

Community Policing and National Security: A Study of Selected Local Government Areas in Bayelsa State, Nigeria

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ABSTRACT

The rising crime rate, especially violent crime involving terrorism, armed robbery, Fulani-herdsmen attack, banditry, ritual murders, political assassinations, ethnic and religious violence, kidnapping, pipe-line vandalism, election violence are becoming very serious problem to the Nigerian society. It is therefore imperatives to know that crime is an obvious risk and possess major threat to orderly coexistence of the citizenry, hence the need for community policing. The purpose of this work therefore was to establish if there is any relationship between community policing and national security in selected local government areas of Bayelsa state, Nigeria. There are two competing theories for our theoretical framework- Democratic, and Community implant theory of community policing, but we adopted the later. The study adopted the descriptive research design to survey 2,277,961 populations of Bayelsa, using the Taro- Yamane formula to draw a sample size of 400; judgmental sampling technique was used in the study. The major instruments used in generating data for this study were questionnaire, observation and interview. The structured questionnaire titled: "Community policing and national security: A study of selected local government areas in Bayelsa state, Nigeria" (COPNSSLGABSNO). The collected data were analysed using the simple percentage and Chi-square (χ^2) statistical tool to test the various hypotheses. The study findings are as follows: (i) That there is a link between community policing and national security (ii) the national security problems which exist is as a result of poor community policing relations in the area of the study (iii) poor communication channel between the police and community hinder the effective fight against crime under community policing framework, and (iv) the study revealed that police inability to keep secret the identity of informants has an effect on crime fighting. Based on the above, the following recommendations were made: (i) that to achieve national security objective through community police relation residents should be paid for their services rendered in providing useful information to the police (ii) the identity of informants should be kept secret (iii) scale up communication outlets and (iv) that this research be extended to other geo-political zones and the scope broaden, deepened and widened. A number of references were finally made for further review.

KEYWORDS: Police, Community Policing, National security, Crime Control and Prevention

1. INTRODUCTION

Every society applies certain rules and regulations made by the legislature that contains sanctions for violation, which orders the behavior of persons, bodies, organization and society in general. Society rewards certain behaviors and inflicts sanctions upon negative behaviors people are discouraged in one way or the other from engaging in acts that the society frowns at. In other to foster compliance, commitment, conformity and consensus which are fundamental prerequisite of social order, most government including that of Nigeria usually employ specially trained people called 'police' to checkmate disorder in the society (Aristotle, 2019, p.1).

Community policing is the bedrock of community partnership in creating a safe and secure environment for all

and sundry. It is policing where by the people take active part in their own affairs. With community policing, the police are not seen as a problem or stranger whose presence stands for danger but as partner in development. The unfriendly nature of the relationships between the police and members of the public has enjoyed a wide coverage among scholars. It was in reaction to this development that the concept of community policing was introduced (Aristotle, 2019; Umar, and Usman, 2014).

Jamilu (2016) opined that:

"Community policing is a philosophy that started many years back in the United Kingdom and United States, but did not come to Nigeria until 2004. This policing strategy has been incorporated into modern policing

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so that the police will respond to democratic system of governance. Community policing should be welcomed not only because of traditional policing had been failing, because it is reactive rather than proactive, but also the police three strategies makes community policing quite distinct from traditional policing: community partnership, organizational transformation, and problem solving. Looking at the prevailing insecurity in Nigeria, adherence to the principles of community policing will help the Nigeria Police Force to overcome the Security challenges" (p.26).

It is based on this background, that it can be said that the police force helps to observe, fortify and stabilize the prevailing social order in the areas of law and order (Hess and Wroblewski, 2003). In other words, organizations like the police are established in the society for appropriate maintenance of rules and regulations, so as to eradicate or reduce crime. The police are most visible institution of the criminal justice system. Greater parts of citizen come in regular contact with the police than any other criminal justice institution. This makes the police to be the visible presence of the state in civil society (Ozo- Eson, 2010; Jewkes and Letherby, 2002).

In a strict legal definition, however, a crime is a violation of the criminal law, which is subsequently followed by legal punishment. It is an act of omission, which attracts sanctions such as fine, imprisonment, or even death (Dambazau, 2007). In modern societies, behaviors that are considered inimical to the interest of members of the society are embodied in the criminal code. Act or behaviors that violate the criminal laws of a country are referred to as crime. Tappan (1996) defines crime as 'an intentional act in the violation of the criminal law (statutory and case law) committed without defense or excuse and is penalized by the state as felony or misdemeanor'. Clinard (1986) also defined crime as 'any act that is socially injurious and is punished by the state, regardless of the type of punishment' (Ozo- Eson, 2010). Crime has always been perennial and universal problem of all societies in all ages. It impedes or afflicts the society, eating away at the fabric of a nation. Life is impoverished for many by anxiety and fear as a result of crime. The by- product of crime, beyond actual physical or material loss is fear. For many crime victims, it is the most burdensome and lasting consequences of their victimization. The fear of crime has many detrimental consequences, it makes people vulnerable and isolated, it reduces a person general sense of well-being, and it also contributes to neighborhood decline. The people most fearful to crime are the most vulnerable to crime. Scholars are asking whether most crimes could not be prevented in the first place, and are developing techniques and programmes designed to do that. Society needs to be able to punish criminals, but it is equally important that the would be criminals find it difficult to offend at all. For the disease of crime is better prevented than to be cured (Ozo- Eson, 2010; Kerrigan, 2003).

Community Policing (CP) is a new theory of police administration and is said to have three core elements: Citizens involvement, problem solving, and decentralization. All are related, but citizen involvement is especially crucial because it is the basis of the theoretical foundation of community policing (Halder, 2008). The concept of

community policing as a philosophy of full service personalized policing, where the same officer patrol and work in the same area on permanent basis, from a decentralized place, working in a proactive partnership with citizens to identify and solve the problem. (Aristotle, 2019; Pupura, 2001; Trojanowicz and Bucqueroux, 1990).

Community policing is a policy and strategy aimed at achieving more effective and efficient crime control, reduce fear of crime, improved quality of life, improve police services and legitimacy, through a proactive reliance on community resources that seek to change crime- causing conditions. This assumes need for greater accountability, greater public share in decision-making and greater concern for civil rights. This concept appears to impose a new responsibility on the police to create appropriate ways of associating the public with law enforcement and maintenance of order. It is said to define how the police should be sensible and appropriately respond to citizens and communities. The fact that the core function of the police is to control crime, this function can be greatly improved by diagnosing and managing problems in the community that produce serious crimes fostering closer relations with the community to facilitate crime solving; and building self-defense capabilities within the community itself. Accordingly, community strategies of policing direct attention to and prepare the police to exploit local knowledge and capability to control crime (Dambazau, 2007).

The implementation of community policing goes a long way in changing the characteristics outlooks of the police. It is a renewed emphasis on the crime prevention and control rather than law enforcement and can go hand in hand with the integration of policing with the community (Ozo- Eson, 2010). The essence of policing concept is to return to the days when safety and security are participatory in nature, and everyone assumed the responsibility of well-being of their community; not just selected few, not just safety forces, but absolutely everyone living in the community. It is a philosophy, a belief that working together, the police, the community and government can accomplish what neither can accomplish alone (Aristotle, 2019; Hess and Wroblewski, 2003).

2. Statement of Problem

Scholars like Oguntunde, Oluwadare, Okagbue and Oguntunde, (2018); Jamilu, (2016); Umar and Usman, (2014); Alemika and Chukwuma, (2003); and Papura, (2001) have emphasized on the need for community policing in Nigeria for crime detection, prevention and control. To fulfill this, Nigerian government has at various administration established institutions like, the Civil Defense Corps, Police Community Relations Committee (PCRC), Vigilante groups, Coup of Commissionaire among others, the police institution also in an attempt to reduce crime rates issues out numbers known as 'distress call lines' for the citizens to call when there are crises in the community, neighbourhood, or locality in all the thirty six (36) states of the federation including the Federal Capital Territory (FCT), the police also came up with the slogan like 'police is your friend'. The police also organized a sensitization campaign informing the citizens to report any criminal activities within their community to the nearest police station and as well promising the informant of their security, they also organize community town hall

meetings to address the citizens on criminal activities. Nevertheless, in the midst of all this effort crime rates still increase and the current security challenges in the country continue to deepen, broaden and widen.

According to the crime statistics in Nigeria as investigated by the Nigerian police, Criminal homicide or murder rate stands at (9.85%) per 100,000 populations in 2015. (Aristotle, 2019). But this figure has redoubled from 2016 to 2018 reaching (68.18%). This violent crime includes: Murder, armed robbery, assault, felonious wounding, manslaughter, bribery, corruption, burglary, kidnapping, terrorism, herdsmen attack, vandalism and electoral violence. Physical attack due to ethnic origin and religion stand at (46.09%); drug related offences at (63.89%); crime against property

such as vandalism and theft stood at (69.04%) and crimes such as assault and armed robbery at (72.26%). (Aristotle, 2019, p. 6).

Similarly, according to report by crime ranking index of countries with highest crime rates, Nigeria is ranked 14th with (64.64%) on the scale of countries with high crime rate, closely followed by Puerto Rico with (64.75%) ranking 13th and leading the chart is Venezuela with the 1st position in ranking at (84.86%) of countries with highest crime rate in the world as at September, 2019. (Aristotle, 2019, p.7).

Furthermore, according to Oguntunde, et al, (2018) in their article titled: Analysis of selected crime data in Nigeria; presented crime data in the tables below:

Table 1: Summary statistics of the data set on crime activities

Crime types	Mean	Mode	Sum	Skewness	Kurtosis
Murder	1814.48	1453a	38,104	1.056	0.565
Armed Robbery	2126.19	1064a	44,650	0.058	-1.317
Assault	43890.19	28,925a	921,694	-0.120	-1.271
Felonious Wounding	16667.05	9659a	350,008	1.257	4.317
Manslaughter	33.52	14a	704	0.935	0.074
Bribery and Corruption	208.00	10a	4368	0.878	-0.220
Burglary	22179.10	10,265a	465,761	3.520	14.231

(Aristotle, 2019; Oguntunde, et al, 2018).

Nevertheless, in spite of all the efforts by government and police institution examined earlier in this study crime in the country continue to rise as showed in the above tables, was what captured the attention of the researcher to probe the reason why community policing fail.

The rising crime rate, especially violent crime involving terrorism, armed robbery, Fulani herdsmen attack, ritual murders, political assassinations, ethnic and religious violence, kidnapping, pipe-line vandalism, election violence are becoming very serious problems to the Nigerian society. It is therefore imperative to know that crime is an obvious risk and major threat to orderly coexistence of the citizenry. In Nigeria, crime constitutes immediate threat to majority of the people both rich and poor, men and women, children and the old. It is also well documented that criminality is part and parcel of the human nature and society, but constitute problem when every sector is affected and majority of the society complains (Aristotle, 2013; Ozo-Eson, 2010). Poor police public relation is becoming chronic problems with the police. It is argued that Nigeria Police is a product of the colonial rule and postcolonial dictatorship in Nigeria.

Thus, the societies distrust and have less regards for the police resulting to non-cooperation from the public (Ozo-Eson, 2010). The Nigeria Police have a very serious image problem in the eyes of the public it is established to serve. The police are described more in negative terms by major segments of the population; viewed with suspicion, and perceived to be unfriendly (Alemika, 1993). Police public relationship depends to a large extent, on the quality of personnel that make up the police force. It is difficult to expect the public to co-operate fully with the police in a situation where the police conduct themselves harshly and repressively even when the public have right to a claim. Also, it is difficult for the police to achieve any appreciable measure of success in discharging their duties as preservers of success in discharging their duties as preservers of law

and order in any society in which the public treat them with scorn, indifference and contempt. Treating the police with disdain and non-challant attitude can only result in eroding police effectiveness in ensuring the safety of the society (Ozo-Eson, 2010; Nweke, 2002).

Corruption is a problem that is ravaging the police in Nigeria. Police corruption impacts directly on the police ability to prevent and control crime, including criminal investigation. Corrupt police officer devotes time and energy in pursuing graft, rather than fulfillment of their responsibilities to the society. Police corruption which include ill acts like favoritism, bribery, diversion of police resources, deceptive practices among others, leads to increase in criminality and people taking laws into their hands (Dambazau, 2007). Police officers sometimes give up their professional principles, destroy their dignity and exhibit such low sense of duty for illegal material gains. Example is extorting money from motorists in lieu of search or in disguise of inspecting vehicle documents, collecting of money for exchange of charges or reframing charges for offenders, turning a complainer into an accused for a fee (Ilegbune, 1998). Also, the ugly stain of corruption and embezzlement has manifested even in the police top hierarchy, example was when the former inspector general of police Mr. Tafa Balogun stole billions of naira belonging to the police (Ozo-Eson, 2010).

Police violation of human rights, which include brutality, is also a major obstacle to the prospects of democratic and effective policing in Nigeria. The police violence in terms of brutality, torture and homicide is widespread in Nigeria. For instance, the then Nigeria Police Task Force, which was codenamed "Operation Fire for Fire" the created by Tafa Balogun the then Inspector General of Police, portrayed the police to be frequent involved in human rights abuse which at times results in death of persons. The police operated with impunity in apprehension, illegal detention and execution of criminal suspects (Dambazau, 2007).

Extra-judicial killing by the police in Nigeria is also becoming a frequent occurrence. As reported by Tell Independent Weekly of August 1st 2005 page 25 of the famous Apo killings in Abuja, of six traders (Ekene Isaac, Ifeanyi Ozor, Chinedu Meniru, Paulinus Ogbonna, Anthony Ifeanyi and Augustina Arebu) who were brutally murdered by the police, on the ground that they were suspected armed robbers. Like the "Apo six", there are other numerous Nigerians who have been dispatched to unmarked graves by this invidious vocation of the police. The site of the police is considered to be synonymous with trouble by many instead of being friends, the police existed to be feared and avoided (Ozo-Eson, 2010 cited in Aristotle, 2019). Similarly, some law enforcement agents are believed to be engaged in extra-judicial killings creating a scenario that Nigeria Police do not follow the rule of law (The Punch Newspaper November 23, 2018).

Furthermore, the constraints of poor police facilities, inadequate remuneration and inadequate police personnel's makes the police institution to be ill-equipped to perform its role. Poor and ill-equipped police patrol attribute to the fact ill-equipped for massive surveillance and prompt action required to keep crime in check. The general absence of these facilities has resulted in a grossly ineffective police action against crime. Police which are meant to be the antidote to criminality seemed to be getting overwhelmed by the phenomenon. The criminals seem to be ahead of the police such that the latter now only react to the commission of crimes and usually after the offenders might have left the scene of the crime. This disability enables criminals to operate freely and with impunity. And also armed police patrols are few and irregular and the likelihood of an encounter with criminals is negligible (Ilegbune, 1998).

For instance, Dickson (2007) has noted some impediments to the successful implementation of community policing in Nigeria and they include: internal resistance by policemen who benefited from the traditional policing and who prefer to maintain the status quo; lack of commitment to the project by implementing officers; lack of support from welfare packaged the public; inadequate support from the government; and poor welfare packaged/incentive for policemen. However, one of the biggest impediments to the success of community policing in Nigeria is the hostile relationship between the police and the informal policing machinery usually made up of some factions of ethnic militia groups in the country.

In addition, the situation of which the police stations experience numerous reports of little matters of misunderstanding that ordinarily could have prevented by patrol officers is escalating the number of reported cases to be dealt with in the police station, thereby straining the police stations, courts and prisons. The implementation of community policing will go a long way to reduce this problem, because this policing strategy promotes outside court/police stations settlement as community members would be encouraged to resolve any misunderstanding amicably without resorting to the court or police stations for settlements.

Hence, the research on community policing and national security: A study of selected local government areas in Bayelsa state, Nigeria. Since the works of the previous

researchers, like that of Oguntunde, et al, (2018). Analysis of selected crime data in Nigeria. Mustapha, Zakariyya and Usman, (2016). A review on the achievements and challenges of community policing in Nigeria. Jamilu, (2016). Community policing in Nigeria. Umar and Usman, (2014). Need for community policing. Abiri, (2011). Models of community policing: What worked and did not. Umoh- Ette, (2010). An investigation into the impact of community policing as a strategy for crime prevention and control. Alemika and Chukwuma, (2005). Analysis of police and policing in Nigeria. And, Tilman, (2000). The effectiveness of community policing; were inexhaustible. Therefore, the researcher intends to bridge the knowledge gap which exists in the works of the listed scholars as none of them looked at Bayelsa State of which it is the economic hub of Nigeria.

Research Question

In order to achieve the mission of this study, the following research questions were raised:

1. Do police inability to keep secrets and the identity of those who partner with them to provide information a factor which hinders effective community policing?
2. Do poor communication channels between the police and community hinder the success of community policing in fighting crime?
3. What ways can Nigeria achieve national security objectives through community police relations?

Specific Objectives

The Specific objectives of the study are:

1. To establish the role of police inability to keep secret and the identity of those who partner with them to provide useful information in fighting crime.
2. To establish the influence of poor communication channel between the police and the community in fighting crime.
3. To proffer solutions that enable Nigeria achieve national security objectives through community police relations.

The research hypotheses formulated are as follows:

1. The more police fail in keeping secret the identity of crime informants from the community, the more community policing fail to achieve its objectives.
2. The more police fail to communicate effectively with the host community which they serve; the more community policing fails to achieve its objectives.
3. The more community policing philosophy is neglected the more national security of Nigeria fails.

3. Review of Related Literature

The concepts of police and policing are used interchangeably in everyday language, but they do not always mean the same thing. Of course, the primary role of police is policing, but policing is not a sole responsibility of the police. Conversely, not all those shouldered with policing responsibility are belonging to police organization. Policing is securing compliance with existing laws and conformity with precepts of social order (Aristotle, 2019). But the police are not the only agency involved in policing, in the broad sense of the term. Policing has always been necessary in all societies for the preservation of order, safety and social relations. The necessity of policing becomes even more evident in modern societies characterized by diversities and contradictions arising from population heterogeneity, urbanization, industrialization, conflicting ideologies on appropriate socio-

political and economic form of organization (Alemika and Chukwuma, 2005). Community policing is a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime (President's Task Force on 21st Century Policing, 2015). Tillman (2000) defined community policing "as bringing police and citizens together to prevent crime and solve problems, emphasizing the prevention of crime rather than the traditional policing method of responding to crime after it happens" (p.1).

Community policing involves collaboration between police and community members characterized by problem-solving partnerships to enhance public safety. Community policing was adopted widely among law enforcement agencies in the 1990s, with a view toward improving trust between community members and police, and leveraging police resources through voluntary assistance by community members in public safety measures (COP Office, 2008).

Police and Community Policing

The origin of the word '*police*' is derived from the Greek word '*Polis*', which means "that part of non-ecclesiastical administration having to do with the safety, health and order of the state" (Ehinder, 1998, p.1). Historical facts showed that the origin of the "police force" is a recent development, but "policing" is not, because the latter was a necessary societal collective measure to protect themselves (individually or collectively) or to control the wrongdoing tendency of some members; thus has been in existence for ages (Oluwaniyi, 2011; Alemika and Chukwuma, 2005; Reiner, 2000). In Nigeria, volunteers for traditional policing formed themselves into what was referred to as 'yan banga' or 'ode adugbo' (street vigilante group), which still exists in most parts of the country today. But the emergence of the state vis-à-vis the need to protect the state (political elites) during colonial rule necessitated the establishment of the police force (Oluwaniyi, 2011).

Police force is the most powerful constitutional organ among law enforcement agencies in Nigeria. The overall operational control of the Nigeria Police Force is vested in the President in accordance with the 1999 Constitution and the Police Act (Rauch & Spuy, 2006). As stated in the Section 214 (1) of the 1999 Constitution of the Federal Republic of Nigeria, "there shall be a police force for Nigeria, which shall be known as the Nigeria Police Force, and subject to the provisions of this section no other police force shall be established for the Federation or any part thereof". The Police Act (2009) also states that, the Nigeria Police Force is vested with such responsibilities as: the protection of life and property; detection and prevention of crime; apprehension of offenders; preservation of law and order; the due enforcement of law regulations with which they are directly charged; and performance of such other military duties within and without Nigeria as may be required of them by or under the authority of any other Act.

The Nigeria Police Force is usually the most visible and accessible agency to the citizens, but there are other agencies in Nigeria that police the affairs of citizens and even foreigners within the country's territorial boundary. These agencies include National Security and Civil Defense Corps

(NSCDC), Federal Road Safety Corps (FRSC), Nigerian Immigration Service (NIS), Nigeria Custom Service (NCS), States Security Services (SSS), National Intelligence Agency (NIA), Peace Corps of Nigeria (PCN), Defense Intelligence Agency (DIA), and National Drug Law Enforcement Agency (NDLEA), etc. Over the years, there are many processes of police reform which, according to Rauch and Spuy (2009), still are currently under way, or about to commence. Current police policies are based on assumptions that proactive policing strategies will not only deter crime but will also improve police-community relations (Wiley and Esbensen, 2013). It is along this line that community policing was introduced to achieve the above objective.

National Security

The concept of national security remains ambiguous, having evolved from simpler definitions which emphasized freedom from military threat and from political coercion. Among the many definitions proposed to date are the following, which show how the concept has evolved to encompass non-military concerns: "A nation has security when it does not have to sacrifice its legitimate interests to avoid war, and is able, if challenged, to maintain them by war." "The distinctive meaning of national security means freedom from foreign dictation." (Aristotle, 2019, p. 34). National security objectively means the absence of threats to acquired values and subjectively, the absence of fear that such values will be attacked." (p.35). "National security then is the ability to preserve the nation's physical integrity and territory; to maintain its economic relations with the rest of the world on reasonable terms; to preserve its nature, institution, and governance from disruption from outside; and to control its borders." (Harold Brown, U.S. Secretary of Defense, 1977-1981).

"National security is best described as a capacity to control those domestic and foreign conditions that the public opinion of a given community believes necessary to enjoy its own self-determination or autonomy, prosperity and wellbeing." (Umoh-ette, 2010). "National security is an appropriate and aggressive blend of political resilience and maturity, human resources, economic structure and capacity, technological competence, industrial base and availability of natural resources and finally the military might." (Adamu, Bakri and Shansuddin, 2018; Dambazzau, 2007).

National security is the measurable state of the capability of a nation to overcome the multi-dimensional threats to the apparent well-being of its people and its survival as a nation-state at any given time, by balancing all instruments of state policy through governance and is extendable to global security by variables external to it." (Aristotle, 2019; Picarelli, 2008).

National and international security may be understood as a shared freedom from fear and want, and the freedom to live in dignity. It implies social and ecological health rather than the absence of risk... [and is] a common right". (Ozo-Eson, 2010; Dambazzau, 2007).

Dimensions of national security

Potential causes of national insecurity include actions by other states (e.g. military or cyber-attack), violent non-state actors (e.g. terrorist attack), organized criminal groups such as narcotic cartels, and also the effects of natural disasters

(e.g. flooding, earthquakes). Systemic drivers of insecurity, which may be transnational, include climate change, economic inequality and marginalization, political exclusion, and militarization. In view of the wide range of risks, the security of a nation state has several dimensions, including economic security, energy security, physical security, environmental security, food security, border security, and cyber security. These dimensions correlate closely with elements of national power. (Picarelli, 2008). Increasingly, governments organize their security policies into a national security strategy (NSS); as of 2017, Spain, Sweden, the United Kingdom, and the United States are among the states to have done so. Some states also appoint a National Security Council to oversee the strategy and/or a National Security Advisor. Although States differ in their approach, with some beginning to prioritize non-military action to tackle systemic drivers of insecurity, various forms of coercive power predominate, particularly military capabilities. The scope of these capabilities has developed (Picarelli, 2008).

Traditionally, military capabilities were mainly land or sea-based, and in smaller countries they still are. Elsewhere, the domains of potential warfare now include the air, space, cyberspace, and psychological operations. Military capabilities designed for these domains may be used for national security, or equally for offensive purposes, for example to conquer and annex territory and resources.

The Philosophy and Components of Community Policing

A community policing perspective is very different from a traditional policing perspective. In community policing, the police must share power with the residents of a community, and critical decisions need to be made at the neighborhood level, not at a downtown police headquarters. Such decentralization of authority means that the credit for bringing about a safer community must be shared with the people of the community. According to (Bohm and Haley (1997), achieving the goals of community policing require successful implementation of three essential complementary components or operation strategies. These include community partnership, problem solving and change management.

Another Useful tool in working towards a solution is known as the crime star (Aristotle, 2019).



Crime Star

Source: - (Aristotle, 2019)

The above crime star is propounded by Aristotle Jacobs; it is a review and disorder as an interaction among five (5) variables: offender, intent, location, opportunity and victim. This crime star postulates that criminal offences begin with offender’s desire or intent to commit a crime; every crime

committed requires a suitable location in which the criminal considers safe to operate; and once safety is guaranteed, the criminal seize the opportunity to commit his or her criminal act on the innocent victims.

The duty of the police, law enforcement agencies, victimologists or criminologists is to break up the crime star by not giving the criminal an opportunity to commit crime. Thus, community policing aid in breaking up the crime star circle, by not giving intended criminals the opportunity to commit crime in their locality, but rather as co-custodian of the peace and safety of their host community, by so doing the problem of crime is solved.

Achievement of Community Policing in Nigeria

Mustapha, Zakariyya and Usman, (2016, p.275) maintained that community policing is a philosophy with operating principles based on the assumption that changes today will make community safer and more attractive tomorrow (Trojanowicz and Bucqueroux, 1990). Community policing brings the police and community closer and offers a better outcome (Carol Buracker and Associates, 2007). Moreover, the policing approach shares the idea that police and community must work together to define and develop solutions to problems (Mustapha, et al, 2016). The reason for public involvement is predicated on the belief that the police alone can neither create nor maintain a safe community. They must keep putting in motion voluntary local efforts aimed at preventing disorder and crime. In this role, they are adjuncts to community crime prevention efforts, such as the neighborhood watch, target hardening and youth economic development programme (Mustapha, et al, 2016); Trojanowicz, 1982; Wycoff, 1988). Once these conditions are associated with CP, achievement can be said to have been made.

Similarly, Community policing has been found to be beneficial as a policing approach in addressing issues of crime, disorder and anti-social behavior in Nigeria. For example, it has impacted on general crime prevention and control in states. Like: Lagos, Katsina, Kaduna, Kano, Ogun, Anambra, Enugu, Benue, Borno, Oyo, Kogi and Edo (Security Justice and Growth Programme, 2009). Also, the approach has recorded numerous achievements in Bauchi as it is used in addressing property crime, arson, gang violence and petty theft (Mustapha, et al, 2016; Hussein, 2015). Community policing approach has made significant impact in Rivers State by reducing incident on kidnapping along the East-West road of Emuoha local government area of the state.

Further, the achievements of community policing in Nigeria can be seen in-terms of high frequency of meetings between the police and the public and regular security reports by informants, as well as financial assistance from the community to the police (Hussein, 2015). In this direction, the programme can be adjudged to have achieved its goals, and the achievements have justified the arguments of Mustapha, et al, (2016); Hussein (2015); Security Justice and Growth Programme(2009); Mastroski (2006); Cordner (1999); Kelling (1998); Bayley (1994); Trojanowicz and Bucqueroux (1990) and Trojanowicz (1982).

Challenges of Community Policing in Nigeria

Despite its numerous achievements in national security, community policing has faced and is still facing some

challenges. According to Dickson (2007), for example, some impediments to the successful implementation of community policing in Nigeria include: internal resistance by policemen who benefited from the traditional policing and who prefer to maintain the status quo; lack of commitment to the project by implementing officers; lack of support from members of the public; inadequate support from the government; and poor welfare packages/ incentives for officers. Notwithstanding, one of the biggest impediments to the success of community policing in Nigeria is the hostile relationship between the police and the informal policing machinery usually comprised of some factions of ethnic militia groups in the country.

Similarly, Hussein (2015) has identified some obstacles that have hindered the effective implementation of community policing in Nigeria. According to him, most of the police respondents studied were not trained on community policing strategies; with limited training, it is unlikely that the police will effectively work in realizing the full potential of community policing. Furthermore, Slogan and Harnett (1998) argued that the insecurity of the informants can affect general public participation in the community policing programme.

Consequently, Hussein (2015) has observed that informants are not rewarded for giving security reports. The lack of rewards for the informants, who use their energy, time, money to participate in community policing, can be a setback to the programme. In other words, the insecurity of the informants and non- payments of rewards are clearly not beneficial to the participants and will thus affect their participation in the community oriented crime prevention in the country (Mustapha, Zakariyya and Usman, 2016). Also, corruption has consistently been identified as one of the major obstacle to community policing (Okeshola, 2013; Aristotle, 2012; Human Rights Watch, 2010; Alemika, 1993). In addition, other challenges and problems confronting community policing in Nigeria are: The bad state of Nigerian economy with high unemployment, poverty and poor standard of living which usually drive people to crime. Also, the value system or general erosion in moral values of and standard that encourage crime (Okeke, 2013,p.11).

According to Mammus, (2010), however, the major obstacles to community policing in Nigeria are manpower shortage, inadequate funding, logistics support and infrastructure, lack of serviceable information and technological equipment. Young and Tirisley (1998) suggest that traditional police structure have done little in fostering the acceptance of responsibility for analyzing problems and seeking resolutions. Mastroski (2006) criticized the general "whole-of -police" approach with community policing. Absolutely, organizational problems within the police system, which include: lack of involvement by police management in the design, implementation and monitoring, personnel deployment and structures, clashes between command and control as well as management styles, are among the most serious obstacles to the community policing approach. Likewise, working in specialized units can cause difficulties in establishing creditability (Polzin, 2007). The above is what is obtainable within the Nigeria police (Mustapha, Zakariyya and Usman, 2016; Alemika, 1993). Therefore, Oguntunde, et al (2018); Polzin (2007) believes that for community policing to be successful, all the challenges need

to be identified during phase of the community policing initiatives.

4. Theoretical Framework

The following theoretical framework was considered in this study **(a)** Democratic theory of Community Policing and, **(b)** Community Implant theory.

4.1. Democratic Theory of Community Policing

Proponents like: David Bayley, Berkeley George, Amir Menachem and Einstein Smith posits that community policing is based on the democratic principle that "anyone who exercises authority on behalf of the community (like the police) is accountable to the community for the exercise of that authority". Democratic theory of community policing rests on the regimen that community policing, which is the newest development in the area of policing, involves the empowerment of a new level of social organization to generate work for the police, namely, groups, neighborhoods, communities, businesses, civic groups, and so forth (Haldar, 2008). The theory also maintains that the success of a democratic government depends, in large measure, on the voluntary compliance of citizens with society's laws and norms of conduct. Police in a democracy are always in a dilemma, for in a free society there exists a delicate balance between enforcing laws and maintaining order effectively on one hand and being repressive on the other.

According to David Bayley, (2005, pp.298-300), the essential features of democratic policing are responsiveness and accountability. A democratic police force, according to him, is the one that responds to the needs of individuals and private groups as well as the needs of the government. Strengthening of these mechanisms will strengthen the quality of democratic policing (p.299). The police, in truly democratic countries, according to Bayley, serve the disaggregate members of the public and their needs are uppermost in the mind of a democratic police force. He, however, maintains that the problem that most of the countries face is that democratic policing, especially in its concern with human rights and accountability, is under attack all the time because of reported increases, firstly, in serious crime and, secondly, in terrorism, assassination, and collective disorder. When there are increases in individual as well as collective threats to law and order, democratic policing becomes vulnerable to being labeled a "soft strategy" (p.300).

However, theorists of participatory democracy, like Nicos Poulantaz (1972), Collins Pateman (1970) and Crawford Brough Macpherson (1962) try to assimilate and realize the ideals of direct democracy responsive and active citizenry, participation and equality in the modern complex world. They point out that if individuals have an opportunity to directly participate in decision-making at the local level they can achieve real control over the course of their everyday life. Macpherson argues that a truly democratic society promotes powers of social cooperation and creativity (which is a prerequisite for the success of Community Policing) rather than maximize aggregate satisfactions (Ramaswamy 2004, p.404). The democratic theory of CP also derives its ideas from the model of deliberative democracy. Deliberative democracy signifies a democratic system that deliberates to the extent 'that the decisions it reaches reflect open

discussion among the participants, with the people ready to listen to the views and consider the interest of others, and modify their own opinions accordingly'. In deliberative democracy decisions are taken wholly by consensus. It values the manner of open discussion that hears all points of view and reaches a decision. For deliberative democracy to work well, people must exercise democratic self-restraint: they must think it more important that the decision reached should be a genuinely democratic one and a decision that they themselves favor (Ramaswamy 2004, p. 407). Similarly, developmental model of democracy is concerned with the development of human individual and the community. It holds that citizens are 'free' only when they participate directly and continuously in shaping the life of their community (Heywood 2004, p. 74). Community policing is also based on a similar belief that members of a community can lead a peaceful and orderly life only if they directly participate in the community policing activities (p.74).

4.2. Community Implant Theory

As a concept and practice that is gaining acceptance among scholars, the idea of community policing have been studied and various theories that try to explain it have emerged. This study considered Community Implant Theory, among the others, as a suitable theoretical framework. Community Implant Theory is based on the assumption that the main reason for high levels of crime is the lack of informal social control in community areas. Sociologists argue that informal social control can be implanted in a community by collective citizen action in neighborhoods where social control is naturally weak or non-existent (Rosenbaum, 1987). Mastrofski, Worden and Snipes (1995) have described this theory as 'Community building'.

Community building, according to these scholars, is a process by which police strengthen the capacity and resolve of citizens to resist crime by building positive relationships with community residents. Accordingly, Lyons (1999) argues that innovative police strategies such as educational, recreational and occupational opportunities for youth, can mobilize the informal mechanisms of social control embedded within the community life (Lombardo and Lough 2007). Social control generally refers to the capacity of a particular group / community to regulate its members. It involves the use of rewards and punishments. Thus, while formal social control is always derived from certain written rules and laws and is enforced by the courts and the police, the informal social control is based on customs and norms and is enforced by the citizens themselves through behaviors such as surveillance, verbal reprimand, warning, rejection, and other emotional pressures to ensure conformity. Generally, the arguments drive from community implant hypothesis is that crime and social disorder can be better controlled if both formal system, for example the police, and informal arrangement, for instance community's participation, are put together toward achieving that; this integration is what community policing broadly entails (Hussein, 2015).

Community policing has the capacity to solve the problems of deviant behavior in a society by handling the problem at the beginning stage itself with appropriate community-based programmes, fully involving the community groups at various stages of decision making, planning and implementation of the programmes for the protection of the

community (Hussein, 2015). Such community based programmes can subsequently become the base for all neighborhood community police projects which will in turn result in the promotion of mutual understanding and appreciation among the community members (Silver and Miller, 2004; Lombardo and Lough 2007). In spite of the popularity of programmes that utilized the community-building approach, there is little empirical evidence to support the effectiveness of the community implant hypothesis. Skogan (1990), for example, concluded that informal social control mechanisms do not increase solidarity or social interaction. Nor can any of such programmes improve neighborhood conditions (Hussein, 2015).

5. Methodology

This study adopted survey descriptive research design. The instrument used for data collection was a structured questionnaire tagged: (COPNSSLGABSNQ) to extract information from the respondents. The Sample size for this study is four hundred (400) key informants. These was selected through Taro Yamane formula.

This formula is given.

$$n = \frac{N}{1 + N (e)^2}$$

Where:

n signifies the sample size

N signifies the population of the study

e signifies the level of significance which in this case is 0.05

1 signifies the unity (a constant).

The Population is 2,277,961

And e = 0.05

$$n = \frac{2,277,961}{1 + 2,277,961 (0.05)^2}$$

$$n = \frac{2,277,961}{1 + 2,277,961 (0.0025)}$$

$$n = \frac{2,277,961}{1 + 5694.9025}$$

$$n = \frac{2,277,961}{5695.9025}$$

$$n = 399.93 \text{ approximately } 400$$

$$n = 400$$

The eight (8) LGAs that makes up Bayelsa State was stratified into three (3) based on the senatorial districts. From these senatorial districts two (2) communities each was purposefully selected out of the LGAs, based on their recorded communal crisis. These communities are Ekeki and Azikoro communities in Yenagoa LGA, Sagbama Town and Toru-Orua communities in Sagbama LGA, Ogbia Town and Kolo communities in Ogbia LGA. Judgmental sampling was used to select 400 key informants (respondents) for the study. By this, each community had 60 respondents, making it 360 respondents consisting of community chiefs, members of community development committee (CDC), youth leaders

and members of women association. Forty (40) respondents was also selected from among the police officers in the study area bringing the total number to 400. For the police respondents Ekeki and Azikoro divisions had 8 respondents each, while Kolo, Ogbia town, Sagbama and Toru-orua divisions had 6 respondents each.

Two types of data were generated. The first is the primary data, which was sourced through the use of structured questionnaire to elicit information from the respondent. On the other hand, secondary data was obtained from textbooks, magazines, bulletins, books, journals as well as published and unpublished dissertation.

The data generated from the field were subjected to both descriptive and inferential statistical analysis. The descriptive statistical analytical tools employed include: Simple percentage, frequency tables, tally etc. While, Chi-square (χ^2) was employed to test the validity of the research hypotheses at 0.05 level of significance.

6. Data Presentation and Analysis

A. Test of Hypotheses

Hypothesis 1:

The more police fail in keeping secret the identity of crime informants from the community, the more community policing fail to achieve its objectives.

Table 6.1.1: When the Police keeps the identity of informants' secret, community policing will achieve its objectives

Respondents	Yes	No	No Response	TOTAL
Police	28	8	4	40
Residents	203	115	2	320
TOTAL	231	123	6	360

Source: Field Survey, 2019

Table 6.1.1 above provides data that shows if keeping the identity of informants' secret will enable the achievement of the objectives of community policing. From the data in the table, it is easy to see that 231 of the respondents said yes to this, 123 of them said no, while 6 of the respondents were undecided. This information is further subjected to a chi square test in Table 6.1.2 below.

Table 6.2: Chi Square Test for Hypotheses 1

Category of Respondents	O	E	O-E	(O-E) ²	(o-e/e) ²
Police	28	25.67	2.33	5.44	0.21
	8	13.67	-5.67	32.11	2.35
	4	0.67	3.33	11.11	16.67
Residents	203	205.33	-2.33	5.44	0.03
	115	109.33	5.67	32.11	0.29
	2	5.33	-3.33	11.11	2.08
Chi-Square	$\chi^2 =$				21.63

Source: Data derived from Table 6.2 above and computed using Microsoft excel 2013

From the table above, the chi-square χ^2 calculated value for hypothesis 1 is as follows:

$$\text{Chi-Square} = \chi^2 = \frac{(o-e)^2}{e}$$

Where o= observed frequency
e= expected frequency

Note that expected value is calculated by multiplying the row total by column total for each response and dividing by total number of respondents. After this, chi-square calculated value is compared with chi-square table value based on the calculated degree of freedom (df). Hence, to ascertain the degree of freedom the following formula applies.

$$\begin{aligned} DF &= (R-1) (C-1) \\ &= (2-1) (3-1) \\ &= 1 \times 2 \end{aligned}$$

Therefore, DF =2

At 2 DF, the table value of χ^2 at 0.05 level of significance is =5.99

Decision rule: The general accepted decision rule for the application of chi-square χ^2 test states that: Accept null hypothesis if calculated value is less than the table value and reject hypothesis if the calculated value is greater than table value. In this study, since calculated value for χ^2 is 18.47 and table value is 5.99, the hypothesis which states that "The more police fail in keeping secret the identity of crime informants from the community, the more community policing fail to achieve its objectives." is hereby accepted and the result of this study agree with the summation of Aristotle (2019), that when police fails to keep secret the identity of informants it affects the effectiveness of community policing. Based on the obvious fact that the chi square calculated value of 18.47 is significantly higher than the table value of 5.99, it is safe to make the submission here that there is a significant link between keeping the identity of informants' secret and achieving the objectives of community policing in the study area.

Hypothesis 2:

The more police fail to communicate effectively with the host community which they serve, the more community policing fails to achieve its objectives.

Table 6.2.1: Inadequate communication with communities by the Police will undermine community policing objectives

Respondents	Yes	No	No Response	TOTAL
Police	30	5	5	40
Residents	240	77	3	320
TOTAL	270	82	8	360

Source: Field Survey, 2019

Table 6.2.1 above provides data that the fact that inadequate communication between the police and community members will go a long way to undermine the achievement of the objectives of community policing. From the data in the table, it is easy to see that 270 of the respondents said yes to this, 82 of them said no, while 8 of the respondents were undecided. This goes a long way to show that communication between the key stakeholders in the practice of community policing must maintain a healthy communication for the system to function appropriately. This information is further subjected to a chi square test in Table 6.2.2 below.

Table 6.2.2: Chi Square Computation for Hypothesis 2

Category of Respondents	O	E	O-E	(O-E) ²	(o-e/e) ²
Police	30	30.00	0.00	0.00	0.00
	5	9.11	-4.11	16.90	1.86
	5	0.89	4.11	16.90	19.01
Residents	240	240.00	0.00	0.00	0.00
	77	72.89	4.11	16.90	0.23
	3	7.11	-4.11	16.90	2.38
Chi-Square	$\chi^2=$				23.48

Source: Data derived from Table 6.2.2 above and computed using Microsoft excel 2013

From the table above, the chi-square χ^2 calculated value for hypothesis 2 is as follows:

$$\text{Chi-Square} = \chi^2 = \frac{(o-e)^2}{e}$$

Where o= observed frequency
e= expected frequency

Note that expected value is calculated by multiplying the row total by column total for each response and dividing by total number of respondents. After this, chi-square calculated value is compared with chi-square table value based on the calculated degree of freedom (df). Hence, to ascertain the degree of freedom the following formula applies.

$$\begin{aligned} DF &= (R-1) (C-1) \\ &= (2-1) (3-1) \\ &= 1 \times 2 \end{aligned}$$

Therefore, DF =2

At 2 DF, the table value of χ^2 at 0.05 level of significance is =5.99

Decision rule: The general accepted decision rule for the application of chi-square χ^2 test states that: Accept null hypothesis if calculated value is less than the table value and reject hypothesis if the calculated value is greater than table value. In this study, since calculated value for χ^2 is 23.48 and table value is 5.99, the hypothesis which states that “The more police fail to communicate effectively with the host community which they serve, the more community policing fails to achieve its objectives” is hereby accepted, and the result of this study agrees with the summation of Aristotle (2019); Okafor and Anichie (2018); Olawale (2017); Samuel (2012), and Kasali and Odetola (2004) that “if the officials of the Nigerian police do not communicate effectively with host community, community policing objective can’t be achieved”. Based on the obvious fact that the chi square calculated value of 23.48 is significantly higher than the table value of 5.99, it is therefore, easy to submit that there is a significant relationship between effective communication by the stakeholders and the achievement of the objectives of community policing in the study area.

Hypothesis3:

The more community policing philosophy is neglected the more national security of Nigeria will fail.

Table 6.3.1: Neglecting community policing philosophy will lead to failure of national security

Respondents	Yes	No	No Response	TOTAL
Police	32	2	6	40
Residents	230	88	2	320
TOTAL	262	90	8	360

Source: Field Survey, 2019

Table 6.3.1 above provides data that the link between community policing philosophy and national security. Based on the data in the table, it be seen that 270 of the respondents said yes to the fact that neglecting community policing philosophy will lead to a failure of national security, 90 of them said no, while 8 of the respondents were undecided. This information is further subjected to a chi square test in Table 6.3.2 below.

Table 6.3.2: Chi Square Computation for Hypothesis 3

Category of Respondents	O	E	O-E	(O-E) ²	(o-e/e) ²
Police	32	29.11	2.89	8.35	0.29
	2	10.00	-8.00	64.00	6.40
	6	0.89	5.11	26.12	29.39
Residents	230	232.89	-2.89	8.35	0.04
	88	80.00	8.00	64.00	0.80
	2	7.11	-5.11	26.12	3.67
Chi-Square	$\chi^2=$				40.59

Source: Data derived from Table 4.8 above and computed using Microsoft excel 2013

From the table above, the chi-square χ^2 calculated value for hypothesis 3 is as follows:

$$\text{Chi-Square} = \chi^2 = \frac{(o-e)^2}{e}$$

Where o= observed frequency
e= expected frequency

Note that expected value is calculated by multiplying the row total by column total for each response and dividing by total number of respondents. After this, chi-square calculated value is compared with chi-square table value based on the calculated degree of freedom (df).

Hence, to ascertain the degree of freedom the following formula applies.

$$\begin{aligned} DF &= (R-1) (C-1) \\ &= (2-1) (3-1) \\ &= 1 \times 2 \end{aligned}$$

Therefore, DF =2

At 2 DF, the table value of χ^2 at 0.05 level of significance is =5.99

Decision rule: The general accepted decision rule for the application of chi-square χ^2 test states that: Accept null hypothesis if calculated value is less than the table value and reject hypothesis if the calculated value is greater than table value. In this study, since calculated value for χ^2 is 40.59 and table value is 5.99, the hypothesis which states that “The more community policing philosophy is neglected the more national security of Nigeria will fail” is hereby accepted and

the result of this study agrees with the summation of (Okafor and Anichie, 2018; Adamu Bakri and Shamsuddin, 2018; Maikano and Mustapha, 2013; Zumve, 2012). Hence, since the chi square computed value for the hypothesis is obviously higher than the table value of 5.99, it is therefore, easy to make the submission here that there is a significant relationship between the neglect of community policing philosophy and the failure of national security in the study area.

7. Findings and Discussion

Based on the analysis, the findings of the study are summarized as follows: That the relationship between the community policing and national security has not been very effective. In fact, respondents believe that it has been less effective with regard to how community policing has addressed the issue of national security in the study area. Also, the study found that poor community police relationship is at the heart of the increasing rate of national security problems in the study area. This goes to show that the current interface between the police and the communities is weak and need to be scaled up. In addition, the study found that this low community police relationship is hinged on poor communication between the communities and the Nigerian Police Force. This goes a long way to reveal that communication is a major tool that can enable the fight against crime under the community policing framework. Again, the study also found that community policing stakeholders especially those from communities are worried about the ability of the police to keep the identity of informants' secret. Hence, when community members know that their identity is not safe, they tend to stay away from providing any meaningful information that may aid the police in terms of crime fighting. Lastly, it was found that while the police believe that effective communication between the force and community members is important to the community policing framework, the residents believe that paying for their services is the best way to achieve this.

8. Conclusion

There is every need to believe that community policing as a framework to address multidimensional security and crime problems in Nigeria would be an ideal framework. However, this study has proven that although the model is a welcome development in all ramifications, some specific and peculiar indicators have largely undermined its progress in terms of crime prevention and fighting in a place like Bayelsa State. Much as this is the case, it is necessary to point out that despite these shortcomings, improvements can be made to raise the capacity of the framework to address insecurity and crime in the study area and in Nigeria at large.

Therefore, based on the findings, it is the conclusion of this study that the current relationship between the community members and the police is particularly poor and this is hinged on the distrusts for the police in so many ways. Similarly, community policing structure is strained mostly because of the absence of a healthy communication structure between the police and community members. This is in addition to the widespread fear amongst members of the communities that the police will not be able to keep the identities of informants' secret and this may adversely affect people who provide information to the police.

9. Recommendations

Following the findings and the conclusion reached in this study, the following recommendations have been proffered to improve the community policing framework in the study area:

- A. **Ensure Secrecy of Informants:** It is important that the Nigerian police force ensures that informant from communities are protected. This can be done by making all information anonymous to the public.
- B. **Scale up communication outlets:** In addition to community police relationship discussed above, it is necessary to increase the nature of communication between the police and the public. For instance, in communities where reading and writing is low, the police can employ traditional modes of communication to educate people on the importance of community policing to their security.
- C. **Strengthen Community-Police Relations:** There is the urgent need to improve on the community police relations in the study area. This can be done through periodic interface with not just community leaders but a large section of the community as a way of building confidence. This is necessary because the community members seem to have lost confidence in the police especially because of their mode of operation.
- D. **Reward System:** The police should put in place a healthy reward system for those members that are bold enough to provide information that would lead to addressing the security and criminal issues in the society or their various communities. This may not be in the form of cash but rewards that show recognition for their complementary works. However, this should be done discretely to avoid exposing informants.

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