

**COMMUNITY POLICING AS A PANACEA FOR
INSECURITY IN NIGERIA: LESSONS FROM THE BIU
EXPERIENCE**

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ABSTRACT: Nigeria has witnessed unprecedented waves of security challenges across its six geopolitical zones. From ethno-religious and farmer-herder crises to insurgency and separatist movements, the escalation of insecurity threatens the nation's stability and development. Therefore, this study examined the effectiveness and challenges of Biu community policing (Yan Gora) on the security of Biu, Borno state. Functionalist theory was used as the theoretical orientation of the study, the study adopted a survey research design while purposive sampling was used with 200 questionnaires administered. The findings of this study revealed that Yan Gora, hunters, and vigilante group/CJTF are the only recognized community policing apparatus in Biu. It was also discovered that without this security apparatus, the formal law enforcement agencies will find it difficult to address the security challenges in Biu. This study also found that some of the challenges impeding the effectiveness of this informal security apparatus include, inadequate membership development, corruption and lack of confidentiality. Therefore, the study recommends the need for government to introduce, support and, if possible, pass the law for the institutionalization of other security mechanisms such as community policing in order to enhance and ameliorate the deteriorating security situation in the country.

Keywords: Community Policing, Insecurity in Nigeria, Insurgency and Separatist Movements, Yan Gora, Biu

INTRODUCTION

In recent times, Nigeria has witnessed unprecedented waves of security challenges across its six geopolitical zones. From ethno-religious and farmer-herder crises to insurgency and separatist movements, the escalation of insecurity threatens the nation's stability and development. Amidst this turmoil, community policing emerges as a vital solution, aiming to engage local communities in enhancing security measures. This paper evaluates the effectiveness of community policing in addressing insecurity, with a focus on Biu Local Government Area in Borno state. Through an analysis of the Biu experience and insights from scholarly research, the paper underscores the importance of community policing as a means to curb insecurity and foster sustainable development and democracy in Nigeria.

Specifically, as posited by Adelani, Zamani, Adedayo, Mba, Amakiri, and Adama (2023), community policing embodies a philosophy of full-service policing, wherein officers develop personalized connections with residents to identify and resolve security issues effectively. This paper gains significance when considering the alarming statistics on casualties attributed to insecurity in Nigeria, as reported by Skill-Based Morgan (SBM), with 10,366 lives lost in 2021 alone (Daka, Akubo, & Agboluaje, 2022). Given this terrifying scenario, the Biu experience

serves as a compelling case study, demonstrating the positive impact of community policing in combating insecurity. According to a report by the Global Terrorism Index (GTI) 2021, Nigeria continues to experience high levels of terrorism trailing only Iraq and Afghanistan, with Borno State being one of the most affected regions in the country, including the town of Biu (Institute for Economics and Peace, 2021). Also, residents and sources indicate challenges faced by Biu, including attacks by terrorist groups like Boko Haram and ISWAP. It highlights the critical role of community involvement in enhancing security. The incorporation of community policing initiatives such as the "Yan Gora/Farauta" (JTF vigilant group/hunters) in collaboration with formal security agencies, has sustained efforts to repel attacks and safeguard the community. This was exemplified by the successful defence against an ISWAP invasion which underscore the effectiveness of this approach in mitigating security threats.

The effectiveness of community policing mechanisms in Nigeria holds promise for averting the multiplying effects of insecurity and fostering sustainable development and democracy. Despite the statutory responsibility of the Nigerian police to prevent and address crime (source: Cap. 19 of the Police Act, Federal Republic of Nigeria, 1999), their effectiveness has been compromised by various obstacles such as insufficient financing, type of training and qualification, lack of adequate personnel, lack of appropriate equipment, unethical behaviour, general lack of cooperation, Language barriers, constitutional issues, moral character deficit, brutality and harassment of helpless citizens as well as inadequacies in resources management (Yunusa & Usman, 2022). Also, appropriateness and circumstances affecting the manifestation of police behaviour have been judge as responsible for poor identification process of criminals (Omoroghomwan, 2018). Thus, wrong identification of criminals leads to inappropriate rap sheets. The fact remains that perpetrators of crimes are native of communities and if properly investigated through community root, can easily be apprehended. This underscores the need for innovative strategies such as effective community policing to complement formal security efforts and bridge the gap between law enforcement agencies and local communities in the fight against insecurity. Notwithstanding the perceived shortcomings of the Nigerian police, the institutionalization of effective community policing holds promises not only for formal security agencies but also for all Nigerian residents.

Objective of the Study

This paper aims to project community policing as a solution to insecurity in Nigeria, using the Biu Local Government Area's experience. To achieve this, two major objectives were set out:

1. To examine the effectiveness of Biu community policing (Yan Gora) on the security of Biu.
2. To ascertain the factors undermining the effectiveness of Biu community policing.

LITERATURE REVIEW

The Concept of Community Policing

At its core, community policing is grounded in the principles of collaboration, partnership, and problem-solving. Drawing from social psychology and criminology, community policing emphasizes the importance of building trust and cooperation between law enforcement agencies and communities, empowering residents to actively participate in crime prevention efforts, and addressing underlying social, economic, and environmental factors that contribute

to insecurity (Braga, Turchan, Papachristos, & Hureau, 2019). This highlights the interconnectedness between community engagement, crime reduction, and the promotion of social order and well-being.

Also, Adelani et al. (2023) sees community policing as a strategy of policing that focuses on developing relationships and partnerships with community members. To them, it is a philosophy of full-service policing that is highly personal, where an officer patrols the same area for a period of time and develops a partnership with citizens to identify and solve problems. The fundamental objective or goal of community policing is for police to build relationships with the community, including local agencies to reduce crime and social disorder. In addition, Onuoha, Ekpechu, and Arua (2021) noted that community policing is a child of circumstances introduced by the police in the process of searching for an effective strategy to control crime and promote quality of life in the neighbourhood. Thus, this form of policing requires a synergy between the police and the indigenes of the communities to identify and eradicate security challenges confronting the community.

The Concepts of Security and Insecurity

The concepts of security and insecurity have been variously conceptualised by scholars. In some instances, the former has been seen as the perceived or actual ability to prepare for, adapt to, resist and recover from operational risks caused by deliberate, intentional and malicious act by people, such as terrorism, sabotage, organised crime or piracy (Jore, 2019). Thus, security is understood either as a state or perception, and as a process of risk reduction and protection, or resilience or early warning building mechanisms in the face of possible threat and anxiety.

Security has several dimensions but human security seems to be the foundational principle of the United Nations (Mine & Mute, 2022). Thus, Kaldor (2024) sees human security as the protection of individual and communities from a range of existential threats. To her, human security is the ultimate form of security, thus, only when human is protected from threat and anxiety that they can be said to be secured. In same vein, Adams, Adedeji, Majekodun, Kehinde, and Adams (2021), sees the protection of lives and properties from destruction as security. Thus, it becomes imperative for Nigerian government to institutionalise community policing mechanism for the protection of citizens lives and communities.

Insecurity on the other hand, has no universally accepted definition of what exactly constitute it. However, there is general consensus that insecurity is associated with anything contrary to peace and security. It is the lack of security, lack of assurance, lack of protection, lack of safe feelings and lack of stability, manifesting from fear of the known or unknown. Thus, fear is a result of insecurity which encompasses not just material deprivation but also the denial of basic rights and freedoms, including access to healthcare, education, and political participation.

According to Victor, Solomon, and Vivian (2024) insecurity delineates a state of vulnerability to danger or threat, representing an individual or community's susceptibility to harm or injury. It connotes the state of being unsafe, fearful or terrorized or threatened (Ogunode, Conrad, and Victor 2023). This concept of insecurity underscores a crucial element because when it manifests, those affected by it mostly became susceptible to the present dangers and threat. Saleh (2021) is of the opinion that insecurity could be seen as the absence of security. Thus, high level of insecurity halts all forms of economic activities and channels the development and prosperity of the people in a negative direction. This is because resources meant for the

development of the people will be used for security purposes, thereby putting the society on poverty and low human development (LHD).

A Brief Historical Background of Community Policing in Nigeria

The idea of community policing started in the United States in the early 1970s. During this period, it was discovered that individuals and neighbourhood groups were capable of contributing to their own security. The era witnessed programmes such as neighbourhood watches, home security, and personal safety training. Ibrahim et al. (2016) submitted that community policing is a philosophy that started many years ago in the United Kingdom and United States but did not come to Nigeria until 2004. Although the modern idea of community policing has recently developed in Nigeria, the original philosophy is not recent in the country. However, in April 2019, President Muhammadu Buhari, approved community policing in Nigeria with the primary aim of curtailing the prevalence of insecurity in the country (Vanguard, 2022), with many stakeholders clamouring for it, on the assumption that it is the long-awaited solution to stem the tide of insecurity. The drive, was to take Policing closer to members of the public and by extension, get prompt information that could help them to be proactive. With the prevailing security challenges evidenced in the escalation of violent conflicts and crimes from herdsmen-farmers clashes, and insurgency in North-East, the resurgence of militancy in the Niger Delta and kidnapping for ransom in the South West and other regions, the need for a strategic policing approach has since become expedient (Adelani et al. 2023).

Effectiveness of Community Policing in Tackling Insecurity and the Biu experience

Community policing has emerged as a widely recognized strategy for addressing insecurity in various contexts worldwide. In recent years, there has been growing interest in assessing the effectiveness of community policing initiatives, particularly in conflict-affected regions like Biu, Borno State, Nigeria. This literature review aims to examine the empirical evidence and scholarly discourse surrounding the impact of community policing on enhancing security and fostering resilience in such contexts. Numerous studies have highlighted the positive correlation between community policing and crime prevention. A study conducted by Agbiboa (2020) emphasizes the role of community engagement, problem-solving, and partnership-building in reducing crime rates and enhancing public safety. Also, Ikenga (2023) in a study of community policing and security in Nigeria, find out that Nigerian police alone cannot provide the needed security for communities and states generally. He however concluded that community policing has become a significant force in the battle to reduce crime in Delta state. He also noted that the role community policing played over the years in complementing the effort of the Nigerian police force cannot be entirely undermined. In another study conducted by Bashir (2023) on the role of community participating in crime prevention and control: evidence from Bauchi metropolis, also concluded that community crime prevention was perceived to be effective in crime control. according to the study, most of the community members believed that communities should be given the responsibility to control crime. It was also noted that communities adopted various strategies in combating crime and stabilizing security in the study area.

Thus, community policing has always proven positive in the fight against insecurity. Biu succeeded in fighting against insecurity through the effort of community policing in collaboration with the military. Residents, in an interview confirmed that "several attacks have

been lunched within Biu community ranging from suicide Bobbing to the attack of ABOGO LARGERMA Cantonment (Barrack) in 2015, by the Boko Haram terrorist group. However, it was evident that some indigenes were behind the success activities of these terrorist group. This brought the institutionalizing of effective community policing outfit such as the “Yan Gora/Farauta (JTF vigilant group/hunters), to aid the formal security agencies in Biu. Subsequent attempt by the ISWAP to invade the community was repelled by the state security enforcement agency (Nigeria army) in collaboration with the community policing apparatus (Yan Gora JTF & Hunter). This incident occurred at Mirnga Road on December 23rd, 2019. This effort has proven great success in stabilizing security in Biu Local Government area.

Thus, evidence so far, indicates that communities that actively imbibe the initiative of community policing experienced significant reductions in crime and violence. This can be attributed to increased trust and cooperation between the police and residents. This implies that trust and cooperation between the police and community members is vital in ensuring the success of community policing in crime reduction.

Challenges and limitations of Community Policing in Nigeria

Despite its potential effectiveness, community policing faces several challenges and limitations in conflict-affected environments. Muchow and Amuedo (2020) posited that residents’ unwillingness to report crime or participate in criminal investigations becomes major barrier within the overall policing. Moreover, studies have proven that even in the United States, community policing faces challenges of implementation both within the department and community (Frank, 2023). Just like every other country, the variety of challenges facing community policing in Nigeria is enormous and has made its effectiveness difficult and almost impossible in the country. Also, a study conducted by Graeme, Jeremy, and Anna (2021) titled “community policing does not build citizen trust in police or reduce crime in the global south” find out that lack of sustained buy-in from police leadership, frequent rotation of police leadership and their officers, and lack of resources to respond to issues raised by citizens may have contributed to the failure of community policing in six sites including Colombia, Brazil, Liberia, Uganda, Pakistan and Philippines.

Another study conducted by Okechukwu, Onyinye and Iheanyichukwu (2022) on community policing and insecurity in Rivers state, concluded the challenges of community policing in reducing insecurity to be lack of trust between the police, vigilant groups and the members of the communities, poor public image of the police, inadequate manpower in the police, corruption based on poor working conditions of the police and low or poor educational background of some members of the police, which adversely affects community policing.

In conclusion, the literature so far reviewed suggests that community policing holds significant promise as a strategy for tackling insecurity in conflict-affected regions like Biu, Borno State, Nigeria. By fostering trust, cooperation, empowerment, and social cohesion, community policing initiatives have the potential to enhance public safety, strengthen resilience, and build sustainable peace in communities affected by violence and conflict. However, despite its effectiveness, community policing faces various challenges across the globe. Thus, findings from this study will determine the challenges faced by the community policing apparatus in Biu Local Government Area.

Theoretical Framework

This research aims to examine community policing as a remedy for the high level of insecurity and insurgency bedevilling the country using Biu as a point of reference. To achieve this goal, the fundamental theoretical basis for this study is taken from functionalist theory obtained from the works of Talcott Parson (1951), an advocate of functionalism who maintained that society is a vast network of connected parts, with each contributing to the maintenance of the system as a whole.

Proponents of this theory are in consensus that if an aspect of society does not contribute to its stability or survival, does not serve some identifiable useful function or fail to promote value consensus among members of a society, it is considered dysfunctional and, as such, not to be transmitted. Although the formal security agents are trying their best, the increasing trends of insecurity in this country make their best not good enough; hence, community policing is required for better performance of the function performed by the formal security apparatus for the promotion of value consensus among members of Nigerian society, as postulated by proponents of this theory.

Functionalism perceives society as integrated, orderly, and in a state of equilibrium unless disrupted by dysfunctional social structures that may threaten its survival (Parsons, 1951). According to Parsons, the general needs for societal survival can be identified, and social structures or persistent patterns of behaviour function to maintain society's values, goals, and needs. For example, when crime control strategies are effective or functional, they are assumed to persist and contribute to a society's stability and survival. Conversely, if a larger portion of a society is crime-prone or deviant and crime control strategies are ineffective, the fundamental stability of that society will be disrupted. Thus, the continued existence of a social structure is justified by how it contributes to the stability and survival of that particular society. For example, the police are judged by the way their performance contributes to the stability of the society they control. The present examination of the NPF and policing in Nigeria is guided by this perspective (Inyang, 1999).

Durkheim argued that society as an entity shares the same values and norms. Social order arises from the internalization of the norms embedded in laws. From this perspective, crime is seen as an inappropriate behaviour in which individuals are rewarded or punished as they conform or deviate from the norms; these norms are the blue print within which/goals are achieved (Broom and Selznick 1963). Proponents of this theory are of the view that stability in society is the function of those interrelated social institutes or bodies who collectively work to achieve societal stability. Like formal law enforcement agencies, these agencies establish good relationships and partner with communities to form a body that will collectively perform the function of securing society for its stability and equilibrium.

Research Hypothesis

H¹: Biu community policing outfit is related to security stability in Biu

METHODOLOGY

The survey research design for this study was adopted because survey research design allows the researcher to collect data from a fraction of the population, this is because it is not possible to study the entire Biu, as such survey avails the researcher the opportunity to select a fraction from the population and study. The location for this study is Biu, and Biu has approximately 43 different rural communities that make up the Biu Local Government. The study purposively selected 20 communities to form part of this study, these 20 communities selected were mostly the flashpoint which often experienced security threats in Biu. The sample size for this study was determined by using the Taro Yamane formula of 1967, the formula involves summing the entire population and dividing by the margin of error and our margin of error was 0.5% while our confidence level was 95% as such a total of 200 samples were selected and that captured both the residents and the members of the community policing were obtained. This study adopted a multistage sampling technique. Purposive sampling was employed to select the communities to be studied. Additionally, clustered sampling was employed to divide Biu into the 43 communities that formed these clusters, while random sampling was used to select the respondents that formed part of this study. The main instrument for data collection was the questionnaire. The questionnaire served as the instrument where the responses and opinions of the respondents could be gathered. The questionnaire was divided into four sections, sections A, B, C, and D, while the literature and journals were reviewed as part of the secondary data. The opinions of the respondents were checked for the presence of an outlier, after which descriptive statistics were calculated with the aid of the Statistical Package for Social Sciences (SPSS). The descriptive statistics used in this study includes the frequency distribution, while the chi-square was used to test the hypothesis to ascertain if relationship does exist between the variables.

RESULTS

Table 1: Relative Importance Index of the Effectiveness of Biu Community Policing (Yan Gora) to the Security of the Biu Local Government Area

S/N	Respondent Questions	Response	Frequency	Percentage
1	Community policing has contributed positively to the security improvement of Biu LGA.?	Yes	144	78.3%
		No	32	17.4%
		Total	184	100%
2	The Yan Gora, Hunter, Vigilante group/CJTF are the recognized as relentless community policing apparatus in Biu?	True	172	93.5%
		False	8	4.4%
		Total	184	100%
3	will it be difficult for the formal law enforcement agencies to tackle security challenges in Biu without the effort of the Biu community policing apparatus?	Yes	61	33.2%
		No	112	60.8%
		Total	184	100%

4 Kinetic and Diplomatic methods are the ways used by the Yan Gora (CJTF) security apparatus in curbing insecurity in Biu LGA?	True	122	66.3%
	False	52	28.3%
	Total	184	100%
5 Is the Yan Gora very effective in responding to security challenges in Biu	True	167	90.8%
	False	14	7.6%
	No Idea	3	1.6%
	Total	184	100

Source: Field Survey, 2024.

Table 1 shows the effectiveness of community policing for reducing insecurity. Question 1 in the table shows that out of the 184 respondents, 144, representing 78.3% of whom are the majority of respondents, affirmed that community policing has contributed positively to improving the security of the Biu local government area, similarly 32 respondents representing 17.4% of whom are next to the majority of respondents, refused that community policing doesn't contribute positively to the improvement of the security of Biu local government area, while, 8 respondents, representing 4.3% of whom said that they don't have an idea as to whether community policing has contributed positively to improving the security of the Biu local government area or not.

Question 2 showed that 172 respondents, representing 93.5% of the respondents who formed the majority of the respondents' opinions, agreed that the Yan Gora, Hunter, and Vigilante group/CJTF are recognized and relentless community policing apparatuses in Biu, also 8 respondents, representing 4.4% of whom formed the second majority of respondents opinion declined that the Yan Gora, Hunter, and Vigilante group/CJTF are not recognized as relentless community policing apparatuses in Biu, while the other 4 respondents, representing 2% form the population of those who weren't certain as to whether the Yan Gora, Hunter, and Vigilante group/CJTF are recognized and relentless community policing apparatuses in Biu or not.

Question 3 showed that 112 respondents, representing 60.9% of the respondents, disagreed with the assertion that formal law enforcement agencies such as the military and paramilitary can address security challenges in Biu without community policing efforts in Biu. Thus, this represents the opinion of the majority of the respondents, in the same vein 61 respondents, representing 33.2% who are the second majority agreed with assertions that formal law enforcement agencies such as the military and paramilitary cannot address security challenges in Biu without community policing efforts in Biu, while 11 respondents, representing 6% of those whom weren't certain as to whether formal law enforcement agencies such as the military and paramilitary can address security challenges in Biu without community policing efforts in Biu or not.

Question 4 on the same table shows that 122 respondents, representing 66.3% of the respondents, agree that Yan Gora employs both the kinetic and diplomatic methods to curb insecurity in Biu, likewise 52 respondents, representing 28.3% of the respondents who are the second majority in question 4, disagree that Yan Gora employs both the kinetic and diplomatic methods to curb insecurity in Biu, while the other 10 respondents, representing 5.4% weren't certain if the Yan Gora employs both the kinetic and diplomatic methods to curb insecurity in Biu, or not. Question 5, which is the last question on the table, clearly shows that the Yan Gora community policing security outfit is very effective in responding to security challenges in Biu.

This is because the majority of respondents (167), representing 90.8%, affirmed it, furthermore, the second majority, 14 respondents, representing 7.4% of whom disagree that the Yan Gora community policing security outfit is not very effective in responding to security challenges in Biu, while the 3 respondents, representing 1.6% of whom weren't sure if the Yan Gora community policing security outfit is very effective or not in responding to security challenges in Biu.

Table 2: Relative Importance Indices of the Factors Undermining Biu Community Policing.

S/N	Respondent Questions	Response	Frequency	Percentage
1	Inadequate manpower is a major factor undermining the effectiveness of community policing effort in Biu?	Yes	137	74.5%
		No	36	19.6%
		No Idea	11	5.9%
		Total	184	100%
2	Do you think the Yan Gora security outfit is facing problems of members development?	Yes	156	84.8%
		No	26	14.1%
		No Idea	2	1.1%
		Total	184	100%
3	Do you think corruption is undermining the effectiveness of community policing in Biu?	Yes	125	67.9%
		No	55	29.9%
		No Idea	4	2.2%
		Total	184	100%
4	Do you think community policing is facing problem of confidentiality on intelligence gathering?	Yes	165	89.7%
		No	14	7.6%
		No Idea	5	2.7%
		Total	184	100%
5	Have the challenges face by Yan Gora, reduced their performances in tackling insecurity	Yes	90	48.9%
		No	80	43.5%

Source: field work 2024

Table 2. Revealed the factors undermining Biu community policing. Question 1 in this table shows that out of the total number of 184 respondents, 137 respondents, representing 74.5% who are the majority of the respondents, agreed that inadequate manpower undermines community policing efforts in Biu, also, 36 respondents, representing 19.6% of whom are the second majority decline that inadequate manpower doesn't undermines community policing efforts in Biu, similarly, 11 respondents, representing 5.9% of whom weren't certain if inadequate manpower undermines community policing efforts in Biu or not. Furthermore, Question 2 revealed that 156 respondents, representing 84.8% of the sample, agreed with the assertion that community policing in Biu is faced with the problem of member underdevelopment, in the same vein 26 respondents, representing 14.1% of whom decline the assertions that community policing in Biu is not faced with the problem of member underdevelopment, also 2 respondents, representing 1.1% of whom weren't certain if community policing in Biu is faced with the problem of member underdevelopment or not. Question 3 showed that 125 respondents, representing 67.9% of the respondents, agreed that

corruption undermines the effectiveness of community policing in Biu, likewise, 55 respondents, representing 29.9% of whom decline that corruption doesn't undermine the effectiveness of community policing in Biu, while, 4 respondents, representing 2.2% of the respondents were not sure as to whether corruption undermines the effectiveness of community policing in Biu or not. Question 4 in the same table revealed that 165 respondents, representing 89.7% of the respondents, agreed that community policing security outfit in Biu is faced with the challenge of confidentiality in intelligence gathering, similarly, 14 respondents, representing 7.6% of whom disagree that community policing security outfit in Biu is not faced with the challenge of confidentiality in intelligence gathering, while, 5 respondents, representing 2.7% of whom weren't sure if community policing security outfit in Biu is faced with the challenge of confidentiality in intelligence gathering or not. Question 5 showed that 90 respondents, representing 48.9% of the sample, agreed that despite the challenges faced by the Yan Gora security project in Biu, their performance in tackling insecurity was intact, furthermore, 80 respondents, representing 43.5% of whom disagree, that despite the challenges faced by the Yan Gora security project in Biu, their performance in tackling insecurity wasn't still intact, while 14 respondents, representing 7.6% of whom weren't certain as to whether despite the challenges faced by the Yan Gora security project in Biu, their performance in tackling insecurity was intact or not.

Hypothesis Test.

H¹: There is a relationship between Biu Community Policing Outfit and Security Stability in Biu

A. True B. False. C. No Idea

$$X^2 = \frac{\sum (O-E)^2}{E}$$

While O = observe & E = expected value

Table 3.

CATEGORY	OBSERVED	EXPECTED
True	157	61.333
False	15	61.333
No idea	12	61.333
Total	184	183.999

$$X^2 = \frac{\sum (O-E)^2}{E}$$

$$X^2 = \frac{(184-183.999)^2}{183.999}$$

$$0.001 = \frac{(0.001)^2}{183.999}$$

$$\frac{0.000001}{183.999} = 5.4389$$

The above chi-square test, with a significant result of 5.4389, shows that the relationship between the two variables (Biu community policing and security stability in Biu) is positive.

DISCUSSION OF THE FINDINGS

The findings thus far reveal that the Yan Gora, Hunter, Vigilante group/CJTF are recognized as relentless community policing apparatuses in Biu. This is because they have contributed positively to the security of Biu, and without the community policing apparatus, formal law enforcement agencies will find it difficult to address the security challenges in Biu. Despite the fact that this security apparatus uses both kinetic and diplomatic methods for tackling security challenges, these methods are very effective at responding to security challenges in the Biu Local Government area this is in line with the findings of Bashir (2023) who asserted that the role of community participating in crime prevention and control: evidence from Bauchi metropolis, also concluded that community crime prevention was perceived to be effective in crime control. according to the study, most of the community members believed that communities should be given the responsibility to control crime. It was also noted that communities adopted various strategies in combating crime and stabilizing security in the study area.

It was also revealed in this study that inadequate manpower, membership development, corruption and confidentiality are problems undermining the effectiveness of community policing in Biu, but the major factor undermining the Biu community policing apparatus, as revealed in the study, is confidentiality. However, these challenges have not reduced the performance of the Biu community policing apparatus in tackling insecurity. This finding is in line with that of Okechukwu et al. (2021), who asserted some of the challenges of community policing in reducing insecurity in Rivers State. The lack of trust between the police, vigilant groups and the members of the communities, poor public image of the police, inadequate manpower in the police, corruption based on poor working conditions of the police and low or poor educational background of some members of the community policing apparatus are some of the challenges affecting the effectiveness of community policing in Rivers State.

Conclusion

Currently, we cannot afford to leave security matters to security agencies alone; this should be everyone business and concern. This point has been proven necessary in the above analysis of the effort of community policing in Biu, which can be applicable to any given society. The essence of community policing is to return to the day when safety and security are participatory in nature and everyone assumes responsibility for the general health of their community, not only for a selected few but also for everyone living in the community. Indeed, there is an ideology that security is everyone's business; as such, we all need to put our hands-on desk, as such community policing is indeed our responsibility, though the community policing might be well vast in knowledge but their roles and importance cannot be underestimated, though they have experienced many challenges ranging from limited resources but their ability to overcome this challenges is a thing to envy and desire understand, laying down their lives for the safety of all indeed required an accolades. It is often presumed that Nigeria as a nation is under police, and as such, we cannot surrender our safety in the hands of few individuals, and this calls for us to rise up and support the ideology of community policing; if you see something say something, security is our responsibility.

Recommendations

The following recommendations were put forth by this study, based on the results and responses obtained from the field:

1. First, this study recommends the need for the government to support and, if possible, pass the law for the establishment of community policing; as such, the government will have more powers to provide and enhance more security in society by so doing that moral will be boosted, and such people will do the job with so much passion and desire, this recommendations comes from the findings of this study which signifies that community policing apparatus has indeed contributed to the improvement of security in Biu.
2. Additionally, this study highlights the need for NGOs, the government, and the community to support community policing activities by encouraging more people to join various community policing organizations, as security is everyone's business; as such, there is a need for more people to join as such to boost the manpower of the organization, rising from the challenges of manpower shortage this demands the need for proper support and remuneration by so doing more people will be encouraged to join.
3. In the same vein, this study recommends that the community always support the ideology of confidentiality; in the sense that society owes community policing members a duty of support and confidentiality, just as they support the community by providing security, the community should also support them by protecting their identity and security so as not to expose them to risk due to the nature of their hands.
4. Finally, this study recommends the need for the introduction of other mechanisms of crime control different from the usual Kinetic and Diplomatic approach, which has not yielded much of a result; rather, the Carrot and Stick approach disciplines them and then rehabilitates them rather than using the old style.

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