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Insurgency And Counter-insurgency: The Need For Non Conventional Security Apparatus In Combating Terrorism In Nigeria

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Abstract

Nigeria has been battling insurgencies such as Boko Haram and Kidnappings, which have become a financial leak pipe and life-threatening to the nation. Many attempts at curbing the activities of the insurgents had proved difficult. This is evidenced in the statement of the former Nigeria Chief of Army Staff, Tukur Buratai, that "terrorism and terrorist groups could not be eliminated alone by the Military unless religious bodies and organisations in the country come to the forefront of the spiritual battle". This statement can be related to the nature of the crisis against conventional war for which the military was trained. Moreover, there are tendencies for the traditional, religious, and economic factors responsible for the problem. These and many other factors have led some affected regions like Borno State to resort to local vigilante. Holding to the argument of Parsons that people do cooperate based on social order, which comes from their values and social actors that is based on voluntarism, this paper examines the effectiveness of local vigilante in combating insurgencies in Nigeria. However, throughout the country, the activities of the local vigilante towards community policing and social order may not be the technically most efficient. Still, their approach is necessary and appropriate in maintaining peace via the indigenous mechanisms of social control that may include African spiritualism. Therefore, the paper recommends a strong synergy between the conventional and non-conventional security organisations for comprehensive crime control and prevention in Nigeria.

Keywords: Insurgency; Counter Insurgency; Non-conventional Security Apparatus; Terrorism; Nigeria

Introduction

Today's discourse on contemporary Nigeria and other parts of the world is hardly completed without mentioning the state of insecurity posed by different criminal and rebellious activities, such as militancy, banditry, and terrorism. Before the insurgent attack on the United States on September 11, 2001, insurgency like terrorism and militancy was not topping the priorities of governments, researchers, and policymakers. Most of the issues combated during these times were criminality relating to drug abuse, the proliferation of weapons, and religious and ethnic crises. However, the present century is characterized by the increase in the magnitude of different insurgent activities worldwide, especially in Nigeria (Adekunle, Ake & Olowojolu, 2016), with devastating effects on lives and livelihoods. Jackson, Jarvis, Gunning, and Breen (2011) put that, terrorism and insurgency is both a major domestic and international concern with the lives of virtually every person on the planet being altered in some way by new laws and measures designed to combat it.

Nigeria acquired her nationhood in 1914 through the amalgamation of the northern and southern protectorates. This amalgamation occurred out of the British imperialist's desires for a contiguous colonial boundary, stretching from the North to the South. But also partly because of Northern Nigeria's inability to adequately produce enough fiscal might to meet up its administrative expenses (Ukpong-Umo, 2016) while the southerners were generating more than enough revenue. Consolidating these two territories was the only way to subsidize the fiscal and administrative difficulty faced (T. Falola, Mahadi, Uhomioh & Anyanwu, 1991). This marriage has resulted in many political and ethnic strives between the different fractions merged, with thousands of lives in the grave, whether for fiscal or political reasons.

Going back to the scope of this paper, the insurgency is relatively old in Nigeria. During the classical times, Nigerians engaged in warfare against the British

invaders, using the tactics of terrorism and militancy. An example of this classical insurgency was the reprisal attack against the white and their agencies in Asaba hinterland (Ibiang, 2018). Also, there was Isaac Adaka Boro-led insurgency in Niger Delta, which almost 150 militants perpetrated. This mostly led to the declaration of Boroas, an autonomous territory of the Niger Delta Republic within the Nigerian state, on February 23, 1966. The Nigerian government aborted the insurgency and the republic after 12 days. This suggests that insurgency has been in Nigeria for a long, the new thing is the magnitude and complexities in recent times.

Insurgency in Nigeria has assumed a new dimension today. Bomb blasts in the Northeast, increasing killings in Jos, marauding armed robbers and ritual killers prowling, indiscriminately plucking, killing, and maiming with impunity; inexhaustible list, portraying the total disregard for the sanctity of human lives and the indiscriminate violation of human rights that has characterized human existence in Nigeria (P. Udefuna, Madu, Akalefu, & Jumare, 2014). Since the country returned to democracy in 1999, the upsurge in terrorist activities and insecurity has been alarming, with Boko haram, Niger delta militancy, recent Herdsmen attacks, and kidnapping being at the forefront. For instance, the Boko haram sect has become a global threat as their activities now go beyond the Nigeria borders. With persistent killings and other attacks on innocent people, security forces, churches and mosques, communities, schools, and international agencies such as the United Nations in 2011, it has further compounded several challenges already faced by the nation, particularly in the Northeast. For example, a statistical report puts the death toll from Boko haram to over 10,000 lives, including women and children and property worth over 100 million dollars destroyed by the sect between 2002 and 2013 (A. Felix, Okonette & Angela, 2014). In another report, about 32,570 lives were claimed to have been sent to the early grave within eight years from various Boko haram attacks in

Adamawa, Yobe, and Bornu State, while about 2.4million persons were displaced and 7million were at the risk of hunger (United Nations Development Programme, 2018).

Also, the seemingly irresistible oil militants in the Southern part of Nigeria, the oil-producing region, ravaged and undermined the oil economy (the backbone of Nigerian nationhood) and have largely eroded Nigeria's revenue earning capacity. Furthermore, Niger Delta militants and several other tribal-nationalist groups such as the O'dua Peoples' Congress (OPC), the Movement for the Actualization of the Sovereign State of Biafra (MASSOB), and the Arewa Youth Congress (AYC) each of which represents a major ethnic group in Nigeria, have all participated to various extents in challenging the sovereignty of the Nigeria state (Duruji, 2013).

It is not a gainsaying that the Nigerian government has responded to the state of insecurity at one time or the other (particularly, insecurity posed by the boko haram, ransom Kidnappers, and the ritual killers), usually through their military might and other internal security agencies. However, some of the conventional tactics employed have been proved ineffective, as results show its effectiveness is lacking. Many attempts at curbing the activities of the insurgents by security agents had proved difficult. The inability is evidenced in the words of the Nigeria Chief of Army Staff, Tukur Buratai, that "terrorism and terrorist groups could not be eliminated alone by the Military unless religious bodies and organizations in the country come to the forefront of the spiritual battle" (Olorok, Ramon, Aluko & Isenyo, 2019). This statement is also a disclosure of the inability and ineffectiveness of the Nigerian military (land and air) to eradicate the menace of boko haram in the country.

Furthermore, the position of the Chief of Army Staff may be related to the nature of the crisis, which is not limited to combat (include the use of charm) as against the conventional war (only combat) for which the military and other internal security agencies like the police were trained. These inefficiencies of the traditional security apparatus attract the introduction/establishment of local security apparatus like the vigilante groups (unconventional security system), most of whom are parts of the communities where insurgency and terrorism are prevalent. They have the knowledge of the community and the functional values as embedded in the culture of the community, which can be augmented into the operationalization of the security needs of the community, the states, and the nation at large. Against this backdrop, the present paper examines the need for non-conventional security apparatus in the combat against terrorism in Nigeria.

2.0 Perspectives on Terrorism, Insurgency, and Counter-insurgency

The concept of terrorism emanates from the Latin word "terror" and the word at a point was attributed to the reign of terror instigated by Maximilien Robespierre in 1793 after the French revolution of the 18th century (About.com, 2014). Terrorism as an act is not a product of the present century but as old as man's existence. Before the state of insecurity ravaging different parts of the world today, the concept of terrorism does not lend itself a single generally accepted definition. Various attempts have been made to find

parameters by which the acts of terrorism could be measured, leading to varieties of definitions of the concept. For this study, few definitions given by international organizations and national agencies were considered.

According to Article 2 of the Convention on International Terrorism, a terrorist is defined as:

any person who commits an offense within the meaning of this Convention if that person, by any means, unlawfully and intentionally, causes: death or serious bodily injury to any person; or severe damage to public or private property, including a place of public use, a state or government facility, a public transportation system, an infrastructure facility or the environment; or damage to property, places, facilities, or systems referred to in paragraph 1 (b) of this article, resulting from or likely to result in major economic loss, when the purpose of the conduct, by its nature or context, is to intimidate a population or to compel a government or an international organization to do or abstain from doing any act (Alex, 2004 p199).

In a similar stance, the Terrorism Act of the United Kingdom legislation (2000) defined terrorism as the use or threat of an action, where the action falls within the subsection, the use or threat is designed to influence the government or to intimidate the public or a section of the people. The use or threat is made to advance a political, religious, or ideological cause. Furthermore, the Act states that any action that falls within the particular subsection if it involves serious violence against a person, involves serious property damage, endangers a person's life, other than that of the person committing the action, creates a serious risk to the health or safety of the public or a section of the public, or is designed to interfere with or seriously to disrupt an electronic system (Terrorism Act, 2000). Using this parameter, Pearsall and Trumble (2006) defined terrorism as violence and intimidation to force a government or community into responding to a specific political demand. While these definitions are right to some extent, they can be considered inadequate. People use the instrument of terrorism to make the government or whatever targeted authority respond to their needs. Such needs could be social, religious, political, economic as well as ethnic. This is evidenced in the position of Elu and Price (2015), who viewed terrorism as an instrument of conflict resolution, deployed individuals, usually in a group, to resolve their differences. Going with this definition, the basis of these differences are usually tied to unequal distribution of resources or less recognition of the identity of a particular group.

Therefore, this paper defines terrorism as an instrument of insurgency that involves the use of violent action(s) characterized by militancy to endanger lives other than the perpetrators, to damage public property, creating serious risk to the safety of the public or subsection of the public, ultimately to influence their target(s) mostly government to respond to their demand(s) which is not limited to ideology or religion, political, economic and even conflict resolution. Just like the concept of terrorism, the security state of the world has made the idea of insurgency popular. Scholars, researchers, international and national policies, and legislations have at some points given parameters of what should be considered as insurgency and

how it is related to the Act of terrorism. According to Moore (2007), the word "insurgency" "conjures often a wild disparate interpretations; suffering at the hands of both experts and pundits. Commonly acceptable meanings remain elusive, with predictable conceptual confusion". Before this, they were having a generally acceptable parameter for the concept becomes difficult. Since generally, the accepted definition is still lacking. It is in the best interest to debunk various misconstructions of the concept of insurgency. In the position of Moore (2007), over time, the concept of insurgency has been interchangeably used to mean warfare, including unconventional warfare, revolution, and even terrorism. It is therefore essential to debunk some of the misbeliefs about insurgence. According to Liolio (2013) and Curtas (2006), the insurgency is not the same thing as guerilla war, unconventional war, coup d'état, or terrorism (an important instrument of insurgency). However, while the concept of terrorism is different from insurgency, terrorism is an essential instrument of insurgency (Amalu, 2015). This is consistent with the notion of Hassan (2014) that:

However, terrorism has become the primary commonly adopted strategy by insurgents. Terrorism in modern usage is associated with a certain kinds of violent acts carried out by individuals and groups rather than by the states and with events that take place in peacetime rather than as part of conventional war. As a strategy of insurgency, terrorism involves the adoption of some methods to achieve its goals. These include bombing, guerrilla warfare, kidnapping, and abduction, which are channels of terrorism (Hassan, 2014, p. 10).

This depicts the concept of insurgency represents a particular political cause or effort, which achieves its goals through the instrument of terrorism. This is evidenced in the position of O'Neil (1990:13), who described insurgency as a struggle between the ruling class and the non-ruling groups. The latter use state resources, power, and violence to separate themselves from the authority of the ruling class. Haviland (2012), in a similar stance, defined insurgency as an organized movement whose aim is to counter the constituted authority through instruments of subversion, violence, and armed conflict. The Counter-Insurgency Initiative (2009) has defined insurgency as the organized use of subversion and violence to seize, nullify, or challenge political control of a region. Insurgents seek to subvert or displace the government and entirely or partially control the resources and population of a given territory. They do so through force (including guerrilla warfare, terrorism, coercion or intimidation, propaganda, subversion, and political mobilization).

3.0 Counter-insurgency

Since the word "insurgency" exists, the concept of "counter-insurgency" becomes essential. This represents policy frameworks, actions, or generally every step taken by either government or governmental organizations, mostly security agencies, towards putting an end to or reducing the heights of insurgency and terrorism in a particular sovereign context. Such actions may come from the state with the assistance of

the international community. According to the United States, counter-insurgency is defined as the collective efforts by the civilian and military channel concurrently to rout and curtail insurgency by tackling its genesis (Ibiang, 2018). Similarly, Moore (2007) also viewed counter-insurgency as an eclectic socio-economic, political, and security measures whose purpose is to end and prevent the reoccurrence of terrorists' attacks, build and maintain stable and positive peace in all the state institutions to sustain lasting and permanent tranquility.

In a more military and combative perspective, McCuen (1966) defined counter-insurgency as "preserving oneself and annihilating the enemy, establishing strategic bases, mobilizing the masses, seeking outside support, and unifying the effort". On his part, Imobighe (2010) looks at counter-insurgency as a military response, which entails "clearing an area of insurgent activity, holding it for the government, winning its inhabitants, and then moving on to another area." This suggests the fact that counter-insurgency as a measure for ending terrorism begins from fighting insurgents to the barest and regain their environment back to the constituted authority.

4.0 Theoretical framework: Structural Functionalism and Symbolic Interactionism

When explaining terrorism and insurgency, past studies have employed various theories in explaining the phenomenon of terrorism and criminal behaviours. Some of these theories include the Marxism theory, Deprivation theory, Gap theory, and so on. While these theories provide reasons for terrorism and insurgency, few of them explain the use of indigenous security apparatus in fighting crime and controlling criminal behaviours. For this paper, two theories shall be applied to explain the phenomenon under investigation. These theories are the Structural Functionalism of Talcott Parsons and the Symbolic interaction. This is because structural functionalism sees social order from the participation of each individual and the subsystem of the society contributing its coater to the total functioning of the society. Specifically, Parson (1937) sees social order from people's cooperation, which comes from society's values and social actors based on voluntarism evidenced in the civilian security efforts. On the other hand, symbolic interactionism explains how people construct meaning to realities through social interaction and relationships.

Structural Functionalism

Functionalism is the oldest and still the dominant perspective in social sciences. At the core of the perspective is a System that tends toward self-maintenance, involving the control of boundaries and relationships of parts to the whole, control of the environments, and control of tendencies to change the system from within. Functionalists argue that societies are generally in a normal state of affairs, with the different parts functioning smoothly to contribute to the operation of the society. Also, there may be disturbances from this normal state of affairs from outside the society because the different parts are not operating properly, or because of features such as population boom and technology change but the disturbances trigger adjustments in the various parts of society that return the society to a state of equilibrium in the state (Ritzer, 2003; Ogunbameru, 2013).

Specifically, this article is guided by the Structural-functionalism of Talcott Parsons (1937). Like functionalism, structural functionalism is often seen as a macro perspective because it also focuses on the structure of society and their functional significance, either positive or negative for other structures as a whole (Ritzer, 2003; Ogunbameru, 2013). However, Talcott Parsons (1902-1979) was concerned with the tricky social order and argued that there could not be social order but disorder where individuals live an organic life in tailing their self-interest. In other words, there can only be social order where integrations are valued and social actions are guided by the norms and values of the society. Realistically, individuals in any given society do coexist on a certain degree of social integration (Ogunbameru, 2013) that is voluntary, emanating from the values and customs of the people (Parsons, 1937). To Parsons, the significance of values can be understood from how social actors view ends and means. To a person, the future should not be the individual self-satisfaction rather the existence of a consensus-based on people's values through normative means to prevent anomie in society. However, as different actors, the Nigerians have seen the need to urgently curtail the activities of insurgents in Nigeria via a voluntary collaboration between the local security apparatus/non-conventional and the conventional because the fight against insurgency may not be won if left with the state securities alone. Therefore, the means is to adopt a 'Comprehensive Security Model' which would involve the utilization of both conventional and non-conventional security apparatus to produce a safe environment for Nigerian as a whole

Symbolic Interactionism

One of the dominant perspectives of explaining the social world in mostly sociology and other social sciences today is Symbolic interactionism. This micro-level theory emphasizes how social actors construct social realities through repeated social interaction and relationships. The perspective emanated in the twentieth century from the works of different scholars, primarily through the work of the Scottish Moralists and American Pragmatist philosophers, its most significant influence being American philosopher George Herbert Mead (1934) and his works on the relationship between self and society (the article). According to Carter and Fuller (2015), symbolic interactionism arose in response to the mainstream perspectives on society that dominated sociology at the time (such as Talcott Parsons's structural functionalism). These dominants, positivist approaches tended to examine society from the 'top down,' focusing on the impact of macro-level institutions and social structures and how they impose on and constrain individuals.

In few words, Carter and Fuller (2015) summarized the basic tenets of symbolic interactionism as follows: (1) individuals act based on the meanings attached to objects; (2) interaction occurs within a particular social and cultural context in which physical and social objects (persons), as well as situations, must be defined or categorized based on individual meanings; (3) meanings emerge from interactions with other individuals and with society; and (4) meanings are continuously created and recreated through interpreting processes during interaction with others (Blumer, 1969). Going by this summary, the

theses of symbolic interactionism is based on the understanding of the operation of society, dwelling on the social actors as being in charge of society rather than being controlled by society. Shifting the focus to micro-level processes, the theory instituted the idea that people construct social realities through language and symbols with specific meanings as the basis of communication and relationship. This implies that social facts are subjective, relying on society's belief, norms, and values, which varies from one to the other. This theory is applied to explain the role of non-conventional security apparatus such as Vigilante in fighting terrorism and insurgency in Nigeria.

According to the theory, every social context has its values and norms, which serve as a system of behaviour to members of such context. Going with the position of this theory, human behaviour and social realities can only be understood and addressed within the context where the phenomenon is taking place. Terrorism and insurgency as a social phenomenon should be viewed and discussed regarding the communities where they are taking place. Therefore, using military force and other conventional governmental security apparatus will drolly be ineffective since they lack the understanding of the social dynamics of the communities they are protecting and the insurgents.

Vigilante is an unconventional security apparatus that has been in place for centuries, having its origin in extended traditional means of security. As pointed above, security members often gain their membership through volunteerism, as indicated by the person (1937), since they are members of various communities they secure. Just like the terrorists and criminals are deviant members of multiple communities, the vigilantes serve as means by which local communities control deviance and are members of communities with an understanding of communal norms and values. The point here is that crimes and terrorism are the best control through community policing such as vigilante.

5.0 Inadequacies of Conventional Approach to Counter-Insurgency in Nigeria

Having understood the concept of counter-insurgency, it is important to quickly talk about the Nigerian government's few counter-insurgency measures over the years. This is done with the hope that it will perhaps reveal the inefficiency of the various measures and point out the gap for non-conventional measures in addressing the problem of terrorism in Nigeria. Often than not, the major conventional counter-insurgency has been using military force against various insurgent groups. Sequel to the Boko haram attacks in the Northern Nigeria, more than 8000 troops were deployed by the federal government of Nigeria. However, while the military might was expended in fighting the insurgent group, failure has been recorded due to unclear Military Code of Justice (Adedire, Ake & Olowojolu, 2016). This has led to indiscriminate killings of innocent people in the insurgent-affected areas, for instance, the Nigerian soldiers' massacre in the Baga village of Borno state on April 21, 2013. Akande (2013) puts it that more than 200 civilians suspected to be Boko haram members were killed at the end of an attack. Another conventional measure to counter-insurgency by the government was the acquisition and development of more sophisticated, adequate, and appropriate military hardware

and the recent approval by the African Union and the violations of a broad-based international coalition to collaborate with the Nigerian military (Adedire, Ake & Olowojolu, 2016) and the deployment of soldiers from neighbouring countries to complement the Nigerian soldiers in fighting the battle against terrorism. However, this measure has been condemned. The critics see the measure as overly aggressive, which the terrorist group often leverages to gain more confidence and members (Dyrenforth, 2018). Finn Church Aid, Religious and Traditional Peacemakers, and the International Dialogue Centre (2016) revealed through their study that about 60% of previous members (fighters) of Boko Haram specifically emphasized on revenge against the Nigerian military as a major factor that influences their decision to join Boko Haram (Botha & Abdulle, 2016).

Ultimately among the measures was establishing a military school in Biu, Borno state, but yielding no fruit to curtailing insurgency in the region. Aside from the combative measures, the federal government has also employed a range of soft approaches, including negotiation and amnesty. This has yielded positive results, as evidenced in the abducted Chibok and Dapchi school girls (Onuoha & Oyewole, 2018).

6.0 Non-conventional approach to counter-insurgency

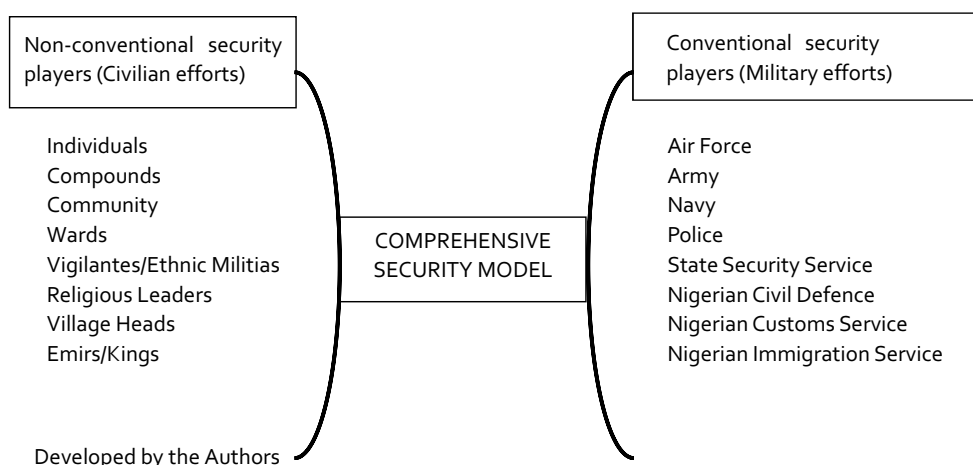
Having presented the extent of effectiveness in the conventional security apparatus employed by the government, this paper is intended to support the yelling for unconventional security against terrorism and insurgent attacks in the country. This shows the positions of community policing, especially the use of local vigilante who is also part of the contexts and understands the values and dynamics of the communities where terrorism is thriving.

It is important to explain the concept of community policing briefly. The concept of community policing has suddenly gained attention due to the conventional security apparatus's inefficiency and low productivity in deterring terrorism and insecurity. Before this, no generally accepted definition existed. According to the views of Grabosky (2009); Bayley (2006), community policing is a kind of security apparatus that revolves around working with members of the community to identify the best means to meet their security needs jointly. Similarly, Stolz and William (2007) defined community policing as an organized philosophy of service, in which communities are empowered to work along with the formal securities in addressing the problems of crimes and criminal doings. According to these definitions, community members take part in deterrence, retribution, and empowerment. Stakeholders include; the traditional rulers, indigenes & residents of the community, police officers, business communities, schools, churches, mosques, etc. In community policing, law enforcement becomes part of the community where security is needed to have a better sense of residents' security needs. This subsequently breeds trust between the securities and the community members. Part of the community policing efforts is the use of vigilante groups to supplement the conventional security apparatus.

Pragmatically, going by the definition of counter-insurgency by the United States and the arguments of both theories (structural functionalism and symbolic interactionism) adopted, the article develops a model which is referred to as the 'Comprehensive Counterinsurgency Model'.

It is a model that suggests the combination of both conventional and local forces to fight terrorism effectively. The model also indicates an urgent need for the military to collaborate with the local security apparatus for a timely ending of any type of insurgency in Nigeria.

Figure 1: Comprehensive Security Model



Sources of the Model:

(Talcot Perso, 1937; Mead; 1934; Blumer, 1969; Obiang, 2018)

Sources of the Model:

(Talcot Perso, 1937; Mead; 1934; Blumer, 1969; U.S Department of State, 2009)

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(Talcott Person, 1937; Mead; 1934; Bulmer, 1969; U.S Department of State, 2009)

Exploring the model shows the importance and urgency of synergy between the traditional security apparatus and the conventional or state security organisations for comprehensive crime control and prevention in the community.

Now that the whole country, including the politicians, has less confidence in the ability of the Nigerian Military to defeat insurgency and terrorism in the country, the model advocates the use of indigenous securities in addition to the Military for comprehensive security that would help safe Nigerians from the activities of insurgent groups like the Boko-haram. The model emanated from and summarised the point of intersections between the two theories adopted. Both theories see social order (crime control and prevention) coming from society's values and social actors based on voluntarism. In order words, crime prevention and control in any society are better achieved through the cooperation of the people, which comes from the values of their societies and the interpretation of their needs and means. This collective definition makes the people abide by rules because they are parts of those creating and implementing the practices. Hence, the people respect the law because it's always a reflection of their beliefs which are embedded in the community values. The basis of the argument here is, every community has its dynamic sociocultural values guiding their actions and integrations from which their needs and means are defined. From the means, the Vigilante emerged as a non-conventional security effort in which community members voluntarily secure their communities usually (Parson, 1937 and Obiang, 2018) with the use of local charms and less sophisticated arms. From the definition, vigilantes are members of the community they secured and understood the values and norms of their various communities. Similarly, every member of the immediate neighborhood is known to

the security group. Where they are not known, identity is sorted through compound names, and this is one of the oldest forms of security in pre-colonial Africa, particularly Nigeria.

However, the heights of crime and violence in Nigeria recently show the military and other security agencies' inability to manage terrorism. Many attempts at curbing the activities of the insurgents had proved difficult with efforts of all security agents in the country, yet no results (Olorok, 2019). The ineffectiveness of the conventional security apparatus led to the adoption of the hitherto security formation, the indigenous non-conventional formation all over the country. As a response to the non-conventional 'security calls' of the former Nigeria Chief of Army Staff, different regions of the country have established a local or indigenous security apparatus which are reflections of their people (Olorok, 2019). For example, the Southwest region has recently launched a security outfit called 'Operation Amotekun'. Literarily, the Leopard security watch. The operation seeks to utilize the locals for intelligence gathering and performing complementary policing task with the use of traditional mechanism of social control that involves charm. The philosophy behind the establishment of Amotekun simply lies on the idea that 'since all crimes are local, then local remedies would be effective in preventing, controlling and eliminating them. In conjunction with the informal groups and traditional leaders, the Western Nigerian governors decided to form an alliance and secure their territories.

Similarly, the Northern youths, on February 5, 2020, launched a local security outfit named 'ShegeKaFasa', meaning, 'only the bastard will retreat'. This philosophically means 'no retreat no surrender' from securing northern territories. The formation of these informal security apparatus indicates that the people are no longer comfortable with and do not have confidence in the conventional security agents in securing their various communities. The local vigilante security apparatus, if used to the fullest by the government, can complements the efforts of the military and other security agencies, hence leading to the adoption of the new security model or approach (Comprehensive Counterinsurgency Model) developed by this article rather than a one way force of the military that is

unyielding.

7.0 Conclusion

The heights of terrorism and insurgency in Nigeria has recently hits an abominable stage. Most of these crimes are posed by the activities of Boko haram and Bandits which have become a source of financial leakage and life-threatening to the nation. Different attempts at curbing the activities of the insurgents had proved difficult with efforts of all security agents in the country, proved abortive, raising the need for community policing, most especially the use of vigilante in addressing terrorism. Also, the inefficiency in the use of military and other conventional combative measures in fighting insurgency has led some of the affected regions like Borno state to resort to the adoption of non-conventional measures like the local vigilante in fighting insurgency in their region. To an extent, evidence of effectiveness is beginning to emanate from the non-conventional measures. Throughout the country, the activities of the local vigilante towards community policing and social order may not be the technically most efficient. Still, their approach is necessary and appropriate in maintaining peace via the indigenous mechanisms of social control. Therefore, this paper recommends a strong synergy between the conventional and non-conventional security organisations for comprehensive crime prevention and control in Nigeria. The government at the national level should encourage and give constitutional backing to the local security settings to ensure crime control from the grass root. Different regions have a peculiarity in the nature of the existing crime (crime relativity) in their locality. Therefore, regional (state or community) security apparatus, which reflects the culture of the people, should be allowed to operate. For a final check, and to prevent certain excesses from the local securities, the rules and regulations/policies guiding the operation of these local organizations should be placed on the concurrent list (Federal and State decision). This would allow federal government intervention on any ill function that may likely occur if the federal government does not check the control of the local apparatus. If placed on the concurrent list, it will also allow for cross-border assistance between states. For instance, Amotekun may render assistance to another local group in Borno State to fight insurgency since their means are similar and major weapons are spirituals that are not part of the weapons of the conventional security organisations like the Military. By and large, doing this would complement the military's effort in fighting terrorism and serve as a response to the call of the former Chief of Army Staff on spiritual intervention in winning the fight against insurgency in Nigeria.

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