

Tactful Intelligence Sharing and Synergy among the Nigerian Security Operatives: A Viable Strategy in Decimating the Badoo Cult Group Killings in Lagos, Nigeria

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ABSTRACT: Nigeria's peace and human security is currently engulfed in turmoil. And one of the notable problems of insecurity in the country is menace of advanced cult killings on daily basis most especially the upsurge of a dreaded cult group known as "Badoo", that carries out attacks on human lives in Ikorodu suburb of Lagos State, Nigeria. Residents of Ikorodu and others suburbs in Lagos State, Nigeria now live in perpetual phobia and the menace has forced several others to have fled the state. The dreaded "Badoo" cult group killings and attacks pose dangerous threats to human lives, national peace and security. Among the notable factors aiding the emergence of such dreaded cult group in the state are; poor intelligence gathering and synergy on the part of Nigerian security operatives, frustration, financial assistance, injustice, forced membership, unemployment among youths, get-rich-quick syndrome on the part of many Nigerian youths, drug abuse among others. The study examines threats posed by the menace to human lives, state's peace and security; it assesses the concerted efforts of Nigerian government and security operatives in combating the menace. The study concludes that, lack of adequate intelligence gathering, general insecurity in the country, corruption, abject poverty and youth unemployment remain the factors hindering a total arrest of the menace in Nigeria. It also requests the need for giving adequate support to security operatives by the citizens; continuous orientation/education for the youths, good laws and governance, adequate intelligence gathering on the part of security agents to nip the menace in the bud.

KEYWORDS: *Badoo cultists, Human security, Security intelligence, Unemployment, Good governance, Lagos.*

I. INTRODUCTION

Cult group activities remain one of the notable threats to national peace and security in Nigeria. And for sure, cultism is not new in the country. From time immemorial, several people have identified with one form of cultism or the other either for personal/family protection or for the promotion and safeguard of certain interests (Ogunbameru, 2004). But today, cultism has become almost like a status symbol, especially on our academic campuses while the menace has moved from the campuses of our institutions of higher learning to the streets and these criminal gangs operate without restraints, perhaps because they have powerful backers within the society (Ogunbameru, 2004). Cultism which can be defined as the activities of a group of people whose activities are hidden from non-members and have extreme religious beliefs, are considered severe remains a social crime which is now rampant within the society; it could be with the school system, religious centres, organizations and society at large., although cult groups are everywhere within the larger society. The cults exist with the aim of addressing acts of injustice, victimization and other issues capable of disturbing the peaceful atmosphere in a society (Ibeh, 2005).

Historically, cultism came into being in Nigeria when The Pyrates Confraternity (Seadogs) was formed at the University of Ibadan in 1952 followed by The Buccaneers (Sealords) in 1972, as a student's protest group (Akinfolarin, 2003). They were against the coat and attitude sigma. The Pyrates being the first known social club in any Nigerian university, saw their mode of dressing as typical example of colonial mentality and therefore adopted a motto "Sworn enemies of convention", a position which portrayed them as a 'radical

students' group. The group also acted as the corrective organ of students' union. In this regard, being disciplinary in nature, they fought against all forms of injustices perpetuated either by the University authority or by Students' Union Government at that particular period. However, another group known as Eiyé Fraternity emerged also emerged in the institution which was eventually registered as a cultural association. The cultural group got formed to preserve Yoruba culture as regards traditional ways of healing and making things come into existence in a spiritual realm as all members of the confraternity adopted the name of a bird (Fatuga, 2018).

The situation later escalated to emergence of various cult groups in the various higher institutions in Nigeria leading to deaths of several students and workers on campuses. And nowadays, hardly a day would pass when some men and women would not fall victims to the goring spectre of criminal violence most of the as a result of battles for turf between rival cult groups. From Cross Rivers to Rivers to Edo to Ekiti and other several states, gang wars are now almost a daily affair with numerous innocent bystanders becoming victims (Fatuga, 2018). Besides, members of these cult gangs are also involved in armed robbery and kidnappings as the nation has, in recent times, witnessed with the "Badoo" cult group in Ikorodu, Lagos State, Nigeria.

II. SECURITY INTELLIGENCE DEFINED

Security Intelligence refers to the secret information that is relevant to protecting a state or an organization from external and internal threats as well as the processes, policies and tools designed to gather and analyze the information (Gries, 2007). Gathering information could come in two methods: either open; through the review of already published material (newspapers, radio, periodicals, trade, political, economic and military journals, as well as internet sources) and relatively passive 'environmental scanning' which is ('overt'); or through more aggressive techniques of penetrating the secrecy and privacy of others which is ('covert'). Intelligence or information comes from a variety of concealed sources such as human spies, defence attaché and diplomatic reporting, intercepted communications and signals and satellite imagery (Gries, 2007). These clandestine means are used to 'steal' information which potential hostile nation-states or trans-national terrorist groups may want to hide (Abiodun, Oladejo, Adetunberu & Nwannenaya, 2019). In this paper, various types of intelligence are identified as follows; Open Source Intelligence (OSINT), Human Intelligence (HUMINT), Geospatial Intelligence (GEOINT), Military Intelligence (MILINT), Signal Intelligence (SIGINT), Measurement and Signatures Intelligence (MASINT), Imagery Intelligence (IMINT), among others (Abiodun et al, 2019).

In the same vein, security intelligence agency (that is in charge of intelligence management in state) takes responsibility in collection, analyzing, reporting and dissemination of intelligence, and conducting counter-intelligence in the interest of national security of a state (Russel, 2007:190). The primary role of a security intelligence service is to advise policymakers on threats to national security. To be able to adjust to the rapidly changing international environment, a security intelligence service needs to obtain a stream of general policy directions from the government. At the same time, another important function of a security intelligence service is to co-operate with law enforcement authorities and to assist them in prosecuting those who commit security-related offences (Warner, 2009). To perform the above function adequately, a security intelligence service has to develop strong bilateral ties with other services of the state. Therefore, its network of contacts should be of great value and its exchanges and daily co-operation with other authorities should be extensive (Oghi and Unumen, 2014). Security at the same time means the ability of a nation-state to, among other things, preserve its physical integrity and territory; maintain its economic relations on reasonable terms with others; preserve its nature and institutions (Abiodun et al, 2019). Therefore, the main objective of national security is to uphold national values, which include survival, self preservation, territorial integrity and economic advancement (Russel, 2007).

Origin of Badoo Cult Group in Ikorodu, Nigeria

Ikorodu is a city located in the north-east of Lagos State, Nigeria. It is located along the Lagos Lagoon and shares a boundary with Ogun State. At the 2006 census, the population was 535,619 (Olowolagba, 2018). The nearby major towns include: Imota, Isiu, Liadi, Egbin, Ijede, Igbogbo and Bayeku respectively. Inhabitants of Ikorodu include adherents to several religions, including Christianity, Islam and traditional worship. The dreaded 'Badoo' cult group's emergence is traceable to an instance which looks like a child's play on 16 July, 2016 in Itamaga, an area in Ikorodu Local Government Area of Lagos State, Nigeria. 'Badoo' cult is a bunch of faceless terror group committing outrageous crimes in the entire area of Ikorodu and other locations within the state (Fatuga, 2018). The emergence of the group was described as a child's play in the sense that much attention was not paid on the situation at that particular period. There was a particular criminal in Ikorodu, Lagos then, and a serial ritual killer who used to kill people and use them for ritual purposes and for his own personal reason. It could be that some selfish individuals or group of ruling class or elites might have been the brain behind his actions then. In his gruesome murderous killings committed uncaught in the areas of: Igbogbo, Bayeku, Itamaga and others in Ikorodu, Lagos State; the serial ritual killer usually remained 'invisible' as he was never caught in the act, probably he was using invisibility-inclined fetish charms or objects. The criminal was a lone ranger and

remained so powerful all through, to the extent that he was never caught in the act. He killed seemingly people in invisible manner and after the killing; he simply used to label the victims with his name “Badoo” (Chika, 2017).

Unsettled with the growing menace, the people in Ikorodu (monarchs, traditional chiefs, and all other security-conscious residents) and its environs in connection with security agencies sprang into action and were on the look-out for the criminal. In the process, all the various communities in Ikorodu, Lagos and other major neighbouring towns like: Isiu, Gberigbe, Ijede, Isawo and Ibeshe were ransacked in search of the dreaded killer. Fortunately, the wanted serial killer, Badoo, was apprehended and arrested and assassinated after molesting and killing a victim, a 27-year old woman together with her nine-month old baby at Ibeshe, Ikorodu on 16 July, in the year 2016 (Chika, 2017). Following the apprehension of the criminal, a group of other people rose up in his stead and continued the killing and came they came to known as Badoo (Ibid).

III. THEORETICAL FRAMEWORK

The study is anchored on rational choice and frustration-aggression theories respectively.

Rational Choice Theory first emerged in the mid-eighteenth century and was first referred to as classical theory. It was developed by the Classical School of Criminology through the writings of Cesare Beccaria and Jeremy Bentham. The theory perceives people as free agents who are free to make rational choices virtually in all aspects of their lives. This school views organized crime members as possessing free will and as being able to make rational decisions regarding their involvement in crime and wrongdoing. Policies stemming from this approach dictate, dealing harshly and quickly with offenders in an effort to deter them from making such choices again. However, little consideration was given to the offenders’ backgrounds or the circumstances surrounding the crimes that they committed. Because offenders were considered to be rational thinkers, punishment for their crimes was based on the pleasure-pain principle. This meant that the pain of punishment for the offence must outweigh the pleasure the offender receives as a reward for committing the crime. So in theory, the rational offender would realize that it was not worth it to commit the criminal act in the first place. Beccaria (1961) also espoused the idea that the punishment should fit the crime. Rational Choice Theory suggests that people who commit crimes do so after considering the risks of detection and punishment for the crimes (risk assessment), as well as the rewards (personal, financial etc) of completing these acts successfully. On the other hand, persons who do not commit crime decide that completing the act successfully is too risky or not worth the benefits. It should be noted that crimes are committed based on array of reasons which include: economic, psychological, physical, social and political motivations. In the context of organized crime, financial incentives clearly play an important role in the person’s decision to engage in crime (Beccaria, 1961). The Badoo cultists in Lagos, Nigeria developed some traits which are of get-rich-quick syndrome; that was the reason they were killing people mysteriously in order to use their blood for money rituals.

Frustration-Aggression Theory

The theory was proposed by John Dullard and Neal E. Miller in 1939. The hypothesis as espoused by Sigmund (1977) argues that man, has an inherent desire for self-destruction. According to Smith (1998), the principle of frustration-aggression hypothesis originally held that frustration always leads to aggression. The theory is predicated on the premise that aggression is always the result of frustration, that is, individuals or groups feel aggressive when frustrated in the attainment of their goals. Similarly, Davies (2016) remarks that: human beings will resort to violent actions only under extremely frustrating; ego-demanding and anxiety producing conditions. The instinct not to destroy self is turned towards others in a process of displaced aggression. As aluded to by Lewis, Adejare and Bingha (2005) that Tedd Gurr (1970), in his book, *Why People Rebel*, examines the psychological frustration-aggression theory which argues that the primary source of human capacity for violence is the frustration-aggression mechanism. Lewis (2005) submitted that if however, there is a significant discrepancy between what they think they deserve and what they think they will get, there is likelihood of rebellion. Ibrahim (2017) contends that violent or destructive behavior is not in-born or natural, rather; it arises out of frustration, interference with activities leading towards achieving a goal or unresolved emotional conflicts. It believes in the perpetuation of violence to relief frustration. The pressure of unfulfilled aspiration or unsatisfied urges, not timely addressed, leads to frustration that manifests in aggressive behavior. The merit of the theory is that the approach is appropriate for explaining, a large extent, the Badoo cult group maiming and killing people indiscriminately in Ikorodu, Lagos State while in its demerit, Olufemi (2010), acknowledged unequivocally that, frustration does not always produce aggressive inclinations and another factor is whether violence is considered to be a viable remedy to the problem of Badoo cult activities.

Badoo Cults Mode of Operations in Ikorodu Lagos, Nigeria

The residents of Ikorodu, Lagos State have been living in fear for the past two years due to the activities of a cult group popularly known as Badoo. Badoo cult group operates in a mysterious manner is responsible for the

death of several residents of Ikorodu. The group leader before carrying out the evil act first of all hypnotize and sprays a powder in the house of the victims which makes them fall deeply asleep before other members break their heads with grinding stone, mortar and pestle (Imohimi, 2017). Operating under the cover of darkness, these mysterious elements attack households and wipe out entire families. Their modus operandi includes raping their female victims and killing them by smashing heavy stones on their skulls. Even babies, young children and pregnant women have fallen victim to this menace. It is widely believed that the killings are ritualistic and that is why the Badoo cultists use white handkerchiefs to wipe the blood of their victims (Akinrinlade, 2017).

The group carries no guns or machetes; their weapon is primarily a stone and at times, they use clubs, preferably household grinding stone, mortar and pestle to hit the heads of victims (Ademehinti, 2017). After they have succeeded in the act, they use white handkerchiefs to clean the blood and escape. The blood-soaked handkerchiefs would be sold to some highly placed Nigerians who used them for rituals (Wikipedia, 2017). However apart from the various houses, churches where night vigils and others take place are other easy targets of attack by the Badoo cultists. Badoo cult members are on the prowl for churches where vigils have held and members of the congregation are waiting back for the break of dawn. Various instances of this scenario took place at the Cherubim and Seraphim Church, Anibaba Street, Weigh Bridge, Owode Onirin, Lagos State where three people were killed (Akinrinlade, 2017).

Factors that aid the Emergence of Badoo Cult Rampage

There are various factors that aid the emergence of the cult groups in Nigeria are as follows:

Influence of Peer Group: There is no doubt that peer group influence is a potent factor that spurs young ones to join secret cults. Ibeh (2005) posited that, the period of adolescence is marked by intense social relationship in any environment he/she finds himself. At adolescence, there is a shift of emphasis on social relationship from the parents to the peer group (Akinfolarin, 2003).

Societal Decadence: Ogunbameru (2004) lamented that the Nigerian society has willingly or unwillingly provided an enabling environment for all forms of crimes among which is the problem of secret cult.

Lack of intelligence gathering on the part of security operatives: Absence and lack of adequate intelligence gathering on the part of Nigerian security operatives could have led to rampage of all sorts of insecurity in the society (Abiodun et al, 2019).

Corruption and Quest for Political Power: Poor economic prospects that accompany democratic governance in Nigeria seem to make cultism an attractive option for youths. The high level of corruption and quest for political power in the country has given room for upsurge of cult activities in all sense.

Search for Satisfaction of Needs and Security: Many young ones join secret cults for protection against being harmed and to achieve their heinous aims both in school and the society.

Other factors aiding emergence of cult activities include:

- Search for social identity: There are youths who join cult groups in attempt to be popular. They want to be regarded as powerful people. For them, it is a way of achieving prestige and greatness. It is their belief that they can influence decisions on campuses and dictate the pace during Students Union Elections.
- Financial Assistance: Some people join with the aim of getting helped financially.
- Frustration: Some people join cult groups because they want to create an avenue to exhibit and diffuse frustration from families, school, society and poverty.
- Forced Membership: Many people in the society are coerced into cultism through threat and assault by cult members.
- Parental and Home Background: Members' participation in cult activities may be influenced by parents' involvement in similar activities.
- Peer Group Influence: Motivation for joining cults may come from peer group influence. Some students have become cultists because their friends lured them into joining.
- Inadequate Religious and Moral Education: Some parents have abandoned their responsibilities in the area of moral upbringing of their children because of the craze for material wealth.

Security Intelligence Synergy among the Nigerian Security Operatives in Countering the Badoo Cult Group Killings in Lagos, Nigeria

Badoo was a relatively new cult group whose activities have only been reported in some parts of Lagos State, Nigeria. Members of this cult group have been identified with ritual killings, although motive for the killings are yet to be known (Akinrinlade, 2017). However, these ritualists are known for cleaning blood of their dead victims with white handkerchief before escaping. Security experts on Friday, 12 July, 2017 in the Nations newspaper, lauded the existing synergy between law enforcement agencies in Lagos State, saying the

partnership had helped in curtailing crime in the state. A security expert, Nwannenaya Chuks, said the collaboration among the agencies was evident in the joint operations and crime fighting emergencies (Jeremy, 2017).

In the same vein, security experts in an interview with the News Agency of Nigeria, 2017 noted that, besides common crimes such as cult activities, traffic robbery, domestic violence and rape, Lagos did not experience serious crimes such as armed or bank robbery in recent time due to the initiative (Kess, 2017). They were, however, united in their view that Lagos remained vulnerable to attacks from Badoo Cult attacks and other menaces through which hoodlums from neighbouring states sailed in to perpetrate heinous crimes. They (security experts), therefore, called for joint patrols of Lagos numerous waterways and more security synergy with adjoining Ogun and other states. Dipo Kehinde, another security expert on 22 August, 2017, noted the high level of intelligence sharing among security operatives in Lagos, resulting in joint operations and raiding of criminals' hideouts whenever the need arose. In his submission; it was made known that a good relationship exists amongst security agencies and it is manifesting in the success being recorded in crime fighting in Lagos State (Imohimi, 2017). He submitted that security operatives have been very proactive in intelligence sharing and synergy and stretched the fact that they (security operatives) would partner with all stakeholders.

However, it was observed that there was collaboration from the Nigeria Police Force with members of Oodua People's Congress (OPC) and other vigilance groups to end the Badoo cult menace in Ikorodu, Lagos, Nigeria (Kess, 2017). The community policing initiative of the present Police High Command was also enhanced by the involvement of vigilante and neighbourhood watchers in the security apparatus of the state. The vigilance groups played major roles in community policing in Lagos State, particularly OPC and in connection with the newly-inaugurated Lagos Neighbourhood Safety Corps (LNSC) (News Agency of Nigeria, 2017). There was Police Community Relations Committee (PCRC) in Ikorodu Local Government Area and other parts of Lagos State. The PCRC usually held meetings with Police Area Commanders and Divisional Police Officers (DPOs) where they shared intelligence reports (www.asiabyafrica.com). There was also regular information from members of the public to security agents as part of police community relations whereby information from the public to security agents, particularly Police and the Department of State Services (DSS), Nigeria Army, and Nigeria Navy was treated with utmost confidentiality (Oletu, 2019).

In the vein, the joint security architecture always gathered and accepted intelligence reports, analyze and use them accordingly. According to Olowolagba (2018), the Police, the Department of State Services (DSS) and the Nigeria Security and Civil Defence Corps (NSCDC) were accepting intelligence information from civilians in Lagos State, unlike in the past when people were afraid to give such information. But with the introduction of special emergency numbers in the state, no one cares who gives any intelligence reports (www.bbc.com/news, 2017). For instance, many "Badoo cultists" were arrested based on information received from the public while the emergency toll-free numbers introduced by the Police, Fire Service, and the Lagos State Government also made it easy for the public to reach those concerned when there was an emergency (Oletu, 2018). Another security expert, Oletu (2018), however, blamed the increasing insecurity across the country on the nation's porous borders, lack of trust in security agents and lack of synergy among security agencies. He said that the Police, which should be the first contact whenever crime was committed, was also understaffed and not well-funded (Rilwan, 2017). It was argued that time without number there is need to do much about the Nigerian borders as people just come in and go out without any form of documentation. Also, when some obviously illegal immigrants are spotted in the country, there is failure to inform the necessary authority which is blamed on lack of trust by the people in security sector. Oletu (2018), however, suggested that security agents should undergo periodic training with focus on how to relate with operatives of other security agencies. Oletu also suggested that security agencies should be more funded and recruitment should be consistent so that the society could be adequately policed and the borders more secure. The Commissioner of Police in Lagos State then, Edgal Imohimi, ensured bridging the gap between the people and the Police through community policing (www.saharareporters.com). The effort of the Police Chief in Lagos, especially in the Rapid Response Squad (RRS), is commendable for fostering synergy with other security agencies whenever there was an emergency (Rilwan, 2017).

News Agency of Nigeria (23 July, 2018) reports that Lagos State has 130 Police Divisions and 35 Area Commands. It also emphasized that Lagos State is home to 81 Division of the Nigerian Army, the Western Naval Command and the Nigerian Air Force Logistics Command. The Lagos State Command of the Nigeria Immigration Service (NIS), submitted that the agency had robust relationship with sister security agencies and Nigeria Immigrations Service recently organized a capacity building programme for all the Divisional Immigration Officers where officials of the Federal Criminal Investigation Department (FCID), Alagbon, Lagos State served as resource persons (Akinrinlade, 2017). Rotimi Oladokun, Public Relations Officer, Nigeria

Prisons Service (NPS), Lagos State Command, said there was excellent synergy between the Police, Nigeria Army, DSS and other sister security agencies in the state on security intelligence sharing which aided the decimation of the dreaded Badoo cult group in Lagos, Nigeria (www.premiumtimesng.com).

IV. RECOMMENDATIONS

Badoo Cultism is a social crime and its members' activities are often laden with blood. Therefore, in order to curb it:

- There is need for a definite legislation that will pass a death sentence to anybody found guilty of cult activities in the society.
- Also, there is need for sustainable budget provisions for security and defence in the country to ensure stable peace and national security in all ramifications.
- Moral education should be made compulsory beginning from the primary, secondary and in Nigerian tertiary institutions and as well in the general society;
- Parents should take time to understand their children, give enough time to listen to them at home and satisfy their emotional, psychological and physical needs. Should this is taken care of; criminal tendencies would be easily noticed and prevented before adulthood. Parents should know and watch the friends of their wards. They should also take time to watch any strange behaviour put up by their wards and also correct them immediately.
- Aggressive efforts to wage war against cultism in all tertiary institutions and the society should be allowed by Government and religious groups in the country;
- There is the need for giving adequate support to security operatives by the citizens in the society to checkmate all sorts of crimes;
- Continuous orientation/education for the youths at all times,
- Also, there is need for sustainable budget provisions for security and defence in the country to ensure stable peace and national security;
- Good laws and governance should be the order of the day in Nigeria,
- Adequate intelligence gathering on the part of security agents to nip the menace in the bud;
- And lastly, gainful employments should be adequately provided for the teeming graduates/ unemployed youths in Nigeria.

V. CONCLUSION

Considering the roles of these security agencies, it would be right to state that, if this kind of security intelligence sharing and synergy among the security operatives in Nigeria and their constitutional roles are well played out especially in mutual cooperation with one another; it is envisaged by the society that, violent conflict, terror and all forms of insecurity in Nigeria would definitely be nipped in the bud. Also, there is need for sustainable budget provisions for security and defence in the country to ensure stable peace and national security in all ramifications.

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