

**COMMUNITY-BASED SECURITY ORGANIZATIONS AND CRIME MANAGEMENT
IN NIGERIA: CHALLENGES AND WAY FORWARD IN THE SOUTHERN REGION**

Senator AKAENYE, PhD¹ & Charles Okpese EVWARAYA, PhD²

¹Department of Criminology and Security Studies, College of Social and Management Sciences,
Western Delta University, Oghara, Delta State. akaenyeseator@gmail.com

²Department of Sociology, College of Social and Management Sciences Western Delta
University Oghara, Delta State. Cevwaraye2003@yahoo.com

ABSTRACT

The study examined Community-Based Security Organization and the Challenges Militating Against them for Effective Crime Control and Management. The study was anchored on Community Participation Approach as its theoretical framework, which explain how the involvement of community members in security planning can enhance the management and control of crime. A quantitative desktop-review design was adopted, utilizing secondary data obtained from peer-reviewed journals, books, newspapers, Government reports, and credible online sources. Findings from the literature revealed that CBSOs has contributed in great measure in controlling crime in Nigeria, and security has improved since the involvement of CBSOs in confronting insecurity in the Southern-Region. The study revealed challenges confronting CBSOs to include lack of trust from the public, absence of cooperation between the public and security agents, lack of fund to acquire the needed arms to confront criminals, also that officers are poorly trained to detect and combat contemporary crimes. The study concludes that CBSOs especially vigilante groups had helped to a very large extent in controlling and managing crime rate in the South-South Region of Nigeria. The study recommends provision of a wholistic training for security officers, establishment of sustainable funding channels for CBSOs, and increased cooperation and synergy between officers and the community members for effective crime control and management.

Key words; Security, crime management, community-based security, community policing, crime control

INTRODUCTION

The complex security landscape of Nigeria has enabled security challenges ranging from petty crime to organized crimes such as insurgency and terrorism hence, the involvement of security organizations to improved security, has become imperative (NRI Jul, 2024). All cultures are characterized by criminality, which is typically seen as destructive. According to Durkheim (1961), crime is a social asset that is determined by social circumstances and that can only be controlled socially. Sociologists agree on one thing: regardless of the organic or mechanical nature of solidarity, there is no such thing as a "crime-free society". Although crime has been there since the beginning of time, how it is managed has evolved from time to time. Criminal activity is seen by functionalists as a means of advancing social progress. This means that since crime is a byproduct of progress, the two are not mutually exclusive.

Given that crime is a societal asset, key stakeholders have once again called for community-based security organizations (CBSOs) in response to the rising crime rate. "Zero tolerance to crime" is the motto of the Western Nigeria Security Network, code-named Operation Amotekun, and the Oodua People's Congress in Southwest Nigeria (Akure, 2021). As a domestic response to the numerous security issues, the Amotekun Corps project also emerged out of need. This resulted from the belief that crime is a local problem that requires a strong dose of domestic solutions. This has strengthened the long-held conviction that the solution to Nigeria's security issues lies in community-based security organizations (CBSOs). The Ebube-Agu declaration from the South-East governors, which took a cue from the governors of the South-West, affirms the inefficiency of law enforcement agents in preventing crime. The Efik people of Cross Rivers State had community-based security organizations (CBSOs) such Ekpri Akata, Ekpo society, Nka, and Iban Ison, according to Achu et al., (2013).

In some towns like Oghara, Sapele Delta State, and Benin City, Edo State cult confrontations are reportedly on the rise, resulting in several fatalities and property damage. According to empirical data, CBSOs have significantly improved Nigeria's security. Crime rates dropped by 35% between 2020 and 2022 in communities with active CBSOs, according to a report

published by the Delta State Ministry of Justice (2023). These organizations' proactive efforts and localized expertise are credited with this progress. Furthermore, CBSOs have improved citizens' sense of security. According to a survey by Oladipo (2021), 72% of participants said they were confident in CBSOs' capacity to keep their neighborhoods peaceful.

Research has indicated that community-based security organizations (CBSOs) can have both positive and negative effects, given the degree of success they have had in controlling crime, to the extent that people now feel safe resettling in abandoned communities, going to farms and markets, and participating in other social activities.

Additionally, it has been demonstrated that although CBSOs can effectively eradicate minor crimes such as armed robberies and murders at the local level, they frequently replace one crime with another, particularly discrimination and rights violations (Umah & Amannah, 2020). Members of community-based security organizations carry out extrajudicial murders and shoot at sight, especially young people who are thought to be part of a cult, claim Umah and Amannah (2020). They use cruel, horrible, and uncivilized methods (such as whipping, rope tying, and chaining) and torture members of the community to dissuade them from committing crimes. They make arbitrary arrests and detain people. To intimidate drivers, attack, damage property, and incite fear in host communities, they erect roadblocks. Members of CBSOs are also frequently accused of armed robbery. Adebayo et al. (2022) claim that Amotekun has successfully lowered crime rates in rural areas by sending out staff who are accustomed to the local way of life and the landscape.

In a similar vein, neighborhood vigilante groups have played a crucial role in closing security gaps in neglected areas. According to a survey by Oladipo (2021), 68% of Delta State residents think vigilante groups are essential in preventing crimes like robbery and kidnapping. These organizations frequently work together with the police to improve their ability to conduct operations. For example, Amotekun Corps operates as a semi-formalized organization with explicit state government directives. On the other hand, vigilante organizations follow local customs and laws but function more casually. Especially in places that traditional law enforcement cannot reach, these frameworks enable CBSOs to react swiftly to security threats (Olawale, 2022).

CBSOs' dependence on community intelligence is one of their distinguishing characteristics. Traditional hunting and surveillance methods, which have been successful in locating criminals, are included in Amotekun Corps. According to a study by Akinbode and Adeyemi (2023), these techniques led to the capture of 45 criminal suspects in six months.

Statement of the Problems

The study investigates Community- based security organizations and the challenges militating against them in terms of crime control and management. Despite their strategic adoption to combat crime and insecurity, community- based security organizations in Nigeria still faces persistence challenges such as lack of trust between the officers and community members, poor community involvement and engagement in managing and controlling crime and insecurity, insufficient arms and equipment to combat security challenges, and systemic corruption (Gassol, 2025). Even with their achievements, CBSOs, especially the vigilante group in the South- South Region, still have a lot of obstacles to overcome. Resource and funding limitations are significant problems. Many vigilante groups are unable to take on heavily armed criminals because they lack the necessary equipment and training (Oladipo, 2021).

The conflict between official security services and CBSOs presents another difficulty. There have been reported cases of mistrust and jurisdictional conflict, which frequently undermine cooperative efforts. More than 40% of CBSO members polled said they have encountered animosity from police officers (Akinbode and Adeyemi, 2023). Additionally, there are worries about CBSOs violating human rights. Vigilante organizations in particular, have been accused of extrajudicial actions. According to Olawale (2022), these kinds of acts damage public confidence and may cause opposition to security measures in the neighborhood. In light of this scenario, the study attempts a critical review on the challenges facing community-based security organizations in their efforts to control and manage crime in the Southern- South region of Nigeria.

The general objective of this study, was to explore the challenges militating against the effective performance of community- based security organizations in terms of crime control and management.

Research Questions

- i. What are the challenges confronting community- base security organization in crime control and management in the south- south region?
- ii. What are the possible remedies to the challenges hindering the effective performance of community- based security organizations in the region?

LITERATURE REVIEW

The Concept of Crime/Crime Patterns in Nigeria

Crimes are actions which break the law standards of behavior. Paul Tappan conceptualized crime legally, as an intentional act in violation of the criminal law, statutory or case law, committed without defense or excuse, and penalized by the state either as a felony or misdemeanor (Tappan, 1964:32). Inherent in this definition is the assumption that a particular act becomes criminalized only under the existence of legal authority. It is criticized because it fails to regard the harmful behaviors which people broadly disapprove but which the legal code does not declare as crimes (Hagan, 1985). The Conflict Perspective defines by Quinney (1970) shows that the definitions of crime come mostly from the vocabulary of the ruling groups excluding the others.

For crimes in Nigeria, Ghani (2017) shows that it dates back from post -civil war when arms and ammunition become so freely available within the country. These arms lay into the hands of some civilians, ex-military people, most of whom have lost their jobs, and these arms end up being used in criminal acts which include armed robbery and communal conflicts. But, to today's society in this world, the upsurge in criminal activities is just a mere symptom of a deeper cause, which research has found to be caused mainly by massive youth unemployment due to poor governance. Nigeria might be the sixth-largest oil producer in the world, but data shows that most of its people live below the poverty line of less than a dollar a day (Eregha, 2007). Tenibiaje (2010), assert that crime is a generalized act or offence punishable in a particular society, that is perpetrated by that minor form of deviate who threatens its economic, cultural, social, psychological, and political affairs. Crime is a global reality; Nigeria is not an exception; all types of crimes exist in Nigeria as they exist elsewhere but differ in form.

Some areas tend to have higher property crimes compared to other regions in contrast to violent crimes (Ghani, 2017). It's worth mentioning that the locations of "hotspots" and "cold spots" differ. Areas with a low frequency of crimes, along with low crime attractors, will be known as cold spot locations, and areas with a high incidence of crimes are termed hot spot locations because these areas have a high degree of crime attractors that make them unsafe; robbery, burglaries, and house store breaking, auto theft, pickpockets, shoplifting, vandalism, attempt murder, manslaughter, rape, sexual harassment, aggravated assault, fraudulent acts (419), you are kidnapped or abducted as a child; you are made a militant; you practice thuggery; you make political mayhem; you assassinate people; you are into organized crime; you engage in armed robbery or armed forgery of currency notes; you gamble; you breach the peace; and you commit perjury, bribery, and corruption, among many financial crimes. Other crimes include prison breaks, impersonating another person, economic sabotage, drug peddling, unlawful possession of firearms and hard drugs, traffic offenses, tax fraud, child abandonment, women trafficking, cultism, prostitution, liquor offenses, and possession or selling of narcotics, as well as public peace breach (Ghani, 2017).

In addition to that, all that people knew about abduction in the country was that it is one of the serious crimes. Now, even the nation at large can stand as a place for this act of kidnapping because it really happens all over the country. Ransom kidnapping and hostage-taking were by no means limited to the Niger Delta or Nigeria's South-South, with incidents recorded in Lagos, Abuja, Benin City, Owerri, and now Kaduna and Kano. Borno State kidnappings were said to be perpetrated by an Islamic extremist group, Boko Haram, which gained notoriety in 2009.

Crime Management

Management and prevention of crime have become a key issue in academic criminology and criminal control policy. There is no generally accepted definition. According to the American National Crime Prevention and Social Council (2001), crime control or management refers to those measures that comprise all procedures and techniques aimed at either reducing the threat of crime or at the enhancement of any feeling of safety that can improve lifestyle and form the nearly crime-free environment." Crime control is about knowing the danger of crime and reducing it, according

to the Virginia Crime Control Association of (1997). To understand the risk of crime, one has first to survey the patterns and trends of crime in a given area, and this can be through reading police reports or news items.

According to (AIC) Australian Institute of Criminology (2012), crime management is made through many approaches individuals adopt, tackle by societies, industries, and non-governmental organizations and government levels in the fight against the social and environmental problems that predispose many peaceful persons to take part in crime, disorder, and other forms of persecution. Actions that reduce crime occurrence may be called crime control or management, either by transforming the scenes where they happen or manipulating more closely all social or other variables that are meant to have fundamental effects on them. In Nigeria, crime control entails conducting a study on the sources of certain types of crime. It involves the coordination of resources and skills of different role players for implementing and designing effective interference (Aliyu, 2007). The deterrent from technology that causes crime has often been termed crime prevention. According to criminologists, there are three types of crime prevention identified as primary, secondary, and tertiary (Adebayo, 2013).

METHODOLOGY

The study focused on the challenges militating against Community-Based Security Organizations in the area of crime control and management in Nigeria, with special focus on the South- South Region. The study adopted a qualitative desktop-review design and relied on secondary data obtained from peer-reviewed journals, textbooks, newspapers, government reports, and credible online publications. secondary source help to provides the needed information and expose the various challenges militating against the efficient performance of Community- Based Security Organization in the South-South Region of Nigeria. Some useful literature on the challenges hindering the effective performance of community base security organizations to crime management and control, were extensively reviewed. The data obtained were analyzed and interpreted in line with the objectives of the study.

THEORETICAL FRAMEWORK

Community Participation Approach

The Community Participation theory was championed by Buchy, Ross and Proctor (2000), Storey (1999), Midgley, Hall, Hardiman, Narine and Kelly (2001) in development studies. The theory emphasizes the importance of delegating control of affairs and decisions to those who will be most affected by them, in this case, community members. Community participation proponents believe that, in addition to serving as a means of getting things done, involving people in solving their own problems provides many long-term benefits to people.

Based on the above, the study adopted the community participation model. The aptness of this theoretical orientation is underscored by the increasing realization that no government or authority has the means to solve all the public problems adequately, and in the case of security, that the local people as stakeholders in their communities not only understand their neighborhoods better, but share the common aspiration of promoting and protecting it. Also, it is this realization that led to the formation of CBSOs in the Southern Region of Nigeria, an arrangement which proponents believe would bring policing closer to the local people in their local environment and to assist in the fight against insecurity especially in the Southern Region of Nigeria.

CBSOS AND CRIME MANAGEMENT

The idea of community-based security organization in Nigeria had predated the establishment of the Nigerian Police force (Pratten, 2008). Indeed, several research on the history of policing in Nigeria affirmed that CBSOs of all stripes that were conducting varieties of policing roles in their societies has necessitated the creation of the colonial police (Tamuno, 1970). Owumi and Ajayi (2013), maintained that neighborhood watch associations and vigilante groups are still operational and that people consult them on security matters, owing to the alleged ineffectiveness and inefficiency of officials of law enforcement agencies. In their view, Burton, Plessis, Legette, Louw, Mistry, and Vuuren (cited in Abden, 2017), confirmed that people depend on CBSOs because they are afraid of violence, and have lost trust in the State's ability to protect citizens. Alemika and Chukwuma (2003), discovered that members of CBSOs are loyal to their task, they are dedicated to duties as members are recruited from the neighborhoods in which they operate;

they also have a responsibility to ensure the protection of life and properties in their area of operation. Saldana (2013), have found that in many Nigerian States, local security organizations have been much more efficient than State law enforcement agencies in fighting crime.

According to Rilwan (2018), whenever we talk of “structure” and “function” in sociology, we have in mind the conception of society as an organism. Functionalists made the analogy between social life and life in organic terms explicit (the parts having an arrangement relative to one another as an integrated living whole) so does society have different parts, and each part has a function -- or the part it plays and the contribution it makes to the life of the organism (Ademowo, 2015). For that reason, the term community governance structure has to do with the social organismic relations, which is the hallmark of the functionalist perspective in sociology, according to Ugwuoke (2014) "from the dawn of the human race, crime control has been seen as the most essential item to man after such fundamental requirements as food and shelter, and thus the modern state was one of the attempts of human society to tackle the problem of security (Saldana, 2013).

Non-state actors supplement state actors whose charge includes the administration of crime prevention and control, deterrent purposes and punishment. Rilwan (2018), explain that there existed kingdoms and other very highly organized political groupings with a variety type of governments. Traditional kings and chiefs would most often in most cases exercise legislative, executive, and judicial powers over their communities. Therefore, various community members, groups, and organizations, also known as (CGS), were entrusted with crime deterrence and general law enforcement in traditional African communities- it is also important to point out that they were also part of the public.

Okwori (2020), maintained that colonialism has completely changed and shaped all African social institutions from their traditional form to a more complex nature. Hence, there is need for effective security to tackle modern crimes.

CHALLENGES CONFRONTING CBSOS IN CRIME MANAGEMENT

In Nigeria, studies have been conducted on the excesses of informal security groups involved in crime control in the majority of communities where they exist (Ozekhome, 2003). Evidence suggests that while CBSOs can be successful in eliminating petty crimes and even murders and armed robbery, they mostly substitute these crimes with others, most especially vigilante justice and a general violation of citizens' rights (Baker, 2002; Alemika & Chukwuma, 2004). Gassol (2025), has identified some of the challenges militating against community-based security or policing as; lack of trust between officers and the public, poor community inclusiveness or engagement, the problem of little resources that hindered efficient performance among officers, endemic and systemic corruption within the security system, among other.

In some areas, governments have become too reliant on CBSOs, resulting in a failure to strengthen formal policing. This dependence would surely exacerbate inequities in security provision and undermine state authority (Baker, 2008). Effectiveness of Community Safety and Security Organizations as a method of context-specific crime reduction has been established through empirical studies. Thus, in a study by Bennett et al. (2006), neighborhoods with active programs on community watch had lower burglary rates than those without them. In this regard, CBSO encourages and sustains the solidarity of the community whereby he or she tries to develop a situation in which a member of a neighborhood takes responsibility for the safety of the rest. This, in fact, will contribute better social aspects of society; such as high civic resources, trust among neighbors, etc. (Sampson, 1997).

It may add value to the CBSOs as well as legal and ethical boundaries by training the people involved and providing them with resources. Capacity building increases trust and collaboration between CBSOs and the state authorities (Brogden & Nijhar, 2005). A Government should set up a framework to monitor and regulate CBSO to keep them accountable without losing sight of their community touch. Such mechanisms for oversight help to reduce the risks of breaking the rules and promote the sustainability of operations (Schuberth, 2013). New technologies bring new possibilities for CBSOs. Mobile applications and social media provide forums for communication regarding reporting and coordination among members and between CBSOs and

formal agencies (Rotimi, 2001). Broadened membership in CBSOs to include all stakeholders' women, youth, and marginalized groups can enhance future inclusiveness and effectiveness. Robust legal frameworks should be developed for recognition and support of CBSOs to be sustainable and aligned with security objectives at a wider perspective.

The ineffectiveness of official security agencies is connected to the rise of CBSOs in Nigeria. In Delta State, circumstances such as high population density, economic constraints, and rural isolation need grassroots security techniques. With an average police-to-citizen ratio of 1:600 in Nigeria, much below the UN-recommended 1:450, formal police forces are frequently overworked and underfunded (Olawale, 2022). Vigilante organizations and the Amotekun Corps are examples of CBSOs that bridge this gap by offering specialized security solutions. They are successful in deterring and responding to crime because of their grassroots strategy, which makes use of indigenous knowledge. 74% of Delta State citizens polled by Oladipo (2021) think that CBSOs are more qualified than official authorities to deal with security issues unique to their communities. Potential offenders are discouraged by CBSOs' conspicuous presence in local areas. The Amotekun Corps, for instance, patrols frequently, especially in rural areas where robberies and kidnappings are common. Within two years of the Amotekun Corps' formation, rural crime rates in Delta State decreased by 35%, according to a study by Adebayo et al. (2022). Because of their strong ties to the community, CBSOs are excellent in obtaining intelligence. Local vigilante groups can reduce crime because they frequently have intimate knowledge of criminal networks in their local environment.

CONCLUSION

The study concludes as follow base on literature reviewed, that community- based security organization in Nigeria especially in the Southern Region, has helped in no small measure in the provision of security. CBSOs has reduced the upsurge of crime rate in the Southern Region compared to some other regions of the country with high incidence of crimes such as kidnapping, banditry, armed robbery, oil theft among others. The occurrence of these crimes is very low in the Southern Region compared to other regions in the Nigeria state. Some of the challenges militating against the effective performance of Community Based Security organization in the Southern

Region in particular, and Nigeria in general include but not limited to the following: absence of trust; the citizens trust on the local security officers is very low, there is poor community cooperation and engagement between the security organizations and the public, there exist systemic and endemic corruption in the security system, insufficient funds to acquire the needed equipment to combat crime, and that local officers lack proper training to confront contemporary security challenges in the Nigeria society.

The level of crime in the region has significantly reduced since CBSOs were introduced. The study concludes that CBSOs play a crucial role in reducing crime rates in the Southern Region of Nigeria.

RECOMMENDATIONS

Formal Registration to Institutionalize CBSOs: The government should create a formal registration process for CBSOs under local supervision, and develop policies that outline their roles, responsibilities, and limitations to avoid conflicts with law enforcement. Ensure that CBSOs are integrated into the local government's overall security architecture for their legitimacy and framework of operations this will help to reduced jurisdictional conflict among agencies of security.

Provide Comprehensive Training Programs: The police force should organize regular training for members on surveillance techniques, intelligence gathering, and basic self-defense. It should also conduct workshops to teach members conflict resolution and negotiation skills and principles of community policing. Human rights education should ensure that these members act ethically and within the limit of law. Members will hence be best equipped to handle security matters while respecting the rights of community members.

Establish Sustainable Funding Mechanisms: Community leaders should create partnerships with local businesses and NGOs to sponsor CBSO activities. Establish a community-based levy system where residents voluntarily contribute small sums towards CBSO operations. And advocate for local government budget allocations to provide grants for equipment, uniforms, and patrol logistics to ease operations.

Strengthening collaboration with formal security agencies and members of community:

Form joint patrols in these high-risk areas for better visibility and deterrence. An intelligence-sharing framework would then have to be established in which all findings of the CBSOs are reported directly to the police. Organize regular meetings between CBSO leaders, community leaders and police representatives to coordinate efforts, thus developing inter-agency and trust between CBSOs and formal security agencies while reducing jurisdictional conflicts, hence improving overall security outcomes.

REFERENCES

- Abden, O. C. (2017). Public Perception of the Services of vigilante Groups in Anambra State. *International Journal of Religion & Human Relations Vol. 9 No 1 June, 2017.*
- Achu, A. A., Owan, E.J., & Abul, U.F. (2013). Traditional Methods of Crime Control and Community Security in Odukpani Local Government Area of Cross River State – Nigeria. *IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volum Emeka e 14, Issue 5 (Sep. - Oct. 2013), PP 61-66*
- Adebayo, A. A. (2013). Social factors affecting effective crime prevention and control in Nigeria. *International Journal of Applied Sociology.* 3(4), pp. 71-75. Available at <http://scholarsmepub.com/sjhss/>.
- Adebayo, T., Ojo, M., & Ajayi, F. (2022). The Role of Community-Based Security Organizations in Rural Crime Management: Evidence from Ondo State. *African Security Review*, 31(4), 253-267.
- Adejoh, P. E. (2013). An Assessment of the Performance of Informal Security Structures in Community Crime Control in Metropolitan Lagos. *British Journal of Arts and Social Sciences. Vol.14 No. 1.*
- Ademowo, A. J. (2015). Stigma, Violence and the Human Agents on the Motor Park Space in Ibadan Metropolis, Southwest Nigeria. *Bangladesh e-Journal of Sociology.* 12(1) 87-98
- Akinbode, J., & Adeyemi, S. (2023). Community Policing and Vigilante Justice: An Empirical Study in South-West Nigeria. *Journal of Criminal Justice Studies*, 29(2), 189-204.
- Akure, O. A. (2021). Afenifere lauds Akeredolu over creation of Amotekun Corps. Retrieved from: <https://guardian.ng/news/afenifere-lauds-akeredolu-over-creation-of-amotekun-corps/>
- Alemika, E. E. O., & Chukwuma, I.C. (2004). The Poor and Informal Policing in Nigeria, The Centre for Law Enforcement Education (CLEEN), Lagos, Nigeria

- Aliyu, M., (2007). Chieftaincy and Security in Nigeria: The Role of Traditional Institutions, in Adamu, A.U (ed) Chieftaincy and Security in Nigeria Past, Present, and Future: Tellettes Consulting Publishers.
- Bennett, T., Holloway, K., & Farrington, D. P. (2006). Does Neighborhood Watch reduce crime? *Crime and Justice*, 34, 99–132.
- Benson, M. L., & Simpson, S. S. (2009). *White-Collar Crime: An Opportunity Perspective*. Routledge.
- Brogden, M., & Nijhar, P. (2005). *Community Policing: National and international models and approaches*, Cullompton, Devon, UK, Willan Publishing.
- Buchy, M., Ross, H., & Proctor, W. (2000). Enhancing the information base on participatory approaches in Australian natural resource management: Commissioned research under the Land & Water Australia's Social and Institutional Research Program.' Land & Water Australia, Canberra.
- Charles, J. O. (2010). *Sociological Theory: A Historical-Analytical Approach on Man and Society*, Calabar, Nigeria: University of Calabar Press.
- Durkheim, E. (1895). *The Rules of Sociological Method*. Free Press.
- Emeka, N. E. (2013). People's Perception of Community Policing as An Effective strategy for Crime Reduction in Enugu North Local Government Area of Enugu State. Unpublished Thesis submitted to Sociology Department, University of Nigeria, Nsuka.
- Eregha, E.E., (2009). The Niger Delta Conflict and Challenges of Post Amnesty in Akpotor, A.S. et al. Sustainable Environmental Peace and Security in the Niger Delta. Abraka, Delta State University Press.
- Friday, O. & Eze, E.O. (2019). Crime Control in Traditional African Societies: A Review of Crime Control in Nigeria. *Journal of Social Service and Welfare Volume 1, Issue 2, 2019, PP 46-49*
- Ghani, Z. A., (2017). A comparative study of urban crime between Malaysia and Nigeria. *Journal of Urban Management*. Vol. 6 (1), pp. 19-29.
- Gssol, S. S (2025). *Community Policing and Challenges in Taraba State*. Taraba International Journal of Social Sciences Research. Vol. 1 No. 1
- Igbo, E.U.M. & Ugwuoke, C. O. (2013). Crime and Crime Control in Traditional Igbo Society of Nigeria. *Developing Country Study*. Vol.3, No.13, 2013

- Nigeria Risk Index, (July 10, 2024). The Role of Community in Enhancing Local Security in Nigeria.
- Okafor, J. C. (2018). Policing the Community or Community Policing: Implication for Community Development in Nigeria. *Research on Humanities and Social Sciences* *www.iiste.org* Vol.8, No.12, 2018.
- Okwori, S. (2020). Vigilantism: A Panacea for Effective Community Policing and Enhancing Security in Rural Areas. Retrieved from *www.sticmirac.com.ng* on 11th Sep, 2020.
- Oladipo, K. (2021). Traditional Mediation Practices and Modern Security Needs in Ondo State*. *Nigerian Journal of Security Studies*, 15(3), 123-140.
- Olawale, R. (2022). Challenges and Opportunities for CBSOs in Nigeria: Insights from Delta State.
- Poroma, C. L. Kpaa, K., & Abel, E. A. (2018). Arms proliferation and the crisis of cult supremacy and insecurity in Ogoniland Nigeria. *Journal of Gender and Power*. Vol. 9, No. 1. Retrieved from: http://gender-power.amu.edu.pl/JGP_Vol_9_No_1_H.pdf
- Pratten, D. (2008). Perspectives on Vigilantism in Nigeria. *Africa: Journal of the International African Institute*, 78 (1), pp. 1-15
- Rilwan, F. (2018). Kidnapping, cultism rampant in my domain. *The Nation*, 5 February, Available at: *thenationonline.net* (accessed 3 August 2018). Faith – Based Organisations, Roles and Setbacks. *Transformation 2020*, Vol. 37(1) 18– 36, DOI: 10.1177/0265378819878212
- Schuberth, M. (2013). Hybrid security governance in Africa. *Journal of Peacebuilding & Development*, 8(3), 1–16.
- Schultz, P. W., & Tabanico, J. J. (2007). A Social Norms Approach to Community-Based Crime Prevention: Implicit and Explicit Messages on Neighborhood Watch Signs. A Report submitted to the National Institute of Justice, Office of Justice Programs, U.S. Department of Justice. Accessed June 29, 2015.
- Sutherland, E. H. (1949). *White Collar Crime*. Dryden Press.
- Tamuno, T. (1970). The police in modern Nigeria, 1861-1965: Origins, development and role. Ibadan: University Press.
- Tenibiaje, D.J., (2010). Personality and Development of Crime in Nigeria. *Current Research Journal of Social Sciences*. Vol. 2. ISSN 214-219.
- Umah, C., & Amannah, P. I. (2020). Indigenous Media Applications In The De-escalation Of Militancy In Omoku, Rivers State: A Performance Appraisal. *Journal of Media, Communication & Languages*.

Uzobo, E. Ayinmoro, A. D, & Akhuetie, R. E. (2016). Research and Society: Methods of Social Inquiry. Benin City: Dimaf Publishers.