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Community Development Association Strategies for Modern Security Provisions in Africa: The Ilorin Municipality in the 20th Century Example

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Abstract
In the final days of the twenty century, authorities in Ilorin municipal and the Emirate at large have been grappling with a dangerous and dramatic twisting the rate, dimensions and forms of the act of insecurity particularly the rising cases of gangsters, drug abuse and cultism. A point appears to have been reached that the known conventional strategies of combating the dreaded plague of violent criminality appear to have proved most ineffective, particularly where they are left to operate alone. There are perceptions about the 'police/public divide' in which the members of the public are not willing to cooperate with the police in terms of giving useful information that may assist in the prevention and control of crime in the community because of the unsecured nature of such information given to the police by the informant and among other factors. This situation has posed a serious threat to the Nigerian police's ability to strategically position itself to perform a range of constitutional roles: protection of life and property as well as maintenance of law and order. This paper, therefore, employed the use of the historical approach and key informant interviews as five (5) informants were purposively selected as sources of primary data. The study shows that the activities, contributions and the role of informal security structures of the community development association plays a part of evolving security architecture in Nigeria. The study explores the influence of these institutions on the structure and function of the Ilorin municipal security apparatus since 2002 to 2024 in the period under review. The study concludes that the community development associations in Ilorin Emirate were great contributors to reducing the tension and menace of security unrest and the social-economic growth of the community.

Key Words: Informal Security, Development, Ilorin municipality, peaceful coexistence

Introduction

There is no gain in saying there is no community in Africa without security challenges (USIP, 2021). However, the security challenges in African communities are multifaceted: Terrorism and violent extremism as posited by USIP (2021) are Africa's greatest security threats. Nigeria, the most populous nation in Africa has profound security challenges such as Boko Haram terrorists group, militancy, armed robbery, oil theft, banditry, Farmers-herders clashes, cultism, and transport-touts clashes among other social vices (MBEP, Aug. Pres). Crime has become so pervasive that the country is ranked among the high-risk countries to live and work (Business Day, 16th Oct. 2023).The high incidence of crime and insecurity in various communities portends danger to the peace, progress and development of the country. This is because security is a key consideration for any investor wishing to invest in any community. The citizens also need a peaceful and safe environment to attain their social, economic and political dreams and desires.

Peace and security of life and property are both necessary requirements for development and the attainment of a good quality of life for any human society. They provide the requisite enabling environment for citizens to live and work towards social, economic and political development of the society (Groenewald and Peak, 2004). By the same token, their absence stifles the human capacity to develop and heavily compromises the dignity and quality of life of both individuals and society. Furthermore, insecurity impacts negatively on all citizens through loss of property, life and limb, or loss of confidence from fear of violence. It is against this backdrop that the delivery of safety and security is considered a justifiable public good and the very essence of the state (Lubuva, 2004). Human safety and security are indeed human rights that have a value of their own and serve an instrumental function in the construction of human contentment and prosperity (Odinkalu, 2005).
Unfortunately, social life in Nigeria has remained largely characterized by fear and insecurity. (Alemika and Chukuma, 2004; Odekunle, 2005; Odinkalu, 2005;). In a manner that suggests that the country cannot discharge its security functions especially that of policing, the police whose duty it is to provide security have consistently admitted that they are handicapped because of a combination of factors among which are: lack of resources, poor government support and poor conditions of service resulting in ill-motivated, ill-trained and ill-equipped workforce (NPF, 2008). Mr. Sunday Ehindero, an erstwhile Inspector General of Police, told the National Assembly on August 6, 2006, that the mobile police are ill-equipped to match the sophistication of the modern-day robbers in the country (Jamiu, 2006) and this goes with other forms of criminal activities. Other reasons for the poor performance of the Nigerian police include corruption and the fact that they are alien and structurally distant from the people they are supposed to police (Okafor, 2007).

Crime has become as multifaceted as human nature (Zems, 2011). Modern technological advancement and tremendous progress in communication have facilitated the emergence of criminals in every corner of the world to commit a crime using sophisticated equipment in one place and then escape to another place. The present-day world faces the grim problem of illicit drug trafficking, smuggling, hijacking, kidnapping, terrorism, and cultism (Felson, 2002). Despite vigorous and vehement national and international efforts towards combatting such crimes, it is quite disappointing to note that the crimes are rapidly growing in various forms. Crime has adversely affected the societies of both developed as well as developing countries by impairing the quality of life, threatening human rights and fundamental freedom and posing a serious challenge to the community. Crime, therefore,

is also getting more sophisticated and deadlier with every passing day.

The understanding of the country's security problem is heightened by the daring disposition of the dreaded cultists, hoodlums and political thugs alike as evidenced by their temerity to take their trades to the door-steps of the men of the agency that is charged with the responsibility of protecting lives and property in a manner that suggests they have conquered the territory. The climax of the said rise in criminality was the incidents of these groups attacking the police stations in some states across the country and that of Oja-Oba market in Ilorin Metropolis sometime in 2015 as well as Malete, the host community of Kwara State University where the policemen were made to abandon their duty post, while several arms and ammunition were carted away by the invaders (Abdulkareem, 23 Feb. 2024). As a response to the security challenges in the metropolis, many communities and neighbourhoods have made increasing recourse to Informal Security Providers (ISP) or what is sometimes called Community-Based Security Structures (CBSS) through the established Community Development Associations in Ilorin metropolis in a bid to improve their safety and security.

The study aims to document the Informal Security Structure (ISS) model of the Community Development Association in Ilorin metropolis to determine its effectiveness in crime fighting and possible integration into the holistic response to the problem of insecurity in Nigerian in particular and Africa in general.

Methodology

The methodology adopted in this study is qualitative research method, and the material is Informal Security Structure (ISS) model. It is a qualitative research which relies on primary and secondary sources of data like text books, journals, official publications, conference papers, internet materials, newspaper publications, social media connectivity and other relevant materials that has relevancy with informal security structure modelling. Five Key Informant Interviews (KII) were conducted, the interviewees were selected among the stakeholders: One (1) Balogun, one (1) IEDPU executive, one (1) community leader, one (1) head of vigilante, and one (1) leader of the CDA were interviewed in gathering data for the study.

Theoretical Framework

The relevant theoretical framework adopted for this study is Community Development Theory. It is a framework that provides explanations and understanding of people's behaviour in the context of community life, social, and economic change. CDT as encapsulated by Future Generation University Media (2022). It is a holistic approach and an organized effort initiated to assist a group of people in a community to lead a better lifestyle. As the term suggests, it is the combination of community with a development that aims to enhance people's living standards in a community. In this, people must have faith that working together can make a difference in the community's developmental programmes. Community development involves the principles of sustainable development, empowerment, inclusivity, social justice, human rights, participative democracy, and equality. All these indices cannot be achieved where there is insecurity of lives and property. The community development programmes led by specific people in the communities aim to address the challenges and gaps oppressing the community members. From the selection of issues to implementation and execution, the community members comes together and decide what steps are to be taken. These programmes are necessary to ensure fairness and equality within the society. Furthermore, these programmes can be on security of lives and property that will enhance the confidence of the people both the visitors and home-based

individuals within the community. There is a need to understand that when talking about communities in Community Development Theory, it is not limited to a particular geographical area. The term community refers to people sharing the same interests as par developmental strides, most especially security of lives, property, education of children, and other social economic development, identities, heritage, or culture.

Conceptual and Theoretical Clarifications

Security: Security is a state of resistance to any type of behaviour that causes harm or damage to a person or property. Security can also be described as protection against criminals, thieves, and threats. The level of security is smooth according to parameters such as safety, reliability and more. The security alignment should take into consideration the actions of intent aberration and demolishment from a subjective point of view. The purpose of security is to release people from their apprehensions and aversions and by that to give them a feeling of safety, (Zedner, 2000; Zems, 2013)

Security is the degree of protection against danger, damage, loss, and crime, it is also a form of protection consist of structures and processes that provide or improve human security as a condition. Security is defined as "a form of protection where a separation is created between the assets and the threat". This includes but is not limited to the elimination of either the asset or the threat. Both concerns human security, this study emphasised on human security. Human security draws attention to a wide scope of threats faced by individuals and communities. Security as a national condition was defined in a United Nations Study (1986), so that countries can develop and progress safely. Security relates to the condition of freedom from fear of threat against one's life or property or protection of the human person against victimization or avoidable harm or death; or destruction of one's property. The term is most often used interchangeably with the term 'safety' (Adejoh, 2018; Zems, 2013).

Informal Security Structures (ISS): This concept is used in this study to refer to all forms of unconventional security groups organized by people to protect lives and property in the community. It ranges from neighbourhood watch groups, communal guards, age grades, hunter guards, and other forms of vigilante groups that are formed to enhance the safety and security of residents, especially in neighbourhoods where the formal security agencies are unable to effectively function. They are called different names in different communities and also vary structurally and organizationally from one community to another community (Adejoh, 2013).

Formal Security Structures: This concept is used in this study to refer to all forms of conventional security groups organised and established by the constitution of the Federal Republic of Nigeria. It ranges from The Nigeria Police, Mobile Police Force and National Security and Civil Defence Corps. It equally includes the military; army, navy, and air personnel as well as State Security Service (SSS).

Community Development Association: At the most general level, Community Development Associations (CDAs) are community-based organizations (CBOs) whose goal is to 'develop' or 'improve' a local area and its population by providing basic services such as health care, education and other forms of social development. Community Development Associations – in the most general use of the term – have no set beginning since they can be formal or informal, large or small, publicly or privately funded, and so forth. There is no official record of the 'first' CDA and often few publicly-available records on existing groups since, more often than not,

they are informal groups of residents dedicating their time to the betterment of their community through a variety of means. According to Fola (2014), Community Development is defined by the United Nations as "a process where community members come together to take collective action and generate solutions to common problems." The outcome of this process is not only prevalent but necessary in democracy since it often involves "a set of values and practices which play a special role in overcoming poverty and disadvantage, knitting society together at the grassroots and deepening democracy.

Community Policing: According to Community Policing Services, is a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques to proactively addresses the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime (US Department of Justice, 1995). Community policing is a universal way of tackling crime and general insecurity in a community through a partnership between the community, State Police, and other security agencies. There is no one way of implementing community policing as a problem-solving technique in society. The history of community policing as a strategy for fighting crime could be traced to the 19th century in Europe and the United States. However, in the 1960s it became popular in the United States. Recent studies have shown that over 80% of crimes and other related offenses have been solved through community policing in the world. It is a reaction against the fire brigade approach and a total departure from reactive policing to proactive policing in crime control (US Department of Justice, 2009). Community policing is democracy in action. It requires the active participation of local government, civic business leaders, public and private agencies, residents, churches, Mosques, schools, hospitals, and NGOs.

The essence of community policing is built on trust and prevention and elimination of crime and violence. The core features of community policing are:

i. A broader definition of police work emphasises being constructive and not oppressive.
ii. A re-ordering of police priorities giving greater attention to crime and disorder
iii. A focus on problem-solving and prevention, rather than incident-driven policing
iv. A recognition that the community, however, defined plays a critical role in solving neighbourhood problems, and;
v. A recognition that police organisation must be restructured and re-organized to be responsive to the demands of this new approach and to encourage a new pattern of behaviour;
vi. That training of police officers must cover the areas of social interactions and problem-solving in addition to traditional policing skills;
vii. There must be a partnership between the police and communities in defining and identifying, local problems and needs and developing solutions to identified problems;
viii. Commitment to the long-term development and proactive policies and programs to prevent crime and disorder (Chapter 13, https://www.thecommonwealth-library.org).

It is important to note that the main aim of community policing is partnerships and a problem-solving approach to all issues that affect the community.

Hence, the main components of community policing are:

i. Developing community partnerships
ii Engaging the community in problem-solving
iii. Implementing community policing Goals.

The focus and purpose of community policing are to reduce crime, disorder, and to achieve a peaceful society. The goals specifically are:

i. Safety
ii. Security
iii. Wellbeing
iv. Peace

Therefore, community policing in this context involves the police actively working with the people to prevent crime and create a safer environment. It is a proactive method rather than a reactive method that usually the police alone do to fight crime and general insecurity in society. According to the Inspector General of Police, "Community policing involves each community in every policing initiative (Abubakar, 2020).

Implementing Community Policing in Nigeria
The former Inspector General of Police Mr. Tafa Balogun in 2003 initiated and undertook some measures to improve police and citizens' relationship in Nigeria. The first step he took was the establishment of the Police Complaint Bureau and Human Rights Desk in all the state police commands across the country. Mr. Balogun achieved this with the help of the British Government which started in Enugu State. Mr. Balogun's Eight Points Agenda is as follows:

1. The massive onslaught against robbers, gruesome murder, assassination, and other crimes of violence against the backdrop of which "operation fire for fire" was adopted as a methodology
2. Fast decisive crime/conflict management
3. Community partnership in policing, the modern approach all over the world
4. Serious anti-corruption crusade, both within and outside the force
5. Compressive training program conducive to qualitative policing
6. Improved conditions of service and enhanced welfare package for officers, inspectors, and rank-and-file
7. Inter-service/agency cooperation at all levels down the line
8. Robust public relations are necessary for the vision of people's police (Ibeanu, 2007).

Moreover, in 2004 the Community Policing Pilot Project was introduced in Enugu State. Later the program was implemented in other twenty-four States of the Federation of Nigeria (Okiro; 2007). The model used to introduce community policing in Nigeria is the same as the one that is been used globally; the model is made up of: The Area Command Community Policing Advisory Committee, Local Government Community Policing Advisory Committee, and Divisional Community Policing Advisory Committee (Abubakar, 2020).

The rising insecurity in recent times necessitates the calls and agitations for community policing and the introduction of state police in Nigeria. The idea of community policing is about collaboration and cooperation between the citizens with the police to fight, control, and reduce crime. The central idea is the neighbourhood principle that presupposes that everyone in the vicinity knows each other, thereby making it easy to monitor deviants in the community. The implementation process of community policing should be dynamic, flexible, and open to ideas. However, community development association is a body of individuals in the same community either by birth/indigineship/citizenship or location/relocation/settler that comes together to form an association for community development of their area. Most importantly in respect of this study the human security of the people in a particular area.

Activities of the Community Development Association

The activities of the CDA covers wide range areas of human development, the purpose of coming together of the people is to enhance human safety and development of their community. The activities include and sometimes not limited to the followings:

i. Crime prevention
ii. Protection of lives and properties
iii. Enforcement of law
iv. Maintenance of peace and public order
v. Providing a wide range of services to the citizens
vi. General duties

Community Development Strategies

According to World Bank (2005) Community Development, under the CDS mandate is defined as, the process of increasing the strength and effectiveness of communities, improving people's quality of life and enabling people to participate in decision making and achieve greater long term control over their lives. Community development aims to empower and help communities to improve their social and physical environments, increase equity and social justice, overcome social exclusion, build social capital and capacities and involve communities in the strategic assessment and decision making processes that influence their local conditions.

The main emphasis of the Community Development Strategy (CDS) as reported in the Tanahu Hydropower Project THP (2018) is to guide the preparation and execution of the Community Development Plan (CDP) which will be prepared by the approved service provider at the time of implementation. In the context of this study, the CDS refers to an approved plan of the community people themselves. The CDS aims to identify strategic interventions that will support, enhance and improve the lives and well being of people living in the community area. The CDS is a voluntary good practice that goes above and beyond issues relating to physical and economic displacement, and restoration of (affected) livelihoods, which also include security of life and property. The CDS aims to benefit the people's area, defined as all households/communities in the area development committees (ADCs) and municipality.

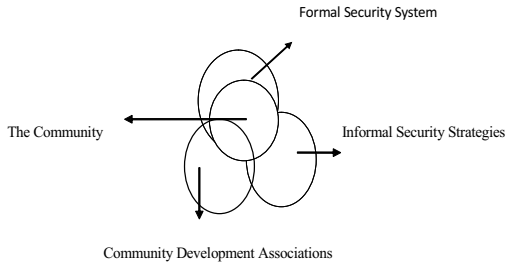
The key objective of the Community Development Strategy (CDS) as explained by Ramsey-Soroghaye (2021) is to enhance and contribute to enhancing and catalyzing socio-economic development in the area through key program interventions. The guiding core principles of any CDS will form the foundation of the program strategies and interventions. The CDS will ensure activities in the community area to be considerably organized. An overall participatory approach will be used to engender community involvement; ownership and empowerment. A participatory approach will be used in implementing all project interventions, from planning to execution and monitoring. The CDS will place special emphasis on ensuring that all categories of people are adequately considered and carried along.

Also, program planning and activities will be driven by community needs, priorities and concerns and a bottom up approach will be used to develop the implementation plan. Additionally, linkages will be established between the activities developers, government officers/ representatives and the community during the planning and execution stage. An assessment of existing skills, needs and opportunities for empowering local communities to meet new socio-economic demands will be assessed early on. This will create the basis for the scope of orientation, training and opportunities offered to the communities (THP, 2018 p 3).

Lastly, as posited by THP (2018) capacity building should be another significant method employed to empower the community with knowledge, information and skills under the CDS. The government security officers/staff and relevant officials will expose the community representatives to capacity-building programs to enhance their skills and understanding of community development issues and opportunities and ways to further improve participation. The main stakeholders

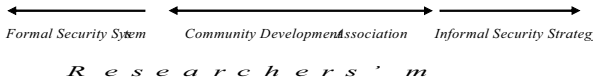
of the CDS are the people living inside the project area, in this study the people of the municipality of Ilorin (Ilorin East, West, and South Local Government Areas).

Another important area emphasized by Ramsey-Soroghaye (2021); THP (2018) is the program embarked on by the community that can be drawn from the needs and priorities identified during the community meetings as well as the current and immediate challenge confronting the community and confirmed by the community during consultations, focus group discussions and meetings carried out with the community groups and stakeholders at an ADC/municipality level. For the purpose of CDS and further implementation plan, the people residing within the project area will be considered legitimate to secure benefits through Community Development Initiatives. The community development program areas can be education, health, community security and other social economic development areas.



Researchers' modeling, 2024

The model shows the community at the centre of all the strategies, both the formal system of security and the informal strategies are specifically designed for the good of man and man's environment. The community development association is a voluntary group within the community that relies on the collective responsibility of the community stakeholders and the members are ready to sacrifice their lives for the development, harmonious, and peaceful coexistence of the community. There is synergy, nexus, and connection between the formal security system, informal security strategies, and community development association. As it is illustrated in Figure 1 above, it is also shown in the diagram below;



Ilorin Emirate and Ilorin Metropolis

Ilorin Emirate consists of the areas of land or communities under the traditional ruler-ship of the Emir, the Emir of Ilorin (The traditional ruler of Ilorin and its environs). It comprises five local government areas: Asa, Ilorin East, Ilorin South, Ilorin West, and Moro Local Government Areas. It covers the Kwara Central Senatorial District and a local government (Moro) of Kwara North Senatorial District. The Emirate became a traditional council under the Sokoto Caliphate in 1823 (Jawondo, 2010; Ishola, 2021). The Emirate traditionally has the Emir of Ilorin as the head of its Council. Initially, the Magaji Aare was the second in hierarchical order next to the Emir. It is then followed by the most senior Balogun among the four Baloguns, who are Ajikobi, Alanamu, Fulani, and Gambari. The other traditional leaders/rulers in the emirate are the Seriki-Gambari of Iponrin District; Daudus of Bala, Alapa, Ipaiye, Malete, Ejidongari, and Fufu (Ishola, 2021). Alanguas, and Baales of wards as well as Magajis of different quarters and villages within the Ilorin Emirate Communities formed part of the Ilorin Emirate Traditional Council structure. The Ilorin metropolis consists of the three local governments that have their presence in the urban area, Ilorin East, South, and West. These three are the focus of this study because of their peculiarities in urbanization, population and polarization.

Discussion

The peaceful atmosphere in Ilorin that transcend to the emirate won the state of Kwara

the affiliation state of harmony. The harmonious relationship is in the Ilorin emirate communities until the political divides with modernization and youth exuberances began to jeopardize the peaceful conditions of the most peaceful community in Nigeria. The preparation for a political campaign in the year 2002 for the governorship electioneering in the year 2003 marked another manifestation of thuggery and insecurity in Ilorin metropolis, The second republic intra-party political dispute that resulted in crisis in 1983 elections within the National Party of Nigeria (NPN) of Dr Abubakar Sola Saraki's camp against Alh Adamu Atta's camp, the then governor of Kwara State (1979 – 1983) was the first experience of political thuggery confrontations by the people of the Ilorin municipality. In the 2002 and 2003 episodes, the acts of violent behaviour became manifested among the political thugs that were mainly unemployed youth gangs and cultists (Saka, 2012 pg 12) of different political gladiators of the then ruling governors and the major opposition party. Also, there was the emergence of cult groups among the youths of different quarters in the metropolis, which also linked to the political situation in the metropolis.

Rasak & Garuba (2017) corroborated the observation of Saka (2012) that political thuggery is an act of political violence or behaviour by ruffians hired or instigated by politicians to intimidate their opponents. It is equally described as the intentional use of physical force against another person or a group or community that either results in injury, psychological harm, death or deprivation within a political circle (p 4).

The situation of 2002 went so bad that the people no longer felt and be at ease that moving within the Ilorin Metropolis, regardless of one's status, you have to raise your two arms, marking the sign of surrendering yourself to the security forces manning and protecting the life and property within the municipality. Ilorin, the state capital also known as the 'City of Harmony' became the city and home to political thuggery, criminals of different crimes like cultism, car bugling, armed robbery, extortion of traders and the like. Emir's market (Oja Oba) is in the centre of the city at the fore site of the Emir's Place where the Ilorin Central Mosque is located. The significance of the mosque to the people of the community and the people of the emirate in general cannot be quantified because it's part and symbol of the Ilorin peoples' culture and tradition.

Within the period in question (2002 and 2003), the movement of people became so difficult and terrible for the aged that attended Juma' weekly Friday prayer, they had to raise their arms for committing no offence, this was an aberration to the people of Ilorin emirate. Saka (2012) described the period thus:

> In this face-off, which the political destiny of Kwara state was bitterly fought for, the two political figures recruited, armed, and deployed youth gangs for all sorts of electoral fraud and violence. The situation, particularly in the Ilorin metropolis, was very tense in the months preceding the 2003 general election (p. 11).

The people of the community reacted to the situation in one of the Juma' prayers by calling the stakeholders in the community to do the needful on the insecurity, a situation where every individual has to raise their arms when coming to worship at the Central Mosque is nothing but a crime against their rights as a human. Therefore, it is high time for the Emir and those in authority to make sure the army is returned to their barracks. The call marked the beginning of the community engagement on the security challenges that bedevilled the people of the southern-northern emirate in Nigeria. The fact that the insecurity challenges started from political participation and control,

it degenerated to the level where the youths recruited were later involved in other social and criminal vices having been used and dumped like armed robbery; the Offa bank robbery is a vivid example where some members of the gang were boys working for a particular political leader in Kwara State (The Punch, 17 Sept. 2020).

Incontrovertibly, the Ilorin Emirate youth were parts of those recruited among the political instruments used in carrying out some dastardly acts during the electioneering period. Ilorin Emirate Descendants Progressive Union is a community development association; it is the supreme socio-cultural organisation of the people of Ilorin Emirate, which comprises of the four local governments in the Kwara Central Senatorial District and Moro Local Government Area in Kwara North Senatorial District. This organisation is the mouthpiece, the representative, it acts where it should, and everything in terms of social, educational, economic development and all other developmental indices to the people of the emirate, it always in the fore front of any issue confronting the people of the emirate. The operational structure of the union is community inclusive; the branch has to report whatever issues affecting the people of the respective area at the weekly executive meetings for adequate consideration and resolution (Ishola, 2021 p 124). Immediately the issue of insecurity of life and property as a result of the political imbroglio of 2002/2003, where life was lost, people were injured in several attacks and property were vandalized and destroyed which had brought untold hardship and embarrassment to the good people of the emirate in the metropolis was analyzed at the executives' meeting, and the meeting of the high body All Purpose Committee at the IEDPU. All Community Development Associations were invited to the Union Secretariat for strong deliberations on what would be lasting solutions to the myriad security challenges confronting the people of the metropolis and the emirate in general. As rightly observed by Ambali (2011) IEDPU had to maintain and justify its position of being the engine room of community development, whose activeness justifies the activeness of the entire community and whose dormancy spells the passivity of the whole society, it has to rise to the challenges before it (p. 8)

Two key points were developed and unanimously agreed upon by all the stakeholders in the meeting: Districts and wards were directed to convey meetings and come up with strategies by which the security of life and property will be secured and protected, and the model will be equally enhanced and adopted (IEDPU Interactive, 2002) as pragmatic ways in securing their respective quarters in unique ways. The first bold move was taken by the people of Gambari district, an urban area within the metropolis in Ilorin East local government. The District Head of the area is 'Balogun', while the sub-areas have 'Magaji', and the compound's household has Ba'le (Baba Ile), ditto in all districts, sub-areas, and compounds in the metropolis (Ishola, 2021). The initiative used in Gambari as explained by the Balogun;

> "The Magajis, Ba'les, stakeholders like retired judges, retired permanent secretaries, senior political office holders that were no longer in office, those that were occupying some positions, businessmen, community elders in the area, and Gambari Youth Movement Executives held a joint meeting in my house and concluded that those boys involving in this dastardly acts are within our community, they are living among us, we know their parents, their houses or are we saying they are not from this community, I mean Ilorin. 'Bi'ku ile obapani, t'ode ole pani'. So the Yoruba adage, If then we all agree they are in our midst then the

> 'insecurity' is our self made inflictions that need not to be attributed but to accept our clumsiness and insensitivity to self defence and protection to the ineffective of the government security forces, the police" (KII. 68 years old Balogun Gambariof Ilorin).

It was at the stakeholders meeting at Balogun Gambari's residence the people agreed to use community development strategies as explained by Ramsey-Soroghaye (2021) in combating the security challenges confronting the area irrespective of the nature of the security be it thuggery, cultism, kidnapping, ritualist, rustlers and all sort of crime and criminalities in human society. As explained by the former chairman of the GYM, the CDS initiated by the stakeholders involved the local vigilantes, ode ibiles (aka traditional hunters), and individual volunteers that have the capacity and capability for security assistance to the community. This set of people was registered under the auspices of Balogun Gambari Ward Development. The names of the local security participants were given to the Divisional Police Officer covering the metropolis, the Divisional Officer of Civil Defence in Akerebiata covering the Gambari area, the Commissioner of Police, Kwara State, as well as the Commandant of Sobi Barracks in Ilorin. The first assignment carried out by the joint local security personnel with the stakeholders of the area was to identify the perpetrators of one form of insecurity and another. The Magajis and Ba'les of these hoodlums were invited to the stakeholders' forum for adequate and necessary warnings and caution messages to their loved ones indulging in any act that can jeopardise the peace, harmony and tranquillity of the Indigenous people of Ilorin, which made other people relocate and found solace in the town while in distress ('Lateef, 11th Sep. 2024).

The report of these laudable efforts was submitted at the public forum of the IEDPU meeting on13th August 2002 (IEDPU Annual Report, 2002). The strategies were unanimously adopted by the stakeholders and became a model for security architecture in metropolis as well as emirates in general. A strong member of the Ilorin Emirate Descendants Progressive Union said,

> the union asked the community development associations to come up with strategies they believe it can help in combating the crime and criminalities not only in the metropolis but within the emirate communities. We thank Allah that the union unanimously adopted that of Gambari district, tagged 'Community Development Association Strategy'. In fact, it has become a model that other local government in other senatorial districts in Kwara State have adopted (KII 65 years IEDPU Executive, 2024).

In similar interaction with another community leader on the security situation in the metropolis and the effectiveness of the CDA model to the insecurity challenges in Ilorin municipality as well as emirate in general.

> 'The situation before now was seriously terrible, some of the things we witnessed in the past, especially during the return to political situation in Nigeria. You see, democracy is good but there are certain things that come with it in Nigeria. The issue of political thugs is worrisome, it is the thugs that later perpetrate criminal activities within and outside the community when their political leaders/fathers used and dump them. They engaged in those criminal things for them to survive (KII 68 years community leader, 2024)'.

Since the adoption of the Community Development Association Security Model, any form of insecurity in any area within the metropolis will be thoroughly investigated and the Indigenous security force will be drafted to the suspected area to fish out the perpetrator(s) of the crime, most often the perpetrators were handed over to the security officer of the respective jurisdiction where the crime was carried out. The community don't stop at that they follow up on the case(s) to bring justice on the issues. The community leader interviewed said;

> the community have resolved to weed out all criminals within the metropolis and even the entire emirates, it was not like this in the 60s, 70s, even in the 1980s. In fact, we will continue to empower the CDAS, so that it can be more effective than they do (KII 68 years community leader, 2024).

There was a case of helm trade within the metropolis that led to a continuous raids by the National Drug Law Enforcement Agency (NDLEA), the agency did not make an adequate plan before it set on the raid or they thought it was going to be an easy arrest but it turned to something else, the drug officer met what they did not bargain for, a strong resistance by the 'patronisers' of the hard drug dealers. The hoodlums smashed several cars, broke shops, injured passersby and other valuable property was destroyed and there was pandemonium in town, they alleged that some people were behind the raid of the agency (Ilorin.Info, 18th July, 2014) What CDA did was to identify those that involved in the acts, they reported at the metropolitan police station at Emir's market about what they intend to do by making house to house arrest of the perpetrators. One fundamental fact here is that the CDAM has the assent of the Emir of Ilorin, the traditional ruler of the emirate since the adoption of the strategy in resolving the insecurity challenges in the emirate. A vigilante in the CDAS explained the success of the strategy...

> on the collective responsibility of the people in the community; the unanimous decisions of all the stakeholders, male and female within the compound, quarters, areas, the metropolis and the entire emirate make the work to be successful. Their support is a motivating factor, also the provision of required materials as well as approval by the formal security personnel officers are big contribution the successes we have achieved as regards security in the metropolis (KII 48 years CDA member, 2024).

Indeed the Informal Security Force with the community stakeholders, community elders as well as community youth leaders went from one compound, house to house to pick up the bad guys and hand them over to the police. Those who ran out of the metropolis vicinity were equally traced to their hideout in outcast of urban area and got picked and taken to the appropriate security stations. Their cases were followed up accordingly to be a lesson for them and others. Since the adoption of informal security forces by the Community Development Association as a strategy or model, all the communities in Ilorin Emirate have embraced it as a collective strategy that can sustain security in the indigenous communities of Ilorin.

Conclusion and Recommendations

The indigenous African people have a rich culture in which language is one aspect, the Yoruba in the countries of West Africa says 'bi iku ile k'obapani t'ode kole pani', in another version it says 'bi ogiri koba lanu, alamu ko le wo'. Literally 'if there is no enemy within the

household, there cannot be a successful attack of the external enemy on one's household', and 'If the wall has no crack, it would be impossible for wall-gecko to creep in' respectively. This summarises the ideology behind the indigenous security strategy initiated by the community development associations in Ilorin metropolis as well as the entire emirate as a security model. Take any security issue in Nigeria, Africa, or anywhere in the world that it's outside of those statements, be it insurgency, kidnapping, rituals, cultists, rustling, oil theft, vandals, bunkering, human trafficking, and other security challenges without insider as a perpetrator/collaborator, and or informant. In this regard, efforts by the government security personnel cannot alone march the insecurity bedevilling the communities in Nigeria, there is a need to make a shift no matter how little to community development association strategies/efforts there would be positive outcome as experienced in the southern-northern emirate municipal community of Ilorin. The study recommends the adoption and adaption of the strategy for communities in Nigeria and African as a continent and concludes that for successful implementation of the strategy, it must be a Collective Responsibility by the entire Stakeholders. Because, security in whatever form should be design to protect the life and property of the people, which is everybody's business.

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