

## INDIGENOUS PEOPLE OF BIAFRA (IPOB) SIT-AT-HOME ORDER AND ITS SOCIO-ECONOMIC IMPLICATIONS ON SOUTH EAST NIGERIA: A FOCUS ON EBONYI STATE

**Elem Emmanuel Obona, Ph.D**

Department of Political Science, Ebonyi State University, Abakaliki

### **Abstract**

*Nigeria is rated as one of the poorest nations in the world as over 80 % of its citizens live below poverty level. This percentage of the citizens depend on their daily earnings to be able to take care of their family members in terms of feeding, health care services, payment of school fees among others. This daily earnings were shortened by the Indigenous People of Biafra with their mandatory sit at home order on Mondays and every other day that their leader would be appearing in court in the whole of five South East States. This followed the arrest and detention of the leader of IPOB; Mazi Nnamdi Kanu by the federal government of Nigeria. The broad objective of this paper is to examine the impact of this sit at home order on the poor citizens of South East States of Nigeria with focus on Ebonyi State; a state rated as the poorest among the five states of the South East. The theory that anchored the study is the optimal constraint theory while quantitative research design which made use of survey method was employed to accomplish the purpose of the study. The data for the study were collected through structured questionnaire items and focus group discussion. 400 respondents were purposively selected from the study area. Four points Likert type scale was employed in data collection and to measure the magnitude of the responses. Data collected were analyzed using percentages. The three formulated hypotheses were tested using Chi-Square. The findings show that the sit at home order has made the people of South East States especially Ebonyi State poorer with its chain effect on school drop-out, joblessness and increased insecurity. The paper recommends among other things that Governors of the five South East States should discuss with all the different groups and factions of IPOB to understand the implications of their order on the people they meant to protect and call off the order, while the governors should as well dialogue with the federal government for the release of Nnamdi Kanu.*

**Key words:** Indigenous People of Biafra, Sit at Home Order, Socio-Economic, Poor Citizens, South East, Ebonyi State Nigeria.

### **Introduction**

South East as one of the geo-political zones in Nigeria is rated as one of the most industrious zones in the country. Orogun and Nafiu (2014) note that this is not unconnected with the hard working nature of the people who are mostly into buying and selling, farming activities and skills in artisan fields such as; carpentry work, brick laying, weaving, electrical repairs, transportation among others. Though some of the people are into monthly paid services such as civil or public services, reasonable number of the people are into self-employed labor where they earn their living on daily basis. This effort has put good number of states in the south east to fall within the first ten states in Nigeria that have the lowest levels of poverty as released by National Bureau of Statistics (2021). These states in the South East includes; Abia, Anambra and Imo States, leaving Ebonyi and Enugu States behind. The 2021 report released by the National Bureau of Statistics (NBS) from its Multidimensional Poverty Index (MPI) survey show that while other south East states were among the states that are out of poverty claws, Ebonyi state at 56 per cent, is on top the ladder among the poorest states of the federation.

The various governments in Ebonyi state were not ignorant of the situation on ground, prompting

Elem (2019) to note that various administration in the state have continued to initiate and implement policies and programmes aimed at lifting the people out of the situation, stating that the first civilian government started with free education and scholarship programmes to address the backwardness in education, followed by the second administration of Martin Elechi who went into linking communities with access roads and bridges, all to enhance economic activities and reduce poverty. The administration of David NwezeUhahi was not left out in this race, as he aggressively pursued infrastructural development in the state. Despite these efforts, Ebonyi State continued to be rated among the poorest states not only in South East, but in the whole country. The rate of school drop outs, joblessness, and unskilled labor, infant and maternal mortality among other indices of poverty continued to escalate in the state.

Collaborating the above position, Nwobashi& Elem (2018) states that the government of Ebonyi state realizes that the people were more into self-employed labor, came up with multiple assistant policies such as conditional cash transfer to rural women to start-up businesses of buying and selling, while those in farming sector where assisted with soft loans. The young graduates were not left out as those with skills such as barbing, electronic repairs and wiring, shoe makers, brick-layers, mechanics, commercial motor-cycle and Tri-cycle operators were assisted with various sums of money. This substantive number of the citizens of the state now depend on their daily earnings to be able to take care of their family members in terms of feeding, health care services, payment of school fees among others.

This opportunity started yielding results as socio-economic activities started booming, with parents engaging in productive farming activities, commercial ventures and social activities that enabled them to earn more income and be able to send their children to schools, accessing medical facilities and feeding averagely (Elem, 2018). However, this changing situation was suddenly turned up-side down with the unexpected sit-at home order by the IPOB who declared every Mondays of every week and any other day their leader is appearing in court to be a sit at home days in the whole of South East States of Nigeria which the poor Ebonyi State is not an exception. Jacob, Nwobi and Igboji (2020) state that the sit at home order was prompted by the arrest and detention of the leader of IPOB, Mazi Nnamdi Kanu by the federal government of Nigeria, where the members of IPOB therefore turned into using the sit at home order as solidarity to their leader. However, as people were grasping with coming into terms with this order, the enforcement of the sit at order became very brutal, as people who violated the order were, maimed or killed while vehicles and other moveable properties were destroyed or burnt. The security agencies who ventured to protect the people were frequently attacked, some killed while attacks on police stations and security formations were prominent. The situation became uncontrollable that it seemed the security agencies were over powered. This forced people with no other option than to obey the order against their wish (Okafor, 2019).

The sit-at-home order by IPOB and its enforcement is assumed to have caused a lot of misery to the people of south east especially the poor indigenes of Ebonyi state who depended on their daily activities for their living. It is against this backdrop that this paper moves to examine the impact of this sit at home order on the poor citizens of South East States of Nigeria with focus on Ebonyi State in terms of farming activities, commercial activities and social activities and juxtapose it with their ability to feed their family members, provision of health care services, payment of school fees of their children and escalation of insecurity in the area among others.

### **Statement of the Problem**

Ebonyi State as one of the states in the South east Nigeria is rated as the most backward state in the south east Nigeria in terms of illiteracy rate, level of unskilled manpower, maternal and infant mortality

rate among other indices, thereby seeing the state as a poor state compared to other state not only in the south east but in Nigeria in general (NBS, 2021). This has prompted various government to have initiated and implemented various policies aimed at addressing the situation. However, with the sit at home order and its enforcement as instituted by Indigenous People of Biafra in solidarity to their leader, Mazi Nnamdi Kanu, the situations of the citizens of Ebonyi State seems to be worsening on daily basis. While some attribute this situation to the sit at home order on people who depend on daily activities for their survival, others are of the view that the worsening poverty situation of Ebonyi citizens are due to other factors. Following this point of disagreement, this study is set to examine the impact of sit at home order by Indigenous People of Biafra (IPOB) in South East Nigeria and its Socio-Economic impact on the people of Ebonyi State.

### **Objectives of the Study**

The broad objective of this study is to determine the impact of sit at home order on socio-economic activities in Ebonyi State, South East Nigeria. The specific objectives include are to: (i). determine the extent the IPOB sit at home order has affected farming activities in Ebonyi State; (ii). find out the implication of IPOB sit at home order on commercial activities in Ebonyi State and (iii). ascertain whether sit at home order affects social activities such as; meetings, movements, worships, festivals among others.

### **Research Hypothesis**

The following hypotheses were formulated to guide the study;

1. **H<sub>01</sub>:** There is no effect of IPOB sit at home order on farming activities in Ebonyi State, South-East Nigeria.
2. **H<sub>02</sub>:** There is no implication of IPOB sit at home order on commercial activities in Ebonyi State, South-East Nigeria.
3. **H<sub>03</sub>:** There is no implication of IPOB sit at home order on social activities in Ebonyi State, South-East Nigeria.

### **Methodology**

This section examined the research design, population of the study, sample size and method of data collection and analysis. The study adopted quantitative research method with the application of cross sectional survey design, applying purposive sampling techniques. The study was carried out in 6 communities purposively selected from 3 local government areas of Ebonyi State selected, each from the 3 senatorial areas that make up the state, and 2 communities selected per selected local government area to give a total of the 6 communities. In Ebonyi North Senatorial Zone, Ohaukwu local government area was selected with Okwerike Amofia Ngbo and Amike Izhia communities respectively. In Ebonyi central senatorial zone, Ikwo Local Government was selected, with Ndufu Amagu and Inyimagu Ameka communities respectively, while in Ebonyi South senatorial zone, Ohaozara Local Government Area was selected with Okposi Ukwu and Umunaga Uburu. The choice of these local government areas and the communities were guided by their farming, commercial and social activities.

With the application of Taro Yamane mathematical formula, a sample size of 400 was used from the projected population of 3,242,500 of Ebonyi State (NPC, 2022). The 400 was used for the study in the 6 selected communities. With the instrumentality of structured questionnaire, a total of 400 questionnaire were distributed to the respondents across the 6 communities, at 67 copies each for 4 communities and 66 each for 2 communities shared purposively by the researcher with the aid of some research assistants. The

respondents were purposively selected from farmers, traders, social events organizers, artisans, youths, women and community leaders.

The questionnaire was designed and structured by the researcher in the format of Likert rating scale; Strongly Agree, Agree, Strongly Disagree and Disagree and contained nine questionnaire items. A total of 385 copies were properly filled and returned. The descriptive statistical analytical methods involving frequency tables and percentage were used for data analysis while inferential statistics using Chi-Square and analytical technique were used for testing hypotheses. Construct validity and Inter-rater reliability methods were used respectively to guarantee validity and reliability of measurement and findings.

### **Conceptual Delineation**

#### **Indigenous People of Biafra (IPOB)**

The Indigenous People of Biafra (IPOB) is a nationalist separatist group in Nigeria that aims to restore the Republic of Biafra, a country which seceded from Nigeria prior to the Nigerian Civil War (1967-1970) and later rejoined Nigeria after its defeat by the Nigerian military. Since 2021, IPOB and other Biafran separatist groups have been fighting a low-level guerilla conflict in southeastern Nigeria against the Nigerian government (Ekpo&Agorye, 2019). The group was founded in 2012 by Nnamdi Kanu, a British Nigerian political activist known for his advocacy of the contemporary Biafran independence movement. It was deemed a terrorist organization by the Nigerian government in 2017 under the Nigerian Terrorism Act. As of May 2022, the United Kingdom started denying asylum to members of IPOB who engaged in human rights abuses, though the U.K. government clarified that IPOB had not been designated as a terrorist organization (Mark, Obi &Oham, 2022). IPOB has criticized the Nigerian federal government for poor investment, political alienation, inequitable resource distribution, ethnic marginalization, and heavy military presence, extrajudicial killings in the South-Eastern, South-Central and parts of North-Central regions of the country (Owoeye, Ezeanya&Obiegbunam, 2022). They equally note that in recent years, it has gained significant media attention for becoming a frequent target of political crackdowns by the Nigerian government. It also has numerous sites and communication channels serving as the only trusted social apparatus educating and inculcating firsthand information and news to its members.

#### **Sit at Home Order**

The Indigenous Peoples of Biafra (IPOB) introduced a sit-at-home order in August 2021 as a means of putting pressure on the Nigerian government to release its leader, Mazi Nnamdi Kanu who is standing trial for alleged treasonable felony and terrorism. The sit at home order is a law instituted by the (IPOB) to respect their leader by staying at home every Monday of the week and any other days Nnamdi Kanu is appearing in court. This implies that everybody in South East will all be in the house for twenty four hours in honour to their leader at the custody of DSS at Abuja (Mark, et al 2022).

Sit at home is therefore seen as a day set aside and unanimously agreed as a principle to honour the leader of Indigenous people of Biafra. Owoeye, et al (2022) note that the principle of sit at home has been made a normal routine in the lives of every Igbo man and woman in the South East geopolitical zone of Nigeria which the group believe to be a guiding strategy to show Nigerian government that they are due to be politically free to be an independent nation. The Sit at home has been turned to a day in Igbo land of the five South East states to be more honorably valued and specially termed as precious to be respected. It has been christened a memorable day in the entire Igbo land and the Indigenous People of Biafra has continues to use such days to commemorate some events that happened during the Biafra –Nigerian war that lasted for 3 years between 1967 to 1970, where millions of Igbo were massacred in a civil war (Osita, Anoke&Eze, 2022). Among these commemoration are to remember the past heroes who worked

assiduously to free Biafra from negative situation in the past. These were people who truly lost their precious lives in order to protect the integrity of the independent of Igbo race during the Biafra-Nigerian civil war.

The sentiments attached to the sit at home order, other than to honour Nnamdi Kanu, has generated a comfort occasion in the lives of the Igbo that people tended to embrace it. This prompted Akpan (2021) to assert that sit at home order became comfortable in the mind of people of Igbo extraction as they see it as a day of celebration. Since people are not expected to step out of their homes in those days, every economic and social activities in South-East cease to operate during the period as people sit at home to celebrate the fallen heroes. Akpan equally notes that that sit at home is turned to festival and respected day in the land of Igbo. Collaborating this position, Ejikendu (2022) regards sit at home as the days set aside by the people of South-East to honour the gods of Igbo land and in respect to the leaders who are fighting to ensure Igbos are freed from the black hand of Nigeria, while to some people as seen by Owoeye et al (2022), it is remarkable day and a sign to show that Igbos are due to gain freedom from Nigeria. However, Osita et al (2022) note that while the people initially embraced the order, the continued sit at home for years now has turned the minds of the people to believe that the order has become very uncomfortable to the people due to its socio-economic impact on the people.

### **Socio-Economic Activities**

Social activities to Orogun and Nafiu (2014) denotes therapeutic, educational, cultural enrichment, recreational, and other activities on site or in the community in a planned program to meet the social needs and interests of the participant. Social activities involves doing for others or providing a service in order to help. Social activities that involve imagination and the creation of different realities, these include; watching theater, singing, painting, crocheting, learning about arts and craft, traveling and sightseeing, and bird watching.

Economic activity is as well seen as the activity of making, providing, purchasing, or selling goods or services (Elem, 2029). Any action that involves producing, distributing, or consuming products or services is an economic activity. Economic activities exist at all levels within a society. Additionally, any activities involving money or the exchange of products or services are economic activities. Economic activity is equally the process by which the stock of resources or stock of capital produces a flow of output of goods and services that people utilize in partial satisfaction of their unlimited wants.

Nwobashi (2021) notes that all humans perform a variety of activities on any given day. There is work that we do every day and other activities we do for personal fulfilment and joy. So as a general rule, we can say that all the activities we do to earn a living are economic activities. All other activities are non-economic activities.

One way to identify economic activities according to Anoke et al ( 2021) is that they are driven by rationality and logic. The reason for performing such activities is for our own self-interest. We will gauge what returns we get in exchange for performing such activities. Non-economic activities, on the other hand, are done for emotional reasons or concern for another person. So all religious, charitable, social, patriotic, recreational activities are non-economic activities.

### **Theoretical Framework**

The Optimal Constraint theory by Yasmin Dawood (2012) is employed to explain this study. It argues that it is the interaction of constitutional, political, institutional and civil factors that produce dysfunction in governance. It posits that some governmental systems are better positioned to function in the face of different environmental factors. It hinges on the democratic system of governance which involves trade-off between mechanisms that constrain government action, and mechanisms that either



allow for governmental action or relieve constraints on action. Effective governance requires an optimal balance between these competing factors.

An examination of Nigerian political system shows that various factors interact with one another to produce great constraint on governmental action especially as it concerns separatist movements and their threats to lives and property of the citizens which has affected socio economic activities in the South East Nigeria. Nigeria as a state has these factors to include; the constitutional structure, political structure, institutional factors and the civil factors. Although it is quite necessary that constitutional structure is in place as a guide to democratic governance, it is the interaction of this same constitution with political, institutional and civil factors that create functional or dysfunctional governance that will either make or mare peaceful existence in the society.

Nigeria is made up of multi-ethnic groups and with the practice of federalism, it is expected that each state should to a reasonable extent be able to take care of some of their peculiarities, but in a situation where the national government control most of the resources of the entire state, it lies on the federal government to device equitable means of carrying every segment of the country along in its scheme of thing, especially in the distribution of its resources. This will go a long way in giving every state equal sense of belonging, where no state sees itself as second class. The constitutional doctrine of equally of state and other constitutional matters that see every group in the country as equal should be implemented. It is when the government fails to do the right things as enshrined in the constitution that different groups spring up to demand for equal treatment, which occasionally results to separatists movement such as the IPOB. When people see the agitation of these groups as necessary, it becomes very difficult for the government to control their activities since they have the support of their people. This groups continue in their agitation until they are infiltrated by hoodlums and other groups with undisclosed missions, thereby turning them to outlawed group that start maiming, killing and destruction of property, including attacks on security agents. When security agents are attacked and killed by separatist groups, and seems to have been over powered, the citizens become helpless, thereby obeying the orders of non-state actors more than they obey government institutions, which is the case with the IPOB in South East Nigeria, the citizens of Ebonyi State and the government of Nigeria.

### **Data Analysis**

In order to illicit the required data for the analysis of this study from the respondents in the study areas, four questionnaire items were raised from each research questions as guided by objectives of the study and 3 hypotheses. The 3 research questions are:

1. How has the sit at home order by indigenous people of Biafra affected farming activities in Ebonyi State?

Within this research questions, the following questionnaire items were raised;

- a. The sit at home order prevented farmers from going to their farms regularly?
  - b. Sit at home order stopped some farmers from going to farm
  - c. The sit it home order reduced the amount of produce farmers generate from their farms?
- 
2. Were there implications of sit at home order on commercial activities in Ebonyi State?
- Three questionnaire items were raised to determine the impact of sit at home order on commercial activities in Ebonyi State, and they are;
- a. Sit at home order prevented traders from going to sell their wares on daily basis?
  - b. The sit at home order reduced amount of money traders make only daily basis?
  - c. The sit at home order force artisans to stay without food on sit at home days?

## 3. How has the sit at home order affected social activities in Ebonyi State?

In order to get the required data on this item, 3 questionnaire items were raised;

- Sit at home prevented people from attending meetings
- Sit at home order has prevented people from attending worship centers
- The sit at home order has prevented people from attending weddings, festivals.

The 400 questionnaire were shared among 6 communities in the 3 Local government Areas, selected, each from one senatorial zone of Ebonyi State. 4 communities were purposely given 67 each while 2 others got 66. 385 were correctly filled and returned from these 6 communities. Responses of the respondents in these communities were analyzed using simple percentage. The results show that following outcome;

**Question 1: How has the sit at home order by indigenous People of Biafra affected farming activities in Ebonyi State?**

**Table 1: Responses bordering on the effect of sit at home order on farming activities.**

Response Option	No. of Response	Percentage (%)
Strongly agreed	180	46.75%
Agreed	160	41.56%
Strongly disagreed	25	6.49%
Disagreed	20	5.19%
Undecided	0	0%
Total	385	100

**Source:** Field Survey Data, 2023.

## Test of Hypotheses

### Hypothesis 1

**Ho:** There are no impact of sit at home order on farming activities in Ebonyi State.

The researcher made use of the Chi-square method. This method states that if the calculated Chi-square value is more than the value of Chi-square in the table at 5% or (0.05) level of significance, the null hypothesis will be rejected.

Formula for calculating chi-square  $X^2$

$$X^2 = \sum \frac{(O_i - E_i)^2}{E_i}$$

Where  $X^2$ : Chi-square value

$O_i$ =Observed frequency

$E_i$ =Expected frequency

$\Sigma$ =Summation sign

Level of significance 5% or (0.05)

Degree of freedom  $R \times C$

Row(R-l)  
Column (C-i)

The data for the validation of the above hypothesis are computed and given below.

**Table 2: Compute Chi-Square ( $X^2$ )**

Options	fo (observed Frequency)	fe (expected frequency)	fo-fe	(fo-fe) <sup>2</sup>	$\frac{(fo-fe)^2}{fe}$
Strongly Agreed	180	77	103	10609	137.78
Agreed	160	77	83	6889	89.47
Strongly Disagreed	25	77	-52	2704	35.12
Undecided	2	77	-75	5625	73.05
Total	0	77	-77	5929	77
	385				412.42

**Source:** Field Survey Data, 2023.

$$\text{Recall } X^2 = \sum \frac{(fo-fe)^2}{fe}$$

From the computed table above:  $X_{cal} = 155.76$  note:  $fe = \sum fo/n$ .

Where: fo= total sample size  
n= number of variable involved

$$\text{Hence: } fe = \frac{385}{5}$$

=77 Note: degree of freedom (df)

$$Df = n-1$$

Where n=5

$$\text{Hence } df = 5-1 = 4$$

**Critical value:**

The test was conducted using 4 degree of freedom at a significant level of 0.05 which gives a table value of 9.488.

$$\text{Hence: } X^2_{cal} = 412.42$$

$$X^2_{tab} = 9.488$$

**Decision rule:**

Reject the null hypothesis ( $H_0$ ) since the computed Chi-square value (412.42) is greater than the critical (table) Chi-square value (9.488), and accept the alternate hypothesis ( $H_1$ ).  $H_1$ : There are impact of sit at home order on farming activities in Ebonyi State.

**Hypotheses II**

$H_0$ : There are no implication of sit at home order on commercial activities in Ebonyi State.

The researcher made use of the Chi-square method. This method states that if the calculated Chi-square value is more than the value of Chi-square in the table at 5% or (0.05) level of significance, the null hypothesis will be rejected.

Formula for calculating Chi-square  $X^2$

$$X^2 = \sum \frac{(O_i - E_i)^2}{E_i}$$

$E_i > \dots$

Where X: Chi-square value

$O_i$ =Observed frequency

$E_i$ =Expected frequency



Summation sign Level of significance 5% or (0.05)

Degree of freedom  $R \times C$

Row( $R-1$ )

Column ( $C-1$ )

We shall use the responses in the table below;

### Question 2: Were there implications of sit at home order on commercial activities in Ebonyi State?

**Table 3: Responses of respondents on Implication of sit at home order on Commercial activities**

Response Option	No. of Response	Percentage (%)
Strongly agreed	198	51.43
Agreed	142	36.88
Strongly disagreed	35	9.09
Disagreed	10	2.59
Undecided	0	0
Total	385	100

**Source:** Field Survey Data, 2023.

**Table 4. Computed Chi-Square ( $\chi^2$ )**

Options	fo(observed Frequency)	fe(expected frequency)	fo-fe	$(fo-fe)^2$	$\frac{(fo-fe)^2}{fe}$
Strongly Agreed	198	77	121	14641	190.14
Agreed	142	77	65	4225	54.87
Strongly Disagreed	35	77	-42	1764	22.91
Disagreed	10	77	-67	4489	58.29
Undecided	0	77	-77	5929	77
Total	385				403.21

**Source:** Field Survey Data, 2023.

Recall:  $\chi^2 = \sum \frac{(fo-fe)^2}{fe}$

fe

Thus,  $\chi^2_{cal} = 57$

Hence:  $fe = 385/5$

$= 77$

Therefore: Degree of freedom (df)

Note: degree of freedom (df)

$Df = n-1$

Where

$n = 5$

Hence  $df = 5-1$

$= 4$

### Critical value

The test was conducted using 4 degree of freedom at a significant level of 0.05 which gives a table value of

9.488

Hence  $x_{2, \text{call}} = 403.21$

$X^2_{\text{tab}} = 9.488$

### Decision Rule:

Reject the null hypothesis ( $H_0$ ) since the computed chi-square value (403.21) is greater than the critical (table) chi-square value (9.488), and accept the alternate hypothesis ( $H_1$ ).  $H_2$ : There are implication of sit at home order on commercial activities in Ebonyi State

### Hypothesis III

$H_{03}$ : There is no implication of IPOB sit at home order on social activities in Ebonyi State.

The researcher made use of the Chi-square method. This method states that if the calculated Chi-square value is more than the value of Chi-square in the table at 5% or (0.05) level of significance, the null hypothesis will be rejected.

Formula for calculating chi-square  $X^2$

$$X^2 = \frac{(O_i - E_i)^2}{E_i}$$

$E_i$

Where  $X^2$ : Chi-square value

$O_i$ =Observed frequency

$E_i$ =Expected frequency

=Summation sign

Level of significance 5% or (0.05)

Degree of freedom  $R \times C$

Row ( $R-1$ )

Column ( $C-1$ )

The data for the validation of the above hypothesis are computed and given below.

**Question 3:** How have social activities been affected by IPOB sit-at-home order?

**Table 5: Responses of Respondents on the effect of sit at home order on social activities.**

Response Option	No. of Response	Percentage (%)
Strongly agreed	200	51.95
Agreed	180	46.75
Strongly disagreed	3	0.78
Disagreed	2	0.52
Undecided	0	0
Total	385	100

**Source:** Field Survey Data, 2023.

**Table 6: Computed Chi-Square ( $X^2$ )**

Options	Fo (observed frequency)	fe(expected frequency)	fo-fe	(fo-fe) <sup>2</sup>	(fo-fe) <sup>2</sup> fe
Strongly Agreed	200	77	123	15129	196.48
Agreed	180	77	103	10609	137.78
Strongly Disagreed	3	77	-74	5476	71.12
Disagreed	2	77	-75	5625	73.05
Undecided	0	77	-77	5929	77
Total	385				555.43

**Source:** Field Survey Data, 2023.

$$\text{Recall } X^2 = \sum \frac{(fo-fe)^2}{fe}$$

From the computed table above:  $X^2_{cal}=158.76$  note:  $fe = \sum fo/n$

Where:

fo = total sample size

n = number of variable involved

Hence:  $fe = \frac{385}{5}$

$$= 77$$

Note: degree of freedom (df)

$$Df = n-1$$

Where n=5

$$\text{Hence } df = 5-1$$

$$= 4$$

### **Critical value:**

The test was conducted using 4 degree of freedom at a significant level of 0.05 which gives a table value of 9.488.

$$\text{Hence: } X^2_{cal} = 555.43$$

$$X^2_{tab} = 9.488$$

### **Decision rule:**

Reject the null hypothesis ( $H_0$ ) since the computed Chi-square value (555.43) is greater than the critical (table) Chi-square value (9.488), and accept the alternate hypothesis ( $H_1$ ).  $H_3$ : There effects on commercial activities.

### **Discussion of Findings**

There were significant negative impacts of the Indigenous People of Biafra Sit at Home Order on Agricultural activities in Ebonyi state, South East Nigeria. This stems from the fact that the people who are already used to starting their week days on Mondays were forced to sit at home on those days. The sit

at home reduced their working days and subsequently, reduced their farming activities and their farm output their by increasing the poverty level of the peasant farmers.

The sit at home order equally affected commercial activities as those who depend on buying and selling as their means of livelihood were stopped from their daily activities. This drastically reduced their daily income which has direct impact on their living standard. The artisans who depended on their daily earning for their feeding were forced to stay without food on those days

There were significant impact of sit at home order on the social activities of the citizens of Ebonyi State, South east Nigeria as people were prevented from meetings, worship centers, participating in festivals and other social engagements on those days. This has great consequences on their belief system and freedom of movement and association.

### **Conclusion**

Undoubtedly, the actions of non-state actors in giving sit at home orders to citizens with deadly enforcement is very dangerous to any state. It was discovered that while the citizens were relying on the government for protections, the security agencies themselves seemed to be overpowered thereby leaving the citizens vulnerable to attacks, maiming and killings. This has left the people with no option than to obey the order against their wish. The study discovered that the sit-at-home order has cost the residents of Ebonyi State, South East Nigeria a lot in terms of life and property, as several innocent citizens (both average and prominent) have lost their lives in the most gruesome manner, depriving families of their loved ones, who are sometimes breadwinners, and truncating the destinies of the defendants. The enforcement of the sit at home generated a lot of controversy, as those responsible for killings and destruction of property were not known, forcing the government to see them as Since “Unknown Gunmen”.

The economy of Ebonyi State and South East states in general has been reasonable affected by this order as many young people have moved in drove to other geo-political zones. These are the youth who participate in farming and commercial activities. In the villages, most farm land remains uncultivated as those that have been previously used in farm work have relocated to other areas for fear of untimely death.

The known social activities for which Ebonyi State is known has drastically changed. People no longer gather to celebrate their festivals, or go to worship centers to worship their Gods due to fear of attacks. Marriage ceremonies such as Traditional marriages and meeting, associations gathering and a lot more have been stopped as the sit at home transcend beyond Mondays to any day the group chooses. This made it difficult for people to schedule activities. Movements are equally affected as commercial and private vehicles seize to move on such days.

Although several moves were initiated by the Governors of South east to bring an end to the situation, the efforts were truncated by the fractionalization of the group. While some group agreed to call off the order, another faction disagreed and continued to attack, maim and kill the helpless people.

### **Recommendation**

In the course of this study and its outcome, the following recommendations are made:

1. There is urgent need for constitutional amendments to enshrine the rotation of key political positions among the six geopolitical zones of Nigeria. Some of these positions includes; the position of the president of the country, Senate President, Speaker of House of Representatives as well as some key ministerial positions such as ministry of Defense, Works, Finance, Petroleum Resources, Defense Chiefs, Inspector general of Police among other key positions. This will engender fairness, equity and justice and equality among the geopolitical zones. This will go a long way in reducing agitations

- for cessation, resource control and other forms of agitations that occasionally culminate into separatist movements in the country
2. Governors and leaders of the five South East States should continue with their dialogues with the Indigenous people of Biafra (IPOB) and all their factions, to let them understand the implications of their sit-at-home order on the economic activities of the zone. This will give them the opportunity to realize that their sit at home order does not directly affect the federal government rather, the people they are fighting to protect. This will enable them to call off the order and device other strategies to pursue their agitations.
  3. The governors and Leaders of South East geopolitical zones should as well dialogue with the federal government for the release of Nnamdi Kanu. This will go a long way in bringing down tension in the south east and equally bring an end to the sit at home order, enable people continue with their daily activities unhindered.

## References

- Achebe, C. (2012). *There was a country: A personal history of Biafra*. Penguin press USA.
- Allison, S. (2017). Mystery of the missing Biafra separatist. Mailand Guardian. <https://mg.co.za/article/2017-10-06-00-mystery-of-themissing-biafranseparatist-1/> on November 29, 2021.
- Annual Report of the Secretary General on the Work of the Organization <http://www.un.org/docs/SG/Report98/ch2.htm> last accessed 23rd November 2012.
- Anoke, A.F., Osita, C.F., Eze, S.U., & Muogbo, .U.S. (2021). Business perception as a strategy for sustaining entrepreneurship in the face of insurgency in Niger state Nigeria. *International Journal of Multidisciplinary research and Analysis*, 4(10): 1353-1360.
- Chukwudi, C.E; Gberevbie, D.E; Abasilim, U.D & Imhonopi, D. (2019). IPOB agitations for self-determination and the responses of the federal government of Nigeria: Implications for the political stability. *Academic journal of interdisciplinary studies*, 8(3), 179-194.
- CLEEN Foundation (2014). *Youths Radicalization and Affiliation with Insurgent Groups in Northern Nigeria*. Monograph Series 20 Co. Ltd, Enugu Nigeria.
- Mark, K.C; Obi, C.B & Oham, P.C (2022). The ills of IPOB sit-at-home and its implication on the economy of the southeast geo-political zone of Nigeria. *IEEE-SEMPublication*, 10(40), 11-18.
- Douwes, R; Stuttaford, M; & London, L. (2018). Social solidarity, human rights, and collective action: conclusion in the implementation of the national health insurance in South Africa. *Health and human rights journal*. Retrieved from: <http://creativecommons.org/licenses/by-nc/3.0/>.
- Ekpo, C. and Agorye (2019). The Indigenous People of Biafra (IPOB) and the setting of the Jubril Al-Sudani agenda: A qualitative review of a failed securitization move.
- Elem, E. O. (2018). Sustainable security in Nigeria through poverty eradication: Issues and challenges. *South East Journal of Political Science*. 4(2), 265-277.
- Galtung, J. (1969). Violence, peace and Peace Research,” *Journal of Peace Research* 6(3) 169-191
- Gisselguist, R.M. (2012). *Good Governance as a Concept and why this matters for Development Policy*. UNU-WIDER Working Paper No 2012/30

- Ibrahim A. I. (2013). Issues in Security, Good Governance and Its Challenges to Economic Growth and Development, *International Journal of Humanities and Social Science* Vol.3 N0 16.
- Idada W. and S.O. Uhunmwangho (2012). Problems of Democratic Governance in Nigeria: The Way Forward. *Journal of Sociology and Anthropology* 3(1); 49-54. 234
- Ipob-exploiting- the-docility-of -Igbo (2021). Retrieved from: [vanguardngr.com/ipob-exploitingthe-docility-of-igbo](http://vanguardngr.com/ipob-exploitingthe-docility-of-igbo).
- Ipob-sit-at-home-order (2021). Retrieved from: [www.vanguardngr.com/confusion-over-ipob-sit-at-home-order](http://www.vanguardngr.com/confusion-over-ipob-sit-at-home-order).
- Jacob, U.H; Nwobi, I.O & Igboji, C.D. (2020). The Biafran state and the rise of IPOB: A crack on Nigeria's national integration. *Social science journal*, 9(1). 40- 44. Doi: 10.11648ig.SS.20200901.15
- Madiebo, A.A (1980). The Nigeria Revolution and the Biafra war. Fourth dimension Publisher.
- NACCIMA (2022). IPOB: Southeast has lost 50 billion to sit-at-home-order. Retrieved from: [independent.ng/ipob-south-east-sit-at-home-order](http://independent.ng/ipob-south-east-sit-at-home-order)
- Okafor, T. (2019). Biafra Sit-at-home: Total Shutdown in S-East. Vanguard Newspaper. Retrieved from <https://www.vanguardngr.com/2017/05/biafra-sit-at-hometotal-shutdownin-southeast/>
- Omole, I. (2021). Self-determination and the IPOB sit-at-home tactic. The Cable. Retrieved from <https://www.thecable.ng/self-determination-and-the-ipob-sit> automatic/amp on December, 02, 2021.
- National Bureau of Statistics (2022). Nigeria Multidimensional Poverty Index. Retrieved online from <https://nigerianstat.gov.ng> on June, 4 2023.
- Nigeria Stability and Reconciliation Programme (2011). Mapping Conflict Prevention Actors and Initiatives in Selected States. Report for Borno and Yobe States. United Nations 2018.
- Nwobashi, H. N. & Elem, E. O. (2018). Rural security governance and public safety in selected rural communities of Ebonyi State Nigeria. *South East Journal of Political Science*. 4(2), 129-145.
- Orugun J. J., & Nafiu, A. T (2014). An exploratory study of Igbo Enterprises Activity and Business success in Nigeria as the Panacea for Economic growth and Development. *International Journal of Scientific & Technology Research*, 3(9), 158-165.
- Osita, F. C, Anoke, A. F & Eze, S. U. (2022). Mandatory Sit-at-home Order by the Indigenous People of Biafra (IPOB) and Economic Activities in South East, Nigeria. *International Journal of Economic, Business and Management Research*. 6(7). Retrieved from <https://www.researchgate.net/publication/361742039> on June 04, 2023.
- Owoeye, D. I; Ezeanya, V. E & Obiegbunam, N. G (2022). Separatists' strategy: appraising the effects of IPOB monday sit-at-home order on political economy (socio-political and economic activities) of the south-east region of Nigeria. *International Journal of Advanced Academic Research*, 8(1), 93-108. 12 Retrieved from <https://www.researchgate.net/publication/333488424> on December, 19, 2021.