

**Local Governance And The Dynamics Of Insecurity In Nigeria: Insights From Odo Otin
Local Government, Osun State**

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Abstract

Nigeria is now confronted by a serious and widespread security issue that goes beyond local or regional levels. Insecurity has now reached rural areas and changed lives, work and government there. The federal government oversees internal security, the rising insecurity in villages and towns has revealed that local leaders are more valuable in handling local challenges. The goal of this paper is to analyze the link between administration in local government and insecurity in Nigeria, looking carefully at Odo Otin Local Government Area of Osun State. The focus of this study is to look at how local structures deal with insecurity and what abilities and obstacles they face. The research method uses secondary data alone, while following a qualitative design. Research was conducted using scholarly journal articles, government documents, security agency reports, civil society publications and well-known media sites. In the study, literature and recorded events are combined to examine the different forms of insecurity in Odo Otin LGA, understand their causes, study how local governments manage them and what stops the community from resolving insecurity. By using secondary sources, we are able to point out persistent patterns and faults in governance that we might not see at first from primary data alone. It has been observed that there are cases Insecurity in Odo Otin LGA. Land disputes, petty offenses by young people, group feuds between farmers and herders and hostility in local politics are common problems. It is highlighted in the study that ordinary people first contact local governments, who are then expected to fight insecurity even though they do not have formal security powers. In response to prevailing instability, the Odo Otin local government engages traditional rulers in informal consultations, supports community-based groups within neighborhoods, and collaborates with regional security initiatives such as Amotekun. However, these efforts are generally reactive rather than proactive, constrained by limited financial resources, and lack effective coordination with government agencies at both the state and federal levels. The analysis shows that several problems in the system make it difficult for local efforts to address insecurity. Inadequacies are found in the national constitution regarding the job of protecting local communities, weak arrangements for province financing on their own, interference from state politicians and bad frameworks for letting communities participate in decisions. Moreover, local authorities are less able to progress with peace or conflict prevention due to the absence of rules or planned security measures. According to the research, Nigeria must assess its current security governance to help address the nation's problems with insecurity. If grassroots security is to last, community governments should see improvements in management, finances and laws. The report points out that local governments should be officially treated as key collaborators in strategies for both peacebuilding and stopping crime. If Odo Otin serves as an example, a more active community-based security approach can be implemented thanks to the working partnerships and traditional ways of governing now existing there.

Keywords: Local Governance, Insecurity, Grassroots Security, Odo Otin Local Government

Introduction

The Nigeria's security challenges have moved from urban insurgency and criminality to deeply rooted rural insecurity. This has revealed the gaps in the country's centralized security framework. While the federal government retains control over internal security through military and police institutions, local communities especially in rural regions have borne the brunt of violence, displacement, and disorder. Rural local government areas such as Odo Otin and its suburb in Osun State is faced with increasing incidents of land disputes, youth criminality, herder-farmer clashes, and politically motivated violence. This has significant implications for local development and governance.

Existing literature on Nigeria's security governance have pointed out a critical disconnection between national security policies and local realities. Akinola (2018) and Lamidi (2021) have underscored the ineffectiveness of top-down approaches in resolving local conflicts by calling for a better system that is inclusive, decentralized, and community-based security frameworks. African Centre for the Constructive Resolution of Disputes (ACCORD) 2014, emphasizes that empowering local governance structures. This could serve as a strategic solution to managing security threats even at the grassroots level.

Local governance and insecurity intertwine intricately in Nigeria as evidenced by a case study undertaken rather exhaustively in Odo Otin LGA. It probes capacity responses and limitations of local actors managing insecurity highlighting informal mechanisms like traditional rulers and neighborhood watch groups. This study adopts qualitative desk-based methodology utilizing secondary data from various academic publications government documents sundry NGO reports and disparate media sources. By doing so, the study uncovers the underlying structural weaknesses and institutional constraints that shape the local governance-security nexus in rural Nigeria.

Conceptual Framework

The interplay between local governance and insecurity in Nigeria is central to understanding the security dynamics of rural communities such as Odo Otin Local Government Area (LGA) in Osun State. Local governance refers to the institutional structures, actors, and processes operating at the grassroots level to manage community affairs, deliver public goods, and ensure societal stability. In Nigeria, local governments are constitutionally the third tier of governance, yet their powers especially in matters of security remain limited and often subordinated to state

and federal authorities (Olowu & Wunsch, 2004). Nevertheless, local authorities frequently serve as the first point of contact for citizens facing crises and are often expected to initiate responses, even in the absence of formal security responsibilities (Omini & Ofre, 2020). Olowu and Wunsch (2004) argue that effective local governance hinges on autonomy, resources, and local legitimacy, all of which are inconsistently distributed across Nigeria's LGAs. In communities like Odo Otin, local leaders including elected officials, traditional rulers, and neighborhood associations form the backbone of informal governance systems that attempt to address rising security threats (Arisukwu et al., 2020).

Insecurity has morphed into a behemoth challenge deeply entrenched pretty much everywhere in Nigeria particularly in formerly tranquil rural backwaters. It encompasses a vast array of menaces including territorial disputes youth restiveness clashes between farmers and herders and violence sparked by politics in locales like Odo Otin. (ACCORD, 2024). These challenges have attributed to structural weaknesses in the state's security architecture, rising poverty, and a disconnect between federal enforcement mechanisms and local realities (RMAFC, 2024). The state's overcentralization of security responsibilities, coupled with underfunding and lack of coordination, has left local governments without the legal or logistical capacity to implement preventive or proactive measures (Omini & Ofre, 2020). In many rural areas, communities have responded by developing self-help security arrangements, leveraging local knowledge, and engaging traditional governance institutions (Arisukwu et al., 2020). For instance, security initiatives like the Amotekun Corps in the South-West region are examples of grassroots responses to regional insecurity, although they are still evolving in terms of formal integration with state security systems (Awojobi 2022).

II. Literature Review

Theoretical Discussions on Local Governance and Internal Security

Local governance theory emphasizes decentralization, participation, and subsidiarity, which involve transferring authority from central governments to local entities closest to citizens (Faguet, 2014; Ribot, 2015). This process promotes inclusive governance by ensuring policies address local needs and enhances community control over resources, increasing accountability and transparency (Wunsch & Olowu, 2020). In internal security, decentralization is vital because effective security provision requires community involvement beyond centralized forces.

Community policing theory highlights engaging local actors like traditional rulers, vigilantes, and civil society groups to foster trust, improve intelligence gathering, and support culturally sensitive conflict resolution (Tankebe, 2013). This is particularly important where formal security is weak or mistrusted.

Nigeria's ethnic diversity, socio-economic inequalities, and political complexities compound security challenges (Omeje, 2018). Non-state actors and local communities often contest the state's monopoly on violence, with traditional leaders historically maintaining grassroots peace (Agbibo, 2017; Ojo, 2020). However, centralization has marginalized these local institutions (Odewale & Lamidi, 2020). Recent security initiatives like Amotekun show attempts to blend formal and community models (Odewale & Lamidi, 2020) but constitutional and political constraints limit local governments' formal security roles (Adebayo, 2024). Over-reliance on centralized security causes delays and inefficiencies in local conflict responses (Ezeani, 2020). Weak fiscal autonomy and politicization further restrict local governments' capacity (Agba et al., 2021; Ikejiani-Clark, 2018). Scholars recommend reforms empowering local governments, promoting community participation, and adopting multi-layered security approaches integrating state and grassroots actors (Tankebe, 2013).

Review of Previous Studies on Insecurity in Nigeria

The issue of insecurity in Nigeria has attracted extensive scholarly attention, with most studies concentrating on high-profile security challenges such as terrorism, banditry, farmer-herder conflicts, and political violence. A significant focus has been on the Boko Haram insurgency in the Northeast, which has resulted in massive displacement and loss of lives, as well as the rise of armed banditry across the Northwest (Chidozie, Chukwudi, Aje, & Osimen, 2021). These studies often emphasize the limitations of Nigeria's centralized security apparatus in effectively managing these threats, highlighting systemic failures such as poor intelligence, inadequate funding, and corruption within formal security agencies (Agbibo, 2014).

In response to these security gaps, informal community-based security mechanisms have emerged as critical actors. Vigilante groups, community policing initiatives, and regional security outfits have increasingly taken up roles traditionally assigned to state forces (Ikejiani-Clark, 2005). For instance, the establishment of the Amotekun security network in Southwest Nigeria represents a concerted effort by regional actors to fill the vacuum created by federal and state

security shortfalls (Omodunbi & Adeyeye, 2024). However, research reveals that such initiatives often operate in a legal grey area and lack formal integration with the national security architecture, leading to coordination challenges and questions about legitimacy and accountability (Obado-Joel, 2020).

Existing literature also highlights the paradoxical position of local governments in Nigeria's security landscape. As the tier of government closest to the people, local governments theoretically should play a pivotal role in addressing grassroots security concerns. Yet, they are largely sidelined due to constitutional limitations, financial constraints, and political interference (Omotola, 2010; Agba et al., 2014). This marginalization undermines local governments' ability to formulate proactive security policies or sustain community engagement in peacebuilding. The fiscal dependence of local governments on state allocations further limits their autonomy, making it difficult for them to fund local security initiatives independently (Aderogba, 2022).

Identified Gaps: Minimal Focus on Rural LGAs Like Odo Otin

Growing academic and policy interest in insecurity spans Nigeria but research tends to heavily focus on large urban centers or regions riddled with conflict. Studies frequently overlook smaller rural Local Government Areas where insecurity nonetheless surges rapidly beneath radar of national public discourse. Rural LGAs like Odo Otin in Osun State face unique security challenges including land disputes and communal tensions that disrupt local livelihoods.

Rural LGAs often starkly lack resources and formal security presence available in urban areas or those prone to conflict. Absence of detailed empirical research on these local government areas severely curtails comprehension of grassroots governance mechanisms managing security menaces within fairly constrained surroundings. It obscures roles played by traditional authorities and local government officials in such contexts alongside utterly informal networks quietly operating behind scenes. Focusing squarely on Odo Otin Local Government Area this study probes a hitherto underexamined facet of Nigeria's volatile security terrain rather thoroughly. Formal local government structures intricately dovetail with traditional leadership and community-based security initiatives in a fairly rural obscure setting somehow. Findings contribute somewhat haphazardly towards ongoing discourse on decentralization and security governance highlighting potential alongside obstacles faced by rural LGAs in Nigeria lately. Study offers crucial evidence-based policy recommendations aimed at bolstering local

government capacities and promoting community involvement in security affairs effectively nationwide. Rural governance and insecurity are scrutinized here thus filling a yawning research chasm and enriching understanding of Nigeria's knotty security predicaments down at grassroots level.

III. Theoretical Framework

The study adopts Decentralization theory and structural functionalism to explain local governance and the dynamics of insecurity in Nigeria. Decentralization theory posits that the delegation or devolution of powers from central to subnational governments enhances efficiency, responsiveness, and local participation in governance (Rondinelli, 1981; Faguet, 2012). Decision-making authority vested in locals yields policies keenly attuned to ground realities particularly in diverse complex societies like Nigeria nowadays. Decentralization implies local governments ought to be heavily involved in identifying insecurity within their jurisdictions and responding accordingly with prevention measures. Nigerian federal system weirdly embodies a glaring paradox wherein decentralization remains pretty much administrative and fiscal yet curiously nonfunctional regarding security matters. Internal security gets vested almost exclusively in federal government through Nigerian Police Force which reports directly to central authority in 1999 Constitution. Local governments get hamstrung thereby acting proactively or freely against community-based threats in rather obscure and largely debilitating ways.

Scholars such as Aiyede (2016) argue that for decentralization to yield benefits in the area of security, local governments must be empowered not just financially but also legally and institutionally to participate in security planning and implementation.

In the case of Odo Otin, despite being the tier of government closest to the people, the LGA lacks formal authority to deploy or coordinate security forces, leaving it reliant on informal mechanisms such as traditional rulers, vigilante groups, and neighborhood watch committees. This disconnect between localized knowledge and centralized command limits effective responses to growing insecurity in rural areas.

Structural functionalism, as developed by sociologists like Talcott Parsons and Emile Durkheim, examines how different parts of a social system contribute to the maintenance of order and

stability (Parsons, 1951). From this perspective, local governments, traditional institutions, and security agencies are all components of the broader societal structure, each performing specific roles essential for social equilibrium.

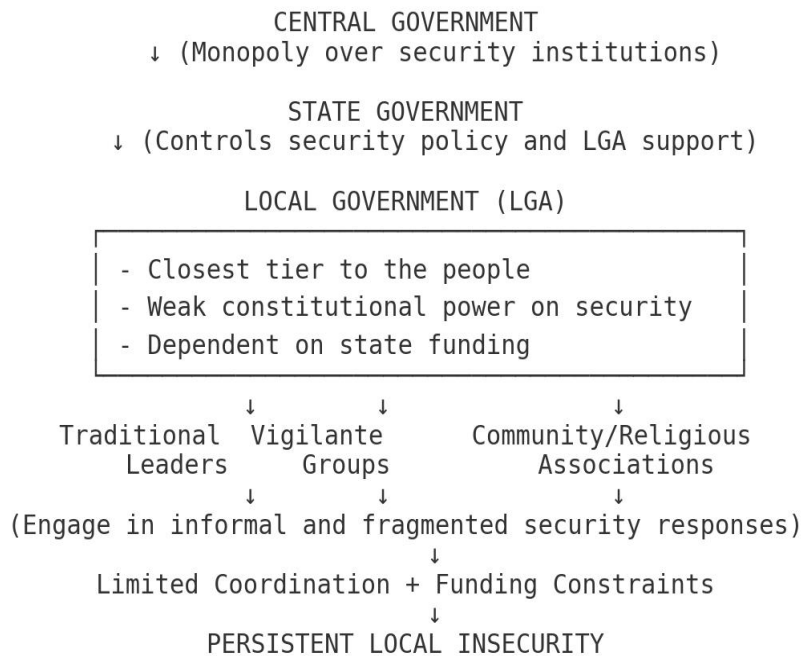
Within the context of local governance, LGAs are expected to perform the function of maintaining civic order, delivering public services, and facilitating dispute resolution at the grassroots level. Insecurity whether from political violence, communal clashes, or criminal activities disrupts these functions and compromises local development. When local institutions are well-integrated and functional, they can detect early signs of unrest, mobilize community support, and engage relevant actors in conflict resolution.

In Odo Otin, traditional rulers, religious leaders, and community elders still command legitimacy and play vital roles in local conflict mediation. However, their impact is weakened without institutional coordination or policy backing from the local government or higher authorities. Thus, structural functionalism helps explain the mismatch between the expected roles of local actors and their actual capacity due to systemic constraints.

Weak Formal Powers and Limited LGA Functionality

Despite the expectations placed on local governments as first responders to community concerns, their lack of constitutional authority in security matters renders them structurally weak. LGAs in Nigeria operate without control over police or formal security units. Budgetary allocations are controlled by state governments, and local security initiatives often lack policy support or sustainability frameworks. This institutional fragility translates into reactive, uncoordinated, and under-resourced responses to insecurity.

The combination of decentralization theory and structural functionalism in this study provides a dual lens to understand not only the rationale for stronger local engagement in security but also the systemic obstacles that prevent LGAs like Odo Otin from playing more active roles.



Case Study: Odo Otin Local Government Area (LGA)

Overview of the LGA

Odo Otin sits amongst thirty Local Government Areas in Osun State nestled deeply in Nigeria's southwestern region. LGA population is engaged mainly in farming activities and other related agricultural practices within its predominantly agrarian economy. Odo Otin's population was estimated at 134110 in 2006 Nigerian census with land area spanning roughly 294 square kilometers. By 2022 population was projected approximately 171500 with density of 661.1 persons per square kilometer and annual growth was 1.5 percent. Administrative headquarters of LGA are rather oddly situated in Okuku a key semi-urban center amidst surrounding rural terrain. LGA encompasses diverse Yoruba sub-ethnic cliques alongside some minority settler folk from elsewhere within Nigeria. Socio-political structure embodies duality integrating formal institutions with traditional authority figures like Obas and Baales playing significant roles. Odo Otin gets broken down into several wards and other weird political units administratively.

Elected council officials deliver public services at local level with considerable autonomy and some degree of bureaucratic red tape obviously. Council faces significant structural limitations like many other Nigerian LGAs evidently under considerable strain nowadays in various capacities. It relies copiously on state government allocations thereby severely constraining financial autonomy and hobbling ability to tackle pressing local security issues.

The LGA is subdivided into three Local Council Development Areas (LCDAs) and further stratified into towns and villages. Major towns include Okuku, Oyan, and Inisa, while key rural settlements include Igbaye, Oore, Ijabe, Konta, Asi, Asabe, Agbeyi, Ila-Odo, Elesin-Funfun, Ekusa, Iyeku, Ikosin, Faji, Opete, and Okua.

Insecurity in Odo-Otin Local Government Area, Osun State

Insecurity in Odo-Otin Local Government Area (LGA) of Osun State, Nigeria, has taken multiple forms over recent years, with significant impacts on community life, development, and governance. The threats range from armed robberies and kidnappings to communal clashes and political violence. Youth-related crimes, notably cultism, drug abuse, and petty theft, have further compounded the situation, creating a complex security challenge for authorities and residents alike.

Armed robbery is one of the greatest security threats in Odo-Otin LGA. On 27 October 2021, heavily armed robbers attacked several banks in Okuku, the headquarters of the LGA simultaneously. Deaths were reported, there was widespread property damage and the community panicked as a result of the operation. For this reason, the government sent more security and surveillance to Inisa and Oyan (Osun Defender, 2021). It was clear in these bank heists that there were large security issues, mainly because of how successful the criminals were in using different escape routes.

Attacks and kidnappings fought against supposed herdsmen have risen recently. For example, in August 2023, six people were abducted soon after visiting their farms in Oyan because of the dense forests and the area's proximity to the state borders (The Nation, 2023). Apparently, one victim managed to leave the scene, suggesting that people in rural areas face serious difficulties and that advance notice and rescue efforts fell short.

Disputes between religious and community groups continue to disturb stability in the region. In December 2021, a carnival in Igbaye resulted in violence when a chieftaincy dispute arose. Everyone injured during the incident was attended to by state security agents (Francis 2021). In May of the same year, the Osun State Government ordered the Inisha Central Mosque to be closed indefinitely because of a dispute lasting for months among Muslim leaders (Timothy 2021). The farmer-herder issues in Odo Otin Local Government Area (LGA) of Osun State are a part of the more serious security problems in rural Nigeria. Ridwan, also called Rado, a farmer from Boole village near Ijabe, was shot dead by herdsmen after his farm was damaged by their cattle (Jerry, 2021). Around August this year, six people from Aworo village near Oyan in the same LGA were abducted by gunmen while they were returning from their farms; only the female head managed to escape, prompting security intervention (Bola 2023). Efforts to restore stability were hampered in April, when the Kiriji Heritage Defenders issued a warning about many violent Fulani herdsmen allegedly entering Osun through Odo Otin in Kwara State and causing tension for the local population (Vanguard, 2021). As a result, the country needs strong local management, ways to settle conflicts and policies to ensure rural safety when dealing with various groups and farming communities in Nigeria.

Political violence also plays a role in making people insecure. Soon after the start of 2025, people from both the All Progressives Congress and the Peoples Democratic Party clashed over who should control the local government secretariats, including that in Odo-Otin LGA. Armed thugs were present and this disturbed both public services and how local government operates (Osun Defender, 2025). Usually, politics of this type reaches beyond the legislature and weakens democracy among the people.

Rising numbers of offenses by minors are cause for alarm, as they reflect and reinforce a general rise in insecurity. The violence in towns like Okuku, Igbaye and Inisa is mostly caused by the high rate of cultism among young males. Cult elders have brought attention to the rise of hidden cult groups and recently an online fraudster and phone thief was arrested by the NSCDC (Shina 2024). Cultism endangers the community and provides an opportunity for new members to join more organized criminal groups.

Substances are trafficked to and are being abused by many people living in Odo-Otin LGA. The NDLEA found evidence that drugs were sold and consumed at unlawful gatherings in Odo-Otin and other areas of Osun State. Many young people who take drugs often develop behavioral

problems, become poor students and commit more crimes (Victor 2024; Taiwo 2024). People leading the community in Igbaye have voiced concern that the trend could seriously harm society if nothing is done soon (Toba 2024).

Petty theft and burglary which are commonly overlooked, mean that law and order are breaking down. Phone snatching and breaking into homes is happening more and more these days. This year, the NSCDC intercepted groups of youths in Inisa for being involved in theft and internet fraud (Ibrahim 2024). Such crimes are frequently connected to addiction or membership in secret societies which results in more youth crime.

In this area, insecurity is due to both social conditions and personal actions which include armed robbery, kidnapping, disagreements between communities, political violence and offenses by youth. A strong approach must cover gathering of better information, improving law enforcement, helping youth and getting the community involved. Only when many stakeholders join forces can lasting peace and security be established in the region.

Local Response Mechanisms to Insecurity in Odo Otin LGA

In the face of growing insecurity, Odo Otin Local Government Area (LGA) in Osun State, Nigeria, employs a variety of community-based mechanisms to safeguard lives and property despite lacking formal policing powers. These local responses led by traditional rulers, the Amotekun Corps, vigilante groups, and religious associations reflect grassroots resilience in tackling issues ranging from youth crime to land disputes and farmer-herder clashes.

At the forefront of these efforts are the Traditional Rulers such as Obas and Baales, who hold considerable influence in local governance. Their informal authority enables them to play key roles in early warning, conflict resolution, and community mobilization. Because of their cultural legitimacy and the trust, they enjoy within the community, traditional leaders often mediate disputes swiftly and more effectively than formal legal structures. Indeed, they are widely seen as custodians of peace and security at the local level (Wale, 2021).

The Amotekun Corps supports their role by keeping watch locally and intervening in crimes and clashes between groups in the Western Nigeria Security Network. PMC has helped apprehend suspects, captured stolen goods and acted during clashes between herders and farmers in Osun State. Even so, those defending the region are in real danger, as criminals have attacked Amotekun operatives (Ezediuno, 2023). In addition to the official community security agents,

Vigilante Groups help keep local areas safe. Usually, community members and leaders come together and walk through their district to watch for dangers. Even though they help address urgent security needs, their poor oversight raises worries about their authority and the chance they could exploit services (Ofulue, 2024).

Groups such as churches, mosques and interfaith organizations achieve much to promote social stability together with other security experts. Associations promote good relationships within a community by teaching morals and giving counseling to young people through their local peace campaigns. On many occasions, religious leaders step in between warring sides and team up with local authorities and non-governmental organizations to conduct meetings intended to prevent violence. Osun's places of worship often call for peace and provide resources meant to ease troubles across the nation. There, local efforts in security are vital, but they often happen without formal rules and are fairly limited. Traditional rulers, Amotekun Corps vigilante groups and religious associations have helped Grassroots security mechanisms stand firm and show great resourcefulness in safeguarding people's lives and property.

Challenges Several obstacles hinder the effectiveness of local efforts in managing insecurity in Odo Otin:

Several challenges hinder effectiveness of community-based efforts significantly in Odo Otin where local actors play vital role addressing insecurity. A significant hurdle stems largely from absence of formal authority. Local governments in Nigeria lack direct security enforcement responsibilities thereby making them reliant on state and federal levels for official intervention. Legal limitations curb authority of local leaders often leaving them operating haphazardly without formal sanction or recognition from higher echelons of power. Analysis reveals multiple systemic issues severely hindering local initiatives from effectively tackling insecurity with considerable effort and somewhat questionable results. Glaring inadequacies plague national constitutions regarding protection of local communities while weak provisions hobble local government financial autonomy severely.

Weak coordination among various security stakeholders remains a gnarly issue closely linked to this thorny problem somehow. Local actors like traditional rulers and vigilante groups alongside Amotekun operate largely in discord with formal security agencies such as police and state forces. Fragmentation spawns haphazard reactions against security menaces often incurring

protracted delays in countermeasures and diminishing community effort efficacy significantly. Absence of clear rules or robust security frameworks at local government level severely hampers ability to advance peacebuilding initiatives quite effectively nationwide. Financial constraints further undermine local security initiatives quietly amidst widespread economic instability. Odo Otin LGA operates within a tight budget framework allocating meager funds for security operations alongside many other financially strained local governments. Capacity for training local vigilante groups and sustaining broader community safety programs remains severely limited consequently with little external support available.

In sum, while the people and local institutions of Odo Otin have demonstrated resilience and innovation in confronting insecurity, their efforts remain constrained by structural and systemic challenges. This case underscores the urgent need for constitutional reforms that formally empower local governments, enhanced coordination mechanisms among security actors, and the establishment of sustainable funding models. Such changes are essential to strengthen grassroots security frameworks and improve Nigeria's broader security architecture.

Findings and Discussion

After cross examination in Odo Otin LGA on local governance and insecurity, it was noted that the community responds in certain patterns. You often find that it takes too long to meet new challenges because of poor coordination between the community and formal police and security services. The delay worsens problems of insecurity and makes interventions work less effectively. Most of the current strategies are aimed at acting after events rather than before. Using this approach, addressing what causes problems in society is limited by issues like unemployment among young people, land squabbles and differences within communities (Awotayo & Omitola, 2024).

At a deeper level, the findings expose significant systemic failures that undermine local security efforts. Constitutional limitations stand out as a major barrier, as local governments are not constitutionally empowered with security responsibilities, leaving community actors dependent on higher government levels (Haruna, 2021; Ifejika & Aliu, 2024).

State actors frequently meddle in security governance thereby disrupting initiatives locally and priorities get skewed away from actual community needs (Usman & Adamu, 2023). Persistent funding problems and other factors severely constrain capacity of local actors to sustain effective

security operations or acquire necessary equipment. Challenges appear fairly consistent across somewhat similar studies conducted nationwide in Nigeria and various broader African regional settings (Boateng, 2019). Research in Lagos and Kaduna LGAs spotlights glaring problems of dodgy coordination and severe funding shortfalls that hobble community security initiatives. Community policing and vigilante groups in Kenya and Ghana encounter stark financial and structural hurdles limiting effectiveness despite strong local buy-in (Boateng, 2019). Parallels drawn suggest difficulties encountered in Odo Otin reflect broader systemic weaknesses prevalent across many African conflict ridden settings ordinarily (Usman & Adamu, 2023).

Overall, the findings underscore the need for reforms that address constitutional ambiguities, improve inter-agency cooperation, reduce political interference, and secure sustainable funding. Without such changes, local community efforts, no matter how innovative or committed, will continue to struggle against the complex realities of insecurity.

Conclusion

The findings from Odo Otin show that security is maintained mainly because traditional leaders, local vigilante groups and the Amotekun Corps encourage community protection since there are not enough formal police on hand. Even so, these measures are delayed by factors including security strategies that are only reactive, issues with the constitution, outside political pressure and a lack of adequate funding. Because local governments lack proper directions and rules from the constitution and in policy, they cannot actively contribute to security governance. As a result, it becomes very clear that Nigeria's security system must be updated by including Local Government Areas as key players in national efforts. Building successful grassroots security requires better coordination, involving LGAs and providing them with the needed resources.

Recommendations

Various actions are required to make local security management in Odo Otin and similar areas more effective. Recognizing Local Government Areas as formal players in security should be the first step in some constitutional reforms. By acknowledging their authority, LGAs will have more power to command action in addressing local security problems. In addition, allowing more control over their budgets to local government administration would make it easier to supply security initiatives, including helping train and give weapons to community watch teams and other community figures. It is absolutely necessary to include traditional leaders and faith

groups into early security strategies. Taking part early on, helping resolve issues and encouraging their community to act all help them build goodwill and resolve disputes better. Comprehensive preparation and help should also be given to community security organizations like the Amotekun Corps and vigilantes. Having this support would help make police more professional and responsible, as well as ready to act when dangerous situations arise which strengthens the community's resistance to insecurity. These actions can make the local security system better organized, stronger and able to last over time.

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