

**THE ROLE OF NEIGHBOURHOOD WATCH TEAM IN  
PEACEBUILDING IN JOS NORTH LOCAL GOVERNMENT AREA OF  
PLATEAU STATE (2013-2018)**

**BY**

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### Declaration

I declare that this dissertation titled **The Role of Neighbourhood Watch Team in Peacebuilding in Jos North LGA of Plateau State 2013-2018** has been carried out by me in the Department of Political Science and International Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other Institution.

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Name of Student	Signature	Date

### **Certification**

This dissertation entitled **The Role of Neighbourhood Watch Team in Peacebuilding in Jos North LGA of Plateau State, 2013-2018** by Isma'eel Muktar ABDULLAHI meets the regulations governing the award of the degree of Master of Science of the Ahmadu Bello University, and approved for its contribution to knowledge and literary presentation.

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## **Dedication**

With esteem gratitude to Almighty Allah, I dedicated this dissertation to my parents, teachers, family and friends who have made positive impact on my life to be who I am, as well as the entire members of the NWT who volunteer their time and energy for the sake of peace in Jos.

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## **List of Acronyms**

ABU:	Ahmadu Bello University
AGE:	Advisory Group of Experts
ASP:	Assistance Superintendent of Police
BJA:	Bureau of Justice Assistance
CBA:	Community Base Approach
CBO:	Community Based Organization
CBP:	Community Based Policing
CSP:	Chief Superintendent of Police
CEDDERT:	Centre for Democratic Development Research and Training
CEPAN:	Centre for Peace Advancement in Nigeria
CLAPEM:	Centre for Leadership and Professional Ethics and Management
CLEEN:	Centre for Law Enforcement Education in Nigeria
DPO:	Divisional Police Officers
DSP:	Deputy Superintendent of Police
DSS:	Directorate of Defence Security Service
GIS:	Geographic Information System
HIPPO:	High-Level Independent Panel on Peace Operation
IACP:	International Association of Chief of Police
ICG:	International Crises Group
JIBWIS:	Jama'tul Izalatul Bid'ah Wa Ikamatus Sunnah
JTF:	Joint Task Force
KIL:	Kashim Ibrahim Library
LGA:	Local Government Area
MASSOB:	Movement for Actualization of Sovereign State of Biafra
MOPOL:	Mobile Police

NGO:	Non-Governmental Organization
NPF:	Nigerian Police Force
NSCDC:	Nigerian Security and Civil Defence Corps
NSRP:	Nigerian Stability and Reconciliation Program
OPC:	Odua People Congress
NWT	Neighbourhood Watch Team
OPSH:	Operation Safe Haven
OR:	Operation Rainbow
OSCE:	Organization for Security and Cooperation in Europe
PCRC:	Police Community Relation Committee
PPRO:	Police Public Relation Officer
SAPS:	South Africa Police Service
STF:	Special Military Task Force
UN:	United Nations
UNDP:	United Nations Development Programme
USA:	United States of America

## **Abstract**

Plateau State and Jos North LGA in particular have persistently witnessed conflict in many forms ranging from “indigene-settler” acrimony to ethno-religious crises, among others. The conflicts have undermined the peaceful coexistence of the various communities and posed great insecurity threat that have weakened many efforts. In the wake of these security concerns, Neighbourhood Watch Team (NWT) was inaugurated in partnership with members of the communities to assist the Nigerian Police Force and by extension Special Military Task Force (STF) in their effort to maintain peace and order. This research therefore unravels the nature of the partnership and assesses the role of the NWT community policing security model in the consolidation of peace in Jos North LGA. The objectives of the research therefore were: to examine the role of NWT in the effort to bring peace, to assess their role in bringing unity, trust and cooperation among ethnic and religious communities, and to highlight their contributions toward the consolidation of peace in Jos North LGA. The research adopted Lederach’s Conflict Transformation Theory as a framework for explanation to analyse the nature of community-police partnership via NWT initiative in peacebuilding that involves the Nigerian Police, other security agencies and the various community representative institutions, such as: the religious, traditional and community leaders etc. The research uses both primary and secondary sources of data. The study employed three survey instruments to collect the primary data namely; in-depth interview, questionnaire and participant observation, while the secondary data were sourced using documentary method. The data generated were therefore quantitatively and qualitatively presented and analysed. The study found that NWT assist in complementing the effort of the security agencies in combatting crime, violent conflict, terror attacks and ensuring lasting peace in the study area. The research also established the fact that the involvement of every ethnic and religious group in NWT and their presence in every community reduce the level of fear, suspicion, prejudice and resentment among the group in the study area. In view of the findings, the research recommends that Government, Non-Governmental Organizations (NGOs) and well-to-do individuals should encourage the efforts of NWT by supporting them financially. Also, the Nigerian Police Force, STF and NGOs have to periodically organize peace and training workshop for the members of the NWT and other stakeholders on strategic and tactical partnership.



## **CHAPTER ONE**

### **1.0 GENERAL INTRODUCTION**

#### **1.1. Background to the Study**

In different parts of the world, there have been escalations in conflicts leading to huge loss of lives and properties. For instance, in the Third World, ethnic clashes and communal violence are being classed as equal to the threat of terrorism (Panday, 2014). Violent conflicts continue to undermine human security in many African societies (Institute for Security Studies, 2008). Plateau State and Jos North Local Government Area in particular have persistently witnessed conflicts in varying degrees (Otite and Albert 2001; Ostein, 2009; Yusuf, 2009; Higazi, 2011; Onoja, 2015) ranging from the “indigene-settler” acrimony to ethno-religious crises, crop producers-herders clashes and terror attacks. These waves of violence and conflicts have undermined the peaceful coexistence of the various communities living in Plateau State and posed great insecurity that weakened many efforts to preempt and contain it. The years 2001, 2004, 2008, 2010 and 2011 saw extensive violence, generally pitting communities of Hausa/Fulani extraction (mostly Muslim) against the “indigenous” and mainly Christian Berom, Afizare and Anaguta (National Security and Reconciliation Programme,(NSRP) 2014). Also, terror attacks and violence broke out again in Jos in 2010, 2011, 2014 and 2015, with killings in several villages in the outskirts of Jos (Ernest, 2016).

The rapid degeneration of the conflict and violent terror attacks in Jos revealed that at least 1000 people were killed and properties worth billions of Naira were destroyed in the September, 2001 crisis and more than 775 people lost their lives in 2004 communal clashes (Human Right Watch, 2005); and also in two days post local government election clashes on November 28 and

29, 2008, at least 700 people were killed in Jos (Human Right Watch, 2009). In addition, about 120 people were killed in 2010 following the Christmas Eve explosions while, additional 250 people lost their lives in other smaller conflicts between December 2010 and March 2011 (Human Right Watch, 2011). On 20<sup>th</sup> May, 2014, two bombs exploded in Jos, killing at least 118 people and injuring 56 others (The Guardian, 2014) and on 7<sup>th</sup> July, 2015, two bomb attacks by Boko Haram in Jos left at least 44 people dead (BBC News, 2015).

Both the federal and State Governments and non-governmental organizations have made concerted efforts in resolving the conflicts in Plateau State. Government efforts often commence with the use of police and military, which sometimes impose dusk-to-dawn curfews and mount road blocks for “stop and search” operation. Once the State is relatively at peace, the next government line of action is the setting up of committees to identify the causes of the conflict, ascertain level of damages to lives and properties and to also provide recommendations on how to forestall future such occurrences (NSRP, 2014).

The military has been involved in internal security in Plateau State since 2001. Civil-military relations have been characterized by misunderstanding and mistrust often reinforcing ethno-regional and religious fault lines. There have been allegations by some communities that the military and the Nigeria Police Force (NPF) have been reluctant to defend or protect them, and have themselves committed atrocities with impunity. Underlying the violence in Plateau State and Jos North LGA in particular is a breakdown in trust between communities and their polarization along lines of ethnicity and religion which goes with incidence of violence. This situation therefore makes the task of rebuilding trust require multiple measures to be taken at every level (NSRP, 2014).

The effort of law enforcement agencies in a situation of mistrust and suspicion by the adversarial groups in a conflict prone communities are constantly challenged to resolve community oriented conflict on their own. This condition often gives an impetus to community based approach to peacebuilding and conflict resolution by involving the people at the local level. Emerging model of conflict resolution by the law enforcement agencies to ensure peace, order and community resilience requires the communities to be their partners. These efforts eventually coalesced around a philosophy of the law enforcement known as the “community policing” (Panday, 2014). In Plateau State, the crises situation that was characterized by mistrust over time has led to the enactment of Operation Rainbow and Neighbourhood Watch Law in 2012 – which brought to forefront the Operation Rainbow security architecture that includes members from the adversarial groups as part of the peacebuilding and security outfit. This is done to reduce the level of mistrust by warring parties against the law enforcement and also to establish trust and unity among the former (Gwaza, 2015), and also provide a legal status for the establishment of informal policing group in the State (Ernest, 2015).

In the wake of security concern in Plateau State, the then Plateau State Commissioner of Police, Chris Olakpe, on March 7, 2013, inaugurated the Neighborhood Watch Team in the State as part of the Force’s community policing initiative. The Neighborhood Watch Team activities are supervised by the various Divisional Police Stations across the state. The Divisional Police Officers (D.P.O) had been mandated to issue identification badges to existing vigilante groups and interested volunteers in the various neighbourhoods and to monitor their activities among other things. The community policing partnership through neighbourhood watch initiative under the Plateau State police command in Jos North LGA is meant to prevent incessant violent conflicts and crime ravaging the communities and the terror attacks (Daily

Trust, August 24, 2014). The initiative was however made by the police in partnership with members of the community to prevent violent conflicts, crimes and terror attacks in the neighbourhoods for security and peaceful coexistence.

## **1.2. Statement of the Research Problem**

There has been considerable peace in Jos North LGA since 2015. Many factors have been attributed to this development. These include war fatigue, the effort of the security agencies (Special Military Task Force (STF), and the police), the establishment of Operation Rainbow and Early Warning and Response Situation Rooms by United Nations Development Program (UNDP) in collaborations with the Plateau State and Federal Government, the effort of the traditional and religious leaders, and the use of better instruments of conflict resolution by various NGOs among others.

The various instruments to peacebuilding in Jos North LGA come up as an effort taken at every given level (NSRC, 2014). The law enforcement agencies' (the military, police, STF and Operation Rainbow) efforts in ensuring internal security and lasting peace in Plateau State have been facing challenges overtime. One of the greatest challenges face by the law enforcement agencies is the high level of mistrust and suspicion by the adversarial groups living in the conflict divided communities. A part of the mechanisms taken to address this security concern was the enactment of the Operation Rainbow and Neighbourhood Watch Law in 2012 to ensure lasting peace, reduce the level of mistrust and suspicion at different level and to provide legal status for establishment of other informal policing group (Gwaza, 2015). The law paves the way for the establishment of Neighbourhood Watch Team in 2013 by the Plateau State Police

Command as a part of the force's community policing objectives to partner with the members of the community in ensuring lasting peace.

The Neighbourhood Watch in Jos North LGA currently (in 2018) numbering almost 7000 educated and uneducated youth volunteer comprising working men and women members are organised hierarchically from – the State Command to Jos Metro Command to Divisional Command to Ward Command and to Unit Command – headed by a commandant at each level. The Teams which are answerable to the Divisional Police Officers (DPOs) of exist as structurally autonomous units in collaboration with the police and community representative institutions like the religious and community leaders, virtually at every neighbourhood in the fourteenth political wards in Jos North LGA. They are empowered by the police to make arrest of criminals and law breakers who tend to breach peace at their neighbourhood and hand them over to the police.

Given the importance of community policing as a philosophy and strategy for partnership between the Police and the members of the community in early identification of trouble spots, prevention of crime and violent conflict, defusing possible tensions, information gathering, surveillance and community watch, among others, this study examined the role of NWT in the peacebuilding employed in Jos North LGA.

### **1.3. Research Questions**

- I. How did Neighbourhood Watch Teams come into existence in Jos North Local Government Area?
- II. What are the roles of Neighbourhood Watch Teams in the effort to bring lasting peace in Jos North Local Government Area?

- III. How have the Neighborhood Watch Teams contributed to reducing the level of violent conflict and mutual suspicion among the ethnic and religious communities in Jos North Local Government Area?
- IV. What is the level of success or failure of Neighbourhood Watch Teams in peacebuilding in Jos North Local Government Area?

#### **1.4. Objectives of the Study**

- I. To examine the history of Neighbourhood Watch Team in Jos North Local Government Area.
- II. To examine the role of the Neighborhood Watch Team in the effort to bring lasting peace in Jos North Local Government Area.
- III. To assess the role of Neighborhood Watch Team in bringing unity, trust and cooperation in preventing violent conflict and crime among the ethnic and religious communities in Jos North Local Government Area.
- IV. To highlight the contribution of the Neighbourhood Watch Team in peacebuilding in Jos North Local Government Area.

#### **1.5. Research Propositions**

- I. Neighbourhood Watch Team have built confidence and trust among the ethnic and religious communities in Jos North Local Government Area
- II. Neighbourhood Watch Team have provided an avenue for the various ethnic and religious communities in Jos North Local Government Area to partner in preventing violent conflict, crime and terror attack in their neighbourhood.

III. Neighbourhood Watch Team have contributed in the consolidation of peace in Jos North Local Government Area.

### **1.6. Significance of the Study**

The study of the role of Neighbourhood Watch in Peacebuilding is a significant stride in the sense that it unravels the importance of community engagement in the effort to bring lasting peace through Police-community partnership Jos North LGA. The Neighbourhood Watch coordination in Jos North LGA is a framework that brought the stakeholders to peace initiative virtually at all level needed to transform conflict. In line with the Laderach strand of conflict transformation theory, the study explores the role of parties to conflict in reducing the level of distrust through contact at different level in a fragile conflict divided community.

Also, with recurring decimal of conflict in Plateau State especially Jos North Local Government Area, the field of conflict, conflict resolution and management, peacebuilding, etc. have become a centre for attraction by researchers. But most of the literature on conflict and peacebuilding in Plateau State and Jos North Local Government Area paid little or no attention to community policing particularly, the role of Neighborhood Watch Teams in preventing violent conflict, crime and the consolidation of peace. This study therefore served as a modest attempt to fill the gap.

Besides, it is also hoped that a study of this nature will expand our understanding of the prospects and challenges associated with community policing in preventing violent conflict, crime, terror attack and eventually peace consolidation through self-sustaining peace. Conversely, an assessment of the neighbourhood policing strategy will affect how future

cooperative efforts are to be constructed and will help to strengthen the trust and partnership which community policing is based upon.

It is hoped that the study will serve as a guide to future researchers who may develop an interest to conduct similar study.

### **1.7. Scope and Limitations of the Study**

This study focuses on the role of Neighborhood Watch Team in peacebuilding in Jos North Local Government Area of Plateau State. The study covers peacebuilding effort by the Neighbourhood Watch community policing security arrangement that is based on partnership between the Police and the community. The study examined the nature of the partnership and assesses the activities of NWT in the consolidation of peace in Jos North LGA from 2013 to 2018. The choice of the period was informed by the fact that, Neighborhood Watch policing initiative in Plateau State was inaugurated on March 7, 2013.

Jos North was chosen due to the centrality of the metropolis in the crisis situation in terms of the casualties recorded and its complex composition with different ethnic and religious communities. Also, it is observed that from 2015 to 2018, there is no record of intense violent conflicts or terror attacks in Jos North Local Government Area and this attract the curiosity of the researcher to assess the role of the Neighbourhood Watch Team.

One of the limitations to this study is the difficulties access some of the informants that were selected for interview. The researcher randomly selected two Divisional Police Officers (DPOs) within Jos North and the Plateau State Police Command's Police Public Relation Officer (PPRO) for Interviews. The interview with one of the DPO was turned down and instead the researcher



was directed to the PPRO of that division as he was said to be the Head of the community policing department.

Another limitation of the study is the lack of records of crime and violent activities halted by the Neighbourhood Watch Teams. Therefore, the researcher in most cases uses a little information obtained from the informant responses in the interview and also some documented reports in the newspapers.

Another limitation of this study is that some of the respondents' unfamiliarity with the name "Neighbourhood Watch". Therefore, the researcher had to add 'vigilante' in parenthesis (that is Neighbourhood Watch (Vigilante)) before they grasped the directions of the questions. Generally, the NWTs are referred to as either 'vigilante' or 'Neighbourhood Watch vigilante' in Jos North.

### **1.8. Organisation of Chapters**

This research is organised into five chapters. Chapter one is the general introduction comprising the background to the study, statement of research problem, research questions, objectives of the study, research propositions, significance of the study, scope and limitations and chapter organisation of the study. Chapter two deals with the literature review and theoretical framework while, chapter three give background of the study area and make an explicit explanation of the methodology used for the study. These involve the methods of data collection and that of data analysis. Chapter four is the presentation and analysis of data on the role of Neighbourhood Watch Teams in the consolidation of peace in Jos North Local Government Area, while chapter five is the summary, conclusion and recommendations of the study.

## **CHAPTER TWO**

### **2.0 LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

#### **2.1 Introduction**

This chapter reviewed related literature and examined the theoretical framework which guides this study. Thematic reviews of the existing literature on the issues under study are considered. The chapter reviews the concepts of community policing, the concepts of Neighbourhood Watch, vigilantism and community engagement in policing are clarified. In the same vein, the chapter reviews the literature that relates the concept of community policing to Nigeria's experience and the challenges of peace and security vis-à-vis the issues in the case of Plateau State conflict particularly, Jos North Local Government Area. The chapter also reviews the concept of peacebuilding and also identified literature that explain the effect of community engagement in the process of peacebuilding and conflict management. In the same vein, the chapter also elaborates on the role of community policing in peacebuilding, conflict resolution and counterterrorism. The chapter reviews empirical studies on the role of community policing and/or neighbourhood watch in peacebuilding by given emphasis on the studies made on Plateau State and Jos North LGA in particular. There after a gap in the literature is ascertained. Lastly, the chapter reviews the theoretical approaches to peacebuilding and conflict resolution. The chapter finally provides a theoretical framework that guides the study and provides justifications.

## 2.2 The Concept of Community Policing

Community policing as a concept is made up of two words – ‘community’ and ‘policing’. For the purpose of clarity, an explanation of the two words that form the concept will be briefly clarified.

The concept of ‘*community*’ according to Brown (1995) is well established in literature on public policy, though it can have different meaning as used in different context. The term community has been used in different context which often masks multiple realities in the sense that there are diverse types of communities, as well as differences within communities. Some definitions of community involve “a geographic area, such as a neighborhood or a city, while others involve a group of people united by racial/ethnic identity, by a common social or political goal, or by a shared disease experience” (Brown, 1995). Community according to Andy, (2012), “is a multi-faceted fluid concept. An individual can be a member of a geographically focused community, or a community relating to a demographic characteristic, or one relating to a shared interest.” An individual may also be a member of multiple communities at any one time, and may also move in and out of one or more communities over the course of time” (Andy, 2012).

On the other hand, *policing* (also police), according to online etymology dictionary is “a word that was derived from the Medieval French word ‘*policier*’ – meaning the ‘regulation and control of a community.’ It was then used in England in the mid-19th century to refer to ‘civil order’, application to ‘administration of public order and law enforcement’ ... subsequently in 1798, a first force so-named in England is the Marine Police to protect merchandise at the port of London” (Online Etymology Dictionary). This according to Jimam (2015) gave the meaning of police as “a body of officers entrusted with the duty of enforcing laws, detecting crime and maintenance of order and safety, etc.” He then pointed that, “by police, we refer to state agencies

charged primarily with the enforcement of criminal law and maintenance of order” (Jimam, 2015, p.49).

According to Aremu (2009), policing is “a people-driven security arrangement which ensures that members of the community are active in securing their lives, property and the protection of the totality of their environment.” This definition of policing seems to be more general rather than specific. It does not identify the groups that are responsible for policing of the community.

In an analytical sense, Jimam, sees policing as “measures and actions taken by a variety of institutions and groups in society to regulate social relations and practices in order to secure the safety of members of the community” (Jimam, 2015, p.49). This indicates that, policing is an activity of both formal and informal groups in the society which can be driven by both the officers representing the civil authority of government or the members of the community or collaboration between the latter and the former.

In whatever sense the activity of policing is viewed, it is only geared toward actualizing some security objectives which can also be seen in different ways. But the central objective of policing according to Odekunle (2004,p.6) is to “provide security or at least a social and psychological feeling of security, for a majority of citizens, in a majority of places, and for most of the time.”

*Community policing* therefore spans a broad range of program from neighbourhood newsletters and neighborhood substations to foot patrol and neighbourhood watch. Neighbourhood watch vary in their level of police involvement, but police are often important in the initial organization of the watch group (Reaves, 2013). Community policing has been referred to as a “chameleon concept” (Fielding, 2005, p.460), as it can be difficult to be defined and has been operationalised in a number of different ways. Community policing or ‘neighbourhood policing’

or 'proximity policing' has been variously defined, but they are all mainly different ways of saying the same thing (Okeke, 2013p.307).

According to Trojanowicz and Bucqueroux (1994,p.2), community policing is based on the concept that,“the police and community can work together to solve such problems as crime, fear of crime, social and physical disorder, and neighborhood decay. It shifts the way traditional police departments operate by decentralizing the rank and file and allowing police officers to identify and address core community problems instead of merely answering calls for service.” This definition laid emphasis on the partnership and collaboration between the members of the community and the police officers in solving community problems. Trajanowicz and Bucqueroux, further explained that, the philosophy of the police community partnership is founded on the belief that present problems and challenges posed by society demands the police to render comprehensive policing, proactive and reactive, by eliciting the participation of the community directly as partners in the process of identifying, prioritising and solving of the numerous problems (such as crime, violent conflict, insecurity, etc.) in the community (Trojanowicz and Bucqueroux 1994, p.3).

Stipak, (1994) also conceived community policing as a “philosophy and strategy which is based on a partnership between the community and the police to find creative solutions for contemporary community problems, crime and other related matters”. This conception of community policing is anchored on the belief that the partnership between the community and the police will provide ways in exploring problems ravaging the community.

In his own conception of community policing as a philosophy for partnership, C.F. Adams (1994)views community policing as“a shift from a military inspired approach to fighting crime to one that relies on forming partnership with constituents.” This conceptualization centered on

the shift from traditional form of policing that is characterized by the use of force (by coercive agencies) to modern form of policing that sees partnership with community as the core of policing objectives.

According to the review by the South African Police Service (SAPS) (1997), community policing is “a philosophy that guides police community partnership and a problem-solving approach responsive to the needs of the community.” That is, community policing as a philosophy for partnership to address community concern, not only focuses on problems solving alone but other needs of the community.

In another dimension, community policing is viewed as an organizational strategy within the police as an institution. According to the Bureau of Justice Assistance (1994), community policing is a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem solving techniques, which proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder and fear of crime (Bureau of Justice Assistance (BJA) August 1994). The philosophy behind police-community partnership as opined in this definition is that community policing is an arrangement within the police as an organization to solve community oriented problems such as crime and to provide public safety. Also, Stipak (1994) defines community policing as “a management strategy that promotes the joint responsibility of citizens and the police for community safety, through working partnerships and interpersonal contact.” These conceptualizations of community policing as an organizational strategy does not explain whether community policing is a project or a programme or a decision making process in the police organization. However, Skogan (2006,p.5) argued that:

Community policing is not a set of specific projects; rather, it involves changing decision-making processes and creating new cultures within police departments.

It is an organisational strategy that leaves setting priorities and the means of achieving them largely to residents and the police who serve in their neighbourhoods. Community policing is a process rather than a product.

The organizational and managerial conception of community policing was observed with a value system by a review made by the Lincoln Police Department; where they pointed that, ‘community policing is perhaps the most misunderstood and frequently abused theme in police management.’ According to the review, “in the past few years, it has become fashionable for police agencies to initiate community policing often with little notion of what that phrase means. Indeed, all manner of organizational tinkering has been labeled community policing (Lincoln Police Department, 2016).” But community policing is not a program within the police organization alone, instead, it is a ‘value system’ in which the primary organizational goal is working cooperatively with citizens, public and private organizations to identify and resolve issues which potentially affect the livability of specific neighbourhoods, areas, or the city as a whole (Lincoln Police Department, 2016).

Community policing is also defined in a community-based dimension. According to Tilley (2008), “Community policing stresses policing with and for the community rather than policing of the community.” He then continues to stress that;

Community policing aspires to improve the quality of life in communities... In improving the quality of life it aims to solve community problems alongside the community and as defined by the community. Beyond this it has however, proven difficult to pin down what specifically is involved in implementing community policing” (Tilley, 2008).

This view made by Tilley shows that the partnership and collaboration between the police and the community has to be driven by all. In other words, both the police and the community are part of the policing objective. In the same vein, the 2008 Presidential Committee on Police Reform in Nigeria defined community policing as “a straightforward concept of shared

responsibility between the police and the community with a focus on provision of efficient and effective service.”

In another dimension,Correia (2000), based his definition of community policing to conflict resolution and asserts that community policing in its purest form, can be simultaneously defined as “a philosophy and as an organizational strategy which emphasize effective partnerships with the community in order to identify, prioritize and solve conflict, by drawing on the principles of community based disputes resolution.”In the same vein, Anil observed that,“the traditional role of police officers as chiefly ‘crime fighters’ is thus supplanted by the belief that the police should provide a variety of essential community and social services, include crisis resolution and disputes management in circumstances that are not related to crime” (Anil, 2008, p.5).The views in this dimension showed that, community policing is beyond mere crime concern. Other activities and objectives can also be included, for example, conflict resolution, peacebuilding, counterterrorism, etc.

In another conceptualization, Anil (2008, p.13), sees the concept of community policing as a voluntary community involvement. According to him,

Community policing strives to be more than just law enforcement, it represent collaboration through the sharing of power and responsibilities with non-state social agencies to facilitates processes for voluntary participation of citizens towards creating positive values and relationship, in ways that parallel developments within collaborative system.

Community policing in this regard is based on the voluntary participation by the members of the community. That is, the collaboration and partnership does not attract any pecuniary gain. Also, it signified that citizen participation is not mandatory on all members of a particular neighbourhood but rather, it is voluntary.

In general terms, community policing is not a programme; it is not a set of activities; it is not a personnel designation. Rather, community policing is a law enforcement *philosophy*, a way of



thinking about improving public safety (Lawrence and McCarthy, 2013,p.5). In view of Mike (2005), community policing stresses more direct officer involvement with local citizens, organized around less rigid hierarchies and protocols, and attempted to address the root causes of neighbourhood crime (and disorder) with the assistance of the larger community. He further pointed that community policing is both an ethos and an organizational strategy or instrument that aims to promote a partnership-based, collaborative effort between the police and the community to ensure safety and security. Yet it is precisely because it is both a philosophy and a tool – resulting in disconnect between theory and the realities of implementation – that has given rise to numerous iterations, models, and applications of the ideal (Mike, 2005).

Despite the lack of common agreement about what community policing is at a fundamental level (in terms of a philosophy, community partnership and organizational strategy) Denny and Jenkins (2013), provide several factors contributing to the divergence of definition:

- **Contested notion of ‘community’:** In some countries, there is less uniformity and cohesiveness within a group than is assumed.
- **Multiple similar terms:** Programmes in democratic policing, policing by the community, policing for the community, policing with the community, community-oriented policing, and proximity or neighborhood policing can all be considered community policing but may be different in practice.
- **Domestic political factors:** The United States prefers the term ‘democratic policing’, to reflect a broader policing culture of democratic civilian control. In France, as the French Republic’s foundational principle is of a direct link between the citizen and the state, there is a reluctance to recognise the community as an intermediary, and prefer terms

such as 'proximity' or 'neighborhood'. Donors tend to 'infuse' their own domestic model of community policing into programmes to some extent.

- **Informal justice and policing systems:** There may be local, informal and traditional justice systems, as well as actors. There is debate over how to integrate these systems with existing systems and other forms of policing, and to what extent.
- **Plurality of policing actors:** In many contexts there is a plurality of policing providers and not a state monopoly on the use of force. Examples include local, non-state, informal, and self-help policing. There is debate over recognition of the role of these actors, their relation with each other and the state, and whether non-state policing practices are included within the scope of community policing. Vigilantism, though seen as negative in many countries, can be considered legitimate in some contexts such as West Africa where it is more synonymous with the concept of vigilance. ( For example, the traditional concept of vigilante in Nigeria, is mostly refers to an un-armed voluntary citizens or groups created in local communities to help the security agents by arresting suspected criminals or delinquents and handing them over to the police).

However, no matter how community policing is defined, it represents a paradigm shift away from traditional policing or traditional model of policing. The central theme is the collaboration of efforts between the police and the residents in combatting crime, fear of crime, violent conflict, terror attacks, etc. Community policing does not imply that the police are no longer in authority or that the primary duty of preserving law and order by the law enforcement is subordinated, rather community policing entails community partnership in creating a safe and secure environment for all.

Community Policing according to Meckenzie and Henry, (2009, p.13) also became associated with a specific set of policing practices and philosophies. The following practices, initiatives and organizational reconfigurations are now commonly associated with Community Policing: (1) visible foot patrol (2) Public/neighbourhood meetings and liaison (3) Partnership working (4) Establishing local substations (5) Public satisfaction surveys (6) Neighbourhood watch coordination (7) Youth work.

In developing thinking about community policing as a philosophy for partnership between the police and the community, there are certain philosophy for strategy and practice vis-à-vis the principles and related approaches/models that formed the characteristics and possible definition of community policing. They also clarify what is and what is not understood as community policing. Nonetheless, from the foregoing definitions what is generally relevant in understanding community policing as a philosophy and organizational strategy for crime prevention, maintenance of peace, security and order is its collaborative/partnership principles and community involvement, particularly via voluntary neighbourhood watch policing.

### **2.3 The Concept of Neighbourhood Watch**

To clarify the concept of Neighbourhood Watch, there is need to explain the meaning of neighbourhood in policing. According to Wilson, Timorthy and Schuster (2016), “neighbourhood serves as geographical frames of reference, encompassing the demographic, economic and ecologic characteristics of a particular place.” The definition of a “neighbourhood” however, relies heavily on perspective. They further explained that neighbourhoods have different geographic scales that serve different purposes. For example, metropolitan governments often define a neighbourhood as a very large area for planning, providing services or maintaining infrastructure. Business investors or visitors on the other

hand, see neighborhoods as smaller areas, extending several blocks in any direction from a central point. For residents, the neighbourhood often extends only one or two blocks from their home. For law enforcement, the neighborhood is part of the concept of “place,” which is a factor in decisions about deploying resources and maintaining quality of life in a community. Members of a community frame their sense of neighborhood using geographic markers’ such as streets, buildings or natural land formations as boundaries; consequently, their community-based efforts centered on what is meaningful to them, such as health, housing, schools, jobs, services, security and crime occur within those boundaries. This proximity connects community members to the same experiences good or bad (Wilson, Timorthy and Shuster 2016).

Neighbourhood watch therefore, grew out of a movement in the United States that promoted greater involvement of citizens in the preventions of crime (Titus, 1984). But, at its inception in the early 1980s in England, Neighbourhood Watch is a primarily police activity (Laycock and Tilley, 1995). Variations, according to Bennett (1990), include block watch, apartment watch, home watch, citizen alert, and community watch.

Neighbourhood Watch has been widely defined and implemented in a widely differing context. According to Wilson, Timorthy and Shuster (2016), Neighbourhood Watch is a crime-prevention program that brings community members together and teaches them how to make their neighbourhood safer by using basic crime prevention techniques and identifying and reporting suspicious activity. These conceptions of Neighbourhood Watch by Wilson, et al, only focus on crime prevention and reduction as the central activity of the Neighbourhood Watch. They neglect the role of the watch group on other matters not related to crime.

Neighbourhood Watch according to a study by Austin Police Department, Texas, is based on the concept of ‘neighbours helping neighbours.’ That is, members keep their eyes and ears open

for any suspicious activity, and report anything that raises their suspicions to the police department. Members also meet their neighbours, learn how to make their homes more secure, and share important information about occurrences in their neighbourhood. The conception by this study included a number of divergent issues that include security of the neighbourhood, vigilance on suspicious activities and sharing of information by the Watch groups and the Police.

According to the London Metropolitan Police in June, 1983, defined Neighbourhood Watch as primarily;

A network of public spirited members of the community, who observe what is going on in their own neighbourhood and report suspicious activity to the police.” The Citizen therefore becomes "the eyes and ears" of the law enforcement, looking out for the usual and unusual to protect their own home and that of their neighbour, thereby halting the risks for criminal activity.

In a report published by the Home Office Crime Prevention Unit in 1988, Husain, elaborate on the conception of neighbourhood watch to be generally understood as a community-based activity supported by local police that is directed towards crime prevention. It involves residents becoming more responsive to the risk of crime and taking action to protect their own and neighbours' property (Laycock and Tilley, 1995). The primary functions of the neighborhood watch in keeping eyes and ears to suspicious activities is centered on the philosophy that it will reduce the risk of crime and opportunities to criminal activities. In this same lane, Bennett (1990) also sees Neighbourhood Watch as “going beyond the 'eyes and ears' functions. Although this is seen as a major element in the operation of Neighbourhood Watch, Bennett argues that insofar as it might reduce crime, it would do so by reducing the opportunities for offending by altering the cost/rewards balance as perceived by potential offenders. An increase in the risk of capture leads to a reduction in the number of 'safe' opportunities for crime.

### **2.3.1. Variations of Neighbourhood Watch**

Neighbourhood watch and its effectiveness in controlling crime and maintaining law and order depend on its variation, mechanism and environment in which it operates. Therefore the activities implemented as part of Neighbourhood Watch are very variables (Laycock and Tilley, 1995) – meaning there is no acceptable universal standards on how neighbourhood watch should be coordinated. It is most often peculiar to a specific situation in a given country or locality. More importantly, Neighbourhood Watch as a concept has also been adopted and modified in a variety of other contexts (Laycock and Tilley, 1995).

Neighbourhood watch might prove effective in crime control and social disorder by increased potential created for informal pressures not to behave anti-socially (Laycock and Tilley, 1995). This is given legitimacy by the community consensus to introduce Neighbourhood Watch or operate independently of the police, but to some extent with and within their authority. But at some extreme milieu, informal community responses could take the form of vigilantism (Laycock and Tilley, 1995).

Neighbourhood Watch schemes vary across region and countries. Some of the earlier schemes in the US and the UK were based on areas covering just a few households and sometimes cover many thousand households (Knowles, 1983). For example, the smallest schemes called ‘cocoon’ neighbourhood watch programme in Rochdale in England covering just one dwelling and its immediate neighbours (Forrester, Frenz, O’Connell, and Pease, 1990). The largest scheme for example was the Manhattan Beach neighbourhood watch scheme in Los Angeles, U.S.A, covering a population of over 30,000 residents (Knowles, 1983).

In most cases, Neighbourhood Watch schemes can be initiated by the community or the police. According to Turner and Barker, (1983), schemes launched in the UK initially tended to be

police-initiate and later the neighbourhood watch schemes have been launched mainly at the request of the public. And in some quotas, police departments continue initiating their own schemes, even when the programme is fully developed (Turner and Barker, 1983).

In most African countries Neighbourhood watch emanated out of the necessity to complement the effort of the law enforcement agencies in crime prevention, peacebuilding effort, counter terrorism, etc. Virtually, it is not born out of legitimacy and trust in partnership with the police but rather, it is born out of vigilantism. This according to Mike, (2005) made the neighbourhood watch schemes in many transitional societies in Africa to have problem associated with lack of accountability mechanisms to put in place for the informal policing to play a vital role in keeping communities safe. This can be the only important component of public ownership of community level security but in Africa, the informal policing sectors in Africa are sometimes the only providers of security (Mike, 2005) – which in most instances evolved into predatory entities, harming rather than helping communities (United States Institutes of Peace, 2014).

### **2.3.2 Vigilante and Neighbourhood Watch Clarified**

The term ‘vigilante’ is used in contemporary Spanish adjectively to mean ‘watchful’ and as a noun ‘watchman’ or ‘guard’ and appears to have entered North American English from the south during the nineteenth century [Abraham, R. (1998), cited in : (Jimam, 2015,p.54)]. Although the word ‘vigilantism’ is widely invoked to refer to actions taken to control behaviour deemed to be ‘deviant’, outside the purview of the official justice system, there is as yet no scholarly consensus on what vigilantism is – especially as regards the nature of its relationship with the state (Jimam, 2015,p.54). Most of the studies on informal policing available for review focus essentially on the structures and activities of vigilante groups, which is a typology of informal policing structures (Alemika and Chukwuma, 2004).

According to Laurent Fourchard, (2011) vigilantism is “an organized attempt by a group of ordinary citizens to enforce norms and maintain law and order on behalf of their communities, often by resorting to violence, in the perceived absence of effective official state action through the police and courts.” Based on these observations, vigilantism here means the activity of informal policing group initiated by the community, often without any partnership with the formal police agencies.

Okeke, (2013) observes that, although, some vigilante security outfits may have started as Neighbourhood Watch; they are not exactly the same. Vigilante and Neighbourhood Watch are both private security organizations primarily made up of volunteers but that is as far as the similarity goes. Okeke further clarified that vigilante is a private individual who legally or illegally punishes an alleged law breaker, or participates in a group, which metes out extra-legal punishment to an alleged lawbreaker (Okeke, 2013). Following from this definition, vigilant group therefore metes out extra-legal or extra-judicial punishment to an alleged lawbreaker. However, not all vigilant activities are illegal, because sometimes vigilante began by apprehending or catching criminals and handing them over to the police.

On the other hand, Neighbourhood Watch according to Okeke, is an organized group of citizens devoted to crime and vandalism prevention within a neighbourhood. Therefore, members of Neighbourhood Watch and others who use legal means of bringing people to justice are not considered vigilantes. In other words, neighbourhood crime watch is not vigilante security apparatus, because when suspecting criminal activities, members of Neighbourhood Watch or crime watch are encouraged to contact authorities or police and not to intervene. Neighbourhood Watch, therefore, are police informants in that they give police relevant information that helps the police in their investigations and crime preventions (Okeke, 2013).



In African context and Nigeria in particular, Alemika and Chukwuma (2004), highlighted four main types of vigilantism: (1) Neighbourhood or community: Neighbourhood watch and community vigilante groups organized by community associations (2) Ethnic: Vigilante groups organized along ethnic lines to defend ethnic interest (3) Religious: Vigilantes with faith roots and (4) State-sponsored: Groups that operate with the support of local governments.

These types, argues (Ernest, 2016) are not rigid or exclusive; one group might combine the features of two or more of these types. According to Jeffrey, Emina and Ekpenyong (2016), ethnic militias or militant groups in Nigeria have been erroneously taken to be vigilante groups. They argued that although, some ethnic militias are involved in vigilante service, they are not strictly speaking vigilante security apparatus in that they are engaged in other activities which are not necessarily or primarily vigilante service. The point is that vigilante activities are not the primary activities or roles of the ethnic militant groups like Odua People's Congress (OPC), Movement for Actualization of Sovereign State of Biafra (MASSOB), the sharia implementations committees such as the Hisbah in Kano, etc. It so happened that along the line, these radical ethnic organizations began to assume or usurp the responsibilities of vigilante security. They further argued that, 'the traditional concept of vigilante in Nigeria, however, "exclusively refers to an un-armed voluntary citizens or groups created in local communities to help the security agents by arresting suspected criminals or delinquents and handing them over to the police"' (Jeffrey, Emina and Ekpenyong, 2016). Based on these clarifications, the roles of vigilante groups and Neighbourhood Watch as voluntary policing teams in Nigeria sometimes overlap.

A closer examination of the modes of operation and structures of some of the groups that are referred to as vigilantes according to Alemika and Chukwuma (2004) reveals that, not all of

them fits the classical understanding of the phenomenon of vigilantism as a bunch of death squads that mete out jungle justice on their victims, since many of the groups are rooted in their communities and often work in close collaboration with the formal police. But an advantage of a Neighbourhood Watch structure according to Gloria and Tilley, (1995) is that “it maintains links with the police and consequently the probability of the worst case scenario of vigilantes can be reduced.”

The above observation goes in line with the situation in Jos North LGA where the NWT and the Vigilante Group of Nigeria (VGN) operate in close collaboration with the police. Sometimes a joint surveillance is conducted by the Joint Military Special Task Force (STF) under the Operation Safe Haven (OPSH) sectors (a combination of both the military, the mobile police (MOPOL) and the Nigerian Security and Civil Defence Corp), and the squads of the VGN and the NWT.

Many Western security experts however resist the concept of a voluntary policing (vigilante security and/or Neighbourhood Watch), seeing it as both a security risk and a path to further delegitimizing the formal police service. According to United States Institutes of Peace, some paramilitary groups have evolved into predatory entities, harming rather than helping communities. It is important not to romanticize the informal security sector. They observed that, in Nigeria, vigilantes have contributed to community safety but also on occasion tend to issue harsh punishments, engage in extortion and advance criminality by participating in activities such as illicit trafficking (United States Institute of Peace, 2014).

However, earlier study by Mike (2005) countered this assertion by the Western security experts as an imposed Western legal ideology and structure that ignored the local failings of the formal security sector in providing peace and stability. He noted;

The community policing movement...has largely not woken up to that simple lesson from “development theory.” ... when accountability mechanisms are in place, the informal sector can play a vital role in keeping communities safe in many transitional societies, and despite these limitations, they (informal policing sectors) can be an important component of public ownership of community-level security. Indeed, in some cases, they may be the only providers of security (Mike, 2005).

### **2.3.3 Community Engagement in Policing and Neighbourhood Watch**

Community engagement, as a concept, according to Innex (2005) has emerged relatively recently in relation to public policy in the UK. Providing a definition of the concept is complicated by the fact that both the component terms – ‘community’ and ‘engagement’ – are themselves problematic. Community is a notoriously slippery concept, and many definitions exist in academic literature and elsewhere. Engagement, likewise, can mean a number of different things in different contexts (Innex, 2005). Similarly, according to Myhill (2012, p.15),

“The concept of engagement seems to have appeared more recently in the policy vocabulary. However, other terms that can be seen as being encompassed by the concept of engagement – such as ‘participation’, ‘consultation’ and ‘partnership’ – have been around longer. Concepts such as ‘engagement’, ‘involvement’, and ‘participation’ are often used interchangeably in the literature.”

Therefore, Myhill defined community engagement in policing as “the process of enabling the participation of citizens and communities in policing at their chosen level, ranging from providing information and reassurance, to empowering them to identify and implement solutions to local problems and influence strategic priorities and decisions” (Myhill, 2012, p.16). He then contends that the police, citizens and communities must have the willingness, capacity and opportunity to participate. The police service and partner organisations must have a responsibility to engage and, unless there is a justifiable reason, the presumption is that they must respond to community input (Myhill, 2012).

Myhill further highlighted three levels of community engagement in policing. According to him, “community engagement can operate at three principal levels – the ‘*democratic*

*mandate level*,' which sets the dominant philosophy for policing; *'the neighbourhood level*,' which focuses on local priorities and problems; and an *'intermediate strategic level*' focusing on wider force, regional and national issues and priorities" (Myhill, 2012, p.16).

Myhill went further to elucidate more on the complexity associated with neighbourhood level. He argued that, "what exactly will be encompassed by 'neighbourhood policing' – 'community policing for the 21st century' – is also still emerging. The interface of community engagement and neighbourhood policing is crucial; the two concepts must not be regarded as synonymous"(Myhill, 2012).

Accordingly, there are three key reasons why community engagement is a wider concept than neighbourhood policing. (1) Neighbourhood policing will concentrate on securing community participation in geographically defined areas, with an emphasis on local problem-solving. There is also a need to secure community participation in strategic decision making and accountability. (2) Some citizens will prefer to participate via 'communities of interest', as opposed to geographical neighbourhoods they may feel little affinity with. (In other words, Neighbourhood Watch does not have affinity with ethnic, religious, tribal or political organisations; but, community engagement may secure community participation via community of interest). (3) The concept of engagement may require communication and provision of information at a force, regional, or national level, as well as more locally (Myhill, 2012, pp. 81-82)

#### **2.3.4 Challenges of Community Engagement in Policing**

There are some concerns evident in the literature about inequitable outcomes and unintended consequences in relation to poor implementation of community engagement in policing. One key issue is representation. It is proposed that a range of factors – including lack of trust in some

communities, differing capacities of communities, reliance on traditional methods of engagement – lead to a narrow range of people and interests for participating in policing (Myhill, 2012,p.46). In the case of the Neighbourhood Watch Teams in Jos North L.G.A., there are some criteria for engagement which can be argued to have relatively enhanced trust in communities. A community and/or religious leader (Imam or Pastor) of a prospective member must attest to his good conduct at his nearest neighbourhood Police Station. Therefore, representation is given more caution as to who becomes a member.

Another significant challenge to police-community collaboration (engagement) had its basis in the complexities of the ethnography of modern society. Given that almost all participants in community programmes do so on a volunteer basis (unpaid), police organizations must remain sensitive to those conditions (cultural), both external and internal to police departments, which help to sustain community policing (Myhill, 2012: 21).

Other commentators highlight the potential for direct community participation to cause conflict and disparity within communities and neighbourhoods as well as between them. Bobov (1999)questioned the motives of ‘community policing’ more fundamentally, arguing that the police will generally seek to engage with sections of society that they are comfortable with and preserve both their interests and the traditional ‘status quo’. In the case of Neighbourhood Watch Teams in Jos North Local Government Area, members were engaged across all ethnic and religious communities because, part of the factors that necessitated the emergence of the watch teamsas a civilian arm of the ‘Operation Rainbow’ (before they were incorporated by the Police), was the allegations and suspicions of the law enforcement agencies’ side taking with some communities and the sideline of the others.

Despite the enormous challenges associated with community engagement in policing, certain benefits are laid down by the scholars. For example, Myhill (2012) posit that, there is theoretical support for community engagement in policing. There are many potential benefits. Empirical supports for the benefits are: reducing crime; reducing disorder/anti-social behaviour; increasing feelings of safety; improving police-community relations and increasing trust and confidence; increasing community capacity; and changing police officers' attitudes and behavior.

## **2.4 Community Policing and the Nigerian Police Force**

Community Policing had been in practice in our local communities in Nigeria long before colonialism and we must take a fair share of national credit in this regard (Arase, 2018, p.15). Every society; traditional/modern had had one form of formal policing or the other. In the traditional societies, we had the policing guards who also performed the duties of policing both the palace and the community i.e. the '*Dogari*' in Hausa land and '*Eso*' in Yoruba land (Olumide, 2008, p.30). The origins and establishment of the Nigerian police force as an institution of colonial governance is best understood within the context of the indirect rule policy. Given the character of colonial rule, police forces were the instrument used to sustain alien domination. As it relates to the security roles, the structure of what was then the colonial police force critically shaped the relationship between the state and society in colonial and then post-colonial Nigeria (Jimam, 2015, p.51).

Community policing according to Okeshola and Mudiare (2013) is anchored on a systematic relationship between the police and the entire citizenry. Police roles and functions are not simply law enforcement but also include tackling a huge range of community problems. The transition from traditional policing to community policing is a global phenomenon and the Nigeria police cannot be an exception. Like several other nations world over, Nigerian police

force embraced the philosophy of community policing on the principle that in a democratic society, the police are interested by their fellow citizens to protect and serve the public's fundamental rights to liberty, equality and justice under the law. To fulfill that privileged role, the police must be a part of, not apart from, the communities they serve. On 27<sup>th</sup> April, 2004, community policing was formally launched throughout Nigeria (Okeshola and Mudiare, 2013,p.134).

Community policing programs are rooted in trust, but trust-based relationships are hard to establish when police services face significant reform challenges or actively commit human rights abuses. Security experts often argue that a baseline of institutional reform is needed before launching community policing programs. Yet this does not accommodate the realities of policing in transitional countries such as Nigeria; nor does it acknowledge that community policing itself can be a reform mechanism (United States Institute of Peace, 2014,p.3). The history of community-police relation in Nigeria, thus, has been described as frosty as a result of these negative images of the Nigerian Police. These in effect worsen community-police relation in Nigeria. Under this state of affairs, the Nigerian police have been unable to fight crime let alone prevent it (Okeke, 2013,p.311). But when designed with explicit reform objectives, community policing programs can generate a trust-building process that contributes to the development of other conditions necessary for decentralized and effective security, such as transparency, accountability, and local and inclusive participation (United States Institute of Peace, 2014,p.5).

#### **2.4.1 Neighbourhood Watch, Vigilante and Security Challenges in Nigeria**

The informal security sector is sometimes referred to as the informal policing structure or the voluntary policing sector. In Nigeria, these groups are referred to as vigilantes, neighborhood

watch, community guards, or traditional police; vigilante is the most common term. In traditional Nigerian societies, vigilantes are known as *ndi-nche* (guards), *yan banga* (vigilante), and *olodes* (hunters), among other names (Ernest, 2016,p.3). Historically, night guards and vigilante groups have emerged in response to theft and armed robbery. Vigilante groups existed in Nigeria for decades not only under civilian rule, but also during the previous military regimes of Generals Babangida, Abacha and Abubakar (Okeke, 2013, p.311). They have traditionally been seen as an extension to the work of law enforcement officers in a country with high level of delinquency and lack of police training, equipment and personnel (Okeke, 2013, p.312). Thus, the traditional concept of vigilante in Nigeria according to Prattern (2008) exclusively refers to un-armed voluntary citizen or group created in local communities to help the security forces confront common criminality and social violence by arresting suspected delinquents and handing them over to the police. The Nigerian law recognizes the lawfulness of vigilante groups arresting suspected criminals provided that they are unarmed and that the suspect is immediately handed over to the police (Prattern, 2008).

Owing to the failure or inability of the Nigeria Police Force to tackle the security challenges confronting the country, some state governments began to help form, endorse and sponsor vigilante groups. The state in Nigeria unlike other federations like United States of America, are not constitutionally empowered to have their own police. Thus, there is only one federal police for the whole of the country making it very difficult if not impossible for the Nigerian police to effectively police or secure over 150 million people with diverse culture, religion and language in a geographical area of 923,075 square kilometres (Okeke, 2013,pp.312-313). These security challenges as noted by Chukwuma and Alemika, fronted many citizens around the country to respond to widespread perceptions of personal insecurity and vulnerability by forming



community-based groups – commonly referred to as vigilantes or informal policing organizations. These groups work in a variety of ways – sometimes hand-in-hand with the official police and sometimes not – to confront local crime and insecurity problems (Chukwuma and Alemika, 2004,p.10). Placing these informal and formal policing structures into a working scheme according to Ikoh (2013,p.47) “requires getting both community members and the police into a concerted partnership.” He then expatiates on this kind of collaboration as anchored on the belief that:

...when community members and the police join effort at ensuring safety and security in communities, it would reduce pressure on the police and free them up to face more serious crime and other schedule of mission. It could enhance a symbiotic relationship which can create a reassurance policing that recognizes the needs and concerns of the citizens and make them an integral part of its service delivery (Ikoh, 2013 p.47).

In Nigeria, community policing was adopted to address the challenges confronting the nation as a result of high crime rate. Beginning from the middle of the 1970s, the incidence of crime in Nigeria has been on rapid increase, reaching a pathological stage (Odekunle, 2005). Since the inception of the Fourth Republic in 1999, in order to contain the security challenges confronting the nation, a number of reforms has been undertaken by police in the country [Arase and Iwuofor, 2007 cited in: (Kasali and Odetola, 2016,p.103)] culminating the introduction of community policing in 2004.

Despite numerous efforts by various police administrations to curtail the level of crime in Nigeria, crime and social disorder still persist in the country. Thousands of lives and millions of Naira worth of property are being lost as a result of one crime or the other. Some believed that the inability of the Nigeria police to ensure maximum security in the country is as a result of so many social (corruption, extra-judicial killings, godfatherism) and technical constraints, among which are lack of equipments and sour relationship between police and the public (Okeshola

and Mudiare, 2013). These among other factors as argued by Kasali and Odetola (2016) posed a great challenge to community policing, thus;

Beyond the rhetoric of “Police is Your Friend”, the attitude of police is nothing to be desired. Endemic corruption that permeates the entire fabrics of Nigeria Police has reduced the security agency to nothing but public enemies commissioned by the state, posing devastating challenge to community policing in the country.

The implication of the above community policing’ challenges to security as observed by Chijioke (2015) is that, “militants and other insurgents now take up arms against the state and government seems not to have the wherewithal to tackle the situation. The situation is further punctured by general insecurity leading citizens to seek for alternative security measures for their protection and security.”

The complexity of the contemporary security challenges like increasing terrorist attack, human trafficking, armed robbery, gang clashes, homicide, to mention a few, overwhelms the public security sector as many governments have subscribed to the need to extend the security sector to include private security providers and the citizens. Hence, building a cordial relationship between the police and the public has become sacrosanct to effective security management in any community, rationalizing the growing relevance enjoyed by community policing as alternative security policy framework to address growing security challenges (Chijioke, 2015).

## **2.5 The Concept of Peacebuilding**

The concept of peace is very controversial in academic discourse. A number of definitions have emerged in the analysis and understanding of the concepts.

*Peace* as a term is contested. Colloquially, by governments and in academia itself, peace is often defined negatively as the absence of war and physical violence. This is problematic, not least of which is that peace is often defined differently by different groups in a conflict (Michelle, 2006).

According to Johan Galtung, the term 'peace' may in itself be peace productive; it produces a common basis, a feeling of communality in purpose that may pave the ground for deeper ties. There are also two compatible definitions of peace – viz, peace is the absence or reduction of violence of all kinds and peace is non-violent and creative conflict transformation (Galtung, 1975). If we analyse these two definitions, we find that 'peace' is the negation of violence. So, the first definition of peace is violence oriented. And if we analyse the second definition we find that peace is the context for conflicts to unfold non-violently and creatively.

Johan Galtung differentiates between negative and positive peace. Whereas *negative peace* is the absence of direct violence (e.g., people being killed), *positive peace* also includes the absence of structural violence (e.g., dying as a result of poverty), and cultural violence (e.g., factors that blind people to injustice or allow them to rationalize it) (Galtung, 1975).

Galtung also set out a tripartite typology making a distinction among peacekeeping, peacemaking, and peacebuilding to guide third-party intervention efforts and clarify the different roles needed. *Peacemaking*, which conflict research has tended to focus on, refers to the negotiation process that takes place between decision-makers directed towards reaching an official settlement or resolution to specific conflicts. *Peacekeeping*, on the other hand, involves third-party intervention to keep apart warring groups and maintain the absence of direct violence (or reduce it). The third, *peacebuilding* ... focuses on the social, psychological, and economic environment at the grassroots level. The intention of peacebuilding is to create a structure of peace that is based on justice, equity, and cooperation (i.e., positive peace), thereby addressing the underlying causes of violent conflict so that they become less likely in the future (Galtung, 1975).

***Peacebuilding*** is understood as an overarching term to describe a long-term process covering all activities with the overall objective to prevent violent outbreaks of conflict or to sustainably transform armed conflicts into constructive peaceful ways of managing conflict (Paffenholz and Spurk, 2012). Even though the view by Paffenholz and Spurk seems to be comprehensive, however, it is only partial because it does not provide scope and time frame for peacebuilding.

A narrow definition of peacebuilding based on the concept of negative peace is evident in the 1992 UN *'Agenda for Peace'* where the aim of peacebuilding is defined as “preventing large scale violence or the recurrence of violence immediately after wars or armed conflicts (1-3 years, maximum 5 years).” In this definition all activities belonging to peacebuilding are aimed at achieving this goal directly. The prevailing understanding of the end of peacebuilding in international practice slightly enlarges the above definition. Based on this definition, peacebuilding ends when a post-conflict country is perceived by the international community to be able to guarantee a minimum security to its people.

A wider view of peacebuilding according to Paffenholz and Spurk, sees the end of peacebuilding when a positive peace has been achieved. This notion, however, is too wide to allow a clear definition of the end of peacebuilding, as it includes a range of activities and outcomes (e.g., negotiations, peacekeeping, trauma healing, poverty reduction, democratization) (Paffenholz and Spurk, 2012).

Michelle (2006) observed that, in the literature, peacebuilding is recognized as dynamic, having something to contribute in every phase of a conflict and always moving/changing in response to the situation and the stage of the peacemaking efforts. Michelle further stressed that more recently, conflicts do not end and they are seldom “solved.” It may not be desirable to “stop” a conflict if it is at the expense of justice, and the best way to guarantee the durability of

any agreement is to be proactive and allow for higher mutual participation by the conflict groups (Michelle, 2006). This observation pointed out the dynamic nature of the concept of peacebuilding and stressed the importance of community-based approach to peacebuilding that emphasizes on the need to involve conflicting groups in the peace process. In line with this conceptualization, Donald (1994) also buttressed that “peacebuilding means creating families, neighborhood, or a world in which conflicts are not seen as a reason to attack and defeat the opponent, but are seen as an opportunity to work together with opponent to make things better for both.”

According to Murithi (2009), “peacebuilding involves the process of rebuilding the political, security, social and economic dimensions of a society emerging from conflict.” He went further to stress that “the process involves the strategies to prevent violent conflicts from igniting, escalating or relapsing and those institutions and mechanisms of negotiation, mediation, forgiveness and reconciliation are central to the peacebuilding processes.”

Some of scholars views peacebuilding as in both pre-conflict and post-conflict exercise. Shnabel and Ehrhart (2005) views post-conflict peacebuilding as: A complex and multi-dimensional, genuinely political process of transformation from a state of war or violent conflict to one of stability and peace, requiring according to Annan “a multifaceted approach, covering diplomatic, political, economic and psycho-social dimensions, and it aims at the installation of both negative and in the long run, positive peace” (Shnabel and Ehrhart, 2005). On the other hand, some scholars take a divergence view on the hitherto post-war connotation of peacebuilding. Rechler (1997), sees peacebuilding as a pre-war phenomenon which he conceptualised as: Preventive measures (coined from the conception of preventive diplomacy) that aim to reduce the gap between the rich and the poor; promote and implement human rights

and the rights of the minorities, and to promote durable development and the realisation of a just and fair social order in which there is no discrimination based on race or sex.

In a similar vein, Paffenholz and Spurk (2012), provided three *phases of peacebuilding* which also correspond to the three phases of armed conflicts – (prior to outbreak of violence, armed conflict and after the end of armed conflict), viz; (i) the prevention peacebuilding phase aiming at preventing armed conflict; (ii) the conflict management or peacemaking phase aiming to end of armed conflict and reach a peace agreement; and (iii) the post-conflict peacebuilding phase, or post-settlement phase. The term post-settlement would be more appropriate as the term post-conflict is somewhat at odds with the notion that conflict is inevitable in any society and can be constructive. However, the problem with the term post-settlement is that in some cases there is no peace agreement in place, but yet large scale organized violence has ended (Paffenholz and Spurk, 2012).

In his literature review, Omojorabi (2016) made reference to De Coning (2005),’ stages to peacebuilding as sufficiently explicated into three, namely; (1) stabilisation phase (2) transitional phase, and (3) consolidation phase. The stabilisation phase has dual purposes; establishing a safe and secure environment and managing the immediate consequences of the conflict through emergency humanitarian programmes. At this stage, internal actors are preoccupied with basic survival and the re-organisation of their social and political systems. The transitional phase starts with the appointments of an interim government, followed by some form of election or legitimate traditional process to select a transitional government, constituent assembly or some other body responsible for writing a new constitution or otherwise laying the foundation for a future political dispensation. At this stage, the humanitarian focus shifts from emergency relief to recovery, rehabilitation and reconstruction. It spans between one and three

years. The consolidation stage is aimed at supporting newly elected government and the civil society with broad range of programmes aimed at reconciliation and nation-building, boosting socio-economic reconstruction, consolidating the rule of law and security sector reform and supporting development programmes across the political, security, socio-economic and reconciliation dimensions of peacebuilding (Omojorabi, 2016,pp.19-20).

In summary, we may conclude that peacebuilding is a generic term referring to all those activities and initiatives that are intended to create the conditions necessary for prevention of conflict and ensuring a sustainable peace in the aftermath of violence and destructive conflicts. Mahmoud (2017) observed that, the peace agenda has its roots in the scholarship of peace and conflict studies and is supported by a rhetoric that ranges from the narrower discourse of post-conflict reconstruction to broader debates on peaceful coexistence. He further expatiates that in practice, however, peacebuilding has up to now been confined to the narrower end of the spectrum; it tends to be perceived as relevant solely to contexts where conflict is manifest or proximate. As a result, peacebuilding is seen as an extension of conflict resolution or conflict transformation.

In sum, while the broadening of the literature in recent years has not been without contestation, the conceptual distinctions created among the various modalities of peace and the definition of peace itself have served both descriptive and prescriptive purposes. Moreover, they have given voice to the critical role that private citizens, local initiatives, and people-to-people activities have in building and sustaining peace, as well as in maintaining conflict.

### **2.5.1 Community Engagement in Peacebuilding and Conflict Management**

Engaging the communities in peacebuilding effort has been one of the substantial ways of conflict transformation. According to Michelle, (2006), a community defined

by fear, suspicion, rejection, mistrust, hatred and misperception often posed a greater obstacles to peace than an inability to resolve technically definable problems. Accordingly, “conflict has many roots, but some of today’s most intense conflicts will not be dealt with fully by focusing on states and governments” (Michelle, 2006). Emphases in this believe therefore, is laid on the role of private citizens and organizations in a situation where peace process is facing obstacles, particularly, in society where suspicion, mistrust, hatred, etc. are manifest.

Emphases on the community engagement for peace have been put forward by many scholars of peace studies. Herbert C. Kelman (1999) argues that, “for a positive peace in an area that has had a long history of war, there needs to be amongst the communities’ mutual acceptance, cooperative interaction, a feeling of security, space for human dignity, the institutionalization of a mechanism for problem solving, and finally, broad reconciliation.” Though Kelman did not provide explanation on the level, context or conditions the relevance of engaging the community in peacebuilding is needed, the necessary factors for positive peace raised are substantial.

In her own conception, Camilla Orjuela (2003) explained that “the new interest in involving private citizens and civil society in peacebuilding may also be due to the increased role and visibility that civilians and non-state actors have in post-Cold War conflicts.” In addition to touching on the increased involvement and potential of nongovernmental organizations in conflict-torn areas, she notes on the increasing role of “ordinary people,” not only as “victims of violence” as a result of being perceived as a representative of one’s group, but also as “perpetrators of violence.” This clearly explained the role of ordinary people in sustaining peace who are part and parcel of the conflict, either as victims or perpetrators.



In this same line, Does, observed that “local actors affected by conflict – communities, civil society, the private sector, traditional leaders, women, youth and victim groups – intrinsically have more information about their specific context than outside actors” (Does, 2013, p.4). That is, to know the causes, effect and solution to a conflict, it requires the engagement of those affected by the conflict.

Growing attention has thus been paid in recent years to the adoption of Community-based Approaches (CBA) to help address the extensive needs in conflict-affected context. Conflict-affected contexts encompass situations prior to, during and after armed conflict (Pouligny, 2005). In her issue paper, *Community-based Approaches to Peace-building in Conflict-Affected and Fragile Context*, Huma Haider, explained that Community-based Approaches (CBA) “seek to empower local community groups and institutions by giving the community direct control over investment decisions, project planning, execution and monitoring, through a process that emphasizes inclusive participation and management” (Haider, 2009).

Haider posits that, the basic premise of the CBA is on the belief that local communities are better placed to identify their shared needs and the actions necessary to meet them. And taking charge of these processes contributes to a sense of community ownership, which can contribute to the peacebuilding and process and peace sustainability (Haider, 2009). The explanation pointed that local ownership to peace and the engagement of community in peace project can be carried out by either the state, local NGOs or external interventionists.

Haider (2009), further provide some examples of the possible types of community-based approaches for peacebuilding and conflict management to include *security* where community-based policing can adopted; *socioeconomic recovery* adopted to provide for services, infrastructure, employment, etc. in order to foster social cohesion, cooperation across divide and

foundation for reintegration and reconciliatory process; *Media, communication and civic education* to promote reconciliatory process, participation and education; *Traditional justice and reconciliation* that focus on psycho-social and spiritual dimensions of violent conflicts; *Heritage and cultural preservation* design to preserve culture in disaster and conflict-affected contexts (Haidar, 2009).

At the core of community-based approaches is also representative community institutions that may act as intermediaries between communities and local and national authorities; and between communities and external development agencies and implementing organisations (e.g. national or international non-governmental organisations) (Haider, 2009). These community representative institutions can be formed through association, cooperative, civic association, community based organisation and village leadership (Haidar 2009).

The various possible types of approaches to community inclusiveness in peacebuilding and the intermediate representative institutions of the community listed and explained by Huma Haidar, proven that the community engagement and CBA to peacebuilding and conflict management have a wider and diverse dimensions. Various studies indicate that there is no single model for achieving inclusive participation and representation in a community forum. The preferred model is best formulated based on context.

### **2.5.2 Challenges of Community Engagement in Peacebuilding and Conflict Management**

The need for more local ownership has been recognised and discussed in the peacebuilding literature for at least a decade (De Coning 2013, p.1). (For example, the Lederach's theoretical shift towards local actors, engaging in a context sensitive way, respecting the local culture and taking a long-term approach). However, Does (2013) observed that:

Despite this recognition, many would argue that local ownership has not become more of a reality because it is inherently difficult to achieve, partly because of the

lack of capacity of many local actors to govern themselves. In addition, locally-led peacebuilding initiatives are sometimes viewed as impossible to scale up sufficiently to make a significant impact (Does, 2013).

Argument against this view is that, Antonia Does observe community engagement as the only effort of the local people. But peacebuilding is a comprehensive and complementary approach that incorporates a wide range of actors. Reference here can be made with the analysis of Lederach's peace constituencies that emphasizes on all inclusive approach in conflict transformation.

In a different angle, Paffenholz sees the challenge of community engagement in peacebuilding as achievable only when the parties to conflict share a common need. He stressed that much of the literature outlines the benefits of incorporating attention to social cohesion in community projects while approaches may varies in a given context. In conflict-affected contexts, individuals and communities may be unwilling to participate in projects specifically labeled as peacebuilding or reconciliation projects. Divided groups are more likely to participate in projects that address shared needs. These projects have been effective in promoting social cohesion through behavioural change, although not necessarily attitudinal change (Paffenholz, 2005).

Also, Haider (2009) observed that "in societies that have been divided by violent conflict, bringing groups together across the divide can be risky." In some cases, it can be beneficial to force encounters and break the ice – as groups may be frozen in conflict and unable to cross the line on their own. In other cases, tensions can be exacerbated if groups are brought together before they are prepared (Haider, 2009).

In essence, these observed challenges tend to portray the fact that community engagement in peacebuilding and conflict management is perhaps possible in relative peace situation and when there is mutual understanding between warring groups.

## **2.6 The Role of Community Policing in Peacebuilding and Conflict Resolution**

The traditional role of police officers as chiefly “crime fighters” is thus supplanted by the belief that the police should provide a variety of essential community and social services, include crisis resolution and disputes management in circumstances that are not related to crime (Anil, 2008). It is often supposed that “the responsibility of the police in the area of ethnic conflict is limited to responding to actual incidents of overt conflict; to restore order and bring those in breach of the law to justice” (Vincent and Versitichel, 2006,p.329).

Lisa Schrich provided a more detailed explanation of the role of community policing in conflict management and community safety. According to her,“comparative research on police identified pattern (of police-community interaction) that can improve community safety.” She pointed that the public legitimacy of the police rest on how the police interact with the community. Police who receive minimal training in communication skills to listen, respect and deescalate tense situations cannot be expected to perform community policing. Training in communication skills to defuse conflict and mediation skills to manage conflict improves police performance and community safety. Police officers who reflect the gender, ethnic, religious, race, identity, and diversity of the communities that they serve perform better than those who attempt to police a community of a different cultural, ethnic, religious, or racial group (Lisa, 2016).

The reference made by Lisa only views conflict resolution through community policing initiative as the role, effort and skill of police officers alone. Nonetheless, the central philosophy of community policing is partnership between the community and the police.

In ensuring peace and stability, Lisa sees the role of community policing as a cooperative enterprise between opposing parties that requires special skills and all inclusive approach in

policing. She further affirmed that peacebuilding skills and processes are essential for multi-stakeholder coordination to improve policing. Security forces including police can best provide security when they coordinate with and are fully accountable to communities, including religious group, educational institutes, NGOs, women's groups, youth groups, and other representatives of the community interest. Facilitated groups, police, and government can significantly improve public safety (Lisa, 2016).

The problem associated with the role of police in conflict resolution as observed by Lisa Schrich is public legitimacy. She stressed that security is a public good. In an ideal world, communities view police as protectors, not predators. One of the most critical indicators of legitimate state-society relation is that local residents in communities view security forces as protecting all civilians equally and not targeting particular groups based on race, class, or ethnicity (Lisa, 2016).

### **2.6.1 Community Policing and Counterterrorism**

There is always a local dimension to terrorism: it always happens somewhere, whether it is the place where terrorists hide, find support and operate, where they attack, or where an individual or a group becomes involved with terrorism. Communities have increasingly emerged as the point of focus in the formulation and implementation of counterterrorism policies (Organization for Security and Cooperation in Europe (OSCE) 2014,p.61).

According to a review by the International Association of Chiefs of Police (IACP) (2014),

Community policing is understood today and increasingly promoted as an effective approach to preventing terrorist activity. In this application, it builds on community-police relationships and collaborative ownership of security issues and focuses on jointly identifying and diverting threats of violent extremism at very early stages. There has been a growing recognition that the broader public and individual communities are stakeholder and partners in countering terrorism, rather than simply the passive object of law enforcement activities (IACP, 2014, p. 9).

According to a research conducted by the OSCE (2014), counterterrorism policies and practices driven by the security priorities of a state, target communities for intelligence-gathering and enforcement activities to detect suspected terrorists and thwart their activities, especially active plans for attacks. In view of the IACP, the partnership between the police and the community will help the community to detect any suspicious activities since the members of the community are partners in ensuring public safety, thus;

Under the community policing philosophy, all members of community are viewed as partners who share responsibility for developing and implementing solutions to public safety priorities. Inherent in this is the notion that individuals who live or work in a specific community are better situated to identify concerns of organize suspicious activities (IACP, 2014, p.9).

The review goes on to stressed that applying community policing principles that have helped reduce general crime, violence and social disorder to terrorism and violent extremism can also help in preventing future attacks. Building partnership with public and private community stakeholders, interacting with residents and community leaders, sharing information and investigating reports of suspicious or unusual behavior are all components of community policing (IACP, 2014).

Based on these observations, it can be relatively argued that, part of the security concern that reawakens vigilante and Neighbourhood Watch security in Jos North LGA are the cases of terrorist attacks. Law enforcement agencies partner with the residence and other stakeholders on the need to be vigilant and report suspicious activities and persons at their neighbourhood to the authority. Also, the incidence of bomb attacks in Jos had reawakened the various ethnic and religious communities on the need to cooperateto defend each other against a common enemy (terrorist). This synergy is formed by the various communities in partnership with the local police and other security agencies in Plateau State (Interview, 2018).

Even more significant in Nigeria according to Solomon Arase is the Citizens-driven internal security model in the North-East geo-political Zone of Nigeria where youths with the support of different components of the local community, volunteered to complement the State by forming themselves into Vigilante and Community Defence Bodies to defend their communities against terror attacks (Arase, 2018). This partnership is more significant not as a result of strength of the informal policing bodies or pecuniary gain but courage, patriotism and knowledge of the community.

## **2.7. Theoretical Explanation for Peacebuilding and Conflict Management**

There are various theories and approaches that attempt to explain the process of peace and conflict management and the methods of engaging warring communities in the peace process. In order to provide justification and relevance to the theory adopted in this study, a theoretical review is made on the subject.

Paffenholz and Spurk (2012) identified four theoretical perspectives to the study of peace and conflict management (which they referred to as schools of thought) that can be distinguished within peace research. These schools use different terminologies and have different conceptual understandings, approaches and actors. The history of these schools of thought is closely linked to the history and evolution of the field of peace-building. The different schools have had different influences on peacebuilding and practice has adopted elements from different schools (Paffenholz and Spurk, 2012).

The four main schools (also approaches) are – conflict management, conflict resolution, complementary school and conflict transformation. Explanation of these approaches is made and their relevance to this study is also examined.

**The Conflict Management School:** The approach of the Conflict Management School is to end wars through different diplomatic initiatives. This is the oldest school of thought, closely linked to the institutionalization of peacebuilding in international law. The peace-builders within the logic of this school are external diplomats from bilateral or multilateral organizations. Its theoretical approach is referred to as *outcome-oriented approach*, which aims to identify and bring to the negotiating table leaders of the conflict parties (Paffenholz and Spurk, 2012).

According to Miall (2004), conflict management theorists see violent conflicts as an ineradicable consequence of differences in values and interests within and between communities. The propensity to violence arises from existing institutions and historical relationships, as well as from the established distribution of power. Resolving such conflicts is viewed as unrealistic: the best that can be done is to manage and contain them, and occasionally to reach a historic compromise in which violence may be laid aside and normal politics resumed (Miall, 2004). The premise made by these theorists is based on the assumptions that conflict is rooted in the historical antecedent and the nature of the political arrangement (that is who get what, when and how?). Also, the assumptions here are laid on the premise that conflict is inevitable; hence, it cannot be completely preempt but manage. Hence, its main focus as pointed by Paffenholz and Spurkis on the short-term management of the armed conflict. Recent examples include the Camp David agreement and the Sudan peace accord (Paffenholz and Spurk, 2012).

Power mediation is a special form of conflict management, with the same criteria as the outcome-oriented approach but including the possibility of applying external power, including financial carrots and/or military sticks, on the parties. Examples include the 1995 US mediated peace treaty for Bosnia, when the US linked reconstruction support to a peace agreement, and



threatened the bombing of Bosnia-Serb artillery in case no agreement was reached (Paffenholz and Spurk, 2012).

The Conflict Management School has been criticized because mediators tend to concentrate solely on the top leadership of the conflicting parties (Lederach 1997), who are not always neutral in internal conflicts and the approach overlooks deep causes of conflicts and thus cannot guarantee long-term stability of the peace agreement (Paffenholz and Spurk, 2006). Within the framework of this study, conflict management theory that focuses on the top leadership of the conflicting party cannot explain the role of NWT in the consolidation of peace in Jos North L.G.A. The community policing initiative via Neighbourhood Watch coordination in Plateau State is a coordinated venture that provides a link between actors to peace from the top leadership to the grass root level in preventing violent conflict, crime and maintaining peace and order.

**The Conflict Resolution School:** Conflict resolution theorists in contrast reject this power political view of conflict, arguing instead that in communal and identity conflicts, people cannot compromise on their fundamental needs. However, they argue that it is possible to transcend conflicts if parties can be helped to explore, analyse, question and reframe their positions and interests. Conflict resolution therefore emphasises intervention by skilled but powerless third-parties working unofficially with the parties to foster new thinking and new relationships (Miall, 2004).

The approach of the Conflict Resolution School is to solve the underlying causes of conflict and rebuild destroyed relationships between the parties. Under this logic, relations need to be rebuilt not only between the top representatives of the conflict parties, but also within society at large (Paffenholz and Spurk, 2012). The theorist here sees enhancing and rebuilding of relationship

between the warring parties through some form of initiatives and strategies as the substantial way to resolve conflict.

This school was established in academic research in the 1970s adopting strategies from socio-psychological conflict resolution at the inter-personal level. In the early Conflict Resolution School, Peace-builders were mainly Western academic institutions carrying out conflict resolution workshops. The principle of these workshops is to bring individuals from the conflict parties together that are close to or can influence their leaders. Workshops are designed to rebuild relationships between the representatives of the conflict parties and work with them to solve the causes of the conflict (Paffenholz and Spurk, 2012).

As the approach evolved, additional participants entered the field, such as international or local NGOs, as well as individuals and communities. The common features are that all actors work to address the root causes of conflict with relationship-building and long-term resolution-oriented approaches, and they do not represent a government or an international organization. Approaches and tools used include: dialogue projects between groups or communities, and conflict resolution training to enhance peacebuilding capacity of actors perceived as agents of change (Mitchell, 2005).

The Conflict Resolution School has been criticized, especially by supporters of the Conflict Management School, because the process is too lengthy to be able to stop wars and because improving communications and building relationships between conflict parties do not necessarily result in an agreement to end the war. Research has also found that while relationships between groups can be rebuilt, this need not necessarily spill over to other groups or the leadership of the conflict parties. An interesting example comes from the assessment of the Norwegian-funded People to People Peace Program following the Oslo peace agreement

between Israel and Palestine in 1994 (Paffenholz and Spurk, 2012). Within the framework of this study, the conflict resolution school cannot serve as a framework for analysis. The theory only dwelled on the role of a third party initiative and neglects the role of the conflicting parties. The community policing initiative in Plateau State via Neighbourhood Watch coordination is based on the local ownership to peacebuilding by incorporating the various groups at different level.

**The Complementary School:** Paffenholz and Spurk, categorize this school of thought into three approaches by Fisher and Keashly's 'Contingency Model Approach'; Bercovitch and Rubin 'Actors Approach' and; Diamond and McDonald 'Multi-Track Diplomacy Approach'.

*Contingency Model Approach:* The first is Fisher and Keashly's (1991) 'Contingency model for third party intervention in armed conflicts', which aims to identify the appropriate third party method and the timing of interventions. Based on Glasl's (1990) conflict escalation model, the approach is to de-escalate the conflict from phase to phase. The escalation phase is the appropriate time for resolution-oriented approaches, while power mediation should be used when the conflict escalates. After a peace accord has been reached, it is time to revert to resolution-oriented approaches. Critics of this approach point out that in practice different types of interventions can take place at the same time (Paffenholz and Spurk, 2012).

*Actors Approach:* Based on quantitative empirical research, Bercovitch and Rubin (1992) developed an approach similar to the contingency model, but shifting the perspective from approaches to actors. In this approach it is not important which mediators are the most effective, but who is more effective at different stages of the conflict. The results are similar to those of Fisher and Keashly – the more the conflict escalates, the more powerful the third party should

be. A weakness of this approach is that it does not fully address the issue of coordination or the possibility of simultaneous application of all approaches (Paffenholz and Spurk, 2012).

*Multi-Track Diplomacy Approach:* The third strand of this school is the Multi-Track Diplomacy approach by Diamond and McDonald (1996), which while recognizing that different approaches and actors are needed to reach peace; it seeks to make a clearer distinction between the different approaches and actors by adopting a ‘track’ concept. Track 1 involves diplomatic peacebuilding initiatives by governments and is in line with the Conflict Management School. Track 2 represents the original Conflict Resolution School, while the other tracks try to cluster other relevant actors. The Complementary School has not been subjected to a broad critique nor has it resulted in major debates within mainstream research (Paffenholz and Spurk, 2012).

The complementary theory cannot properly explain the issues under study in this research. The theory is too loose in terms of identifying role at different phases to peacebuilding and it did not identify the set of actors at any level. Hence, the theory cannot serve as a framework for explanation in this research because; the activities of the Neighbourhood Watch Teams have a link from different actors at different level.

**The Conflict Transformation School:** This approach focuses on the transformation of deep-rooted armed conflicts into peaceful ones, based on a different understanding of peacebuilding. It recognizes the existence of irresolvable conflicts, and therefore suggests replacing the term conflict resolution with the term conflict transformation (Rupesinghe 1995).

Conflict transformation theorists argue that contemporary conflicts require more than the reframing of positions and the identification of win-win outcomes. The very structure of parties and relationships may be embedded in a pattern of conflicting relationships that extend beyond the particular site of conflict. Conflict transformation is therefore a process of engaging with

and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict (Puffenholtz and Spurk, 2012).

According to Miall (2004), constructive conflict is seen as a vital agent or catalyst for change. People within the conflict parties, within the society or region affected, and outsiders with relevant human and material resources all have complementary roles to play in the long-term process of peacebuilding. This suggests a comprehensive and wide-ranging approach, emphasising support for groups within the society in conflict rather than for the mediation of outsiders. It also recognizes that conflicts are transformed gradually, through a series of smaller or larger changes as well as specific steps by means of which a variety of actors may play important roles (Miall, 2004). In the word of Lederach:

Conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do not primarily see the setting and the people in it as the problem and the outsider as the answer. Rather, we understand the long-term goal of transformation as validating and building on people and resources within the setting (Lederach 1997).

Theorists of conflict transformation draw on a variety of conceptual building blocks, some recent, some older and some borrowed from other schools. Perhaps the most influential work to date has been that of Johan Galtung (brought together in Galtung 1996), which offers a rich brew of core concepts (Miall, 2004).

John Paul Lederach, (1997), developed the first comprehensive conflict transformation-approach. Building on the Complementary school, Lederach also sees the need to solve the dilemma between short-term conflict management, and long-term relationship building and resolution of underlying causes of conflict. His proposal is to build ‘long-term infrastructure’ for peace-building by supporting the reconciliation potential of society. In line with the Conflict Resolution School, he sees the need to rebuild destroyed relationships, focusing on

reconciliation within society and the strengthening of society's peacebuilding potential. Third party intervention should concentrate on supporting internal actors and coordinating external peace efforts. Sensitivity to the local culture and a long-term time frame are necessary (Paffenholz and Spurk, 2012).

Lederach developed his own strand of conflict transformation theory by building actor-approaches to peacebuilding which he termed "Peacebuilding Pyramid". He sees peacebuilding as a long-term transformation of a war system into a peace system, inspired by a quest for the values of peace and justice, truth and mercy. The key dimensions of this process are changes in the personal, structural, relational and cultural aspects of conflict, brought about over different time-periods (short-, mid- and long-term) and affecting different system levels at different times (Lederach, 1997). The peacebuilding pyramid provides a method to describe different actor's role within different levels of society. The levels are: the top level, the middle-range level and the grassroots level (Lederach 1997). Top leadership can be accessed by mediation at the level of states (track 1) and the outcome-oriented approach. Mid-level leadership (track 2) can be reached through more resolution-oriented approaches, such as problem-solving workshops or peace-commissions with the help of partial /insiders (i.e., prominent individuals in society). The grassroots level (track 3), however, represents the majority of the population and can be reached by a wide range of peacebuilding approaches, such as local peace commissions, community dialogue projects, prejudice reduction or trauma healing (Lederach, 1997).

Lederach argues that one must understand the role of actors, what actions are best taken at each level in order to determine how effective the approach to peacebuilding is. Since each of the three levels play a unique role in peacebuilding, different peace processes must be adopted at

each level of the hierarchy. Various activities must be integrated into a comprehensive peacebuilding framework (Lederach, 1997).

### Actors & Approaches to Peacebuilding

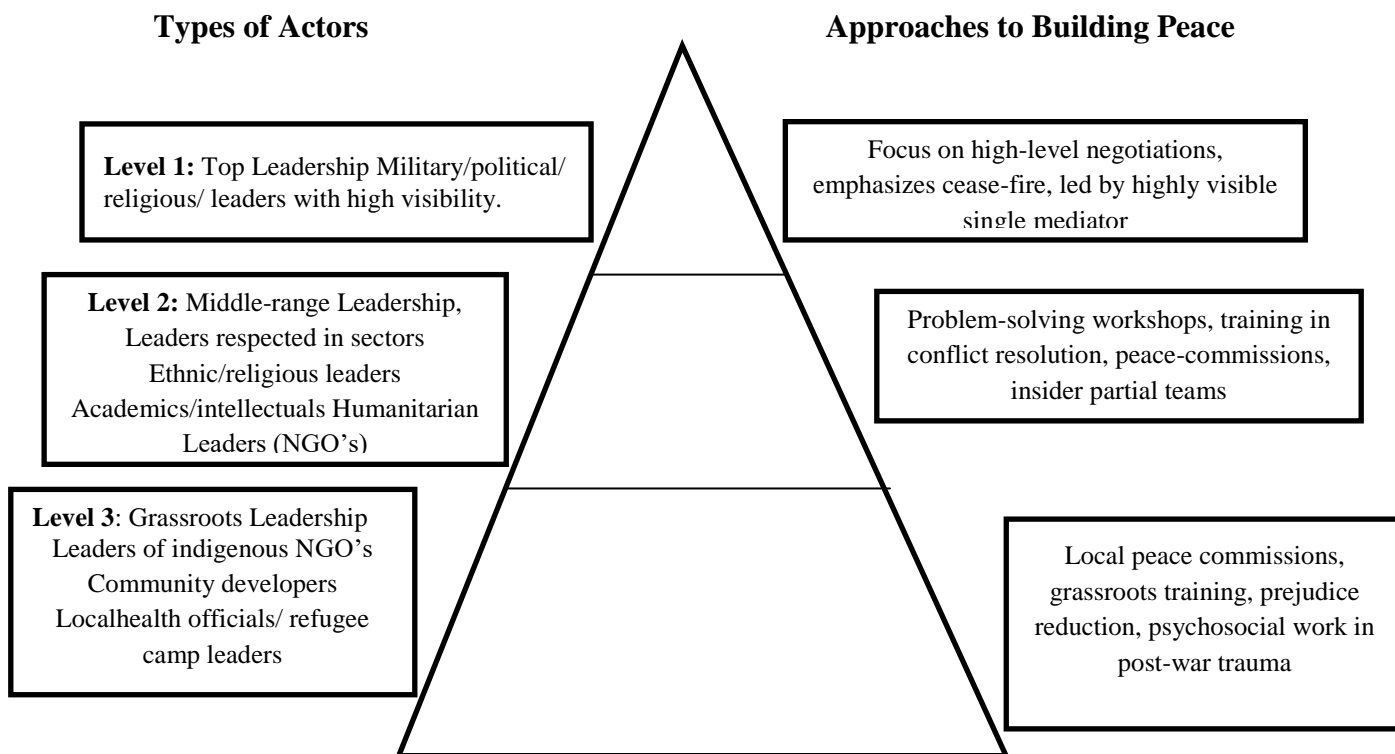


Fig 1: Lederach's Peacebuilding Pyramid

The conflict transformation despite having strength and weaknesses has become the leading school of thought in the field (Paffenholz and Spurk, 2006). The strength of this theory according to Miall (2004) is that "it widens its views from the conflict and the conflict parties and indicates the scope for drawing peacebuilding resources from the wider society". Also, the weakness according to him is that, "it gives limited attentions to the autonomous process of change that transpire within the political system of the conflict affected society" (Miall, 2004). Also, a pronounce criticism of this theory is that it emphasizes on a given pattern of conflict

transformation at different level. But, in reality, all conflict do not transform in the same way. Also, actors to peacebuilding may differ in different conflict situation and environment.

## **2.8 Empirical Studies on Neighbourhood Watch and Peacebuilding**

There are many empirical studies on the effectiveness and role of community policing and/or neighbourhood watch in prevention of crime, enhancing security and peacebuilding effort. Also, with recurrent decimal of conflicts in Jos North LGA of Plateau State, the field of peacebuilding and conflict management has attracts the interest of researchers who have conducted empirical studies on the conflict.

One of the empirical works that studies the effect of conflict and community engagement in peacebuilding in Jos North LGA is a dissertation by Omojorabi, (2016) on the role of the Special Military Task Force (STF) and NGOs in peacebuilding initiatives in Jos North LGA. The study unravels the impact of their intervention in peacebuilding process. Using three survey instruments – in-depth interview, questionnaire and participant observation in collecting data, the research found that both the STF and NGOs are carrying out various peacebuilding initiatives such as inter-religious dialogue, medical outreach, peace talks, and peace rally, among others. The research concludes that the initiatives of the two agencies have impacted positively on the peacebuilding process (Omojorabi, 2016).

Abdullahi, Wika and Abdul-Qadir, (2016) studied the perception of the residents of Jos metropolis on the internal security management of Jos crisis from 2001 – 2014. Using qualitative method through in-depth interview and perception study, the paper conclude that “continuous manipulation of socially constructed categories of divisional element trigger and drive violence in the city of Jos and created atmosphere of hostility and suspicion” (Abdullahi, Wika and Abdul-Qadir, 2016).



In their study on Operation Rainbow as the mechanism for peacebuilding in Plateau State, Haruna, Bekuma and Elias, (2017) assesses the role of the operation in conjunction with the Neighbourhood Watch as civilian arm of the operation. The study adopted in-depth interview and documentary method of research. The result shows that resource rivalry and power politics are factors that promote conflict in Plateau State as people struggle for power. In the same vein, the results establish the collaboration between the Operation Rainbow and other security agencies to tackle the crises which lead to significant peacebuilding. The study concludes that the lack of sincere conflict resolution efforts in Jos resulted in the transformation of once localized confrontation between political elite of different ethnic groups into a protracted conflict with a strong religious dimension (Haruna, Bekuma and Abdul-Qadir, 2017).

Gwaza, Dekuma and Bogoro (2015) study the contemporary issues of peace and security in Plateau State, Nigeria looking at the traditional and political perspectives. The study argues that “the intractable and internecine conflict dynamics reflect a constant clash between the traditional and human conception of security.” The work employs classical historical analytical and comparative research methods. It concludes that “the zero-sum and militarist-driven approach may fail to address the historical, political and socio-economic roots of the conflict on the Plateau” (Gwaza, Dekuma and Bogoro, 2015).

Ernest, (2015) focus his study in understanding the informal security sector in Nigeria – focusing on Plateau, Kaduna and Kano States that have long histories of ethno-religious and political related violence. Using semi-structured interviews with open-ended questions in two randomly selected local governments in each of the states, the study found that informal security actors play essential roles in community safety and security. The study concludes that informal

policing actors have both positive and negative impacts on the communities in which they operate (Ernest, 2015).

In her Doctoral dissertation, E.A. Nyam, (2016) studies the transformative conflict resolution in forum theatre using Jos North flash point paradigm. The study “explores the philosophical thrust of forum theatre to improve on the existing process of utilizing challenges and strategies of forum theatre for sustainable results. The study adopted a case study research design. Using triangulation to select three location in Jos, the study make use of focus group discussion, semi-structured interview, questionnaire administration and participant observation approach to access forum theatre methods as an effective medium for transformation and change. The study found that peacebuilding, public enlightenment and advocacy, intensifying security, addressing segregated settlements, among others, are possible solutions to conflict in Jos North (Nyam, 2016).

Zoranan, Kingsley and Elem (2020), studies peacebuilding and crime reduction in Rivers State Nigeria by assessing the Rivers State Operation Sting informal security outfit initiated for peacebuilding to reduce the lingering crime problem in the state. The study adopted both primary and secondary sources of data to collect information. The data was presented through the use of pie-chart and simple percentage and from the analysis of the result, the Rivers State Operation Sting are able to reduce crime but lack special training of security personnel. The study also identified that “strict implementation of the law against cultism, kidnapping and armed robbers, vis-à-vis the trust between drivers of peacebuilding process in the activities of the Rivers State Operation sting security outfit (Zoranan, Kingley and Elem, 2020).

Kiprono and Muchemi, (2016) identified critical factors affecting peacebuilding initiative in Kenya by focusing on the community policing implementation as a key factor. The study look

into geographical index like climatic conditions, harsh terrain and the vastness of the area to be covered with sparse population as the major factors hindering the effectiveness of the regular police in maintenance of peace. The study adopted cluster sampling and random sampling technique to draw a representative sample and the data was collected using questionnaire and interview guide. The study also uses descriptive statistics to capture the distribution of responses on the key issues in Nairobi. The findings reveal that “community policing where the police are merely a back-up for the community is far more community-centered than the sector –policing approach developed in Western countries” (Kiprono and Muchemi, 2016). In other words is the replacement of formal security by private or community initiative. It also reveal that “Neighbourhood watches may be more human rights friendly but may be an ominous signifier to the privatization of security and a warning of the possible decay of the state” (Kiprono and Muchemi, 2016). The study concludes that community policing helped in peace building in Kenya.

In his article title “policing for conflict zones: what has local policing taught us,” Bruce Baker, (2017) studied local policing practices in four sub-Saharan conflicts in Somalia, South Sudan, Democratic Republic of Congo and Uganda. He considered different patterns of harnessing local capacity to provide policing services – ranging from authorities utilising existing local policing providers to local NGOs. Using primary sources of data through questionnaire survey instrument in the countries, the study finds that local communities are highly motivated to minimise risk and maintain order whether the state has abandoned them or has never turned up. In other words, local communities demonstrate resilience to continue with peacebuilding when state forces withdraw policing sources in conflict and apply innovative procedure when both state and justice institution have resorted to violence (Baker, 2017).

In the study of youth volunteer and peacebuilding in East Africa, using Kenya as a case study, Lough and Mati (2012) describes various interpersonal, intergroup and institutional perspectives to explain why volunteerism through Neighbourhood Watch initiative is particularly suited to peacemaking and peacekeeping. Drawing the variables on the factors that characterized the aftermath of the 2008 post Presidential election conflict in Kenya, the paper emphasizes the added value of utilizing volunteers in peace and development organisation. The study concludes that institutional environment encourage volunteerism on peace initiatives and ensuring the safety of volunteers in high conflict zone can encourage participation of volunteers in East African region (Lough and Mati, 2012).

Vinita Panday, (2014) studies community policing for conflict resolution and community resilience in Hyderabad, India. The paper argues on how “community policing provide a new perspective with multiple benefits of conflict resolution, peacebuilding, community resilience and most significantly community empowerment.” Based on empirical study, the paper uses qualitative research method through ten Focus Group Discussion and in-depth interview sampling all ranks of police personnel, in a newly joint capital of Telengawa and Andhra Pradesh states in Hyderabad. The paper found that “community policing can be an important strategy, an instrumental philosophy, hope and action for conflict resolution and community resilience.” The paper concludes that police safety, conflict resolution and building up community resilience are both a primary responsibility of government and community members, while; community policing facilitate the concerns effectively (Panday, 2014).

### **2.8.1 Gap in the Literature**

Most of the literature that studied the role of community policing and/or neighbourhood watch on peacebuilding do not explain the role in an attempt to bringing unity, trust and cooperation

between the conflicting groups in preventing violent conflict and ensuring lasting peace. The studies failed to cover the form of police-community partnership between various stakeholders on peacebuilding processes that involves the police, religious leaders, traditional rulers, youth and the members of the public.

Also, with recurring decimal of conflict in Plateau State especially Jos North LGA, the field of conflict, conflict resolution and management, peacebuilding, etc. have become a centre for attraction by researchers. But most of the literature on conflict and peacebuilding in Plateau State and Jos North LGA paid little or no attention to community policing particularly, the role of NWT in preventing violent conflict, crime and the consolidation of peace. Most of the literature focus on the role of the government, traditional and religious leaders, military, non-governmental organizations, etc. in conflict management, conflict resolution and peacebuilding. The most recent works (Emanuel, 2015; Gwaza, et al. 2015; Ernest, 2016; Abdullahi, Wika and Abdul-Qadir, 2016, Haruna, Bekuma and Elias, 2017), that attempt to explain the role of Neighbourhood Watch Teams in peacebuilding, conflict management and public perception of internal security in Plateau State, only focused on their role as the civilian arm of Operation Rainbow Squad (which consist of the Army, Air Force, Mobile Police (also known as MOPOL), Nigerian Security and Civil Defence Corp (NSCDC), the Defence Security Service (DSS) and the civilian i.e. the Neighbourhood Watch). They do not explain the role of the Neighbourhood Watch Teams in relation to community policing as a form of partnership and collaboration between the Police and the members of the public in preventing violent conflict, crime and terror attacks as well as the consolidation of peace. This indicates that there is a gap in the body literature on the subject and this therefore serve as the modest attempt at bridging the gap.

## **2.9 Theoretical Framework: Conflict Transformation Theory**

Base on the review of theoretical approaches to conflict resolution and peacebuilding, this research employ the John Paul Lederach strand of conflict transformation theory as an analytical framework. A key element of this theory focuses on peace constituencies by identifying mid-level individuals or groups and empowering them to build peace and support reconciliation. Empowerment of the middle level is assumed to influence peacebuilding at the macro and grassroots levels. Top leadership can be accessed by mediation at the level of states (track 1) and the outcome-oriented approach. Mid-level leadership (track 2) can be reached through more resolution-oriented approaches, such as problem-solving workshops or peace-commissions with the help of partial insiders (i.e., prominent individuals in society). The grassroots level (track 3), however, represents the majority of the population and can be reached by a wide range of peacebuilding approaches, such as local peace commissions, community dialogue projects, prejudice reduction or trauma healing. Lederach argues that, a comprehensive peace process should address complementary changes at all these levels (Lederach, 1997).

### **2.9.1 Major Assumptions of the Theory**

The major assumptions of Lederach conflict transformation theory are:

1. Peacebuilding is a comprehensive structure-process which involves networking between different strata of society.
2. There are three levels of actors in peacebuilding, namely; the top-level (political, military and religious leaders with high visibility), the middle range level (ethnic and religious leaders, academic/intellecutuals, humanitarian leaders, NGOs, etc.) and the grassroots level (local youth leaders, community developers, etc.).

3. The top level actors are concerned with cease-fire agreements, high level negotiations with warring groups. The middle level actors are concerned with peace workshops, research and training on conflict resolution. The grassroots level actors are concerned with trauma healing, prejudice reduction and grassroots training.
4. Comprehensive peace process should address complementary changes at all these levels. i.e., there must be link in the activities of all the actors involved in peacebuilding.
5. Peacebuilding aims at not just a limited resolution of key issues but a transformation in the personal, attitudinal, relational and cultural relationships of warring parties.

### **2.9.2 Relevance of the Theory**

The choice of this theory is made out of the various theoretical approaches to conflict resolution and peacebuilding because, it provide a comprehensive approach that cut across all the other approaches. The theory incorporate the elements of – conflict management school's emphasis on diplomatic initiative and power mediation; the conflict resolution school's emphasis on the top representatives of the parties to conflict and the NGOs; the complementary school's track 1, track 2, and multi-track-diplomacy approach. Also, the theory builds on the assumptions of psychology of building trust at the local level through trauma healing and prejudice reduction which has a related element in the assumptions of the intergroup contact theory.

The comprehensive approach of Lederach strand of conflict transformation is equally justified in this study. Lederach sees peacebuilding as a long-term transformation of a war system into a peace system and the key dimensions of this process are changes in the personal, structural, relational and cultural aspects of conflict, brought about over different time-periods (short-, mid- and long-term) and affecting different system levels at different times (Miall, 2004). Just

as the violence crises in Plateau State and Jos North LGA in particular had been protracted, so also the peacebuilding effort. Also, the conflict in Jos North LGA had over time affected the personal, structural, relational and cultural aspects of the people in the community – causing division in settlement, fear, mutual distrust and prejudice among the warring communities. Hence, the theoretical assumptions in this theory serve as a modest attempt in the sourcing and analysis of data in this study.

The theory is relevant in the sources and analysis of data in this study because, it specified the actor's role to peacebuilding at different levels which roughly coincide with the actors found within the framework of this research. At the top leadership level, the government and the Nigerian Police Force are traced in this study. The Plateau State Government in particular enacts the Operation Rainbow and Neighbourhood Watch Bill in 2012. The law later (in the wake of violent conflict and terror attacks) gave the Plateau State Police Command the power to inaugurate the NWT in 2013 across the Local Governments in the State. This study therefore trace the strategies, successes and challenges of the community policing initiative as an organizational strategy within police department (i.e. the Police Community Relation (PCR) and the Divisional Police Stations) in preventing violent conflict and the consolidation of peace in Jos North LGA of Plateau State. Also, within this level, the religious leaders with high visibility are part of the peace project via community policing. Their role was traced as they also serve as guarantors that can testify to a conduct of prospective member of the NWT by testifying to his/her conduct to the police. The study therefore seek their opinions on how the activities of the NWT provide them with security in their religious meetings and activities, and also in the sustainability of peace and mutual coexistence between various religious groups in Jos North LGA.



The various community leaders are part of the community policing initiatives. Their role at the middle-range level was traced on the partnership they have with police in sustaining peace by supporting the vigilant teams at their neighbourhood. Similarly, the study traced their role as they serve as the guarantors who can testify to the conduct of the prospective member of NWT in their community. In the same level, the role of NGOs is relevant as they also partner and give support to the community policing initiatives through voluntary NWT activities in preventing violence and sustaining peace.

Finally the role of the citizens at the grass root level in the consolidation of peace in Jos North LGA cannot be underestimated. Within the framework of this study, the community policing initiatives are directed toward community safety and peace. Therefore, the research seeks the opinion of the citizens on the community policing initiatives and the role of the NWT in consolidating the relative peace in Jos North LGA, and how their activities helped in prejudice reduction, building trust and mutual coexistence between the warring groups. The youth leaders, who form part of the grass root level, function in some instances as the commandant of the NWT at their various neighbourhoods. Also, majority of the NWT members are youth. Therefore, the study traced their efforts and strategic contribution in the consolidation of peace in Jos North LGA.

## **CHAPTER THREE**

### **3.0.RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter discussed the research methodology adopted in this study – the location of the study, population of study, sampling technique and sample size, data collection and technique of data analysis and presentation.

#### **3.2 Location of the Study**

Plateau State is part of the North-Central Zone, one of six geopolitical zones in Nigeria. In addition to the Federal Capital Territory (Abuja), the North-Central Zone includes Benue, Kogi, Kwara, Nassarawa, Niger, and Plateau states. These states were historically part of the Northern Region that emerged during colonial times, with its capital in Kaduna. The regional system was split into federal states in 1967 (Krause, 2011). Plateau State is one of the most diverse states in Nigeria with more than 58 ethnic groups (Best, 2007). In 1976, Plateau State had 14 Local Government Areas (LGAs); new LGAs were added in 1989, 1991 and 1996, bringing the total number of the present LGAs in Plateau State to 17... Jos North Local Government Area was created in 1991 (Emanuel, 2015).

The Nigerian Census of 2006 recorded a total population of 3,178,712 for Plateau State (National population Census, 2006). The Census of 2006 estimated the population of Jos North LGA at 429,300 people. Jos South and Jos East were less populated, with 306,716 and 85,602 inhabitants, respectively (National population Census, 2006).

Before its descent into violence, Jos was regarded by both foreigners and Nigerians alike as a peaceful settlement with a temperate climate of magnetic attraction and also reputed as the “Home of Peace and Tourism” (Best, 2007; Higazi, 2011). Today, however, the city is being

mockingly referred to as the “Home of pieces and terrorism” (Emanuel, 2015). Over the past decade, at least 4,000 people have been killed in Jos and smaller cities and villages in Plateau State (Krause, 2011). There has been extensive damage of property, and violent conflicts in the state have taken toll on its developmental prospects.

Jos, the state capital, appears to be the epicenter of much of the insecurity and the worst site of violence in Plateau State (Higazi, 2011). The incidences of violence and displacement have reshaped Jos North LGA and many rural settlements. As neighbourhoods become religiously segregated, ‘no-go areas’ alter patterns of residency, business, transportation, and trade (Emanuel, 2015; Krause, 2011; Omojorabi, 2016). These characteristics among other factors like post-conflict cosmopolitan settlement divided by ethno-religious compositions made the choice of Jos North LGA to be more relevant in the research.

### **3.3 Population of the Study**

The study population of this study targeted the Neighbourhood Watch Team, the Nigeria Police Force and members of the public (non-state actors). The study population of this research involves the Neighbourhood Watch Team commandant, the Plateau State Police Command’s PPRO and two Divisional Police Officers; members of the public that include religious leaders (both Muslim and Christian), traditional districts heads and the adult male and female selected from the people of Jos North LGA with a population of 437,217 (National Population Census, 2006) sampled to 400 respondents.

### **3.4 Sample Size and Sample Technique**

The technique for determining the sample size of this study is categorised into three categories: members of the public, Nigerian Police Force and the Neighbourhood Watch Team.

In determining the sample size of the people of Jos North LGA for questionnaire administration, the sample size is generated considering the Morgan and Krejcie criterion for determining sample population that a sample of 384 and above can represent the total population of 1,000,000 (Morgan and Krejcie, 1970). Therefore, for this study, a sample of 400 is chosen as the representative of the total population of 437,217

The study area has a number of fourteen political (14) wards. In determining the sample size for questionnaire administration in the wards, this research used polling units as sub-division of the wards. This method is adopted because the “2006 population census nationwide was not counted and graded based on ward population” (Omojorabi, 2016, p.57). Therefore, this research makes use of polling units available in a particular ward as cluster of convenience. The Fourteen (14) wards in Jos North Local Government Area were selected and systematic sampling method was then used to alphabetically arrange the number of polling units according to ward and quota sampling technique is used to sample the wards. The wards and their units are thereby presented in table 3.1 below:

**Table 3.1: Distribution of Wards and Polling Units in Jos North LGA of Plateau State**

S/N	Wards (in alphabetical order)	No of Polling Units
1	Abba Na Shehu	29
2	Ali Kazaure	38
3	Gangare	20
4	Garba Daho	26
5	Ibrahim Katsina	25
6	Jenta Adamu	24
7	Jenta Apata	24
8	Jos Jarawa	37
9	Naraguta A	31
10	Naraguta B	106
11	Sarkin Arab	17
12	Tafawa Balewa	11
13	Tudun Wada/Kabong	65
14	Vanderpuye	11
<b>Total</b>		<b>464</b>

Source: INEC, 2008

The sample size for each of the ward is therefore obtained using the formula:

$$\text{Ward Sample Size} = \frac{\text{Number of Polling Unit} \times \text{Sample Size (400)}}{\text{Total Number of Polling Units}} \quad 1$$

**Table 3.2: Distribution of the Selected Wards and their Respective Sample Size**

S/N	Wards	No of Polling Units	Sample Size <u>(N × 400)</u> <u>TN 1</u>
1	Abba Na Shehu	29	25
2	Ali Kazaure	38	33
3	Gangare	20	17
4	Garba Daho	26	22
5	Ibrahim Katsina	25	22
6	Jenta Adamu	24	21
7	Jenta Apata	24	21
8	Jos Jarawa	37	32
9	Naraguta A	31	27
10	Naraguta B	106	91
11	Sarkin Arab	17	15
12	Tafawa Balewa	11	9
13	Tudun Wada/Kabong	65	56
14	Vanderpuye	11	9
	<b>Total</b>	<b>464</b>	<b>400</b>

**Source: Researcher's Calculation**

Table 3.2 shows the distribution of the sample size across the wards of the study area. The study employed the quota sampling technique. At each of the units within the ward level, simple random sampling technique was applied whereby the first house was selected at random from the first street up till the last street in the given community. The individuals selected in households were adult males or females. In areas where houses were not properly arranged into a linear street pattern like Gangare, Tudun Wada/Kabong, Jos Jarawa, the administering was done based on a rigorous application of the selection criteria stipulated in this study which is the multi-stage sampling technique in which at each of the stages, respondents were selected using a simple random technique.

After administering the questionnaires, out of the 400 questionnaires distributed, only 342 were successfully retrieved that is 85.5% of the total questionnaire distributed. Out of this number, only 318 were validly filled and returned that is 79.5%. The Table below shows the retrieval rate of the questionnaires from each of the ward.

**Table 3.3: Administration and Retrieval of Questionnaire**

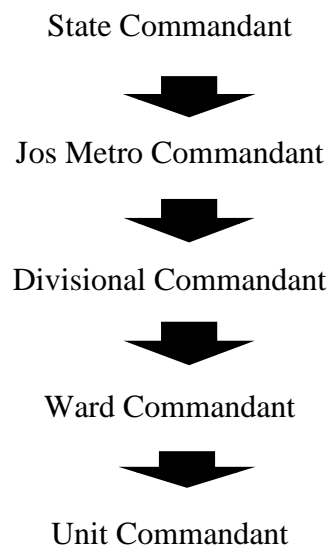
S/N	LG Wards	Questionnaire Administered	Questionnaire Retrieved	Valid Questionnaire
1	Abba Na Shehu	25	22	20
2	Ali Kazaure	33	29	27
3	Gangare	17	15	14
4	Garba Daho	22	21	20
5	Ibrahim Katsina	22	22	20
6	Jenta Adamu	21	18	18
7	Jenta Apata	21	19	18
8	Jos Jarawa	32	28	25
9	Naraguta A	27	27	26
10	Naraguta B	91	73	67
11	Sarkin Arab	15	11	10
12	Tafawa Balewa	9	7	7
13	Tudun Wada/Kabong	56	42	39
14	Vandapuye	9	8	7
	Total	400	342	318

Other categories of respondents from the public for interview include – two religious leaders (Muslim and Christian) and two traditional leaders from the Hausa/Fulani Muslim predominant community of Anguwar Rogo/Rimi and Anaguta/Afizare/Rukuba Christian predominant community of Anguwar Rukuba. They were selected using convenient sampling technique in order to balance the information.

The categories of respondents for interview from the Nigerian Police Force include the Plateau State Command PPRO and the Divisional Police Officers. The PPRO was selected using a purposive sampling technique. Two Divisional Police Officers (DPOs') of C-Division and Nassarawa Division were selected for interview using simple random sampling technique, among the six major Divisional Police Stations whose jurisdiction covers the area of Jos North LGA: (1) A-Division (2) C-Division (3) Anguwar Rogo Division (4) Laranto Division (5) Mai Adiko Division and (6) Nassarawa Division.

The categories of respondent for interview from the NWT was the Jos North NWT Commandant who was selected for the interview using a simple random sampling technique considering the level of hierarchy in the organizational chart of the NWT;

#### NWT ORGANISATIONAL CHART



Note that the Jos North NWT Commandant is also the Jos Metro Commandant considering the centrality of Jos North LGA in Plateau State conflict.



### **3.5 Data Collection**

This study used qualitative and quantitative data. The qualitative data were sourced through in-depth interview of respondents and participants and non-participants observation; while, the quantitative data were source from the statistical presentation of responses from the interview in a tabular form using frequency and simple percentage. Some information were also generated from documentary work.

#### **3.5.1 Sources of Data**

There are two sources from which data for this study were generated. They are primary and secondary sources. The secondary data were sourced from the existing literature documented in books, journals, periodicals, published articles, magazines, newspapers and internet materials. These materials were accessed and collected from the following places; Kashim Ibrahim Library (KIL), Postgraduate Library of the Department of Political Science and International Studies, ABU Zaria, Department of Sociology Library, ABU, Zaria, Plateau State Police Command' PRO Library, Centre for Conflict Management and Peace Studies, University of Jos, among others. The internet was also used extensively to get online journals and reports. Also, reports and documents on Police Reforms, NGOs workshops and lectures on community policing, peacebuilding and conflict management were reviewed and used to support the responses from the questionnaire and oral interview.

#### **3.5.2 Techniques for Data Collection**

The primary data were generated through the following survey instruments: Open and close ended questionnaire, in-depth interview, Participant and non-participant observation.

For the primary data, questionnaire items were designed with both open ended and close ended questions. The close ended questions provided options for respondents to select from while the open ended questions were designed to elicit the views of respondents.

The interviews were scheduled with informants whereby the researcher and his assistants tape recorded responses from informants. Thereafter, the taped responses were transcribed after carefully listening to the records on many occasions. Quick jotting of point was made when one respondent was not comfortable for tape recording. The relevant responses that bordered directly on the question asked were written out and either quoted directly or paraphrased in the analysis.

### **3.6 Technique for Data Presentation and Analysis**

The researcher used tabulation method which is a method of transferring data from the gathering instruments to a tabular form. The researcher used simple percentage and frequency distribution tables to sum the mass of the information generated through quantitative method which were immediately followed by interpretation and analysis of the tables. The interviews were tape recorded, transcribed and the data analysed using a combination of analytical skills in which responses from questionnaires were corroborated with interview responses, participant and non-participant observation and supporting documents.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.1 Introduction**

This chapter contains the presentation and the analysis of data collected through both secondary and primary sources on the subject under study in the light of which deductions or findings were drawn and verified against the propositions posed in chapter one. The data presented in this chapter are in three sections. The first section presents descriptive statistics of frequencies and percentages of respondents based on the questions raised for the research followed by analysis of each of the tables. The analyses were corroborated by interviews and views from scholarly accounts and other relevant documents. The second section contains summary and discussion of major findings while the third section verifies the research propositions and the available data.

## 4.2 Demographic Distributions of Respondents

**Table 4.1: Respondents Bio-data**

<b>Age</b>	<b>Frequency</b>	<b>Percentage</b>
18 – 25 Years	74	23.3
26 – 33 Years	102	32.1
34 – 41 Years	87	27.4
42 Years above	55	17.2
<b>Total</b>	<b>318</b>	<b>100</b>
<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	202	63.5
Female	116	36.5
<b>Total</b>	<b>318</b>	<b>100</b>
<b>Religious Affiliation</b>	<b>Frequency</b>	<b>Percentage</b>
Christianity	131	41.2
Islam	187	58.8
<b>Total</b>	<b>318</b>	<b>100</b>
<b>Occupation</b>	<b>Frequency</b>	<b>Percentage</b>
Business	121	38.1
Farming	12	3.8
Teaching	29	9.1
Students	57	17.9
Civil Service	65	20.4
Others	34	10.7
<b>Total</b>	<b>318</b>	<b>100</b>

Table 1 shows that the ages of respondents as follows – respondents between the age of 18-25 are 23.3% while, 32.1% are between 26-33 years, 27.4% are aged between 34-41 years and the remaining 17.2% are 42 years and above. This shows that majority of the respondents are between the ages of 26 and 33 years. This also implied that most of the people living in the study area are youth within the ages of 18-41.

The sex distribution of the respondents, on the other hand, indicates that out of the 318 respondents, 202 representing 63.5% were males while 116 representing 36.5% were females.

This, therefore, implies that the majority of respondents are males who happen to be head of the households in most instances. However, the view of females was not left out.

The table also indicates that 131 of the respondents representing 41.2% were affiliated to Christian religion while 187 of them representing 58.8% were said to be affiliated to the Islamic religion. This implied the two major religions in the study area are having a greater number of faithful and this make the crises over the years to be tense by using religion to trigger the conflict.

The table also shows that 20.4% of the respondents are civil servants, 38.1% are engaged in various types of businesses, 3.8% are into farming, 9.1% are teachers at various level, 17.9% are students while, 10.7% are into different occupation such as artisan like, mechanics, tailoring, driving, barbers, etc. The majority of respondents, therefore, are business persons. This implied that Jos North LGA is a cosmopolitan environment where businesses thrive.

#### **4.3 The Nature of the Police, Community and the Neighbourhood Watch TeamPartnership in Ensuring Lasting Peace in Jos North LGA**

The research revealed the nature of the partnership between the Police, community and the Neighbourhood Watch Teams in the effort to maintain peace and prevent violent crime and conflict at the various neighbourhood in Jos. Table 4.5 to 4.6 discuss the awareness level of respondents on the Police-community partnership through Neighbourhood Watch Teams and the rate of their performance in ensuring lasting peace in Jos. It also unravels the different community representatives' institutions at which the partnership is organized and managed.

**Table 4.2: The Awareness of Respondents on the Partnership between the Police, Community and the NWT in Jos North LGA**

Aware of Partnership	Frequency	Percentage
Yes	284	89.3
No	34	10.7
Total	318	100

Table 4.2 shows the awareness of respondents regarding the Police-community partnership through NWT initiatives in ensuring lasting peace in Jos North. A total of 284 respondents representing 89.3% are aware of the Police-community partnership through NWT and Vigilante activities in ensuring lasting peace in Jos North, while the rest 34 (10.7%) are not aware. This implies that an overwhelming majority of the respondents are aware of Police-community partnership via NWT in preventing crime, violent conflict and ensuring lasting peace in Jos North LGA. This is a result of the fact that, NWT offices are situated in every community in Jos North LGA. Their offices are painted with a police logo that symbolizes police outpost. Virtually, every community in Jos has members of the NWT with their identification badges and uniforms indicating specific area units thereby making their presence in the study area conspicuous (see Appendix “J” and “K”).

According to a document by Centre for Leadership and professional Ethics Management (CLAPEM) titled “*Basic Community Policing: Concepts you Need to Know as a Community Stakeholder*”, “forming Police-community partnership in Nigeria is vital in community policing to manage and encourage the formation of Local partnerships with various community groups in the Divisions and state commands.” In an interview, the Plateau State Police Command’s Police Public Relation Officer (PPRO), disclosed that, in forming the Police-community partnership in Plateau State, “the state commands of the police work closely with the state vigilante teams, so also the Area commands, Divisional commands down to the smallest police unit. The general

memberships of the vigilante groups are screened and trained to work with the police” (Interview, 2018). This implies that, the Police-community partnership in Plateau State and Jos North LGA in particular, is directed towards the use of vigilante teams in various communities. The police-community partnership through vigilantism in Plateau State corroborated with the observation made by Jimam who pointed that, there are contexts where vigilantism can be understood as a form of community based policing, in constant interaction with the state (police) and with the society (Jimam, 2015). In the case of the study area, the PPRO clarified on the nature of the partnership between the different informal policing groups and the Police;

The NWTs and Vigilante Group of Nigeria (VGN) are interwoven in terms of activities and partnership with the Police in Jos North LGA. In Plateau State there are two unofficial policing organizations i.e. the NWTs and the VGN. The VGN are independent informal policing group with its headquarters in Kaduna, while, the NWTs are like a ‘Baby Police’. Therefore, both (VGN and NWTs) performs the duties of the Police unofficially (Interview, 2018)

This nature of Police-community partnership is also much in tune with Arase (2018), who stressed that, “one of the main enablers of public partnership is the development and strengthening of Police Community Relations Committees (PCRC) and various Neighbourhood Watch schemes (Vigilante groups).”

In another interview, the NWT Commandant, Jos North LGA, elaborated on what set of people constitutes the partnership. According to him, “NWT in Jos North was formed under the partnership of three set of people. First, the Police who directly control the NWT, second, the community leaders – which include the ward heads, religious leaders and elders’ forum in the various communities and lastly, the members of the community” (Interview, 2018).

In an interview, a Divisional Police Officer (DPO) highlighted and explained the various community representatives groups in which the Police and the community formed the

partnership in coordinating the activities of the NWT in ensuring lasting peace in Jos North LGA. They include the following:

- Police Community Relation Committee (PCRC) – who are an organization or a committee of patriotic persons in the community who work in conjunction with the Police in all areas. Their partnership is strong in monitoring community policing (NWT activities). In some occasions they coordinate the activities of the NWT in Jos (Researcher's Emphasis).
- Religious Leaders – they encourage cooperation between the Police and the community and contribute towards the needs of their society. The Police partner with religious leaders because they have the potential to either inflame or reduce community tensions.
- Traditional Rulers – they include Sarki, Mai-Anguwa, etc. These are the people we often resort to when crime is being committed. The public have confidence in them and accept their authority. Therefore, it is impossible to police your division effectively without a good relationship with traditional rulers
- Local Government Area – the Local Government Area Chairman is the first chief security officer before any DPO. The Local Government contributes towards community policing by assisting the NWTs in gaining access to their local organizations.
- School – provide the most obvious contact point with children and young persons. Given that the young people have more negative impression about the police than their elders, we seek to build good relationship with them through school. Schools have resources



that may be used to provide meaningful activities that will keep children out of trouble. Hence, schools are important partners in community policing.

- Non-Governmental Organizations (NGOs) – such as West Africa Network for Peacebuilding, Damiyata Peace Initiative, Aforima Peace Initiative, Centre for Peace Advancement in Nigeria (CEPAN) among others, partner with the Police in sensitizing and training the NWTs by conducting peacebuilding workshops. Another informant disclosed that, CEPAN and the community build a Police outpost in Anguwar Rukuba after it was burned down by gang (Interview, 2018).
- Market, Commercial Representatives and Transport Union – they partner with NWT for security and guard operation (Interview, 2018).

The table below shows the respondents evaluation of the Police-community partnership through NWTs initiative in terms of bringing peace in the study area.

**Table 4.3: The Effect of Police-Community Partnership in Terms of Bringing Peace in Jos North LGA**

<b>Rate of Partnership</b>	<b>Frequency</b>	<b>Percentage</b>
Excellent	21	7.4
Average	148	52.1
Fair	74	26.1
Poor	41	14.1
<b>Total</b>	<b>284</b>	<b>100</b>

On the evaluation of the activities of NWT in bringing peace to Jos North LGA, 7.4% of respondents rate their activities excellent, 52.1% rate their activities as average, and 26.1% rate

their activities Fair, while the remaining 14.1% rate their activities poor. This shows that, the activities of the NWT in the effort to bring peace in Jos North LGA are average.

Many factors have come to play in the effort to bring peace in Jos North LGA. The contribution by the Federal and State Government, the military initiatives such as the Special Military Task Force (STF) – dubbed Operation Safe Haven, the various Non-Governmental Organizations (NGOs), the efforts by traditional and religious institutions and the willingness of people to accept peace (war fatigue). Therefore, the NWT is not the only players in the effort to bring peace in Jos. However, the role played by the NWT in the effort to bring peace in Jos North cannot be underestimated. Nonetheless, there are many obstacles and challenges to their activities, which we can say that it is part of what rendered the partnership and the activities fair or poor as implied in Table 4.12.

#### **4.4 The Impact of NWT Activities in Ensuring Lasting Peace, Building Trust and Cooperation in Preventing Crime and Violent Conflict in Jos North LGA**

This section presents the respondents' view on the impact of the activities of the NWT in ensuring lasting peace, building trust and cooperation among the ethnic and religious communities in preventing crime and violent conflict in the study area.

**Table 4.4: The Contribution of NWT in Preventing the Relapse to Conflict in Jos North LGA.**

<b>Preventing the Relapse to Conflict</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	262	82.4%
No	56	17.6%
<b>Total</b>	<b>318</b>	<b>100</b>

Table 4.4 shows that 82.4% of respondents assess that the presence of NWT is one of the many factors that contribute in preventing the relapse to conflict in Jos North LGA, while the remaining 17.6% of the respondents believe that they are not. From this, it can easily be inferred that NWT IS one of the factors that contributed to preventing the relapse to conflict in Jos North LGA.

The vigilante groups and the NWT came up due to communities' effort to form groups to prevent skirmishes from growing into large scale violence. They are very important part of the peace process in Jos North, mostly composed of youth of both religion and have ensured that minor conflict do not degenerate into large scale crisis (Omojarabi, 2016). The Plateau State Police Spokesman disclosed that, "*managing a conflict is costly but preventing a conflict is cheaper*". Therefore, we use NWT and VGN in preventing conflicts because they are the ones that stay in the society and people do not directly suspect them. Therefore, they provide us with information that aids the Police to prevent many conflicts ... We cannot do guess security, we must get genuine and concrete information to respond in the right time (Interview, 2018). NWT serves as Police informant in reporting cases of conflict and crime in their various units (Researcher's Emphasis).

An informant pointed that there is collaboration between the NWT and different religious body to forestall any problems that might ignite conflict. For example, when a Muslim committed a crime in Anguwar Rukuba (A Christian predominant area) the NWT there will arrest him and hand him over to the NWT in the Muslims dominated area and vice versa. Therefore, this kick against any forms of rumour or resentment anyone may attempt to perpetuate, which can ignite conflict (Interview, 2018). In the same vein, the NWT commandant disclosed that, when conflicts escalatior there is terror attack, our members patrol the main roads to prevent people

from retaliating by attacking those that are not from their faith or ethnic group (Interview, 2018).

Most of the recent crises in Jos North are ignited as a result of minor skirmishes and later grown into large scale violence. For example, the blockage of road for Islamic prayer purpose in Congo-Russia area on 9<sup>th</sup> September, 2001; attempt to prevent the renovation of a residential house of the 2008 crisis victim in January 2010 in Dutse-Uku; and attempt to prevent the Muslims from performing the Eid-al-Fitr prayer at Rukuba Road in 2011, (Imran and Eleanor, 2011) among others, grown into large scale conflict. In many instances, incidences of killings and bomb attacks led to reprisal and counter attacks that grown into large scale conflicts. For example, the Christmas Eve bomb blast at Kabong and Anguwar Rukuba on 24<sup>th</sup> December, 2010 led to speculations that went into full blown conflict.

It is imperative to note that, from 2001 when the first major ethno-religious conflict began in Jos North to 2011, there were not less than eight occurrences of major ethno-religious conflicts. Also from 2011 to 2015, there were two incidences of terror attacks in 2014 and 2015. On the other hand, from 2015 to 2018 there was only one incidence of ethno-religious crisis that occurred on 27<sup>th</sup> and 28<sup>th</sup> September, 2018 (Daiyabu and Abdullahi, 2019). However, since after the emergence of NWT in 2013, Jos North LGA only witnessed one violent ethno-religious conflict on the 27<sup>th</sup> and 28<sup>th</sup> September, 2018. The researcher being the resident of Jos observed that the crisis that erupted on 27<sup>th</sup> and 28<sup>th</sup> September, 2018, only affected Gada Biyu in Kabong Ward and Dutse-Uku, Anguwan Damisa and Tina Junction areas of Jos Jarawa ward for two days. The conflict does not spread to any other parts of Jos North LGA, despite the limited security on ground as a result of the ongoing political parties' primaries for the upcoming 2019 General Elections and also the OPSH and other security agencies' operation in

the Dura Du Pond evacuation in search of the missing Retired Major General Idris M. Alkali, at the time (Daiyabu and Abdullahi, 2019). For instance, it is observed that the NWT members of the Christian majority settlement of Anguwar Rukuba and that of the Muslim majority settlement of Duala in Nassarawa Gwong, collaborated to forestall any attempt to allow the violence to escalate in their border area, which was a renowned clashing point in the recent crises in Jos North (Researcher's Emphasis).

And the two major terror attacks of 2014 and 2015 were inflicted by Boko Haram insurgency. And it is also observed that the incidence of terrorist attacks in Jos was one of the major factors that reawakened the various ethnic and religious communities to cooperate in order to defend each other against a common enemy (terrorist) (Omojorabi, 2016). This synergy is formed by the various communities in partnership with the local Police and other security agencies in Plateau State. Therefore, this synergy between the Police, the different ethnic and religious communities with the members of the NWT have contributed in preventing the relapse to conflict in the study area. (Researcher's Emphasis)

**Table 4.5: The Impact of the Activities of NWT on the Peace Process in Jos North LGA**

<b>Positive Impact</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	275	86.5
No	43	13.5
<b>Total</b>	<b>318</b>	<b>100</b>

Table 4.5 shows 86.5% of respondents attest that the activities of NWT have positive impact in the peace process, while the remaining 13.5% believe that it has not. From this, it can easily be inferred that the activities and presence of NWT members have positive impact in preventing crime and violent conflict and the consolidation of peace in the study area.

The respondents' position is also confirmed by high reduction in ethno-religious conflict since 2010. Also, since 2015 there is no any record of insurgence attacks inflicted by Boko Haram in the study area. The Plateau State Police Area Command spokesman stressed that peace is not obtained by force, cohesion or use of arms. Whenever the people are willing to accept peace, they do it willingly. A lot of factors have come to play in consolidating the peace in Plateau State – the contribution by the Federal and State Governments, the armed security personnel, the Non-Governmental Organizations, etc. The major people that contribute to peace in the Plateau are not only the armed security. It is this unarmed security (NWT and VGN) that play the major role because, they stay in the society. Therefore, the peace we are able to sustain in Plateau State was achieved with the aid of NWT (Interview, 2018).

Most of the informant had confirmed that NWT members have contributed tremendously in the effort to bring peace in Jos North LGA. The formation of the teams and their presence in every community has curbed the fear that the people have to move freely in every part of Jos North LGA.

**Table 4.6: Some of the Ways in which the Activities of NWT Have Positive Impact in Peace Process**

<b>Options</b>	<b>Frequency</b>	<b>Percentage</b>
Reducing the level of crime and violent conflict in the communities	91	33.1
Enhancing security and surveillance at the various communities	70	25.5
Early identification of trouble spot and rapid response to crime and violent conflict	68	24.7
Providing security in socio-cultural and political gathering	39	14.2
Others	7	2.5
<b>Total</b>	<b>275</b>	<b>100</b>

Table 4.6 shows the views of respondents on some of the ways in which the activities of NWT have positive impact on the peace process in Jos North. It reveals that 33.1% feels that it is in reducing the level of crime and violent conflict, 25.5% feels that it is enhancing surveillance in the communities, 24.7% feels that it is in early identification of trouble spot and rapid response to violence and conflict, while 14.2% feels that it is in ensuring security in socio-cultural and political gathering in the communities. As can be deduced from the table, the main ways in which the NWT activities have positive impact in the peace process is in reducing the level of crime and violent conflict in the communities. The respondents' position conforms to the central principle of community policing as a crime concern. Pandey stressed that;

Community policing is a very broad term often used to describe many aspects of the process by which the Police engage with community in preventing crime... Engaging the community in crime reduction and prevention and conflict resolution allows a more targeted approach to local priorities by empowering the community to identify and respond to local concerns (Pandey, 2014).

A similar point of view is also held by the Plateau State Police Command PRO who maintained that “crime does not stop the Police to key into the peacebuilding. If you look at the criminal justice system and the security architecture of the state, most of the crime prevention and peacebuilding effort are done by the Police in collaboration with members of the society through Police Community Relation Committee (PCRC)” (Interview, 2018).

An informant disclosed that, the nature of the partnership between the NWT and the Police in Jos North are based on the assistance in preventing crime and arrests of the criminals such as drugs dealers, thieves and those who terrorise the community like *Sara-sukagang* groups. “When you say nobody should take drugs; nobody should steal; nobody should join *Sara-suka*; nobody should commit any kind of crime, you want peace to prevail. Because, anywhere there is drug and *Sara-suka* activities, there is conflict.” Therefore, the NWT complements the effort of the Police in reducing the level of crime and violent conflict in the community (Interview, 2018).

Also, enhancing security and surveillance of the communities by the NWTs in maintaining peace in Jos North is noticeable to the respondents. NWT complements the efforts of the Police by patrolling their communities as a security guard to forestall any criminal activities. An informant maintained that, NWT comprises the members of the community who are familiar with every person and know the nooks and crannies of the community. The Police and Special Military Task Force (STF) used the NWT to patrol the communities to apprehend criminals who tend to breach peace (Interview, 2018). Another informant stressed that, being members of the community we are patrolling, we invite the NWT to lead us and sometimes we use them to invite a criminal or suspect that will be difficult to confront using coercive means (Interview, 2018).



The NWT play greater role in early identification of trouble spot and rapid response to violent conflict. An informant confirmed that; “NWT help the Police to respond to crime and breakdown of law and order proactively, instead of reacting to situations after it occurred. They assist in defusing possible tension in the community” (Interview, 2018). All the Police personnel interviewed disclosed that, the NWT provides the Police with information which assisted them in arrest of criminals and law breakers. They were given Police contact in the entire jurisdiction. They serve as informants to the Police who report crime, conflict, chaos, etc. that help the Police to forestall many problems. An informant confirmed that, NWT responds to most of the problems in the community before the Police arrived (Interview, 2018).

Most of the informants also observed that the NWT ensures security and peace in socio-cultural and political gathering in the communities. According to an informant, the presence of a security man is deterrence in nature. Whenever you see a policeman, you are aware that there is element of security in place; so also when you see a member of NWT (Interview, 2018). The researcher being a resident of Jos observed that, the NWT members are providing security during Christmas, Eid festivals, election and sport competitions in the study area. Their presence serves as deterrence to any person who intends to disrupt the peaceful gathering.

**Table 4.7: The Presence of NWT and how it Reduce the Level of Fear and Prejudice among Ethnic and Religious Communities in Jos North LGA**

<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
Their membership involve all the ethnic and religious group	128	40.2
Cooperation and collective effort between ethnic and religious communities in ensuring peace and preventing crime and conflict	78	24.5
Their presence in every community	58	18.2
Regular surveillance of the trouble and crises prone areas	54	17.1
<b>Total</b>	<b>318</b>	<b>100</b>

Table 4.7 reveals how the presence of NWT reduces the level of fear and prejudice among ethnic and religious communities in Jos North LGA. 40.2% believe that, it is because their membership involve the entire ethnic and religious group, 24.5% said that, it is because of the cooperation between ethnic and religious communities in ensuring peace and preventing crime and conflict, 18.2% reveal that it is because of their presence in every community, while the remaining 17.1% believe that, it is because of regular surveillance of the trouble and crises prone areas. This shows that majority of the respondents are of the view that the presence of NWTs reduce fear and prejudice because, their membership involve the entire ethnic and religious communities. Members of NWT are coopted from different ethnic and religious communities in Jos North LGA. The security challenges in Plateau State and Jos in particular is accompanied with high level of suspicions and allegations of the law enforcement agencies by the conflicting parties. As observed by Higazi, (2011);

The polarization between religious communities has also been affecting the impartiality of the security forces in Jos metropolis because the Police officers and soldiers have long been blamed for being partial and part of the problem. Christians accused soldiers of siding with Muslims; Muslims blame Police officers for supporting Christians

It is based on this nature of mistrust, that the then Plateau State Government established Operation Rainbow and Neighbourhood Watch structure to merge and create synergy between Federal (official security agencies) and State (Neighbourhood Watch) security infrastructures to satisfy opposing forces. Critics of Operation Rainbow argue that the Plateau state government cannot be trusted and that the government uses the state security outfit to police certain sections of the populace (Ernest, 2016). The Jasawa community in Jos North for instance, kicks against the Operation Rainbow security structure for incorporating few of their youth in the operation as compared with other communities (Researcher's Emphasis).

Though the current NWT structure are not the same as their initial formation as part of the hybrid security arrangement under Operation Rainbow, which is aimed at satisfying the opposing forces, it can be concluded that the NWT as part of community policing initiative, has reduced the level of fear and prejudice by incorporating all the ethnic and religious communities (Researcher's Emphasis). An informant disclosed that, when the NWT was formed in Plateau State, by the then Commissioner of Police, Chris Olakpe, the different groups came together to partner in the prevention of crime and conflict. Therefore, this partnership kicked against any forms of rumour or resentment anyone may attempt to perpetuate (Interview, 2018).

The community partnership through Neighbourhood Watch initiative have also brought an avenue for the hitherto adversarial ethnic and religious communities to cooperate in ensuring peace and preventing crime and violence. Respondent's view on this is also in tune with Arase (2018);

There is an indigenous model of community driven crime management initiative that is noticeable in Plateau State. At the peak of the Jos crises, a community security arrangement in which Christians were engaged to secure their Muslim brothers and sisters during Jumu'at prayers and Muslims brothers providing security for Christian's brethren during Sunday church services was emplaced in partnership with the local Police

Arase went further to extrapolate that, presenting a united inter-faith and inter-ethnic front to confront a common enemy, this innovative community policing security model became potent in the management of the security challenges on the Plateau (Arase, 2018). The above observation by Arase is also observed by many researchers (Jimam, 2015; Abdullahi, Wika and Abdul-Qadir, 2016; Ernest, 2016; Omojarabi, 2016) on Plateau conflict and peacebuilding. An informant also stressed that the synergy between the different groups reduced the level of prejudice and increased the level of understanding which helped in sustaining the peace in Jos North LGA. NWT activities have created avenue for the different groups to meet together and find solution to their common challenges (Interview, 2018).

The NWT members are virtually presence in every community. The researcher being a resident of Jos observed that there are NWT offices in most black spots and crises prone areas such as Anguwar Rukuba, Gangare Junction, Yan-Shanu Junction, Congo-Russia, etc. The DPO Nassarawa Division also disclosed that, the Nassarawa Divisional Police Station regularly conduct surveillance with the NWT in Congo-Russia area to arrest drug dealers, armed robbers and *Sara-Suka* gangs that hide there (Interview, 2018). This assertion by the interviewee is also covered by Daily Trust. According to a report on Daily Trust September 09, 2017, residents, community leaders and security agents have now marked '*Congo-Russia*', a community traditionally christened Buagomo, '*Niger Line*' in Rikkos and '*Fillin Shetan*' in Anguwar Rukuba as arguably three of the black spots of Jos. The report went on to explained thus further;

Congo-Russia in particular, is one area where no sane person should visit especially in the evening. The area has become a converging point for Jos North's dangerous gang members popularly known as Yan Sara-Suka. It is the same spot where the famous 2001 crisis began and has today turned into a den of drug peddlers, users and prostitutes (Daily Trust, 2017)

Also, in the same report by Daily Trust, Hussaini Muhammad, a youth leader from Abba Na Shehu Ward and member of the vigilante was interviewed by the correspondent, where he was quoted that, a few days before Sallah festivity (2017), members of the NWT with the help from OPSH Sector raided the areas in which many were arrested. This according to him is why Jos experienced a peaceful Sallah (Daily Trust, 2017). Most of the informants in this research also disclosed such development and give credit to NWT effort in the recent 'Sallah' festivity (2018). This implies that, the presence of NWT and VGN have contributed tremendously in reducing fear among the ethnic and religious communities in Jos North.

**Table 4.8: The Absence of NWT and how it may affect the Peace Achieved in Jos North LGA**

<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
There will be breakdown of law and the rate of crime will increase	132	41.5
There will be spread of violence in the communities	75	23.6
Nothing will happen because they have less impact on the peace process	80	25.2
Others	31	9.7
<b>Total</b>	<b>318</b>	<b>100</b>

Table 4.8 reveals respondents' perception on how the NWT had played a significant role thus far and how their absence in Jos North may have effect on the peace process. 41.5% of respondents feel that there will be breakdown of law and the rate of crime will increase, 23.6% feels that

there will be escalation of conflict and spread of violence, 25.2% feels that nothing will happen because they have less impact on the peace process. This shows that majority are of the view that there will be breakdown of law, increase in the rate of crime and spread of violence in the communities if the NWT are not present in Jos North LGA. This also confirmed the views of respondents (as indicated in table 4.8 and 4.9), where majority of the respondents are of the view that the ways in which activities of NWT have positive impact to peace process in Jos North LGA is in reducing the level of crime and violent conflict. It can also be corroborated with the analysis therefrom.

Most of the interviewee maintained that they have confidence in the presence of the NWT in reducing the level of crime, violence and sustaining peace. An informant stressed that, their presence adds to Police manpower. The Police in general are understaffed. They cannot curb the level of crime and violence alone. It will be very difficult for the Police to achieve any success in combatting crime without the support of the NWT. He gave example with Nassarawa Division, where he lamented that, there is only one patrol vehicle in the entire division which sometimes make it impossible for the Police to rapidly respond to crime or violence, assuming they are being committed in either of the extreme points of the area under their jurisdiction. For instance, if the Police patrol vehicle is at Babale and crime is being committed in Millionaires Quarters, it will be difficult for the Police to respond in time (Interview, 2018). Hence, the NWT and VGN complement the efforts of the Police and other security agencies' in maintaining peace and responding to crime and violence.

The position of the respondents that nothing will happen if the NWT members are absent cannot be underestimated. The activities of the NWT are accompanied with many problems and challenges as highlighted and elaborated in Table 4.12, which can also be argued to may have

rendered their absence inconsequential to the peace achieved in Jos North. An informant stresses that, the NWT members are assisting the law enforcement agencies tremendously in the effort to sustain peace, but as human they have their shortcomings (Interview, 2018).

**Table 4.9: Problems and Challenges Associated with the Activities of NWT**

<b>Problems and Challenges</b>	<b>Frequency</b>	<b>Percentage</b>
Financial problems	129	40.6
Lack of knowledge in strategic and tactical partnership	87	27.4
Lack of support and encouragement from the people	52	16.3
Others	50	15.7
<b>Total</b>	<b>318</b>	<b>100</b>

Table 4.9 indicates the view of the respondents on the problems and challenges associated with the activities of NWT. 40.6% are of the view that the problems and challenges associated with the activities of NWT is fund, 27.4% are of the view that the problems and challenges associated with the activities of NWT is lack of knowledge in strategic and tactical partnership while, 24.5% are of the view that the problems and challenges associated with the activities of NWT is lack of support and encouragement from the people. This indicates that the major problems and challenges associated with the activities of NWT is funding.

The NWT is voluntary policing organization. They are not funded by the Police or Government and neither are they scheduled on salary scheme. Most of the informants interviewed in this research see funding as the central problem militating against the effective function of the NWT. The NWT commandant disclose that some communities are cooperating in supporting them, while, some communities are not cooperating with them. The religious organizations and

some well-meaning individuals in the society are financially supporting the NWT (Interview, 2018). In an interview with the religious leaders, they all confirmed their financial and logistics support to NWT such as donating uniforms, bulletproof jacket, boot, whistle, torchlight, writing materials among others. In some communities like Anguwar Rukuba, the community leaders taxed each house to donate an amount of Two Hundred Naira to NWT monthly at some point in time, before some people started to withdraw (Interview, 2018). In an interview with the Divisional Police Officers, they disclosed that at some point in time, some of the police officers do slash part of their salary at individual will to give the members of the NWT as a form of encouragement. It is also stressed that, organizing workshop for all the policing partners are constrained by financial status (Interview, 2018).

Another problem militating against the effective performance of the NWT in Jos North LGA is lack of knowledge in strategic and tactical partnership. Many of the respondents highlighted cases of harassment and molestation of people by the members of the NWT. An informant also disclosed that, the NWT and VGN sometimes harass their members whenever they are having a night program (Interview, 2018). The NWT operated as non-combatant individuals who are not professionally trained on how to approach some situations. In an interview, the Police officers claimed that they engage them in an un-armed combat training for self defence since they were like a regiment and they also wear uniforms (Interview, 2018). In the same vein, some respondents pointed that majority of the NWT members are illiterate who lack basic knowledge of the rules of engagement.

Some of the respondents' highlighted lack of support and encouragement by some people as the problems associated with the NWT. A counter view is held by the Plateau State Police Command PRO who maintained that, the NWTs are not liked by the "bad eggs" in the society,



not everyone. They are attacked, stabbed and sometimes killed by the gangs and some terrorists who accuse them of reporting their activities to the Police (Interview, 2018). Also, most of the informants disclosed that, the problem they face in this partnership is with the parents whose children were arrested by the NWT for committing criminal offence. They accuse the NWTs and other stakeholders for the arrest of their ward (Interview, 2018).

Other respondents highlighted some problems like extra-judicial killings (jungle justice) of individuals by the NWT and VGN members due to severe punishment and torture of criminals or miscreants. This view of the respondents was also observed by Ernest, (2016) who cited many cases of molestations and extra-judicial killings by the informal policing, in Jos North;

... In the Angwan Miango community, a young woman returned home late one night after nightclubbing; she was interrogated, detained, and raped by a vigilante member. In Angwan Rukuba, an urban slum area of the Jos North LGA, a vigilante member was alleged to have killed a man who was going out with his girlfriend.

Ernest went further to expatiate that, in these cases, the accused were dismissed from the groups. Dismissal or suspension is sometimes the most severe punishment vigilantes' face, for they often escape any punishment from the formal legal system for even severe crimes, such as rape and murder (Ernest, 2016). These incidences in effect, affect the confidence the people have to the watch groups.

Some of the respondents pointed corruption as a major problem where they accused the units' commandants of NWT of conniving with the Police to make arrest of individuals and later went back to collect their returned share from the bail fine; others point that lack of trust and insincere individuals in the NWT as the factors militating against the effective functions of the NWT.

The researcher also observed that, the Neighbourhood Watch as a form of community policing partnership between the Police and the community does not have a record of its members in Jos North. Also, there is no centralized control within the State. It is only operated as a structurally autonomous units supervised by the Divisional Police Officer of a particular division. This is contrary to the initial formation of the Neighbourhood Watch as part of the Operation Rainbow security structure. The Operation Rainbow and Neighbourhood Watch law underlines that “the Plateau State Commissioner of Police shall oversee all the activities of registered Operatives of the Neighbourhood Watch within the State.” The law also stipulates that, the Neighbourhood Watch should maintain a minimum of Four Thousand operatives within a LGA (Operation Rainbow and Neighbourhood Watch Bill, Plateau, 2012), but this number is only restricted to the defunct Operation Rainbow and Neighbourhood Watch but not the present voluntary NWT control by the police in partnership with the members of the community.

#### **4.5 Discussion of the Major Findings and Verification of the Research Propositions**

1. The Neighbourhood Watch community policing security model in Plateau State was based on the framework to bring the existing unregistered local vigilante groups and interested volunteers at various neighbourhood together and develop such a partnership that the Police and the community understand their responsibilities and act in concert to prevent crime, violence and to ensure safety.
2. The Police-community partnership through the NWT initiative in Jos North LGA involve – the local vigilante groups, Police Community Relation Committee (PCRC), religious, traditional and community leaders, NGOs, Local Government, market and commercial representatives.

3. The Neighbourhood Watch community policing initiatives in Jos North LGA is not solely the Nigerian Police security arrangement. There exist a collaboration between the Special Military Task Force (STF) also Operation Safe Haven (OPSH) and the NWTs in their peacebuilding effort in Jos North LGA.
4. NWT assists and complements the efforts of the security agencies in combatting crime, violent conflict, terror and ensuring lasting peace in Jos North LGA.
5. The NWT play significant role in the peace process in Jos North LGA by preventing crime, violence and minor skirmishes in the communities and providing information and identifying trouble spot to the security agencies for rapid response.
6. The involvement of every ethnic and religious group in Neighbourhood Watch and the presence of the watch teams in every community reduced the level of fear, suspicion, prejudice and resentment among the ethnic and religious communities in Jos North LGA.
7. The major problems and challenges associated with the NWT community policing security model in Jos North are lack of funding and lack of knowledge in strategic and tactical partnership and lack of support by some members of the community.

Three propositions were set out for this research. They are to be tested against the available findings.

The first proposition is that “NWT has built confidence and trust among the ethnic and religious communities in Jos North Local Government Area to partner in ensuring lasting peace.” This study confirms that the involvement of every ethnic and religious group in Neighbourhood

Watch and the presence of the watch teams in every community reduced the level of fear, suspicion, prejudice and resentment among the ethnic and religious communities in Jos North LGA. Unlike the initial formation of the NWT as the civilian armed of Operation Rainbow, the NWT community policing security model is organized as a structurally autonomous units at every Police division in Jos North. This makes their membership to cut across all the ethnic and religious communities in Jos North and also make their presence conspicuous. Hence, this built confidence and trust among the various groups to partner in ensuring lasting peace.

The second proposition is that, “NWT have provided an avenue for the various ethnic and religious communities in Jos North Local Government Area to partner in preventing violent conflict, crime and terror attack at their neighbourhood.” This proposition is upheld to be self-evidently true because, the NWT community policing security model in Jos North LGA is based on a framework for partnership between various stakeholders. These stakeholders include the PCRC, the religious, traditional and community leaders, the Local Government, NGOs, etc. It is also confirmed that, at the peak of the Jos crises, the NWT security arrangement provide an avenue in which the Christians were engage to secure Muslim brothers and sisters during Jumuat and Eid Prayers and Muslims brothers providing security for Christians brethren during Sunday church services. Therefore, this framework for partnership brings an avenue for the various ethnic and religious communities in Jos North to partner in preventing crime, violent conflict and ensuring security at their neighbourhood.

The third proposition is that “NWThas contributed towards the consolidation of peace in Jos North L.G.A.” The findings in this study conformed to this proposition. The NWT play significant role in the peace process in Jos North LGA by preventing crime, violence and minor skirmishes in the communities and providing information and identifying trouble spot to the

security agencies for rapid respond. The vigilante groups and the NWT came up due to communities' effort to form groups to prevent skirmishes from growing into large scale violence. They are very important part of the peace process in Jos North, mostly composed of youth of both religion and have ensured that minor conflict do not degenerate into large scale crisis. The NWT patrols the main road at their neighbourhood during any crises to stop people from attacking those that are not from their faith. They also provide security in socio-cultural and political gathering in the communities and assist the security agencies to hunt drug dealers and gangs who are terrorizing the people in black spot areas like Congo-Russia, Niger Line in Rikkos and Fillin Shetan in Anguwar Rukuba. Therefore, these verified the proposition that, the NWTs contribute to the peacebuilding in Jos North LGA.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter summarises the findings of this study and concludes the work with a set of recommendations which are derived from the findings.

#### **5.2 Summary**

The study set out to examine the role of NWT in peacebuilding in Jos North LGA of Plateau State from 2013-2018. The variables investigated in the study included the community policing which entails the philosophy and strategy for partnership between the Police and the community and the impact of the partnership through the NWT on the peace process in the study area.

The research progressed in line with the Conflict Transformation Theory designed by John Paul Lederach that peacebuilding is a comprehensive process that involve actors role at different levels (top, middle-range and grass root level). In this study, government agent like the Nigerian Police Force and the Plateau State Government are at the top level; the religious leaders, community and traditional leaders are at the middle range level; and, NWT members who represent the youth are at the grass root level.

Moreover, with the aid of primary data (questionnaire and interview) and secondary data (books, journal, etc.), the study has come up with some major findings that: there exist a partnership between the Police and the community in Jos North LGA via NWT initiative. The partnership include stakeholders like Police Community Relation Community (PCRC), vigilante groups, the religious leaders, community leaders, NGOs, Local Government, etc. The partnership also extends to Special Military Task Force (STF) who also collaborates with the

NWTs in the area of information sharing, surveillance and community watch. Also, the NGOs like CEPAN, Damiyata Peace Initiative and Aforima Peace Initiative, partner with Police and other stakeholders in sensitizing and training the NWT and VGN by conducting peace workshops.

The research also found that, the NWT have played significant role in the peace process in Jos North LGA by assisting and complementing the effort of the security agencies in preventing crime, violence and minor skirmishes in the communities and providing information and identifying trouble spot. More so, the involvement of every ethnic and religious group in the Neighbourhood Watch and their presence in every community reduced the level of fear, suspicion, prejudice and resentment among the ethnic and religious communities in Jos North. In the same light, the study found that, though the absence of the NWT will lead to the increase in the level of crime and violence, it will not be highly consequential to the relative peace in Jos North as they only assist the security agencies and they have many problems and challenges that militate against their effective performance.

### **5.3 Conclusion**

Community policing is indeed an instrumental strategy, a philosophy that provides hope and paves the action for peacebuilding, conflict resolution and building community resilience in a conflict divided society that is characterized with mistrust and suspicions. The Police-community partnership that involved stakeholders from the different conflicting parties in solving community problems reduced the level of suspicion and mistrust and enhanced cooperation in preventing crime, violent conflict and in promotion of peace. This security management that tends to address community oriented conflict rests on community policing.

Jos North LGA of Plateau State has persistently witnessed conflict in varying degrees of magnitude ranging from indigene-settler acrimony, ethno-religious crises to terror attacks. Several efforts were put in place by both State and Federal Government and NGOs to bring lasting peace. Such efforts include setting up of commission of inquiry, the imposition of curfew at several times to forestall violent activities, the drafting in of STF by the Federal Government in January, 2010, the formation of Operation Rainbow and Neighbourhood Watch (collectively referred to as Operation Rainbow) by Plateau State Government in 2012 that aimed at satisfying the opposing forces, the inauguration of NWT community policing security model in 2013 by the then Plateau State Commissioner of Police, Chris Olakpe, among others. The NWT unlike the Neighbourhood Watch civilian armed of the Operation Rainbow hybrid security structure exist in every community in Jos North LGA and carried out their activities voluntarily in partnership with both the Police and the STF.

Based on the background and findings by this study, the NWT and VGN informal policing organization have an essential role in the consolidation of peace in the study area. Their partnership with the security agencies and other stakeholders (PCRC, religious leaders, community leaders, NGOs, etc.) assist the former in information gathering, surveillance and community watch, prevention of crime and violence, identification of trouble spot and rapid response. It can be affirmed that, these role played by the NWT have revive the value of cooperation and camaraderie between the ethnic and religious communities in Jos North LGA for peaceful coexistence.

More so, it is found that the incorporation of every ethnic and religious community in the Neighbourhood Watch security arrangement and their existence in every community reduced the level of fear, prejudice, suspicion and resentment among the ethnic and religious groups in



Jos North LGA. Furthermore, it can also be affirmed that the Neighbourhood Watch community policing security model that exist as a structurally autonomous unit at every community in the study area reduces the level of accusations and allegations against the security forces by the conflicting parties.

Finally, the role of the NWT in the consolidation of peace in the study area cannot be underestimated because the partnership involved all the stakeholders in the peace process. Therefore, the study concludes that the Neighbourhood Watch community policing security arrangement had played important role in the consolidation of peace in Jos North LGA.

#### **5.4 Recommendations**

Based on the findings revealed by this study, the following recommendations are offered:

1. The Federal and State Government should make concerted effort at addressing the contending issues that trigger conflict in the study area. This can be done by regularly engaging the conflicting parties in dialogue to express their grievances and demands on the issues affecting them in Jos North LGA.
2. The government and NGOs have to strengthen their efforts in orienting the people on the importance of peace and consequences of violence. This will make them less likely to be influenced by any politician or group that wants to sponsor them to engage in conflict.
3. Government, NGOs and well to do individuals should encourage the efforts of NWT and the VGN by supporting them financially. The government should provide them with monthly allowances and also equip them with logistics (such as patrol vehicle, uniforms, boots, whistle, metal detector, etc.).

4. The Police, STF and NGOs have to periodically organize peace and training workshop for the members of the NWT, VGN and other stakeholders on strategic and tactical partnership. This will enhance the effective functions of the NWT and increase the level of trust with the public.
5. The people should also endeavor to join the NWT in their neighbourhood to strengthen their effort in the consolidation of peace in Jos North. The general public has to support their effort by reporting any suspicious activities and individual or group terrorizing their community to NWT, VGN or the Police.
6. The security agencies have to put more commitment on the Neighbourhood Watch community policing security model in other Local Government Areas in Plateau State particularly, Jos South, Barikin Ladi and Riyom that are facing incessant farmers-herders clashes with reprisal and counter effect. The involvement of the farmers and herders in the community policing partnership will increase cooperation and reduce the level of suspicion and mistrust between the conflicting parties. Also, this kind of partnership will discourage and debunk the assertions and calls for self-defense by one group against the other which will only exacerbate the situation and risk of escalation in other part of the State especially, Jos North.

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**Appendix “A” Questionnaire**  
**Department of Political Science and International Studies**  
**Faculty of Social Sciences**  
**Ahmadu Bello University (A.B.U.), Zaria – Nigeria**

Dear Respondent.

I am a postgraduate student in the above named department, conducting a research on the topic:  
**“The Role of Neighbourhood Watch Team in Peacebuilding in Jos North LGA of Plateau State 2013 to 2018”**

I will be grateful if you could answer the following questions by ticking [☐] and commenting where required. Meanwhile, be assured that your responses will be treated with high level of confidentiality and used only for the purpose of this research.

Thank you.

**Isma’eel Muktar ABDULLAHI**

**P15SSPS8002**

**SECTION A: BIODATA**

1. Age Bracket: (a) 18 – 25 [☐] (b) 26 – 33 [☐] (c) 34 – 41 [☐] (d) 42 and above [☐]
2. Gender: (a) Male [☐] (b) Female [☐]
3. Religion (a) Christianity [☐] (b) Islam [☐] (c) Traditional Religion [☐]
4. Occupation (a) Civil Service [☐] (b) Business [☐] (c) Farming [☐] (d) Teaching [☐] (e) Others -----
5. Local Government Ward -----

**SECTION B: PARTNERSHIP BETWEEN THE POLICE, NEIGHBOURHOOD WATCH TEAM AND THE COMMUNITY**

6. Are you aware of the partnership between the Police, Neighbourhood Watch Team (Vigilante) and the communities in Jos North L.G.A.?  
(a) Yes [☐] (b) No [☐]  
If yes;
7. How do you rate their activities in terms of bringing peace in Jos North L.G.A.?  
(a) Excellent [☐] (b) Average [☐] (c) Fair [☐] (d) Poor [☐]

**SECTION C: THE IMPACT OF NEIGHBOURHOOD WATCH TEAM (VIGILANTE) ACTIVITIES IN ENSURING LASTING PEACE, BUILDING TRUST AND COOPERATION IN PREVENTING VIOLENT CONFLICT AMONG ETHNIC AND RELIGIOUS COMMUNITIES IN JOS NORTH L.G.A.**

8. Do you think that the presence of Neighbourhood Watch Teams (Vigilante) is one of the factors that contributed to preventing the relapse to conflict in Jos North L.G.A.?

(a) Yes [    ] (b) No [    ]

9. Do you agree that the activities of Neighbourhood Watch Team (Vigilante) have a positive impact on the peace process in Jos North L.G.A.?

(a) Yes [    ] (b) No [    ]

If yes;

10. In what ways do their activities have positive impact in consolidating the relative peace in Jos North L.G.A.?

(a) Reducing the level of violent crime and conflict in the communities [    ]

(b) Enhancing security and surveillance at the various neighbourhood [    ]

(c) Ensuring security in socio-cultural and political gathering in the communities [    ]

(d) Early identification of trouble spot and rapid response to violence and conflict [    ]

(e) Others-----  
 -

11. How does the presence of Neighbourhood Watch Team (Vigilante) reduce the level of fear and prejudice among the various ethnic and religious communities in Jos North L.G.A.?-----  
 -----  
 -----

12. What obstacles do you think the peacebuilding effort may face if the Neighbourhood Watch Team (Vigilante) are not presence in Jos North L.G.A.?-----  
 -----  
 -----

13. What are the problems and challenges associated with the activities of the Neighbourhood Watch Team (Vigilante) in Jos North L.G.A.?-----  
 -----  
 -----

## **Appendix “B”**

### **Interview Questions to the Plateau State Police Command Police Public Relation Officer (PPRO)**

#### **Department of Political Science and International Studies**

#### **Faculty of Social Sciences**

#### **Ahmadu Bello University (A.B.U.), Zaria – Nigeria**

### **INTERVIEW QUESTIONS**

1. Why was community policing through Neighbourhood Watch Team initiated?
2. In what ways have the Plateau State Police Command used community policing to promote and sustained peace in Jos North L.G.A.?
3. How does the command work with the various ethnic and religious communities in Jos North L.G.A. in promoting and sustaining peace through Neighbourhood Watch Team?
4. To what extent have the people cooperated with your personnel in preventing violent conflict and promoting peace?
5. What kind of support do the Police get from the communities?
6. Many believe that the role of the police centered on crime prevention and arrest of criminals, but limited in peacebuilding and conflict management. What can you say to this?
7. Many factors were attributed to the efforts that sustained the relative peace in Jos North L.G.A., what can you say about the role played by the Neighbourhood Watch Team?
8. In what aspect has the partnership between the Police and the members of the community via Neighbourhood Watch Team initiative yield positive result?
9. What measures are you taking to sustain the peace in Jos North L.G.A. through this partnership?
10. What are the major challenges that your command is facing in its efforts to sustain the peace in Jos North L.G.A. through community policing?

## **Appendix “C”**

### **Interview Questions to the Divisional Police Officers (D.P.O)**

#### **Department of Political Science and International Studies**

#### **Faculty of Social Sciences**

#### **Ahmadu Bello University (A.B.U.), Zaria – Nigeria**

#### **INTERVIEW QUESTIONS**

1. How do you coordinate with the Neighbourhood Watch Team to ensure sustainable peace in Jos?
2. What kind of support do you get from the Neighbourhood Watch Team in your division?
3. How do the activities of Neighbourhood Watch Team help you in preventing violent conflict and maintaining peace and order?
4. What are the various community representative institutions that your division partner with in the consolidation of peace at the Neighbourhood?
5. In what ways do you partner with the various community representative institutions in ensuring peace and order?
6. Does the community-police partnership via Neighbourhood Watch initiative yield positive results in maintaining peace at your division?
7. Can you say that Neighbourhood Watch Teams have been useful to your division?
8. What are the challenges of the police-community partnership via Neighbourhood Watch initiative in your effort to bring peace in your division?

## **Appendix “D”**

### **Interview Questions to Jos North LGA NWT Commandant**

#### **Department of Political Science and International Studies**

#### **Faculty of Social Sciences**

#### **Ahmadu Bello University (A.B.U.), Zaria – Nigeria**

### **INTERVIEW QUESTIONS**

1. What is the nature of the partnership between your team and the police in Jos North L.G.A?
2. Is the partnership part of the effort to bring peace in Jos North L.G.A? Can you elaborate?
3. Looking at the adversarial relationship that exist between the various ethnic and religious communities in Jos North L.G.A, what strategy do the Neighbourhood Watch Team employ to bring the groups to partner in preventing violent conflict and promote peace?
4. In what ways do the members of the public cooperate with your teams in ensuring lasting peace in Jos North L.G.A?
5. What set of community representative institutions do you partner with in your activities?
6. Can you please explain the nature of the relationship between the various community representative groups and the Neighbourhood Watch Team?
7. How do you get support in carrying out the voluntary policing activities?
8. What set of challenges do you encounter in the effort to maintain peace and order at the various Neighbourhood in Jos North L.G.A?

## **Appendix “E”**

### **Interview Questions to Religious Leaders**

**Department of Political Science and International Studies**

**Faculty of Social Sciences**

**Ahmadu Bello University (A.B.U.), Zaria – Nigeria**

#### **INTERVIEW QUESTIONS**

1. Is there any partnership between your religious organization and Neighbourhood Watch Team (Vigilante) in sustaining peace in Jos North L.G.A?
2. In what ways do you partner?
3. How do the Neighbourhood Watch Team (Vigilante) help your organization in carrying out its activities peacefully?
4. How do the activities of Neighbourhood Watch Team (Vigilante) bring an avenue between your religious community and other religious organizations to partner in preventing violent crime and conflict?
5. In what ways does the partnership bring mutual understanding between the various religious groups?
6. How confident are you in the activities of Neighbourhood Watch Team (Vigilante) in the consolidation of peace in Jos North L.G.A?
7. What kind of support does your religious organization give to the voluntary Neighbourhood Watch Team (Vigilante) in their effort to maintain peace and order?
8. What comment can you make on the role of Neighbourhood Watch Team (Vigilante) in the consolidation of peace in Jos North L.G.A?
9. Are there any problems between your community and the Neighbourhood Watch Team?

## **Appendix “F”**

### **Interview Questions to Community Leaders**

**Department of Political Science and International Studies**

**Faculty of Social Sciences**

**Ahmadu Bello University (A.B.U.), Zaria – Nigeria**

#### **INTERVIEW QUESTIONS**

1. What is the relationship between your community and the police in sustaining peace via Neighbourhood Watch (Vigilante) initiative?
2. How do the members of your community cooperate in the effort to bring to peace through police-community partnership?
3. In what ways has the partnership yielded positive result in your community?
4. How has the Neighbourhood Watch Team (Vigilante) help in reducing the level of violent conflict and crime in your community?
5. To what extent have the activities of Neighbourhood Watch Team (Vigilante) reduce the level of fear and prejudice between different ethnic/religious groups in your community?
6. How confident are you in the activities of Neighbourhood Watch Team (Vigilante) in the consolidation of peace in Jos North L.G.A?
7. What kind of support do members of your community give to the Neighbourhood Watch Team (Vigilante) in your community?
8. Are there any problems between your community and the Neighbourhood Watch Team?
9. What comments can you make on the role of Neighbourhood Watch Team (Vigilante) in the consolidation of peace in Jos North L.G.A?



## Appendix “G”

### List of Informants

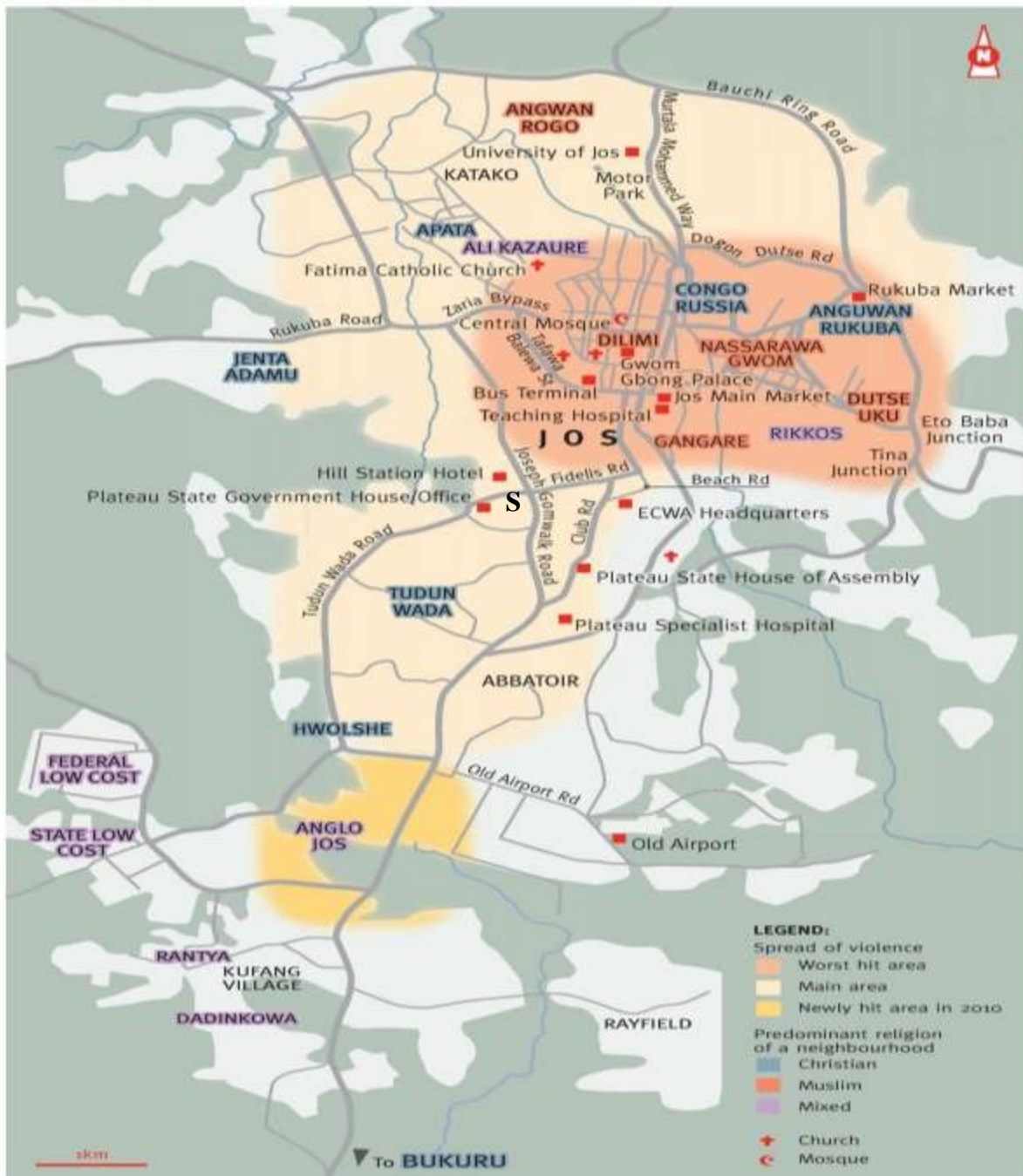
S/N	Names	Organization	Date and Time
1	Deputy Superintendent of Police (DSP) Tyopev Terna	Police Public Relation Officer (PPRO), Plateau State Police Command	24/08/2018 10:15am – 11:09am
2	Chief of Superintendent of Police (CSP) Ibrahim G. Gimba	Divisional Police Officer (DPO) C-Division, Jos	10/08/2018 8:20am – 9:21am
3	Assistant Superintendent of Police (ASP) Jacob Gabriel, Delegated by: Superintendent of Police (SP) Musa Hassan	Divisional Police Officer (DPO) Nassarawa-Division, Jos	19/09/2018 5:06pm – 5:32pm
4	Sheikh Muhammad Bashir	Jama’atul Izalatul Bid’ah Wa’ikamatus Sunnah (JIBWIS), Plateau State Secretariat, Bauchi Road, Jos	10/08/2018 2:30pm – 3:12pm
5	Pastor Caleb Joshua	Seventh Day Adventist Church, Tudun Wada, Jos	22/09/2018 1:45pm – 2:04pm
6	Ahmad Muhammad Sani (Bagobiri)	NWTs Commandant, Jos North, Plateau State	05/08/2018 5:24pm – 5:56pm
7	Malam Abdullahi Adamu Abdulmumini	Ward Head (Mai-Anguwa) Anguwar Rogo/Rimi, Jos North, Council	13/08/2018 1:16pm – 1:41pm
8	Sir James Asubayi	Ward Head (Mai-Anguwa) Anguwar Rukuba, Jos North, Council	26/08/2018 2:35pm – 3:07pm

**Appendix “H”**  
**Research Assistance**

<b>S/No</b>	<b>Names</b>	<b>Ward Covered</b>
<b>1</b>	Abdulmalik Tijjani	Gangare
<b>2</b>	Ammar Muhammad Tukur	Ali Kazaure
<b>3</b>	Maryam Muhammad Tukur	Ali Kazaure
<b>4</b>	Anderson Ayuba	Jenta Adamu and Jenta Apata
<b>5</b>	Yakubu Wungasang Biko	Kabong
<b>6</b>	Sani Halidu	Naraguta B
<b>7</b>	Mahmud Abubakar	Ibrahim Katsina and Abba Na Shehu
<b>8</b>	Khamis Abubakar	Jos Jarawa
<b>9</b>	Amina Adam Khalid	Sarkin Arab
<b>10</b>	Hajara Abdullahi Muktar	Naraguta B
<b>11</b>	Danjuma Oki	Naraguta B
<b>12</b>	Thomas Daniel	Tafawa Balewa
<b>13</b>	Hamisu Wada	Sarkin Arab and Vanderpuye

## Appendix “I”

### Map of Jos North



Source: Krause, Jana (2011): A Deadly Cycle of Ethno-Religious Conflicts in Jos, Plateau State Nigeria

**Appendix “J”**  
**Neighbourhood Watch Team Offices**



Neighbourhood Watch Office Congo Russia, Jos North



Neighbourhood Watch Office Duala Junction, Nassarawa Gwong, Jos North

Source: Field Work, 2018.

## Appendix “K”

### Members of Neighbourhood Watch Team



A Members of NWT from Yanshanu Unit and Gangare Unit



Members of NWT from Different Units

Source: Field Work, 2018



## Appendix “L”

### Members of NWT on Duty with the Police and STF



NWT member and the Police on Duty During Sallah Festival at Zololo Junction



Members of NWT and the STF (OPSH) Set for Patrol Duty

Source: Field Work, 2018