

EXPLORATORY STUDY OF INDIGENOUS SECURITY APPROACHES IN THE CULTURAL LANDSCAPE OF YAKURR PEOPLE IN SOUTHERN NIGERIA

Ebri A. Okon^{}, Muhammad I. Bala ^a, Abubakar D. Isah ^a, Chukwudum J. Eze ^a**

^aFederal University of Technology, Minna, Nigeria

*okon.pg920108@st.futminna.edu.ng

ABSTRACT

The Yakurr people are an ethnic group in Southern Nigeria, with unexplored rich cultural heritage that includes unique approaches to security. These indigenous security approaches are deeply rooted in their traditional practices and social structures as evident in their cultural landscape. Oral tradition, focus group discussions, in-depth interviews, and non-participant observations were used to explore the cultural landscape interactions of the locals. The study involved purposively selected village chiefs, village councils, age grades, paternal and maternal families, and knowledgeable men and women across the thirteen (13) Yakurr communities in Cross River State, Southern Nigeria. This method was favoured as it permitted the content analysis of varied experiences and drives related to the aboriginal security and safety strategies embedded in the cultural landscape interactions of the Yakurr People. The outcome is a blend of tangible and intangible cultural landscape elements that congeal to form layers of indigenous security strategies for the locals. The Yakurr people have a fascinating approach to security that is deeply intertwined with their cultural practices and social structures that can be case-studied and adopted in rural communities plagued with insecurity.

Keywords: cultural landscape, Indigenous Security, shrines and deities, Yakurr People

INTRODUCTION

Several rural communities developed and evolved owing to migrations induced by security issues, wars, and civil instability. These movements were typically initiated by the hunt for safer territory as people sought refuge from wars and attacks that plagued their initial communities (Weldemariam *et al.*, 2023). In reaction to these disruptions, autochthonous strategies were established by these communities to mitigate or limit future security breaches and incidents. Over time, these Indigenous strategies were firmly

established in the sociocultural fabric of these communities, representing a way of life impacted by historical events and environmental circumstances (Chukwu and Udem, 2023). These techniques generally included communal surveillance systems, the building of trust-based networks, and the enforcement of customary rules and customs to maintain peace and order. In many cases, the cultural environment itself reflects these entrenched security measures. For instance, settlement patterns, communal meeting areas, and

even farming practices are influenced by the need for collective protection and mutual support (Mgomezulu *et al.*, 2024). These indigenous systems provide a sort of grassroots crime prevention that predates current state security structures and continues to play a vital role in the Yakurr society today.

Historically, rural communities, by their very nature, have been characterized by strong social bonds and a sense of collective duty. Rural inhabitants tend to be strongly connected, with shared emotions, strong family links, religious affiliations, and mutual trust functioning as essential parts of their communal life. This connection generates a supportive environment where crime is less likely to thrive, and shielding one another from harm has become a collective obligation. Olanipekun (2022) asserted that indigenous security solutions are not only cost-effective but also capable of addressing local security concerns more efficiently than conventional techniques enforced by state authorities. Similarly, Ehrhardt *et al.* (2024) highlighted that traditional African communities often deploy communal values, such as hospitality, respect for elders, and reverence for customs, to create social order and avoid crime. These are the indigenous security strategies of the Yakurr People explored in this study.

Literature review

Global trends in community security

As towns and settlements developed, the need for defense against wildlife assaults and competing settlements became paramount. These motivated groups to establish diverse defence tactics and constructs. The initial techniques in the prehistoric era utilised natural defences, including caverns, mountains, or islands. Subsequently, the Egyptians constructed pyramids, fortifications, and city walls, akin to the Great Wall of China, which serve as enduring proof of their civilization's endeavours to secure their boundaries and territories. In the mediaeval period, elevated castle walls, robust iron gates, fortified entrances, and apertures for archers, moats, and drawbridges were utilised to protect communities and cities globally. Contemporary societies and nations allocate substantial resources to safeguard their inhabitants and territories from assaults. A synthesis of surveillance apparatus, computerised access controls, and detection mechanisms, alongside traditional security measures such as barrier walls, architectural design, and spatial planning, has been employed to mitigate internal and external security breaches (Blessing, 2023; Saferworld, 2014).

Nigeria is encountering a rise in crimes and instability in rural communities in several forms. These crimes or security difficulties have led to the loss of life properties, displacement of the residents, and ruin of rural settlements (Abdullahi and Ismail, 2021). Several

talks centre on urban security with little mention of rural security (Balogun and Adeoye, 2022). Rural communities like urban places also have security challenges (Moxey, 2023). Rural populations remain the primary source of food and raw resources. However, the increasing cost of food in Nigeria is connected to the prevalence of many security challenges in rural communities. No state in Nigeria is spared. Hence, there is a need to examine the security resilience techniques of vernacular built environments for adaptation by built environment specialists.

Indigenous Security Strategies in Nigeria

Before colonization, several traditional strategies were adopted in Nigeria to secure lives, properties, and communities. These security mechanisms were based on traditional belief systems, social norms, and cultural practices, which differed across ethnic groups and areas (Anedo and Anedo, 2019). Indigenous communities in Nigeria often deploy a combination of physical fortifications, traditional surveillance systems, spiritual defences, and communal regulations to discourage threats and maintain social order (Brownson *et al.*, 2024). Methods like erecting defensive walls surrounding villages (Abdullahi, 2023), organising night watch groups, and utilising symbolic emblems to fend off attackers were widespread. Spiritual protection, rituals, charms, and ancestral worship played crucial psychological roles as deterrents to would-be aggressors. Security fences

(*o gba* in Ijala) with mud, life sticks, trees, and juju are also age-long Indigenous security strategies in Nigeria (Owoicho *et al.*, 2024). These security tactics in pre-colonial Nigeria were substantially tailored to each ethnic group's peculiar cultural and environmental constraints, exhibiting a specialised approach to crime prevention and conflict resolution.

The lethal forms of security challenges that face rural communities in Nigeria are typically external. The external origin of these security challenges highlights the importance of indigenous security strategies that prioritize early warning systems, communal defense, and collective action. These traditional practices remain relevant today, especially in regions where formal state security apparatuses are either absent or ineffective in protecting rural populations.

Nigeria, as a nation, possesses numerous cultural landscapes and historical architectural styles, which are deeply intertwined with her different sub-geographic zones and the accompanying socio-economic background, cultural contexts, religions, weather variables, settlement patterns, and perceptions of security and safety. For instance, in Northern Nigeria, traditional Hausa architecture features city walls, gates, and narrow alleyways designed to provide security and climate control (Okeke *et al.*, 2021). The Walls of Benin contributed to the protection of the city against attackers (Ebegbulem, 2011). The Benin Moat (Edo: *Iyanuwo*),

commonly referred to as the Benin Iya may also be interpreted figuratively as an expression of the Benin Kingdom's might towards safeguarding her inhabitants and their resources (Maduka, 2014). In addition, some communities in Southern Nigeria often rely on spatial arrangements that encourage communal living and mutual oversight, which fosters social cohesion and security (Okon *et al.*, 2024). Okeke *et al.* (2021) noted that the architectural layout of rural settlements reflects a cultural understanding of security needs, with homes, farms, and public spaces strategically arranged to deter external threats and promote community vigilance. Security perceptions are further influenced by major religions and

belief systems, where spiritual protection is often seen as equally important as physical defence mechanisms. Traditional institutions, such as local chiefs, village elders, and spiritual leaders, play an essential role in maintaining security by enforcing customary laws and resolving disputes within the community (Folarin *et al* 2014).

The Yakurr People

Yakurr people are among the few ethnic groups in Nigeria that have attempted to preserve some of their beliefs, cultural norms, customary rites, and traditions. Yakurr People live in the Yakurr Local Government Area of Cross River State in southern Nigeria (Figures 1 and 2).

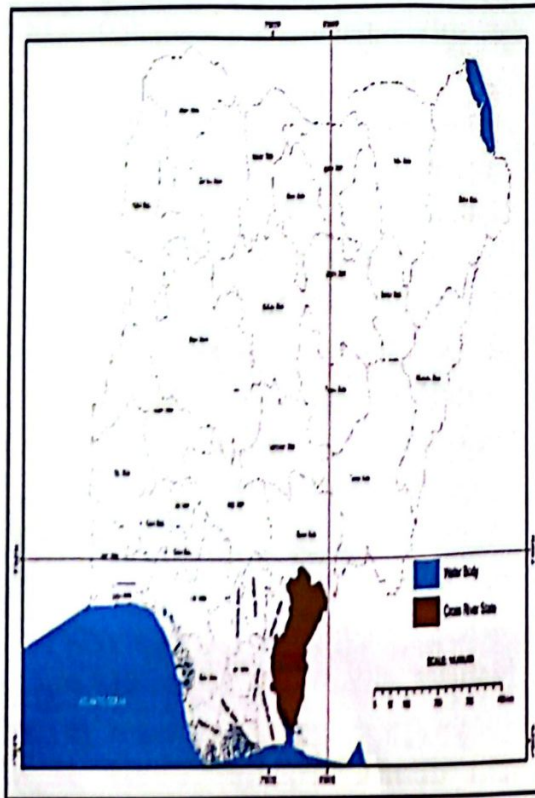


Fig. 1: Map of Nigeria showing Cross River State
Source: Cross River State Ministry of Lands (2024)

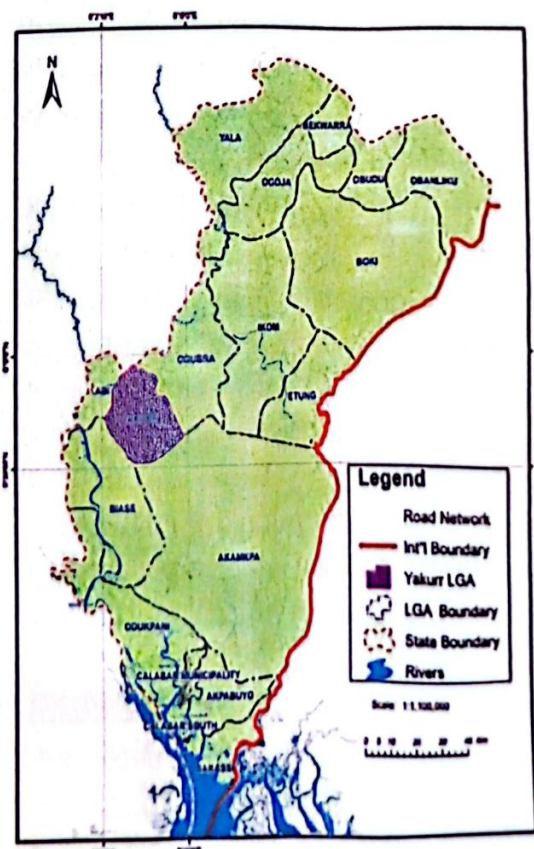


Fig. 2: Map of Cross River State showing Yakurr
Source: Cross River State Ministry of Lands (2024)

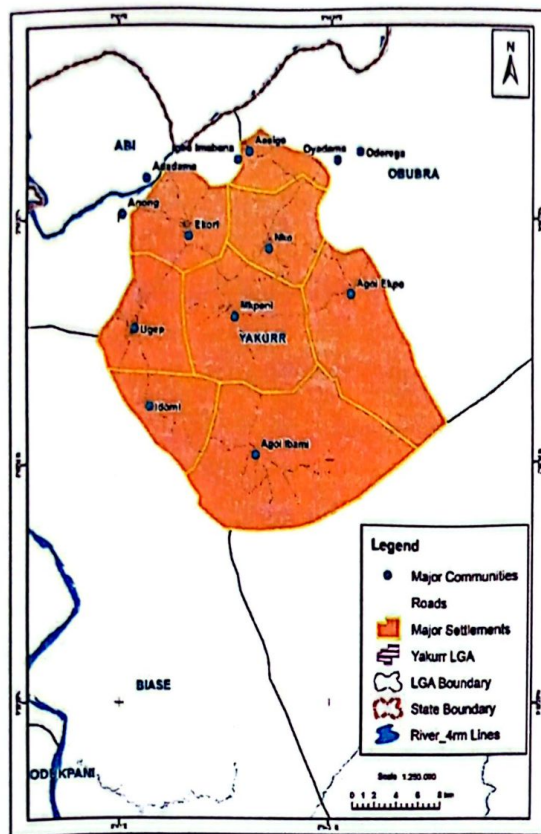


Fig. 3: Map of Yakurr Local Government Area
Source: Cross River State Ministry of Lands (2024)

The communities that make up Yakurr are Ugep, Ekor, Idomi, Nko and Mkpani. Other Yakurr villages are Assiga Old Town, Assiga New Town, Assiga Beach Town, Inyima and Ekpeti (Ayiga clan) and the Agoi communities made up of Agoi Ibami, Agoi Ekpo and Ekom Agoi.

Traditional Ecological Knowledge (TEK)

Traditional Ecological Knowledge (TEK), also dubbed Indigenous Knowledge, is a cumulative collection of information, behaviours, practices, rituals and beliefs explaining the interconnectedness of the locals with one another and the natural landscape, transmitted down through several generations by dissemination of culture (Brownson *et al.*, 2024; Tumbali, 2025;

The Yakurr People are a fleeing descendants from Akpa in Umowen, a place East of what is now known as Big Qua in the then South Eastern State of Nigeria. The Yakurr People migrated due to military defeat arising from their defaults in burial rites between 1617 and 1670 (Enang, 2009). The headquarters of the Local Government Area is Ugep, one of the largest native villages with a unique cultural heritage in West Africa (Water-Sanitation-and-Hygiene-Programme-WASH-Yakurr, 2019).

Wohangara *et al.*, 2023). Thus (TEK) is more accurately defined as a set of knowledge traditions or practices that are highly dependent on "location" than as a universal notion across all cultures. TEK can be intangible and passed down via oral traditions, thus written records alone cannot be considered definitive. TEK originated in the field of managing landforms, wildlife resources, vegetation, and the relationship between humans and the natural world. However, TEK demonstrates how traditional and indigenous knowledge can be integrated into the mainstream of contemporary practices across various disciplines (Kim *et al.*, 2017). TEK is thus suited to explaining the tangible and intangible localised security practices of a people towards

integration into the development of contemporary insecurity solutions.

RESEARCH METHODOLOGY

The investigation of the Indigenous security measures in the cultural landscape interactions of Yakurr People in Southern Nigeria covered three (3) years of ethnographic study between 2021 and 2024. Data for this study were gathered from thirty-seven (37) in-depth individual interviews, twenty-four (24) Focus Group Discussions conducted with nine (9) village councils, twelve (12) *yepon* (paternal families), one (1) maternal family, one (1) *ekoo* (age-grade), and one (1) *kerma kom* (community sit-out). Also, eight (8) buildings erected between 1937 and 1970, and twenty (20) architectural plans approved between 1973 and 1990 retrieved from the Ugep town planning office were studied. Moreover, ten (10) buildings erected between 1973 and 1990 were also observed, redrawn, and examined for configuration. Yakurr buildings erected or designed between 1937 and 1990 were sampled as they represent an era with the least influence by modernism and technological advancement. Non-participant observation of thirty (30) cultural activities and thirty-one (31) sculptures, and statues throughout twelve (12) of thirteen (13) Yakurr communities was done with photographs and video recordings taken. Archival records of community resolutions in minutes books and written resolutions were also examined until saturation was achieved.

The interviews were transcribed and content analysed for patterns and formation of themes. The research applied methodological and data triangulation to reduce bias, improve the richness of data, and strengthen the robustness and application of findings. This strategy further assured the validity and reliability of the study findings. The qualitative narrative analysis method was employed for this investigation. This method was adopted since it permits the content analysis of varied experiences and drives associated with the aboriginal security and safety procedures found in the cultural environment and history of the Yakurr People.

RESULTS AND DISCUSSION

The major findings from the study are presented as based on the themes developed.

Agricultural Practices

All Yakurr communities are agrarian and practice group farming and shifting cultivation. Group farming entails the collective sharing of a particular piece of land to all the members of a paternal or maternal family to cultivate during each planting season. No one is allowed to farm in isolation. At the end of each planting season, the entire community shifts to other plots of land for cultivation and returns to the same after four (4) to six (6) years. Thus, incursions or security breaches through the forests or farmlands are promptly detected. Men and women of the same or related paternal or maternal families go to the farm in groups and return to

the community in the same routine. Yearly farm produce is gathered and collectively stored in communal yam barns known as *Nkpo* along each farm route. This strategy enables communal surveillance of the common goods of the community. Furthermore, the communal use and ownership of natural resources like land, streams, wildlife, and forest reserves make security incursions difficult. This is because there is collective ownership and a sense of ownership.

Inter-community cultural diplomacy

All villages in Yakurr maintain cultivated cultural diplomatic links with specific neighbouring communities. These communities have chosen to collaborate in mutually sustaining various facets of life. Through cultural diplomacy, the Yakurr people and their neighbours can resolve problems, advance their interests, and collaborate to handle land disputes. Matters of peace-making, commerce, conflict, economics, cultural exchange, environmental concerns, and human interactions are established through cultural diplomacy. The pattern of this cultural diplomacy is unique and sacred and typically incorporates blood vows, deities, or cross-cultural traditional sacred clubs. This partnership establishes a regional security web that swiftly detects and manages security breaches. These in turn develop a resilient security network that has been providing results against external and internal security threats among Yakurr communities.

The use of shrines and deities to maintain morality and neighbourhood security

Every community in Yakurr has domesticated deities that curb security incursions, sustain the concept of heroism and further maintain morality. These deities and shrines are strategically located within the village hub, farm routes, and at boundaries between communities. Some of these deities like *Ukangkang*, *Isang*, *Ekau/Ekwu*, *Okorn*, *Ekwoh*, *Akpo - kááte*, *Oblantamana* and *Mgbeke* are domesticated cultural landscapes of the Yakurr People. These particular deities do not allow bloodshed, malicious damage, stealing, incest, or even the conveyance of weapons of war through their areas of jurisdiction. Their token are usually stones, shrubs and trees.

Similarly, in Igala land, shrines (*achekwu*) also play key roles in neighbourhood security (Owoicho *et al.*, 2024). The studies of Anedo (2020) and Ani (2020) revealed that the Igbos employed shrines and deities to curb criminal acts, theft, and slaughter, protect their territory from attack, and secure lives and assets. Adenuga *et al.* (2024) and Olu-Olu and Jegede (2019) affirmed the use of traditional music, juju, and deities as the antidote to insecurity and criminalities among the Yorubas. This affirmed that within African settings, deities, shrines, and sacred places are effective in curbing crimes, and internal and external security concerns. Moreso, personal belongings, harvested farm goods, and items for sale are often kept within the

jurisdiction of these deities for days without being stolen. The items for sale are bought and monies are dropped in the open space for the owner to pick up anytime later under the watchful eyes of the deities.

Performance of yearly festivals, planting and harvest season rites

The culture of the Yakurr People is marked with several yearly festivals. Among these festivals are the Esor festival of the Agoi Ibami community, the Wikuni festival of the Agoi Ekpo community, and the Nkosi festival of the Mkpani community. These festivals are accompanied by rites and rituals that secure their community boundaries from invasion and attack. In addition, specific planting and harvest seasonal rituals are performed with every crop planted on the farms within the area. These rituals entrust the deity with everything that happens within the farm and surrounding forests for safekeeping.

Communal designation and use of spaces and resources

The strength of the bonds that connect the Yakurr people extends to communal use of spaces within the community and on the farmlands. Within the community, *kerma-kom* (community sit-out), playgrounds, and town halls are used by all irrespective of sex, age, and social status. These communal spaces are often used by the locals for relaxation and communal sharing of local gossip. From these strategically located spaces; the security situation of the community is

observed by the locals daily from morning until late into the night.

In the farms and along farm routes there are designated bathing streams, drinking water streams, relaxation spots with traditional *nti* (self-help tripod sticks for keeping farm loads) and *nsanti* (immoveable bamboo benches for relaxation usually under tree sheds), *lukul* (farm huts) and yam barns. These spaces are like security posts for the communal security of the community. Strange movements and security threats are easily detected in these spaces due to their spatial locations.

Social structure of the Yakurr People

Social structure denotes essential elements of social existence, particularly those demonstrating durable and permanent traits reliant on time and space. The social structure of a society interrelates with its framework of images and values. This relationship subsequently influences their behaviour, cognition, and actions. The social structure of the Yakurr People as researched from their cultural heritage and landscape is largely heroism (Okon *et al.*, 2024). The display of guns, cutlasses, charms amulets, and other weapons of war at festivals and cultural displays testify to their ever-readiness to suppress foreign and domestic security issues (Figure 4). Furthermore, *Ekoo* (age-grade) is a social organisation that involves people of similar ages within a community or area. Among the Yakurr People, the age grade system is an autochthonous cultural practice. The age grade system

is a traditional institution Yakurr people contribute to community development. *Eko* serves as community vigilante, enforces morality, and also takes up other obligations within the community (Figure 5).



Fig. 4: Obam cultural dance in Mkpani
Source: Authors' Fieldwork, 2022



Fig. 5: Youngest Mkpani *eko* performing initiation rites
Source: Authors' Fieldwork, 2022

Household and housing configuration

A household in this context, is defined as a family residing together and sharing meals from a common pot daily. A typical Yakurr mud and thatch building arrangement could accommodate a minimum of two residents before the 1960s. At the time of this study, the Yakurr people's single-family bungalows accommodated an average of five households, with a range of two (2) to thirteen (13) individuals per household. This population cluster functions as a human security buffer at the household level. The zoning, placement, and allotment of rooms have security implications for the Yakurr people. The rooms are positioned so that, in the case of a security breach, the man who is the leader of the home will be the last to be affected. The man's bedroom is surrounded by the bedrooms assigned to his wives, kids, and extended family members as a security buffer. The study also found a pseudo pattern of room allocation to family members. The man of the house can shift to any other room whenever his safety is threatened. The thematic summation of these security strategies is shown in Figure 6.

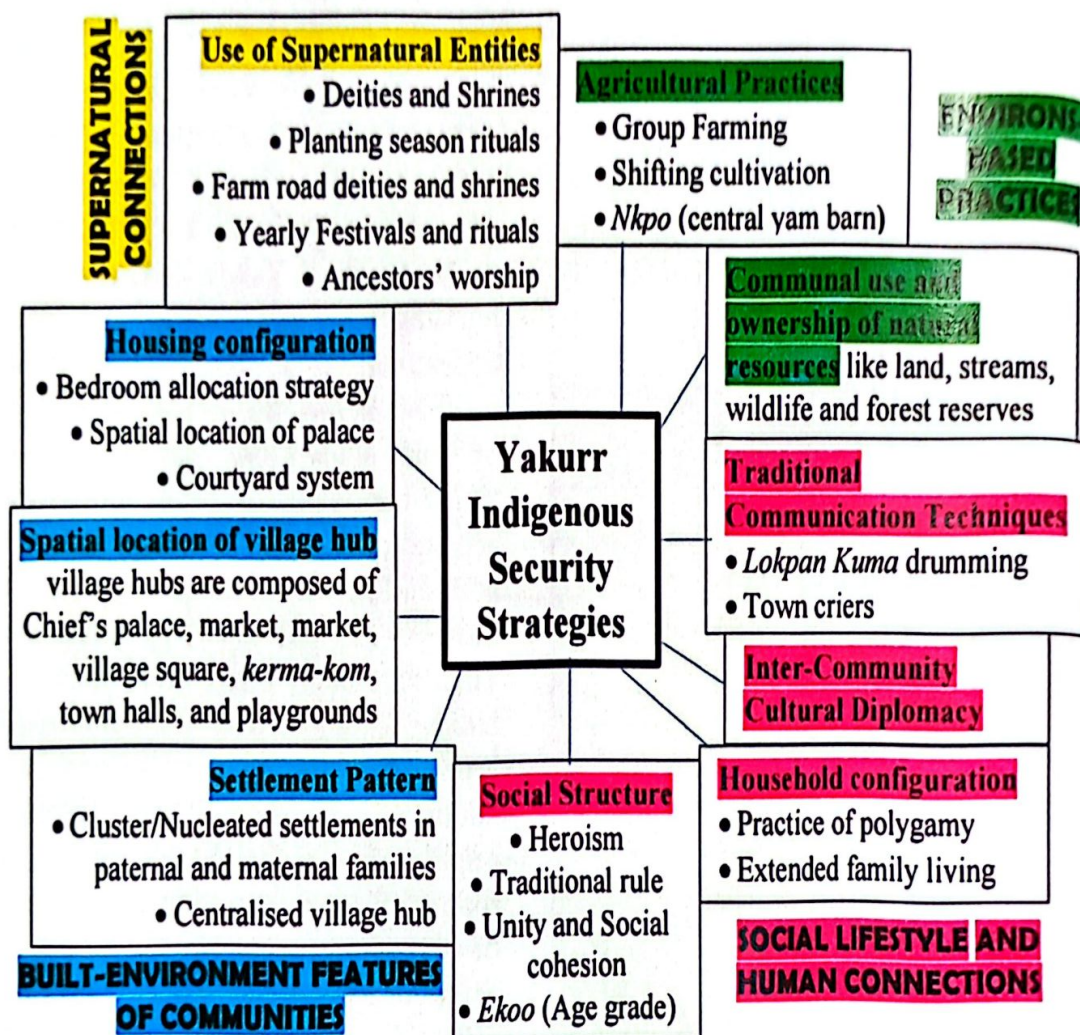


Fig. 6: Summation of Yakurr Indigenous security strategies
Source: Authors' Fieldwork (2025)

Nucleated Settlement pattern and spatial location of the village hub

All Yakurr communities settle in nucleated compact villages. At the epicentre of all Yakurr communities are the Palace of the Community head, village square, village playground, *kerma-kom* (community/neighbourhood sitout), town halls, and market. The village square is for community general meetings known as *Kipali* while the playgrounds are relaxation arenas and hosts of male and female wrestling competitions. These most prized assets of the Yakurr People are protected from

insecurity by their location at the community's epicentre. All Yakurr communities settle as a collection of paternal and maternal families. Related families form wards and all the wards adjoin from the village square and spread out. The compact nucleated settlement of Yakurr communities was for security purposes, ease of communication, prompt detection and elimination of any form of attack, communality, sense of belonging, sense of ownership, and social cohesion. Additionally, the spatial location of *kerma-kom* provides a single major entry point into the community, hence

the movement of people and objects is open to all. This also enforces communal surveillance.

Traditional Communication Techniques

Traditional communication methods of the Yakurr People include *Lokpan kuma* drumming and town criers. *Lokpan kuma* is a localised visual timber art that reflects the linguistic and cultural landscape of the community, designed to convey information to far locations beyond the reach of human voices. The sounds of *Lokpan kuma* serve as a language and a medium for traditional communication. The drum located in a communal open area is played to signal an enemy attack or invasion, commemorate triumph over adversaries, inform the community of the demise of an onortam (community elder), and during the funeral ceremonies of the onortam. In contrast to their town criers, who articulate messages in the straightforward vernacular of the populace, communications from *Lokpan kuma* are encoded as a security measure.

CONCLUSION AND RECOMMENDATIONS

Recognizing the historical and cultural significance of Yakurr security strategies is essential for understanding how traditional communities managed safety and resilience before the advent of modern policing systems. These strategies, though developed in pre-colonial times, continue to offer valuable insights into sustainable,

community-driven approaches to security in contemporary Nigeria. All Yakurr communities absorbed militant strategies to survive; in addition to physical combat tactics, cultural diplomacy, social cohesion, unity, communal ownership, and use of spaces and natural resources. The Yakurr people also built intangible resilience might from their affinity with supernatural entities.

These indigenous security techniques can help relief groups, governments, and international agencies resettle displaced rural populations and build resilience in threatened communities. Insecurity in rural and urban areas is a complex issue that requires multifaceted solutions and genuine participation from local communities and all relevant stakeholders. Consequently, state security agents, architects, urban planners, and other built environment professionals (BEPs) can collaborate to design built environments that enhance community inclusion, social cohesion, and security resilience. These can be attained by examining security-resilient strategies within the cultural fabric and living culture of other local populations.

REFERENCES

- Abdullahi, A., & Ismail, U. (2021). Crimes and Insecurity in Rural Nigeria. *Dutse International Journal of Social and Economic Research (DIJSER)* 6(1), 203-211.

*EXPLORATORY STUDY OF INDIGENOUS SECURITY APPROACHES IN THE CULTURAL
LANDSCAPE OF YAKURR PEOPLE IN SOUTHERN NIGERIA*

- Abdullahi, M. M. (2023). Defensive walls: A neglected security strategy in northern Nigeria. *Defense and Security Studies*, 4, 36-45.
<https://doi.org/https://doi.org/10.37868/dss.v4.id235>
- Adenuga, A. O., Aborisade, R. A., & Atere, A. A. (2024). Stemming the Tide of Violent Conflicts in Southwest Nigeria: The Role of Yoruba Indigenous Security System. *F U O Y E Journal of Criminology and Security Studies* 3(2), 1-14.
- Anedo, O. (2020). *Traditional Security System: A Panacea to Nigeria Security quagmire*
- Anedo, O., & Anedo, N. E. (2019). Igbo Traditional Security System: A Panacea to Nigeria Security Quagmire.
<https://www.researchgate.net/publication/337290196>
- Ani, B. O. (2020). *The Brief History of the Presbyterian Church of Nigeria All Saints Ugep Urban Parish 1910 - 2020 - Arrival of the Missionaries*. The Empire Computers.
- Balogun, C. E., & Adeoye, A. O. (2022). Perspectives of Government's Policies on Rural Security in Nigeria: Implications for Rural Livelihood. *Nigerian Journal of Rural Sociology*, 21(2), 55-60.
<https://www.researchgate.net/publication/362695988>
- Blessing, A. [LinkedIn]. (2023, September 16, 2023). *The Evolution of Physical Security: From Ancient Fortifications to Modern Safeguards*LinkedIn.
- Brownson, S., Chigbu, G., & Osazuwa, M. (2024). Cultural Security and Environmental Conservation: Exploring the Link between Indigenous Knowledge Systems and Sustainable Resource Management in Cross Rivers State. *The American Journal of Management and Economics Innovations*, 6(8), 13-40.
<https://doi.org/10.37547/tajmei/Volume06Issue08-03>
- Chukwu, J. C., & Udem, M. C. (2023). Engagement of the Indigenous Security Strategies of the Nigerian People for Sustainable Development. *Interdisciplinary Journal of African & Asian Studies (IJAAS)*, 9(2), 132-140.
- Ebegbulem, S. (2011, 25 March 2011). National monument, Benin moat... On the edge of extinction". *Vanguard News*.
- Ehrhardt, D., Alao, D. O., & Umar, M. S. (2024). *Traditional Authority, Security Governance, and Nigerian Agency Traditional Authority and Security in Contemporary Nigeria* Routledge.
- Enang, S. B. (2009). *The History of the Yako People, Cross River State, Nigeria*. Oracle Business Ltd.
- Kim, E.-J. A., Asghar, A., & Jordan, S. (2017). A Critical Review of Traditional Ecological Knowledge (TEK) Science Education". *Canadian Journal of*

- Science, Mathematics and Technology Education, 17(4), 258-270.
<https://doi.org/10.1080/14926156.2017.1380866>
- Maduka, C. (2014). Preserving the Benin City Moats: The Interaction of Indigenous and Urban Environmental Values and Aesthetics. *Environmental Ethics*, 36, 83-106.
<https://doi.org/10.5840/enviroethics20143616>
- Mgomezulu, W. R., Chitete, M. M., Maonga, B. B., Dzanja, J., Mulekano, P., & Qutieshat, A. (2024). Agricultural subsidies in a political economy: Can collective action make smallholder agriculture contribute to development? . *Research in Globalization*.
- Moxey, S. (2023). *Rural & Heritage Security: Threats and Solutions*. Barry Bros Security. Retrieved 5/10 from <https://www.barrybros.com/2023/11/rural-heritage-security-threats-and-solutions/>
- Okeke, F., Chendo, I., & Ibem, E. (2021). Imprints of security challenges on vernacular architecture of northern Nigeria: a study on Borno State. *IOP Conference Series Earth and Environmental Science*, 665. <https://doi.org/10.1088/1755-1315/665/1/012021>
- Okon, E. A., Ebri, K. O., & Umoh, E.-O. S. (2024). *Evaluation of the Social Structure of the Yakurr People in Cross River State, Nigeria Through Cultural Landscape* 64th Annual General Meeting of the Nigerian Institute of Architects, 2024: Architects as Agents of Social Transformation, Ibadan.
- Okon, E. A., Muhammad, I. B., Umoh, E.-O. S., Effanga, M. E., & Effiom, F. E. (2024). *Exploration of Vernacular Security Strategies in the Yakurr Built Environment, Southern Nigeria* School of Environmental Technology International Conference, Minna.
- Olanipekun, L. (2022). Indigenous Crime Control in Selected Communities of Ijebu North Local Government Area of Ogun State *Spectrum Journal of Innovation, Reforms and Development*, 1, 25-41.
- Olu-Olu, O., & Jegede, L. (2019). Redressing Security and Crime in Nigeria through Traditional Yoruba Social Values and Cultural Practices.
- Owoicho, B., Idakwoji, W., Audu, J., & Henry, E. (2024). Cultural Influence on Architectural Evolution in Nigeria: A Case Study of Igala Indigenous Homestead. *World Journal of Advanced Research and Reviews*, 21(1), 1325-1343. <https://doi.org/10.30574/wjarr.2024.21.1.0094>
- Saferworld. (2014). *Community Security Handbook*. The Grayston Centre. <https://www.google.com/url?sa=t>

&source=web&rct=j&opi=89978
449&url=https://www.saferworld

-
global.org/downloads/pubdocs/co
mmunity-security-
handbook.pdf&ved=2ahUKEwi-
gN-
hxvGIAxXvWkEAHWBNJFMQ
FnoECBgQ
Aw&usg=AOvVaw3wKUbyY1Q0
ZSKC5KWjl8H1_

Tumbali, G. (2025). Exploring
Traditional Ecological
Knowledge (TEK) in Kalinga
Province: Practices, Preservation,
and Perspectives. *Religion and
Social Communication*, 23, 9-35.
[https://doi.org/10.62461/GCT101
624](https://doi.org/10.62461/GCT101624)

Water-Sanitation-and-Hygiene-
Programme-WASH-Yakurr.
(2019). *Water Supply And
Sanitation Sector Reform
Programme (WSSSRP) II Exit
Status Report 2013–2019*. W.-.
Yakurr.

Wohangara, R., Sanjaya, R., &
Setiyanto, B. (2023).
Sumbanese's Traditional
Ecological Knowledge (TEK):
Warung Hupu Liku Ritual and
Ecological Ethics. *Celt: A
Journal of Culture, English
Language Teaching & Literature*,
23(2), 223-235.
[https://doi.org/10.24167/celt.v23i
2.9812](https://doi.org/10.24167/celt.v23i2.9812)