

THE YEAR 2020 ENDSARS SAGA: A WOUND ON THE NOTION OF CONSTITUTED AUTHORITY IN IGBO CULTURAL SETTING

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Abstract

This research is about the year 2020 ENDSARS saga: A wound on the notion of constituted authority in Igbo cultural setting. The researchers intend to find out how the endSARS demonstration affected the understanding of constituted authority in Igbo cultural setting. SARS (Special Ant-Robbery Squad) was created in 1992 as a Nigerian Police Force unit to help in fighting crimes. The result of the research shows that the endSARS demonstration started as a result of the human right violations and other inhuman activities by members of SARS. The demonstration had drastic effects on the Igbo notion of constituted authority; because it frustrated the psychology of the Igbo people about a constituted authority in security sector. Besides, it made them lose trust in SARS as a constituted authority. Furthermore, Poor and slow response of the government made the people suspect and lose interest in the government as the higher authority. In addition, the outcome of the demonstration made the masses to look down on the police as a constituted authority; which, in turn, may affect the process of peace keeping in the country. At the end, the researchers suggested some solutions to the problem. They are, there is need to educate the public on the meaning and significance of a constituted authority. There is need for personality test of members of Nigerian police force. Then, the youths should be allowed to take part in Nigerian policy making; this will help in full representation to avoid future occurrence of mass protest.

Keywords: Constituted authority, Igbo cultural setting, SARS, ENDSARS protest, Police system, Disobedience.

Introduction

Virtue stands in the middle. Excess of anything is not noble. The Special Anti Robbery Squad (SARS) was established in Nigeria in 1992 by the then head of State and commander-in-chief of armed forces of Nigeria, Gen. Ibrahim Babangida. The aim was to restore sanity and security in the country. However, as time went on some men of SARS started to exceed the

confines of their authority; there by interfering with the fundamental human rights of the citizens. This attitude stretched to the extent that it became unbearable to the masses. The masses manifested vote of no confidence on the SARS in different ways, but the government seemed to pay no attention to that. The situation reached its climax in October 2020 when the youths organized a nation-wide peaceful demonstration tagged “ENDSARS” urging the federal government to disband SARS

The movement began as a peaceful demonstration, but it later developed into a fatal demonstration, giving birth to loss of lives and property, which affected both the government and the citizens. Although it is now episode of the past, the ripple is still felt in the present and there is fear of it extending to the future. One of the lingering side effects of the incidence is the destruction and erasing of the Igbo cultural notion of constituted authority. A lot of articles had been written on the endSARS saga, but none had been written on the topic. The authors see it as a pressing need to call the attention of the citizens and address the matter at this germinating stage. So there is need to draw the attention of the Igbo people and the general public on the need to preserve the Igbo noble heritage of respect on constituted authority.

This paper addresses the meaning of constituted authority in Igbo cultural setting, types of constituted authority, expectations from a constituted authority, consequences of disobedience to a constituted authority in Igbo land, Causes of public revolt against constituted authority, Origin of ENDSARS demonstration, after-effects of endSARS demonstration: Present situation and fear of the future, Suggested solution to restore the notion of constituted authority in the mind of the Igbo people.

Objectives

The major objective of this paper is to find out how the 2020 EndSARS saga affected the notion of constituted authority in Igbo cultural setting. The researchers are not interested in the details of the events that took place during the demonstration. They are interested in the after-effect of the event. Apart from the major objective of this study, there are other minor objectives from which the major objective can be reached. In the umbrella of minor objective, this paper sets out to present the picture of constituted authority in Igbo cultural setting, present Police force as a constituted authority in Nigeria, SARS as a special arm of Nigerian police force. It will equally find out the causes of ENDSARS demonstration and the side effects of the demonstration on the notion of constituted authority in Igbo cultural setting. It will then suggest some solutions to the existing problem.

Theoretical Framework

This work will be guided by formal/classical theory of authority. It was propounded by Max Weber in his work, the three types of legitimate rule, published in 1958. This theory holds that authority is legitimated by the sanctity of tradition. It sees authority as the willing and unconditional compliance of the people resting upon their belief that it is legitimate for the leader to direct the subjects and it is illegitimate for the subjects to refuse to obey. This theory is selected to guide this study because it pictures the nature of authority and leadership system in Igbo cultural/traditional setting.

Methodology

The researchers will adopt survey method in their research. They will use cluster method in their data collection. Awka, the capital of Anambra State, will be used as the center for data collection. It will be a fertile ground for it because people from different parts of Igbo land live in that city. It will be a practical research because the event took place in the recent and the experience is still fresh in the minds of the people. Oral interview and related texts will be used.

The Meaning of Constituted Authority in Igbo Cultural Setting

When one talks of notion of a constituted authority in Igbo Cultural setting, one means the picture a constituted authority presents in the mind of the Igbo people in their cultural setting. In a general sense, Nwankwo (1992) defines authority as the moral right to decide judgment, policies, issue command and settle conflicts. It has to do with exercise of power. So from the definition, authority is the right to exercise power. Eboh (2003) toed the same line of thought as he defines authority as the legitimate exercise of power; and law is concerned with addressing how such an exercise is legitimate. This shows that any illegitimate exercise of power cannot be described as authority. From the definitions above, it shows that authority is a legally protected power to act and make binding decisions. As such, a genuine authority must be protected by the law (constitution). In line with this, Eboh (2003) further defines constituted authority as a power that is based on persuasion, prestige and deference. It implies power as force and power to get things done. In sum, constituted authority is the stated list of laws created to guide all the actions and rules in a society. It targets the smooth running of the society in the framework of laws and discipline. In Igbo cultural setting, constituted authority is understood to be of divine origin. As such, power possessed by any constituted authority comes from God. Any person holding such authority, even when it is hereditary, by appointment or by election is God made visible in human form. Thus the Igbo say, "*Ire mmadyụ bụ ire Chukwu*" (God speaks through human beings). It is on account of this believe in divine origin of constituted authority that the Igbo respect and revere persons holding such authorities, because God speaks and acts through them. To obey them is to obey God and to disobey them is to disobey God. God as an invisible being cannot appear in human form to make laws and apply them. He uses these constituted authorities to accomplish the task.

Furthermore, to throw more light on this, in Igbo language translation, power is *ike*; while authority is *ikikere*. The two words resemble but differ greatly in semantics. In semantic usage, authority is the power to exercise power. So every authority has legal backing; but not every power that has legal backing. As such, one may have power, but one may not have the power to exercise the power one has. So in the actual sense, authority differs greatly from power. So power without authority is useless, because it is the authority that gives life to power. It means without authority, power is dead. So for the Igbo people, since God is the owner and giver of life, he is the owner and giver of authority. As such, every constituted authority comes from him. In sum, the Igbo understands a constituted authority as a person or an institution vested with divine power for the purpose of making and applying laws, settling conflicts for the good of the society.

Types/Levels of Constituted Authority in Igbo Cultural Setting

The history of Igbo people is broadly divided into three; namely before the era of colonialism, the period of colonialism and after colonialism. There is no sharp difference in the system of leadership/authority between these periods. It is only modification of what had been in existence before. As such, the Igbo people have the same notion about a constituted authority in these three periods.

Ogbalu (1981) remarks that before the advent of colonial masters, the Igbo leadership system and authority was hierarchically constituted at different levels. In general, the leadership was not vested on one person as the leader or ruler. It was democratically based on consensus, where by decision making is unanimous. Thus the popular Igbo saying, “*Igbo enwe Eze.*” (The Igbo people have no king). However, the authority of decision making is hierarchically organized as follows: Family (*Ezinaulo*), Kindred (*Umunna*), Village (*Ogbe*), and town (*Obodo*). At each level, there is a male head who holds the *ofo*, the symbol of authority from the ancestors. He is the *aka ji ofo*. The *ofo* is the highest symbol of authority which has the symbol of divine linkage between the living and the dead. The hierarchical decision is for administrative purposes.

Anyanwu (2014) emphasizes that the family (*Ezinaulo*) is the foundation and nucleus of Igbo traditional leadership and authority. He toed the line of thought of Anyanwu (2011) who said that the Igbo traditional leadership and authority starts from the smallest unit, the family to the highest hierarchy which is the deity (*arusi*). In addition, Anozie (2003) ranked kindred (*Umunna*) next to the family. He explained it as those from the same close ancestral lineage. It is made up of different families. The head of the kindred is the eldest man in the obi. He is called the *aka ji ofo*.

Furthermore, in enlarged circle of law making and enforcement, the following groups exist: Daughters of the land (*Umuada*), Age grade (*Otu ogbo*), Masquered (*Mmonwu, mmuo*), Chief priest (*Eze mmuo*) and Diviner (*Dibia*). This second category falls into the executive and judicial arm of the government. Nevertheless, there is no sharp demarcation between the legislative, judicial and the executive arm of government in Igbo cultural setting. Some members of the executive fall into the legislative and judiciary as the case may be. The point is that the constituted authority at any level command respect from the people, because it is generally believed that their power is of divine origin. As such, to disobey any is to draw the wrath of gods and the ancestors on the culprit.

Afigbo (1972) remarks that with the advent of colonial masters in Igbo land in 19th century, the system of government expanded. This was occasioned by the introduction of indirect rule system, a system of government which is alien to Igbo life style. It involved appointment of warrant Chiefs. This is the first test of headship by the Igbo. The warrant chiefs were commissioned to rule different districts in Igbo land. This system was reluctantly welcomed by the Igbo people, mainly because it put sword on the system of government that was in existence in Igbo cultural setting, by introducing a visible social hierarchy among the people. However, this system of government did not wipe away the democratic system which the Igbo life-style was anchored on; but it weakened it.

Nevertheless, despite the unwelcoming nature of the indirect rule system, the Igbo people still respected the authorities of the warrant chiefs and other bodies on the corridors of power. They believed their authority to be of divine origin, just like the power of the other customary authorities. However, in 1929, on account of corruption and imposition of heavy taxes associated with indirect rule system, women group organized a demonstration; the first of its kind in the history of Nigeria, named, Aba women riot of 1929. The women demonstrated not against the government authority but against too much taxes being imposed on them and reduction of prices of Agricultural products in the world market. This demonstration later brought a change in the system of government. In addition, after the Nigerian independence in 1960, the Igbo people got engrossed in Western system of government. This is because government system extended outside the confines of Igbo cultural setting and involved other tribes in the country and the world at large. With the Local government reform of 1976, leadership and authority scale from ward, Local government, State, Nation, Continent and Global. However, this western wave did not destroy the local system of leadership in Igbo cultural setting. There still exist levels of authority in family, kindred, village and town levels.

Expectations from a Constituted Authority in Igbo Cultural Setting

The notion of constituted authority in Igbo cultural setting is hanged on the expectations of the people from such authority. Every right is marched with responsibility. The Igbo say, "*E lee nwa okwe anya, e kwenye ya ji*" (The *okwe* tree is looked upon before hanging yam on it). Since the Igbo people believe that every legally constituted authority comes from God, they expect uprightness and good character from those vested with such authority. As such they say, "*Okenye gwuwe egwu n'ihu arusi, umuaka ewere ukwu gbasaa okpesi.*" (If an adult plays before the shrine, the children will scatter the altar of the gods with their legs.). This proverb brings to focus the need for those in authority to lead by example.

Besides, the democratic nature of Igbo government puts more responsibilities on those in authority. They have to protect the interest of those under them and see to their welfare. This also involves seeing that there is no form of human rights' violation; justice and equity should be visible. These expectations made it the order of the day that whenever there is any form of dispute, recourse would be made to a nearest authority. This is because much trust is put on the constituted authority that they will do justice to the matter. In addition, every constituted authority should see to the security of lives and property of those under his/her care. So, for a person to be vested with any form of authority, such a person must not have a questionable character.

In sum, in Igbo cultural setting, a constituted authority is taken to be God's visible representative. As such, such the person should possess the visible qualities of God, which is summarized in goodness. This is what makes it possible for constituted authorities to command a great deal of respect among their subjects.

Consequences of Disobedience to a Constituted Authority in Igbo Cultural Setting

In Igbo cultural setting, constituted authorities are highly revered. As such, they command great deal of respect and obedience, because of their attachment to the Supreme Being. Disobedience to any constituted authority attracts penalty commensurate to the level of offence and the rank of the authority involved. Since there are levels of constituted authorities

ranging from family, kindred, clan, village and town, and the ones outside consanguine related authorities, there are also levels of penalty attached to the offences committed against them. In a family, for example, if a child commits an offence against his/her parents, such a child may receive some strokes of cane as a deterrent. So are different persons in the family circle.

Offences against constituted authorities are classified according to the ranks of the authorities involved, and the level of offence committed. Visible offences are punishable in a visible manner to act as deterrent to others. For invisible offences, the offenders are punished by the gods and the ancestors, mainly, in an invisible manner; but sometimes in a visible manner even in public, in order to expose the offender. The Igbo people believe that the gods and the ancestors are directly involved in monitoring human behaviour. As such, it is believed that no offender should go unpunished; even if the offender is not seen by human beings, he/she is seen by the gods and the ancestors. Arinze (1979) remarks that of all the offences punishable by law, the greatest is the offence against *Ala*, (the earth goddess). It is called *nsọ ala* (abomination). The culprits must perform the ritual of cleansing of the land as required by the custom of the land, otherwise the punishment might extend to the person's descendants. It is this belief in non-escape from punishment that formed the Igbo morality on respect for constituted authorities, whether at customary or government level.

Police System in Igbo Cultural Setting

Police system is not new in Igbo traditional government system. It is as old as Igbo world. Even before the advent of Western system of government in Igbo land in 19th Century, masquerade had been the major police force in Igbo communities. According to Arinze (1979), masquerade is embodied ancestral spirit which appears in the land of the living especially during festivals. Traditional Igbo people believe in the existence of two worlds, namely the world of the living and the world of the dead. Masquerades are those that lived a good life in the land of the living, died a peaceful and happy death and are now living with the ancestors. They are vested with unalloyed power and authority; such that no one goes against their declaration. They have a powerful command of respect among the Igbo people.

Masquerades are used to execute laws in Igbo communities and to collect fines from erring members of the communities. They are feared even by the most stubborn person in the village. As such, no one dare to touch them or use abusive words on them. To do that is to multiply one's offence and the fine applicable; and to attract the wrath of the gods and the ancestors, who are believed to be embodied in the masquerades.

Besides, age grade is another arm of Igbo traditional police force. They are deployed where more physical forces are needed to enforce law and discipline. They are group of youths born within the same range of years. By and large, the police system served as vehicle of maintaining law and order in Igbo communities. They are seen as constituted authority and should be respected and obeyed.

Nigeria Police Force as a Constituted Authority in Nigeria

Nigeria Police Act of 1979 made it clear that the force is an established body charged with providing security both within and outside the country. Nigeria Police Force as a constituted

authority in Nigeria was a gradual development. The Force was first established in 1820. In 1879, a 1,200 armed paramilitary Hausa Constabulary was formed. Then Lagos state Police was established in 1896. However, a similar force, the Niger Coast Constabulary was formed in Calabar in 1894 under the newly proclaimed Niger Coast Protectorate. In the Northern part, the Royal Niger Company established the Royal Niger Company Constabulary in 1888, with Lokoja being the headquarters.

Then with the birth of Nigeria in 1914 through the amalgamation of northern and southern Protectorates, part of Royal Niger Company constabulary became the Northern Nigerian Police and part of the Niger Coast Constabulary became the Southern Nigerian Police. During the colonial era, most of the Police were associated with native authority.

After the Nigerian independence of 1960, in the first Republic, Nigeria Police was first working at the Regional level, and then they were nationalized as the Nigeria Police Force (NPF) and they were constituted and commissioned to see to both internal and external securities of the Country.

Micah (2017) emphasized the duties of members of Nigerian Police Force. He emphasized the need for people to have a good perception of Police Force as authorized security agents in Nigeria. At the same time the Force should try as much as possible to protect their integrity by performing their duties as and when due.

According to Nigeria Police Act of 1979, Part II No. 23, on the general duties of the Police,
“The police shall be employed for the prevention and detection of crime, the apprehension of offenders, the protection of life and property and due enforcement of all laws and regulations with which they are directly charged, and shall perform such military duties within or outside Nigeria as may be required of them by, or under the authority of this or any other act.” (1979, No. 23)

The evidence above indicates that Nigeria Police Force is a constituted authority in Nigeria. As such, any act of insolence to them is done to the Federal Republic of Nigeria.

Origin of SARS in Nigeria and the Causes of 2020 ENDSARS Demonstration

According to Ukeje and Orji-Egwu (2018), the Special Ant-Robbery Squad (SARS) was created in 1992 by the then head of state and commander-in-chief of armed forces of Nigeria, Gen. Ibrahim Babangida, as a police force unit to deal with crimes associated with robbery, motor vehicle theft, kidnapping, cattle rustling and firearms. The body was welcomed by the citizens with joy as they began their work with enthusiasm.

However, as time went on, some citizen of Nigeria started accusing SARS of several human right violations like illegal arrest and detention, extrajudicial killings, sexual harassment of different kinds etc. On account of this, in 2017, Nigerian activists, youth and celebrities made a move, in form of peace demonstration urging the federal government to disband the group. (cf Emeka, J. 2021). Instead of ending SARS, Nigerian Police force accused campaigners of being criminal. This is the remote causes of ENDSARS demonstration.

The immediate cause of the demonstration is that on Saturday, 3rd October, 2020, a video, allegedly, showing a SARS Police Officer shooting a young Nigerian in Delta State trended on the internet. The trending video roused public outcry on social media, requesting to ENDSARS. As they were still nursing the injury, on 5th October, 2020 another source reported that a SARS officer shot and killed a 20-year-old boy. The heaven was let open. This made the youths to organize a nation-wide protest on ENDSARS which started on Thursday, 8th October, 2020 in all the major cities of the country. The demonstration started in a peaceful mood, but it later underwent a strange metamorphosis into fatal demonstration through loss of life and destruction of individual and public property.

In couple of weeks, the ENDSARS demonstration changed the history of Nigeria into a nation of turmoil and anarchy. Different newspapers, television channels and radio stations were reporting killings, burning of government and private property including police stations. For example, the vanguard newspaper of 24th October, 2020 under the caption, "The ENDSARS Protest has led to a seeming anarchy especially in the southern part of Nigeria", reported that over 30 lives perish, 25 police stations and 60 cars were burnt. (cf www.vanguardngr.com SARS update). The demonstration has ripple effect in the life of Nigeria as a country, because affected almost every sector of her life.

Atupulazi (2021) remarks that the effects of insecurity posed by ENDSARS protests lingered till 2021. This is noticed in the way the masses treat the men of Nigeria Police Force. There were cases of killing of police officers, burning of police stations and other related criminal offences. This shows the high rate of insecurity generated by the protest.

Drastic Effects of ENDSARS Movement on the Notion of Constituted Authority in Igbo Cultural Setting

The findings of the study show that from the beginning, the psychology of the Igbo people had been formed on the respect for those in authority. Every average Igbo person sees a constituted authority as a visible representative of God. As such, there no insubordination of any form to them, because to disrespect any of them is to disrespect God; and to respect any is to respect God. So there is a general belief among them that whoever disrespects or insults a constituted authority is incurring the wrath of God.

The result of the study shows that the year 2020 ENDSARS demonstration which took place in Nigeria and what resulted from that had a drastic effect on the notion of constituted authority in Igbo cultural setting. In the first place, it affected the education psychology of the Igbo youths and children. Every perception and understanding hangs on the psyche. The Igbo cultural environment has naturally formed the youths and the children on the need to respect a constituted authority and the consequences of disrespect and insult to a constituted authority. No matter the level or rank of the authority, no one should raise hand against them nor utter any insulting utterance against them, because they are God's visible representative. The ENDSARS demonstration exposed such formation to risk, in the sense that the Igbo youths joined the demonstration and it took place in the presence of children. It made them see the possibility of one raising ones hands against a legally constituted authority and nothing immediate and visible happens to them. Then after the demonstration, disrespect to Police Force and burning of police stations became rampant. This situation has really inflicted

a deep injury on the notion of constituted authority in Igbo cultural setting. If care is not taken, there is danger of it giving room to disrespect to other constituted authorities; which may in turn lead to anarchy.

Secondly, the demonstration led to lack of trust in Nigeria Police Force as a constituted authority. In Igbo cultural setting, the people repose unalloyed trust in every constituted authority. So they take them as God's visible representative. In Igbo cultural setting, before the establishment of Nigeria Police Force, even after that, the traditional Igbo had their police system, masquerade, which they reposed much trust in. So they transferred such trust and respect which they had on masquerade as a police system to the Nigeria Police Force. The ENDSARS demonstration has eroded such trust. This is because it exposed the evils of SARS as an arm of Nigeria Police Force. The fear is that this lack of trust may be extended to other constituted authorities in Igbo cultural setting; because the noble and trustworthy ones may be looked at with suspicion.

Furthermore, Nigeria Police Force commanded respect and honour from the masses. Unfortunately the wind of ENDSARS demonstration has blown away the respect. As it stands now, some people look down on Police men/women to the extent of ignoring them on the road and resisting arrest where applicable. This is a slap on the force and the government that vested them with such authority. This attitude has exposed the country to a high risk of insecurity in the nearest future, because it may lead to anarchy and eventual doom of the nation.

In addition, the slow attitude of the government in handling the matter and the outcome of the matter made the masses to lose confidence in the government as the higher authority. The protesters demanded for immediate disbandment of SARS; but the government ended up in reformation of SARS. Some citizens saw that as a mere change of nomenclature. This loss of confidence in the government as the highest place of recourse had a drastic effect on the notion of constituted authority in Igbo cultural setting. If care is not taken, it may lead to loss of confidence in the Igbo traditional leaders as legally constituted authority. When that is the case anarchy may rein in Igbo communities.

Besides, the ENDSARS protest exposed the country to a high risk of insecurity. During the period of demonstration, Nigeria Police Force suspended operation on account of security of their lives. It provided room to some hoodlums who seized the opportunity to commit series of crimes in the country; which should not had been if the security situation was normal. Situations of this nature made innocent citizens to put question on the leaders as constituted authority who supposed to provide security for the masses at every moment. This equally went a long way to add to the decreasing nature of the prestige of the Nigeria Police Force as a constituted authority in charge of security sector in the country. So it added to the drastic effect of the ENDSARS protest on the notion of constituted authority in Igbo cultural setting. The average Igbo sees it as one of the duties of those in leadership position to provide security for those under them. So, since the ENDSARS protest had made it possible to have a leakage in the security sector, it will in turn make an average Igbo to raise question about those in authority.

Suggested Solutions

Knowing a problem is a step towards finding solutions to the problem. Having seen the drastic effects of ENDSARS demonstration on the notion of constituted authority in Igbo cultural setting; it has become clear that the demonstration inflicted deep injury on the notion of constituted authority in Igbo cultural setting. It is on that ground that the writer suggests the following as the possible remedy towards nursing and healing nursing injury.

In the first place, there is need to educate the public through seminars and conferences on the meaning and significance of a constituted authority. This can be organized at the grass root level like clan, village or town level. This will go a long way to help in restoring the lost image of constituted authority in the minds of the Igbo and the entire Nigerians.

Second, there should be full involvement of the youths in policy making in Nigeria. The government should see that youths are fully involved in all levels of governance and decision making body. This will give them the opportunity to make their views known in different areas of concern, especially the ones affecting them. When the youths participate fully in decision making process, it will reduce the level of mass protest by the youths, because their views would be presented and their demands met in internal forum. It has to be known that one of the things that trigger off mass protest by the youths is because they have no alternative means of expressing their views. So when their views are known and addressed properly, it would reduce the level of mass demonstration by the youths.

Furthermore, Federal government should set-up a blind-just board to review critically Nigeria security sector. The body should see to the does and don'ts in the sector. It should study and set limit where the power and authority of each sector will start and where it will end. This is a need because some of the people in the security sector act beyond their power to the detriment of the masses. Some violate the human rights of the citizens whom they were there to protect. This will go a long way to reduce mass protest of any kind, because if there had been no abuse of power and infringement of human rights by the members of SARS, the ENDSARS demonstration would not have taken place; even if it would have taken place, it would not be as bloody as it was.

In addition, there is need for personality test of members of Nigeria Police Force. Individual contributions matter a lot in everything. The government has good intention in formation and establishment of Police Force. But this intention may be marred by selfish and corrupt nature of some individuals inside the system. That is why there is need for personality test of individuals in Nigeria Police Force. This will help to reduce the error of recruiting men or women of questionable character. Personality test will help in making sure that it is only men and women of integrity are recruited. It will go a long way in sanitizing the face of the Nigeria Police Force.

Conclusion

The researchers succeeded in accomplishing the aim of conducting this research. The result of the research shows that the year 2020 ENDSARS saga is a serious wound to the notion of constituted authority in Igbo cultural setting. The research x-rayed the notion and qualities of constituted authority in Igbo cultural setting; and how the ENDSARS demonstration

drastically affected the notion and trusted spear on it. However, they suggested measures to be taken to restore the situation back to its normalcy.

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