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THE ROLE OF THE CHURCH IN CURTAILING THE MENACE OF BANDITRY AND KIDNAPPING IN UKUM LOCAL GOVERNMENTAREA OF BENUE STATE.

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ABSTRACT

This paper focused on the role of the church in curtailing the menace of banditry and kidnapping in Ukum Loocal Government Area of Benue State. The paper made use of qualitative research as its methodology. Both primary and secondary sources of data collection were used as a method of data collection. The work examines the menace of banditry and kidnapping in Ukum Local Government Area of Benue State while analytic method examines the role of the church in curtailing same. It has been discovered that the alarming rate of banditry and kidnapping, herdsmen attacks and so on have rendered the church, businesses, farming activities and the general development in Ukum Local Government unattainable. These security challenges have caused human death, economic down-turn, disruption of social life, health insecurity plagues on Religious gatherings leading to poor church revenue to mention a few. The work found out among other things that Christianity shapes peoples lives for a peaceful and safe society. Thus, Christian values and ethical teachings are useful in moral formation and inculcation of good behavior. Christian ethical values such as respect for the sanctity of human life, love, hard work, accountability and responsibility are useful in checking the incidences of banditry and kidnapping in Ukum Local Government Area. The paper therefore recommended among other things the need for Christian ethical teaching to be strengthened by church leaders, parents and teachers. Factors that promote vices and crimes in the society such as unemployment, poverty, hunger, drug abuse and so on should be checked by emphasizing morality and Christian ethics to address contemporary ethical issues like stealing, armed robbery and kidnapping. Also, challenges undermining the impact of Christianity in contemporary society such as multiplicity and diversity of Christian values and doctrines be checked by developing a common teaching doctrine and moral code to enable us have unity of purpose.

Keywords: Role, Church, Curtailing, Menace, Banditry.

INTRODUCTION

The frequent act of violent crimes have grown to form a major threat to Nigeria's national security. These acts of violent crimes include instances of militancy, insurgency and banditry. Banditry includes cattle rustling, armed robbery and kidnapping for ransom

(Torkwembe 141). According to the US Department of state's overseas report on Nigeria, Kidnapping for ransom occurs throughout the country. There is hardly a part of the country which has not experienced kidnapping and armed banditry in recent times and most worrisome is the fact that there is no conscious effort of arresting the situation. Kidnapping has remained the most violent form of banditry in Nigeria in general and Ukum Local Government Area in particular. It has become the most pervasive and intractable violent crime in the local government area. It can be targeted at individuals or groups.

Farmers/businessmen/women have been kidnapped in numbers in various part of Ukum LGA. In most cases, the prime target of kidnapping for ransom are those considered to be wealthy enough to pay a fee in exchange for being freed.

The worry and passion for the future of Benue State as the food basket of the nation cannot be over-emphasized by the researcher. Working as preacher of the word of God in Sankera axis of Ukum to be precise, the researchers have found out that, Ukum the indigenous Local Government of the largest yam market in the World (Zaki-Biam) is being deserted on a daily basis as a result of threats of armed banditry and kidnapping in the area. The result of which is the very low agricultural production that threatens the status of Benue state as the food basket of the nation. Inasmuch as these acts of banditry and kidnapping have continued unabated, the clergy in the area are always spared even as they are not totally excluded. This shows some levels of their recognition by bandits and kidnappers in the area.

Christian values have a lot of impact on the well-being of the society as it is useful for moral and spiritual development of the members of the society. These values have shaped our lives and help in maintaining peace and order in the society. Christian values could be a veritable tool in resolving this moral crisis that is fast destroying Ukum Local Government Area. This is because Christian values like love, peace, respect for the dignity of human life, hardwork, accountability and responsibility among other things are positive virtues that if properly formed in the lives of the members of the society will solve the problem of kidnapping and other social vices that are inimical to peace and stability.

It was in view of this that Okobia acknowledges the fact that religion promotes human development by inculcating essential values which humanity in general consider as important to the enhancement of order, peace, progress, happiness, protection of the weak and the invalid, social cohesion and solidarity (353). Ubrurhe also admitted that religion helps to curb kidnapping, because it patterns man's behaviour in agreement with the societal norms and values which promotes societal stability and enhance human development (6). This makes religion a potent solution to banditry and kidnapping for the fact that it binds people together through sanctions which include scolding, criticism, ostracism, excommunication and final judgment of God and its attendant consequences. As a result of these, people are forced to fulfill societal obligations in accordance with accepted norms and values. Okobia attest to this when he states that, religion inculcates justice, truth, equity, sanctity of life into its adherents which helps to fight against kidnapping and promote human development (353). Christian leaders and ethical values have an important role to play in the fight against the menace of banditry and kidnapping in Ukum Local Government Area. There is however some challenges that are facing Christian values in the contemporary society due to secularization

and division in Christianity. The researcher thus seeks in this study to examine the role of the church in curtailing the menace.

The paper is a qualitative research and is descriptive and analytic in nature. It adopts primary and secondary sources of data collection to examine the role of the church in curtailing the menace of banditry and kidnapping in Ukum Local Government Area of Benue State.

Christian Ethical Values as a Panacea to Banditry and Kidnapping in Ukum LGA

Christian leaders and moral values are essential and indispensable in human existence. Akamidu opines that, the forms of moral value which are featured in Christianity are those that are unselfish in determination, seek to improve human welfare and in the process of achieving all of these in the interest of God. Thus, actions that expunge God's interest in content lose its moral signification. All human behaviour standards and principles that are cynical to God's interest have no moral values. God's interests begin from the point in which people act as dangerous impediments to the wellbeing of others (51). Christianity inculcates moral values through its associations, for example, boys brigade, Girl's Brigade, fellowship of Christian students, Christian union, scripture union, Nigerian Federation of Catholic students, young men's Christian Association of Nigeria, etc.

Through the clergy and families, Christian moral ideals are introduced to children. Christian leaders also exert influence in shaping the moral judgments and practices of fellowship. The Christians have the Bible as guard for inculcating Christian ethical principles, failure of which could lead to the expulsion of the member or members from the church. However, various other punishments could also be taken upon the person.

Ogugua and Samuel Okafor-Udah opines that, there is no doubt that Christian moral education embraces the appropriate attitudes and values that are essential for a peaceful society (5). When people imbibe these values and internalised them, it helps in reducing social vices like banditry and kidnapping in the society. In Tiv society, if these Christian values are consciously inculcated in members of the society, the level of crimes and social vices like kidnapping will be reduced. The preceding section shows how each of the Christian ethical value can help in checking the incidences of Banditry and kidnapping in Tiv society.

Therefore, Christian values as discussed below when fully integrated, can influence the life of people and affect the society positively.

- Sanctity of Life

One of the core Christian ethical value is the sanctity of life. Christianity teaches that thou shall not kill. This means avoiding all those acts that are capable of leading to someone's death or even harming the person. In Tiv society most especially in recent times, there have been cases of kidnapping and killings (especially Ukum area). Ternenge Ambe notes that, if Christian teaching on the sanctity of life is taught and people embrace it, many people will reframe from doing what will put another's life in danger or may lead to the death of the person. Thus, he says, this moral teaching should be strengthened and this will go a long way in checking the incidences of banditry and kidnapping in Ukum Local Government Area (Oral Interview). The sanctity of life as a core value in Christianity thus, can help in checking the

incidence of kidnapping in Ukum Local Government Area. However, it could be observed that, in spite of the Christian teaching on the sanctity of human life in Ukum

Local Government Area, there are cases of kidnapping and killings going on in the land. Ambi Abaina observes that, there are certain individuals who have not yet imbibe these values, some of these elements can act without restraint (Oral Interview).

Even though, Christian teaching on the sanctity of human life is not fully integrated in Ukum Local Government Area, it has helped in no small measure in checking the incidence of crime and violent in the land. Thus, there is need to intensify the teaching at homes, places of worship and schools. If the Christian values are fully integrated, it will reduce the cases of killings and kidnapping to the barest minimum.

- Value of Hard Work

Christian ethics teaches hard work and diligence. The Bible warns against laziness and Christians are encouraged to work hard to be able to take care of themselves and people around them. One of the reasons why people indulge in kidnapping is due to poverty and unemployment. But if someone is hard working and diligence, he or she can make a genuine income. Banditry and kidnapping are crimes of hunger and desperation thus, teaching people the value of hard work is a positive way of checking the incidence of kidnapping in the society. Myina Emmanuel observes that, those who imbibe the Christian teaching of hard work cannot resort to kidnapping as a way of making a living. People who have allowed this value to influence their lives always try to find what to do within the laws and values of the society as a way of overcoming poverty (Oral Interview). This explains the importance of the value of hard work in checking the incidence of kidnapping in Ukum Local Government Area.

The Christian teaching on hard work is yet to be fully integrated in Ukum Local Government Area. This explains why there are still individuals who instead of working hard to earn a living, prefer to indulge in criminal activities as a way of making money. Ude Ukur is of the opinion that it is an indication that more needs to be done in order to properly integrate this value in Ukum Local Government Area. Christian Churches need to continue with the good work of moral education and character formation as a way of reducing the wave of vices and criminal activities in Ukum Local Government Area (Oral Interview). To this end, it can be admitted that the core value of hard work is necessary in taming the incidence of banditry and kidnapping in Ukum Local Government Area.

i. Accountability and Responsibility

Accountability and responsibility are important Christian values that can be used in building a healthy society. The Tiv society cannot be developed without these key ethical values. Accountability is the responsibility to account for stewardship to an authority or the people. Accountability constitutes the side of good governance process. It is the degree to which legislative arm, and public officers, gives account of their stewardship, or have to explain or justify what they have done or failed to do (Ssonko 56). Accountability is essential for the efficient functioning of the bureaucracy especially as it is the primary and major implementation arm of government. Accountability underscores the superiority of the public will over private interests of those expected to serve and ensure that the public servants behave according to the ethics of their profession.

Schmidgall emphasised that a vivid study of the Bible reveals that God expects accountability on a regular basis. He pointed out that God confronted Adam and Eve with the fact that they had hidden themselves (19). He did not absolve them immediately but waited as they gave an explanation of their actions and followed it up with discipline (Genesis 3:1-24). Other instances of accountability abound in the Bible: Cain, who murdered his brother, Abel, was required to face the Lord (Genesis 4:1-16); Moses, who in a fit of rage did not follow God's instructions carefully, was by God forbidden to enter the Promised Land (Numbers 20:11-12); David who committed immorality with Uriah's wife, was confronted by the Prophet Nathan (2 Samuel 11:1-12:23).

Ananias and Sapphira, who lied to the Holy Spirit and to Peter, were not only asked a reason for their actions, but were judged for that (Acts 5:1-12); and the man in the Corinthian Church who committed immorality with his stepmother was banished from the church (1 Corinthians 5:1-5). It is therefore clear from scripture that accountability is part of the divine plan. It is a key to keeping on course or correcting one's course and an important means of channeling our energy and resources as leaders. It is absolutely essential if we are to avoid behaving in destructive ways.

Many of the parabolic values of Christ are lessons in stewardship, which is the biblical word for accountability. Grant explains that in the Greco-Roman world, a steward was a person called to a right use of that which had been entrusted to him by another. These parables therefore enjoin the principle of accountability on everyone (55). They point to the fact that God will hold everyone accountable for his action and lifestyle. They explained that Christians will have to give an account of their service to God, receiving reward or punishment (Wenham 86). The bible indicates that in the exercise of biblical stewardship, Christians are to be faithful in little things (Luke 16:10).

Responsibility refers to an obligation to do something. It is the duty of the subordinate to perform organisational tasks, functions or activities assigned to him. Authority and responsibility go side by side. When authority is delegated then some responsibility for getting the assigned task is also fixed. One can delegate authority but not responsibility.

For Fischer "responsibility is the obligation of a subordinate to carry out the duties assigned to him" (34). By responsibility we mean the work or duties assigned to a person by virtue of his position in the organisation. It refers to the mental and physical activities which must be performed to carry out a task or duty. That means every person who performs any kind of mental or physical effort as an assigned task has responsibility. Responsibility is the obligation to carry out assigned activities to the best of his abilities. Responsibility is thus the result of superior-subordinate relationship. In other words, a subordinate's obligations in any business unit will arise basically from his relationship with his superior who is given the authority to get something done.

Being responsible infers taking care of your duties, answering to your actions, being accountable and above all being trustworthy. Accountability is also important if one is to be responsible therefore we need to define accountability. Accountability is answering to somebody else for your actions or whereabouts.

The essence of responsibility is then obligation. Responsibility has no meaning except as applied to a person; a building, a machine or an animal cannot be held responsible." Responsibility is a concomitant of authority (Jonas 7). A person who has authority has a corresponding responsibility for the proper exercise of authority given to him. Authority flows from a superior to subordinate while responsibility flows from a subordinate to a superior. Almost all modern philosophers approach responsibility as compatibilists. That is, they assume that moral responsibility must be compatible with causal or naturalistic explanation of human thought and action, and therefore reject the metaphysical idea of free will (Bok 32).

Religious responsibility is demonstrated when we do not deliberately cause other persons to sin. Matthew 18:6 — states that "But whoever causes one of these little ones who believe in and acknowledge and cleave to Me to stumble and sin (that is, who entice him or hinder him in right conduct or thought), it would be better (more expedient and profitable or advantageous) for him to have a great millstone fastened around his neck and to be sunk in the depth of the sea (Amp).

The Bible is explicit that it is our responsibility not to cause our brothers/sisters to sin. There are many things that we do and say that cause other people to sin. It is my contention that corruption will continue unabated as long as people cause each other to sin. A good example of this is people who give bribes causing their brothers who receive bribes to sin. This would be true with all other forms of corruption, one person is causing another to sin through their actions.

Religious responsibility is also demonstrated as we respect spiritual authority in the form of our pastors, leaders, keeping the houses of God clean, whether they are rented premises or they are edifices built for worship. Many secular organisations are reluctant to hire their premises to Christians because of poor human and religious responsibility displayed by believers. A good yardstick to measure whether you are practising religious responsibility is whether you leave a place in the same state that you found it, or better (Fischer 34).

Responsibility and accountability demand that, leaders, head of families, parents and children, workers and individuals accept their obligations and duties and are doing this without compromise. A father who cannot care for the children in terms of moral upbringing, educational and health needs as well as showing love has failed in his responsibility. Also, anyone who cannot be a good steward lacks trust, deceitful and corrupt lacks accountability. Christian perspective of these principles demands that, individuals accept the consequences of their actions and leaders, public servants, children, wives and husbands are committed to their obligations. While doing all these, there is need to do it as unto God and an act of stewardship in an honest manner.

Individual responsibility entails that, we have duties and obligations as individuals:
children to their parents, parents to their children, religious leaders to their congregations, leaders to their subjects, workers to their employers, servants to their masters. Also, responsibility entails that, as free moral agents, we are responsible for our actions. For a example, if someone steals from another person or causes a kind of damage, such a person should be willing and ready to accept the consequences of such actions.

Commenting on the importance of these values in checking the incidence of banditry and kidnapping in Ukum Local Government Area, John Iwar notes that, these values if properly taught, people will be their brother's keepers and be more responsible in their actions. Anyone who live by these principles cannot indulge in kidnapping (Oral Interview). Similarly, Aondoade Ukyondu notes that, the Christian values of accountability and responsibility are necessary in building a healthy society. Tiv society can promote them by teaching them to the younger ones and if they embrace them, vices such as banditry and kidnapping will be minimal in the society (Oral Interview). Even though the value of accountability and responsibility are not fully implemented in Ukum Local Government Area, there are indications that when fully integrated, people will be accountable and responsible for their actions. This will go a long way in solving the problem of banditry and kidnapping in the land.

iv. Selfless Love to others

The value of love is a core value in Christian ethics. The Bible teaches that we should love our God and our neighbour as ourselves. Just like no one can deliberately harm himself or herself, when we love our neighbour, we cannot think of doing anything that will harm them. Promoting this teaching in Tiv society will go a long way in building healthy society where crime and other social vices will not be so pronounced. Tsokaa Angi says, a Tiv man was once known to be his brother's keeper but now there is no love and solidarity. To restore this value, Christian value of love need to be emphasised. When we are willing to show love to our neighbours, crimes like banditry and kidnapping will no longer be rampant in Ukum Local Government Area (Oral Interview). Christian value of love thy neighbour as thyself is not only important but is necessary in checking the incidence of banditry and kidnapping in Ukum Local Government Area.

It is however regrettable that, love for others in Ukum Local Government Area is fading away as there are wide spread cases of crime and hostility inspite of the Christian teaching on love. This Shenge Alyegba attributed to decline role of moral education at homes, schools and places of worship. He argues that even though Christian Churches are increasing every day, moral education is not been intensified (Oral Interview). This calls for the need of the Church in Ukum Local Government Area to strengthen her commitment to value reorientation and character formation in order to make the Church make its impact be felt in checking the incidences of banditry and kidnapping in Ukum in particular and Benue
State at large.

The Significance of the Clergy and Christian Values in the Society

i. Christian Teaching as a Platform for Moral Reformation

Speaking on the teaching of Christian moral education, Wycliff opines that, formation of good character is fundamental in Christian moral education. It does not only recognise, but also require a discipline in a formation of character and points to self-discipline as an ideal norm (401). The clergy plays a key role in this regards. For example, Christians are urged to live good and righteous life for the well-being of the society, "Seek good and not evil that you may live; Hate evil and love good, and establish justice in the gate" (Amos 5:14, 15):
"Follow justice and justice alone". … (Leviticus 19:35); while (Proverb 14:34) writes:
"Righteousness exalts a nation but sin is a reproach".

The sixth commandment condemns stealing, hence, (Deuteronomy 5: 19) says: "thou shall not steal". Dishonest acts and lying are also condemned: "if you have not been faithful in that which is another, who will give you that which is your own". On the dangers and consequences of lying, the Bible says that: Everyone, who has practiced falsehood have their abode in hell fire. "Do not lie to one another, for he who pours out lie will perish" (Revelation 22: 15; Rev. 21: 8.). A false witness will not go unpunished and he who litters lie will not escape (Proverb (19:5) …"Do not swear at all …let what you say be simply yes or no, anything more than this comes from the evil" (Matt. 5:33-37).

The Bible urges individuals to be upright in their duties, "You shall not take bribe for bribe blinds the officials and subverts the course of those who are in the right" (Exodus 23:8). The Bible admonishes irresponsibility using the parable of the ten virgins in the Gospel of Matthew, …but at midnight there was a cry,… watch therefore for you do not know the hour" (Matt 25:1-13). Injustice is also seriously condemned, "Do not pervert justice or show no partiality (Amos 5:7). In social relation, honour both the rich and the poor… (James 2:1-6).

From the above Biblical injunctions, bad behaviour which is portrayed in acts such as: nepotism, bribery, corruption, embezzlement of public funds, ethnicity, electoral malpractices and other social injustices etc. are all negative character attributes and contradict Christian moral education. A true Christian ensures that he or she distaste those negative attributes and is guided by these scriptural principles which are essential attributes of good governance, that is, justice, love, honesty, accountability, fairness, equality and responsibility among others.

1. Respect for Human Rights and Dignity

According to Scott, "human right has its origin from creation. Man has never acquired them nor has any government or other authority conferred it. Man has had them from the beginning. He received them with his life from the hand of his maker. They are inherent in his creation. They have been bestowed on him by his creator" (19). The dignity of human beings is asserted in three successive sentences in (Genesis 1:27, 28). First, 'God created man in his own image.' Secondly, 'Male and Female he created them….' Therefore, every person, regardless of race, sex, age, nationality, religion, sexual orientation, employment or economic status, health, intelligence, or achievement is worthy of respect. Thus, human rights are at best, the right to be human, and so to enjoy the dignity of having been created in God's image and of possessing in consequence unique relationship to God himself, to fellow human beings and to the material world. Scott states:

> There can be no rights of man except on the basis of faith in God. But if God is real and all men are his sons, that is the true worth of every one of them. My worth is what I am worth to God; and that is a marvelous great deal, for Christ died for me. Thus, incidentally, what gives each of us his highest worth gives the same worth to everyone; in all that matters most we are all equal. Hence, equality of all comes from the essential dignity as children of God (163).

Treating equals equally is one of the ways of defining justice, and justice in turn, means that we render to each person his or her due, which is the attribute of good governance. While each person is different, while each culture and customs varies, talents vary, discrimination because of these differences goes against the basic principle of human dignity. This brings to fore, the issues of marginalisation in the distribution of natural resources in Nigeria. This has

no doubt, engendered a lot of conflicts in the Nigerian polity. Just social structure is inevitable in the allocation of resources in the country and should not be biased either by religious, ethnic or political inclinations.

2. Promotion of Common Good

In the teaching of the Church, the common good is to be understood as the "sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily (Schineller 22). A proper concern for the common good is the antidote to unbridled individualism, narrow mindedness and self-centeredness.

Working for, and serving the common good involves three basic elements: respect for the human person; and the social well-being and development of the group. Jesus Christ begins his preaching by proclaiming that the Kingdom of God is at hand. His Kingdom, open to all and for all is a Kingdom of truth and justice, peace and love. In Nigeria, public officers squander and loot the money meant for the common good of the masses. In fact, the cancer called corruption which can be found in all spheres of Nigeria life is largely responsible for the stunted economic growth of the country and for the mass poverty that reign in the land (Suleiman 11).

3. Protection of the Poor and Vulnerable

Schineller observes that a society is measured and evaluated by its treatment of the weak and the powerless. The common good, the good society as a whole requires preferential protection to those affected by the absence of power (22). The heart and hand of Jesus went out in compassion to the sick, the hungry, the leper and the outcast. Jesus told the disciples of John the Baptist that the sign that he is the true Messiah is that "the poor have the good news preached to them (Mt 11:5). Pope John Paul II emphasises that the poor are not burdens, but our brothers and sisters. The Catholic Catechism in Schineller, also indicates that, "those who are oppressed by poverty are the object of a preferential love on the part of the church, which since her origin and in spite of the family of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere" (22). Indeed, if the Christian politicians and leaders sincerely imbibe these Christian moral values in the performance of their duties, good governance will inevitably be enthroned.

It is however regrettable that, despite the increasing number of Churches and Church membership in Ukum Local Government Area, crime and criminal activities are still prevalent in the land. This calls for question, the impact of Christian values in Tiv society. It could be observed that Christian values have made positive impact in Tiv even though in recent times, criminal activities like banditry and kidnapping are at the increase, one cannot deny the positive role of Christian values in Tiv society. The presence of criminal activities should be a wakeup call to the Church in Ukum Local Government Area to be more committed to promoting Christian values and character formation as a way of reducing the incidences of banditry and kidnapping in Ukum Local Government Area. To this end, the following recommendations are considered relevant.

Recommendations

The following recommendations are made:

i. There is need for Christian teaching to be strengthened by Church leaders, parents and teachers in order to check the incidences of banditry and kidnapping in Ukum Local Government Area.
ii. Factors that promote vices and crimes in the society like unemployment, poverty, hunger, drug abuse should be checked.This will reduce the incidences of banditry and kidnapping in Ukum Local Government Area.
iii. Christian ethics should be taught by Christian leaders in a way that will address contemporary issues like banditry and kidnapping.

Conclusion

This paper focused on the role of the church in curtailing the menace of banditry and kidnapping in Ukum Local Government Area of Benue State. The article showed how Christianity shaped people's lives for a peaceful and safe society. This is because, Christian ethical teachings are useful in moral formation and inculcation of values like respect for the dignity of human life, kindness, justice, the spirit of brotherhood among other values. The Clergy and other Christian leaders have central role to play in inculcating values that can help in curbing the menace of banditry and kidnapping. However, there are challenges undermining the impact of Christian teaching in the contemporary society like multiplicity and diversity of Christian values and doctrines, contemporary moral issues, false values among others. There is need for Christians to develop a common teaching, doctrines and moral codes to make us have a unity of purpose.

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LIST OF INFORMANTS

S/NO	NAME	AGE	OCCUPATION	PLACE OF INTERVIEW	DATE
1.	Myina Emmanuel	68	Businessman	Afia, Ukum LGA	4/1/2025
2.	Ternenge Ambe	42	Farmer	Gbagir, Ukum LGA	12/1/2025
3.	John Iwar	47	Farmer/Business woman	Ukum LGA	4/1/2025
4.	Aondoade Ukyondu	57	Businessman	Ukum LGA	2/1/2025
5.	Ronald Annune	45	Businesswoman	Zaki-Biam, Ukum LGA	4/1/2025
6.	Tsokaa Angi	54	Businessman	Saai, Ukum LGA	2/1/2025
7.	Terzungwe Tombu	69	Farming/Business man	Ukum LGA	2/1/2025
8.	Aaper Aba	58	Farmer	Afia, Ukum LGA	4/2/2025
9.	Mzaga Iwan	58	Rtr Civil Servant	Ukum LGA	4/2/2025
10.	Terkuma Tyonyion	46	Farming	Zaki-Biam, Ukum LGA	2/2/2025
11.	Iortambe Shieza	45	Businessman	Zaki-Biam, Ukum LGA	12/2/2025
12.	Ambi Abaina	51	Businessman	Ukum LGA	12/2/2025
13.	Ude Ukur	48	Businessman	Ukum LGA	12/2/2025
14.	Shenge Alyegba	45	Farmer	Ukum LGA	14/2/2025
15.	Imongiga Daniel	45	Businessman	Saai, Ukum LGA	14/2/2025