

Community Crisis and Development Challenges in Ibaa Community in Rivers State, Nigeria (2008-2019)

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Abstract

This study aims at assessing community crisis and development in Ibaa community, Rivers State, from 2008 to 2019. The paper adopted three questions which served as guide to the study. Furthermore, the research design used for this study was a descriptive design. The use of this design is to treat all matters relevant to the study. The study adopted both primary and secondary sources of data. The study area is Ibaa community. The in-depth interview was used as source of primary data. Findings of the study show that community crisis has contributed to development challenges in Ibaa community. The study also revealed that the causes of community crisis are centered on leadership failure, poverty, chieftaincy tussles and cult related activities. The study concludes through its recommendations that government should do the needful to ensure that insecurity is reduced, and that government should ensure quality leadership among others.

1. Introduction

Globally, there has been the existence of crisis, violence, insecurity and other social vices. The issue of community crisis has led to high level of insecurity in Nigeria and development challenges (Emeodu, 2019). The term crisis involves any event that is going to lead to an unstable and dangerous situation affecting an individual, group, community or whole society. Community crisis are deemed to be negative changes in the security, economic, political, societal or environmental affairs of a community, especially when they occur abruptly, with little or no warning (Bundy, Pfarrer, Short, and Combs, 2017). However, it can be deduced that community crisis involves those events which will or may lead to threat, and dangerous conditions in the community.

However, the insecurity emanating through community crisis developed in the system has vivid impact on the development of any nation (UNDP, 2006). Considering the issues of development, Seers (1969), gave an insight on development as involving not only economic growth but also conditions in which people in a country have sufficient food and jobs and that the income inequality among them is to a great extent reduced. Learner (1955) cited in Adeyemo (2003) saw development as modernization which stresses the process of wealth-oriented behavior and values in individual and thus place emphasis on investment. This is mainly so because the manifestation of communal crisis in any community cannot guarantee investment, thereby leading to capital flight which in turn retrogress development (Chukwu, 2018).

In Rivers State and Nigeria in particular, the causes of community crisis have not been given a lasting solution by government, Non-governmental organizations, community development committees, and civil societies. However, some communities in Rivers State that have experienced crisis if not for intervention of indigenous security outfit such as the Ogba/Egbema/Ndoni Security Planning and Advisory Committee (OSPAC) in conjunction with Ibaa Security outfit. Crisis destabilizes peace, development.

Emeodu (2019), pointed that crisis in Ibaa community has forced dwellers out from the community to other communities as refugees. This migration has led to increase in suffering, poverty, sickness, and health challenges, etc. the people cannot go about their farming activities as they are peasants, and also trading that helps them to survive. The indigenous people's survival sectors were also affected. Before the crisis, the community was peaceful and socio-economic activities were blooming in the community. The death of His Royal Majesty in 2008, led to scramble for the vacant position hence the crisis which has led to the death of many persons and consequently stagnated development in Ibaa community.

2. Statement of the Problem

Crisis is not ideal for development of any community and society. This must have prompted Stewart (2004) to lament that the economic cost of crisis and insecurity is huge. This is because during crisis some manpower resources are lost. Those who are victims of death or those who flee can no longer work productively in the community where they fled from; schools, power stations, and roads that are destroyed equally reduce the productive capacity of the economy. Therefore, the displacement

of people reduces the production of exports, hence reducing foreign exchange earnings, import potentials and consequently further constraining output, leading to a decline on employment and earnings.

Otto and Ukpere (2012) presented that crisis (insecurity) is presently a major challenge in Nigeria especially in Northern Nigeria. Though, the government claims to be on top of the situation even as the problem persists. Their work revealed that there is a positive relationship between security and development. The effect of crisis/insecurity was given by Ideyi, (2011) Eme & Anthony, (2011) and Adesina, (2013) as affecting the following: (i) Potential Business Investment: it revealed that Foreign direct investment (FDI) is usually investment targeted at building new factories or investing in actual production activities which create jobs. Foreign investors in the Nigerian economy are moving away from starting new companies or production plants. This can largely be attributed to the state of insecurity in Nigeria beside the problem of lack of laughable electricity supply, which itself is a source of economic insecurity in our nation. They added that in crisis situation, business operations are really halted. Generally, if there is no peace and security it is extremely difficult for business to survive. Apart from outright closure of business enterprises an already established business can also be affected in the core functional areas, such as production, marketing finance and human resource. (ii) Secondly, they find out that business enterprises rely on availability and regular supply of raw materials for production. Security problems can cut off supply of such raw materials. Inability to source raw materials needed for production due to insecurity can disrupt production activities. Apart from getting raw materials, it must also dispose of their output. Hence, crisis and insecurity limits market availability. Nigeria is experiencing this situation especially in the terrorist fields of the northern part of Nigeria. (iii) Finally, they find out the problem of Human Resource loss: Some workers resign and run away from such area. The implication is manpower shortage for the business which ultimately affects business success or survival.

Udeh, Okoroafor and Ihezue (2013) pointed that in the past decade or more, Nigeria has witnessed an unprecedented security in various communities, state, regions and at national level: occasioned by the activities of militants in the South-South region, kidnapers in the south east, violent armed robbery in almost parts of the country, political assassination, ritual killings and more recently activities of Boko Haram in some parts of the northern region especially north east. These social menaces, when put together impinge on the security of lives and property of both Nigerian

citizens and foreigners living or even trying to invest in the country. Thus, more particularly, since 2011, suicide bombings in some parts of the northern region have put Nigerians and foreigners on their toes. This has become worrisome in the face of Nigeria's preparedness to be ranked among the twenty (20) developed countries of the world by the year 2020. These social menaces trigger off a worrisome sense of insecurity that challenge Nigeria's efforts towards national economic development and consequently its vision 20:2020. It also scares the attraction of foreign investment and their contributions to economic development in Nigeria. The paper thus recommends effective leadership and good governance as a solution to solving problems of insecurity, unemployment, poverty, hunger, disease, etc.

Regrettably, most communities are disintegrating ushering in crisis, extrapolating from the above empirical discourse, Community crisis may be seen as an uproar, unstable and dangerous situation and conditions that exist in a community. This situation in communities led Igwe & Orlu (2013) to recommend peace building initiatives as a means of preventing and resolving crisis situation when it occurs in order to give peace to increase development strives. Emeodu (2019), study on insecurity and development challenges, observed some factors that breeds community crisis. His study focused on chieftaincy and cult conflict as factors responsible to the crisis in some communities in Rivers State. He added that the crisis and insecurity has led to poverty increase, closure of business and small scale business. Hence, recommended that until there is elite configuration as well as quality leadership such crisis will continue to evolve. The study shows that crisis or insecurity affects development of community and Nigeria at large and that until peace is restored, development cannot be attainable, therefore, peace and security becomes the panacea to development.

Base on this, the researchers directed attention to investigate on community crisis and development challenges in Ibaa community, from 2008-2019, and to recommend on the way forward since there exist few studies on it. Therefore, the study is aimed at considering the causes of community crisis and its effects on development in Ibaa community. Base on the foregoing, the study raised the following questions as guide to the study.

- i. What are the causes of community crisis in Ibaa community from 2008-2019?
- ii. What are the effect of community crisis on development of Ibaa community from 2008-2019?

3. Methodology

The descriptive design was used for the study because of its objectivity. Base on this, the study adopted an In-depth interview to retrieve veritable data. The respondents are both male and female in Ibaa community. The researcher adopted secondary sources of data such as published and unpublished works.

4. Location of the Study

The community called Ibaa is popularly known as Uvuawhu is a town found in the heart of Ikwerre in general but located at the extreme east of Emohua Local Government Area of Rivers State of Nigeria. The community is located at the North East of the Calabar River (popularly called Osimini Choba) which runs through from Akpabo of Elele-Alimini being the source, to Choba from where it empties into the Atlantic Creek. Ibaa community is cut out of from the major routes running from Port Harcourt to Owerri via Isiokpo and the East/West road, via, Rumuji. Its immediate neighbouring towns are Isiokpo, Elele-Alimini, Elele Okaniali, Ndele, Rumuji and Emohua communities (IPO, 1997).

Furthermore, Ibaa community is not surrounded by water, but has a single river that drains its landscape known as the New Calabari Rivers which cuts in between her, Rumuji and Emohua. The blessing of this drainage endows her with a shallow table enables her procure domestic water through wide range of sources, More ever, the location of Ibaa at the bank of the river with rich alluvial soil for agriculture, endows her with agricultural resources that facilitated the development of trade with the Riverine communities and other neighboring villages (IPO, 1997).

Again, the Ibaa community is grouped or divided into three main groups namely, Mgbuosimini, Omusunu, and Mgbuisinu. They generally consist of 20 villages that make up the Ibaa community. The Mgbuosimini group starts from the coast line of the New Calabar Rivers this group is made up of four villages namely, Omuobizu-Elenwo, Omuobizu-Otaa, Omkpoba and Mgbere. The Omusunu group located at the centre and it includes: Omuchiolu Mgberekea, Omuadie, Ikpokwa, Omuikea, Omuikwu Omuoda, Omuisioha, Mgbogizi and Ogbelegba. On the other, the Mgbuisinu group which start from the old maternity health center now used as police station/Arm check point consist of six villages, namely: Ohionu-Ugwuenji, ohionu-Ogunda, Omueze, Omuagala, Omuogbo and Ohanyim (IPO, 1997).

The origin of Ibaa community is nothing more than the story of human migration from Ubaliu community in Oyiba in Ekpeye kingdom, some centuries ago. It involves a story which traces ancestral descent to a man called Ubie. According to traditional folklore of the Ubahu community in Oyigba, the founder of Ikpeye and Ogba whose name is Akalaka is said to have migrated from Benin kingdom (Ipo, 1997). Akalaka had two sons Ekpeye and Ogba. Later, Ekpeye separated from his brother for independent existence. As he separated, Ekpeye first of all settled at a place called Odereke and finally shifted to a place called Ulubie where he firmly settled and made his permanent home. Consequently, Ekpeye had four sons in this order Ubie, Akoh, Igbuduya and Upata. According to history, Ubie himself procreated into Opia, Esubue and Ihu. Esubue had an only son called Oyiba who became the father of the two sons namely Igubu and Igbu-Oyiba, which are the two sections existing today at Oyiba. Igububa nicknamed Uba had his own two sons, namely Uchi and Umuzhi.

The founder of Ibaa were said to hail directly from Uba's descent, through one of his sons called Uchi. At Oyiba, Uba was said to have settled first of all at a place called Ukpulor Uba before the Present location of Ubahu community in Ekpeye land. When Uba settled in Ukpulor, he established firmly for himself a shrine called "Agbada-Uba and a barn center called "Ekwe-Uba". He also artificially made for himself a fish pod called "Onudo-Uba" and a lake called "Ude-Uba", all for the production of fish. These are remarkable relics and legacies of Uba and are held in common possession by the people of Ubahu community, including all those who could trace their origin of existence from the Uba in Oyiba community in Ekpeye land.

Having stated the above history, there are so many versions concerning the ancestral origin of Ibaa town. These versions includes: Kaluka as the founder of Ibaa, Wechen as the founder of Ibaa, Awhu as the founder of Ibaa, and Uvuawhu as the erogenous community of Kaluka, Oba, Onu and Ovua. Extrapolating from the various versions that abound, the absence of one version of Ibaa history indeed has obscured tremendously the history of Ibaa true existence. Hence, the various versions were integrated or fragmented. Based on the historical antecedents of the origin, settlement and migration of the people called "Ibaa" it should be noted that the entire version traced the ancestral origin of Ibaa from Oyiba in Ekpeye land in the past. Again, the names of the founders of Ibaa mentioned, such as Kaluka, Awhu and Akaluka are all Ekpeye in undertone. And, there were many people of the same family who migrated from Oyigba and founded Ibaa. Finally, the tracing

of Ibaa origin proves truths as there exists cordial relationship which exists between Ekpeye people (particularly Oyiba people) and Uvuawhu community until this day. It is an unpardonable offence and an abomination to maltreat an Ibaa man in Ekpeye (particularly in Oyiba) and vice versa.

Remarkably, apart from conflict that forced the founders of Ibaa out of Ekpeye land, circumstances such as population pressure in Ekpeye and a bit to participate in the lucrative trade between the hither land and coastal trades could also be attributed as other factors responsible outside their community which led to migration and settlement to a place now called Ibaa community. Consequently, settlement with few villages, increasing in size to 20 villages was possible also through accepting other sojourners and fugitives. Conclusively, as it involves the origin, migration and settlement of Ibaa people, it is generally agreed from the foregoing that the ancestral origin of Ibaa town is traceable from Ubahu community in Oyiba in Ekpeye Kingdom about 15th century A.D. since the inception of the community, it has endured lasting peace till 2008, with less communal crisis. The era of 2008 led to another evolution of crisis in the community that has claimed many lives

5. Theoretical Framework

The Protracted Social Conflict Theory: The theory was propounded by Edward Azar (1990). In order to explain evolving conflict in communities experiencing conflict, Edward Azars used the Social Conflict Theory explain the issue. Accordingly, he used the term protracted social conflict to designate the type of on-going and seemingly irresolvable conflict, according to Ryan cited in Azar (1990) further stressed that protracted Social conflict are conflict between ethnic groups and communities which have been going on for sometimes, and which appear to be unsettled. He explains that, the basis of Social Conflict is located at the interlocking bond of underdevelopment, structural deprivation, economic and psychological, communal or identity cleavages.

His theory revealed that many factors account for its emergence and prolonged nature, the factors are economic, political, institutional, cultural, geographical, psychological and others. Therefore, conflict occurs when specific group is in struggle with others or deprived of their rights based on communal identity. He argued that, it is at this stage of actual physical and economic deprivation that structural victimization burst into hostile and violent actions (Azar, 1990).

The theory consists of many assumptions that capture the phenomena they are: communal content, Deprivation of human needs. First, the Communal Content explains the fact that communities and individuals involved in conflict do so to create their own identity, interest and secure their rights and territory.

Secondly is Deprivation of Human Needs and Rights, which emphasizes on the importance of the reason for under development. Thus, Azar (1990) argued that deprivation of any kind can lead to aggression. Therefore, deprivation could refer to a degree of resource denial, lack of development, social accessibility of the minority groups, like the access to market and political institutions, or recognition of their communal existence. To a large extent, Azars point of view is relevant in this study, as it can facilitate understanding on a broader scale the needs and crucial factors responsible for the communal crisis and development challenges in Ibaa community.

The theory clearly explains the reason for community crisis in Ibaa. As the elements such as communal deprivation of human needs and interest on who control the community resources explains a clear reason why the community are having disagreements or crisis. An extrapolating from the theory, it advocated that social conflict occur when people feels they are denied of their right such as being part of the community, leadership struggle and unemployment, etc. The outcome is usually a very pessimistic one, leading to institutionalization of under development through destruction of physical and social infrastructure. This therefore explain the genesis of communal crisis in Ibaa community, were some individuals are fighting over leadership and cult supremacy in the community.

6. Findings and Discussion.

Causes of Crisis in Ibaa Community.

The causes of community crisis in Ibaa community are numerous; the paper highlights the following causes that are responsible:

Chieftaincy Tussle: this is one of the major causes of crisis in Ibaa community. The death of His Royal Majesty in 2008 led to the various interests on who assumes the position. The struggle for this traditional stool or power led to aggressive tendencies of some, to use all necessary tools or instrument to remain relevant and to emerge winner in the contest. There were three efforts that were enthroned by various blocks in the community; they started parading as the Royal Majesty. This attitude aggravated much anger and hence every contestant makes use of different

cult groups in the community. This cult groups were Deegbam and Deewell which evolved to Icelanders. They became huge supportive elements that perpetrated crime and crisis in the community (in-depth interview, findings).

Furthermore, there was conflict among supporters in the contest of the chieftaincy stool. The contestants gave out money and also other necessary support to ensure that their group remains relevant in the community/traditional tussles. When crisis/conflict emerged, they started accusing the contestants of the stool of being responsible for the crisis. Many left, because the community was vulnerable to crisis, people died and much atrocity was committed. The community could not address the problem of chieftaincy, hence invited a social/political organization in Ikwerre land called "Ogbako Ikwerre" which is the gathering of Ikwerre people, to address this problem of chieftaincy tussle. Their effort was questionable, hence, giving way for the matter to be decided by the court.

Cult Supremacy: According to Emeodu (2019), cult supremacy has been observed to be a serious factor causing crisis and insecurity in Ibaa community. The issue of cult supremacy deals with scramble of who control and have more influence in the community among various cult groups. The feeling for supremacy is economical in nature as they are used and paid by some politicians during elections. Funds are voted out as security to them and the leading cult group decides who benefit from the fund. It gives them voice to demand for a quota of the community resources or derivatives from the multi-national companies. Their activities have led to loss of many lives and properties. The cult tussle for supremacy has been supported by some politicians in the supremacy battle, but have also engage in the killing of innocent members of the community. Giving the height of their vehement, they threw a pregnant woman into the well and destroyed some houses. They have also engaged in oil pipeline vandalism, armed robbery and kidnapping for higher or little ransom. These activities made people to live in fear, and as the crisis/struggles among them intensify, the community members migrated to another place for security.

High poverty level: The people of Ibaa derive their livelihood from farmlands. This means was radically altered when the oil companies spilled crude oil on their farm lands, thereby causing low yield of their products, (Orji James and Nmezi Njoku, in-depth interview). The interviews confirmed that poverty is one of the driving forces behind the rapid increase in Ibaa community crisis. In the community, despite their contribution to national development, the community

people are living in absolute poverty. Their youths engage in many acts for survive because they are frustrated; they join various cult groups that can give them protection to commit crime. The continuous crime found in this area led to crisis, as their activities ranges from killing, kidnapping and armed robbery. All these activities are geared towards survival and were unhealthy to the community development.

High Unemployment Rate: This also explains the genesis of crisis in the community. The youth who are supposed to engage in meaningful activities through acquiring job are left out without employment. This is in conformity with Diara (2010), Ejibunu (2007), & Enyidah-Okey Ordu (2017), who observed and stated that high degree of unemployment among youths is one of the causes of community crisis, insecurity and social vices. The continuous unemployment exclusion or denial has contributed to youth looking for survival (Best, 2006). Their quest to survive have encouraged crisis in the community through their formation of various cult group, and also alliance to those who struggle for chieftaincy tussle.

Effects of Communal Crisis on Development in Ibaa Community

By effects we mean the consequences of community crisis in Ibaa community. The effect led to development challenges. The study revealed and observed that crisis affects socio-economic growth and development of the area. In Ibaa community, the following came as a result of the crisis:

Table 1: Dead Victims during Ibaa Crisis from 2008-2019

S/N	NAMES	YEAR OF DEATH	KILLERS/CULT GROUPS
1.	Ogadinma Nyeche	2008	Deegbam cult group
2	Ndubueze Amesi	2008	Deegbam cult group
3	Eruchi Ovua	2014	Icelander cult group
4	Saturday Orji	2014	Icelander cult group
5	Ugochukwu Dimkpa	2014	Icelander cult group
6	Joeka EDOM	2014	Icelander cult group
7	Okechukwu Nlerum	2014	Icelander cult group
8	Chukwuma Eleonu	2014	Icelander cult group
9	Udo Elechi (Vigilantee group)	2014	Icelander cult group
10	Nkesi Chika (thrown inside a well)	2014	Icelander cult group
11	Chinanu (taskforce chairman)	2015	Icelander cult group
12	Boy Wokoma	2016	Icelander cult group
13	Belbeto (from Ihounu village Ibaa)	2018	Deegbam cult group
14	Prince (from Mgbogizi Ibaa)	2018	Deegbam cult group
15	Elechi Ashindu	2018	Icelander cult group
16	Ashindu Okachi	2018	Icelander cult group
17	Goodluck Chianouku	2018	Deegbam cult group
18	Nyema Njoku	2019	Icelander cult group
19	Harvest Eleonu	2019	Icelander cult group
20	Monday Aleru	2019	Icelander cult group
21	Elechi Oram	2014	Icelander cult group
22	Raja Amesi	2019	Icelander cult group
23	Ake Amesi	2019	Icelander cult group
24	Hightension	2019	Deegbam cult group
25	Nduka wiro	2019	Icelander cult group
26	Chindah	2019	Deegbam cult group

Source: Research fieldwork (2020)

Generally, the consequences or effects are poor businesses activities, loss of lives and properties. The occurrences of these crises have led to many business activities

performing in a lower rate as people flee for their lives. Equally, properties are lost during the period of insecurity or crisis. Considering its effect on development, it has caused capital flight and loss of manpower. Hence, Chukwu (2018) posited that crisis which are caused by the youth have contributed to capital flight in Ibaa community. Hence, capital that supposed to be invested or used by inhabitant of these areas, which are taken to other places for investment, hence reducing development and investment in the community. Furthermore, during this crisis period, many people left the community to other communities and this contributed to loss of manpower in the community and thus collapsed development and breeds poverty.

Finally, the manifestation of crisis in the community has boost underdevelopment and poverty level in the community. This happens because the people are majorly farmers, they experience crisis during this period of farming. They abandon their farmland to seek refuge for their lives. Upon coming back, many do not have anything to feed on and this encourages high poverty level. This calls for the need on the community leaders and government to see the need of controlling this crisis, as to reduce the rate of crisis in Ibaa community. Until the cause of the crisis is established, poverty and underdevelopment will not reduce and this is cyclical. By cyclical it means that the effect of the poverty will continue to generate crisis, insecurity, conflict or violence in the community.

The continuous crises in Ibaa community have led to business closure and institution being closed up and cease to exist. The government schools and most private schools have failed to function due to crisis. The government has equally refused to allow, send or post corps members to the community due to crisis and insecurity in the area. Equally, why shops and institutions are closed, is due to fear of being harmed or killed by the cult groups. Therefore, the observed effect will hindered development and generate more poverty which is an indication of underdevelopment.

(5) Recommendations

In the light of the above challenges and problems of community crisis, the study highlighted various recommendations that if implemented will serve as measure to community crisis, and development challenges in Ibaa community, Rivers State and to the general benefit of Nigeria as a Nation.

- The community should encourage the service of community or neighborhood security outfit or the service of OSPAC which have proven successful in other communities and local government areas (especially the Ogba/Egbema/Ndoni Local Government). This neighborhood security watch emphasizes on community security by using members of the community in alliance with other security agencies. To achieve this, there should be quality leadership. Such leadership should network with government and the community people to employ the service of Secret Security Information Agencies (SSIA) in all communities in Rivers State. They will help to give the general security agencies the needed information to carry out adequate investigation and apprehension of those prone to criminality.
- The government should generate more employment opportunities. When this is actualized, it will aid people to take good care of their physiological needs and other demands of life. However, it is said that an idle mind is a devil's workshop, when such opportunity is granted, people will be focused on major achievement than carrying out arms which is antithetical to development, peace and security.
- There should be entrepreneurship education and training; hence loan should be given to those who attain entrepreneurship education as well as those interested to do business. Government and NGOs should oversee this function and grant loans to SMES to enable them progress and help other to grow, these will boost development.
- There is need to curtail the problem of communal crisis in the community as this will help to reduce development challenges in the community. It should be noted that the occurrence of crisis or insecurity will lead to development crisis as business owners will be pushed to migrate to another area that are free from crisis.
- Considering the factors responsible for development challenges in Ibaa community, it emanated from chieftaincy tussles and has led to more poverty in Ibaa community, the case in the court should be judged as this will ensure that Ibaa people have a ruler who directs the activities of the people and ensure that the customs of the people are respected. The assumption of a leader to the stool will help to reduce communal crisis which can help to boost development. Fighting communal crisis will reduce insecurity and restored peace. The people can go out to their farms, engage in social activities and give directions to communal development.

- Furthermore, any corrupt representatives in the community, ranging from community development committees (CDC), councilors, shell supervisor in the community and other multinational companies' representatives should be punished to serve as warning to new comers. However, they can even be ostracized and banished, or made to pay some fines due to the customs and traditions of the people. With this, development will be flourish and fund allocated for community development will be effectively taken care of.

6) Conclusions

Community crisis is a social menace in Nigeria. Their effects are seen in socio-economic structures of any nation in crisis. The reason for this communal crisis has become a major impediment to development. This manifests through political alliance with cultist, corruption, bad leadership, chieftaincy tussle and other factors. These factors have been responsible to the problem of development and contributed to wasteful efforts in combating this quagmire or menace that are creating havoc to sustainable development. Again, political alliance with most politicians and cultist (political thugs) has also contributed to insecurity as its devastating effects are seen in developmental race of Ibaa community. Some community leaders in Ibaa and most communities that are supposed to be the custodian of traditions and customs of their land are hugely taking side with politicians and cultist. These acts have frustrated their effort to control the activities of cult groups in their area because of their involvement in politics. During election, most of these thugs are given arms which are later used for their personal operations.

Consequently, it has pose disasters to Ibaa community and our nation general, as its image have been ridiculed by the international communities. Nigeria is being seen as a state (country) prone to kidnapping, political instability and insecurity. This leads to most companies relocating and liquidating. Some businesses and institutions are closing up and cease to operate. Both government establishments as well as private establishment are diminishing, retrogressing and collapsing. All the afore-stated consequences of community crisis are the reasons for development challenges in Nigeria, Rivers State and the area of study. However, people's lives and their properties are not safe, leading to migration to another area to start a new life and to establish their businesses. These therefore led to food scarcity and elucidate reasons for high level of under development in Ibaa community.

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