

**RESEARCH ON DOCUMENTATION
AS
AN IMPORTANT MECHANISM TO ENSURING
ACCOUNTABILITY OF MASS ATROCITIES
IN
SOUTH EASTERN NIGERIA**



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ALLIANCES FOR AFRICA



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Abstract

The study aimed at assessing the mass atrocities perpetrated across the five south east states across state sponsored violence, pastoralists and farmers clashes and inter-communal clashes with emphasis on the documentation of these atrocities, whom the victims reported to and what actions were taken all towards holding the government accountable, access to justice and peace building. A case study design guided the research with a hypothesis and four research questions formulated to guide the study. Both quantitative and qualitative research methods were employed using questionnaire, focus group discussion, key informant interviews and observation to collect the data. The population of the study was 299 respondents and simple random sampling technique was employed in the selection of the respondents. Data were analyzed and it was found that atrocities were committed and no documentations were done, leaving the people with no place to depend to either seek justice or prevent further atrocities. Based on these findings, it was recommended that a clear framework be established to enable citizens' document atrocities to seek accountability, access justice and promote peace.

Keywords: Mass atrocities, documentation, violence

Introduction

Nigeria is experienced as a country with little or no respect for the rights of its citizens. As unfortunate as this reality is, mass atrocities continue to pervade the nation with the government failing to intervene in preserving the rights of its citizens. In South Eastern Nigeria, mass atrocity against persons is in its wake. Though cases of mass atrocities are not as frequent and popular as obtainable in Northern Nigerian, however, the possibility of escalation is imminent and one of the best approaches to preventing the upsurge of this malaise is by building a strong and credible platform for documenting these atrocities through training stakeholders to collate data, developing accountability frameworks and protocols for management of casualties on mass atrocities, developing of training manuals for networks on documentation and provision of help lines for victims of mass atrocities.

Statement of the Problem

In October 2005, world leaders unanimously adopted the "Responsibility to Protect" (R2P) principle in paragraphs 138–140 of the UN World Summit Outcome Document. In April 2006, United Nations Security Council reaffirmed the principle in Resolution 1674. As defined by the UN, the R2P is limited to the four crimes of genocide, crimes against humanity, ethnic cleansing, and war crimes. As agreed by member states, the R2P rests on three pillars. Firstly, each state is to use appropriate and necessary means to protect its own population from genocide, war crimes, ethnic cleansing, and crimes against humanity, and from their incitement. The second pillar calls on the international community to provide assistance and capacity building to states that are under stress and unable to protect their civilian population from mass atrocity crimes. The third pillar refers to the international responsibility to respond through the United Nations in a timely and decisive manner when national authorities are manifestly failing to protect their population from the four crimes identified above. In 2007, UN Secretary-General Ban Ki-Moon identified translating the R2P from words to actions as one of his main priorities. and appointed a special advisor on the matter.

However, it is not enough for governments and the global community to agree that mass atrocities be punished. Policymakers and governments must be convinced that preventing mass violence is possible. Preventing mass atrocities and protecting civilians from violence requires collective efforts and actions of governments, civil society groups, and international organizations - all have a role to play in defusing potentially catastrophic situations from happening. The root causes of these recurrent mass atrocities have been traced to impunity and the lack of political will to end impunity by individuals and group of persons in power who benefited and are still benefiting from the economic theory of conflicts and their attendant chaos. In South East Nigeria, the chains of atrocities will escalate where nothing is done to prevent further acts and demand accountability from perpetrators where nothing is done to prevent further acts and demand accountability from perpetrators.

Nigeria has battled with recurrent atrocities that have led to unaccountable and poorly documented deaths. These atrocities have specifically affected South East Nigeria, generally causing an array of humanitarian crises which are not accounted for owing to the unavailability and unreliability of data, ultimately resulting in poor management of these events in terms of access to justice and accountability. Documenting mass atrocities in South East Nigeria will discourage the practice of replacing actual statistics of casualties that occur with mere numbers, that is, less statistics, intended to mitigate the gravity of the atrocity committed and will further sensitize the people on the actual statistics of casualties in the event of such occurrence, thus the imperatives of developing a framework for documenting mass atrocities in South East Nigeria has become an emergency.

Significance of the Study

It is expected that this study will be useful to create awareness on the absence of mechanisms for documentation of mass atrocities with the intention to spur both state and non-state actors to initiate and sustain frameworks on documentation of mass atrocities. The documentation support prevention, which essentially is the responsibility

of everyone. In addition, the framework when eventually established will promote access to justice, accountability and peace building, with emphasis on South East Nigeria.

The outcome of this study will equally provide insight into the social behaviours that culminate in mass atrocities, including the stereotypes, prejudices, impunity and hatred which if tolerated as acceptable within a group can in certain situations lead to or end in genocide. The study can also initiate a deeper understanding of human rights and their violations around the areas in the South East of Nigeria where mass atrocities have been committed, with a view to initiating an understanding of personal responsibilities and the dangers of participating as a perpetrator, remaining silent as a bystander, apathetic or indifferent to the suffering or witnessing of violence on others or as a victim.

Purpose of the Study:

The main purpose of this study was to establish the fact that there is no mechanism to document mass atrocities in South East Nigeria, however, specifically, this study sought to accomplish the following:

1. Confirm that mass atrocities are happening within the South East but are not being documented for obvious reasons.
2. Determine the prevalent type of mass atrocity within South East Nigeria
3. Establish the human rights abuses emanating from mass atrocities, especially with gender considerations of sexual assault, rape, etc.
4. The cultural factors and taboos to speaking out.

Statement of Hypothesis

There is no clear mechanism to document mass atrocities in South East Nigeria. As a result, the government cannot be held accountable and victims cannot access justice.

Research Questions

1. What mass atrocity happened in what location?
2. Who took a report of the atrocity?
3. How were the victims handled to address issues?
4. How were the perpetrators handled to prevent further escalation?

Assumptions

The research was conducted based on the following assumptions:

1. That the respondents would be honest in responding to the questions both in the quantitative and qualitative methodologies engaged. This assumption is based on the fact that we want the information from the people of the communities where the events happened and having witnessed it, they are able to give honest and unbiased information
2. That the population reached in the process of research would be representative enough of the population
3. That the analysis of the findings would present the status of documentation of mass atrocities and stimulate action to establishing framework for documentation for peace and access to justice

Limitations

Some limitations of this study emanated from the sensitive nature of the research, especially in the locations where they had experienced state sponsored violence. Some of these limitations include:

1. The initial plan to collect names and phone number details from respondents to also support next level contact for focus group discussions made so many respondents to refuse to respond.
2. In Abia and Anambra States, the participants invited to the focus group discussion who had confirmed participation, refused to show up on the actual period for the discussion. There were issues of security threat with the state actors and the people were cautious not to be attacked by the state actors. This

led to having Key Informant Interviews for the persons who could be persuaded to participate.

3. The individuals who were injured or family members who had lost a member did not want to be interviewed or engage in the interactions.
4. The Abia and Anambra locations were afraid to engage especially because in May, they planned the "Sit at Home" and hold some events. The State actors had warned them against any demonstrations otherwise, they will be resisted. No one was comfortable to participate in the process of data collection as they viewed

Definition of Terms

For the purpose of this research, certain terms used are defined to enable a clearer understanding:

Mass Atrocities: They are crimes against humanity and we will conform to the definition by the Rome Statute, which is:

Any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack:

- (a) Murder;
- (b) Extermination;
- (c) Enslavement;
- (d) Deportation or forcible transfer of population;
- (e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law;
- (f) Torture;
- (g) Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity;
- (h) Persecution against any identifiable group or collectivity on political, racial, national, ethnic, cultural, religious, gender as defined in paragraph 3, or other grounds that are universally recognized as impermissible under international law,

in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court;

(i) Enforced disappearance of persons;

(j) The crime of apartheid;

(k) Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health.

2. For the purpose of paragraph 1:

(a) 'Attack directed against any civilian population' means a course of conduct involving the multiple commission of acts referred to in paragraph 1 against any civilian population, pursuant to or in furtherance of a State or organizational policy to commit such attack;

(b) 'Extermination' includes the intentional infliction of conditions of life, inter alia the deprivation of access to food and medicine, calculated to bring about the destruction of part of a population;

(c) 'Enslavement' means the exercise of any or all of the powers attaching to the right of ownership over a person and includes the exercise of such power in the course of trafficking in persons, in particular women and children;

(d) 'Deportation or forcible transfer of population' means forced displacement of the persons concerned by expulsion or other coercive acts from the area in which they are lawfully present, without grounds permitted under international law;

(e) 'Torture' means the intentional infliction of severe pain or suffering, whether physical or mental, upon a person in the custody or under the control of the accused; except that torture shall not include pain or suffering arising only from, inherent in or incidental to, lawful sanctions;

(f) 'Forced pregnancy' means the unlawful confinement of a woman forcibly made pregnant, with the intent of affecting the ethnic composition of any population or carrying out other grave violations of international law. This definition shall not in any way be interpreted as affecting national laws relating to pregnancy;

(g) 'Persecution' means the intentional and severe deprivation of fundamental rights contrary to international law by reason of the identity of the group or collectivity;

(h) 'The crime of apartheid' means inhumane acts of a character similar to those referred to in paragraph 1, committed in the context of an institutionalized regime of systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime;

(i) 'Enforced disappearance of persons' means the arrest, detention or abduction of persons by, or with the authorization, support or acquiescence of, a State or a political organization, followed by a refusal to acknowledge that deprivation of freedom or to give information on the fate or whereabouts of those persons, with the intention of removing them from the protection of the law for a prolonged period of time.

3. For the purpose of this Statute, it is understood that the term 'gender' refers to the two sexes, male and female, within the context of society.

Human Rights

Human Rights are basic rights that fundamentally and inherently belong to each individual established by custom or international agreement that impose standards of conduct on all nations. Specific human rights include the right to personal liberty, to freedom of thought, expression, religion, organization, and movement; freedom from discrimination on the basis of race, religion, age, language, and sex; basic education; employment; and to property. Human rights laws have been defined by international conventions, by treaties, and by organizations, particularly the United Nations. These laws prohibit practices such as torture, Slavery, summary execution without trial, and arbitrary detention or exile. (un.org)

Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations,

to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article13

- (1) Everyone has the right to freedom of movement and residence within the borders of each state
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article14

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article15

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article

16

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article17

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article20

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article21

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article23

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article25

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Pastoralists:

An economic system or way of life based on the raising and herding of livestock, It is mostly mobile which means moving herds distances in search of fresh pasture and water, something that can occur daily or even within a few hours. It could be transhumance, where animals are moved seasonally. It could also be nomadic, where pastoralists and families move with the animals year-round. In sedentary pastoralism, or pastoral farming, pastoralists grow crops and improve pastures for their livestock. One example is a savanna area where pastoralists and their animals gather Pastoralism is found in many variations throughout the world, generally where environmental characteristics such as aridity, poor soils, cold or hot temperature, and lack of water make crop growing difficult or impossible. Pastoralism remains a way of life in Africa, the Tibetan plateau, the Eurasian steppes, the Andes, Patagonia, the Pampas, Australia, and other many other places.

State Actors:

These are persons who act on behalf of a governmental body, and are therefore subject to regulation. The Supreme Court has held private citizens to be liable as state actors when they conspire with government officials to deprive people of their rights.

Conflict

Conflict is serious disagreement and argument about something important. If two people or groups are in conflict, they have had a serious disagreement or argument and

have not yet reached agreement. Conflict is a state of mind in which you find it impossible to make a decision. Could be seen in this context as dispute, difference, opposition, hostility, disagreement, friction, strife, fighting, antagonism, variance, discord, bad blood, dissension or divided loyalties

Authority

The power or right to give orders, make decisions, and enforce obedience; a person or organization having power or control in a particular, typically political or administrative, sphere. Someone with official responsibility for a particular area of activity, they are the police or other government officials.

Report

An account or statement describing in detail an event, situation, or the like, usually as the result of observation, inquiry

Effect:

Something that is produced by an agency or cause; result; consequence, Other related words to effect development, reaction, event, repercussion, ramification, consequence, aftermath, outcome, issue, response, fallout, use, strength, force, power, sense, influence, reality, meaning, significance.

Documentation

The act or an instance of the supplying of documents or supporting references or records, the documents or references so supplied, the collation, synopsis, and coding of printed material for future reference.

Framework

A structure for supporting or enclosing something else, especially a skeletal support used as the basis for something being constructed, an external work platform; a

fundamental structure, as for a written work or a set of assumptions, concepts, values, and practices that constitutes a way of viewing reality.

Ethical Considerations of this Study

While conducting this study, the following were considered

- **To minimize the risk of harm:** The research process ensured that no respondent was exposed to any harm including physical harm, psychological distress and damage through engaging in the process of this research or responding to the quantitative or qualitative questions.
- **Giving informed consent:** We obtained informed consent from the participants by providing background to the study to enable each participant understand why they took part in research and what was required of them. Participants volunteered to take part. No one was coerced and some who declined were excused.
- **Maintaining anonymity and confidentiality:** Although names and phone contacts of respondents were collected while administering the questionnaire during the quantitative data collection; it was clearly explained that the purpose was strictly to enable the research team reach them for more information as may be necessary as well as to invite those deemed relevant to participate in the focus group discussion. It was collected with their permission, those who declined especially in Anambra and Abia States were still interviewed.
- **Provide the right to withdraw:** The participants were duly informed from the beginning of their participation in any level of data collection about their right to withdraw from the process at any point. However, none who agreed to participate withdrew along the line.

Design of the Study

1. Pre-planning meeting to agree on the working definition of Mass Atrocity

Alliances for Africa from the beginning had decided that this research would collect only relevant data. In order to achieve this, some pre-planning meetings were held with partners first to establish a clear working definition of what constitutes mass atrocities in the South East. In the Northern part of Nigeria, there are issues of insurgency and war crimes, unlike in the South East where mass atrocities are mostly limited to gender based violence. It was however agreed that the definition must be guided by the International Protocol and Maputo Protocol, both of which would help to narrow down the scope of the intervention to specifics which the team stated to include:

- Community clashes
- Pastoral and farmers conflicts
- Election Violence
- State sponsored violence
- Military barricades/check points

2. State based consultative meeting with stakeholders

A consultative meeting was held with partners across the five states of intervention bringing together civil society, community members and leaders, legal practitioners, health service providers and security personnel with the intentions of introducing the project and establishing a community of practice. From the consultative meetings, the definition of mass atrocities as it relates to south eastern Nigeria was further narrowed down to include:

1. Community clashes which includes land disputes, Ezeship tussles, sacked communities, inter-communal crisis;
2. Pastoral farmers conflict;
3. Atrocities by state, which includes python dance, mass arrest, extra judicial killings.

4. Furthermore, the participants at the states consultative meeting identified the hot spot areas in their states to include the following:

ANAMBRA SOUTH

COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> • Ozubulu town in Ekwusigo LGA in 2017. 	<ul style="list-style-type: none"> • Mass shooting/killings. 	<ul style="list-style-type: none"> • Mass killing of women. • Starvation • Sexual exploitation and sex slavery of women. • Women were severally raped. • Unwanted pregnancies resulting from rape. • STDs transmitted to women. • Women were displaced from their homes. • Women were kidnapped and abducted. • Women were widowed.
<ul style="list-style-type: none"> • Nigerian Civil war in 1967-1970. 	<ul style="list-style-type: none"> • Mass killing and rape of women in Anambra. 	

ANAMBRA NORTH

COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> • Aguleri and Umuleri communities in Anambra East in 1999. 	<ul style="list-style-type: none"> • Land dispute 	<ul style="list-style-type: none"> • Women were killed massively in the farms with their children. • Women were raped. • Unwanted pregnancies resulting from rape. • Women lost their freedom of movement.
<ul style="list-style-type: none"> • Omor and Igbankwu communities in Ayamelum LGA in 1999/2000. 	<ul style="list-style-type: none"> • Land Dispute 	
<ul style="list-style-type: none"> • Onitsha city 	<ul style="list-style-type: none"> • Massacre of MASSOB members 	

ANAMBRA CENTRAL		
COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> Nkpor/Obosi in Idemili North in 2015. 	<ul style="list-style-type: none"> IPOB killings 	<ul style="list-style-type: none"> Women in the hotspot communities were displaced from their homes and sacked from their communities. Many women were killed. Their farms were destroyed and thus economically constrained. Women were severally raped. High infant mortality rate that led to depression of many women. Unwanted pregnancies resulting from rape. Women lost their freedom of movement. Women were widowed.

ENUGU NORTH		
COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> Nimbo Community in Uzouwani LGA in 2017. 	<ul style="list-style-type: none"> Herdsmen attack. 	<ul style="list-style-type: none"> Many women were killed by the herdsmen. Elderly women were severally raped by the community youths.
<ul style="list-style-type: none"> Opi community in Nsukka LGA in 2015/2016. 	<ul style="list-style-type: none"> Mass rape of elderly women. 	<ul style="list-style-type: none"> STDs transmitted to raped women. Unwanted pregnancies resulting from rape by the herdsmen.

ENUGU EAST

COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> • Oruku and Umuode communities in Nkanu East LGA. 	<ul style="list-style-type: none"> • Communal clash (Osu caste system in issue). 	<ul style="list-style-type: none"> • Many women were killed. • Women were displaced from their homes. • Their farms lands were taken from them, thus causing them economic strain. • Women were raped. • Women lost their freedom of movement. • Women were widowed.
<ul style="list-style-type: none"> • New Haven, Ugbo Okonkwo in Enugu North LGA (also in various parts of Enugu) in 2018 till date. 	<ul style="list-style-type: none"> • Mass arrest by SARS/NDLEA anti-cult police, etc. 	

ENUGU WEST

COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> • Obinagu, Umuabi, Nachi in Udi LGA and Obelagu in Ezeagu LGA in 2017 till date. 	<ul style="list-style-type: none"> • Herdsmen attack. 	<ul style="list-style-type: none"> • Killing of women. • Invasion and destruction of women's farmlands, thus economically crippling them. • Women are severally raped. • Unwanted pregnancies result from rape. • Women lose their freedom of movement.

EBONYI SOUTH

COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> Oso-Edda in Afikpo South LGA and Akaeze in Ivo LGA in 1993/1994; 	<ul style="list-style-type: none"> Land Dispute 	<ul style="list-style-type: none"> Women in the hotspot communities were displaced from their homes and sacked from their communities. Many women were killed or widowed. Their farms were destroyed and thus economically constrained. Lack of enthusiasm for political participation for. Women were severally raped. Unwanted pregnancies resulting from rape. STDs transmitted to women. Women lost their freedom of movement.
<ul style="list-style-type: none"> Okporojo & Ogiri communities in Afikpo South LGA in 2018; 	<ul style="list-style-type: none"> Land dispute 	
<ul style="list-style-type: none"> Okpuma in Afikpo South LGA in 2011-2017; 	<ul style="list-style-type: none"> Fulani Herdsmen Killings of community members 	
<ul style="list-style-type: none"> Unwana in Afikpo North LGA in 2003. 	<ul style="list-style-type: none"> Electoral Violence. 	

EBONYI CENTRAL

COMMUNITY	ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> Isobo, Akataka, Ebiem villages in Ekpaomaka community and Odomowo village in Inyimagu community in Ikwo LGA in 2018. 	<ul style="list-style-type: none"> Community clashes. 	<ul style="list-style-type: none"> Women in the hotspot communities were displaced from their homes and sacked from their communities. Increased maternal and infant mortality rate. Depression and mass divorce. Traumatized and depressed women; as a result of children burnt in their classrooms, also led to high rate of suicide committed by women. Many women were killed. Their farms were destroyed and thus
<ul style="list-style-type: none"> Ochienyim village in Amagu community in Ikwo LGA of Ebonyi state and Adadama community in Abi LGA of cross River state (on-going). 	<ul style="list-style-type: none"> Boundary Dispute 	
<ul style="list-style-type: none"> Ofenakpa in Inyimagu community Ikwo LGA of Ebonyi state and Isobo community in Obubura LGA of Cross River state, from 2007 till present. 	<ul style="list-style-type: none"> Boundary disputes. 	

<ul style="list-style-type: none"> • Enyibichiri, Echialike And Noyo Villages in Ikwo LGA and Enyigba community in Abakaliki LGA in February, 2018. 	<ul style="list-style-type: none"> • Land Dispute 	<p>economically constrained.</p> <ul style="list-style-type: none"> • Women were severally raped. • Unwanted pregnancies resulting from rape. • Women lost their freedom of movement. • Women were widowed.
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COMMUNITY	EBONYI NORTH ATROCITIES WHICH OCCURRED	EFFECTS ON WOMEN
<ul style="list-style-type: none"> • Onuakpu, Ododokpa, Achacha villages in Igbeagu community in Izzi LGA of Ebonyi state and Ukele community in Iyala LGA of Cross River State (on-going). 	<ul style="list-style-type: none"> • Boundary dispute. 	<ul style="list-style-type: none"> • Women in the hotspot communities were displaced from their homes and sacked from their communities. • Many women were killed. • Their farms were destroyed and thus economically constrained.
<ul style="list-style-type: none"> • Izenyi, Mkpuma Akpatapa and Ishiajim in Agbaja community in Izzi LGA in February, 2019. 	<ul style="list-style-type: none"> • Electoral Violence. 	<ul style="list-style-type: none"> • Women were severally raped.
<ul style="list-style-type: none"> • Okwuakpa and Ekwashi villages in Umuogodakpa community in Ohaukwu LGA of Ebonyi state and Agile community in Ardo LGA of Benue state (on-going). 	<ul style="list-style-type: none"> • Boundary Disputes 	<ul style="list-style-type: none"> • Unwanted pregnancies resulting from rape. • Women lost their freedom of movement. • Women were widowed.

IMO STATE

Zone	Atrocities Committed	Effects on women
OWERRI	<ul style="list-style-type: none"> • Demolition of Eke Ukwu; consistent attacks on women that resulted in harassment by Ohaji cultist/ militants 	<ul style="list-style-type: none"> • Physical injuries and threat to life. • Attempted murder. • Threat to life. • Theft of valuable property. • Trauma
	<ul style="list-style-type: none"> • Ezeship tussle in Lagwa, Aboh-Mbaise LGA; this resulted. 	<ul style="list-style-type: none"> • Deaths of several market women. • Women were widowed • Women were displaced from their homes.
	<ul style="list-style-type: none"> • Cultism in Ihiagwa 	<ul style="list-style-type: none"> • Violent attacks on women which crippled economic activities of women in the community.
	<ul style="list-style-type: none"> • Communal clashes between Enyiogugu and Obiangwa 	<ul style="list-style-type: none"> • Displacement and deaths of many women in the communities.
	<ul style="list-style-type: none"> • Military checkpoint in Awaka 	<ul style="list-style-type: none"> • Unwanted pregnancies, • Sexual assault of girls, • Intimidation, • Transmission of STDs • Psychological traumas.
ORLU	<ul style="list-style-type: none"> • Cult conflicts in Awara, Ochia, Asa;supremancytussle between cult groups which lasted from 2016 to early 2018 when Imo state government granted amnesty. 	<ul style="list-style-type: none"> • Death of women in the community • Properties of women were destroyed • Rape of women • People (women) displaced from their homes.
OKIGWE	No identified mass atrocity incidences within AfA's definition of Mass Atrocity.	

ABIA STATE

Zone	Form of atrocity that occurred	Effects on women
ABIA CENTRAL	1. Adoption of women for sex slavery, deaths and forceful marriages by the military.	<ul style="list-style-type: none"> • Life / property destroyed. • Women raped. • People (women) displaced from their homes.
	2. Joint task force raiding the entire community over a broken pipeline.	
	3. Python dance invasion by the military.	<ul style="list-style-type: none"> • Women were raped and killed.
ABIA NORTH	1. Military deployment in Ohafia and Isiukwuato	<ul style="list-style-type: none"> • Rape of girls • Forceful marriage • Unwanted pregnancies • STDs
	2. Bakassi Invasion in Ochendo	<ul style="list-style-type: none"> • Sexual harassment • Intimidations • Sex slavery
ABIA SOUTH	1. Ezeship tussle in Igberu Community.	<ul style="list-style-type: none"> • Women were raped • Young girls were used as sex slavery. • Properties destroyed..
	2. Herdsmen invasion.	<ul style="list-style-type: none"> • Rape of women in the farm. • Multiple deaths.

Fig. 1.1

3. Step down training in AFA

Following the consultative meeting, the Executive Director of Alliances for Africa had attended a meeting with the donor partner where the participants were equipped on the strategies expected to adopt in conducting the study. Chief among the issues discussed were:

- Checklist for the right method and tool
- Evidentiary management
- Development of questionnaire
- Visiting a community
- How to interview a victim
- Organizing your data
- Research Protocol

The two major outcomes of this step down training include:

- The selection of the hotspots suggestions provided by the stakeholders during the states' based consultative forum. It was easier to select specific locations from the list provided.
- Development of the research protocol to enable all the team members to works towards the same goal.

From these different communities across the five intervention states, the following hotspot communities were selected for the research study:

S/N	Zone	Communities	Events among the three established
1.	Anambra North	Onitsha City	<ul style="list-style-type: none"> Atrocities by state actors – killing of the MASSOB members
2	Enugu West	Obinagu, Umuabi, Nachi in Udi LGA and Obelagu in Ezeagu LGA.	<ul style="list-style-type: none"> Pastoral farmers conflict, 2017 till date.
3	Ebonyi central	Isobo, Akatata, Ebiem villages, Odomowovillage, Inyimagu community, Enyibichiri, Echialike, Noyo, Enyinya, in Ikwo LGA.	<ul style="list-style-type: none"> Community clashes arising from land dispute in 2018.
4	Abia Central	Umuahia	<ul style="list-style-type: none"> Atrocities by state actors- python dance, heavy militarization.
5	Owerri	Amakohiaubi Awaka.	<ul style="list-style-type: none"> Atrocities by state actors- Military barricades, Pastoral farmers conflict in Amakaohia-Ubi.

Fig. 1.2

To further focus on specifics, the research protocol was developed as stated below:

S/N	Zones	Community	Event	Methodology	Tools
1.	Anambra North	Onitsha City	Killing of MASSOB members	1. Quantitative - Questionnaires'	Questionnaire for each category.
2.	Enugu West	Obinagu, Umuabi, Nachi.	Pastoralists & farmers' conflict.	2. Qualitative - FGDs	<ul style="list-style-type: none"> • Demographics • Quantitative • Feed into google doc.
3	Ebonyi Central	Isobo, Akataka, Ebiem villages, Odomowo village, Enyibichiri, Echialike and Noyo villages in Ikwo LGA.	Community clashes resulting from land disputes.	3. Key Informal interviews. 4. Observation for Burnt houses, Farms destroyed, Mass graves, Injuries Psychological (disposition of the people).	<p>Questionnaires for the FGD.</p> <ul style="list-style-type: none"> • Question guide. <p>Key Informant</p> <ul style="list-style-type: none"> • I- witness • Lime survey. • Field kits;(for each researcher) • Android phone, Face mask, gloves, etc
4	Abia Central	Umuahia	State Sponsored violence-pyhton dance, heavy militarization.		
5	Owerri	Awaka Amakohia-ubi	State sponsored violence, military barricades and pastoral farmers conflict in Amakaohia-Ubi.		

Fig. 1.3

4. Research Process

a. Development of the questionnaire(s)

The team first embarked on the quantitative survey considering whether to develop a separate questionnaire for the three issues of pastoralists and farmers' conflict, state sponsored violence and inter-communal conflicts. At the end, the three separate questionnaires were basically asking the same questions. The only difference was at the beginning of each questionnaire where the respondent confirmed the nature of mass atrocity, supposedly one of the three. Therefore, decision was made to collect data with one questionnaire with the initial three questions to confirm respondents understanding of who pastoralists, state actors or other communities are. The questionnaire was reviewed by several persons to ensure that the questions will elicit information that will help to confirm the null hypothesis earlier stated.

b. Training of Enumerators:

Upon the final review of the questionnaire, enumerators were trained first to establish that they clearly understood the content of the questionnaire and secondly to train them to administer the questionnaire.

c. Quantitative data collection:

The data collection was planned to be conducted in Imo, Abia, Enugu, Anambra and Ebonyi States which comprise the South East States and are equally the states of intervention. The representatives from the different states that participated in the stakeholders consultative meeting, served as the initial contact persons. They provided the background information about community calendar and meetings that may disrupt the data collection process. They also provided the contact details of the traditional leaders and helped to secure the first advocacy visit to get their buy in to conduct the study.

The random sampling methodology was adopted. To help determine how to select the sample population, the typical south eastern communities has an average of 35 households within one village and ideally, and a median of seven villages in one community giving a total of 255 estimated households per community in the five states. Using the Research Randomizer tool, 5

sets of numbers were generated with 51 numbers per set using the range of 1 to 255, with each number remaining unique, sorting generated numbers from the least to the greatest with no place markers. This equipped the enumerators about selecting the nth respondent. The random sampling method was to eliminate bias and give all individuals in the community equal opportunity to be selected. Armed with the questionnaires, the enumerators went to the communities and collected the data.

A total of 250 questionnaires were completed from the five states, short of only five respondents as determined by the randomizer. Upon completion of the quantitative data collection, Microsoft Excel was used to develop a template for the data entry for ease of analysis and creation of the frequency table.

d. Quantitative Data Analysis

A total of 148 males and 102 females responded to the questionnaires, out of which 207 are married and 43 are single and their age spread thus:

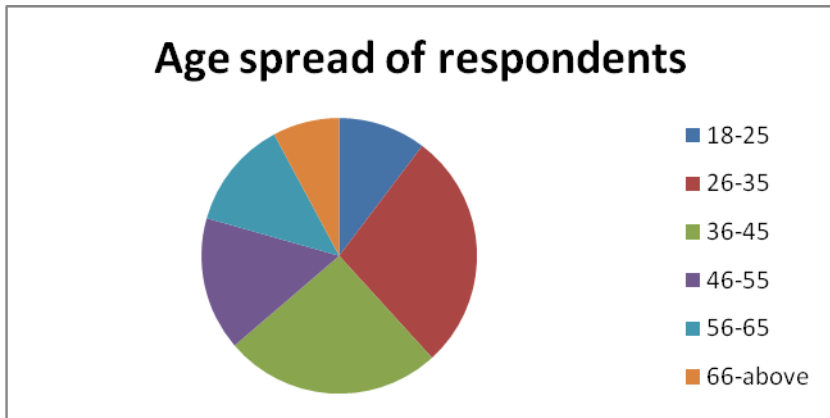


Fig 1.4

In all 125 respondents released their phone contact with only 5 respondents in Anambra as the least and 41 from Ebonyi State. In Anambra, the level of fear and uncertainty is high, in addition to suspicion and high lack of trust. Whereas in Ebonyi State, the respondents are in dire need of support and aid and so very willing to respond to anyone, as help may come from any angle. They have become too trusting and very vulnerable.

Concerning the mass atrocities of interest, issue of pastoralists and farmers conflict was the paramount while state sponsored violence and inter-communal conflicts are equal as seen below:

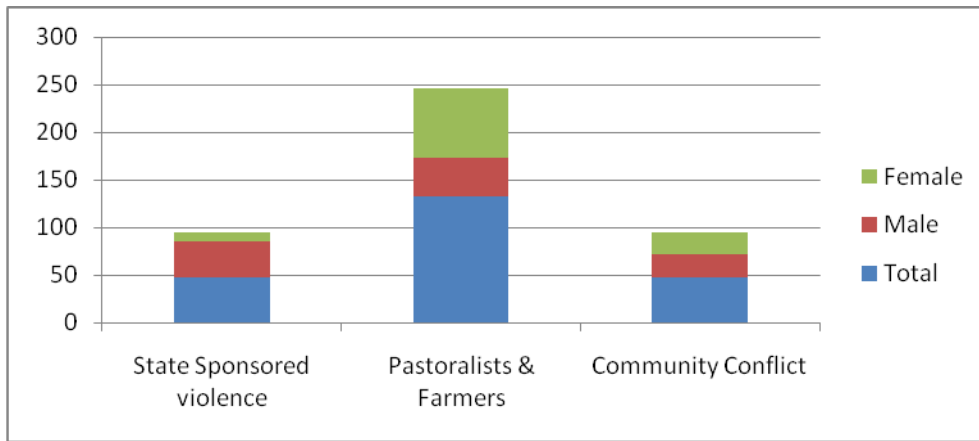


Fig.1.5

The effects of the atrocities came in different forms to the victims including death of relatives, physical injuries, homes destroyed, psychological effect and destruction of livelihood and are represented as stated below:

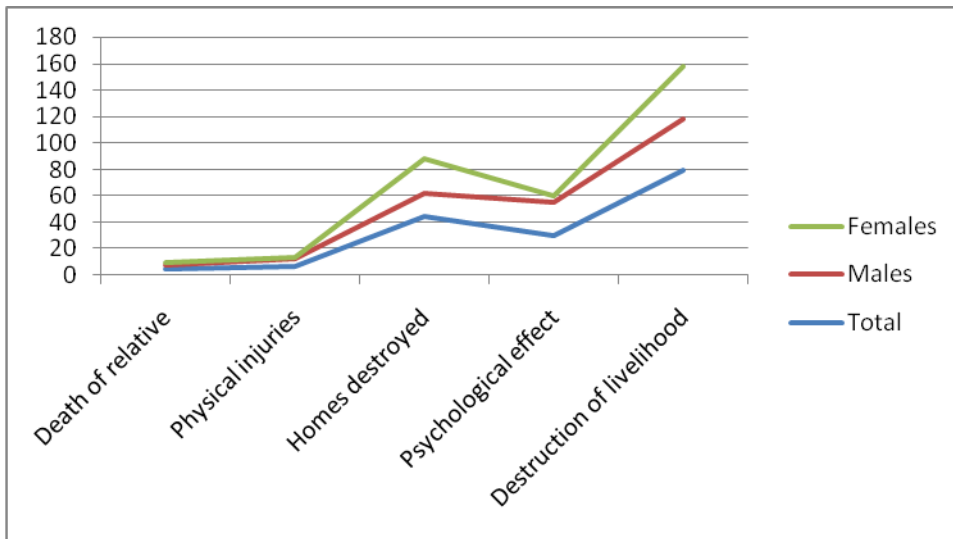


Fig. 1.6

Of the total respondents, 181 could identify the perpetrators while 63 were unable to identify the perpetrators. The 181 reported the incident to certain instituted authority and 63 refused to report. The authorities that the reports were made include the following:

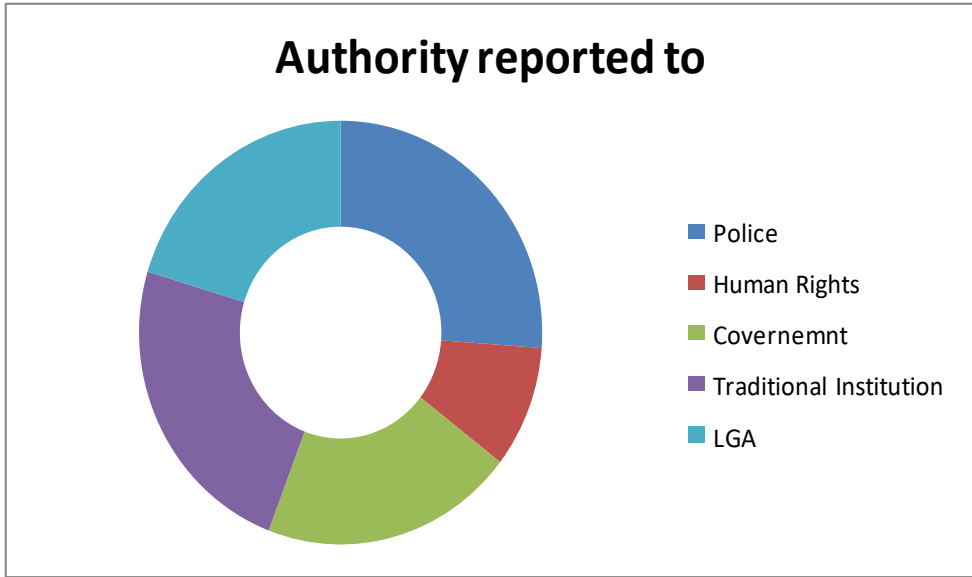


Fig. 1.7

Going to these institutions to lay complaints or state reports also swung to satisfaction or dissatisfaction of response. While 37 were happy with the response they received after reporting, 119 respondents expressed that the response was utterly inappropriate and could not address anything. They advised that in case of future occurrences, reports should be made in hierarchy of the following institutions:

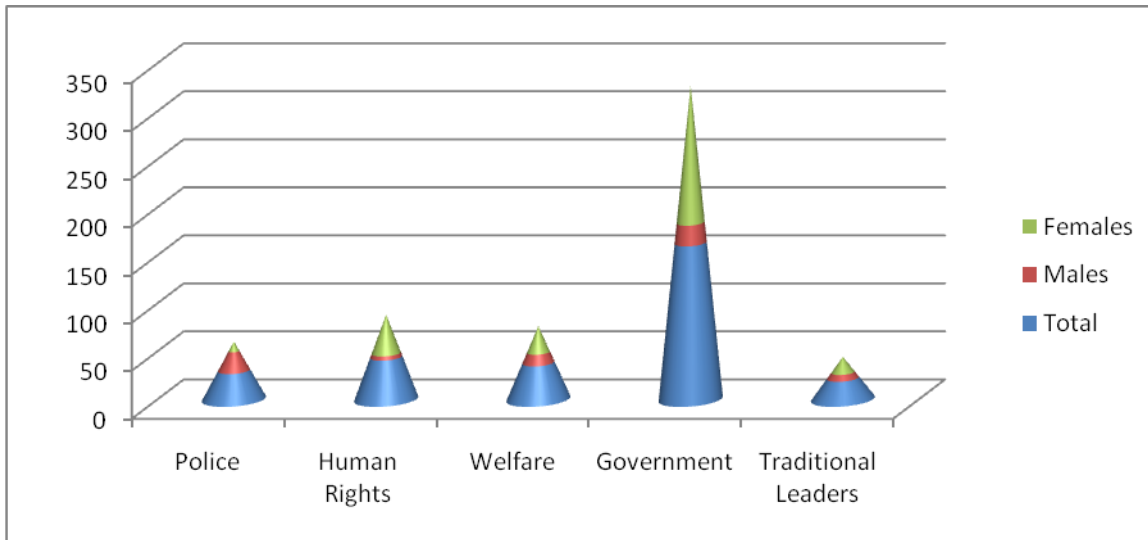


Fig. 18

The table above becomes clear that the people are confident that it is the responsibility of the government to protect them, and have suggested strongly that for every atrocity, the government should be informed because they have the power to take action. To prevent future occurrence,

53 suggested mediation and dialogue, while 38 respondents wanted Biafra freedom. Twenty seven respondents wanted the pastoralists to return to the north and 14 respondents clamour for the government to listen when citizens cry out as it would go a long way to preventing issues of mass atrocities.

e. Preparation for Qualitative Data Collection

From the analysis, it was easier to determine who to engage in the focus group discussion or the key informant interview and the locations to pay more attention and prepare adequately for site visits. It was also obvious that Anambra and Abia States where they had experienced state sponsored violence were going to pose some challenges in terms of having respondents easily participate in further engagements. Some of the major criteria for deciding the participants of the FGD or KII include but not limited to:

- Personal effects on the respondent beyond effect on entire community
- Respondents who had lost a relative as a result of the atrocity
- People who were injured
- People who reported knowing someone who had been raped or sexually assaulted as no one indicated that they had been raped.

Also as part of preparation, the necessary materials were designed and assembled together including:

- FGD Guide
- Attendance Sheets
- Informed consent and confidentiality forms
- Camera
- Voice recording device
- Refreshments

The research team started to make contacts with community leaders and community guides already acquainted with, for scheduling of dates and mobilization of the selected participants for the FGD and KII. It was a very welcome development in Ebonyi and Enugu States. However, Anambra and Abia contacts informed the research team that the individuals who were personally affected in terms of death of a relative, physical injury, loss of property and the likes did not want

to engage with us, despite having engaged in quantitative data collection. They were not sure who would receive the information, irrespective of the details of the background of the study and the assurances the research team had provided to the respondents. We requested and were obliged a key informant interview with some of the leaders of the movement.

Qualitative Data Collection

The research team went as scheduled to the five states of intervention, starting from Imo State where the women refused to participate, as their community women had earlier fined them for going to report the incident to the government house. However, the Ward Councilor assisted to mobilize them and assured them that there would be no problems and in all seven persons (2 males and 5 females) participated in Imo FGD. They bluntly refused to visit the farm area because of the distance and for fear of attack as the herders still went around the farms. In Enugu, ten persons (2 females and 8 males) participated in the FGD and site visit. In Ebonyi State, 30 persons (20 females and 10 males) participated in the focus group discussion, with the females separate and two batches of the males for the discussion

The Stories from the Field

Imo State: Pastoralist and Farmers Conflict

The case study was conducted in Amakohia Ubi Kingdom. This kingdom is made up of four towns namely: Obiokwu, Umunjam, Umuike and Umuoka with a total of 20 villages among the four. The issue here being that women and men would go to farm to find that their crops have been destroyed and the entire place plundered. Their farm land is about two to three hours distance from their living area and this makes it possible for the devastation to go unnoticed. They are only able to find out when they get to their farms. This situation affected everyone in the community, especially the women whose harvests helped them to support their family, especially the cassava which provided both food and opportunity for money through sales.

The pastoralists has initially camped at the community secondary school compound using the classrooms as sleeping rooms, however, before daylight when children would arrive at the school,

the pastoralist would leave the school compound and start walking around for pastures with their herds. When farmers leave their farm lands in the evening, the herders will get to the farm to have the herd of cows trample on crops and utterly destroy their farms. With their initial experiences, the community youths launched an attack on the pastoralists in the community school compound where they were camped. In the process, the herders opened fire on the community youths who were not armed with guns. They ran for their lives and in the chaos, some young people sustained injuries, although no death occurred.

The issue lingered and the community members had reported to the police, but no action was taken as the herders continued in their destruction. Seeking immediate action on the issue, their traditional leader had informed the Artillery Brigade Obinze and the military kept the pastoralists away for some time and the people are seeking compensation for damages. However, their absence was not sustained as they returned after a short while. Although no woman had reported being raped, but a strange thing started happening, women would run back from the farm that the herders were chasing them. Also, female under wears were seen on the farms, and this is confirming a suspicion that some women have been raped by the herders, but have kept silent on the issue due to the stigma surrounding rape. A lady had been said to deliver a baby that looks exactly like the Fulani pastoralists, but being a married woman, no one is bold enough to continue to discuss or voice out their conclusion that she may have been raped by the herders as no one in the family has such traits as seen in the child.

An incident had happened that on one occasion when a woman was chased by the pastoralists while working on her farm, she ran away and in her fear, she fell and broke her leg. This leg kept her at a bone stretcher's place for three months and an additional three months in her church for prayers from where she continued to go weekly to the bone treatment institution. Although she has since returned to her home, the leg injury has not healed as she still walks with a limp and constantly has pain on a leg that was perfectly normal before the incident.

Another incident occurred with a woman who was lucky to still have some cassava on her farm. She had gone and harvested the fresh cassava roots, packed and tied to her bicycle. On her way,

she met the pastoralists and their herd of cow, as she tried to stay out of their way, at the instruction of the herders, the animals pushed the women down and ate up her freshly harvested cassava roots, trampled on the woman and broke her leg. She has since been taken to the city by her children

The women, being more affected and extremely vulnerable considering that they are no longer able to farm, there is famine and the families are impoverished as a result. The cost of food has equally skyrocketed as there is no crop to harvest, so all buy every food requirements from the market, when they can afford to buy, otherwise, the next choice is starve and often many households starve. If anyone is lucky to have a farm, close home and harvests cassava and processes for frying, a thief would cart away the ground cassava. Contrary to stories being passed around, no one has been killed by the herders, but the evidence of torn pants and undies at the farm place which was unusual sight served as evidence of rape and sexual assault on the women who they met on the farm.

In consideration of all these anomalies and the fact that the government had made no efforts to visit to determine the extent of damages on their livelihoods, or make the herders leave their vicinity taking with them the fear and poverty they had inflicted on the community members, the women to organize and conducted a peaceful demonstration to the government house. They first stopped at the Police Station in Ogabku, reported to the Local Government authority, who advised the women to exercise some patience and keep managing while the government works towards settling the affected people. At the government house, they were received, listened to their complaints and promised them to have the issue addressed, however advised them to go home peacefully and they did.

Despite their demonstration, complaints, and wailing about the issue, nothing has been done and the herders are still traversing their farmlands daily. No one goes near the farm anymore for fear of getting killed; the implication of this is the rising theft, famine and poverty in the land.

Abia State: State Sponsored Violence and Heavy Militarization

The State of Abia had been precarious with issues of cultism and robbery. The people were living in fear of the events which although seemed low key, was some trouble to the citizens and inhabitants of Abia State. However, after the release of Nnamdi Kanu, the IPOB leader from prison, some members of the Indigenous People of Biafra (IPOB) came from all over the country to AfaraUkwu, Umuahia, Abia State, to keep their leader company, provide succor and encouragement in the face of the turbulence he had faced and to pledge solidarity in the pursuit of their intension to actualize Biafra. As a result, the palace of the elderly traditional ruler of Afaraukwu, who happens to be the parent of the IPOB leader, was filled to capacity with both male and female IPOB members. They lived there, prayed in the Synagogue and some provided security by accompanying their leader when he goes out or comes in. This was the state of affairs until the days of the bloody event.

Meanwhile, with the presence of the IPOB members, the incidences of robbery and cultism activities became both unacceptable and uninviting as more young men from the surrounding communities were gradually converting to IPOB and stopped their nefarious activities. In addition, businesses on sale of provisions, guest houses, food vendors, fruits sellers and all sorts began to thrive with the increasing population of the IPOB members trooping into Afaraukwu. With their peaceful disposition, civilized attitudes, friendly relationship with the people, they became the savior of the community, bring back sanity and wholesomeness.

Then the event struck. It happened on the noon on a Sunday, IPOB members had gone to refresh from the Synagogue and have lunch while Nnamdi Kalu the leader had just returned from Enugu with the people that accompanied him. In less than five minutes of his entry into the compound, state actors opened fire on the compound, shot at and killed Jack, the dog and forced the gate open and stormed into the rooms in the houses and shot anyone at sight. In the synagogue, about twenty young people were settling there, some praying while some just stayed back, all these ones were shot and killed in cold blood. Eventually, no one could explain the forces that protected the IPOB leader and his aged parents and very importantly, as the state actors killed, they carried away the corpse into their standing vehicle. The vehicles in and around the

surrounding of the palace were destroyed with bullets. The houses surrounding the palace were also ridden with bullets, in addition to the building away from the compound, where some IPOB members lived in. It was a terrible incident which has left the people in trauma and they are yet to recover. The fear had made the people unable to speak, even for research and documentation purposes. Everyone is afraid of a repeat on the event and dread speaking or engaging with any perceived external person.

The deeper implications are that slow business, hunger and poverty have returned. The properties damaged have not been repaired. Some persons who in their flight were injured and sustained bullet wounds but were not killed, utterly refused to engage in any discussion due to fear, irrespective of the assurances of good intentions, especially for documentation purposes. The survivor who gave a key informant interview account of these gory details had been arrested and detained in an unknown place, and tortured excessively for over one year in order to reveal the whereabouts of their leader, as well as to denounce the membership of the movement. His situation was salvaged by an IPOB member who was detained on account of personal conflict with another for a few days, promised to help him secure his freedom and as soon as he was released, he followed up on his promised and secured the freedom as promised.

Following the incident, the police and the soldiers mounted surveillance around the area for a long time. This was a big issue for the people, there was no one to report to as the traditional ruler had run for life, the police and the military were the attackers, making it seem strongly instigated by the government, in fact the federal government. No one was willing to take a part in the process for fear of government attack. Most importantly, the impoverished community members felt helpless and without rights. There were no raped persons because everything happened in a hurry but the heavy presence of the state security hung uncertainty in the air and normal life has yet to fully return to the community. The parents of the leader as at the time of this discussion were not back to their home as they are still having high blood pressure. No one was buried on the compound, the state actors carried away the dead bodies and an only corpse left on the entrance was a bait by the state actors for a few days to see who would come to carry it, after a couple days and the corpse was still there, the state actors removed it to an unknown place.

Apart from this incident, nothing had attracted such number of security presence in Abia State and nothing had caused such level of trauma on the people.

Anambra State: State Sponsored Violence and Heavy Militarization

To start with, Anambra is a pathetic case, with the level of killing that had happened in the state, and a possibility of more as a result of the resoluteness of the state actors to silence the struggle for Biafra. While engaging in the questionnaire tool to collect data, it was a strategy to assemble their contacts to while planning for the focus group discussion. Majority of the respondents in all other four states willingly obliged their names and phone contacts. But in Anambra State, fear could not allow anyone to engage freely in the discussion, and the discussion for collection of contact details was a complete no. Eventually, only five persons from the fifty respondents could release their contact details.

However, a new strategy was engaged through stronger coordination with the leader of the group in the location. For starters, he said having conferred with the injured group members whom we could engage with on key informant interviews or assemble for focus group discussion had declined attendance or any visit to their homes for fear of being attacked again. He introduced himself in a pseudo name – “Captain Black”, a media reporter of IPOB, a Biafran incarcerated in Nigeria against his wishes like several others. He insisted the issues of today started as far back as the time South East was known as Eastern Region and it will continue to affect everyone.

Moving from the old Eastern Region to the recent incidents in the struggle started on August 30, 2015. The IPOB members had taken to the streets on a peaceful demonstration for freedom which they commenced at United Primary School Mkpok to be terminated at the Head-Bridge Onitsha. This was the very first time that IPOB had ever taken to the street. The police and soldiers opened fire that took the lives of three male IPOB members, leaving several injured to point of losing their legs. They expected Human Rights Commission to take actions on the issue, but nothing happened and in October 2015, Mazi Nnamdi Kalu, the IPOB leader was arrested by the state actors. This led the followers to the streets in November 2015.

The effect was a next massacre, very severe and fresh on the minds of the people on December 2, 2015. People were massacred both adults and children, IPOB and non-IPOB members. Massive arrests happened that up to eighty percent of the victims of arrest never returned. Many people are still missing from the events of that period. The state actors were killing and digging shallow holes and burying immediately after pouring acid on the pile of dead individuals. One cannot account for the number of people who were killed as a result of "kill, carry and bury". On that day, there was a river of blood on the roads and yet, nothing happened, not from the citizens nor from the human rights. It was so bad that the police and military stormed hospitals to drag out the injured who could escape to drag them out and have them shot to death. This was embarrassing for the hospitals in Onitsha that up to date, anyone with such injuries would be asked for Police report upon arrival at any hospital, without which they would neither admit nor treat, with as mild as first aid. Therefore, those injured during the incident rejected by the hospitals had to go home to make do with whatever was available and either recover by sheer luck or die recovering.

When eventually Nnamdi Kalu was released that December 2015, in excitement, the IPOB members were rejoicing everywhere and the military started a shoot-out again and killed seven persons. They equally detained several people and the one giving this report had bailed twenty five persons. Several persons returned to their businesses of buying and selling and again on February 9, 2016, the state actors came with harassment, arrest and murder and this became a frequent event which the state actors did at will. On May 20, 2016, in Eke Mkpok, they started to kill and carry away again, presumably to destroy evidence of the mass atrocity.

This is genocide because the state actors are attacking unarmed civilians. Al-Jazeera had reported that up to one hundred and fifty persons were killed on the May 30, 2016 incident. There is a young woman in her early 20's with two toddlers as children, whose husband had left home on that date and has yet to return. The wife is still eagerly expecting his return, because she has not seen the dead body of her husband, but it is strongly suspected that he had been a victim of the deaths that occurred and the state actors carted them away and buried as mass burial in shallow graves with acid poured on the several dead to completely damage beyond recognition. As we are

discussing, IPOB members are still being secretly killed, which is the reason for their decline to engage with anyone on any discussion, especially anyone who would in a discussion with intentions of supporting the achievement of their struggle.

He stated that "if Boko Haram had been faced with such intensity of fierce and regular attack, then Boko Haram insurgency would have ended. Again in December 2018, with more arrests and murder, the market leaders closed Nkwo Nnewi for seven days in solidarity to this struggle, condemning the incessant arrests of some marketers who were IPOB members, who were arrested and had not returned. As a result of the Market leaders action, the people who were arrested from the market were released. These are simply accounts of the open ones, whereas there are several done secretly that has also resulted in the death of many people.

Enugu State: Pastoralists and farmers conflict.

Since 2015, the people of Umueze-Amaji Obeleagu Umana, Ezeagu Lga, Enugu State have known no peace. Steadily, the attacks have increased and currently, the people of this community have been dispossessed of their land because the herders live permanently on the farm, armed to the teeth, and anyone who ventures to go to the farm runs a risk of losing his/her life. When his started, with any alarm, the community members would assemble and get to the farm to chase the herders away, however, suddenly, they started carrying guns and although the community has in all sincerity not recorded any death, but they have been beaten and females raped severally.

It is important to note that their major means of livelihood here is farming. The men cultivate cassava and yams while their wives will cultivate groundnut in large quantity. The community is also blessed with large expanse of land and except one without energy, one cultivates as much as his strength can carry, and no one had hitherto been limited in agricultural involvement by land. Then the herd of cows stormed the community and walks around freely, even to the point of chasing women out of their kitchen and equally destroying the plants cultivated around the home surroundings.

Firstly, the cows started with the destruction of crops, including cassava, yam, pepper, and okpa. The okpa seed which is a major staple food in Enugu is no longer available and where it is found, it is very exorbitant that the rich are now the only ones who can afford it. Although the cows do not eat the groundnut plants, but they trample on the groundnut plantations to utterly destroy it. We have reported to the police severally, but no action has been taken about it. At some point, after reporting to the state government, they were invited to the sites and they did a video coverage of the damages. Due to the stigma and discrimination related to rape, no woman has owned up a rape by the herders, perhaps the immediate family would know but it is not common knowledge to identify the females that have been raped by the pastoralists while invading the farmlands. Sometimes, the community captures the herders and takes them to the police, and as soon as the community members turn to leave, the police would release the pastoralists. The herders do not live anywhere within this community; this statement was repeated by the community traditional leader several times. He expressed that they destroy their farms and move on to other places.

Upon a request to visit the farm and have a look at their reports and complaints, it took over thirty minutes serious walking to get to the farm, which is the reason they are dealt with in this manner. The farm is very distant from the community and before anyone would know what goes on there; so much destruction would have been completed. The farm is littered with ripe palm fruits that should have been harvested but are decaying and falling off on their own because the owners are unwilling to risk their lives to get to the farm and cut down their ripe palm fruits, even though they are needed for consumption or sales. Other fruits ripen and fall, the Ugiri fruit from where the expensive ogbono used to thicken soup, an economic tree, is all ripe and falling with no one going to harvest them, for the same fear of attack. This fruit the community members mentioned is a huge source of income because the seed content is very expensive. Very unfortunately too, a large expanse of land is lying waste, uncultivated, while the community members cluster around themselves in their habitable area, parceling the land into bits that would take one less than two hours to cultivate.

One cannot over emphasize the level of famine, hardship and economic insecurity that the people have been plunged into by the simple act of the herders on the farms and beyond destroying

crops, they also molest, are prepared to kill and have overtaken those spaces. As we went further into the farm lands, behold, the two herdsmen were with a herd of cow that could easily number y to one hundred. All looking well fed, fat and healthy, as we moved closer to them to capture photos, the herders positioned for an attack if necessary and at this juncture, we reversed and went back to the community.

Ebonyi State: Inter-communal Conflict

The target community engaged in this study is Ebiem, Ekpo Omaka in Ikwo LGA, Ebonyi State and the ugly incidents had happened with their neighbouring community called Inyimagu in the same Ikwo LGA. The communities are farming communities and Ebiem happened to have this big portion of land where the community members cultivate rice in large quantity as their means of livelihood. In 2014, the flood struck and destroyed their rice paddy, they dared to plant again in 2015 and the flood destroyed the farm utterly which led to their relocation to smaller portions of land within their living area and looking forward to less flooding so that they can return to their farmland.

While they were away from their farmland, Inyimagu community members started cultivating the land and in 2016 and 2017 and surprisingly, the flood did not hit the farm as usual. The Ekpo Omaka community men held a meeting and sent emissaries to request Inyimagu to let them start farming on their land again in 2018 after they would have harvested their crops and they agreed. Unknown to them, Inyimagu had evil intensions because as farming season was setting in in March 2018 as they had started clearing the land in preparation for planting, it was obvious to Inyimagu that the land had returned again to the owners. Inyimagu started their attack and devastation of the Ebiem, Ekpo Omaka as early as 6.00am one fateful morning. The entire community was incredibly ravaged, people were killed, especially males, houses were set on fire, and all the elderly people who could not run for dear life were set ablaze on their bed. A total of six persons (1 female and 5 males) were seen dead, several were carried away and are still being expected since March to no avail. Those who saw or heard early escaped to Igboji, the central rice mill an market and camped there for months. The community secondary school which the children from Inyimagu also attend was set on fire and the school hall was attempted to be

pushed down without success, although with heavy cracks. The people who sustained wounds and did not die were taken away from the community by their family members living outside the community. The community health centre was forced open and all the available medical equipment and beds were taken away. The feed mill owned by an individual with very big poultry that supplies eggs and chicken around Abakaliki and Afikpo was razed down, the feed milling machines carted away, poultry shattered and the man's abode destroyed with gunshots, fire and breaking. The dam built in-between the two communities where they meet their water needs has been sealed off by Inyimagu and any Ekpo Omaka person who comes near the dam loses his/her life.

History has it that in the 1980s, Inyimagu had attacked their community unsuccessfully, but since then, there has not been any issue, until Jan 30, 2012 when Inyimagu went against Akataka, one of the ten villages that make up Ekpo Omaka. The other villages include: Akahufu, Ebiem, Mbada, Ime-Abali, Ndiechi, Amakpo, Ifelemenu, Ndi Oduma and Ebekpa. One fateful day, Inyimagu went into this village and killed every human being in that community, and took over their land. Today that community has been sacked which has left the Ekpo Omaka community with nine instead of ten villages. Government did nothing to intervene on that situation, because they have people in government. As they have dared it again on Ebiem, if nothing is done, they will do more.

Following the incident and eventual relocation to camp at Igboji for over a month, the governor visited and every family at the camp received five cups of rice, wrapper and some money. A committee was set up to interview and in May 2019, the government committee members came to observe and mark the boundaries on the land. The school has been reconstructed and a generator set plus some beds with cold storage facility has recently been replaced at the health centre. However, the community hall destroyed is still unattended to, in addition to community lifting water for utility and drinking from the dirty pond in the community, strengthening the guinea worm infestation.

There is also so much fear in the community, as the Inyimagu people still camp around at the farm land, to rape or kill anyone who dares to go there. Therefore, farmwork has stopped,

bringing hunger, poverty and all. Over seventy percent of the community members have deserted the community because they no longer have homes. A family of a husband with two or three wives and up to ten children squat together in one room. The poverty level has got so bad that the people have started to sell the burnt roofing sheets and metals from their destroyed homes to put food on their table. In addition, majority of people have become widows, and the worst among the scenarios is the case of an 18 years old girl whose 25 years old husband was among those murdered in cold blood, while she was three months old pregnant. She has delivered the baby and they are living in abject poverty. Her husband who promised to set up a salon for her after her hairdressing skills acquisition, is dead and she has no hope as her parents in law are poor.

ANALYSIS OF DATA

The data collected will be analyzed on each of the five states of study, under three major themes including:

Theme 1: Mass Atrocities committed and the immediate effects

- Sexual Violence
- Murder
- Physical Injury
- Destruction of Properties

Theme 2: Immediate/Long Term Effects of Mass Atrocities on Women

- Economic Effects
- Psychological Effect
- Access to infrastructure and social services

Theme 3: Documentation of the Mass Atrocities

- By the Police
- Media
- Civil Society
- Government

Theme 4: Actions of the Instituted Authorities

- Traditional Ruler
- LGA Headquarters
- The Police
- Human Rights Commission

Imo:

Theme 1: Mass Atrocities committed and the immediate effects

- **Sexual Violence**

The stories about torn female undergarments found at the farm area from the time the herders invasions on the farm started, and the story of the woman that delivered a child that looks exactly like the Fulani pastoralists were very strong insinuations and indications of sexual assault and rape of young women in the community. However, due to the level of secrecy shrouding sexual violence of any sort, especially in the community and the stigma and discrimination that the victims and her family would endure perpetually strengthened the silence around the issue. Throughout the interaction in Nworieubi, no one claimed a victim, knew anyone or was willing to name or link research team to the person that delivered the son that resembles the Fulani. They would retort at the request “if you were in her shoes, would you want to be exposed?”

- **Murder:**

Not one death was recorded amidst all the issues that the farmers faced during the crisis with the pastoralists. The respondents confirmed that although the pastoralists had guns and released shots, no life was lost. The first time the youths went to chase them out of their community school, where they had camped, they opened fire and the youths all fled, some sustained broken ankles and minor bruises from falls, but had since recovered. No one died in the crisis.

- **Physical Injury**

Only one woman had suffered serious injury of a broken leg from attack of the pastoralists. She had been to her farm and the pastoralists saw her and started to chase her, in her run, she fell and broke her leg that kept her bedridden for three months. Even to date, she still has pains on the leg.

- **Destruction of Properties:**

The crops that were destroyed were the most important possessions of the community women because their livelihoods depended on these crops. They nurtured the crops until harvest, then they fed from the farm produce and sold some for physical cash to meet other non-food needs like education, clothing, health care, etc. Therefore, with the destruction of the crops was a huge loss of properties on the part of the community members especially over 85% of women who depended on their agricultural activities.

Theme 2: Immediate/Long Term Effects of Mass Atrocities on Women

- **Economic Effects**

This pastoralist's invasion of the farm and destruction of the crops of the women and the extended stay of the pastoralists on the farmlands has plunged the women into poverty. A visit to the community and a look at the people will indicate the level of poverty and hardship that they have to endure. This level of hunger, famine and hardship has introduced and sustained theft of various degrees into the community. People steal what no one could have cared less about in the recent past before the devastation and attack. In addition is the fact that the pastoralists are still on those farmlands even till date; preventing anyone from entering the place and farming as usual. The implication is that in a long time, no one will farm and the cycle of poverty will keep being sustained if nothing is done. It is devastating to take away any individual's livelihood, let alone an entire kingdom; they are stripped of everything, even self-confidence.

- **Psychological Effect**

These are hidden effects, with widespread outcomes. The level of fear in the people is alarming. They had earlier tried to engage their community leaders, the instituted authorities, and all structures available to support them to reclaim their space by chasing away the pastoralists from their farms, but no one could do anything. They made personal efforts to resist the invasion, but with the looming threat on their lives, they withdrew. Today, they feel like a defeated people and are afraid of what may happen next, especially afraid of the future and what it holds. Today is without promise, empty and vague, with no

support in sight. This is the reason that they are facing hunger, poverty and its attendant challenges and refusing to fight to reclaim their lands. For them, it seems that these lands may have been lost forever, except the government takes charge to reclaim them on their behalf.

- **Access to infrastructure and social services**

Security is a social service by the police and other security agencies of the government and their major role is the protection of lives and properties. So far, this has failed. Health care is also a service established first by the government for the citizens; however, the health care facilities have not what it requires to take care of the health needs of the people. Had there been secure places where the people have confidence in, the victims of sexual violence would have been reporting to them and records of at least the number of victims could be accessed. But no one goes for even minor injuries.

Theme 3: Documentation of the Mass Atrocities

- **By the Police**

When reports of pastoral invasions were taken to the police at Ogbaku, they were not even asked to make statements, but were only advised to go back and demand settlement from the pastoralists who had destroyed their farms. They were equally advised not to attack the pastoralists. Therefore, no documentations have been kept by the police regarding the incident from the beginning, no police have visited the farm site to ascertain the level of damage or to arrest the pastoralists and it all seem as if nothing has happened which is far from the truth.

- **Media**

They have not visited our community to collect any information. The media only carried it the day the women visited the government house, yet, no records were taken. After the spokesperson had stated why we came, the officers we met at the entrance of the government house promised that the Governor will consider the issue and they will receive

their feedback, and then encouraged them to go home, that was all that happened and the story making rounds in the media.

- **Civil Society**

The visit by Alliances for Africa to ask us what happened and take notes is the first time any civil society organization has engaged with our community on this issue. Even when women mobilized to visit the Governor, one arm of the kingdom, warned their women not to join in that peaceful demonstration and those who flouted that instruction were fined One Thousand Naira each woman.

- **Government**

No government Ministry, Department or Agency has visited the community for any form of documentation or records.

Theme 4: Actions of the Instituted Authorities

- **Traditional Ruler**

They made the initial efforts to engage with the police and the military barracks at Obinze to advise the pastoralists to leave. They left for a while and returned. As they have returned the second time, and all efforts have been made unsuccessfully to make them leave, the traditional leader is also limited in the actions that he can take, having exhausted his options to avoid taking laws into ones hands.

- **LGA Headquarters**

They have done nothing whatsoever to address the situation.

- **The Police**

They have taken no action at all towards addressing the situation

- **Human Rights Commission**

The commission did not visit nor take any action towards addressing this issue.

Enugu

Theme 1: Mass Atrocities committed and the immediate effects

- **Sexual Violence**

In Obeleagu Umana, with the crisis with the pastoralists and their destruction of the farms and crops, there has never been a report on rape. No one had reported and no news had been heard about the pastoralists raping, attempting to rape or sexually assault any individual. Perhaps, the secrecy has been maintained as a result of the stigma and discrimination that is bound to follow. Therefore, no one wants to be tagged and keeps such incidences to themselves. No one was reported a victim of sexual violence in the hands of the pastoralists.

- **Murder**

No lives were reported as lost.

- **Physical Injury**

No persons have been injured. The community has been peaceful in their conduct regarding the herders and their herds, despite the level of destruction that they have done on their farmlands, the community members as directed by their community leader has encouraged them to avoid wars or attacks which may escalate like it happened in Benue State. What they have always done is to ask them quietly to leave, which they obey sometimes and other times, will ignore the people.

- **Destruction of Properties**

It takes a visit to the community farm lands to understand the level of destruction that had been done on the farmlands. It is important to consider that the livelihood of a community is the total make-up of who they are, in the sense that their work or livelihood defines them. In this instance they are farmers of heavy cash crops such as groundnuts (women) okpa seed, cassava which is processed into several staple foods, yam, oil palm and okpono seed and cocoyam. The level of production of these crops has reduced to less than ten percent in a place hitherto known for large scale production and sales of their crops. They

also feed from these crops and from the sales, they pay their children's school fees, provide housing, marry wives, follow fashion, send people abroad and meet all their non-food needs. These opportunities to take care of themselves have been destroyed and redemption is not in sight because the herders still live on those farmlands, armed to the teeth and will definitely attack anyone who ventures close to the areas. The tiny land portions close to their habitation are shared in bits for everyone to cultivate perhaps twenty heaps of cassava plant

Theme 2: Immediate/Long Term Effects of Mass Atrocities on Women

- **Economic Effects**

Poverty has become the order of the day, and farmers come from other communities on their own market days with produces, selling at high prices, even beyond what the already impoverished farmers in Obeleagu-Umana can afford.

- **Psychological Effect**

There is a reign of fear in the community as no-one dares go to the community farm area to avoid attack of the pastoralists who have overtaken their farms. The fear is deeper with the thought that they their land may never be recovered, so the people are wondering if they will be this way forever. This uncertainty is the major fear wherein lies other challenges that the people have in that community as a result of the invasion of the pastoralists on the farmlands.

- **Access to infrastructure and social services**

The community barely has need of the health facility as a result of the invasion because the people have protected themselves from attack of the pastoralists. However, beyond health services, the community is in dire need of everything else that makes life worthwhile. The water supply is low and mostly from the rain and the suffering level is very high generally.

Theme 3: Documentation of the Mass Atrocities

- **By the Police**

Several times, the traditional leader had gone to report to the police and they do not even give opportunity for statements. They simply tell them to remain peaceful and not stir up any troubles.

- **Media**

The media had at no time come to cover the situation or document the level of atrocities committed against their source of livelihood. Any information spread by the media is on hear-say.

- **Civil Society**

No civil society organization had engaged on the issue to take records of the damages except this one now being engaged by Alliances for Africa.

- **Government**

The government had neither visited them to document the on-going crisis, nor made any comments on the issue which has been a serious cause of fear for the community members.

Theme 4: Actions of the Instituted Authorities

- **Traditional Ruler**

The traditional ruler had made several efforts through visit to the police station to lay complaints and is almost wearied with those visits because none has resulted to any action. The police have never honoured any of the invitations of the traditional ruler to see the site and the level of damage. They only encouraged the community to remain peaceful, which they have.

- **LGA Headquarters**

The Local Government has not taken any action towards addressing this issue.

- **The Police**

The Police have done nothing to salvage the situation.

- **Human Rights Commission**

The Human Rights Commission is unknown to our community as we have never seen anyone who represented the commission to engage on the issue within their community.

Ebonyi

Theme 1: Mass Atrocities committed and the immediate effects

- **Sexual Violence**

The incidence that happened was very swiftly completed that all the perpetrators were interested to accomplish was total destruction of lives and properties in Ebiem so that they could easily take over both the community farm and habitation areas. As a result, they simply were setting houses on fire and destroying lives or properties that they could see, but had no time to carry out any sexual violence on the females. No one female was recorded or reported to have been sexually assaulted.

- **Murder**

A total of six persons were killed during this invasion by Inyimagu, the neighbouring community including one female and five males. However, the community is unable to ascertain any more losses as majority of community members fled from the entire environment/state and some were captured and taken away alive and have not returned till date. This situation has made it practically impossible to determine the number of deaths that occurred as a result of the invasion.

- **Physical Injury**

In a quest to run for dear life, people sustained different degrees of injuries which they have since recovered from.

- **Destruction of Properties**

No house was left untouched in the community. They were either pushed down and or set ablaze. Cars were burnt down and animals were slaughtered alongside human beings. There was mass destruction of everything that their eyes could see in less than four hours.

Theme 2: Immediate/Long Term Effects of Mass Atrocities on Women

- **Economic Effects**

The situation is very unfortunate as the people in the community look like refugees. They are hungry, poor, have been wearing basically one cloth in the last three months because all their properties have been destroyed. These ones left in the community are those who have nowhere else to go and may well have met their deaths if the crisis had continued. The situation is so deplorable that the people have started to sell the burnt roofing sheets from their houses just to secure something for feeding. No one can afford anything else and even their farm lands have been taken over with their warring neighbours keeping watch to ensure no one dares cultivate on them.

- **Psychological Effect**

The trauma of this recent incident will live forever on the minds of the victim. One wakes one morning amidst wailing and crying in the community and in a matter of a few hours have the entire places set on fire and saves nothing but life. All their life's efforts brought down in a twinkle of an eye and help still seems far away. Their perpetrators are still gloating over their defeat and loss and issuing threat of more attacks, preventing them from going to their farms or even fetching drinking water from the dam established by the government. The psychological effect is devastating.

- **Access to infrastructure and social services**

Some diseases that had been eliminated are returning in droves due to the living condition of the community members. The available drinking water is unfit for washing dirty clothes, yet, the people consume it. The health centre with the slight services they provide was also invaded and the bare equipment of beds and mattresses were carted away. Life is really miserable and more so on women.

Theme 3: Documentation of the Mass Atrocities

- **By the Police**

The Police did not document anything.

- **Media**

There was no media coverage while the crisis happened.

- **Civil Society**

Apart from this visit from Alliances for Africa, no civil society organization had engaged to document the issue.

- **Government**

The Governor had visited the camp near the market where the people had escaped to, with some provisions. When they returned from the camp about a month ago, the government sent some people who came about one week ago, to look at the land boundaries and discuss with remaining community elders and left

Theme 4: Actions of the Instituted Authorities

- **Traditional Ruler**

Community leaders were attacked at the same time, no one could take any immediate action. People were all trying to secure life first.

- **LGA Headquarters**

The Chairman at the LG office, quite close to this community is from Inyimagu and refused to deploy any support when the crisis was going on as a deliberate effort to protect his brothers.

- **The Police**

The police did not take any action against the perpetrators till date. No arrests, no engagements in any way.

- **Human Rights Commission**

We saw no one from Human Rights Commission.

Abia

Theme 1: Mass Atrocities committed and the immediate effects

- **Sexual Violence**

This was not a sexual violence affair. The intension was to kill everyone at sight, in addition to the leader of IPOB, Mazi Nnamdi Kanu.

- **Murder**

Bullets fell like rain and killed massively. The most death occurred on the IPOB members who were sitting inside the Synagogue. About twenty persons were killed same day of the invasion and the state actors who were also the perpetrators carried the corpses as they killed. Among those killed were female members of IPOB.

- **Physical Injury**

No one recorded physical injury, The injury sustained was death.

- **Destruction of Properties**

The rain of bullets destroyed the cars, building, photos and statues, neighbours' gates and fences.

Theme 2: Immediate/Long Term Effects of Mass Atrocities on Women

- **Economic Effects**

Firstly is that the level of business activities as a result of the presence of the IPOB member has died down. Some have actually packed up or left the community for greener pastures.

- **Psychological Effect**

The current level of fear and suspicion as a result of the crisis will be sustained because intermittently, the state actors still invade the compound to arrest people. There is still tension around that whole community

Theme 3: Documentation of the Mass Atrocities

- **By the Police**

The police were the major perpetrators, no one could report to them after the incident. They kept surveillance on the environment for quite a while to identify all that survived the atrocity; therefore no documentation was kept on the killings and destruction.

- **Media**

Media came later and carried all kinds of news that hardly represented the situation of the event. People wrote from all points of views, instigated by their diverse interests, however, no clear step has been taken for documentation, perhaps because of the fear to come asking questions from people recovering from shock.

- **Civil Society**

Alliances for Africa is here now to get the details of the crisis, apart from this, no civil society has come to document what happened or assisted to seek justice or even support the course.

- **Government**

The government has been mute on the issue and dissociated herself from the course or anything related to it.

Theme 4: Actions of the Instituted Authorities

- **Traditional Ruler**

He has been hospitalized since the shock from the attack. It was his compound that was invaded.

- **LGA Headquarters**

LG Area took no action whatsoever.

- **The Police**

The Police are the perpetrators.

- **Human Rights Commission**

They have neither said nor done anything on the issue.

Anambra

Theme 1: Mass Atrocities committed and the immediate effects

- **Sexual Violence**

On the three events where the state actors have engaged in a shooting spree, they have had no time to spend on sexual violence in terms of rape or assault.

- **Murder**

The number of people killed cannot be quantified and most unfortunately too, it was a case of killing and carrying the corpses away at the same time. People were buried in shallow mass graves after acid was poured on them. The streets were flowing with blood and some are missing who were carried away alive and have neither been declared dead nor returned.

- **Physical Injury**

Several people sustained physical injury. Police tracked them down to the health facilities and arrested them in their injured condition. Those who eventually escaped with their injury have refused to see anyone for interview for fear of being arrested.

- **Destruction of Properties**

With the shooting was attendant destruction of lives and properties, buildings were raided and bullets punctured every part of the house.

Theme 2: Immediate/Long Term Effects of Mass Atrocities on Women

- **Economic Effects**

People have lost their livelihoods as a result of the incessant raid and mass atrocities on the IPOB members in Anambra State. Wives have lost their husbands and women have lost sons, these are their breadwinners who provide for the entire family. Therefore, several families have known poverty as a result of this state sponsored violence against the IPOB members.

- **Psychological Effect**

This cannot be expressed fully. There is fear and anxiety. There is suspicion and lack of trust. There is disappointment that the people who should pursue this course of IPOB vigorously are uninterested and supporting the government to use their structures to attack and decimate the population of the IPOB.

Theme 3: Documentation of the Mass Atrocities

- **By the Police**

No documentation by the police, they are the perpetrators.

- **Media**

Media has not represented the issue as they should and have not documented the level of atrocity because hardly can anyone decide the level of atrocity, for instance the number of people killed because as they kill and carry away, no one is able to track and know what the actual details are.

- **Civil Society**

Some people under different names, have come to ask questions but perhaps only for the sake of hearing what had transpired. No action whatsoever has been taken to bring the people closer to achieving their dreams.

- **Government**

The government has not taken any action on the issue

Theme 4: Actions of the Instituted Authorities

- **Traditional Ruler**

This is a city. No traditional ruler has taken any action.

- **LGA Headquarters**

It was only the members of the market in Nnewi, who had some of their members arrested by the police that embarked on a strike action, by locking up the Nnewi market for five days which led the police to release the people arrested.

- **The Police**

The police are the perpetrators and still looking to capture, arrest or kill anyone they can identify as IPOB members.

- **Human Rights Commission**

They did not do anything.

SUMMARY AND CONCLUSIONS

Major Findings

1. No documentation has been done in any of these places concerning the events
2. People do not have a place to make reports, except the police, who often times are seen as the perpetrators of the atrocity
3. The government and its arms have hardly taken any action to protect the human rights of the citizens in the face of these mass atrocities.
4. At some of the locations such as Imo State, there were cases of sexual violence, but the stigma and discrimination has sustained the secrecy that surrounds issues of rape.
5. Violence against women has occurred in diverse ways for instance the death of husbands and children is even more devastating than sexual abuse. It means a woman loses her helper or her future and mourns them without any one to soothe their pains. They live with it throughout their lives, suffering trauma and post trauma.
6. The effects of mass atrocity on the economy of women especially are outrageous. People now live in abject poverty, unsure of where the next meals will come from as a result of pastoralists' invasion, inter-communal wars and state sponsored violence.
7. It is obvious from the engagements that the people have lost confidence in government from the local to state or federal level. They are nursing their pain and afraid of taking action that may eventually lead to war or deaths, while watching their lives being taken away from them
8. The impact of these atrocities will be lack of education overtime, when in those affected communities, parents no longer afford to send their children to school. It would mean taking several steps backward and deeper into under-development
9. The government seems less concerned about the plight of the people.
10. The people are unable to help themselves and are living in fear.

Conclusions

In truth, without documentation of these mass atrocities wherever and whenever they occur, there would be no basis for holding the government accountable and without accountability, justice will continually be denied. Denial of justice is the reason for certain citizens to feel aggrieved just as clearly established from the study conducted.

In effect, it would be very necessary to establish clear mechanisms for reporting mass atrocities and every human rights abuse perpetrated against any citizen. This should lead to access to justice which invariably would reduce the level of atrocities as perpetrators already know what would happen when they are brought to book.

Recommendations

- 1.** Establish a clear framework for documentation of mass atrocities. This means that everyone can easily report, collect data and document for reference
- 2.** All the communities of study have issues of mass atrocity induced poverty and trauma, so efforts should be made to link victims to support
- 3.** Initiate a process to ensure government accountability and access to justice for the impacted communities to restore their human rights

FIGURES

- Fig. 1.1: Hotspots identified by community members across the five states
- Fig. 1.2: Locations of actual research activities
- Fig. 1.3: Research Protocol developed by the project team before data collection
- Fig. 1.4: Age spread of respondents during the quantitative survey
- Fig. 1.5: Males and females perception of the degree of harm of the three mass atrocities being studied (pastoral & farmers conflict, violence by state actors and inter-communal crisis)
- Fig. 1.6: Effects of the mass atrocities
- Fig. 1.7: Authorities that communities/survivors of mass atrocities mostly report to
- Fig. 1.8: Institutions that citizens think should protect them against mass atrocities

APPENDICES

1. Quantitative survey Data Entry
2. Quantitative Survey Frequency Tabulation
3. Selection of Respondents for FGD and KII