

Community Policing and Internal Security in Delta and Edo States of Nigeria

Goodluck Irorohwo Oyibokure

Department of Political Science and Public administration, Faculty of Social Science,
University of Delta, Agbor, Delta State, Nigeria
E-mail: unidel.edu.ng/oyigood4all@gmail.com

Onofere Princewill Okereka

Department of Public Administration, Faculty of Management Science,
Delta State University Abraka, Nigeria
E-mail: onofereonline@gmail.com

Akpomuvire Mukoro

Department of Public Administration, Faculty of Management Sciences,
Delta State University, Abraka, Nigeria
Email: akpomuviremukoro@delsu.edu.ng

Abstract

This study investigated the effect of community policing as supportive strategy in combating security challenges in Delta and Edo States of Nigeria. A cross-sectional research design and the probability sampling technique were adopted. A questionnaire was employed as the research instrument for this study with 317 respondents deemed usable. Data collected were analyzed using simple regression analysis with the aid of Statistical Package for Social Sciences (SPSS) software version 23.0. The results of the study revealed that police inefficiency positively and significantly influences human insecurity in the country; the structure of the Nigeria police positively and significantly impacts the ineffective police security service delivery in the country, The present security challenges in the country positively and significantly influences the clamour for community policing in the country and the community policing positively and significantly influences improve internal security in the country. The study concludes that keeping peace and maintaining safety of citizens and property cannot be over emphasized for the progress and survival of any sovereign nation. It can be viewed as a precondition for good governance leading to socio-economic growth, political advancement, national peace building, human capital development, human freedom and proper functioning of things in a country. There will be no doubt therefore, that absence of internal security breeds disorder, increase insecurity, distorts freedom, reduce human value, and impoverish the citizens. Thus, the study recommends among others that the implementation of community policing programme should be beyond mere rhetoric. Therefore, the government should allocate more funds and resources to support the operations of community poling. Moreover, more motor vehicles and other security gadgets should be procured to enhance police patrol.

Keywords: Community policing, internal security, supportive strategy,

Introduction

The Nigeria Police Service which is a very old security institution in the country has been plagued by myriad of problems and challenges over the years. From its primary mandate of being the outfit for the protection of lives and properties of the citizens according to section 214, sub-section (1) and (3) of the 1999 constitution as amended, established and states the role of the Nigeria police force, which is maintenance and security of public order. Thus, the Nigeria police is responsible for Nigeria internal security. This constitutional role of being responsible for internal security by the Nigeria police has been dwindling due to under-equipped, shortage of trained manpower as well as those needed to handle modern weaponry. Nigeria has

experienced an increase in insecurity over the past ten years, which has feared national security and led to significant budgetary allocations.

Worrisome and cause for concern are the country's escalating and ongoing security issues as well as the Nigerian police's inability to guarantee the safety of people and property within its borders. Numerous deficiencies and issues, such as a lack of professionally trained personnel in the fields of intelligent gathering of information and the use of modern weapons, prevent the Nigerian police force from operating effectively. According to observations, the excessively centralized nature of the police outfit at the center is another challenge to the Nigerian police force's ability to perform effectively. This is causing issues with the force's efficiency. The aforementioned observation can be seen in section 215(2) of the 1999 constitution as amended, section 6 of the Police Act, 1990 laws which provide that, "the force shall be commanded by Inspector General of Police". This suggests that orders, directives, and instructions to perform or carry out the duties that are the focus of the police flow from the Inspector General via the line of command to any officer who is in a position to carry out such an order.

The aforementioned sections and Act caused the Nigerian Police Force to distinguish itself from the populace, which had an impact on how effectively lives and property were policed. As a consequence of the over-centralization issue, police officers' view policing as an activity that does not require community participation in which they perform their duties. Due to their subpar performance, the majority of Nigerians characterize them as an unruly group of corrupt uniform officers who contribute to the commission of crimes against the citizens they are paid to protect, including extrajudicial killings, rape, intimidation, and murder (Uhumwuagho & Aluforo, 2011).

The establishment of community policing is influenced by latent factors. According to Coquilhat (2008), two unintended repercussions of a transforming policing profession led to the emergence of community policing. The associations between the police and the community were first altered by technological advances, such as the police radio as well as patrol cars. In the past, officers got to know members of the community personally and relied on them to be open to sharing information. Second, police used scientific management in their policing, which gave the impression they were in charge of maintaining community safety. Previously, the community was aware that, in the end, it was its duty to uphold the social norms that encouraged security for all (Bello, Magaji & Jamilu, 2016).

It is impossible to overstate the importance of the police in several societies. They assist in putting government policies into action as well as maintaining law and order in society. In Nigeria, various governments have tried several times to restructure the police to better reflect modern police ideologies. In most societies that community policing is used, a situation where the police are treated as unwanted strangers and stand apart from other citizens is no longer acceptable. Nigeria cannot

afford to ignore the global paradigm change in policing because it is a member of the global village. The Nigerian police have recently shown a willingness to adopt the idea of community policing, which is advocated by more advanced countries like Britain as well as America. On the principles of community policing, many officers have received training, and others are still receiving it (Ikuteyijo, 2009).

Due to the Nigerian policing system's failure to address the issues, internal insecurity has been growing. This has made the need for community policing as a supportive tactics and mechanism for ensuring internal security in Nigeria inevitable. Without policing, there will be chaos and all the accompanying vices that lead to internal insecurity in a nation. Policing, in whatever shades and forms, is a basic requirement for the enthronement of peace, progress, and good governance. Because of the subpar performance of the Nigerian police, the valuable contribution of community policing in ensuring security within the country cannot be overemphasized. Hence, this study critically examined various ways in which community policing as a supportive strategy and mechanism in combating internal insecurity in Nigeria, because security is, not only critical to country's survival but also forestall lawlessness, chaos and disintegration in the society.

Objectives of the Study

The general objective of the study is to examine internal security challenges in Nigeria with a focus on community policing as supportive strategy mechanism in strengthening the Nigeria police force in combating security challenges in the country. The specific objectives are to:

- i. Examine the relationship between Nigeria police ineffectiveness and increase crime in communities across the country.
- ii. Determine the relationship between community policing and the taming of internal insecurity in Nigerian communities.
- iii. Investigate the relationship between the present security challenges and the clamour for community policing system in Nigeria.
- iv. Examine the relationship between police-community partnership and improved internal security in Nigerian communities.

Hypotheses

H₁: There is no significant relationship between Nigeria police ineffectiveness and increase crime in communities across the country.

H₂: There is no significant relationship between community policing and the taming of internal insecurity in Nigerian communities.

H₃: There is no significant relationship between the present security challenges and the clamour for community policing system in Nigeria.

H₄: There is no significant relationship between police-community partnership and improved internal security in Nigerian communities.

Literature Review

Community Policing

The article "Broken Windows" by two American academics, James Wilson and George Kelling, which appeared in the *Atlantic Monthly* in 1982, is where the term "community policing" first appeared. They discovered that an unfixed cracked window had been a sign that nobody cared, and sooner or later many more broken doors and windows would follow through their research on the growth and spread of neighborhood crime. Lawlessness must be suppressed before it spreads, according to the analogy for crime prevention (Wilson and Kelling 1982; Ayambe and Inah 2010). Community policing is a practice that predates both colonial and post-colonial Nigerian society, despite the fact that the concept may be new. It essentially combines new ideas with established practices. Communities had mechanisms and structures for avoiding crime and law enforcement under such practices, allowing them to protect themselves (Kwaja, 2019). According to Rotomi (2014), the idea of community policing integrates the concepts of community and law enforcement in a way that demonstrates the goodwill that exists between community members and the police. He also emphasized that the relationship is predicated on the idea that cooperation between the two parties is essential for policing to succeed in terms of criminal activity deflection, crime prevention, and the upholding of law and order.

Stipak (1994) argue that Community Policing is a management strategy that promotes the joint responsibility of citizens and the police for community safety, through working partnership and interpersonal conflict. Another development is described by Okafor and Aniche (2018) as a change from a military-inspired strategy to fighting crime to one that depends upon forming partnerships with constituents. Community policing is a philosophy that focuses on reducing crime and social disorder through the provision of police services that incorporates elements of conventional law enforcement as well as prevention, problem-solving, community engagement, and partnership. This definition was provided by the United States Department of Justice in Dooboo (2005). Regardless of how it is described, community policing is often thought of as a partnership between the legal system and the general public. It places more emphasis on proactive policing than reactive policing. Additionally, it aims to decentralize police authority for efficient crime management. Akinyemi (2021) while commenting on community on the need for efficient community policing states that all the need of efficient community policing comprise of three key components;

- a. They create and rely on effective partnerships with the community and other public private section resource.
- b. Apply problem-solving strategies of factors to fighting crime and,
- c. Transform the police organization and culture to support the philosophy of community policing

Community policing is based on a harmonious connection among the police and all citizens, through which the police can obtain useful information from locals. It provides a platform for the public and the police to collaborate with the primary goal of preventing crime and assisting in the development of a more effective response to the commission of crimes via the police (Madald and Kurfi, 2013). The modern concept of community policing, which originated in America and Europe, respectively, in the 1980s, became apparent that the rising crime rate in both regions could only be reduced through the combined effort of the police as well as the people in communities that were impacted, according to Marenin (1998), as cited in Ndukwe (2018, P 140). In view of this, community policing was launched by Mr Tafa Balogun the then Inspector-General of Police during President Olusegun's Obasanjor administration, on 27 April, 2004 (Ndukwe 2018, P. 1044).

Ikoh (2013) noted that the Nigeria Police first proposed the idea of setting up community policing in July 2004 (Ikoh, 2013, p.47) while analyzing the need for effective community policing as a different strategy in the fight against Nigeria's rising crime rate. To ensure that people have a high-quality of life, the police collaborate with the public, organizations, and governmental agencies to identify and address general obstacles or issues related to infractions and other forms of disorder, particularly those coming from criminal networks, insurgent groups, and terrorist organizations. As Goldstein (1993) as cited in Oliver (2000) rightly stated "problem solving is essential mechanism for efficient prevention of crimes and disorderliness in a community and smarter policing requires sustained effort of the police force to make use of mass information and data from a specific problem to resolve the problem or related problems within the community". While the police could conveniently conduct policing and resolves problems emanating from the society, police effectiveness requires partnership with residents, organisations and government agencies such as the individuals, community heads, traditional rulers, vigilante groups and other related outfits (Goldstein, 1993).

Eck and Spelman (2001) and U.S. Department of Justice (2001) opined that the larger community can be helpful to officers of the police force in gathering of critical information concerning a particular challenging situation, its nature and scope, in order to contain or curb the problem of crime, and in other related crimes if the need arises. With this, the people or the community is involved in combating crimes and other anti-social behaviours in the community. As Wilson and Kelling (1982) as cited in Siegel (2006) puts it:

"Just as physicians now recognise the importance of fostering health rather than simply treat illness, so the police and the rest of us ought to recognise the importance of maintaining intact communities through community policing without broken windows".

A proactive method of policing is problem-oriented policing. This promotes police-public relations efforts and prompt responses to crime-related problems coming from the neighborhood (Siegel, 2008, p. 343). Essentially, having operational community policing established in any community means that both public safety and citizens' interest in working with the police to combat crime are guaranteed. Once more, having effective community policing means raising public awareness of the fact that crime victims, perpetrators, and the police are all actors or members of the community; as a result, the public and the police must cooperate to combat crime in the community. "Policing conduct helps the police to identify, analyse, and address social issues and with the assistance of the public since crimes are committed at the neighborhood level," noted Ordu and Nnam (2017). Because of the limited collaboration among the police alongside the public in developing nations, including Nigeria, their relationship is estranged and it is challenging for both parties in the community to create mutual relationships (Ordu & Nnam, 2017, p. 84).

According to Ren, Cao, Lovrich, and Gaffney (2005), community policing enables the police to interact with neighborhood residents, collaborate on crime-related issues that affect the community's residents, and find more satisfying solutions. For community policing to succeed and perhaps in a nation like Nigeria, there must exist police- community partnership, police-community information sharing and police involvement in community affairs. According to Ugiagbe and Vote (2019), "community police work is based on the truism that every citizen of the community are committed partners in the business to guarantee there is law and order, safety, and quality of the neighborhoods. The police on its own is not the lone protector of the community's laws; evidently, community policing only capable of a significant impact on the neighborhood if local residents feel compelled to work with the police to prevent crimes and maintain law and order in the area.

The expanded view-point on crime prevention and control, and importance attached to the involvement of members of the community in the process of problem solving, makes the job of the police in maintenance of law and order in the community very easy. The community law enforcement personnel are assisted by the community patrol officers, the police organization, and community members in resolving crime-related issues, ensuring the safety of people and property, and improving the quality of life for local residents (Ugiagbe & Vote, 2019). Therefore, community policing as an unlawful act reduction strategy symbolizes a security system wherein residents work with the officially police framework to provide helpful information that is required to apprehend criminals and reduce crime rates and other types of unacceptable behaviors in the community. In a circumstance like this, neighbors are expected to actively participate in maintaining the safety of their neighborhood. It also requires volunteer scheme with the aim or objective of providing support to the police and other security agencies in the neighbourhood. In other Words, preventing and reducing crime in the neighbourhood becomes a joint effort or responsibility of the

security agencies and members of the community (Carney, 1977; Dembazau, 2009; Eke, 2009).

From the time of establishment of community policing in 2004 in Nigeria and up to date, there have been varieties of innovations and programmes targeted in ensuring that community policing in the country is efficient and accepted by the people of the community. Some of such innovative programmes include the establishment of police Posts possibly to help in providing walk- in reporting crimes, distribution of crime prevention and operation information, identification information, recruitment and holding meetings with neighbourhood watch groups and a host of other local groups. Another visible innovative programme since the establishment of community policing in the country include the coordination of door-to-door activities of beat patrol officers, though, found to be ineffective and efficient in service delivery but existed in a short while (Ikoh, 2013, p.49).

Ikoh (2013) echoes this sentiment, writing that juxtaposing the formal and unstructured policing structures necessitates collaboration between the community and the police in order to stop all unacceptable behavior, including criminal activity. He asserted that this is reinforced by the fact that community members and the police collaborate to ensure community security and safety, which lessens the strain on the police to combat crime in the neighborhood. Once more, this cooperation may increase trust and respect between the police and community members (Ikoh, 2013). Aiya (2012) as cited in Osakede, Ijimakinwa, Arijeniwa, Adesanya, Ojo and Abubakar (2016, p.114) states that "community policing as it stands today connects the police and the local people to develop mutual relationship and to restore understanding and cordial relationship between both sides".

Furthermore, he emphasized that the term "community policing" has been characterized in a variety of ways by various authors, writers, and scholars, including: foot patrol, prevention of crime, problem-focused law enforcement community relations, and more. Community policing, as a security configuration between the police and local residents, is intended to give both parties the chance to interact and contribute to the control of crime, social disorder, and the reduction of fear or threat. It also aims to identify suspects, find vandals of public property, and assist the police when interacting with all types of crimes in troubled neighborhoods. In a related manner, Alemika and Chukwuma (2012) also cited in Osakede et al. (2016, p.115) maintained that community policing which is a philosophy promotes organisational strategies through collaborative or partnership with members of a community in problem solving techniques that could proactively address immediate problems or conditions that could positively give rise to public safety issues or challenges such as crime, social disorder and fear of crime.

Egbo and Akan (2021) state unequivocally that after its implementation in 2004 in the six Nigerian States of Benue, Enugu, Jigawa, Kano, Ondo, and Ogun, as well as later in other states, community policing testing benefited from the moral and

financial support of the United Kingdom's (UK) government. In its initial stages, community policing also benefited from the support of the Security, Justice and Growth Programme of the UK's DFID and the Nigeria Police Force (NPF), which concentrated its operational activities on five primary domains in the six pilot States of Nigeria, including service delivery through the creation of police-community associations, proper accountability and independence among NPF personnel, and crime problem solving. Other developments include: the involvement of Nigeria's Informal Policing Structure (IPS-Vigilantes) in the five areas of focus.

Furthermore, according to Egbo and Akan (2021), the police force's community-policing determination was later transformed into a ten-point program of action that was launched in January 2005. The emphasis of this program was on conflict prevention, public partnership, and effective control and prevention of crime by means of intelligence-led policing, as well as the fight against violence and economic crimes. In addition, the force must have complete intolerance for corruption and indiscipline, as well as better career opportunities, pay, and benefits to encourage officers and maintain order (Egbo & Akan, 2021, p. 130). Despite the police department's efforts to implement community policing There are many issues in Nigeria, including widespread corruption among the police force's rank and file, inadequate training for officers, a negative public image of the force, a lack of public trust in the police, and inadequate intelligence gathering (Ajayi & Longe, 2015; Oluwashola, 2016; Obarisiagbon & Omagie, 2018).

According to Quinney (1974), community policing was developed as a different system in response to issues with the idea that the police were coercive rather than people-oriented government agencies. Its goal was to promote relationships between law enforcement and the community and collaboration in maintaining social harmony in the community. Thus, according to Quinney, community policing is a change in perspective that aims to put the emphasis on positive interaction with the local populace, who are the service's actual consumers and, along with the police, partners in the production of justice and high-quality policing in the neighborhood. In communities where the police and community work together, social order may exist. Additionally, it might aid in the administration of fairness in the community by the police and the court. Notably, community policing could assist the police in carrying out their duty to maintain social order for the community's residents (Quinney, 1974; Kelly & Clark, 2003).

Vigilante Group in Nigeria

Security organizations in Nigeria have served as an alternative source to work alongside policing in villages and cities all across the nation. This practice is known as "vigilantism" or "vigilante groups." According to Abdul-Qadir, Kamar, and Usama (2020), the term "vigilantism" has Spanish origins and originally meant "awake or observe" or "watch or guard." The characteristics of vigilantism in its mild form

include, among other things (Abdul-Qadir et al., 2020, p. 190), social responses to crime, civilian actions taken singly or collectively, and responses against violent groups. In the modern Nigerian society, vigilante groups, which are primarily made up of volunteers, operate with the support of the government and the law enforcement agencies and the consent of the community in order to supplement police efforts in fighting crime because the police force cannot stop crime and insurgencies on their own in the nation. Although informal and frequently supported by community contributions, this type of communal policing was initially established to protect neighborhoods and has proven successful in reducing crime in neighborhoods across the nation (Olaniyi, 2005).

Wisley and Onwudiwe (2005) as cited in Basiru and Osunkoya (2019, p.180) argued that the myriads of crimes in Nigeria society and the inability of the police force to combat these crimes prompted the federal government to establish the Nigeria Security and Civil Defence Corps (NSCDC) to assist the police in law enforcement and combating crimes. The Vigilante Group of Nigeria (VGN), a group that is frequently seen in almost all of the states and local governments across the nation, was formally registered with the Nigeria Corporate Affairs Commission (NCAC), which is responsible for the licensing of businesses and companies as well as related matters, on February 18, 1999. The VGN was specifically established to support the work of the police force in preventing crime and protecting people and property (Ogbeagu, 2011).

Since its introduction as a form of informal security in the nation, the term "vigilante" has been loosely used to describe a variety of groups, most notably the O'dua People's Congress (OPC) in the South-West and the Bakassi Boys in the South-East. The Yan Kato Gagora and Hisbah were both located in Northern Nigeria, with the latter being specifically established to uphold Sharia or Islamic law. The OPC in South West Nigeria is one example of a vigilante group that was founded along ethnic lines (Ogbozor, 2016); as a result, Amos (2017,) identified vigilantism as a non-state actor's act of self-policing, as well as an impromptu and frequently aggressive method of reducing crime in the neighborhood. In its ideal nature, vigilante group consists of committed volunteers, landlords, tenants, Community leaders and associations operating under the mandate of Communal consensus to combat crimes and criminals in the community (Yaqub & Olaniyi, 2004). Albert, Awe, Hercul and Omitoogun (1995: 4) described vigilantee groups "as informal security outfits that are funded mainly through communal contributions and are primarily required to keep watch over their host or founding communities and report suspects to the police for proper investigation". Because members of the vigilante groups are indigenes of the host communities, detecting crimes and combating same, becomes very easy for them.

Olaniyi (2005) maintains that the vigilante groups in Nigeria are recognized by law and their activities legalised by the provision of the law but not deriving their salary from the federation account. The Kano State branch of the vigilante group was

established under the Ministry of Rural and Urban Affairs under what was known as "the Self-Help" Edict of 1987 in order to obtain this endorsement, and its registration was made to be sustainable annually pursuant to the Local Government Community Affairs Department with the general aim of assisting the political process as stated in Article 4 of the 1999 Constitution (as amended) of the Federal Republic of Nigeria. Article 5 specifically states the condition to which one is eligible to be a member of a vigilante group to include: member shall not be less than 18 years of age, member shall not have questionable character, and member shall be physically and mentally fit, among others to fight against crime in the neighbourhood communities in Nigeria (Olaniyi, and Okeke, 2005). Both vigilante group and the police have been working together to combat crime in some of the communities in the country. Both the police and vigilante group have been seen as partners in the fight against crime also.

Nevertheless, what is clear in this context is that, community policing is a way of life in the day-to-day business of policing. It is a philosophy that aims to position the police and the public to co-operate in a win-win situation of mutual consultation and the public will have a common medium of addressing problem.

Origin of Community Policing in Nigeria

The emerged of community policing like other nations of the world; community policing was adopted in Nigeria to Overcome the inherent shortcomings of the purely reactive/traditional policing, approach. Akinyemi (2021) observed that, integrating many policing concepts into its operation, community policing had the mandate of conducting,

- i. Massive Onslaught against robbers, assassinations and other crimes
- ii. Fast decisive crime/conflict management
- iii. Community partnership in policing and
- iv. Anti-compaction campaigns

When community policing was first introduced to a few pilot divisions as part of the Nigeria policing project's launch on April 27, 2004, former President Olusegun Obasanjo emphasized that the idea had gained international acceptance and that Nigeria ought to implement it. Since that time, the Nigerian police force had not constantly worked to integrate community policing practices into its daily operations. The main goals of this mandate were to enhance crime intelligence, guarantee openness and transparency in the battle against crimes, and enhance public perceptions and relations with the police (Akinyemi, 2021).

Strategies of community policing

Basically, there are three strategies of community policing: community partnerships, organizational transformation, and problem-solving.

Community Partnerships: Consisting of cooperative relationships among the police and the individuals and groups that they serve in order to create problems-solving strategies and boost public confidence in the police (Chene, 2012). For instance, the President's Task Force on 21st Century Policing Final Report (2015) stated that community policing necessitates the active development of beneficial interactions with members of the community both on an agency-wide and personal basis. This can be accomplished by regularly assigning officers to specific geographic areas, giving them the chance to get to know the locals through the continued existence of their assignments.

Similarly, Policing agencies are unlikely to be successful in creating partnerships to address violent crimes until they establish trusting relationships with the communities they serve (Schanzer *et al.* 2016). The community policing strategies employed under this category included community assessments and engagement, and efforts to educate members of the public, private, and non-profit communities. The strength of this strategy is the value of information collected from residents and other stakeholders about the issues and concerns of the community that can help inform police activities that are best suited to address these concerns.

Organizational Transformation: Involving the alignment of organizational management, structure, personnel and information systems to support community partnerships and collaborative/proactive problem-solving (Chene, 2012).

Problem-solving: The process of actively and methodically examining problems that have been identified in order to create and rigorously test workable solutions is known as problem-solving. Problem solving is a new method of policing that aims to address all community quality of life concerns as well as the fundamental root causes of criminal activity and the dread of crime.

Prospects and Challenges of community policing in Nigeria

In 2004, the Nigerian police department adopted the community policing philosophy, joining many other countries around the world. The goal of community policing is to re-negotiate the contract between the public and the police, causing the community co-producers of justice and high-quality police service (Okeshola & Mudiare, 2013). This paradigm shift focuses on engaging positively with the people who use the police service. The possible benefits of community policing was demonstrated by Kappeler & Gaines (2009) as a fundamental shift in the philosophy that governs how police agencies interact with the public. It incorporates a philosophy that broadens the police mission from a narrow focus on crime and law enforcement to a mandate encouraging the exploration of creative solutions for a host of community concerns-including crime, fear of crime, perceptions of disorder, quality of life and neighborhood conditions.

According to Coquilhat (2008), a clear benefit of community policing is that it gives the public a better view of police activity and opportunities for 'grass roots' support for the police. However, because they are already taking proactive measures to improve community safety, communities with already established resources are more likely to engage in community policing but are less likely to reap advantages from it. Community policing in Nigeria presupposes that it requires enhanced interaction and comprehension between police and the public, according to Okeshola & Mudiare (2013). Additionally, it promotes a more tolerant and liberal attitude toward criminals. As a result, community policing in Nigeria has potential because it is more successful at both preventing crime and identifying offenders and taking corrective action after a crime has been committed.

Despite the high hopes and broad support for this style of policing, it is still unclear how these methods affect corruption and accountability. Police accountability to the public can be strengthened or weakened in terms of corruption prevention benefits depending on how close the police are to the community. Community policing, which encourages stronger connections between the police and the general population and offers opportunities for long-term interpersonal interactions, preferential treatment, and the formation of corrupt networks, may increase chances for corruption and unethical practices in the latter case. It seems appropriate to note that the public's reluctance to provide the police with useful information is likely caused by the negative perception of the Nigerian Police. However, without the support of the general public, the duties of crime prevention, detection, and prosecution cannot be successfully carried out. Other accusations toward the police include arbitrary behavior in the use of their arrest and prosecution authority, corruption and the perversion of justice, the use of primitive investigative techniques, cooperation with criminals, and a constant stream of fatal shooting accidents (Olujinmi, 2005).

In a study on Police corruption in Nigeria, Oluwaniyi (2011) collected the reasons some Nigerians do not want to join Police Force, the respondents stated that even if you do not want to be corrupt, the conditions of service cannot induce one to be honest or corrupt free and it is against my religious ethos to be corrupt'; 'Police officers are ineffective in combating the spate of insecurity in the country'; 'Instead of protecting life, they take it. The state is like a danger zone, no security for people'; 'The police do not charge suspects to courts, instead, they collect bribes and release them'; 'They aid armed robbers at times by (1) giving them arms and (2) not responding to distress calls until robbers have left the scenes of the robbery attack. They also extort money from civilians'; 'They are seen to be very, very corrupt and unprofessional in their dealings'; 'They are ruthless and do not respect the rules and regulations laid down; they are crime architects.

The widespread outcry over extrajudicial executions by the police with indifference is a troubling issue that is connected to the aforementioned negative perception of the Nigerian police. For instance, the perpetrators have not yet been brought to justice eight years after the heinous murder of a group of five young male traders and their female spouse (Apo six) by policemen in Apo village, Abuja, on June 8, 2005. A majority of Nigerians lack confidence in the system as a result of the delays in the criminal justice system and the pervasive injustice in the judicial system (Human Development Initiative, 2014).

Lastly, despite the relevance of the community policing in modern policing practice and the fact that there are many literatures on the subject by Nigerian authors, the program is not taken so serious in the country. According to Chene (2011), community policing is now a common policing model in the US. The Justice Department established the Office of Community Oriented Policing Services (COPS) to encourage creative Community Policing efforts. Nigeria, however, has adopted the doctrine since 2004, but it is not given as much weight there. The results of a project on the execution of community policing within 2001 and 2007 undertaken by CLEEN Foundation were reported by Abiri (2011). The project, which was the first of its kind, included a pilot phase and a follow-up phase with the goal of generating first-hand knowledge and insights for the establishment of community policing in the nation. Abiri (2011) observes that there are possible challenges with implementing the program, because people were politicizing it and the police were not supportive of the program.

To make headway in Nigeria, community policing requires an entire paradigm change within the Nigerian police force from the conventional system of policing to one that prioritizes community partnerships, decentralized governance of powers, and proactive law enforcement. Instead of using the traditional policing model, the police should adopt a partnership approach that places a decreased emphasis on regulatory authority and sanctions and more on compromise and cooperation. More importantly, the police must enhance their reputation in order to gain the confidence of the public. This could only be accomplished if they adopt a compassionate attitude toward the populace as opposed to using excessive force against them and requesting payment before providing services (Gbenemene & Adishi, 2017).

Community Policing and Internal Security

The concept of identifying the best police procedures in Nigeria ultimately inspired the creation of the optional community policing initiative. According to Skogan and Hertnett (2008), community policing, which focuses on the Army, Nigeria Security and Civil Defence Corps (NSCDC), Customs, and other government agencies and communities for assertive problem solving, can make significant and long-lasting contributions to more general strategic initiatives to promote internal security. According to Abdullahi (2014), community policing may help to advance internal

security by achieving policing that respects basic human rights and the supremacy of law, enhancing public opinion of the police, and enhancing communication between the police, other security agencies, and the general public about challenges to internal security. Also, the need to increase public vigilance resilience which enhances police understanding of communities, as a basis to better engage and cooperate with them, would be achieved. In Lindelof (2015) view, the manner and degree to which community policing could benefit the fostering of internal security, intrinsically depends on the level of trust and cooperation that exist among the Police, Army, NSCDC, and other security agencies and the public. This can be achieved by engaging communities on broader internal security and safety issues that are of concern to them.

Ikuteyijo (2009) asserts that the idea of community policing as it is used in other regions of the world will involve a number of procedures, including regular evaluation by pertinent independent bodies. By using community policing, Nigerian traditional policing will lose its negative public perceptions and cynicism. By arranging regular interactions between the police and the neighborhoods they serve, it facilitates neighborhood engagement and partnership with the police in initiatives aimed at preventing crime and infuses concerns from the community into policing priorities. The focus of all efforts to police a community is on its residents, which is another way in which community policing differs from traditional policing. They feel a sense of responsibility and belonging because they engage in security decisions.

The philosophical breadth of community policing varies. In line with its divergence scales of coverage, some thinkers argued that community policing is not an answer to all the police problems. To fully understand the importance of community model in policing industry, the view of Gordner (2014:1), "Community policing is an answer to some problems facing modern policing. Very few agencies can claim that they have fully adopted the entire gamut of community policing. Community policing is more serious about reducing crime and disorder than the superficial brand of incidence-oriented. There is neither ironclad precise definition of community policing nor a set of specific activities that must always be included. A set of universally applicable principles and elements can be identified, but exactly how they are implemented should and must vary from place to place, because, jurisdictions and police agencies have differing needs and circumstances."

The discussion above highlights the importance of geography when conducting police business. In addition to the reality that community policing is strongly emphasized in Sir Robert Peel's nine police principles from 1829, as noted in Gordner (2014), public support is crucial to the police's ability to carry out their duties. As a result, the public and the police are frequently employed interchangeably. In this regard, community policing is portrayed as a supreme strategy for preserving public tranquility, upholding law and order, and averting disorder and criminal behavior through police-public collaboration (Dawodu, 2007; Gordner, 2014). The history of

crime, societal behavior, and value systems frequently influence how community policing established standards are applied. This is where situational crime prevention is favoured to reflect societal variance. From the above, community engagement, organizational transformation, problem solving, and organizational change among others are common tenets that would reflect the significance of community policing.

According to Oikhala (2021), community policing involves a wider range of elements that are loaded with a variety of activities rather than being merely broad and varying from location to location. They include developing, preserving, and enhancing synergies with other avenues. These are intended to improve police involvement in community sporting events, as well as leisure and other indoor activities, in order to forge active police-public partnerships; to activate strong synergies with other law enforcement agencies in order to ensure efficient intelligence collection and sharing; and to hold regular town hall meetings. This affects all parties involved, including the community advancement association and its affiliated units of other civil society organizations, which include the unions for transport workers, artisans, doctors, teachers, journalists, students, and other groups. It also affects private businesses, market and traders associations, community leaders, and organizations representing ethno-religious groups. It also aids in maintaining peace and good order, boosting police performance, assuring public safety, and reestablishing public trust in the police, in addition to rebranding and redefining the purpose and objective of the police aimed at bringing the law enforcement personnel and members of the public collectively for teamwork policing in Nigeria. It was noted that despite the fact that community policing is being suffocated with large activities and expanses, it is not about creating or recruiting ethnic militias or parallel military defence for territorial or maintaining local uniform police parallel outfit such as the Amotekun allegedly formed and kitted by the South-west Governments. It is not the goal of community policing to promote the state police system. It involves the police working together with neighborhood residents to combat, prevent, as well as regulate crime in order to maintain safety and peace.

Alemika (2012) emphasizes the effectiveness of the police-public partnership and claims that the evolving nature of communities and the evolving nature of crime including abduction for a ransom payment bank robbery, terrorist activity, corruption, ritual killings, and child stealing across various violent offenses and public disorders are strong arguments for why Nigeria's police system should adhere to the philosophy of community engagement. This is also in tandem with what was observed in Bureau of Justice Assistance (1994) that innovative practice in which people are made to participate in policing within their localities will assist in curbing the eruption of violent-crimes and insecurity within many communities.

According to Arase (2016), beat patrol strategies and modern policing have given police more responsibilities besides just performing traditional surveillance tasks like walking the beat by themselves. This suggests that the Nigerian police would

always be expected to maintain an active and noticeable presence in the neighborhood to reassure the populace that their safety needs would be met and the neighborhood would remain peaceful. But how can community-based policing be integrated into the fight against Boko Haram, which is responsible for illicit behavior and terrorism, herdsmen from the Fulani tribe banditry, abduction, ritual and murders of politicians in Nigeria, among others? Then, it should be expected that the Nigeria police and the Federal Government would not be in dilemma on how to reform the police to cope with the tensed insecurity across Nigeria? While the Nigeria police continue to receive thrash for its inability to keep peace and maintain security in Nigeria, the colossal killings and wanton destruction of lives and properties are increasing on daily basis. If the outcome of the community policing launched on 27th April, 2004 by the Federal Government was reported helpful in the twelve trial Police State Commands in Nigeria why was it abandoned? (Oikhala, 2021).

Some essential components of the concept play a significant role in determining how community policing turns out. Structure, management, and information may among them. According to Cordner (2007), in order for community policing to be successful, police institutions must recognize the inherent benefits of working with the public. The organizational design of the police forces should be such that the philosophical, strategic, and operational facets of community policing are supported and made easier to implement. In order to support the idea of community policing, organizational frameworks and training must be put in place. In community policing, the issue of setting the mission statement is also very essential, as it will afford the police opportunities to determine which broad goals of community policing, and encourage police to develop practices that will enable those goals to be achieved (Monsuru & Rafiu, 2016). The neighborhood patrol officers who are supported by the police organization will definitely assist community members mobilize support and resources to solve problems and enhance their quality of life.

To buttress the foregoing point, Trojanowicz and Bucqueroux (1990) opined that community policing is a philosophy, which is operated based on the assumption that changes today will make communities safer and more attractive tomorrow. This objective, according to Segrave and Ratcliffe (2004), can be achieved by working together towards shared goals. To this end, it is no exaggeration to assert that the importance of community policing cannot be over-emphasized in the management of security in any community, especially as it brings the police and community closer and offers a myriad of other benefits.

Police-Community Partnership in Nigeria

According to Nwanguma (2012), the Federal Government officially introduced the community policing model into the Nigerian police system on April 27, 2004, using the Enugu State Police Command as a test site. According to the trial's evaluation report, Enugu state experienced an impressive drop in the number of cases over the

course of the period. These cases include, among others, fights, break-ins, murders, thefts, rapes, bank and highway robberies, human trafficking, clashes between communities, and tribal conflicts. Additionally, it demonstrated a significant improvement in the routine interactions between the police and neighborhood residents. As Nwanguma (2012) rightly puts it, the outcome encouraged the police authority to include other eleven state police commands, which included Benue, Kano, Osun, Borno, Ogun, Abia, Anambra, Kaduna, Nasarawa, Edo, and Rivers that had history of high rates of crime.

According to the Nigeria Police Force Report (2011), the integration of community policing has not only helped to lessen the dangers related to the rise in disorder and crime in all the pilot state police commands, such as a decrease in the daily occurrences of boko haram terrorist acts, Fulani herdsmen criminal activity, and other grave offenses in Benue, Borno, and Kano states; it has also assisted to lessen the rampant incidences of abduction, bank robbery. In addition to this, Nwanguma (2012) notes a significant decline in the number of cases of police extortion and extrajudicial killings that have been reported. Affirming the effectiveness of the police-public partnership, Obeagu (2014) argued that the philosophy of community engagement in the police system should not be disregarded in Nigeria due to the changing nature of communities and the evolving nature of crime, including kidnapping for ransom, bank robberies, extortion, ritual killings, and child theft among other violent crimes and public disorders. This is also consistent with findings from the Bureau of Justice Assistance (1994), which found that novel practices involving community participation in local policing will help to prevent the escalation of violent crime and insecurity in many communities (Obeagu, 2014).

Oikhala (2021) supported the above views when he said that effective and efficient policing need the co-operation of the public within which the police operate. It is probably, in this sense that Abba as quoted in the Nigeria Police Force Order (2014) issued the celebrated "Force Order 464" to re-educate the Nigeria police personnel on the need to focus on patrol activity as one of the primary police functions for effective crime prevention; familiarizing themselves with members of the public; rebuilding public confidence and trust in them; and fostering community co-operation with the police among others. There is no question about the effectiveness of the community policing approach to maintaining order as well as offering safety; security leadership and oversight, according to IGP Solomon Arase, who was quoted in Ibrahim (2017). According to him, even among police officers themselves, a study done in 14 states found that if community policing method is adopted, it could help to eradicate the majority of the problems assigned to the traditional receptive police culture.

Yakubu (2019) also noted that Vice President Professor Yemi Osinbajo stated that a careful implementation of neighborhood law enforcement would reduce internal insecurity while bringing about peace and harmonious coexistence among

Nigerians across the country at the 11th National Development Summit of Traditional Rulers held in the Shehu Musa Yar'Adua Centre, Abuja on 15th October, 2019. This merely implied that implementation issues exist with regard to the Federal Government of Nigeria's integration of community policing into the Nigerian police force on April 27, 2004. Nwanguma (2012) maintained that police methods and innovations, such as motorized surveillance and the use of swift crime response techniques, created a greater rift between law enforcement and the citizens of the community while not negating the value of community policing in the Nigerian police system. He thought it was difficult for police officers to get to know the locals they are supposed to serve and protect because they have ceased to patrol their beats. As a result, the police became less aware of and involved in the issues in the community they are supposed to be serving.

Okeshola and Mudiare (2013) argue that traditional rulers have roles in making the operation of community policing successful in Nigeria. As noted, traditional rulers have organized structures in which they interact with their subjects on daily basis. Since, the cabinet members of the traditional rulers consist of all the various community leaders who are drawn from all the clans, villages, districts, towns, and all the existing unions or associations, and interest groups such as the age grade, scavenger, hunter group, dance group, women group, opinion leaders, community development association, other occupational groups, and other groups within their area of jurisdictions, it will be difficult to breed or hide any criminal or cover crime. There is no gainsaying the fact that most of the criminals are well known in their various communities and sometimes, some policemen knew them. Thus, the criminals are not spirits and they are not living in the spirit world. Therefore, the bulk of intelligence information needed by the police to provide security and keep peace in their areas of responsibility will be gathered and shared within the areas.

Research Methods

The cross-sectional research design was used for this study. As a result, the study used the survey-designed method of gathering primary data. The total projected population of this study was 8,128,300 persons. This is broken down as follows, as at the June 2006:

Table 1: Population Figures of States

State	Population
Delta	4,253,641
Edo	3,874,659
Total	8,128,300

Source: National Population Commission (2006)

A sample size is a representative of the entire population from which it is drawn. The determination of the sample size of 400 was attained using the sample size determination of Yamane's formula:

$$n = N / (1 + Ne^2)$$

Where N = Population size,

n = Sample sized,

e = Sampling error

Given the population size and with a sampling error of 5 percent, the required sample size is computed as:

$$n = \frac{N}{1 + Ne^2}$$

$$n = \frac{8,128,300}{1 + 8,128,300 (0.05)^2} = 399.980 = 400 \text{ Approximately}$$

Consequently, a sample size of four hundred (400) was used.

In this study, deliberate sampling was used. Therefore, respondents from Delta and Ede states was specifically chosen using the purposive sampling method. This entails the inclusion of respondents who have particular traits pertinent to the study's goals. The Statistical Package of Social Science (SPSS) version 23.0, 2020) was used to compile, code, and input the data gathered from the questionnaire. With a 0.05 level of significance, the hypotheses were tested using mean, standard deviation, Pearson's coefficient of correlation, and linear regression. Percentages and frequency were used for analyzing the demographic data of respondents, which included gender, age, marital status, and education. These are deemed appropriate given the nature of this research. To achieve the objectives of this study, four hundred (400) questionnaires were administered across the two selected states for this study. The questionnaire administered consists of respondent's personal data and the subject matter. Out of the four hundred (400) questionnaires distributed, only three hundred and seventeen (317) were found usable, representing seventy nine point three percent (79.3%) response rate.

Research Results

Table 2 showed that all direct effects are significant. The results revealed that Nigeria police ineffectiveness has a significant positive impact on increase crime in communities across the country ($\beta = 0.731$, $t = 9.310$, $p < 0.05$), that community policing

has a significant positive effect on the taming of internal insecurity in Nigerian communities ($\beta = 0.618$, $t = 7.493$, $p < 0,05$), that the present security challenges in the country has a significant impact on the clamour for community policing system in Nigeria ($\beta = 0.380$, $t = 4.455$, $p < 0,05$) and that police-community partnership has a significant positive effect on improved internal security in Nigerian communities ($\beta = 0.510$, $t = 5.235$, $p < 0,05$).

Table 2: Significance Values and Path Parameters between Variables

Category	Original Sample (β)	Sample Mean (β)	Standard Deviation (STDEV)	T Statistics	P Values	Inference
Nigeria police ineffectiveness -> Increase crime in communities across the country	0.731	0.749	0.054	9.310	0.000	Supported
Community policing -> The taming of internal insecurity in Nigerian communities	0.618	0.829	0.040	7.493	0.000	Supported
Present Security Challenges -> The clamour for community policing system in Nigeria	0.380	0.421	0.027	4.455	0.000	Supported
police-community partnership -> Improved internal	0.510	0.534	0.043	5.235	0.000	Supported

security in Nigerian communities						
----------------------------------	--	--	--	--	--	--

Source: SPSS Output, 2023

Table 3: Regression Results Summary

Hypotheses	Sig.	Remark	R ²
H ₁ : There is no significant relationship between Nigeria police ineffectiveness and increase crime in communities across the country	.000	Rejected	0.537
H ₂ : There is no significant relationship between community policing and the taming of internal insecurity in Nigerian communities	.000	Rejected	
There is no significant relationship the present security challenges and the clamour for community policing system in Nigeria	.000	Rejected	
H ₄ : There is no significant relationship between police-community partnership and improved internal security in Nigerian communities	.005	Rejected	

Source: SPSS Output, 2023

Based on the findings in table 3, it can be said that the inefficiency of the Nigerian police has a significant positive impact on the rise in crime in communities throughout the nation; that community policing has a significant positive impact on reducing internal insecurity in Nigerian communities; that the current security challenges have a significant impact on the demand for a community policing system in Nigeria; and that the police-community partnership has a significant positive impact on reducing violent crime.

Discussion of Findings

This study examined the Nigeria police force and the challenge of combating internal insecurity: The community policing option. For the study, four hypotheses were developed, and the first one's conclusion that Nigerian police inefficiency significantly contributes to an increase in crime in communities all over the country was one of the four. This can be taken to mean that Nigerian police effectiveness is crucial for lowering crime in local communities throughout the nation. The findings of Ugwu, Ngige, and Ugwuanyi (2013), who believed that increasing police effectiveness would increase insecurity in Nigeria, supported this conclusion. In agreement with this finding, Shettima (2012) asserts that police efficiency continues

to be a key factor in Nigeria's human insecurity. As a result, it is critical to focus on strategies that can improve police efficiency in Nigeria. This finding is also consistent with the study of Onyeozili (2005) "obstacles to effective policing" conducted in Nigeria that police efficiency increases human insecurity and maintenance of law and order in the country.

Also, Obeagu (2014) affirms that a number of factors are responsible for police ineffectiveness, such as corruption, military orientation, colonial legacy and institutional constraint. Moreover, Nebo and Ndukwe (2022) emphasize the importance of community policing because law enforcement cannot prevent crime or guarantee security on their own, and the future of law enforcement is heavily dependent on public support. Prior to the development of modern civilization, every community had its own unique system for policing and crime prevention, it is crucial to remember this. Consequently, community policing implementation must be viewed as an evolutionary process. Nobody should try to impose a rigid policing model on any environment; community policing should instead be adaptable, flexible, open to innovation, and evolutionary in nature.

In line with the results of this study, Baba (2012) showed that the current state of insecurity in Nigeria is worse than it was during the civil war (1967–1970). Since 1999 and 2009, insecurity has claimed thousands of lives and destroyed property worth billions of naira. Many more people have lost their homes and been traumatized, injured, or maimed. It was argued that the Nigerian police's primary issue and inability to fulfill its duties of protecting the lives and property of the citizens was a result of leadership issues. Previous administrations advocated a number of reforms to reposition the Nigerian police force and its upper management. Although, these reforms came out with good white papers, but the implementation of their recommendations remained the major problem in the side of government on one hand and the police leadership on the other (Alemika & Chukwuma, 2000). Among the problems that affect Nigeria police force in the discharge of its duties includes favourism, ethnicity, godfatherism, etc. which have become prominent criteria for appointments, promotion and posting within the ranking and file of the police. Furthermore, Nigeria has consistently scored poorly in the Global Peace Index (GPI, 2012), according to Achumba, Ighomereho, and Akpor-Robaro (2013), indicating a worsening level of insecurity there. Similar to this, Onifade, Imhonopi, and Urim (2013) claim that the challenges posed by insecurity have taken on formidable proportions, forcing the nation's political and economic leaders, as well as the entire population, to lament the loss of their loved ones, investments, and sense of safety in the majority of the country. Concern continues to be raised by the daily rate of the loss of innocent life and the public outburst of suppressed rage. Compared to the terrorist attacks in, the Nigerian civil war has a much lower rate of bloodshed.

The problem of insecurity in the country seems to have grown beyond government capacity due to Nigeria police ineffectiveness in the country. Achumba et

al. (2013) are of the view that the efforts of the government have not yielded enough positive result. In looking at the causes of this abnormality, they argue that there is connection between increasing ethnic hate, religious bigotry, political rivalry, and a growing population of disgruntled citizens in the country who feel short-changed and having limited or no access to the common inheritance. The observation of Onifade et al. (2013) express the fact that the primordial tendencies of various eruption of various ethnic militias and the pre-ponderant religious fundamentalism in places, given expression to by some sections of the dominant religious establishments in Nigeria have inevitably aggravated the scale and propensity of insecurity and widened its scope in various ramifications.

According to the study's second hypothesis, community policing significantly and favorably influenced how much internal insecurity there was in Nigerian communities. This supports the argument made by Okeshola and Mudiare (2013) that community policing symbolizes a new paradigm in Nigerian security arrangements, though it is debatable to what extent this approach has been successful and whether it can replace formal policing. Undoubtedly, the primary goal of police work remains crime reduction, but community policing calls for officers to contribute to fewer citizen concerns about crime and improved neighborhood conditions. The philosophical, tactical, and organizational attributes of community policing have triggered a major revolution in how people see the police and how police duty is carried out. Thus, there is need to be hopeful about the prospect of refining policing in the future.

Aleyomi (2013) contends that there are always benefits and drawbacks to practice. It is evident from the arguments made in favor of and against the establishment of community policing that the benefits outweigh the drawbacks. There are isolated instances of the government using the police as intimidation tools, even at the level of the federal government. This is not to say that the current police force in Nigeria is ineffective, but rather that due to Nigeria's multi-cultural and multi-ethnic population, police institutions need to be separated. When community policing is established, it is necessary to create the laws that would successfully recognize the challenges and put the necessary safeguards in its operation to avoid abuse. This will help check the excesses of state governors and other state officials. Furthermore, the existence of community policing does not in any way nullify the role of the federal police. It should be put into practice simultaneously, and the legal framework will outline the responsibilities and restrictions of each police system. Nwanguma (2012) and Ibrahim (2017) note that community policing has not yet had a significant impact on reducing crime and preserving peace in Nigeria. However, it was not sustained because of policy reversals and the inability to do away with the nation's established policing system.

Consequently, the police represent the state. The perception of law and order both internally and externally depends on the effectiveness and disposition of that

force. It is crucial that the current police structure be adequately funded and outfitted for better service delivery as the case for community policing gains traction, especially given that the nation is currently dealing with significant security challenges. To stop acts of terrorism, armed robbery, kidnapping, and other criminal activities that have all ingested deeply into the Nigerian society and pose a threat to the existence of the nation, it is evidently necessary to reposition and equip the force.

With respect to the third hypothesis of this study, it was revealed that the present security challenges had significant and positive influenced on the clamour for community policing system in Nigeria. This finding validates the work of Adegoke (2014) on the Nigeria police and the myriad of challenges of security in the country focusing on some local government areas in River state. Adegoke found that the quality of training and welfare, logistics and some other materials given to police personnel has significant impact on their performance. It is believes that if the little resource at the disposal of the police is judiciously put to proper use the rate of crime in the society will be as high as we have it.

Eme and Anyadike's (2012) study on security issues and the needs of the state police demonstrated that the state police is a necessary condition for the existence of the true federalist principles. Each region has its own police structure independent of the power at the center in the immediate post-independence era, when regional governments were directly in charge of their own affairs. Regardless of the arguments for and against, the establishment of a State Police framework would also be a significant step in the direction of the nation's long-sought true federalism. The establishment of state police is viewed as a step towards putting the ongoing campaign for community policing into practice. However, some stakeholders have described the call by the Governors' Forum for creation of state police and special intervention fund as self-serving. Many have even questioned the governors on how they spend security monthly security votes they get. Under the present arrangement, state governors are entitled to certain amount of allocation as security votes which are unaccounted for. Without doubt, there is urgent need for state police to enable states meet the requirements of public order, public safety and democratic governance.

This result was consistent with Aleyomi's (2013) argument that the duties of the police in a particular polity may make it difficult to maintain law and order, safety of the public, legality, development, and democracy. It would be accurate to say that the Federal Policing has underperformed if these roles were evaluated in light of Nigeria's security challenges. Tribes, pseudo federalism, and diverse cultures have been the main drivers behind the state police's supporters. Aleyomi (2013) draws the conclusion that having better police is one of the most important requirements for a lasting democracy in Nigeria. The Nigerian police are under the sole control of the federal government, which must take immediate action to prevent their demise. There is still large a portion of police officers that is barely literate.

Nebo and Ndukwe (2022) argue that the crime rates and the perception of crime have been exacerbated by the high proliferation of small arms throughout the country. Fully and semi-automatic rifles, shotguns, machine guns and shoulder fired rockets are readily available for purchase in different parts of Nigeria. The effects of insecurity to the neighbourhood and government have been so enormous. It has been found to lead to neighbourhood decline, residential mobility, neighbourhood stigmatization. The burden of insecurity in Nigeria also cuts across the government as it reduces income from property tax, increases government budget as government have to pay more on procurement of arms, additional police, buildings, and maintenance of ever-overcrowded prisons. The economy as a whole is generally impacted by this. All of the fundamental principles of federalism should be implemented in a nation with a federal system of government. In a diverse society like Nigeria, functional federalism is essential and should not be practiced in fragments. It is impossible to overstate the necessity of state police. The worries that state governors might abuse state police or the worry that this might turn dangerous given a political history of intimidating political rivals and engaging in witch hunts, as well as the 'do or die' political ethos that has been passed down through successive leaders, can be lawfully addressed.

Lastly, the result of hypothesis four was supported by Oikhala (2021) who argue that community policing model, which brings police and members of the neighbourhood together for teamwork would have positive effects on crime reduction; promoting peace and order; ensuring freedom; enhancing police-public friendly relations and trust; making Nigeria safer, comfortable and habitable place for everyone when it is properly maintained and implemented. The paper advised that without having sincerity and active police-community engagement, any government or police effort to stop the flow of insecurity and venoms of disorder in Nigeria would remain an act of building a castle on the air. This should not be misinterpreted because: the majority of Nigerians felt that the government was unjust; the majority of Nigerians had lost faith in security services; the majority of Nigerians saw the police as their worst enemies; the majority of Nigerians hid criminal activity; and the philosophy that encourages police-public cooperation for resolving issues in the community is flagrantly disregarded? Any government or police agenda to maintain calm and enforce the law to improve a safer, habitable, and comfortable Nigeria will fail unless the entire aforementioned are properly corrected.

Arase (2016) argues that community policing is focused on bringing the police and public together to engage and participate in policing in order to prevent crime and keep peace; maintain law and order; and guarantee safety and freedom to make life meaningful for everyone. Oikhala (2021) contended that where the Nigeria police and residents of every community in Nigeria is encouraged to work together as a team, the chances of the alleged boko haram terrorist sect, Fulani herdsmen banditry, and other hoodlums to carry-out crime activities and escape undetected in any community

are very constricted. By putting this into action, the threat from the boko haram sect, farmers and herdsmen, ritualism, political assassins and thugs, kidnappers, or other banditries will be resolved, making Nigeria a safer place for everyone. Indeed, advocates of community policing have asserted that various parts of Nigeria faced unique security issues. Due to the peculiarity, it is preferable for individuals hired to serve as police officers to have a better understanding of the geography of crime in the area they are to serve. This can be accomplished more effectively if state governments are given the legal authority to establish local police authority and hire new police officers from within their own communities rather than posting officers and men from various geographic and cultural backgrounds across the nation.

Ibrahim (2017) expressed confidence that the integration of community policing would help to reduce crime and uphold law and order in Nigeria. Dr. Solomon Arase, a former inspector general of police, supported his position by arguing that community policing has historically been the foundation upon which policing and internal security administration in Nigeria can be improved. He believes that long before the colonial era, local communities successfully used community policing. Nigeria has not, however, adopted a workable national policy on internal security since the country gained its independence. The former police chief promoted a strong police-public partnership as a solution to crime control and prevention in Nigeria. This suggests that community policing policy in Nigeria should have distinct principles and pathways to strengthening public trust and building partnership between police and the citizens. It is in this sense, that the needed national policy on internal security will define corridors for the achievement of community policing vision.

According to Ikuteyijo (2009), community policing entails collaboration with the local community to create a safe and secure environment for everyone. It is a form of self-policing in which citizens actively participates in their own affairs. With community policing, the police are viewed as development partners rather than as an unfamiliar force whose presence signals danger and impending peril. There will be less opportunity for criminals to plan and carry out crime if the police-neighborhood teamwork concept is supported and effectively implemented, and traditional rulers and their subjects are actively involved. A criminal's ability to successfully maintain a hideout within the neighborhood will also be challenging. All these views supported Okeshola and Mudiare (2013:134) who argued that "the police must share power with the residents of a community while key decisions should be made along with the neighbourhood dwellers." In a nutshell, the paper has identified with the elements like change management, community partnership, community engagement, organizational transformation, and self-help, which are expected to reflect in application of community policing in Nigerian situation.

Conclusion

Community policing has become the new philosophy of professional law enforcement in the world's industrial democracies of which Nigeria is one. Community policing is an extended form of policing, it does not replace but harnesses core policing functions such as traffic enforcement, crime investigation and public order management. The foundations of a successful community policing strategy are the close, mutually beneficial ties between police and community members. It is, in essence, collaboration between the police and the community that identifies and solves community problems. Community policing enhances public security, and lowers crime rates, reduces the fear of crime and makes the public feel less helpless, reconnects the police with alienated publics, raises police moral, and makes the police more accountable. Despite the benefits claimed for community policing, programmatic implementation of it in Nigeria has been very uneven. Although, almost globally said to be important, it means different thing to different people in Nigeria.

As long as community residents continue to have no trust in the Nigeria Police Force, the assumption that the formalizing and implementation of community policing in Nigeria will reduce security challenges remain a mirage. A foundation of trust allows police to form close relationships with the community that will produce solid achievements. Without trust between police and citizens, effective policing is impossible. The diversity of Nigeria's security challenges requires an innovative set of solutions adapted to each community. This will entail understanding the security challenges peculiar to communities and maximizing local resources to police such communities in ways that suit their peculiar security needs.

In conclusion, based on the constant stream of insecurity in Nigeria, the Federal Government re-introduced community policing system in 2020 and its implementation commenced with recruitment and training of community policing constables. However, these set of police officers were trained by police instructors with traditional police orientations and deployed to their place of origins to perform their police duties under the supervision of their superiors who are still traditional policing practitioners. Of truth, the recruitment exercise seems to be useful in strengthening the police manpower problem. Also, it has helped to reduce the stream of unemployed youths who have stayed idle in Nigeria streets. So, there is no gainsaying the fact that the kind of community policing presently adopted in Nigeria was inappropriate and not good enough to achieve peace and maintain good order. Consequently, the level of crimes and criminalities has continued to grow worse daily in Nigeria while the unfriendly relationship between the police and members of the public continue to be deepened.

Despite the attractive structures and programs of the Nigerian police force, the public's desire for a police force that shuns the use of excessive force, illegal arrest and detention, extortion, intimidation, corruption, sexual violence and extrajudicial killings, robbery collaboration, and exploitation has largely been unmet. Without a

doubt, decentralization promotes efficiency and specialization in practice. Consequently, it is necessary to regulate and comprehend a decentralized system of law enforcement. As a result, in a federal system of government, it is necessary to be knowledgeable about issues that affect multiple police and to act quickly to address leadership crises and societal corruption. If not, whether or not the proposed establishment of community policing comes to pass, a security threat is unavoidable. Based on the observed prospects and challenges of the community policing in Nigeria, the study will task government, police, media persons, community members, and non-governmental organizations with one form of role or another in other to make the program a success in Nigeria.

Recommendations

On the basis of findings of this study and conclusion, the following recommendations are made:

1. The implementation of community policing programme should be beyond mere rhetoric. Therefore, the government should allocate more funds and resources to support the operations of community poling. Moreover, more motor vehicles and other security gadgets should be procured to enhance police patrol.
2. Media houses shall enlighten Nigerians on the usefulness of community policing and community leaders shall encourage their followers to cooperate with the police and other law enforcement agencies.
3. The efforts of federal government police alone cannot reduce the rate of insecurity in the country, arguing for the establishment of community policing as a way to improve the country's internal security.

References

- Abiri, B. (2011). *Models of community policing: What worked and what did not*. A paper presented at the 3rd biennial national conference on community development in Nigeria, Nov. 22, 2011, Grand hotel, Asaba, Delta State
- Achumba, C, Ighomereho, O. S., & Akpor-Robaro, M. O. M. (2013). Security challenges in Nigeria and the implications for business activities and sustainable development. *Journal of Economics and Sustainable Development*, 14(2), 77 – 99.
- Adagba, O., Ugwu, S. C., & Eme, O. I. (2012). Activities of Boko Haram and Insecurity Question in Nigeria. *Arabian Journal of Business and Management Review*, 1(9), 77 -99.
- Adegoke, N. (2014). The Nigeria Police and the challenges of security in Nigeria. *Review of Public Administration and Management*. Vol. 3. No. 6 December 2014, Dubia, U.A.E.

- Agbaje, A. (2018). An appraisal of the proposals for restructuring in Nigeria. In H. A. Saliu & B. O. Adedamola (eds.). *Roundtable discussion on economy and restructuring in Nigeria*. Ilorin: Mandate International Publications Ltd.
- Aighokham, B. (2008). *Growth inequality and poverty in Nigeria*. Retrieved from <http://uneca.org/acgd/mdg> on 16th March, 2023.
- Alemika, E. E. O. (2012). *Analysis of police and policing in Nigeria*. Lagos: Centre for Law Enforcement Education and national Human rights Commission.
- Alemika, E.E.O., & Chukwuma, L.C. (2004). *The poor and informal policing in Nigeria*. Lagos: Centre for Law Enforcement Education.
- Aleyomi, M. B. (2013). Is state police a panacea to security threat in Nigeria? *Afro Asian Journal of Social Science*, 4(2), 1 - 21.
- Arase S. E. (2019) Science, technology and innovation framework internal security and community policy in Nigeria. In Bassey C.O. & Ogbonnaya U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and strategies*. Lagos: Concept publication Ltd pp 635-665.
- Arase, S. E, (2016; Friday, April 15). *IG tasks policemen on professional best practices*. Lagos: The New Telegraph.
- Arisukwu, O., Igbolekwu, C. Oye, J., Oyeyipo, E., Asamu, F., Rasak, B., & Oyekola, I. (2020). *Community participation in crime prevention and control in rural Nigeria*. Lagos: Heliyon Publishers.
- Ayisire, E. (2017; 27 January). *The imperative of community policing in Nigeria*. Lagos: An Article of the Gaurdian Newspaper..
- Baba, T. M. (2012). *Security as a basic human need in society: Some conceptual considerations*. Sokoto: A Handbook of Centre for Peace Studies.
- Bello, I., Magaji, S., & Jamilu, I. M. (2016). *An overview of community policing in Nigeria*. A Paper Presented in International Conference of Social Science and Law-Africa. Nigerian Turkish Nile University (NTNU), 11th-12th May, 2016.
- Bennett, T. (1994). *Recent developments in community policing*. London: Macmillan.
- Buralti T.Y. (2019). The Nigerian army and the challenges of internal security and community policy in Nigeria. in Bassey C.O. & Ogbonnaya U.M. (ed.). *Internal Security Crisis and community policing in Nigeria: Policy options and strategies*. Lagos: Concept publication Ltd pp 273-289.
- Chene, M. (2012). *Community policing as a tool against corruption*. Boca Raton: CRC Press.
- Coquilhat, J. (2008). *Community policing: An international literature review*. New York: Wellington
- Cordner, G. (2007). *The key elements of oriented community policing*. Colorado: Regional Community Policing Institute.
- Dawodu, C. A. (2007). *The Nigeria police and the challenges of democratic consolidation*. Lagos: Silmak Associates-Mekanand Publications.

- Egwu, S. G. (2001). *Ethnic and religious violence in Nigeria*. Jos: St. Stephen Book House.
- Eme O. I. & Anyadike N. O. (2012). Security challenges and the imperatives of state police. *Review of Public Administration and Management*, 1(2), 203 - 218.
- Gbenemene, K. & Adishi, E. (2017). Community policing in Nigeria: Challenges and prospects. *International Journal of Social Sciences and Management Research*, 3(3), 47 -53.
- Gordner, G. (2014). *The Oxford handbook of police and policing*. Oxford: Oxford University Press
- Human Development Initiative. (2014). *Impunity in Nigeria: Knowledge, attitude and perception*. Lagos: CLEEN Foundation.
- Human Rights Watch. (2010). *Report on Nigerian police "Everyone's on the Game."*
- Ibrahim S. (2019) National integration and internal security: Issues and strategies for effective policing in Nigeria. In Bassey C.O. & Ogbonnaya U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and Strategies*. Lagos: Concept publication Ltd pp 577-602
- Ibrahim, I. (2017; December 2). *Why Nigeria needs community policing*. Lagos: Premium Times Newspaper.
- Ibrahim, J., & Igbuzor, O. (2002). *Memorandum Submitted to the Presidential Committee on National Security in Nigeria*.
- Idris I.K. (2019). Nigeria police force and the challenges of security and community policing in Nigeria. In Bassey C.O. & Ogbonnaya U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and strategies*. Lagos: Concept publication Ltd pp 329-350.
- Ikeji (2013). *Extrajudicial killing and police brutality, the way out*. The Nations Newspaper,
- Ikenga, F.A. (2016). Political parties and the democratization process in Nigeria: A study of the fourth republic. A Ph.D thesis in the Faculty of the Social Sciences, School of Postgraduate Studies, Delta State University, Abraka, Nigeria.
- Ikuteyijo, L. O. (2009). The challenges of community policing in Nigeria. *International Journal of Police Science and Management*, 11(2), 285 - 293.
- Kappeler, V.E., & Gaines, L.K. (2009). *Community policing: A contemporary perspective* (5th edition). Newark, NJ: Matthew Bender & Company.
- Kwaja C. (2019) Community Policing: A Review of National and international models and approaches. Bassey, C.O. & Ogbonnaya, U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and Strategies*. Lagos: Concept publication Ltd pp 421-435
- Monsuru, A. K., & Rafiu, G. O. (2016). Alternative approach to policing in Nigeria: Analyzing the need to redefine community policing in tackling the nation's

- security challenges. *African Journal of Criminology and Justice Studies*, 9(1), 98 – 115.
- Nebo, O., & Ndukwe, O. (2022). Insecurity in Nigeria and the need for community policing in Nigeria. *International Journal of Business Systems and Economics*, 13(7), 217- 232.
- Nigeria Police Act. (2020). *Explanatory memorandum*. Abuja: Nigeria Police Publications.
- Nigeria Police Force Report. (2008). *Community policing*. Abuja, Nigeria Police Headquarters.
- Nigeria's Security and Justice Growth Programme. (2010). *Community policing frequently asked questions*. A Publication of Department of International Development, British Council.
- Nwagvara E. (2019). Social-cultural and economic foundation for internal security in Nigeria, In Bassey C.O. & Ogbonnaya U.M. (ed.). *International security crisis and community policing in Nigeria: Policy Options and strategies*. Lagos: Concept Publication Ltd pp 136-162
- Nwakaman, E. (2012). *The Nigeria police and the sociology of crime control*. Enugu: Smart Nigeria Limited.
- Obarisiagbon, E. I. & Akintoye, E. O. (2013). Insecurity Crisis in Nigeria: The Law Enforcement Agents a Panacea? *Journal of Sociology and Social Work*, 7(1), 44-51.
- Obeagu, C. C. (2014). Community policing in Nigeria: Issue and challenges. *World Journal of Management and Behavioural Studies*, 2(3), 58-68.
- Odeh, A. M., & Umoh, N. (2015). State policing and national security in Nigeria. *Mediterranean Journal of Social science and Research*, 4(3), 67 -80.
- Ogbonnaya U.M (2019) Internal security framework and community policy in Nigeria: A strategic gap analysis. In Bassey C.O. & Ogbonnaya U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and strategies*. Lagos: Concept publication Ltd pp 480-498
- Oikhala, G. I. (2021). The imperative of community policing in Nigeria. *Journal of Public Administration, Finance and Law*, 20, 130 – 151.
- Okafor, J. C., & Aniche, E. T. (2018). *Policing the community or community policing: Implication for community development in Nigeria*. Research on Humanities and social Science.8 (12), 90 – 112.
- Okereka, P.O., Efebeh, V.E., & Oluka, N.L. (2020). Security imperatives and societal implications for government: Perspectives in Nigeria. *International Journal of Psychosocial Rehabilitation*, 24(8), 16310-16326.
- Okereke, D. (2014). *The private security and investigation industry in Nigeria: Opportunities, challenges and the way forward*: Unpublished article

- Okeshola, F.B., & Mudiare, P.E.U. (2013). Community Policing in Nigeria: Challenges and Prospects. *American International Journal of Contemporary Research*, 3(7), 134-138.
- Okoli, C.A. (2019). *Kidnapping for Ransom has become Nigeria's latest Security problem. A Publication of Quartz Africa*. Retrieved from <http://www.qz.com/africa/162476/kidnapping-ransom-is-nigeria's-latest-security-problem> on 5th March, 2023.
- Olajumoke, J. A. (2021). *Confronting Nigeria's Kaduna crisis*. Abuja: Africa Center for Strategic Studies.
- Olufemi, J. (2015). Nigeria spends N4.62 trillion on National Security in 5 years, yet widespread Retrieved from <http://www.premiumtimesng.com/news/headlines/185285-nigeria-spends-n4-62-trillion-on-national-security-in-5-years-yet-widespread-insecurity-remains.html> on 15th March, 2023.
- Olujinmi, A. (2005). Keynote address: Crime and policing in Nigeria". In E.O. Alemika & I.C. & Chukwuma (eds.). *Crime and policing in Nigeria: Challenges & options*. Lagos: CLEEN Foundation. Pp. 19-21.al of
- Olusegun, O, (2016). Community policing in South-West Nigeria: Finding a nexus between the Police and the People. *Journal of Education and Practice*, 7(23), 46 - 57.
- Oluwakemi, O. (2016). *Governance, accountability, and security in Nigeria*. Abuja: Africa Center for Strategic Studies.
- Oluwaniyi, O. O. (2011). Police and the institution of corruption in Nigeria, policing and society. *International Journal of Research and Policy*, 21(1), 67 -83.
- Onifade, C. Imhonopi, D. and Urim, U.M. (2013). Addressing the insecurity challenges in Nigeria: Imperative of moral values and virtue ethics. *Global Journal of Human Science and Political Science*. 13(2), 34 - 49.
- Onyeozili, E.C. (2005) "Obstacles to effective policing in Nigeria". *African Journal of Criminology and Justice Studies*. Vol. 1(1), 32-54.
- Schaffer, E. B. (1980). *Community policing*. New York: Croom Helm
- Schanzer, D., Kurzman, C., Toliver, J., & Miller, E. (2016). The challenge and promise of using community policing strategies to prevent violent extremism. US: National Institute of Justice Publications.
- Segrave, M., & Ratcliffe, J. (2004). *Community policing: A descriptive overview*. Austral: Australian Institute of Criminology.
- Shettima, K. (2012). State police or state social security?. Retrieved from <http://allafrica.com/stories> on 11th May, 2023.
- Skolnick, J. H., & Bayley, D. H. (1988). Theme and variations in community policing. *Crime and Justice*, 19(1), 33 - 41.0
- The constitution of the Federal Republic of Nigeria. CFRN 1999 (as amended)

- Trojanowicz, R., & Bucqueroux, B. (1990). *Community policing: A contemporary perspective*. Ohio: Anderson Publishing Co.
- Ugwu, C.E., Ngige, D., & Ugwuanyi, B. (2013). Calls for state police in Nigeria: Options for sustainable national security. *International Journal of research in Arts and Social Sciences*, 5(1), 402 -415.
- Usman M.J. (2018). Integrating community policing into Nigeria's security architecture. In Bassey, C.O. & Ogbonnaya, U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and strategies*. Lagos: Concept publication Ltd pp 536-557.
- Usman M. S. (2019). Defene intelligence agency and the challenges of internal security and community policy. In Bassey, C.O. & Ogbonnaya, U.M. (ed.). *Internal security crisis and community policing in Nigeria: Policy options and strategies*. Lagos: Concept publication Ltd pp 369-389
- Wilson, J. Q., & Kelling, G. L. (1982). Broken windows. *Atlantic monthly*, 249 (3), 29-38.
- Wilson, J.Q., & Kelling, G.L. (1982). *Broken windows: The Police and Neighbourhood Safety* Zealand: Police Publications.