or properly oriented they shouldn't have gone into that area so we find pity for them even the way so many of them were going so many of them killed themselves arbitrarily but eventually when the OSPAC came in the control measure came up and today, the level of cultism have reduced (KII, Omoku).

In determining the rate of kidnapping before OSPAC formation, quantitative analysis shows 72(23.8%) response rate for Erema community. A breakdown of this analysis shows that, 1(0.3%) of respondents indicated high level of kidnapping while 71(23.5%) of respondents indicated very high rate of kidnapping before OSPAC formation. At Ibewa, analysis revealed 53(17.5%) response rate. A breakdown of the analysis shows that, 23(7.6%) of respondents indicated high rate of kidnapping while 30(9.9%) of respondents indicated very high rate of kidnapping. Meanwhile, data gathered from Okwuzi shows high rate of kidnapping at the response rate of 15(5.0%). Also, at Ebocha, the study shows only 12(4.0%) response rate for high level of kidnapping before OSPAC formation. Analysis for Omoku proves worrisome, as 83(27.5%) of respondents indicates that kidnapping rate was high before OSPAC formation. At Okposi analysis shows 51(16.9%) response rate on high rate of kidnapping before OSPAC formation, followed by Aga with 10(3.3%) response rate. A breakdown of this result shows high level of kidnapping at 8(2.6%) response rate while 2(0.7%) of respondents indicates that the rate of kidnaping was moderate before OSPAC formation. Also, analysis for Umuedi shows 6(2.0%) response rate for moderate level of kidnaping. In summary, it is clear that kidnapping rate was high at Omoku (83=27.5%) followed by Erema (23.8%), Ibewa (53=17.5%), Okposi (51=16.9%) compared to Okwuzi (15=5.0%), Ebocha (12=4.0%), Aga (10=3.3%) and Umuedi (6=2.0%). This explains that cultism had effect on communities ($x^2=477.306, df=14, p<0.000$) before OSPAC formation.The high rate of kidnapping before OSPAC formation was corroborated by qualitative data, as

key informant participant at Ibewa stated that:
The kidnapping rate was very high because one wouldn't know whose next and even the nearest door neigbour will be afraid of whomever that comes across or ordinarily say hi because even when you communicate to somebody and you leave and anything happen, you will be a suspect everybody becomes suspect in disguise, but in this case today that the OSPAC is enforced every other becomes a story (KII, Ibewa).
Analysis for arm robbery before OSPAC formation shows 72(23.8%) response rate for Erema community. A breakdown of this analysis confirm that, 1(0.3%) of respondents indicates that arm robbery was high while 71(23.5%) of respondents indicates that arm robbery was very high at Erema before OSPAC formation. At Ibewa, arm robbery rate was very high at 53(17.5%) response rate. At Okwuzi, analysis revealed very high rate of arm robbery at 15(5.0%) before OSPAC formation. Again, the study shows very high level of arm robbery at 12(4.0%) response rate in Ebocha. However, at Omoku, analysis shows high rate of arm robbery at 30(9.9%) and very high rate of arm robbery at 53(17.5%). Similar findings were reported for Okposi, 40(13.2%) of respondents indicated high rate of arm robbery while 11(3.6%) of respondents indicated very high rate of arm robbery before OSPAC formation. This sum up a response rate of 51(16.9%) for respondents from Okposi community. On the contrary, analysis for Aga shows 3(1.0%) response rate for moderate level of arm robbery and 7(2.3%) response rate for very high level of kidnapping before OSPAC formation.
At Umuedi, analysis indicates that the level of arm robbery is moderate at 6(2.0%) response rate. This gives us a total count of 10(3.3%) for respondents from Aga and 6(2.0%) for respondents from Umuedi community. In summary, it is agreeable that arm robbery rate was high at Omoku (83=27.5%) followed by Erema (23.8%), Ibewa (53=17.5%) and Okposi (51=16.9%) compared to Okwuzi (15=5.0%), Ebocha (12=4.0%), Aga (10=3.3%) and Umuedi (6=2.0%) before OSPAC formation. This explains that cultism had effect on communities ($x^2=369.164, df=14, p<0.000$) before OSPAC formation.Before OSPAC formation, a key informant participant at Okwuzi expressed concern about arm robbery as thus: Eh! they will rub and get away but when they are eventually caught they go with it because it is not desirable in our society (KII, Okwuzi).
Attempt to investigate burglary rate before OSPAC formation revealed a cumulative response rate of 302(100.0). A breakdown of this analysis shows high rate of burglary at 71 (23.5%) and very high rate of burglary at 1(0.3%) in Erema community. At Ibewa, 48(15.9%) of respondents reported high rate of burglary while a least score of 5(1.7%) respondents reported very high rate of burglary before OSPAC formation. This gives us a total response rate of 53(17.5%). In Okwuzi, analysis shows very high rate of burglary at 15(5.0%), followed by Ebocha with 12(4.0%) very high rate of burglary before OSPAC formation. Analysis for Omoku shows high rate of burglary at 4(1.3%) with 20(6.6%) moderate rate and 59(19.5%) very high rate of burglary. In summary, it is clear that burglary rate at Omoku was very high before OSPAC formation. The study also revealed high burglary rate in Okposi at 51(16.9%). In Aga, burglary rate was high at 10(3.3%) response rate but declined at 6(2.0%) in Umuedi. This explains a significant relationship between burglary rate and community ($x^2=485.851, df=14, p<0.000$). A breakdown of this result indicates that, burglary rate was high at Omoku (83=27.5%), followed by Erema (72=23.8), Ibewa (17.5%) and Okposi (51=16.9%) compared to Okwuzi (15=5.0%), Ebocha (12=4.0%), Aga (10=3.3%) and Umuedi (6=2.0%). Analysis on level of crime before OSPAC formation shows that, killing rate was high at Omoku (83=27.5%), followed by Erema (72=23.8), Ibewa (17.5%) and Okposi (51=16.9%) compared to Okwuzi (15=5.0%), Ebocha (12=4.0%), Aga (10=3.3%) and Umuedi (6=2.0%). A breakdown of this analysis indicates that, Erema recorded 1(0.3%) high rate of killing with 71(23.5%) very high rate of killing before OSPAC formation. This put the total response rate for Erema at 72(23.8%).
At Ibewa, analysis shows very high level of killing at 53(17.5%) response rate before OSPAC formation. Meanwhile, data gathered from Ebocha indicates very high rate of killing at 12(4.0%) response rate. Interestingly, analysis shows very high rate of killing at 83(27.5%) response rate in Omoku while in Okposi, the study revealed very high rate of killing at 51(16.9%). Again, data for Aga shows high rate of killing at 9(3.0%) response rate but moderate at 1(0.3%) before OSPAC formation. Finally, analysis for Umuedi revealed that killing rate was moderate at 6(2.0%) response rate. In summary, analysis shows that killing rate had significant effect on community ($x^2=507.166, df=14, p<0.000$).
A key informant participant at Erema confirmed the high rate of killing and kidnaping before OSPAC formation when he noted that:
The killing rate is that the moment one is kidnapped some return with a ransom payment, some wouldn't come back even to an extent that these boys were in the bush eating human flesh because they will even select who to pick and at a time will say this is good for them for their food and no matter the ransom you offer, they wouldn't give out and so they will even collect the ransom and yet the person wouldn't come, so the rate of killing was too high that the same fear came into everybody that at a time people who travel from home to township never want to come back, the homes were deserted only few who say anything could happen to them because they had no were to go, where only found around. But eventually,

the action of OSPAC today has scared and even some has ran way and never come home, some too are killed and even today any one that is found or discovered in that act that comes around goes whatever way, punishment the OSPAC will want to take them (KII, Erema).

Study for pilferage shows 302(100.0%) response rate. Majority response rate on level of crime before OSPAC formation revealed that, pilferage was moderate at Erema (45=14.9%). However, minority response rate at 27(8.9%) shows high rate of pilferage. This gives us 72(23.8%) response rate of pilferage in Erema. At Ibewa, analysis shows high rate of pilferage at 53(17.5%) response rate and 15(5.0%) response rate for high rate at Okwuzi. In the same vein, analysis for Ebocha shows high rate of pilferage at 12(4.0%) response rate. Analysis for Omoku shows high rate of pilferage at 42(13.9%), followed by 1(0.35) moderate and 40(13.2%) very high rate. In Okposi, the study indicates high rate of pilferage at 13(4.3%) response rate, 7(2.3%) moderate and very high rate at 51(16.9%). In Aga, analysis indicates 10(3.3%) very high rate of pilferage, followed by very high rate of pilferage for Umuedi at 6(2.0%) response rate. In summary, the study shows that, pilferage was high at Ibewa (53=17.5%) and Omoku (42=13.9%) compared to Erema (54=14.9%) with moderate rate of pilferage and Okposi (31=10.3%) with very high rate of pilferage before OSPAC formation. This explains a significant relationship between pilferage and community (x^2=265.476,df=14,p<0.000).

Table (3) Level of Crime after OSPAC formation

Cultism						
Community	L	M	VL	Σ	Df	x^2
Erema	57(18.9)	0(0.0)	15(5.0)	72(23.8)	14	415.937(0.000)
Ibewa	53(17.5)	0(0.0)	0(0.0)	53(17.5)		
Okwuzi	15(5.0)	0(0.0)	0(0.0)	15(5.0)		
Ebocha	12(4.0)	0(0.0)	0(0.0)	12(4.0)		
Omoku	19(6.3)	0(0.0)	64(21.2)	83(27.5)		
Okposi	0(0.0)	0(0.0)	51(16.9)	51(16.9)		
Aga	0(0.0)	4(1.3)	6(2.0)	10(3.3)		
Umuedi	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	156(51.7)	10(3.3)	136(45.0)	302(100.0)		
	Kidnapping					
	12(4.0)	0(0.0)	60(19.9)	72(23.8)	14	500.830(0.000)
	53(17.5)	0(0.0)	0(0.0)	53(17.5)		
	15(5.0)	0(0.0)	0(0.0)	15(5.0)		
	12(4.0)	0(0.0)	0(0.0)	12(4.0)		
	83(27.5)	0(0.0)	0(0.0)	83(27.5)		
	51(16.9)	0(0.0)	0(0.0)	51(16.9)		
	9(3.0)	1(0.3)	0(0.0)	10(3.3)		
	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	235(77.8)	7(2.3)	60(19.9)	302(100.0)		
	Arm robbery					
	72(23.8)	0(0.0)	0(0.0)	72(23.8)	14	336.211(0.000)
	53(17.5)	0(0.0)	0(0.0)	53(17.5)		
	15(5.0)	0(0.0)	0(0.0)	15(5.0)		
	12(4.0)	0(0.0)	0(0.0)	12(4.0)		
	83(27.5)	0(0.0)	0(0.0)	83(27.5)		
	50(16.6)	1(0.3)	0(0.0)	51(16.9)		
	0(0.0)	4(1.3)	6(2.0)	10(3.3)		
	0(0.0)	5(1.7)	1(0.3)	6(2.0)		
	285(94.4)	10(3.3)	7(2.3)	302(100.0)		
	Burglary					
	72(23.8)	0(0.00)	0(0.00)	72(23.8)	14	455.526(0.000)
	53(17.5)	0(0.00)	0(0.00)	53(17.5)		
	15(5.0)	0(0.00)	0(0.00)	15(5.0)		
	12(4.0)	0(0.00)	0(0.00)	12(4.0)		
	83(27.5)	0(0.00)	0(0.00)	83(27.5		
	10(3.3)	4(1.3)	37(12.3)	51(16.9)		
	0.(0.00)	10(3.3)	0.(0.00)	10(3.3)		
	0.(0.00)	6(2.0)	0.(0.00)	6(2.0)		

	245(81.1)	20(6.6)	37(12.3)	302(100.0)		
Killing						
	0(0.0)	0(0.0)	72(23.8)	72(23.8)	14	250.819(0.000)
	0(0.0)	0(0.0)	53(17.5)	53(17.5)		
	0(0.0)	0(0.0)	15(5.0)	15(5.0)		
	0(0.0)	0(0.0)	12(4.0)	12(4.0)		
	0(0.0)	0(0.0)	83(27.5)	83(27.5)		
	0(0.0)	0(0.0)	51(16.9)	51(16.9)		
	0(0.0)	0(0.0)	10(3.3)	10(3.3)		
	2(0.7)	3(1.0)	1(0.3)	6(2.0)		
	2(0.7)	3(1.0)	297(98.3)	302(100.0)		
Pilferage						
	26(8.6)	42(13.9)	4(1.3)	72(23.8)	14	219.799(0.000)
	0(0.0)	42(13.9)	11(3.6)	53(17.5)		
	7(2.3)	8(2.6)	0(0.0)	15(5.0)		
	12(4.0)	0(0.0)	0(0.0)	12(4.0)		
	83(27.5)	0(0.0)	0(0.0)	83(27.5)		
	51(16.9)	0(0.0)	0(0.0)	51(16.9)		
	5(1.7)	5(1.7)	0(0.0)	10(3.3)		
	0(0.0)	6(2.0)	0(0.0)	6(2.0)		
	184(60.9)	103(34.1)	15(5.0)	302(100.0)		

LEVEL OF CRIME AFTER OSPAC FORMATION

The level of crime after OSPAC formation was cross tabulated with community. When this was done, analysis revealed 72(23.8%) response rate for Erema. A breakdown of this analysis shows 57(18.9%) low rate of cultism and 15(5.0%) very low rate of cultism. Also, at Ibewa analysis shows 53(17.5%) response rate for low rate of cultism. At Okwuzi, analysis revealed 15(5.0%) response rate for low rate of cultism. On the other hand, data gathered from Ebocha shows 12(4.0%) low rate of cultism after OSPAC formation. In the same vein, the study revealed 19(6.3%) low rate of cultism and 64(21.2%) very low of rate of cultism at Omoku. This sum up a total response rate of 83(27.5%). Again, result shows 51(16.9%) very low rate of cultism at Okposi after OSPAC formation, followed by 4(1.3%) moderate and 6(2.0%) very low rate of cultism at Aga. The study further confirmed that cultism rate at Umuedi was moderate after OSPAC formation. Based on this finding, it is clear that cultism rate was very low at Omoku (64=21.2%) followed by Erema (57=18.9%), Ibewa (53=17.5) and Okposi (51=16.9%) compared to Umuedi (6=2.0%), Aga (6=2.0%), Ebocha (12=4.0%) and Okwuzi (15=5.0%). This confirms that OSPAC formation has effect on cultism ($x^2=415.937, df=14, p<0.000$). A key informant participant at Omoku described the rate of cultism as low after OSPAC formation when he stated that:

Before now cultism was so high to the extent that they have representative in every man's kitchen, it was in the level that we did not know the next victim, for now the level of cultism has so reduced drastically because OSPAC is in place and in position now to act on them (KII, Omoku).

On the basis of kidnaping, analysis indicates low rate (12=4.0%) and very low rate of (60=19.9%) at Erema. This brings the total count to 72(23.8%). At Ibewa, the study shows 53(17.5%) response rate for low rate of kidnaping after OSPAC formation, result from Okwuzi shows 15(5.0%) low rate of kidnaping. This is similar to 12(4.0%) response rate for low rate of kidnaping at Ebocha. The study also indicates 83(27.5%) response rate for low rate of kidnapping at Omoku after OSPAC formation. This corroborates with 51(16.9%) response rate for low kidnaping rate at Okposi. At Aga, the study shows 9(3.0%) response rate for low kidnapping rate, followed by 1(0.3%) response rate that indicate moderate level of kidnapping after OSPAC formation. In Umuedi, only 6(2.0%) response rate was reported, which shows moderate rate of kidnapping after the formation of OSPAC.

In summary, the study indicates that kidnaping rate was very low at Omoku (83=27.5%), followed by Erema (60=19.9%), Ibewa (53=17.5%) and Okposi (51=16.9%) compared to Aga (9=3.0%), Ebocha (12=4.0%) and Umuedi (6=2.0%) after OSPAC formation. This affirms a statistical relationship between OSPAC formation and kidnapping rate ($x^2=500.830, df=14, p<0.000$). Table (3) above shows arm robbery rate across communities after OSPAC formation. According to findings, 72(23.8%) low rate of arm robbery was reported in Erema, followed by 53(17.5%) low arm robbery rate for Ibewa, 15(5.0%) low arm robbery rate for Okwuzi, 12(4.0%) low arm robbery rate for Ebocha, 83(27.5%) low arm robbery rate at Omoku and 50(16.6%) low arm robbery rate at Okposi. However, 1(0.3%) of respondents indicated that arm robbery rate at Okposi was moderate after OSPAC formation. Result for Aga differed, as 4(1.3%) of respondents

reported that arm robbery rate was moderate while 6(2.0%) response rate shows that arm robbery rate was very low after OSPAC formation. Analysis for Umuedi shows that arm robbery rate was moderate (5=1.7%) and very low (1=0.3%). This shows that, arm robbery rate was low at Omoku (83=27.5%) followed by Erema (72=23.8%), Ibewa (53=17.5%) and Okposi (50=16.6%) compared to Umuedi (1=0.3%), Aga (6=2.0%), Okwuzi (15=5.0%) and Ebocha (12=4.0%) after OSPAC formation. This confirms that OSPAC formation had effect on arm robbery in communities (x^2=336.211,df=14,p<0.000). Analysis for burglary after OSPAC formation shows 302(100.0%) response rate across eight (8) communities. Specifically, analysis revealed 72(23.8%) response rate for low rate of burglary at Erema. Also, data gathered in Ibewa shows 53(17.5%) response rate for low rate of burglary after OSPAC formation. In the same vein, communities that indicates low rate of burglary are; Okwuzi (15=5.0%), Ebocha (12=4.0%) and Omoku (83=27.5%). On the other hand, findings in Okposi confirmed 10(3.3%) response rate for low rate of burglary, 4(1.3%) of respondents affirmed that burglary rate was moderate while 37(12.3%) of respondents in Okposi indicate that burglary rate was very low after OSPAC formation. Also, 10(3.3%) of respondents in Aga confirmed that burglary rate was moderate while 6(2.0%) of respondents in Umuedi indicate that burglary rate was moderate before OSPAC formation. According to this result, it is clear that burglary rate was low at Omoku (83=27.5%) followed by Erema (72=23.8%), Ibewa (53=17.5%) and Okposi (37=12.3%) compared to Umuedi (6=2.0%), Aga (10=3.3%), Okwuzi (15=5.0%) and Ebocha (12=4.0%) after OSPAC formation. This confirms that OSPAC formation had effect on burglary (x^2=455.526,df=14,p<0.000). The result for killing after OSPAC formation revealed that killing rate declined in seven, out of the eight communities under investigation. A breakdown of the analysis shows that, killing rate was very low at Erema (72=23.8%), followed by Ibewa (53=17.5%), Okwuzi (15=5.0%), Ebocha (12=4.0%), Omoku (83=27.5%), Okposi (51=16.9%) and Aga (10=3.3%). At Umuedi, 2(0.7%) of respondents indicated that killing rate was low, 3(1.0%) of respondents indicated that killing rate was moderate while a least score of 1(0.3%) shows that killing rate was very low after OSPAC formation. This shows that OSPAC formation had robust effect on killing rate (x^2=250.819,df=14,p<0.000). Finally, the study showed response rate for pilferage after OSPAC formation. According to findings, 26(8.6%) of respondents reported low rate of pilferage at Erema, 42(13.9%) indicated that pilferage rate was moderate while 4(1.3%) of respondents indicated very low rate of pilferage. This gives us a cumulative response rate of 72(23.8%). At Ibewa, 42(13.9%) of respondents indicated that pilferage rate was moderate while 11(3.6%) of respondents indicated very low rate of pilferage after OSPAC formation. This sum up to 53(17.5%) response rate for Ibewa. Analysis for Okwuzi, indicates low rate of pilferage at 7(2.3%) response rate while 8(2.6%) of respondents reported that pilferage was moderate. Analysis for Ebocha shows low rate of pilferage at 12(4.0%) response rate. The study indicates low rate of pilferage for Omoku at 83(27.5%) response rate, followed by low rate of pilferage at Okposi at 51(16.9%) response rate. In Aga, the study shows low rate of pilferage at 5(1.7%) response rate while 5(1.7%) of respondents indicated that pilferage was moderate after OSPAC formation. Therefore, this implies that communities with low pilferage rate are; Omoku (27.5%) followed by Okposi (51=16.9%) compared to Erema (42=13.9%) and Ibewa (42=13.9%) with moderate rate of pilferage after OSPAC formation. This shows that OSPAC formation had significant effect on pilferage (x^2=219.799,df=14,p<0.000).

H01: There is no significant relationship between OSPAC formation and crime reduction.

Table (4) Multiple Linear Regression Results

Model	Predictor Variables	F-Ratio	Sig. of P	R	R^2	Adj. R^2	β	T	P-value
I	OSPAC	36.696	0.000	.330	.109	.106	.330	6.058	.000
	Cultism								
II	OSPAC	27.176	.000	.288	.083	.080	.288	5.213	.000
	Kidnapping								
III	OSPAC	24.524	.000	.275	.076	.072	-.275	-4.952	.000
	Arm robbery								
IV	OSPAC	183.471	.000	.616	.379	.377	.616	13.545	.000
	Burglary								
V	OSPAC	5.386	.021	.133	.018	.014	.133	2.321	.000
	Killing								
VI	OSPAC	44.265	.000	.359	.129	.126	.359	6.653	.000
	Pilferage								

*Significant at p≤0.05.

The need to have a comprehensive look at the extent to which OSPAC influence criminality necessitated this study. As such, a multiple regression was used to predict the influence of OSPAC on cultism, kidnapping, arm robbery, burglary,

killing and pilferage as shown in table 4.6 with models I, II, III, IV, V and VI. At model I, analysis shows a significant relationship between the predictor variable and the dependent variable (R=0.330, R^2=0.109, F=36.696, Adj. R^2=0.106, β=0.330, p<0.000). This suggest that OSPAC independently influence cultism by 10.9%. Therefore, an increase in OSPAC decreases cultism by 10.9%. However, at the inclusion of model II, analysis shows joint relationship between predictor and dependent variables (R=0.288, R^2=0.083, F=27.176, Adj. R^2=0.080, β=0.288, p<0.000). This confirms that an increase in OSPAC decreases kidnapping by 8.3%. Again, at the inclusion of model III, analysis shows a significant relationship between the independent and dependent variables (R=0.275, R^2=0.076, F=24.524, Adj. R^2=0.072, β=-0.275, p<0.000). This shows that an increase in OSPAC decreases arm robbery by 7.6%. At the inclusion of model IV, OSPAC independently influence burglary by 37.9%. This suggest than an increase in OSPAC decreases burglary by 37.7% (R=0.616, R^2=0.379, F=183.471, Adj. R^2=0.377, β=0.616, p<0.000). In the same vein, at the inclusion of model V the study shows a significant relationship between the independent and dependent variables (R=0.133, R^2=0.018, F=5.386, Adj. R^2=0.014, β=0.133, p<0.000). This confirms that OSPAC independently influence killing by 1.8%. Therefore, an increase in OSPAC decreases killing by 1.8%. This could be explained by the fact that OSPAC adopt killing charge as deterrent approach to crime management. At the inclusion of model VI, analysis revealed a significant relationship between the predictor variable and the dependent variable (R=0.359, R^2=0.129, F=44.265, Adj. R^2=0.126, β=0.359, p<0.000). This attest that OSPAC independently influence pilferage by 12.9%. Hence, an increase in OSPAC decreases pilferage by 12.9% in the study area.

FINDING

The study compared crime levels before and after the formation of OSPAC. Cultism, kidnapping, arm robbery, killing, burglary, and pilferage were all high before OSPAC was formed, according to the study. The study bore credence to the reports of Poroma, Kpaa and Abel (2018) about the rising wave of cult conflicts leading to scores of deaths, destruction of properties in Ogba/Egbema Ndoni Local Government Area. This study also supports the findings of Friday and Eze (2019), Igbo and Ugwuoke (2013), Adebayo (2013), Owunmi and Ajayi (2013), which found that law enforcement agencies' inability to manage crime paved the way for CBSOs. Following the formation of OSPAC, the study discovered a decrease in cultism, murder, arm robbery, burglary, kidnapping and pilferage in the study area. This supports Umah and Amannah's (2020) findings that Omoku experienced relative peace following the formation of OSPAC. It also supports the findings of Ogele, et al. (2020), who found that OSPAC formation had a significant impact on the crime rate in Rivers State. The study found that OSPAC has had a high level of success in crime management from 2016 to date, based on the level of success it has achieved. This corroborated previous finding about OSPAC (Okwori, 2020; Emeodu & Elem, 2020; Chukwuemeka & Davis, 2021).

RECOMMENDATIONS

Based on the findings, the study recommends that OSPAC model should be recognized by the federal government and given legislative authority, as it is currently only recognized by local governments. Given their high level of success in crime management, this could be accomplished by integrating OSPAC into community policing. As enshrined in Section 4, Subsection 8 of the 2020 Nigerian Police Act, this will improve synergy/cooperation between the police and OSPAC. Given that traditional policing places a greater emphasis on urban areas than rural settings, if implemented, it will bring policing and security closer to the indigenous population in rural areas.

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