

## **IGWEBUIKE: A HOLISTIC RESPONSE TO THE PROBLEM OF INSECURITY IN NIGERIA**

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### **Abstract**

This paper examines the rising wave of insecurity in our country Nigeria, despite certain measures already put in place starting from federal government, down to individuals in a community. This rising wave of insecurity seems to have taken different dangerous dimensions in different parts of the country (Nigeria). To the extent that Nigeria as giant of Africa, is reduced now to nearly nothing before the other countries of Africa and the whole world in general. Whether we believe it or not, the corporate existence of this country as one geographical entity amalgamated mistakenly or naturally or forcefully in 1914 by white men is being threatened from its boundary foundations. The thread or rope holding the existence and corporate togetherness of Nigeria's statehood is fast cutting and the land is getting bloody, which is a sign of everyday violence. In the light of the above situation of insecurity being experienced in Nigeria, through different kinds of violence, its solution requires a multi-task or multi-stakeholder approach in fighting this insecurity, which is already a set time bomb waiting to explode. This is why this paper is projecting the principle of Igwebuiké as a solution toward controlling and if possible putting to hold insecurity in Nigeria. Igwebuiké as a solution to insecurity in Nigeria rests on harmonization or solidarity and complementarity of African togetherness. With togetherness which is the strength of Igwebuiké as a principle, all problems are almost solved. This in the same vein with insecurity in Nigeria needs harmonious togetherness in all aspects of Nigeria as an entity.

### **Introduction**

The security challenge in Nigeria has assumed various formidable dimensions and as of now defies all measures put in place by the federal government of Nigeria. The real solution concerning the insecurity in Nigeria obviously does not lie with government in power alone. Certainly it has gone beyond what government of Nigeria can handle alone, hence she is seeking from time to time the help of neighbouring countries and the world powers, and cries for regional security out-fit in the country. The British government being represented by Lord Lugard implemented his amalgamation policy without taking cognizance of the differences in religious or historical origin and general world view of the

people, caused these religious crises witnessed today. According to Ugwulebo (2003):

These peoples were not related in any form. In the area of religion, Nigeria is a multi-religious nation. These religions namely Christianity, Islam and Traditional religion compete for space and are battling for supremacy. The South East is mainly made up of Christians, the core north is made up of mostly Muslims while the middle belt and South West is made up of a mixture of the two with Christians having the upper hand. (p. 326).

From the above quotation, one can validly believe that the illiteracy showcased by the Whitemen during the forceful amalgamation helped in fueling religious crises we are having today in Nigeria. Infact, for Ugwulebo amalgamating nations like the Yoruba nation, the Igbo nation and the Hausa/Fulani nation is like putting three full generals in a platoon, which will definitely result in confusion and crises as we have them today

The political instability being experienced in Nigeria, according to Mbefo (1996) is not a new political phenomenon. Nigeria as we know it, from the historical and political perspectives is a land of two heritages: the one foreign, the other indigenous. Our foreign heritage stems from our colonial history and our indigenous heritage is from the tribal and regional constituents of our country. For years these two fold heritages have been clashing in one way or another, there by resulting in bloody scenario. Not only this, Ugwulebo (2002) asserts that the British government represented by Lord Lugard committed a monumental blunder in 1914. Without paying or studying the realities on ground and mastering the people's socio-political deposition, blundered beyond pardon by amalgamating Nigeria into an entity. This they did without taking cognizance of the differences in historical origin, political organization and general world view of the people making up this entity. Since amalgamation took place, there has been political instability in Nigeria. This political instability has led to loss of many lives, coup d' etat, harsh military regimes to civilian government. The Nigerian election is nothing but a failure and which in turn produces bad leaders. Odey (2003) in one of his books described Nigeria election as "this madness called election". This immediately recalls to mind that no election is done properly in Nigeria but selection is done at the expense of tax payers money.

It is true that the issue of security is being discussed in many local and international organizations. In Nigeria, it touches all areas of lives. Once insecurity is lacking it touches all aspects of lives. It has been known that state

of emergency has been called to be declared in educational and our economic sector indicating the level or rising waves of insecurity in these sectors of national life. Hence insecurity has become a national issue which needs to be tackled for peace and development in Nigeria, also for safety and protection of life. Again scholars or many writers have strong belief that security and development go together. Nwanegbo and Odigbo (2013) argued that development and security have a link, without them no nation can achieve anything because there will always be conflicts, crises and wars.

### **Insecurity: Its Conceptual Meaning**

Many approaches can be taking in explaining and understanding the word security which is the antithesis of insecurity. To examine or understand the concept of security will give us a guide to explain and understand this concept of insecurity. The security we are looking for or we meant in this paper is one which will embody or contain, according to Okafor (1997), the complex problem of formed nation out of people of diverse culture, ethnic, linguistics, political, and religious backgrounds recognized by the founding fathers of the Nigerian nation at independence. This type of security we are looking for is one expressed in the old Nigerian national anthem composed at independence which reads inter alia: though tribe tongue may differ, in brotherhood we stand.

Insecurity briefly explained is the state of being subject to danger or injury. From the above, it means that security is vital for national cohesion, peace and development. Supporting the above stand, Stan (2004) affirms that security ensures and embodies a guide to avoid, prevent or towards resolving violent conflicts and dangers that may have resulted from all areas of lives in a community or state. This implies that security is applied not only towards human beings alone but also to his/her properties which include environments and things seen around them.

However, in today's world, insecurity has gone viral through internet, for many people can steal, without being at the scene of robbery. Many nations or people are monitoring each other through the electronic means. This amounts to serious threat to peace because knowingly or unknowingly one feels that somebody or some people are somewhere monitoring one another. Hence, insecurity is not only threat to life of what we see physically but what goes through the air. This means that insecurity is widening and deeping in nations of the world on daily basis (Nwanegbo and Odigbo, 2013). This also explains the incidences or warning by United Nations against testing of atomic bombs or nuclear weapons. Ewetan (2014) commented on the above definitions of insecurity that those affected by it are not only uncertain or unaware of what would happen but they are also vulnerable to the threats and dangers when they occur.

### **Root Causes of Insecurity in Nigeria**

After the civil war in Nigeria which ended in 1970, insecurity has been the order of the day. Many authors or scholars suggested many causes of insecurity in Nigeria and traced its origin to the type of federal structure imposed on Nigeria by the British government. The insecurity in Nigeria has gone from intimidation of the British people to crisis in different community, to political crisis, then kidnapping to coalition of different ethnic groups with intention of protecting and harming others. Then, it went up still to religious crisis to bombing of market place and churches. From bombing to terrorists groups of the different kinds, like Boko Haram. This has reached to the point that some parts of the country want to be country of their own.

Since independence, different governments in power, both military and civil have tried to control this insecurity to a point Nigerians can at least rest, but found it difficult. Ewetan (2014) traced the origin of insecurity in Nigeria to the early years of military rule when large quantities of arms were imported into the country for the use of the military during and after the Nigerian civil war, some of which got into the hands of the civilians. Many scholars again are of the opinion that causes of insecurity in Nigeria can be traced back to internal factors more than external factors (Ezeoba, 2011; Okorie, 2011). But for some writers, the root cause of insecurity in Nigeria started with Berlin conference, the African's birth place 1884 – 1885. According to Mbefo (1996):

It was in Berlin that the master plan and the implicit agreement about European intentions in Africa were decided and given active assistance.... The result of the conference was that the ongoing scramble for Africa was organized systematically, according to agreed principles. While it is wrong to claim, as some have done, that Africa was carved out by European powers at this conference, it is right to affirm that it was there the European powers agreed on maintaining colonies in Africa. It is remarkable that no African was invited to a conference that decided the fate of Africa. (pp. 28-29).

From the above, it was noted that the end result of the conference was the division of Africa into states with known boundaries. This the European powers did without consulting the Africans. Since then, the division has been causing problems of war and insecurity in many African countries. This can be seen from ethnic crisis, political crisis and other crisis seen in African countries today. It is this division done in Berlin, its ripples is still causing havoc in

Nigeria. Rodney (2009) was also of the same opinion that Europe underdeveloped Africa through this arbitrary division of Africa. Though the boundaries of Africa were arbitrarily done by Europeans, we still gave them credit for the fact that they brought Africa into the community of modern nations and also gave Africa national governments and the structures that define modernity. Oborji (2005) confirmed that “the colonial boundaries have continued to be a source of tension and fighting in various new African nations” (p.30). The above fact is a living reality in the post-independent African countries. This ripple from the Berlin conference is the origin and bane of Nigerian insecurity and other African countries.

In Nigeria, we know very well that the British government with their introduction of indirect rule, favoured most the Northern part of our country who are holding power till today. In Nigeria where we have three large and powerful tribes (Hausa, Igbo and Yoruba) that had been hostile to one another, were merged together with other neighbouring minor tribes by the British government under Lord Lugard. According to Ugwulebo (2003) “The Igbos were egalitarian, the Hausa-Fulani were highly feudalistic while the Yoruba were semi-feudalistic.” (p.326). These people were not related in any form. So the consequences were the civil war massacre of 1967-1970, as well as the military dictatorship, endless political tensions or instability of government in the country, all these caused its ripples to the extent of the rising wave of insecurity in Nigeria. Once the government of any country is not stable, many forms of insecurity are bound to be taking place in that country.

Going further, politics in post-independent Africa were modeled politically and economically on the nations which have colonized them. Nigeria followed the British system of government, and constitution handed over to us as a nation was not founded on cultural and political traditions of the people concerned (Oborji, 2005). Consequently, the independence lacked content, because the political stability of the new Nigeria still depended very much on chosen ties with our colonial masters. Even as today, we depend on them for certain decisions and wait for their response, we still beg and borrow from them some of the things needed by our country. This dependence from the colonial masters and the ripples of the Berlin conference have continued to destabilize Nigeria, causing all kinds of problems and insecurity. Chinweizu (2013) confirmed the ripples of the Berlin conference when he said that:

The British officially created Northern Nigeria in 1900, and Southern Nigeria in 1906. The separate colonial administrations of these two entities were amalgamated in 1914 on the explicitly stated principles that Northern Nigeria, “the husband”, would financially live off the dowry/revenue/ resources of Southern

Nigeria “the wife”. Then, during the process of decolonization, between 1955 and 1960, the British made the caliphate the successor to their colonial power by rigging the caliphate’s political party, the Northern People’s Congress (NPC), into office. (p. 13).

From the above, one can really understand the source and origin of electoral malpractices or rigging in Nigeria, and holding on to power by one part of the country. Many elections in Nigeria have been conducted but they are marred by electoral malpractices, which inevitably have produced bad leadership in Nigeria. This is one of the central problems of our country Nigeria, which has led to serious insecurity in all parts of the country.

### **Insecurity: Its Bad Effects in Nigeria**

For most realists, the ultimate taproot of insecurity is human nature, in the sense that man’s innate desire for power is much. Or put in broad view, insecurity can be traced to the inevitable conflicts of interest that arise between states possessing different resources endowment, economic systems, and political orders (Walt, 2017). The innate desire by world powers in scrambling for human and agricultural resources of Africa has led to many insecurity problems in African nations including Nigeria.

### **Systemic and Political Corruption**

This has caused a lot of leadership problem in Nigeria. Our election system has continued to produce bad leadership. The late president of Nigeria Musa Yar’adua confirmed it in one of his speeches after his election in 1999. The elections in Nigeria starting from 1960s till date have been characterized by violent conflicts, political thuggery, assassination and arson; politicians in Nigeria do not accommodate dialogue, negotiation or peace (Eme and Onyishi, 2011). And this has also affected the judicial system in Nigeria. The judiciary is now on the side of the ruling government or party, not relying on the evidence on ground.

In fact, the Nigerian politicians have imbibed fully the political thoughts of Machiavelli. The politics which is for the interest and good of the people in the society has now turned fully into the interest of the seeker (the politician) and so, the politicians strive by all means fair or foul to acquire and retain it (Ejeziem, 2006) . The anger of the common people has led to the kidnapping of prominent people, politicians and their relatives in the society. Machiavelli’s thought, (cited by Ejeziem, 2006) “wherefore, if a prince succeeds in establishing and maintaining his authority, the means will always be judged honourable and be approved by everyone” (p. 60). In this way, the political thought of Machiavelli divorced politics from morality even to the point of

scandal. He maintained that for a politician to carry out his task of unification, consolidation and influence conveniently and successfully, he must be above the law and outside morality. This is what is happening in Nigerian polity today, the ruling governments hardly obey the law anymore, they disobey the judiciary in order to maintain and punish their political opponents. This causes a lot of agitations and riots in the society which leads to loss of lives. Hence our politicians fulfill the political thoughts of Machiavelli that the prince must freely use the tools of cruelty, murder and any other means acceptable and expedient for the achievement of his objectives. The ruling party or our politicians do all these and get away with it because they control the military, police, and the judicial system. Hence one hardly gets justice in Nigeria. This leads to different kinds of violence from all parts of the country.

It is in Africa that we have more military leadership and sit tight dictators. Africans are daily embracing machiavellism as a system of political emancipation. According to Ezeh (1987):

Generally, today in the world political framework, Machiavellism is most conspicuously the greatest tendency of African politics. The machiavellism brand of politics often referred to as power politics encourages power through usurpation and this is what happens in Africa today. The permanent feature is mal-administration and instability of governments including unnecessary long stay in power. All this is the natural price that is to be paid whenever Machiavelli dictates and determines the political course of any country or continent. (p. 90).

Certainly we are already reaping the fruits of bad leadership in Nigeria orchestrated by systemic and political corruption. These include among other things poverty, of which we are rated as one of the poorest country in the world, abuse of office and abuse of human right. It is known by the international community that in Nigeria, leaders do not obey or follow rule of law. Kidnapping and human trafficking are much in Nigeria. The Chibok girls kidnapped some years ago, not all of them have been found; the whole world knew and sympathize with us on that issue. It is well known fact that human trafficking which is modern day slavery is on the increase in Nigeria. The federal government in all her efforts to stop it proves abortive. This accounts for the continued missing of our youths on daily basis.

Finally Ejeziem (2006) affirms that the political machiavellism found in our country Nigeria is part of our colonial heritage. This is true, considering the

callous and heterogeneous amalgamation of the entity called Nigeria by the colonial master for their interest and administrative convenience. The above situation has landed us in the type of insecurity that is drowning our country Nigeria.

### **Boko Haram Insurgency**

According to Bazza (2013), Boko Haram:

Developed in the city of Maiduguri where the group was formed. The residents dubbed it Boko Haram. The term itself comes from the Hausa word “boko” figuratively meaning western education literally alphabet from English and the Arabic word “haram” figuratively meaning sin (literally, forbidden). The name, loosely translated from Hausa, means western education is forbidden. This group earned this name due to its strong opposition to anything western which it sees as corrupting Muslims. (p. 6).

This group single handedly showed the whole world that Nigeria is very unsafe to live in. Boko Harm has been called the world’s deadliest terrorist group in terms of the number of people it has killed. The Boko Haram insurgency began around 1995 when the jihadist group Boko Haram started an armed rebellion against the government of Nigeria. The conflict takes place within the contest of long-standing issues of religious violence between Nigeria’s Muslim and Christian communities, and the insurgents’ ultimate aim is to establish an Islamic state in the region (Nossiter, 2009). There are other reasons which triggered off Boko Haram. According to Chinweizu (2013):

In response to what they perceived as the Obasanjo “menace”, the Caliphate Emirs met on March 28, 2005 in Kaduna under the auspices of the Nigerian Supreme Council of Islamic Affairs (NSCIA), of which the Sultan of Sokoto is the traditional chairman. At that meeting major Mustaphar Jokolo (rtd), the then Emir of Gwandu, traditionally the second – in command to the Sultane, complained bitterly that Northern Muslim had been marginalized by president Obasanjo: complaining that today they have no banks, and constructions companies; that their soldiers were compulsory retired from the army shortly after Obasanjo came to power; and that their children are being denied recruitment in



the army. We must decide what to do now... Muslims are not afraid and they will come out to say the truth. For this fight (jihad) they had to fund another military instrument. Hence, presumably, their adoption of Boko Haram and subsequent enhancement of its terrorist capacity. (pp. 23-24).

From the above quotation, we should remember that when President Jonathan (Nigerian former president) then failed to relinquish the presidency to them and entered the contest for another term, the caliphate politicians or the feudal ruling class of the North publicly vowed to make the country ungovernable for him. And when he won the 2011 election, they kept their promise and unleashed their Boko Haram terrorists on the country. Boko Haram has been supported by other jihadist organizations such as Al Qaeda and Al-shabaab. Their tactics were marked by extreme brutality and explicit targeting of civilians. Their infamous abduction of over 200 school girls from their dormitory in the town of Chibok in 2014 attracted global attention as terrorist group in Nigeria (Uzoh, 2016). They have also claimed responsibility of kidnapping the foreigners in Nigeria and have been involved in different forms of security threats, ranging from killing to maiming, suicide bombing, kidnapping, and destruction of properties, among others.

Chinweizu (2013) avers that there are two reasons of Boko Haram's objective: a maximal as well as a minimal agenda. Maximal agenda is to Islamize and impose Sharia on Nigerians, and the minimal agenda is to consummate Sharia land's secession and enforce Sharia totally in the 12 states that make up Sharia land; then overthrow the sultan and Emirs and feudal ruling class of the caliphate. Through this way, the insurgents became increasingly aggressive, and started to seize large areas in North-Eastern Nigeria.

### **Ethnic Militancy**

Since May 1999 in Nigeria, the political history of Nigeria has been characterized by ethnic militancy. It has increased the rising wave of insecurity in the country, and in one time or another has confronted the status of the state as the sole legitimate monopolist of the instruments of force and violence. This situation continued to threaten the continued existence of Nigeria as corporate entity (Gilbert 2013). Marginalization, socio-economic dehumanization and other factors precipitated and triggered the formation of militant groups as extra-constitutional way/methods for negotiation and redressing the political and economic dehumanization of the people.

The basic factor that distinguishes an ethnic militia from other forms of armed groups is that they zealously defend and seek the interests of their respective

ethnic regions by any means, including the use of arms. Most of them are found in southern part of Nigeria and are formed and deployed as an instrument for the actualization of their political objectives. Prominent among these groups are Odudua People's Congress (OPC) formed in 1994 as a militant arm of Afenifere, a pan-Yoruba group and National Democratic coalition (NADECO) that were in the forefront of protest against the annulment of June 12<sup>th</sup> 1993 general elections. The Arewa People's Congress (APC) was seemingly formed to serve as a check on OPC's incessant attacks on Hausa and Fulani population in Yoruba lands (Uzoh, 2016). One can put the Bakassi Boys here which was a vigilante outfit set up by Abia and Anambra state governments to curb criminal activities during the regime of Mbadinuju as the governor of Anambra State. Movement for the Actualization of the Sovereign State of Biafra (MASSOB) now known as the Indigenous People of Biafra (IPOB). Other groups include: the Survival of Ogoni People (MOSOP), Ijaw Youth Congress (IYC), Niger Delta Peoples Volunteer Force (NDPVF), the Movement for the Emancipation of the Niger Delta (MEND), and many others. Most of these groups evolved due to marginalization seen in Nigeria. This makes the crime rate in Nigeria to continue to rise.

### **Farmers/Herdsmen Clashes**

Farmer-herdsmen conflicts in Nigeria became more experienced from 2015 till date, with many lives and properties being lost. The carrying of weapons by herdsmen worsens the security situation in Nigeria. Many states of the federation continue to experience this ugly situation of conflicts between the farmers and herdsmen. There are many factors that trigger the escalation and continuation of this fight; it ranges from environmental, scarcity of resources, political factors. Climate change and environmental degradation also helped in no small measure in worsening the situation of conflict between the farmers and herdsmen. These conflicts or fights usually involve disputes over land where farmers are cultivating their food crops which herdsmen, on the other hand, find good grounds for grazing their animals. The herdsmen may avoid damaging the cultivated food crops but their cows do a lot of damage on the cultivated crops. The farmers in retaliation may devise means of killing the cows of the herdsmen. This opposing or conflicting situation has led to fighting and killing of innocent lives in many states of the nation. Government of the day is still proposing ranching or grazing as a way of stopping the situation, while blood is still flowing in some communities.

### ***Igwebuike* as a key Solution to Insecurity in Nigeria**

The insecurity in Nigeria has been a very big disturbing issue in Nigeria. This issue goes beyond safeguarding the Nigerian nation from both internal and external conflicts. This security includes improving the environmental, health, political security of the people; in fact general well-being of life of people in the state (Uzoh 2016). As we have seen, insecurity in Nigeria has bred many

crises in the society, and the federal government of Nigeria has been doing all within her power to control these crises and give adequate security to the people. But the bad situation still increases; judging from the way the country is being piloted, lives are lost almost on daily or weekly basis, our elections are still marred by irregularities, kidnapping still goes on, burning of churches, human trafficking which is modern day slavery is still here with us, and our economy too bad to be invested in.

Many solutions had been offered or put in place, but all failed due to one reason or the other. In this paper, I would propose *Igwebuike* as the key solution to the problem of insecurity in Nigeria. The paper is proposing this because the federal government of Nigeria is re-strategizing its way towards security of the country. Again the federal government of Nigeria is advocating community policing within the states of the federation. Community policing is very important in Nigeria now for the fact, or based on the principle that for every crime committed anywhere, one or two people must see the crime or be aware of it. This implies that no crime is done without someone knowing about it, either at its formation, or its execution. Again for the fact that *Igwebuike* is based on community activity. Analyzing the concept of *Igwebuike*, Kanu (2015) explained that:

Being in Igbo ontology is *idi*, that is, “to be”. *Igwebuike* is the modality of being. It is an Igbo word, which is a combination of three words. Thus, it can be understood as a word and as a sentence: as a word, it is written thus, “*Igwe bu ike*”, with the component words enjoying some independence in terms of space... *Igwe* is a noun which means number of population, usually a large number or population. “*Bu*” is a verb, which means “is”. “*Ike*” is a noun, which means “strength” or “number”. Put together, it means number is strength or number is power. That is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force. At this level, no task is beyond their collective capability. (p. 67).

Going further, Nnoruka (2009) came up with his analysis of solidarity as people coming together. He used two Igbo expressions to explain the concept of solidarity. “*Igweb’ike*: togetherness is strength. *Ayili n’ igwe n’ aga egwu anaghi atu*: when people are marching together, there is no fear” (p. 240). He explained further:

The term people-coming-together thus stands for a reasonable number of people who have come together to achieve a common purpose, a common objective. They are not uniform like matches in a box. No one loses his identity in a group. On the other hand, each one retains his personal identity and employs it for the good of all. We refer to the individual in people-coming together as man in people-coming together (p. 240).

The two concepts *Igwebuiké* and people-coming-together (PCT) expressed by Kanu (2015) and Nnoruka (2009) respectably have some relational characters which are necessary for solidarity and complementarity needed in national security building or in curbing the insecurity crisis in Nigeria. Here each person relates with the other in a community in terms of safety and other measures for co-existence.

As an ideology, *Igwebuiké* argues to be living in solidarity and complementarity, and to live outside the circle of solidarity is to suffer alienation (Kanu 2015). “To be” is to be with the other in a community of beings. To be an individual implies willingness to integrate oneself into the community (Nnoruka 2007). One becomes wiser in his experience because he is consistently enriched by active participation in the life of the community. They are anchored on the African worldview which Iroegbu (1994) explained as being of common origin, shared culture and common historical experience. This leads to another relational character which is concern. According to Nnoruka (2009), it is concern in the sense of carrying out something to get it done, to provide oneself with something, to be concerned for the success of an undertaking. In our bid for search for security; this concern is needed for us to succeed in curbing insecurities. Security issue has to be the concern of everyone as individual, as a state and nation. When all is concerned tangible efforts and results will be achieved.

Another characteristic of *Igwebuiké* is its pragmatic nature. We are always in a challenging world full of uncertainties. Like in our context of insecurity, in Nigeria, through pragmatism we can perform or formulate some working acts that can change the situation of insecurity to security. Through these formulated acts, there is a kind of wide awareness, which Nnoruka (2009) called highest degree or form of consciousness. It is through this community consciousness that the principle of *Igwebuiké* pushes people in a community to master the world or the environment around them, which is one of the safety tips for security. Hence, the federal government of Nigeria call for community policing is necessary for safety in all parts of Nigeria. This

community policing which is gained as one of the attributes or characteristics of *Igwebuike* by nature is not under any constraint or fear, for liberty is highly needed in executing the safety measures of security. Thus it is action oriented, hence safety action is needed to curb insecurity.

*Igwebuike* principle or concept does not admit anything of private life. Life here is shared, it is within this context that life in the community makes a meaning. Here a dominant form of relationship is formed, though of separate and separated individuals but with a joining of the same whole. Here coming together, makes each a complete whole and complete knowledge of each person's consciousness and its surroundings. Today, the federal government of Nigeria is seriously advocating an intelligent led policing necessary for community policing in curbing and combating insecurity. Within this context of a whole being known, that *Igwebuike* as a key will be important in gaining information in the society for safety measures and reports of situation will be adequate and holistic because all is involved.

From awareness to gained knowledge then shared experiences, it is difficult for any crime to be carried out without people knowing about it. When people are aware of situation, or with shared experiences they are ready for action of any type to defend and protect each other. Moreover evil acts can be carried out only where they are not mastered or known. For *Igwebuike* being a number is strength or number is power according to Kanu (2013) abhors anything that will lead to extinction. With *Igwebuike* as a principle, fertilization of ideas and its collaboration is a powerful tool that can be used by the Nigerian police and military in combating insecurity in Nigeria. We know today, Nigeria is lacking in the number of required police and military men needed for protecting the country. When number is insufficient, the strength is diminished and fertilization of ideas will be lost. *Igwebuike* provides all of these things.

### **Suggestion and Conclusion**

There are many things to be done in our country, so that peace and security will come back. There are so many institutional problems and ideological problems breeding insecurity in Nigeria. When these problems are resolved holistically, the issue of insecurity will be solved. This holistic approach, as we said earlier, has to start from the time Africa was conceived or put together by force in the Berlin conference. Bad leadership led to insecurity in Nigeria (Achebe,1983). This bad leadership in the country spread like cancer in human body, to corruption of different types in all our arms of government and other strong institutions of the country (Udebunu , 2011). This weakens security system. All are waiting for its fall in the form of secession which is a war song in the air in all parts of the country. According to Adeniyi (2005) Nigeria will continue to be in danger of different types until we begin to build

institutions rather than personalities. This danger or problem is with us for years now without any clue for solution. Hence insecurity of different forms is ravaging Nigerian people.

From the above, we can see that our country Nigeria is at the crossroad. The will to commit violence has become embedded in our nation, bringing with it the anarchical society (Bazza, 2013). This disposition to violence is a result of so many bad things happening in Nigeria, or as a result of bad situation of things in Nigeria being manifested in these ugly ways (insecurity in all parts and spheres of the country). The way of ordered society is eluding us due to weakness in the institutions and ideologies among the people in Nigeria.

We must know that the most compelling reasons for revolution, secession wars, and insecurity throughout the ages in any country are among other things injustice, crushing poverty, marginalization, corruption, joblessness, lawlessness, disaffection with the ruling class. All these are found in Nigeria. To overcome these compelling factors, our governments should first of all admit that there is insecurity in Nigeria. This is because Nigerians continue to hear that Boko Haram has been defeated and people are being settled in their communities. Yet people's lives and properties are being destroyed daily. Nigeria leaders keep on creating the image that all is well in Nigeria. The last 9<sup>th</sup> General Assembly United Nations, the same image was shown to the world. Yet our house hold is on fire in all sectors of her lives.

Local guards or vigilante groups have been formed in the south east, and this works efficiently in the south east most often. The government in all levels starting from federal to state governments should empower them to reduce crime. The idea or principle behind this local guards or vigilante groups is that for any crime committed in any place or town, one or two people must know about it and equally see it being carried out. So the community guards or vigilante group can easily know or come about it before or during the act, if they are empowered by government through various modern equipments. Here government should make true their promise by training them as promised, because they are at the grass root.

Again, community policing and state police should take off without further delay. Here the synergy formed between the local vigilante group and state police will make community policing very effective, not only in security issues but also in monitoring government projects being carried out across many towns, local governments, and states of the federation. Here, security agents need freedom guarded by the law to do their job. This means that they should be independent not controlled or influenced by any higher authority for effective security.

With this above, intelligence information will be guarded safely without fear of being known or hurt. From this we will achieve intelligent led policing which is very important for community policing. We know that intelligence report plays a vital role in security in any part of the world. For intelligence led policing to be effective, our government or group of individuals need to provide equipments and electronic devices needed in place for checking crimes. Again trained personnels are highly needed for these equipments. In our capital city of Abuja, all the equipments mounted for checking different kinds of crime were left unused and allowed to damage without being used for a single day, with all the money invested in them all wasting away. No one has even accounted for them.

The new strategy has to be implemented by our military and police officers. The “sit and wait strategy” being used by military men has to be changed. This strategy has not protected nor improved security in Nigeria. This is the reason why the terrorists in Nigeria always strike and go freely because they have known our strategy. Rather, we should adopt the strategy of continuous attack by searching the possible places of hideouts of criminals and terrorists. The collaboration of the government, military men, different states and towns which are involved in community policing will give or provide much needed security needed for nation building. Security is possible with synergy among the community security agents, which is why Igwebuikwe as a principle, which is community based, is holistic response to insecurity.

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