

SOCIO-INDIGENOUS PEOPLE IN NIGERIA AND INCIDENCE OF SCELEROPHOBIA (FEAR OF CRIME)

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ABSTRACT: *The study investigated “Socio-Indigenous People in Nigeria and Incidence of Scelerophobia (Fear of Crime)”. Nigeria is regarded as the worst place to be an indigenous person or a Christian, going by the ethnic cleansing of the indigenous people, and continuous bloody persecutions (mass killings) of Christians by jihadists. Fear of crime could be in Nigeria. The purpose/objective of the study was to investigate incidence of scelerophobia (fear of crime) among socio-indigenous people of Nigerian, due to seemingly increasing crime manifestation in the country. A total of 388 participants (mean age = 24years) of both genders were sampled from different States of the country. The instrument was Fear of Crime Inventory by Nwankwo (2026), having Terrorism, Rape, Violence, Theft/Robbery, Victimization, Stalking, and Kidnapping as its dimensions. The design was ex-post facto cross-sectional design, and statistics for hypotheses analyses was Multivariate Analysis of Variance (MANOVA), using SPSS version 26. Findings showed that: Nigerian socio-indigenous people did not significantly exhibit scelerophobia (fear of crime); Nigerian socio-indigenous people did significantly vary in exhibition of “violence” dimensions of scelerophobia (fear of crime); Nigerian socio-indigenous people did significantly vary in exhibition of “kidnapping” dimensions of scelerophobia (fear of crime); Nigerian socio-indigenous people of various genders did not significantly differ in exhibitions of scelerophobia (fear of crime); Nigerian socio-indigenous people of various genders did significantly vary in exhibition of “stalking” dimension of scelerophobia (fear of crime); Scelerophobia (fear of crime) of violence was highest among the Western socio-indigenous people of Nigeria, and followed by Eastern socio-indigenous people; Scelerophobia (fear of crime) of violence was at the average among the Middle-Belt socio-indigenous people; Scelerophobia (fear of crime) of violence was below the average among the Northern socio-indigenous people of Nigeria; Scelerophobia (fear of crime) of kidnapping was slightly highest for the Eastern socio-indigenous people of Nigeria, over the Western socio-indigenous people; Scelerophobia (fear of crime) of kidnapping was at the average for the Middle-Belt socio-indigenous people; Scelerophobia (fear of crime) of kidnapping was below the average for the Northern socio-indigenous people of Nigeria; Scelerophobia (fear of crime) of stalking was higher above average for the female socio-indigenous people of Nigeria; Scelerophobia (fear of crime) of stalking was below the average for the male socio-indigenous people of Nigeria. The implication of the findings is that indigenous people of Nigeria have developed learned helplessness to incidence of crime in Nigeria. Recommendation is made that the need for Nigerian socio-indigenous people to harness self-defence resources and protect themselves both as a group and an individual are inevitable.*

KEYWORDS: Indigenous People, Sociocultural, Nigeria, Incidence, Scelerophobia. Fear of Crime, Crime, Fear

INTRODUCTION

Scelerophobia is the fear of a crime befalling an individual. It is also the fear of prevailing crime in the society. It is from the Latin *scelero*, which means 'crime' or

'wickedness', while phobia means fear. There is an understudy of fear of crime in Nigeria (Arua, Idowu & Arua, 2024). Someone who has scelerophobia might worry irrationally about being a victim of any form of crime in their own

home, community, or environment and might struggle with feeling safe. In Nigeria, the indigenous people could be predisposed to various scelerophobia (fear of crime) experiences. This could be associated with high frequency of crime in the society and constant terrorism attacks on the indigenous communities in different parts of Nigeria. The factors that may contribute to a fear of crime in Nigeria can be attributed to gender, age, ethnicity, lack of neighborhood cohesion, religious bigotry, lack of confidence in the police, levels of crime, experience of victimization, perception of risk, assessment of offense seriousness, jihadism, and offenders' impunity.

Statement of the Problem

Nigerian indigenous people have been subjected to various forms of crime. In the Northern, Middle-Belt, Eastern and Western regions of the country, the indigenous people experience terrorism attacks from the Fulani Herdsmen. Nigeria is regarded as the worst place to be an indigenous person or a Christian, going by the ethnic cleansing of the indigenous people, and continuous bloody persecutions (mass killings) of Christians by the Fulani Islamic jihadists (Nelson, 2025). There are also common instances of rape, terrorism, kidnapping, theft, armed robbery, armed conflicts, arson, lynching, targeted assassinations, and many more. The crime wave in Nigeria has spiraled out of control. Consequently, fear of crime seems to be a common social and psychological negative emotion in Nigeria.

Fear of crime refers to the fear of being (or anxiety associated with being) a victim of crime, as opposed to the actual probability of being a victim of crime. This type of fear relates to how vulnerable a person feels. It is an emotional reaction characterized by a sense of danger and anxiety produced by the threat of physical harm, elicited by perceived cues in the environment that relate to some aspect of crime (Farrall & Gadd, 2012). Though fear of crime can be adaptive when proactive measures are taken to make the society or community safe enough (Surette, 2012). This is the goal of a well-focused society. Under many circumstances, fear of crime can be life-saving emotion. Under the wrong circumstances, it is an emotion that can

unnecessarily constrain behaviour, restrict freedom and personal opportunity, and threaten the foundation of communities, like the indigenous communities in Nigeria. What differentiates fear of crime from some other hazards of life is that it is often uncertain when the crime will occur or how to stop it. Very unfortunately for Nigeria, the country seems visionless on how to tackle the increasing crime epidemic she is presently experiencing. On a negative side, fear of crime erodes public health and psychological well-being, alters routine activities and habits, contributes to some places turning into 'no-go' areas via a withdrawal from community, drains community cohesion, and hampers trust and neighborhood stability (Garofalo, 1981) for the indigenous people.

Indigenous people have so much emotional attachment to their community. Many emotions may arise when the indigenous people think about crime and the idea that they may fall victim of crime. The indigenous people may feel sad or anxious about the existence of crime in their community and society, worried about the morals and values of the crime perpetrators, as well as get unsettled by a sense of disorder and 'lawlessness'. There is also the feeling of indignant or outraged among the indigenous people about the prevalence of crime in their community caused by other people. Furthermore, there is worry of the immediate prospect of victimization, and anxious about one's safety (Farrall, 2004). The fear of crime can be transient, diffuse, persistent over time, resistant to location in time and space (Hough, 2004).

The general perception among social analysts in Nigeria is that fear of crime could exist because the media portrayal of crime is to create fears in the minds of the people and/or to draw positive response from government and security agencies (Aborisade, 2017). Among the indigenous people, the Fulani jihadists and Herdsmen have constituted "moral panic", which is a condition, episode, person or group of persons (that) emerges to become defined as a threat to societal values and interests (Cohen, 1997). Ironically, the Nigerian government demonizes any indigenous group, for example the Eastern Security Network (ESN) that has emerged to curb the crimes, violence, and

terrorism of the Fulani jihadists. This depletes self-defense zeal on more indigenous people(s) in Nigeria, which seems to heighten their fear of crime.

For the Nigerians indigenous communities, the consequences of victimization can be catastrophic for themselves and those they love. Unfortunately, the Nigerian criminal justice officials - the police and other security agents, do not provide the public with reliable information about crime. Even the Police and security agencies seem as helpless as the indigenous people, or citizens. Several indigenous people change their lifestyles to reduce the possibility of falling victims to crime. Indeed, many Nigerians feel that their lives are unsafe and more subject to harm than at previous times (Aborisade, 2017), thereby making this present study imperatively worthwhile.

Aborisade (2017) argued that fear of crime among Nigerians is speculative and instigated by the media. Investigative Psychologists (Police Psychologists, Forensic Psychologists, Criminologists, Social Psychologists) are therefore entrusted with the goal of investigating emotional responses to the perceived threat of falling victim of crime, as observation reality is that many indigenous Nigerians are helplessly victims of a crime daily. This present study empirically challenges the speculative "assertion" of Aborisade (2017), by investigating the incidence of fear of crime and its dimensions among the indigenous people in Nigeria.

Purpose of Study

The general purpose of the study was to explore incidence of sclerophobia (fear of crime) among Nigerians due to seemingly increasing crime manifestation in the country. The specific objectives of the study were to examine:

1. Whether Nigerian socio-indigenous people would significantly exhibit sclerophobia (fear of crime).
2. If Nigerian socio-indigenous people would significantly vary in exhibitions of different dimensions of sclerophobia (fear of crime).
3. Whether Nigerian socio-indigenous people of various genders would significantly vary

in exhibitions of sclerophobia (fear of crime).

4. If socio-indigenous people of various genders would significantly differ in exhibitions of different dimensions of sclerophobia (fear of crime).

Research Questions

The following research questions were investigated in the study.

1. Would Nigerian socio-indigenous people exhibit sclerophobia (fear of crime).
2. In what ways would Nigerian socio-indigenous people vary in exhibitions of different dimensions of sclerophobia (fear of crime).
3. How would Nigerian socio-indigenous people of various genders vary in exhibitions of sclerophobia (fear of crime).
4. To what extent would socio-indigenous people of various genders differ in exhibitions of different dimensions of sclerophobia (fear of crime).

Significance of the Study

This study is very relevant on the following grounds.

1. The study is very relevant as it will x-ray the extent the Nigerian indigenous people have been impacted by prevailing crime wave in the country. This very necessary in formulating rehabilitating assistance programmes for the victims.
2. The study will also serve as seasoned and empirical knowledge that will direct attention and area of focus on actions against crime. This will help the law enforcement and security agencies in Nigeria in policing crimes.
3. The study will further help individuals in taking precautionary measure in self-security and safety measures. Having the knowledge of incidence of crime will sensitize the citizens on self-protection.

Operational Definition of Measured Variables

1. **Socio-Indigenous people:** These are psychosocial groups of people that are aboriginal to Nigeria, categorized under the indigenous people of the Eastern, Western, Middle-Belt, and Northern socio-cultural Regions of Nigeria.

LITERATURE REVIEW

Theoretical Anchor/Base

The theoretical foundation of this study is anchored on the Vulnerability theory by Fineman (2008). This theory posits that individuals who feel vulnerable, either physically or socially, are more likely to experience fear of crime. Women, children, the elderly, and those with low socioeconomic status (SES) are often seen as more vulnerable and therefore potentially more fearful. This theory suggests that people who perceive themselves as unable to defend themselves or protect their property are more likely to be fearful (Fineman, 2025; Kanayson, 2025). When the government recognizes that crime occurs in the society and that fear of crime exists, a responsible government takes actions to protect the citizens. The State is responsive when it acts to monitor and adjust institutions and relationships when they do not function in a just manner.

Vulnerability theory recognizes the many ways in which societal relationships and institutions are shaped, reinforced, and modified through law. An unjust law or justice system exacerbates vulnerability. Institutions, especially those that are monitored effectively and fairly, can also mediate, compensate for and mitigate vulnerability (Fineman, 2025; Kanayson, 2025).

Empirical Review

Following a two-and-a-half-year legal ordeal, a judge in Bauchi State, Nigeria, acquitted Rhoda Jatau of “blasphemy” charges. If convicted, Rhoda faced up to five years in prison. She spent 19 months in prison before being released on bail for allegedly sharing a blasphemous video that condemned the lynching of Christian college student Deborah Emmanuel Yakubu. Many people are surprised when they hear about the large amount of persecution facing Christians around the world today. Over 365 million Christians experienced “high levels

2. **Scelerophobia (Fear of Crime):** This entails dreadful and frightful feeling associated with past, recent or frequency of crime in one’s environs or society at large, as measured with Fear of Crime Scale by Nwankwo (2025).

of persecution and discrimination” worldwide in 2023. But one country in particular, Nigeria, is the most dangerous country in the world for Christians. In 2022, roughly 5,000 Christians were murdered for their faith – more than the number killed in all other countries combined. For 2023, one estimate put the number of Christians targeted and killed in Nigeria at over 7,000. The severe Christian persecution in Nigeria, particularly in the northern regions, makes it the most dangerous country in the world for Christians (Nelson, 2025).

Because Nigeria is the most dangerous country in the world for Christians, the persecuted face targeted violence and death from terrorist groups like Boko Haram and Muslim Fulani militias. Terrorist groups like these are responsible for thousands of killed Christians every year. Christian villages are burned, and villagers are left with mass graves, many orphaned children, and scars from attacks. I witnessed this destruction with my own eyes when I visited Nigeria (Nelson, 2025).

Pastors and churches are particularly targeted, even on holy days like Christmas and Pentecost. Northern Nigeria is also one of only seven places in the world where you can get the death penalty for alleged blasphemy. Northern Nigeria’s blasphemy laws are contained in its Islamic Sharia law, and they call for death for people who allegedly “insult” Islam. And so, these laws harm both Christians and minority Muslims and lead to horrifying instances of mob violence. Many Nigerian Christians have been killed by these mobs based on blasphemy accusations because they loved Christ. Even those who condemn this mob violence face blasphemy trials, like Christian mother Rhoda Jatau. She was similarly accused of blasphemy, and a mob ransacked her neighborhood (Nelson, 2025).

Incidence of crime on indigenous and local people and population is continuous. This

was the focus of the study by Barker, Weinrath and Lothian (2025). Utilizing a routine activity and lifestyle theory framework, this study examines victimization over time of a localized homeless population with mental health conditions that was part of a 24-month Housing First (HF) At Home-Chez Soi project in the Canadian Prairie City. Negative binomial regression equations to account for severe skewness in the victimization data were estimated at baseline, 12 months and 24 months. In most cases, net of demographic and risky lifestyle controls, at 12 and 24 months from baseline there was an inverse relationship between housing stability and victimization, and as mental illness became more serious, so did victimization rates. Serious mental illness was the most consistent and strongest predictor of victimization, while stable housing effects were weak and sometimes nil. At baseline and 12 months, HF cases showed nil or opposite effects to the Treatment as Usual group, but produced lower victimization rates at 24 months.

Iloma et al (2022) examined fear of death in Nigerian University system. The study investigated the phenomenon of fear of crime in the Nigerian University system by recruiting 106 students with mean age of 23.44 years and standard deviation of 3.62. To assess the study variables in a cross-sectional survey, a 25-item pre-liminary development of Students Opinion Inventory on Fear of Crime was used. Statistical analysis of a two-way ANOVA for data analysis indicated that female students reported more fear of crime and perceived the campus as more unsafe than male students. And students' location (campus hostel or off-campus) did not differ with respect to their fear of crime. There is a link between prevalent crimes and reported preventive measures, informing the conclusion that the fear of crime is basically precipitated by socio-demographic characteristics of people. Redesigned situational crime prevention strategies that are rooted in proactive policing and target hardening were recommended to further direct policy approach (Iloma et al, 2022).

In a study by Asher (2025), it was observed that incidence of fear of murder in US fell at the fastest pace ever recorded in 2023 and it fell even faster in 2024. However, there is

evidence that some places that saw large declines over that span are starting to see things level off. That does not mean that murder will inherently rise. It is certainly plausible (likely even) that we see another decline in murder in 2025. The largest one-year decline in murder prior to 2023 was 9.1 percent in 1996. The last two years five years are largely without precedent in modern American history, so one should not really rule out any outcome in 2025.

Asher (2025) further reported fear violent crime fell between 1 and 6 percent in 13 of the 19 years between 2005 and 2024 (assuming a roughly 2 to 3 percent decline last year), so predicting a small decline in violent crime is usually the safe bet. There are some signs that any drop in reported violent crime next year will be relatively slight. For one, the murder component of violent crime probably will not see such a large drop next year. Murder makes up only a small portion of overall violent crime though, so the overall impact of a smaller murder decline is relatively limited.

Robbery was down 1.1 percent in the Real-Time Crime Index sample through October, but while it was down 6 percent in the 10 cities of 1 million or more in the sample, robbery was up 3.5 percent in the other 299 cities under 1 million. The safe bet, therefore, is that reported violent crime will likely continue to be about even next year. Maybe it will be up a bit or down a bit, but my guess is that the violent crime rate will stay around where it has been for most of the last 15 years. Whether it is the lowest violent crime rate recorded since 1970 or just very close to it remains to be seen (Asher, 2025).

A study was conducted by Ayoola, Fakere and Olusoga (2023) on the residents' perceptions of safety and crime in Akure's core residential neighbourhood. The study looked at fear of crime in the house and in the neighbourhood level, as well as the types of crime and the characteristics that predicted fear of crime. Data was acquired via questionnaires distributed to 532 family heads in four disadvantaged core residential neighbourhood in Akure, Nigeria. These have been analyzed using frequencies and categorical regression models. According to the survey, the majority of respondents (57.3%) feel unsafe walking in their

neighbourhood during the day, whereas the majority of respondents (81.2%) feel unsafe walking in their neighbourhood at night. Fear of crime was higher in the neighbourhood (78.9%) than in the house (27.1%).

However, only a small percentage of respondents (11.9%) experienced frequent fear of crime, and the most prevalent criminal acts that cause fear include drug abuse/alcoholism (49.6%), theft/burglary (28.2%), gambling (16.9%), prostitution (11.7%), fraud (6.9%), and rape (4.3%). Age, education, duration of residency, income, and tenure status were identified as socio-demographic determinants of fear of crime in this study. The study concluded that core residential neighbourhoods because of their high density have high fear of crime and this fear of crime can be influenced by geographical variations as well as socio-demographic factors (Ayoola, Fakere & Olusoga, 2023).

In another study by Asher (2025), it was noted that fear of property crime declined again in 2025 is easier to see in the evidence because of two factors: First, the long-term trend is towards declining reported property crime. Reported property crime has fallen nearly every year since 2004 and the current trendline is not suggestive of a reversal anytime soon. The declines are robust in burglaries, thefts, and motor vehicle thefts across cities of every size. Second, there's a long way for motor vehicle thefts to fall to reach pre-pandemic levels, so another large decline in those crimes would be logical. Motor vehicle thefts likely fell a ton, upwards of 20 percent, in 2024, and there's no reason to suspect that this trend will stop in 2025. Sure, the decline might be less steep, but it could also plausibly be even steeper. It's very possible that the national reported property crime rate in 2025 will be the lowest ever reported as the 2024 rate was probably pretty close. Of course, somebody could show on social media how to steal certain models of some other car brand leading to a complete reversal of the auto theft decline (please don't!). Otherwise, we should see a continued decline in reported property crime next year (Asher, 2025).

A study was conducted by Adejoh, Okoye, Attah and Olorunlana (2022) investigate the socio-demographic characteristics,

community characteristics, sources of fear of crime, frequency of news of crime, sources of information on crime, length of stay in the community and perception of rate of crime as predictors of fear of crime among residents in selected communities in Lagos, Nigeria. The study used cross-sectional survey to collect data from 800 respondents, who were randomly selected from four purposively selected communities based on the level of perceived level of social disorganization- Idi-Araba, Idi-Oro, and Mushin and Surulere. The data were analyzed at both descriptive and quantitative analyses. The result revealed that the public sector employee account for approximately twice as much as other factors to the prediction of the fear of crime among the participants under reference. Similarly, 'not afraid of becoming a victim of crime' and information about local crime and crime prevention' contributed two times more than other factors to the prediction of observed fear of crime. Frequency of news about crime, are approximately two times more likely to be predictive of fear of crime.

The result revealed that sources of information on crime (such as direct experience, interpersonal communication and mass media are approximately three times more likely predictive of fear of crime when not augmented with other predictors of fear of crime. As for the socio-demographic factors, education and religion have decreasing impact on fear of crime whereas marital status hastens fear of crime with housewife being three times more likely predictive of fear of crime. Intervention should be targeted at the vulnerable group such as separated and divorced to alleviate their fear of crime.

Gaps in Literature Reviewed

Extensive literature review has been made in this study. However, none of the literature reviewed focused centrally on the psychological state of the socio-indigenous people of Nigeria. Again, none of the studies has focused on Nigeria as the most dreaded place to be an indigenous person or a Christian. Furthermore, none of the literature reviewed examined a comprehensive inventory of fear of crime as was the focus of this study. These are the lacunas not covered in the literature reviewed which the present study seeks to explore.

Hypotheses

The following hypotheses were tested in the study.

1. Nigerian socio-indigenous people will not significantly exhibit scelerophobia (fear of crime).
2. Nigerian socio-indigenous people will not significantly vary in exhibitions of different dimensions of scelerophobia (fear of crime).
3. Nigerian socio-indigenous people of various genders will not significantly vary in exhibitions of scelerophobia (fear of crime).
4. Nigerian socio-indigenous people of various genders will not significantly differ in exhibitions of different dimensions of scelerophobia (fear of crime).

METHOD

Participants: Table 1 presents the participants demographic distribution.

Table 1: Demographic Distribution of the Sample

Cluster Category	Cluster Sample	N
GENDER	Male	265
	Female	123
HIGHEST EDUCATION LEVEL	Doctorate	29
	Master	54
	First Degree	116
	Diploma	58
	Secondary	131
MARITAL STATUS	Married	85
	Single	273
	Divorced	30
OCCUPATION GROUP	Student	196
	Health	46
	Education	17
	Business	23
	Artisan	29
	ICT	28
	Politics	21
	Engineering	7
	Law	21
	Anambra	46
STATE OF ORIGIN	Imo	45
	Lagos	40
	Kano	23
	Abia	14
	Benue	36
	Kwara	23
	Yobe	37
	Jigawa	34
	Rivers	15
	Oyo	21
	Plateau	35
	Ondo	19
RELIGION	Christianity	265
	Islam	93
	Traditional	16
	Jew	14
CHRISTIAN DENOMINATION	Nil	109
	Catholic	107
	Anglican	78
	Pentecostal	60
	Sabbath	16
	Jew	18
ISLAMIC DENOMINATION	Nil	302
	Sunni	38

	Shiite	48
PLACE OF RESIDENCE	Urban Area	250
	Rural Area	138

Source: From the table 1, the demographic distribution of the sample was as follows: Gender (Male 265, Female 123); Highest Education Level (Doctorate 29, Master 54, First Degree 116, Diploma 58, Secondary 131); Marital Status (Married 85, Single 273, Divorced 30); Occupation Group (Student 196, Health 46, Education 17, Business 23, Artisan 29, ICT 28, Politics 21, Engineering 7, Law 21); State of Origin (Anambra 46, Imo 45, Lagos 40, Kano 23, Abia 14, Benue 36, Kwara 23, Yobe 37, Jigawa 34, Rivers 15, Oyo 21, Plateau 35, Ondo 19), Religion (Christianity 265, Islam 93, Traditional 16, Jew 14); Christian Denomination (Nil 109, Catholic 107, Anglican 78, Pentecostal 60, Sabbath 16, Jew 18); (Islamic Denomination Nil 302, Sunni 38, Shiite 48); Place of Residence (Urban Area 250, Rural Area 138). Reference to table 2 showed that the mean age of the participants was 24.0180.

Instrument: The instrument used in the study was Fear of Crime Inventory. The instrument was developed by Nwankwo (2026), with its subscales investigating Terrorism, Rape, Violence, Theft/Robbery, Victimization, Stalking, and Kidnapping as the dimensions of Fear of Crime. With a sample of 50 pilot participants, the instrument was validated in Nigeria. The instrument was subjected to convergent validity with Fear of Terrorism Inventory by Nwankwo (2025). The overall convergent validity coefficient was 0.93, with the dimensions' validity coefficients as Terrorism (0.93), Rape (0.91), Violence (0.91), Theft/Robbery (0.92), Victimization (0.93), Stalking (0.92), and Kidnapping (0.93). Again, the instrument has an overall Cronbach alpha reliability coefficient of 0.97, with the dimensions' Cronbach reliability coefficients as Terrorism (0.78), Rape (0.79), Violence (0.78), Theft/Robbery (0.79), Victimization (0.77), Stalking (0.77), and Kidnapping (0.77). Furthermore, the instrument has interpretation overall norms of 160, with the dimensions' norms coefficients of Terrorism (23), Rape (22.5), Violence (24.5), Theft/Robbery (18.5),

Data. N = 388
Victimization (25), Stalking (27.5), and Kidnapping (22.5).

Procedure: The study examined indigenous people in Nigeria and incidence of scelerophobia (fear of crime). The goal was to investigate whether the prevailing crime wave, many of them (like terrorism, rape, violence, victimization, and kidnapping), had impacted fear among the indigenous people in Nigeria. To execute the study, the indigenous people of Nigeria were grouped into their socio-cultural affinity clusters of the Eastern, Western, Middle-Belt, and Northern socio-cultural regions. A total of 400 samples of 100 participants from each socio-cultural region were be targeted. Incidentally, only 388 samples were effectively captured and used in the study, as some of the instruments were wrongly attained to, or got lost in the process of administration. The participants were further sampled from the population clusters of genders, educational levels, religion, and ages (not <18). Availability and willingness to participate in the study were employed in administering the instrument.

Design/Statistics: The design of the study was ex-post facto cross-sectional design. For the ex-post facto design, investigator measured the outcome resulting from exposures (experiences) the participants had or heard of crime at a point in time. This type of research design analyzes data either from a population, or from a representative sample, at a specified point in time of event that happened in the past. For the study, frequency and reoccurrence of crime in Nigeria makes it very credible to believe that most indigenous people might have been exposed to various forms of crime such as terrorism, rape, violence (attacks, arson, lynching, killings), victimization, and kidnapping.

The statistics for hypotheses analyses was Multivariate Analysis of Variance (MANOVA). The primary goal of MANOVA is to determine whether the means of the dependent variables differ significantly across groups while considering the interrelationships between the variables (Mathwork, 2025).

Essentially, MANOVA investigates whether the grouping variable explains significant variations in the combined dependent variables. For the study, the multiple independent variables are the Eastern, Western, Middle-Belt, and Northern socio-cultural regions, while the dependent variables are fear of crime, and its various (seven) dimensions namely Terrorism, Rape,

Violence, Theft/Robbery, Victimization, Stalking, and Kidnapping. Analyses of data were done with version 26 of the SPSS. Data attained interval measurement.

RESULT

Table 2: Descriptive Statistics of Scelerophobia (Fear of Crime).

	N	Minimum	Maximum	Mean	SD	Skewness	Std. Error	Kurtosis	Std. Error
GENDER	388	----	----	----	----	----	----	----	----
HIGHEST EDUCATION LEVEL	388	----	----	----	----	----	----	----	----
MARITAL STATUS	388	----	----	----	----	----	----	----	----
AGE	388	18.00	55.00	24.0180	7.26979	2.123	.124	5.009	.247
OCCUPATION GROUP	388	----	----	----	----	----	----	----	----
STATE OF ORIGIN	388	----	----	----	----	----	----	----	----
RELIGION	388	----	----	----	----	----	----	----	----
CHRISTIAN DENOMINATION	388	----	----	----	----	----	----	----	----
ISLAMIC DENOMINATION	388	----	----	----	----	----	----	----	----
PLACE OF RESIDENCE	388	----	----	----	----	----	----	----	----
FEAR OF CRIME	388	94.00	320.00	238.5464	57.86302	-.747	.124	-.601	.247
Terrorism	388	19.00	46.00	36.3686	8.27504	-.576	.124	-.862	.247
Rape	388	14.00	45.00	29.6546	8.07838	-.181	.124	-.938	.247
Violence	388	9.00	49.00	31.5515	9.40394	-.394	.124	-.924	.247
Theft/Robbery	388	7.00	37.00	27.9149	7.13947	-1.079	.124	.499	.247
Victimization	388	10.00	50.00	38.2835	9.88001	-.827	.124	-.155	.247
Stalking	388	11.00	55.00	39.5129	10.30378	-.502	.124	-.420	.247
Kidnapping	388	9.00	45.00	35.4613	9.65027	-.889	.124	-.259	.247

Source: Research questionnaire primary data. N = 388

Table 2, mean age (24.0180) was youths. Mean value (238.55) shows high fear of crime. Negative skewness (-0.747) shows higher values were recorded. Kurtosis (-0.60) shows large existence of fear of crime.

Table 3. MANOVA Tests of Between-Subjects Effects of Scelerophobia (Fear of Crime) for Socio-Indigenous People and Gender

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power
SOCIO-INDIGENOUS PEOPLE	FEAR OF CRIME	17452.719	3	5817.573	1.751	.156	.014	5.254	.456
	Terrorism	387.002	3	129.001	1.910	.127	.015	5.729	.493
	Rape	60.472	3	20.157	.309	.819	.002	.926	.110
	Violence	1006.845	3	335.615	3.889	.009	.030	11.668	.825
	Theft/Robbery	246.358	3	82.119	1.636	.181	.013	4.908	.429
	Victimization	481.409	3	160.470	1.658	.176	.013	4.973	.434
	Stalking	57.390	3	19.130	.183	.908	.001	.548	.084
	Kidnapping	854.673	3	284.891	3.115	.026	.024	9.345	.724
GENDER	FEAR OF CRIME	2281.088	1	2281.088	.687	.408	.002	.687	.131
	Terrorism	83.482	1	83.482	1.236	.267	.003	1.236	.198
	Rape	.013	1	.013	.000	.989	.000	.000	.050
	Violence	189.472	1	189.472	2.196	.139	.006	2.196	.315
	Theft/Robbery	178.630	1	178.630	3.559	.060	.009	3.559	.469
	Victimization	28.939	1	28.939	.299	.585	.001	.299	.085
	Stalking	737.168	1	737.168	7.043	.008	.018	7.043	.754
	Kidnapping	142.544	1	142.544	1.559	.213	.004	1.559	.238
SOCIO-INDIGENOUS PEOPLE & GENDER	FEAR OF CRIME	9757.174	3	3252.391	.979	.403	.008	2.937	.267
	Terrorism	187.481	3	62.494	.925	.429	.007	2.776	.254
	Rape	219.710	3	73.237	1.121	.340	.009	3.364	.302
	Violence	413.721	3	137.907	1.598	.189	.012	4.795	.420

	Theft/Robbery	174.508	3	58.169	1.159	.325	.009	3.477	.312
	Victimization	243.445	3	81.148	.838	.474	.007	2.515	.232
	Stalking	433.834	3	144.611	1.382	.248	.011	4.145	.367
	Kidnapping	211.047	3	70.349	.769	.512	.006	2.308	.215
Total	FEAR OF CRIME	23374626.000	388						
	Terrorism	539697.000	388						
	Rape	366462.000	388						
	Violence	420478.000	388						
	Theft/Robbery	322073.000	388						
	Victimization	606440.000	388						
	Stalking	646859.000	388						
	Kidnapping	523953.000	388						

Source: Research questionnaire primary data. Computed using alpha = .05; N = 388

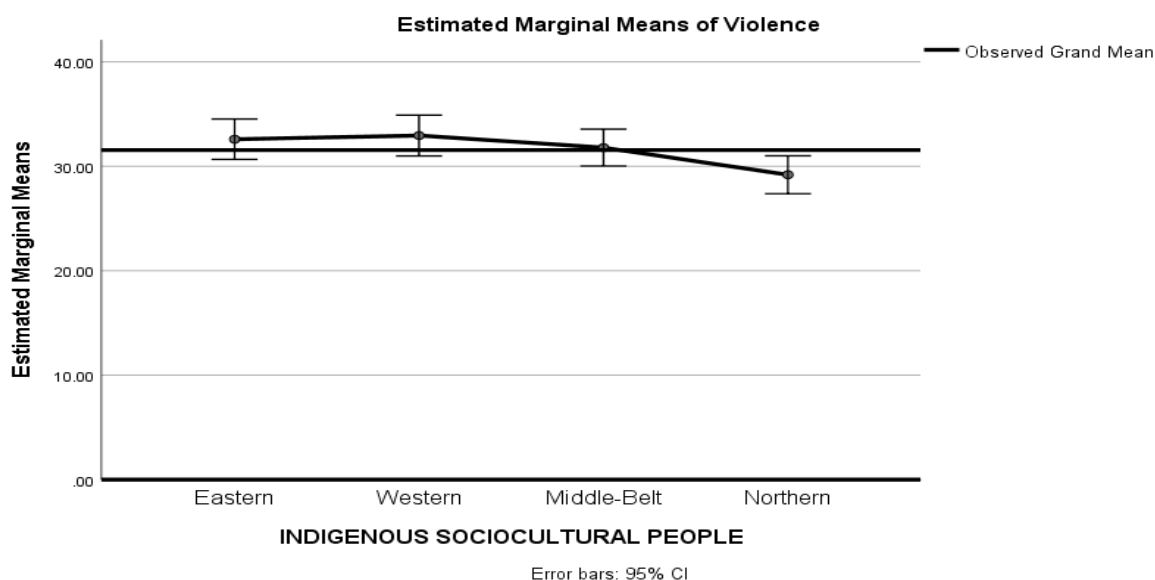
Hypothesis One: It states that “Nigerian socio-indigenous people will not significantly exhibit sclerophobia (fear of crime).” Table 3 showed that Nigerian socio-indigenous people did not significantly exhibit sclerophobia (fear of crime)” ($F(3, 388) = 1.751; p < 0.156 > 0.05$; $N = 388$), at $\eta^2 = 0.014$ (1.4%). Indigenous people manifested 1.4% sclerophobia (fear of crime). The observed power of 0.456 showed below average statistical strength in exhibition of sclerophobia (fear of crime) at $P > 0.05$. The non-centrality parameter ($\delta = 5.254$) was high above 0, and it is a measure of the degree to which a null hypothesis is false.

Hypothesis Two: It states that “Nigerian socio-indigenous people will not significantly vary in exhibitions of different dimensions of sclerophobia (fear of crime).” Table 3 showed Nigerian socio-indigenous people significantly varied in exhibition of “violence” ($F(3, 388) = 3.889; p > 0.009 < 0.05$; $N = 388$), at $\eta^2 = 0.030$ (3%) and “kidnapping” ($F(3, 388) = 3.115; p > 0.026 < 0.05$; $N = 388$), at $\eta^2 = 0.024$ (2.4%) dimensions of sclerophobia (fear of crime). Fear of violence was exhibited 3%, while kidnapping was exhibited 2.4%. The observed power of 0.825 and 0.724 showed above average statistical strength in exhibition of fear of violence and kidnapping among Nigerian socio-indigenous people at $P > 0.05$. The non-centrality parameters (δ) of 11.668 and 9.345 were high above 0, and it is a measure of the degree to which a null hypothesis is false.

Hypothesis Three: It states that “Nigerian socio-indigenous people of various genders will not significantly vary in exhibitions of sclerophobia (fear of crime).” From table 3, Nigerian socio-indigenous people of various genders did not significantly differ in sclerophobia (fear of crime)” ($F(1, 388) = 0.687; p < 0.408 > 0.05$; $N = 388$), at $\eta^2 = 0.002$ (0.2%). Manifestation of sclerophobia (fear of crime) was 0.2%. The observed power of 0.131 showed below average statistical strength in exhibition of sclerophobia (fear of crime) among Nigerian socio-indigenous people of various genders at $P > 0.05$. The non-centrality parameters (δ) of 0.687 was above 0, and it measures the degree to which a null hypothesis is false.

Hypothesis Four: It states that “Nigerian socio-indigenous people of various genders will not significantly differ in exhibitions of different dimensions of sclerophobia (fear of crime).” From table 3, Nigerian socio-indigenous people of various genders did significantly vary in fear of “stalking” ($F(1, 388) = 7.043; p < 0.008 < 0.05$; $N = 388$), at $\eta^2 = 0.018$ (1.8%) dimension of sclerophobia (fear of crime). Fear of stalking was exhibited 1.8%. Observed power of 0.754 for exhibition of fear of stalking was $P > 0.05$. The non-centrality parameters (δ) of 7.043 was high above 0, and it measures the degree to which a null hypothesis is false.

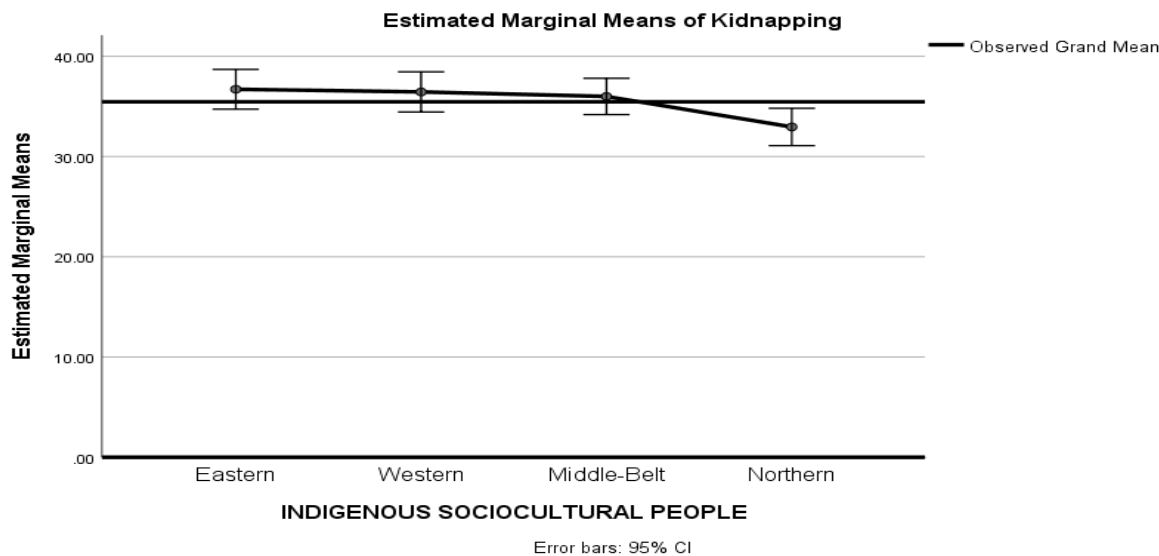
Figure 1: Scelerophobia (Fear of Crime) Violence among Socio-Indigenous People of Nigeria



Source: Research questionnaire primary data. Computed using alpha = .05; N = 388

For figure 1, fear of crime of violence was highest for Nigerian Western socio-indigenous people, followed by Eastern socio-indigenous people. Fear of crime of violence was average among Middle-Belt socio-indigenous people, but below average for Northern socio-indigenous people.

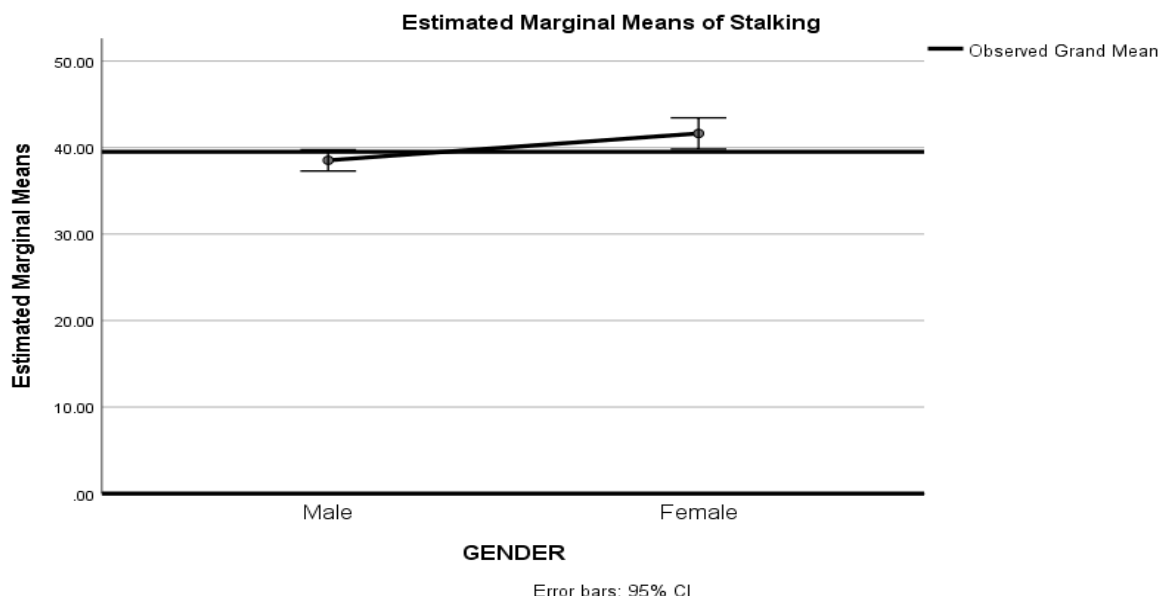
Figure 2: Scelerophobia (Fear of Crime) Kidnapping among Socio-Indigenous People of Nigeria



Source: Research questionnaire primary data. Computed using alpha = .05; N = 388

For figure 2, fear of crime of kidnapping was slightly highest for Eastern socio-indigenous people of Nigeria, over Western socio-indigenous people. Fear of kidnapping was average for Middle-Belt socio-indigenous people, but below average for Northern socio-indigenous people.

Figure 3: Scelerophobia (Fear of Crime) of Stalking for Gender of Socio-Indigenous People of Nigeria



Source: Research questionnaire primary data. Computed using $\alpha = .05$; $N = 388$

Figure 3 shows that sclerophobia (fear of crime) of stalking was higher above average for the female socio-indigenous people of Nigeria. However, sclerophobia (fear of crime) of stalking was below the average for the male socio-indigenous people of Nigeria.

Table 4: Scheffe Multiple Comparisons

Dependent Variable	(I) INDIGENOUS SOCIOCULTURAL PEOPLE	(J) INDIGENOUS SOCIOCULTURAL PEOPLE	Mean Diff	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Violence	Eastern Socio-Indigenous People	Western Socio-Indigenous People	-.3543	1.39259	.996	-4.2648	3.5562
		Middle Belt Socio-Indigenous People	.8019	1.32579	.947	-2.9210	4.5247
		Northern Socio-Indigenous People	3.4026	1.34340	.095	-.3697	7.1750
	Western Socio-Indigenous People	Eastern Socio-Indigenous People	.3543	1.39259	.996	-3.5562	4.2648
		Middle Belt Socio-Indigenous People	1.1561	1.33398	.861	-2.5898	4.9020
		Northern Socio-Indigenous People	3.7569	1.35148	.054	-.0381	7.5519
	Middle Belt Socio-Indigenous People	Eastern Socio-Indigenous People	-.8019	1.32579	.947	-4.5247	2.9210
		Western Socio-Indigenous People	-1.1561	1.33398	.861	-4.9020	2.5898
		Northern Socio-Indigenous People	2.6008	1.28255	.251	-1.0007	6.2022
	Northern Socio-Indigenous People	Eastern Socio-Indigenous People	-3.4026	1.34340	.095	-7.1750	.3697
		Western Socio-Indigenous People	-3.7569	1.35148	.054	-7.5519	.0381
		Middle Belt Socio-Indigenous People	-2.6008	1.28255	.251	-6.2022	1.0007
Kidnapping	Eastern Socio-Indigenous People	Western Socio-Indigenous People	.2679	1.43372	.998	-3.7580	4.2939
		Middle Belt Socio-Indigenous People	.7204	1.36495	.964	-3.1125	4.5532
		Northern Socio-Indigenous People	3.7601	1.38307	.062	-.1236	7.6439
	Western Socio-Indigenous People	Eastern Socio-Indigenous People	-.2679	1.43372	.998	-4.2939	3.7580
		Middle Belt Socio-Indigenous People	.4524	1.37338	.991	-3.4041	4.3090
		Northern Socio-Indigenous People	3.4922	1.39140	.100	-.4149	7.3993
	Middle Belt Socio-Indigenous People	Eastern Socio-Indigenous People	-.7204	1.36495	.964	-4.5532	3.1125
		Western Socio-Indigenous People	-.4524	1.37338	.991	-4.3090	3.4041
		Northern Socio-Indigenous People	3.0398	1.32043	.153	-.6681	6.7476
	Northern Socio-Indigenous People	Eastern Socio-Indigenous People	-3.7601	1.38307	.062	-7.6439	.1236
		Western Socio-Indigenous People	-3.4922	1.39140	.100	-7.3993	.4149
		Middle Belt Socio-Indigenous People	-3.0398	1.32043	.153	-6.7476	.6681

Source: Research questionnaire primary data. Computed using $\alpha = .05$; $N = 388$

Table 4 shows that the significant variations in exhibition of scelerophobia (fear of crime) of violence and kidnapping among socio-indigenous people of Nigeria cannot be traced to any of the four socio-cultural regions studied.

Summary of Findings

Inferential/Significant Findings

1. Nigerian socio-indigenous people did not significantly exhibit scelerophobia (fear of crime).
2. Nigerian socio-indigenous people did significantly vary in exhibition of “violence” dimensions of scelerophobia (fear of crime).
3. Nigerian socio-indigenous people did significantly vary in exhibition of “kidnapping” dimensions of scelerophobia (fear of crime).
4. Nigerian socio-indigenous people of various genders did not significantly differ in exhibitions of scelerophobia (fear of crime).
5. Nigerian socio-indigenous people of various genders did significantly vary in exhibition of “stalking” dimension of scelerophobia (fear of crime).

Descriptive/Fallout Findings

6. Scelerophobia (fear of crime) of violence was highest among the Western socio-indigenous people of Nigeria, and followed by Eastern socio-indigenous people.

DISCUSSION

The study made some interesting findings. The study found as follows: Nigerian socio-indigenous people did not significantly exhibit scelerophobia (fear of crime). Nigerian socio-indigenous people did significantly vary in exhibition of “violence” dimensions of scelerophobia (fear of crime). Nigerian socio-indigenous people did significantly vary in exhibition of “kidnapping” dimensions of scelerophobia (fear of crime). Nigerian socio-indigenous people of various genders did not significantly differ in exhibitions of scelerophobia (fear of crime). Nigerian socio-indigenous people of various genders did significantly vary in exhibition of “stalking” dimension of scelerophobia (fear of crime).

7. Scelerophobia (fear of crime) of violence was at the average among the Middle-Belt socio-indigenous people.
8. Scelerophobia (fear of crime) of violence was below the average among the Northern socio-indigenous people of Nigeria.
9. Scelerophobia (fear of crime) of kidnapping was slightly highest for the Eastern socio-indigenous people of Nigeria, over the Western socio-indigenous people.
10. Scelerophobia (fear of crime) of kidnapping was at the average for the Middle-Belt socio-indigenous people.
11. Scelerophobia (fear of crime) of kidnapping was below the average for the Northern socio-indigenous people of Nigeria.
12. Scelerophobia (fear of crime) of stalking was higher above average for the female socio-indigenous people of Nigeria.
13. Scelerophobia (fear of crime) of stalking was below the average for the male socio-indigenous people of Nigeria.

Fallout findings of the study show that scelerophobia (fear of crime) of violence was highest among the Western socio-indigenous people of Nigeria, and followed by Eastern socio-indigenous people. Scelerophobia (fear of crime) of violence was at the average among the Middle-Belt socio-indigenous people. Scelerophobia (fear of crime) of violence was below the average among the Northern socio-indigenous people of Nigeria. Scelerophobia (fear of crime) of kidnapping was slightly highest for the Eastern socio-indigenous people of Nigeria, over the Western socio-indigenous people. Scelerophobia (fear of crime) of kidnapping was at the average for the Middle-Belt socio-indigenous people. Scelerophobia (fear of crime) of kidnapping was below the average for the Northern socio-indigenous

people of Nigeria. Scelerophobia (fear of crime) of stalking was higher above average for the female socio-indigenous people of Nigeria. Scelerophobia (fear of crime) of stalking was below the average for the male socio-indigenous people of Nigeria.

The first finding of the study was that Nigerian socio-indigenous people did not significantly exhibit scelerophobia (fear of crime). This finding deviates slightly with next finding that Nigerian socio-indigenous people did significantly vary in exhibition of “violence” dimensions of scelerophobia (fear of crime). Further deviation was also made with the third finding that Nigerian socio-indigenous people did significantly vary in exhibition of “kidnapping” dimensions of scelerophobia (fear of crime). Asher (2025) has noted that violent crimes are difficult to eradicate in the society. Undoubtedly, violence and kidnapping are fundamental criminal actions. Nelson (2025) noted that incidence of violence and kidnapping are endemic in the Northern part of Nigeria. Possibly, this could have singled out the two criminal engagements as being significant in the study. Barker et al (2025) was therefore right that being a victim was enough to induce fear of crime in people.

Fallout findings of the study show that scelerophobia (fear of crime) of violence was highest among the Western socio-indigenous people of Nigeria, and followed by Eastern socio-indigenous people. Scelerophobia (fear of crime) of violence was at the average among the Middle-Belt socio-indigenous people. Scelerophobia (fear of crime) of violence was below the average among the Northern socio-indigenous people of Nigeria. This finding is very surprising when one considers the observations of Robinet (2026) that armed criminal groups have seized control of rural areas in the Middle-Belt and Northern Nigerian Regions, carrying out mass kidnappings and extortion, a phenomenon authorities describe as banditry. Even entire villages have been abandoned (Robinet, 2026).

Scelerophobia (fear of crime) of kidnapping was slightly highest for the Eastern socio-indigenous people of Nigeria, over the Western socio-indigenous people. Scelerophobia (fear of crime) of kidnapping was at the average

for the Middle-Belt socio-indigenous people. Scelerophobia (fear of crime) of kidnapping was below the average for the Northern socio-indigenous people of Nigeria. Possibly, the ransom being paid for the release of those taken hostage or kidnapped seems to be entice criminal enterprise. Again, kidnapping seems normative that Middle-Belt and Northern socio-indigenous people now see kidnapping as less a crime.

It was a finding of the study that Nigerian socio-indigenous people of various genders did not significantly differ in exhibitions of scelerophobia (fear of crime). Yet, further analysis showed another finding that Nigerian socio-indigenous people of various genders did significantly vary in exhibition of “stalking” dimension of scelerophobia (fear of crime). The finding that Nigerian socio-indigenous people of various genders did not significantly differ in exhibitions of scelerophobia (fear of crime) could be an indication that incidence crime has saturated the society. Consequently, both genders are highly concerned. Nonetheless, stalking seemed to be of a particular concern, possibly because it could be difficult to avoid. Scelerophobia (fear of crime) of stalking was higher above average for the female socio-indigenous people of Nigeria, while it was below the average for the male socio-indigenous people of Nigeria.

Conclusion

Conclusively, Nigerian socio-indigenous people did not significantly exhibit scelerophobia (fear of crime). However, Nigerian socio-indigenous people did significantly vary in exhibition of “violence” dimensions of scelerophobia (fear of crime). Nigerian socio-indigenous people did significantly vary in exhibition of “kidnapping” dimensions of scelerophobia (fear of crime). Nigerian socio-indigenous people of various genders did not significantly differ in exhibitions of scelerophobia (fear of crime). Nigerian socio-indigenous people of various genders did significantly vary in exhibition of “stalking” dimension of scelerophobia (fear of crime).

Implications of the Study and its Findings

1. One of the major implications of the study and its findings was that Nigerian

socio-indigenous people from the Middle-Belt, and Northern Regions may have developed learned helplessness over violence. This implication could be attributed to the reason why sclerophobia (fear of crime) of violence was at the average among the Middle-Belt socio-indigenous people. It could explain why sclerophobia (fear of crime) of violence was below the average among the Northern socio-indigenous people of Nigeria.

2. Another implication of the study could be that socio-economic adversity and extreme hardship in Nigeria has given the Nigerian socio-indigenous people of the Middle-Belt, and Northern Region moral estrangement. The resultant effect could be the reason sclerophobia (fear of crime) of kidnapping was at the average for the Middle-Belt socio-indigenous people, and sclerophobia (fear of crime) of kidnapping was below the average for the Northern socio-indigenous people of Nigeria. The Nigerian socio-indigenous people Middle-Belt and Northern regions seem to be less sensitive incidence of kidnapping.

Limitation of the Study

1. One limitation of the study is that the number of males sampled was twice more than that of the females. This

could impact skewness on the study. Actually, women and children are more affected by crime incidents, yet more male participants than females were sampled.

Recommendation

Recommendation is made for the Nigerian socio-indigenous people to harness resources for self-defence. It seems the government cannot protect the Nigerian socio-indigenous people. So, the need for the Nigerian socio-indigenous people to protect themselves both as a group and an individual are inevitable.

Contributions to Knowledge

The major contribution to knowledge made by this study is that it has found out that Nigerian socio-indigenous people Middle-Belt and Northern regions seem to have developed learned helplessness to incidence of crime in Nigeria. As the indigenous people cannot change the uncontrollable crime norm in the society, they have accepted to live with the situation.

Suggestions for Further Studies

1. Suggestion is made for further studies to explore the psychosocial factors militating against Nigerian socio-indigenous people's inability to overcome learned helplessness amidst normative crimes in the society.

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APPENDIX

FEAR OF CRIME INVENTORY

SN	RATE YOUR FEAR THAT ANY OF THE CRIMES BELOW MAY HAPPEN TO YOU, OR SOMEONE YOU KNOW, OR IN YOUR COMMUNITY?	Strongly Agree (5)	Agree (4)	Sometimes (3)	Disagree (2)	Strongly Disagree (1)
TERRORISM						
1.	The Herdsmen rate of terrorism attacks in my State frightens.					
2.	It pains me how people become victims of terrorists' attack.					
3.	I fear terrorists' attacks affect my means of livelihood.					
4.	It terrifies me thinking terrorists can attack my community.					
5.	Family members being victims of terrorists' attack frightens me.					
6.	I am afraid I can even be a victim of terrorists' attack.					
7.	It terrifies me how terrorists kill in worship places in my State.					
8.	I fear terrorists can attack our market/public places.					
9.	Even schools in my State can be attacked by herdsmen terrorists.					
RAPE						
10.	Fear of attempted rape are numerous in my State.					
11.	I, or my female relations are afraid of being raped.					
12.	Women fear going to farm for fear of being raped.					
13.	I fear someone close to me being a victim of forced sex.					
14.	The rate of abducting women for sex is frightening.					
15.	Unwanted sexual activities against indigenes are common.					
16.	Indigenes have heightened fear of sexual harassment.					
17.	I fear somebody I know being sexually assaulted.					
VIOLENCE						
18.	It frightens me the rate at which people are murdered in my State.					
19.	Becoming a victim of violence makes night outing fearful.					
20.	I am afraid of being attacked with weapons.					
21.	Community violence in my State is alarming.					
22.	The threat of attack/assault in my State frightens.					
23.	I fear being stabbed with a dagger.					
24.	People are afraid of being shot in my State.					
25.	The impunity and ease of physical violence in the society is alarming.					
THEFT AND ROBBERY						
26.	There are fears of properties being stolen in my State.					
27.	I fear someone breaking into my house and steal while I am away.					
28.	I am afraid of having my money stolen from me.					
29.	It terrifies me how force is used to seize property from indigenes.					
30.	I fear my possessions being taken from me.					
31.	The use of threat to steal from the indigenes is alarming.					
32.	Robbing motorists/travelers makes traveling scaring.					
VICTIMIZATION						
33.	Threats are common strategies in my State.					
34.	I fear losing what belongs to me to criminals.					
35.	I fear being attacked in my own home.					
36.	The rate of attacks on the indigenes is frightening.					

37.	A lot of indigenes have surrendered their ancestral lands due to threat.					
38.	I am afraid that my property may be destroyed maliciously.					
39.	It is alarming how indigenes are easily attack or killed in Nigeria.					
40.	I fear that criminals can freely attack someone and get away with it.					
41.	Fear of being attacked stops me from going to certain places.					
42.	It is alarming that herdsmen can freely vandalize people's farms.					
STALKING						
43.	I am afraid of being followed by criminals.					
44.	The thought of being spied on is frightening.					
45.	I fear being traced with my phone.					
46.	I am afraid when a stranger approaches me when I am all alone.					
47.	I am afraid of people knowing where I live.					
48.	It is scaring when someone from another tribe shows up at a place I am.					
49.	I fear that receiving a gift from an unknown person is a trick to reach me.					
50.	It is uncomfortable someone leaving an item near me.					
51.	I feel uncomfortable if someone tries to talk to me against my will.					
52.	It is terrifying that indigenes can be followed to their farms and get killed.					
53.	I can't criticize some people openly for fear of being attacked.					
KIDNAPING						
54.	I fear people are kidnapped in my State for ransoms.					
55.	I fear of a relation of mine being kidnapped.					
56.	I fear kidnapping taking place in my neighbourhood.					
57.	There is fear of kidnapping women for sex in my community.					
58.	It is scaring that children are kidnapped on their way to/from school.					
58.	It is alarming how people are kidnapped from their own homes.					
60.	Kidnapping going on in my State is terrifying.					
61.	It terrifies me going to farm alone due to kidnapping.					
62.	It is terrifying how travellers and motorists are kidnapped in the country.					

SOURCE: Nwankwo, O.D. (2025). Department of Psychology, Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Anambra State, Nigeria. Emails: nwankwodo@gmail.com ; nwankwodo@yahoo.com ; od.nwankwo@coou.edu.ng ; Phones: +2348030809950 , +2348120207053