

## Challenges of Community Based Security Approaches Among Communities in Gombe and Adamawa State

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### ABSTRACT

*Since the end of the Cold War in the early 1990s, security has become increasingly fragile in many developing regions, particularly Sub-Saharan Africa, which continues to face violent conflicts and organized crimes. The nature of war has shifted from interstate to intrastate conflicts, often manifesting as insurgencies led by Non-State Armed Actors (NSAAs). Data from the Council on Foreign Relations' Invisible Armies Insurgency Tracker recorded 72 active insurgencies across 45 countries by 2012, with the majority occurring in Asia and Africa. The consequences of these insurgencies are devastating, affecting societies, economies, and governance systems. Visible impacts include civilian casualties, destruction of infrastructure, and limited access to health and education facilities. Intangible impacts are equally severe, including the collapse of state institutions, eroded trust in government, broken social relationships, and widespread psychological trauma. Addressing both categories of impacts is essential for recovery and stability. This paper specifically analyzes challenges of community-based security approaches (CBASM) in Gombe and Adamawa States. Relying on secondary data and guided by functionalist theory, the study reveals that while community security models provide localized responses to insecurity, they remain insufficient without formal collaboration. Therefore, the research recommends enhanced partnerships between CBASM initiatives and government security agencies to jointly address the root causes, effects, and risks of conflict and violence. Advocacy, community engagement, and integration of CBASM into broader governance frameworks are essential to ensuring sustainable peace and security in fragile contexts.*

**Keywords:** community, security, challenges, conflict

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### 1. Introduction

The insecurity has a tremendous humanitarian consequence. Violence has had a far-reaching humanitarian and economic impact on the region and created a domino effect of security problems. Over the last decade, more than 8,000 people have been killed – mainly in Zamfara state – with over 200,000 internally displaced and about 60,000 fleeing into Niger Republic. Livestock and crops have been decimated, further depressing human livelihood indices that were already the country's lowest. The violence is aggravating other security challenges: it has forced more herders southward into the country's Middle Belt, thus increasing herder-farmer tension in that region and beyond.

The North Central has its share of the gory sights and narrative of violence especially pastoralist violence to farming communities. The lethality of violence unleashed by the Fulani herders led the Institute for Economics and Peace to capture them in the global terrorism index and classify them as a

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terrorist group as well as name them as the fourth deadliest group in 2014 after having been responsible for the death of 1,229 people (IEP, 2015).

Since 2014, the Fulani herders are still deadly as they are responsible for various forms of attacks, especially ransom kidnappings and militia expeditions against farming communities considered antagonistic to their herding and pasturing activities. What must have emboldened the spates of attacks by the Fulani herders is the nonchalance of the Nigerian government despite the international classification of these herders as terrorists. The government has not done anything substantial to controvert this perception (International Crisis Group, 2017; Amnesty International, 2018).

The boldness of the Fulani herders could be seen in the type of sophisticated weapons at their disposal. In the past, they only carried and relied on long wooden staff, machetes, and bows and arrows. But now, they parade the Soviet assault rifle, Avtomat Kalashnikova (AK47). And, with these weapons, they have been unleashing terror on farming communities across Nigeria. For instance, between 2010 and 2013, the Fulani herders were responsible for killing only 80 people compared to 1,229 people they killed in 2014 alone. Recent estimates paint a very distressing picture of carnage. It is estimated that more than 10,000 persons lost their lives in the past decade from the violence unleashed by Fulani herders on farming communities. Out of this figure, more than 6,000 persons were casualties in the past two years (Kwaja & Ademola-Adelehin, 2018). A further breakdown showed that fatalities resulting from conflicts between Fulani herders and farmers in 2016 alone was about 2,500 persons. Similar high trend in fatalities manifested between 2011 and 2016 when more than 2,000 deaths on average were recorded (International Crisis Group, 2017). Updated data from the Nigeria Security Tracker documented those fatalities from Fulani herders-farmers' conflicts in 2017 and 2018 were 1,041 and 2,037 deaths respectively (Campbell, 2018).

The consequences of the conflict can be linked to humanitarian, social, economic and security effects. The humanitarian effects of farmer-herder conflicts are generally enormous. Natives-nomads conflict often results in loss of life, population displacements, human injury and livelihood crisis (Okoli & Atelhe, 2014, pp.76-88). In this regard, the conflict does not only lead to the killing of people, but also people become homeless, displaced and destitute. Elaborating further on the humanitarian effects, apart from the killings by nomads and reprisal attacks by the indigenes, some people become widows, widowers and orphans during the conflicts, while other victims of the conflict are maimed or injured. People become internally displaced as a result of the conflict, especially women, who decide to stop going to the distant farm for fear of attacks by nomads.

This article seeks to identify the key challenges associated with CBASM in Adamawa and Gombe States, with the aim of proffering solution to the challenges.

## 2. Research Method

This study adopts a conceptual, desk-based design relying on an integrative review of scholarly and grey literature to examine the challenges of community-based security approaches in Gombe and Adamawa States. Relevant materials were identified through systematic searches of academic databases (Scopus, Web of Science, JSTOR, Google Scholar, AJOL) and policy sources (government reports, NGO/CSO publications, and media investigations) covering the period 2000–2025, supplemented with snowballing of key references. Eligibility focused on works addressing community policing, vigilante groups, hunters' associations, traditional and faith-based security initiatives, and their operational challenges in Nigeria's Northeast. Data were extracted on recurrent issues such as legitimacy, accountability, human rights risks, coordination with state agencies, politicization, sustainability, and resource constraints. Guided by theories of collective efficacy, human security, and hybrid security governance, findings were narratively synthesized to construct a conceptual understanding of the challenges shaping community-based security in the two states.

## 3. Result and Discussions

### Conceptual clarification

Security is a situation or condition that is free of injury or threats to individuals, groups, or communal wellbeing. These include freedom from threat and direct attacks on physical and psychological integrity. Community policing has been variously defined some by purpose and functions, others by structure and

programs, still others as a philosophy. The Conceptual definitions concerning community policing given by different writers and institutions.

Leadership crisis associated with polarized ranking position in the organization. Community approach security was politicized and an attempt was made to introduce administrative reforms through elections which threw community security into crisis.

Lack of government support this resulted from the belief that they were formerly used as bodyguards by the previous government during political campaigns., Lack of investment in community-based security in terms of resources especially funds to carry out certain activities such as the annual training exercise. Ibrahim (2018) P – 189., Lack of mutual cooperation among the members of the vigilante command particularly from the higher-ranking officers who do not respect certain decisions made.

During the early period of community-based approaches operation, the police considered them arrivals and even released certain suspects arrested by the vigilantes, without trial. However, the two security agents began to cooperate. When vigilante groups arrested and handed over suspects to the police, the police would further investigate and finally take suspects to court for trial. In addition, the police often invited community security or vigilante to conduct joint night patrol operations.

Public tolerance of community-based approaches group is another challenge faced by the organization. community based approaches been voluntary sometimes encounter dangerous criminals that have more sophisticated weapons than them and also, they don't have any financial backing that will cater for their family if at the cause of crime control lost their live.

According to (Kasali, 2010) one of the challenges, of the community-based approaches in Nigeria is lack of adequate training. Most of the community-based approaches members are always in the habits of recruiting people as guards with very little or no training. Most of the security guards undergo only physical fitness as training while they have no knowledge of several other aspects of security training including intelligence collection and analysis, martial arts, crowd control, riot control, the problems of poor wages and working condition appears also to be one of the leading factors militating against efficiency in community-based security activities in the country.

In spite of high cost of living many security guards earn salaries as low as N6000 Less than U. S\$ 40 per month (Abrahamsen and Williams, 2005:8) as such poor working condition confronting a large number of vigilante members in the country are making many of them having low job satisfaction, which has led to low job performance and lack of commitment of the job among them (Kasali, 2010).

### **Collaboration and coordinating among community-based security actions in security communities**

Community Partnerships: Collaborative partnerships between the law enforcement agency and the individuals/organizations they serve to develop solutions to problems and increase trust in police. Community policing is a collaborating or partnership whose objective is to determine community needs as police priorities, and to promote police accountability and effectiveness. Consultation with the community through community-based security forums is of critical importance.

Surveys, interviews, workshops, community profiles, and other methods will help identify specific community needs (Lanre, 2018). Community based security recognizing that police rarely can solve public safety problems alone, encourages interactive partnerships with relevant stakeholders. The range of potential partners is large, and these partnerships can be used to accomplish the two interrelated goals of developing solutions to problems through collaborative problem solving and improving public trust.

The public should play a role in prioritizing and addressing public safety problems. Law enforcement organizations can partner with a number of other government agencies to identify community concerns and offer alternative solutions. Examples of agencies include legislative bodies, prosecutors, probation and parole, public works departments, neighbouring law enforcement agencies, health and human services, child support services, ordinance enforcement, and schools (Babalola, 2022).

Individuals who live, work, or otherwise have an interest in the community-volunteers, activists, formal and informal community leaders, residents, visitors and tourists, and commuters are a valuable resource for identifying community concerns. These factions of the community can be engaged in achieving specific goals at town hall meetings, neighbourhood association meetings, decentralized

offices/storefronts in the community, and team beat assignments. The media represent a powerful mechanism by which to communicate with the community. They can assist with publicizing community concerns and available solutions, such as services from government or community agencies or new laws or codes that will be enforced. In addition, the media can have a significant impact on public perceptions of the police, crime problems, and fear of crime (United States Department of Justice, 2020).

**Organizational Transformation:** The alignment of organizational management, structure, personnel, and information systems to support community partnerships and proactive problem solving. The community policing philosophy focuses on the way that departments are organized and managed and how the infrastructure can be changed to support the philosophical shift behind community policing. It encourages the application of modern management practices to increase efficiency and effectiveness. Community policing emphasizes changes in organizational structures to institutionalize its adoption and infuse it throughout the entire department, including the way it is managed and organized, its personnel, and its technology. Community community-based security calls for decentralization in both command structure and decision making. Decentralized decision making allows frontline officers to take responsibility for their role in community policing. When an officer is able to create solutions to problems and take risks, he or she ultimately feels accountable for those solutions and assumes a greater responsibility for the well-being of the community. Decentralized decision making involves flattening the hierarchy of the agency, increasing tolerance for risk taking in problem-solving efforts, and allowing officers discretion in handling calls.

In addition, providing sufficient authority to coordinate various resources to attack a problem and allowing officers the autonomy to establish relationships with the community will help define problems and develop possible solutions (Lanre, 2018). However, is important to know that community policing affects the nature and development of police department policies and procedures to ensure that community policing principles and practices have an effect on activities on the street. Problem solving and partnerships, therefore, should become institutionalized in policies, along with corresponding sets of procedures, where appropriate.

### **Contribution of community Based security Approaches**

Adegbusi (2009) thus explain how the community-based security or Vigilante groups play role in the task of policing which is so important in crime prevention and control can be seen from the vigilante service groups partnership with the police to control and prevent crime using Anambra state as examples. The Anambra State Vigilante Law has provided definite roles for the vigilante group and made it a requirement that they are to form a synergy with the police. Meaning they must assist the police in the work and must not choose to take laws into their hands as the defunct Bakassi boys did before now. They are also to adhere to these functions and deter from the abuse of power. The vigilante groups invariably serve as the eye of the police in their various communities and their proximity to the people in the community is indeed a proactive step to combat crime. This provides a quick and rapid response to crime scenes and chaos in the community before the arrival of the police. The community-based security Law provides that the vigilante group should assist the police with these functions:

1. To prevent and detect crimes
2. To make available relevant information on criminals
3. To make measures to ensure that criminals don't operate in their communities
4. To preserve law and order
5. To recruit and train security personnel
6. To protect lives and properties
7. To arrest criminals and hand them over to the police for investigation and prosecution when necessary
8. To give further assistance to the police where required in the production of witnesses

The Law empowers the group to arrest any person who commits a crime before them, patrol the streets or villages at any time of the day especially at night, maintain security barricades at night in appropriate place, in self-defense or to prevent the commission of a crime, arrest or prevent the escape of a person presenting danger and to maintain public order and security within the neighborhood. The force used shall be proportionately commensurate with the circumstances leading to the use of such force. The Law empowers the Vigilante Group to question and handover to the police any person of

questionable character or of suspicious movement and to enter and search any compound into which a questionable person runs while being pursued.

Similar provisions were made in the Enugu State Law where, for instance, the law provides that the watch group shall work in partnership with the divisional police officer in the area they are registered in, justice of peace, town union and other stake holders to perform the following roles:

- i. To prevent crime through improving security through: joint patrols/ community-based security with the police, reducing opportunities for crime by increasing crime prevention awareness campaigns, developing neighborhoods crime prevention programs assisting the police in identifying and finding solutions to prevalent crimes. Vigilante group of Nigeria 2014 cited in Ibrahim 2018 P-176.
- ii. To assist the police in detecting crime through: promoting effective communication with the police, prompt reporting of suspicious and criminal activities to the police, providing information/intelligence to the police on suspicious persons and prevalent crimes, alert the community about types of crimes prevalent and especially emerging crimes.
- iii. To reduce the fear of crime through: providing accurate information about crime risks, promoting a sense of security and community spirit particularly amongst the more vulnerable, encouragement of mutual assistance and concern amongst neighborhood members.

to carry out these earlier on mentioned functions effectively, the local vigilante group and its administration have the power to recruit, if need arises in accordance to the law, security personnel who shall also join in the operation to do the needful.

In so doing, there are laid down rules on recruitment in order to ensure that the purpose which is geared at employing indigenes who are well informed and are conversant with the terrain and which are readily available at the right time to fight crime without any form of delay is achieved. This in turn will ensure proper identification of the group by stakeholder to check personality, decorum and good attitude to work. The provisions of the Law are to be complied with while recruiting. Section 15 provides that “the chairman of the group in consultation with the members of the group shall recruit security guards who are of Anambra State origin for operation at the State level, and effective liaison with the town and market committees, and that every security guard will be thoroughly screened which will involve completion of application form to be designed by the group; the application form shall make provision for proper identification of the guards by (a) The traditional ruler of his town, and (b) The president of the town union or (c) The honorable member representing the constituency”.

Upon recruitment, the group shall issue identity cards to the security guards who shall carry them at all times, and each identity card shall contain the thumbprint of the guard, his signature and his photograph. The identity card shall bear the stamp of the registering office placed in such a way that that part of the stamp shall be on the photograph and counter-signed by the divisional police officer in the area. This provision is a very important one, in the sense that a person when properly identified by the traditional ruler, town union president, and honorable member representing his constituency, is assuredly a person known in that community and he would in turn give his best to serve his community-based security and State at large.

### **Challenges of Community Policing**

Laudable as the goals and objectives of community policing might be, its applicability in the Nigerian context is beclouded with certain concerns. Some of these are addressed under this section. First, the historical and present-day realities of community mistrust in law enforcement in Nigeria may affect the effectiveness of community policing if not well addressed. There is a long-standing antagonistic relationship between the police and community members, which may adversely affect the success of the scheme. Waddington (as cited in Ferreira, 1996) observed that community policing was a ‘romantic delusion’ because it was not based on ‘the world we have lost’ as some supporters are claiming.

According to him, ‘there was never a time when the police officer was everyone's friend, and there will never be such a time in the future’. This viewpoint may appear too extreme but it is a fact that cannot

be pushed aside. In Nigeria, an average citizen is of the opinion that the rank-and-file police officer are corrupt and that they cannot be trusted. This has been exacerbated by the mass media, which have reported incidences of police brutality and injustice at various times in the past. The most recent of such infamous cases of police high-handedness was the 2005 extrajudicial murder of six young traders by policemen in Abuja, Nigeria's Federal Capital Territory. The case drew a great deal of attention from both national and international media.

Another factor that poses a challenge to effective community policing in Nigeria is the concept of 'Godfatherism'. This is the funding and abetting of vices and shielding of 'connected' criminals from justice by government agents and highly placed officials entrusted with the power and authority to investigate and prosecute such vices (Onyeozili, 2015). Also, the pilot project carried out by the CLEEN Foundation (2014) observed that partisan community leaders with political ambition weakened the cohesion of the community-policing forum. Hence the existing structure, which is an awful imitation of community policing (the police community relations groups), in some places already has this factor to contend with. Many 'powerful' politicians, who constitute most of the membership of these bodies, often use their position in society to shield criminals who are loyal to their cause. Most of these miscreants, who are used by politicians during 'electioneering' campaigns and as body guards, are often shielded from the arm of the law by these political demagogues.

According to Haruna (2021), he maintained that the unprecedented poverty level, police lack of capacity to fish out offenders and institutional loopholes were major obstacles to community policing and security. He added further that, inadequate biometric data and residential numbering system were major hindrance to the attainment of community policing in Nigeria as is obtained in advanced countries.

Despite the introduction of community Policing, it has failed to achieve any meaningful success in Nigeria. The public perception of the police is worse than ever. The public still view the police as corrupt and people never to trust. The police do sometimes aid and abet criminals and have been described as one of the most corrupt institutions in Nigeria. The philosophy of community policing emphasizes partnership, decentralization of authority, and proactiveness. The structure of the Nigeria police is very central and their approach to crime fighting is still reactionary rather than proactive. The partnership between the public and police in crime fighting is still unrealistic because of the poor public perception of the police. More importantly, the Nigeria police force is built on the traditional culture of force which is used to brutalize the same people that they are expected to protect. This culture of brutality and use of force makes it difficult for the Nigeria police to embrace community policing (Adishi, 2017).

Corruption is another cankerworm which threatens the success of community policing in Nigeria. Police officers who had benefited from the status quo of traditional policing may find it difficult to adjust to the radical diversion from the traditional style of policing. This implies that for community policing to be successful, there is a need for a massive reorientation of the rank and file of the Nigerian police force. A typical Nigeria policeman is regarded as corrupt. From taking bribes to colluding with criminals, the menaces of the police are underrated. A force meant to ensure security of the nation seem to have moved away from that and rather prefer to do the exact opposite. In a country, where corruption is the order of the day and as each day passes new corrupt practices are exposed, especially in the police force which is opened and common.

Institutionalize problems facing the police which include: poor welfare, poor salaries and remuneration, inadequate funding, inadequate equipment, negative image, lack of respect, corruption, inadequate number of police officers, operational challenges and political challenges also foster the discrepancies between the police and the policed (Babalola, 2022).

The availability, quality and distribution of social infrastructure also affect both police performance and relations between the police and the public. These social infrastructure elements also impact on the extent and severity of crimes as well as the capacity of police to respond to the security and welfare needs of citizens. The citizens who live in deprived areas of a country are more likely to be hostile to government and especially to the police, which they see as a symbol of an insensitive and irresponsible government. For instance, the environmental issues in the Niger Delta regions of the country may affect the success of community policing if the issue of environmental degradation and its consequences are not addressed first and foremost.



Additionally, the CLEEN Foundation pilot project further observed the following as challenges to the effectiveness of community policing:

- ❖ High turnover of personnel in the Nigerian police force and local governments due to frequent transfers;
- ❖ Lack of awareness of the project in some communities;
- ❖ Inadequacy of funding;
- ❖ Monitoring and evaluation;
- ❖ Ignorance on the part of some police officers;
- ❖ Politicizing the leadership of the scheme.

Another factor mitigating against the effectiveness of community policing in Nigeria as identified by Babalola (2022) is lack of mutual respect. Leaving corruption, another problem faced by the Nigeria police is lack of respect. As earlier said, the police have lost their fear factor and respect in which they deserve, instead they have to earn it now. In the era we live in, armed robbers are ready for battle with the police. Of course, why would they be scared when they have a link in the force and they know the police are just there to blare sirens just to show they are around.

Even when they are caught, it would only take some amount of money in form of bribes to get away and escape punishment. Reports of bad policing are main reasons for disrespecting officers in the force. A policeman is meant to be respected and held in an high place but reverse is the case. Insults, all forms of abuse and mockery is what is directed towards a policeman. In fact, some policemen prefer to be without their uniform while out of duty, in a public place or after the day's work for fear of mockery or abuse

### **Characteristic of Community Based Approaches for Peace Building and Security**

Community-based approaches are relevant across many sectors. They can be applied to individual community-level projects or as a component of wider national programmes. They can be focused primarily on achieving development outcomes, such as service delivery and good governance. Although such interventions have the potential to contribute to securing peace, they do not necessarily result in peace building.

Rather, community-based peace building interventions often seek to transform relationships; to collaborate with a wide range of actors beyond the development community, including diplomatic actors and in some cases, parties to the conflict; and to link to broader peace strategies. A project that aims to achieve development outcomes, such as service delivery, could be seen as a peace building project, if it seeks as well to bring together groups across conflict divides to work together to fulfill the need for services.

The following are some examples of the possible types of community-based approaches for peace building. Community-based policing is an approach that brings together the police, civil society and local communities to jointly take responsibility for and develop solutions to local safety and security. Community-based approaches have also been adopted for de-mining and weapons collection. Demobilized combatants have been involved in de-mining as a way to facilitate local reintegration.

**Socioeconomic recovery:** Community-based approaches have been adopted to provide for services (health and education, in particular), infrastructure, natural resource and environmental management, livelihoods and employment generation for example through the formation of cooperatives. Many of these initiatives have been designed and implemented with particular attention to fostering social capital, cooperation across divides, and the foundation for reintegration and reconciliatory processes.

### **Media, Communication and Civic Education**

Community-based radio stations and other forms of media, broadcast in multiple languages, seek to promote dialogue and debate on key issues in society. Many also seek to promote reconciliatory processes and civic education. Community video units are another form of participatory communication, whereby people present their own ideas on key issues. Local videographers seek to promote social change by documenting the views and concerns of different groups in society such that they can learn about each

other. Theatre productions and puppet shows, designed and conducted by communities, have also been used for outreach education – to teach peaceful dispute resolution and human rights norms and values.

### Traditional Justice and Reconciliation

Traditional approaches to justice and reconciliation often focus on the psycho-social and spiritual dimensions of violent conflicts. Traditional approaches are also often inclusive, with the aim of reintegrating parties on both sides of the conflict into the community. An important component is public cleansing ceremonies, undertaken is an integral step in healing community relationships.

### Heritage and Cultural Preservation

Initiatives designed to preserve culture in disaster and conflict-affected contexts have included community forums in order to allow for the articulation of local needs, quick responses on the ground, and increased social capital. Communities have also been involved in inventorying their culture, which has contributed to preservation and a sense of national identity.

**The functionalist perspective**, also called functionalism, is one of the major theoretical perspectives in sociology. It has its origins in the works of Emile Durkheim, who was especially interested in how social order is possible or how society remains relatively stable. As such, it is a theory that focuses on the macro-level of social structure, rather than the micro-level of everyday life. Notable theorists include Herbert Spencer, Talcott Parsons, and Robert K. Merton.

Emile Durkheim "The totality of beliefs and sentiments common to the average members of a society forms a determinate system with a life of its own. It can be termed the collective or creative consciousness." *The Division of Labour* (1893)

### Theory Overview

Functionalism posits that society is more than the sum of its parts; rather, each aspect of it works for the stability of the whole. Durkheim envisioned society as an organism since each component plays a necessary role but can't function alone. When one-part experiences a crisis, others must adapt to fill the void in some way. Which is the case with Adamawa and Gombe state. In functionalist theory, the different parts of society are primarily composed of social institutions, each designed to fill different needs. Family, government, economy, media, education, and religion are important to understanding this theory and the core institutions that define security in community like that of Adamawa and Gombe state.. According to functionalism, an institution only exists because it serves a vital role in the functioning of society. If it no longer serves a role, an institution will die away. When new needs evolve or emerge, new institutions will be created to meet them.

In many societies, the government provides education for the children of the family, which in turn pays taxes the state depends on to keep running. The family relies on the school to help children grow up to have good jobs so they can raise and support their own families. In the process, the children become law-abiding, taxpaying citizens who support the state. From the functionalist perspective, if all goes well, the parts of society produce order, stability, and productivity. If all does not go well, the parts of society must adapt to produce new forms of order, stability, and productivity as is been done currently in North east.

Functionalism emphasizes the consensus and order that exist in society, focusing on social stability and shared public values. From this perspective, disorganization in the system, such as deviant behavior, leads to change because societal components must adjust to achieve stability. When one part of the system is dysfunctional, it affects all other parts and creates social problems, prompting social change.

The manifest function of attending a place of worship, for instance, is to practice one's faith as part of a religious community. However, its latent function may be to help followers learn to discern personal values from institutional ones. With common sense, manifest functions become easily apparent. Yet this is not necessarily the case for latent functions, which often demand a sociological approach to be revealed.

### Critiques of the Theory

Many sociologists have critiqued functionalism because of its neglect of the often-negative implications of social order. Some critics, like Italian theorist Antonio Gramsci, claim that the perspective justifies the status quo and the process of cultural hegemony that maintains it. Functionalism does not



encourage people to take an active role in changing their social environment, even when doing so may benefit them. Instead, functionalism sees agitating for social change as undesirable because the various parts of society will compensate in a seemingly organic way for any problems that may arise.

#### 4. Conclusion

Conclusion of research a) Government should establish a strong legal framework to guide CBASM efforts and create a defined channel for processing cases and fast-tracking effective delivery. b) There should be collaboration between CBASM and government security agencies to address the causes, effects, and risks of conflict, violence, and insecurity. This collaboration is vital to strengthening sustainable peace. c) Advocacy and engagement with community members are crucial to scaling up and integrating community security efforts into broader policies and governance practices. d) Both the community and the government should jointly fund CBASM activities. Funding should cover logistics such as motorcycles and stipends, which would significantly boost the efficiency of CBASM operations. This is especially important because rural roads are often inaccessible by cars due to difficult terrain. The government and CBASM must work together to combat drug abuse among youth and actively harness their creative potential. This should be done through education, skills training, and providing opportunities that align with the demands of a fast-evolving world.

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