WHEN COMMUNALISM PARTNERS MODERN STATE: NAVIGATING THE BUMPY TRENDS OF COMMUNITY POLICING AND CRIME PREVENTION IN NIGERIA

Mike OMILUSI, PhD & Aladegbola Adegbenga Isaac, PhD
Department of Political Science
Ekiti State University, Nigeria

ABSTRACT

Experience and practice have shown clearly that community policing can effectively contribute to reducing crime and promoting security. Community-oriented policing is based on the premise that citizens should be empowered to enhance their quality of life and prevent or eliminate crime and the problems that lead to crime. Drawing from this premise, this article investigates and analyzes the success story and challenges of Community Policing in Nigeria. It examines the interface of communalism as an ideology (rooted in traditional African society) and modern strategies of policing neighbourhoods and how this has impacted on community safety.

Keywords: Community Policing, Communalism, Crime, Neighbourhoods, Modern State, Security.

INTRODUCTION AND BACKGROUND TO THE STUDY

Historically, crime prevention was a preserve of the state using state security agencies such as the police, military, prisons and other state apparatus, e.g. the courts and laws. However, since the late 1980s, with the expanded definition of security from the narrow static conception of including human security, it has become apparent that state agencies alone cannot combat the rising levels of crime. The police in recognising that they cannot on their own cope with the crime levels have been innovative and embarked on other models of public policing, such as community policing as a public society partnership to combat crime. To further cater for the huge demand on policing, other actors, which are non-state actors, in particular, private security firms have come in and occupy a special niche to provide a service to those who can afford to pay for it (Molomo and Maundeni, 2015:45). Within the traditional African society, policing was the responsibility of all bonafide adult members of the community. In essence, policing is an obligatory collaborative endeavour between the people (community) and the police. Community policing is therefore, anchored on reciprocal relationship between the police and citizens

Argument in crime prevention circles has long raged over the relative merits of trying to prevent crime through alleviating the social problems which are thought to encourage crime, versus treating the symptoms - that is, reducing the opportunities for criminals to commit crimes or as it is called, situational crime prevention. Underlying this debate is the conflict of opinion over whether criminals act randomly - and therefore uncontrollably - or whether they operate through a process of rational choice, and can therefore, be deterred from crime if it is made too difficult or dangerous. As noted by Odinkalu (2005:43), the safety and security topology is much more sophisticated today than in the past. Advances in the industrial mechanisms and population growth have put untold stresses on the environment, poor infrastructure and health and safety oversight mechanisms. As a result, the spectrum of safety

and security needs includes such questions as industrial and civil safety (including management of political contests and monitoring of the exercise of constitutional rights), economic, communications and general infrastructural security, different kinds of accidents and related rescue operations, environmental security, and identity security, and more sophisticated mechanisms of intelligence that places a premium on prevention of safety and security crises rather than post-hoc detection of and responses to them.

It is widely believed that no one agency alone can succeed in reducing crime. This fact is acknowledged by security experts who argue that, 'any comprehensive strategy to reduce crime must not only include the contribution of the police and the criminal justice system but also the whole range of environmental, social, economic and educational factors which affect the likelihood of crime'. To this end, many countries of the world due to the ravaging security challenges and the apparent inability of the conventional police to handle the situation alone satisfactorily have encouraged the establishment of partnerships between government organisations and private/community organisations in addressing crime. Increasingly, comparative experiences have shown that this approach of incorporating a professional police service and a responsible public seems to be the most effective and fruitful ways to achieve positive results and create a safer environment (Oppler, 1997:5).Community policing is an old concept that has been implemented by governments to make policing more responsive to community needs and/or to more effectively prevent crime; and innovated by communities to address local dispute resolution needs and enforce behavioural norms. Community policing has also, since the mid- 1990s, come to be regarded by donors as a mainstay of institutional reforms for fragile and conflict-affected countries (Brogden, 1999). In this context, community policing (COP) interventions have largely been seen as a vehicle for (re)building community-police relations and trust to facilitate more peaceful and accountable societies.

Crime prevalence and incivility have often been explained as a result of a loss of primary affiliations and modes of controls that could be achieved through close personal contact (Park e.al 1967; Savage and Woods 1993).Thus, one could find several reasons why community policing strategies could be plausible and gaining momentum in many parts of the world. The reasons would include the type and level of crimes that are on the rise, the economic woes that often significantly reduce the capabilities of a police force, making them less able to manage crime on a comprehensive basis. States are most often less economically buoyant than their federal powers. The spread of religious insurgencies, political thugs and mayhems, drug trafficking, kidnappings, cultism and gang activity throughout all levels of modern society has led to a major call for help from community members, since they live on the ground floor of the situation. Additionally, the predominance of households where all parental figures are working full-time jobs has created a large population of unsupervised youth, an issue which may be managed, in part, by a strong and active community (Ipinyomi, 2014).

Police institutions across the world are moving away from the traditional model of policing in favour of a policy model oriented towards establishing a close working relationship with their communities. The utilisation of neighbourhood watch has become integrated into policing in many nations. Experience and practice have shown clearly that community policing can effectively contribute to reducing crime and promoting security. Community-oriented policing is based on the premise that citizens should be empowered to enhance their quality of life and prevent or eliminate crime and the problems that lead to crime. Drawing from this premise, this article investigates and analyzes the success story and challenges of Community Policing in Nigeria. It examines the interface of communalism as an ideology (rooted in

traditional African society) and modern strategies of policing neighbourhoods and how this has impacted on community safety.

Theorizing Communalism and Community Policing

Private security is considered a socio-political function in which non-state security actors implement actions to protect themselves or the community. From a sociological perspective, private security is a segment of private policing that involves both commercial and noncommercial organizations (Johnston 1992; Shering and Stenning 1987). The concept of private policing shows how the theoretical distinction between public and private do not match with the large and complex forms of policing in particular cultural and historical contexts (Shering and Stenning 1987: 14). It is argued that the police alone cannot provide all the solutions to property crime. In the light of this, householders and communities must learn to help themselves and regain control over their neighbourhoods through forming groups such as Neighbourhood Watch.

The literature on crime prevention is convincing in the claim that property crime can be prevented through manipulating the design of individual dwellings, and their relationship to one another and to the surrounding neighbourhood. This process is called crime prevention through environmental design – CPTED (Geason and Wilson, 1989:3).In many States, the high demand for a uniformed presence on the streets in residential areas which cannot be met by the public police, combined with the growth of private gated communities in some States, has fuelled a boom in the provision of residential security. Gated communities, where residential areas are divided off from their surroundings by border fences and are protected by private security which undertakes access control and patrol functions, have grown substantially in many African States (UNODC, 2014:10).

Without doubt, security is a crucial matter which requires co-operation and collaboration of all strategic stakeholders such as government, security agencies, individual citizens of the community or public at large. Indeed, of all the stakeholders, the community or public is the most crucial to effective security. This is because without the co-operation of the community or public the police may be unable to perform optimally. This calls for police-community approach in crime detection and prevention. This co-operation is necessary because criminals are primarily members of the community and if detected early could be prevented from operating. Thus, this approach ensures that members of the community are educated on the need to provide information to the police about crimes and criminals and how to contact the police in emergency situations (Njoku, 2012).Globally, community policing has been a major tool to solving criminality. In fact, what makes policing in the western world, particularly in United Kingdom and United States of America very interesting is traceable to effective application of community policing. In this clime security is the business of everybody, as the citizenry have been indoctrinated to get involved in the system, and in the workings of security agencies. The citizenry in these countries are being well enlightened on the importance of watching over their neighborhood and passing information and intelligence gathering to security agencies.

In Africa, members of the community to which an individual belongs, comprises not just the living but also the living-dead or the ancestors, and the unborn or the "yet-to-be-born". In this community, the guiding principle is the spirit of African communalism rooted in the realization of the fact that one needs the other members of the community for one to exist and have meaning in life. Hence, communalism is one of Africa's greatest values, which emphasizes communal existence or living over and above individualistic mode of existence.

It is an African cultural value or worldview where the individual is a part of the community which is an organism. The complementary interrelatedness that is seen in African communalism implies that no individual member of the community is complete all by himself or herself. He or she is lacking something that needs to be supplied by the other (Essays, UK, 2013).As in all societies of the World, African peoples recognize social order and peace as essential and scared, since this can only call for harmony and oneness of this community. Also, it is a fact that all human beings have individual differences, needs and values; some of which may not be necessarily accepted by everybody in the community. And in order to shun disintegration and destruction of society, it is a matter of necessity that solidarity of the community should be maintained (Odudele, 2015:63).

The community offers the African the psychological and ultimate security as it gives its members both physical and ideological identity. It must be noted that in the African mentality, the community as an entity remains, while individuals, as persons, come and go. Therefore, the Africans emphasize community life and communalism as a living principle of which the basic ideology is community-identity. The philosophy behind the African communalism, therefore guaranteed individual responsibility within the communal ownership and relationship. The prosperity of a single person, says an African adage, does not make a town rich. But the prosperity of the town makes persons rich. Put in another way, a person can only be truly safe in a safe community (Gyekye, 1996).

In many African communities, the killing of a kinsman, the contrast of caring for him, is not only a crime but also an abomination. Capital punishment or expulsion from the community, which tantamounts to death, is approved. But if an outsider is killed, the offence takes a different dimension and is viewed with a lesser degree of gravity. Hence offences such as adultery, theft, murder, etc. are judged, not in themselves, but as they affect or disrupt the peace of a particular community (Gyekye, 1996).

Community policing, just as the name implies, requires a unique partnership with the public and police in crime prevention and control within the community. It is a modern policing strategy which allows the police to proactively act beyond mere crime fighting, but to partner with community members in setting the security priorities in the society and fashioning ways of resolving identified problems in the community (Trojanowicz, Kappeler, Gaines, Bucqueroux, Sluder, 1998). Stipak (1994:116) defines community policing as "a management strategy that promotes the joint responsibility of citizens and the police for community safety, through working partnerships and interpersonal contact". The concept of community policing can be traced to the 1980s, when the phenomenon of vigilante and vigilantism received scholarly attention through an analysis of the rise of crime and insecurity that witnessed the involvement of local groups in political conflicts and in a more general framework of a possible decline of law enforcement state agencies (Fourchard, 2006:2).

Its emergence in the mid-1980's was as a result of the realization that formal and informal means of crime reduction/order maintenance were complementary and that the community and conventional police should work together to define "community crime prevention" (Rosenbaun, 1989). Many common elements in community-oriented policing include relying on community-based crime prevention by utilizing civilian education, neighbourhood watch, and a variety of other techniques, as opposed to relying solely on police patrols, re-structuralising of patrol from an emergency response based system to emphasizing proactive techniques such as foot patrol, increased officer accountability to civilians they are supposed to serve (Torti, 2016:19).It is argued that everyone benefits when community members

understand the role and function of their police department and become active proponents of law enforcement.

Community crime prevention emphasizes community mobilization, using the notion of "community" in the sense of either a social group or a living environment, and includes the aim of improving the quality of life of residents. Situational approaches tend to be more specifically targeted, within a broader policy of crime reduction or prevention. In this context, many municipalities or police forces have, for example, developed programmes targeting residential burglary reduction and prevention through the use of home reinforcements (Idriss, et al 2010:2). Similarly, Community Policing is founded on the democratic principle that the police are entrusted by their fellow citizens to protect their fundamental rights to liberty, equality and justice under the law. To fulfill this privileged role, the police must be a part of the communities they serve. Moreover, this positive police-community relationship, based on mutual trust and respect, encourages community members to accept their own share of responsibility for the overall quality of life in their neighbourhood (DFID, 2010:2).

Simply put, Community Policing is the involvement of the Communities i.e. the general public at the grassroots level to keep watch of their local environment to monitor what transpires and gather information which can be forwarded to security agencies. It is a practice that encourages everybody to be security conscious to buttress the notion that security should be the business of everyone. Osaro (2012) contends that community policing projects a working relationship between the community and its police agency. The major elements of community policing are partnership and participation by members of the community to reduce crime, deal with community problem-solving and improve the quality of life for the community. It enables the citizens to partner with the police in dealing with crime, fear of crime and other social issues in the community. According to the US Community Oriented Policing Services (COPS), Community Policing refers to:

> a policing philosophy that promotes and supports organizational strategies to address the causes and reduce the fear of crime and social disorder through the delivery of police services that includes aspects of traditional law enforcement, as well as prevention, problem-solving, community engagement, and partnerships. It balances reactive responses to calls for services with proactive problem-solving centered on the causes of crime and disorder. It requires the police and citizens to join together as partners in the cause of both identifying and effectively addressing the issue of crime (http://www.cops.usdoj.gov/Default.asp?Item=2500#cptopics).

Many police services throughout the world –including African, Indian, Australian, American and European countries – now practice Community Policing to overcome the inherent shortcomings of the purely reactive/traditional policing approach. It is important to understand that Community Policing is a philosophy, value system and organisational strategy against which policing objectives and performance are measured – it is not a department, single model or technical specification. Moreover, it includes traditional aspects of law enforcement, such as rapid response, and balances them with proactive problem-solving techniques. Additionally, Community Policing reflects the nature of the society in which it exists causing local models to evolve according to the differing needs of differing communities. However all Community Policing environments share the same set of key principles and values. Consequently, the Nigerian Community Policing philosophy, value system and organisational strategy reflect the nature of Nigeria and its distinctive range of communities (DFID, 2010:2). As rightly observed by Ipinyomi (2014):

> The whole essence of policing is to create and manage a community environment that is conducive for the rich and the poor, men and women, young and old. It is a public relation scenario but consisting of a heavy dose of crime control. It is a problem solving between neighbours, partners, and the entire community. This problem solving is the process that law

enforcement and neighbourhood members go through in order to identify, target, and solve criminal problems in the community. We already have village heads, religious leaders, community leaders in Africa involved in problem solving when those problems are still within their level. When the problem is beyond the community the police and the community members should still be equally involved. By creating a working model in which both sides can help each other, community policing can help establish a cycle of trust and communication that can significantly reduce crime levels in a State over time.

In other contexts however, communities may not see community policing as a priority at all, or may see it as being opposed to their interests. In some poor neighbourhoods, crime can be an integral part of the local economy and many residents benefit from the proceeds of these illicit activities. Consequently, there may well be a tolerance for their continuation (Minnaar 2009: 50). In more tranquil settings the community may not see crime as a problem (Grabosky 2009: 2) and in other circumstances COP may simply be one issue along with many others with which the community is concerned (Cain 2000: 248).

Crime and Criminalities as Age-Long Community Burden: The Nigerian Experience
The state, according to Okpaga et al (2012:80), exists fundamentally for the protection of life and property and ensuring the wellbeing of the citizens. As such, state-based institutions and agencies have responsibility for the security of the citizens. However, certain institutions and agencies are specifically charged with the responsibility for the security of life and property. They include the police, state security agencies, the military, immigration, and prison services. Insecurity refers to the breach of peace and security, whether historical, religious, ethno-regional, civil, social, economic and political that have contributed to recurring conflicts, (which Nigeria has witnessed over the years) resulting in wanton destruction and loss of life and property. Insecurity also manifests in political problems, which according to Bouchat (cited in Omilusi, 2013:463), include lack of stability or violence through frequent coups, civil wars and cross-border fighting, dominance of self-serving elites, inadequate citizen representation, and poor or counterproductive government policies.

Throughout history, provision of security and guaranteeing the safety of all the people that live within its domain is any government's utmost responsibility (Fawole, 2012). Security as an essential concept is commonly associated with the alleviation of threats to cherished values, especially the survival of individuals, groups or objects in the near future. Thus, involves the ability to pursue cherished political and social ambitions (Williams, 2008:6).Criminality is part and parcel of human nature and society. That is why no society can claim to be completely free of crimes. But the types of criminal behaviour tend to follow the pattern of social and economic development of a given society. It is therefore not unexpected that a society at a low level of development tends to experience an upsurge in the rate of violent crimes such as armed robbery, politically motivated killings, the use of illegal weapons, ethnic and religious clashes and the like (Olujinmi, 2005:19).

Cities all over the world are plagued by both random and organised criminal operations, and Africa is no exception. Ensuring public security and enforcing the rule of law is one of the key urban governance challenges facing African countries. In many instances, crime and violence act as a significant deterrent to investment and in some cities large areas have become literally ungovernable. Although provision of security is one of the fundamental responsibilities of the state, this aspect has not always received sufficient political attention. Prior to democratisation, the protection of citizens was not a high priority for the majority of authoritarian governments (Hove, 2013:7).Over the years, the incidences of crime and the degree of violence have increased tremendously in a number of African cities. Crime and

violence increasingly accompany deprivation (Kessides 2005). Therefore, the general problems of poverty and social exclusion within urban areas, extreme weaknesses of national police and justice systems and absence of trust between communities and local governments compound the challenge of increasing insecurity. Many cities experience a wide range of criminal activities ranging from the petty to the armed and organized. Theft is the most common crime, but some criminal gangs have graduated to drug trafficking and money laundering. Crime is also facilitated by the anonymous character of the big city, and by such institutional weaknesses as poor pay and inadequate training of police, and by deficiencies in essential infrastructure such as streetlights. Women, the elderly and the weak are easy victims of all kinds of crime(Hove, 2013:8).

In the 1980s, crime wave grew to nearly pandemic proportions, particularly in Lagos and other urbanized areas characterized by rapid economic growth and change, stalk economic inequality and deprivation, social disorganization and by inadequate government service and law enforcement in capabilities (Emeh, 2012 cited in Chinwokwu, 2014:9). Nigeria became caught in the web of crime dilemma which manifested in upsurge of both violent and non-violent crimes. The crimes grew from minor offences to robbery, murder, rape, cultism, Kidnapping, sea piracy and terrorism, thus generating a state of insecurity and threat to National security (ibid).Despite increasing heterogeneity and multicultural characteristics of urban systems in Nigeria, the concern for security brought a sudden increase in collective efficacy. The emergence of residents' associations and landlord associations among others became popular in the 1980s. Most Nigeria city systems are developed through a mixture of operation of price mechanism and governmental policy (Fabiyi, 2004).

Today's conflict has the hallmark of economic insecurity. It is the reflection of the inadequacies of governance since independence. The inability of governments to cater for the needs of people relative to the growth in population heightened contest over the few available opportunities. This resulted in the resort to exclusion. Economic deprivation triggered in people the awareness of religion, ethnicity and tribalism and to a lesser extent, political affiliation. These collectively became the basis for the struggle for economic space (Onoja, 2015:119). Oloruntimehin (1992 cited in Marenin and Reisig, 1995:508) explains trends in crime rates by citing the social dislocation and economic pressures brought on by political instability, uneven economic development, high unemployment, white-collar fraud and corruption, rapid migration to the cities with a consequent lack of amenities, and high degrees of anonymity in urban areas. In short, crime, especially property crime, arises from the impact of changes in structural factors on individual life chances. Adeyemi (1990 cited in Marenin and Reisig, 1995:508) opines that only a systematic and integrated effort to understand, measure, and react to the multiple problems created by uneven economic development, urban migration, inadequate and misguided education, cultural anomie, and an inefficient and non-legitimate criminal justice system will be able to prevent crime. Crime also increases by the failures of policymakers to implement well-constructed plans that address the needs of development and the population.

Generally speaking, it is beyond doubt that the security situation in Nigeria today is still worrisome. People are still cautious about moving freely within the country, even in broad daylight. The scale of kidnapping, robbery attacks, ritual killings, murder and other devious crimes, appear to continue on the upward trajectory. This is clearly a sign of the times. The security agencies are not fairing better in the blame game. What, with the seemingly endless and mindless mass murder and cold-blooded assassinations in many parts of the country. The situation was made more worrisome with the advent of Boko Haram terrorists who have

succeeded in wiping out thousands of lives and destroying properties in the Northern parts of the country (Nnadozie, 2015).With the incessant clashes between herdsmen and farmers across the country, Nigeria appears headed for another crisis, this time on too many fronts and with such devastating effect as could engulf the whole nation. Clashes between the nomadic Fulani husbandry communities and unsuspecting farming communities in the thirty-six states are incessant and dominate the news and political landscape. Violence, wanton destruction of properties and fatalities resulting from such clashes has reached epic conflict proportions.

The continuing invasion of the farmers' land, however, may soon lead to famine while the unending kidnapping, raping and killings by the same herdsmen may result in a backlash of catastrophic dimensions. Indeed, with the influx of riffle-wielding herdsmen traversing the length and breadth of the country and the carnage they are inflicting on the nation, there is a basis for comparison with the crisis in Sudan's Darfur (The Guardian Editorial, April 28, 2016). The war against oil installations in the Niger Delta by emergent militants in the region appears to be relentless. The threat of a return to widespread Delta militancy comes as Nigeria grapples with an economic crisis caused by the collapse of oil revenues, on which it relies for around 90 percent of foreign earnings, as global crude prices fall.

The incessant attacks by herdsmen, kidnappers, vandals, cattle rustlers, insurgents and the inability of the security forces to proactively stop them has led to an increasing number of Nigerians vowing to protect themselves and their communities by arming themselves. This act will significantly increase the prevalence of illegal weapons across the country, thus exacerbating crime and insecurity in the country (Ashiru, 2016:18). Thus, private or community arrangements for security against gunmen would require private accumulation of arms. In this bid to balance terror, Nigeria runs the risk of becoming home to massive illicit arms with assured disastrous consequences (ThisDay Editorial, 2016).So far, the prevalent sky high level of violent crimes in Nigeria has cast asterisk on the political will of some of those in the corridors of power in the country to protect the citizens through the instrumentality of the law enforcement agencies, especially the Nigerian Police Force, which is constitutionally charged with maintaining law and order. Suffice it to say that a bizarre situation where any government abdicates its sole responsibility in this regard will give room to the emergence of a kind of Hobbesian state where life is solitary, nasty, brutish and short because of nihilism and violence of men (Emeh, 2011).

Community Policing in Nigeria: A Diagnosis of Promises and Problems
Countries that have invested more in social crime prevention and in finding peaceful solutions to their political problems through transparent processes, appear to have managed rise in criminal deviance and discontent better than others. In Nigeria however, it would appear that rise in crime has essentially been seen by policy makers as a security problem without necessary appreciation of its social and political dimensions. This perhaps informed the mono-causal response of government to crime, which has focused essentially on increasing law enforcement capacity as if that approach by itself would bring down the level of crime and reduce feeling of insecurity in the country. Unfortunately, the literature has shown that the more police you have, the more crime would be discovered and not necessarily solved, and the more the citizens would complain about the intrusive behaviour of the police because of more regular contacts (Chukwuma, 2005:14).

At the heart of a new security governance architecture in Nigeria is a plethora of self-help efforts and the privatization of state security. This emerging security architecture, which

seems to be the trend in many parts of the developing world, has been conceptualized as multi-choice policing, which includes a mixed bag of both functionally responsible public and private security providers on the one hand, and a subterranean network of uncivil and dysfunctional groups that provide alternative but too often menacing security. Some of the alternative security providers that pose threats to state security in Nigeria include militia and vigilante groups that have partly emerged in response to the apparent incapacity and failings of the State.

In Nigeria, public perception of police brutality and violence, which influence their uncooperative and un-supportive attitude towards police is broad, encompassing both physical and verbal assault, harassment and restraints from exercise of their constitutional rights. In particular, police roles in industrial disputes resulting in workers strike, student demonstrations, public procession and demonstrations against unpopular government policies, frequently involve violence, harassment and intimidation, arrest and detention. Public perception of police violence seems to be synonymous with police oppression (Alemika andChukwuma, 2000:51).At the structural level, the authoritarian political structure and the exploitative economic system based on rent, and characterised by large scale corruption created a wide gulf between the citizens and rulers. Citizens are alienated from government and its agencies, and therefore, governance is maintained by repression (ibid: 66).

However, recognising the need to provide a more democratic, community-oriented policing approach for the citizens of Nigeria, former President Obasanjo launched the Nigeria Policing Project on 27th April 2004 to introduce Community Policing into selected pilot Divisions. Community Policing reflects the nature of the society in which it exists causing local models to evolve according to the differing needs of differing communities. However all Community Policing environments share the same set of key principles and values. The Nigeria Police Force, NPF Community Policing model is based upon the following key principles: Community Policing relies upon active partnerships between the police and their communities; It requires the police to be committed to high quality service delivery; Community Policing emphasises that appropriate skills, attitudes and behaviours of police personnel must to be developed and maintained to achieve high quality service delivery, through a student-centred problem -solving approach to training, mentoring and re-training; Community Policing requires the police to involve their communities in agreeing policing priorities; It also entails the police to adopt a proactive problem-solving approach (DFID, 2010:3). An additional issue bearing on the success of community policing in Nigeria is the emergence of local vigilante groups to fight crimes in communities where police have done little to maintain law and order.

Policing networks has become cogently imperative as criminal networks adopt more sophisticated methods and weapons. Equally, it became crucial for the police to form inter-linked cooperation with the public. Thus, the Police Community Relations Committee, PCRC, initiative was prompted by the search for a new identity by the police to redefine its public relations priorities and strategies. It was created to invoke "consensus policing," in crime control with the support of the community. Bayley (1988 cited in Olaniyi, 2005) outlines four basic elements of community policing: Community based crime prevention; Proactive servicing as opposed to emergency response; Shifting of command responsibility to lower rank levels; and, Participation in the planning and supervision of police operations.

The PCRC represents the policy shift in policing and crime prevention that was initiated in the mid-1980s following the increase in the rate of crime. The central idea of the PCRC was to redeem the image and improve public relations of the police by establishing a link between the police and the community within which they operate. It was considered that a cordial relationship between the police and its community of operation would improve the process of policing (CLEEN and NHRC, 1999:40 cited in Olaniyi, 2005).The existence of the Police Community Relations Community is meant to among other things, engender a quick and timely response to the security and order problems of communities and to assist the police to achieve effectiveness in the discharge of its responsibilities. There are promises embedded in the NPF Community Policing in Nigeria which if religiously adhered to, could enhance security of life and property at the community level. The core values of the Nigeria Community Policing model strongly indicate that the police will:

- Respect and protect human rights
- Be transparent and open in their policing functions
- Demonstrate commitment at all times to deliver best quality service
- Empower and communicate with all levels of police personnel, so that decision making is devolved as close as possible to the point of service delivery
- Be willing to seek, listen to and act upon public opinion and perception
- Be accountable and answerable for what they do
- Ensure that citizens with a grievance against the police have effective channels and redress (DFID, 2010:3).

In community policing, the police becomes part of the community. Consequently, the police get a better sense of resident's security needs and engender trust between the residents of the community and the police. Drawing from King (cited in Nnadozie, 2014:266), community policing provides the society with numerous advantages as discussed below;

i. It gives the officer self-satisfaction from solving problems. Instead of continually running from call to call and putting a temporary quick fix on the problem, the officer can get job satisfaction from analyzing the problem and solving it.

ii. It engenders an opportunity to be creative and innovative. Through enabling the officer, the department allows that officer to seek solutions. This brings about the use of innovation and creative solutions instead of restricting the officers to using mere traditional policing strategy.

iii. It gives the officer a chance to make a "real difference." Most police officers take up police job to affect lives positively. Therefore, these officers derive self-satisfaction which comes from being of help to others.

iv. It gives the officer the opportunity to become familiar with more people. People get to know the officer as a person and not just as a nameless and faceless police officer whom they occasionally see drive or walk by. This will result in better communications, better relations with the public and in the delivery of quality service.

v. It gives the community a voice on how it will be policed traditionally; police have selected the manner and style of policing to be used in any community. Under community policing, the community works in partnership with the Police to decide the style of policing which will be used within the community.

vi. Under this the community has a say in setting law enforcement priorities to become a more efficient police department; we must evaluate how we prioritize our calls for service. The community should participate in this evaluation. There must be an effective partnership in formulating security policies and implementing them.

vii. It provides a permanent resolution to recurring problems. Officers should "treat the illness" and not the symptoms. As a result the community will benefit by having recurring problems either permanently eliminated.

viii. It provides a stronger, safer and friendlier community in which to live. If we actively involve the community in resolving neighbourhood problems, the community will develop a sense of unity and partnership with the Police. This will result in a friendlier and safer place in which to live. Our goal as police officers is to improve the quality of life in the community that we serve. "Quality of life" is a trendy touchy-feely phrase that may be overused, but it is really what we are about as a police organization.

ix. Security conscious neighbourhood is central. Therefore, reinvigorating communities is essential if government is seriously bent to deter crime and create more vital societies. It will take time to break down barriers of apathy and mistrust so that meaningful partnerships can be forged in some communities (author's emphasis).

x. Having suffered the pangs of insecurity for so long now, Nigeria should reform its police force to provide for community policing as panacea to crime, terrorism and other social vices. Both the community members and the police can easily trace the entrance and activities of hoodlums (terrorists, robbers, kidnappers, militants etc.).

xi. This will engender effective security at reduced cost: the partnership between the police force and the community will be so strongly knitted such that members of the community would perceive it an obligation to report suspicious characters and crime to the police (this means solving security problems *apriori* instead of *aposteriori*). As a result police will be preoccupied with crime prevention strategies instead fighting crime when it has occurred

As earlier indicated, a community approach to the management of crimes and criminal behaviour in Nigeria is the latest in the crime fighters' attempt to curb the menace of the rising crime rate in the country. The efficiency of this approach is, however, facing certain challenges, namely: interference of some powerful members of society in the course of justice, inertia on the part of some corrupt police officials who want the status quo to be maintained, financial constraints, and the unpleasant image of the police (Ikuteyijo, 2009:285).Another major problems of crime-prevention and crime-control in Nigeria is that there is no coordination (let alone a coordinating body) of the objectives or strategies of the four major conventional instrumentalities responsible for crime-control: law making; policing/law enforcement; administration of justice; and offender-correction. This is also the case for the myriad of sporadic governmental efforts (reforms here and there, decrees and edicts, commissions and tribunals, etc); they suffer the adverse limitation of lack of pre-planning and post-implementation evaluation (Odekunle, 2005:23).

Considerable challenges no doubt, confront the longer-term objective of entrenching community policing ideas and practices within the Nigerian police agency. Others familiar with the finer details of project implementation also allude to the difficulties of mainstreaming community policing when project initiatives are pursued in a few geographical location instead of across the organisation as a whole. Furthermore, the absence of Federal level engagement at the very centre of the police organisation and the absence of a strategic roll-out plan for wider implementation, have also been identified as shortcomings (van der Spuy & Röntsch, 2008:31).

Also, there is a gradual erosion of community spirit. As observed by Emeh (2011), this has witnessed the eclipse of the lofty values that keep the society on its toes like communalism, altruism, benevolence, empathy, compassion, philanthropy and solidarity and their replacement with the retrograde spirit of narcissistic individualism and hubris and the precipitate selfishness, greed, avarice, apathy and misanthropy that are stealthily turning Nigeria into a "me-first society". The fallout is a dog-eat-dog society where the survival of the fittest is causing a widening gap between the rich and the poor, loot-and–plunder syndrome, blatant neglect, crime and criminality and rise of angst and alienation induced suicides, as blamed on low "mechanical solidarity" in the society today.

Bridging the Identified Gaps for Safe Neighbourhoods: Some Considered Measures
The effectiveness of a particular intervention is highly dependent upon how appropriate that intervention is for the crime problem being addressed (Hirschfield 2005). Experience from problem-oriented policing projects has shown that crime prevention projects may fail because the targeted problem was inaccurately identified or inadequately analysed, leading to the selection of a response that does not address the actual problem or its causes (Scott 2006). There needs to be a clear rationale for the proposed intervention, based on an understanding of the problem being addressed and its causes (Hough & Tilley 1998). This requires the systematic identification and analysis of crime problems (Laycock 2005). Comprehensive analysis of the crime and contextual factors will help to inform an understanding of the problem and of environmental factors that may help facilitate or inhibit the implementation of the chosen solution and influence 120 Effective crime prevention interventions for implementation by local government its overall effectiveness (Hirschfield 2005).

Crime prevention refers to the range of strategies that are implemented by individuals, communities, businesses, non-government organisations and all levels of government to target the various social and environmental factors that increase the risk of crime, disorder and victimisation (Van Dijk & de Waard, 1991). Thus, crime preventive strategies are an important part of proactive crime control. Since the police cannot prevent crime by eliminating its root causes, it intervenes with technological means and programmatic means for crime reduction e.g. lectures, preventive patrols, use of walkie-talkies, alarm systems, CCTV surveillance, central monitoring, Police Community Relation Committee activities etc. Essentially, crime prevention strategies seek out criminogenic factors through risk assessments and security surveys and then attempt to eliminate the risk of crime (Ekhomu, 2005:163).

Stakeholder commitment is also important and requires the establishment of appropriate partnership arrangements. There are a range of stakeholders who make a valuable contribution to the development, implementation and evaluation of crime prevention initiatives (Morgan et al, 2012:123).Community engagement is a key feature of effective crime prevention (Carmina 2004; Mistry 2007). Experience has shown that interventions involving the community are more likely to be more effective when members of the community are enthusiastic and supportive of the initiative. Experience has also shown that it is important to begin working with the community as early as possible, involving them in both the design and implementation of a strategy (Morgan et al, 2012:123).

Community heads/chiefs must encourage external involvement and the creation of active and meaningful partnerships that allow for substantive community engagement. These joint efforts should be educational in the sense that both the police and the public understand that each group has certain roles and responsibilities and that safe neighborhoods cannot thrive

without active participation from both community stakeholders and police employees. The community and the police agencies must share accountability for results, and the community must contribute to innovative community policing tactics. Police departments and community members must jointly evaluate the effectiveness of community policing efforts, reexamine approaches when necessary, and share in successes when positive results are achieved (http://policeng.blogspot.com.ng/.).

Traditional organizational structures need to be reviewed and changed as necessary so that departmental processes improve communication between the public and the department. Performance evaluations must be tailored toward community policing practices and involve the measurement of outcomes as opposed to outputs, including some form of community input to fully gauge officer-community involvement (ibid).The organisation and management of the police must take into cognisant the diversity and peculiarities of the society. It is well established that policing has to conform to local conditions and what works in one region or society may not be suitable in another (Choudhury, 1978 cited in Igbuzor, 2010:3).

Every society needs a strong and effective police force to maintain law and order, to promote peace and harmony and to secure lives and properties. So the police force is not only central to individual self-actualization, but also to social cohesion, economic development and democratic consolidation. And like Opoke (2003) has rightly stated in his suggestion against effective crime prevention and control, an effective police communication network which provides for control room numbers that the police can call to give information about crime or tip-offs is an imperative in developing countries like Nigeria.Perhaps, one other area that needs the most urgent attention in crime prevention and control in these societies is the working condition of security personnel. Their welfare (in terms of income, leave allowance, hazard allowance, gratuity and pension scheme) should be considerably improved as these have a positive correlation with enhanced job performance (Metiboba, n.d). Community Policing is currently seen as one of the credible styles of policing worldwide. It should be adopted after experimentation and should be practiced in every community in the country. But before then, enough publicity should be given to the programme, as studies have shown that most Nigerians do not know what community policing is all about.

Also, prominent among the observed problematic issues are the unacceptably poor conditions of service and operational facilities within the force. The highly unfavourable terms and conditions of service of the police should be addressed if the country is to have a modern and efficient police service. There is also the need for the police force to adopt democratic credentials and shift their emphasis from policing for the regime in power to policing for the citizens. This will require a gradual social engineering of the current policing strategy to a more responsive, citizen-centered philosophy. The restructuring should of necessity include wide ranging reforms in training curricula for new entrants and retraining of serving officers(Omeje and Githigaro, 2012:24).

The scope of contacts between the police and citizens should be enlarged to include social services delivery by police in order to create favourable environment for public cooperation with police, in their law enforcement duties. Members of the public should be educated on the role and powers of police, and the significance of public cooperation with police in order to promote an overall individual, community and national security (Alemika and Chukwuma, 2000:68). Countering or preventing violent crimes requires, among other things, dismantling the ideology that breeds militancy, delegitimizing groups that rely on violence to achieve their goals, introducing nonviolent forms of grievance redressal acceptable to communities,

building individual resilience to social pressure to join such groups and subsequently curtailing feelings of sympathy and support for these groups within communities. These actions require a deep, nuanced understanding of local social dynamics and an understanding of how to effectively undertake these tasks in a way that is locally acceptable.

One important task necessary for the police to be successful in guaranteeing the security of life and property is to secure the support and understanding of the civil society organisations.It is necessary for the police to evolve ways by which the members of the public would have confidence in its operations and activities, recognize its importance to achieve its goal of maintaining a secure, peaceful and orderly society. On their part, the civil society organisations need to create programmes, activities and measures that will enhance partnership and cooperation between the public and police. Additionally, the organisations should empower citizens to ensure police accountability and effective police services. The civil society institutions can promote these through the mobilisation of the public in support of police legitimate efforts as well as the mobilisation of citizens against abuse of authority/power, brutality and violence, insensitivity incivility and ineffectiveness by police (Alemika and Chukwuma, 2000:71).

CONCLUSION

Community policing as a crime management philosophy may be pursued for the complex Nigeria societies that is multi-religion, multi-tribal and unevenly developed. Community policing would combine the efforts of the law enforcement agents with civilian volunteers. By making police officers and community members allies in the fight against crime, community policing can help to create a more cohesive policing policy as well as a more transparent and accessible law enforcement programme. In fact many scholars have suggested that a community policing framework may be a more successful tool for crime prevention and reduction than traditional policing methods (Ipinyomi, 2014). It is established in this chapter that the Community policing strategy is a proactive approach which aims at improving the level of community safety in any society as well as the level of public confidence in and support for its police organization. The implementation of this strategy is based on a realization that full community safety cannot be achieved without the cooperation and collaboration between the various institutions of government and the public. It has also been emphasized that the main reasons for adopting this proactive approach is to build a police organization that is transparent, fair, neutral, accountable and responsive to public perceptions and expectations while at the same time develop other positive and more effective strategies beyond the traditional method of policing which is exclusively based on law enforcement and tends to be reactive. In the final analysis, this approach is geared towards solving the problems of crime, fear of crime, disorder, decay, and other societal issues. Thus, the activities of the Police within the purview of communal living (and support) of the people, are fundamental to community safety viz-a-viz crime prevention.

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