



ADVOCACY FOR COMMUNITY AND STATE POLICING: AN ANTIDOTE TO INTERNAL INSECURITY IN NIGERIA

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Abstract

This paper examined the horrific state of Nigeria's internal insecurity situation and highlighted the urgent need for the adoption of Community/State Policing to arrest the spate of internal Insecurity. To achieve this, a cursory look into the origin of Community Policing was taken both in Europe and Nigeria. It also took a historical journey of the Nigerian Police Force, right from the colonial era, then post-independent Nigeria, and efforts made at implementing Community policing. The Frustration-Aggression and System Theories were adopted. Examples of the practice of Community/State Policing in an African country were looked at and suggested as a model to be used in the operationalization of community/State policing in Nigeria. On a final note, it was however suggested that a return to true federalism and the autonomy of the third-tier of government is sacrosanct and a veritable platform for the smooth implementation of a community/state Police in Nigeria.

Keywords: *Community, Crime, Police and Policing.*

INTRODUCTION

Contrary to the expectation of compatriots after the current administration of President MuhamaduBuhari came into office, a general feeling of insecurity and helplessness is on the increase in the land. From brutal kidnappings, armed robberies, and ritual killings, which have risen to an unbelievable dimension. The State has very recently, requested the Federal Government to declare a state of emergency on the rate of ritual killings in the country. Suicide bombings, Banditry especially in the Northern Eastern part of the country, rampaging and murderous Fulani herdsmen, to the ugly rumors of politicians unduly hobnobbing with members of the armed forces to destabilize the nation are worrisome. Nigerians have realized that they have been given the short end of the stick. In all this, the security forces appear to be helpless as well. Indeed Nigerians no longer have an inner confidence that the state can protect lives and property and provide a climate where prosperity could spring forth.

Added to this is the tension caused by the rising cost of living, inflation, power failure, job losses especially with the onslaught of the Covid-19 pandemic, failing businesses, the abysmal rate of exchange of the naira to other currencies, unemployment, and a feeling of despondency leading to an increase in suicide rate are challenges we also face. People are disenchanted with the current Federal government because it fails to address the basic daily problems, which confront them. Uncertainty about the fate of the

economy and how to face the future is a major concern.

Ensuring general security is the main duty of government to the people. Any government, which fails to guarantee the safety of life and property, is not worth its salt. In Nigeria, internal security is the responsibility of the Nigerian Police. The intelligence arm of the police, along with other security agencies such as the Department of the State Security Service (DSS), is charged with gathering intelligence to thwart acts that could be detrimental to the nation. Tied to this, after criminal acts have been carried out, the police ought to be able to fish out the culprits. Our experience has been that criminals of some bastardly crimes are hardly ever caught. Intelligence gathering has failed. Crime prevention is abysmal.

Presently, kidnapping has entered the realm of 'familiar' crimes. Countless families have been subjected to the trauma of abductions. From school children to adults, royal fathers to the aged, etc. all have not been spared. In some cases, there is a loss of life. Ransom is paid, and the victims are released. . Indeed, some families would rather negotiate with the kidnappers rather than report to the police. The time has come for the Nigeria Police to develop counter-measures to this menace. Kidnapping ought to be contained given the level of telecommunication equipment which is available in the market.

Also very distressing are reported cases of criminals who masquerade as herdsmen to perpetuate wanton acts of destruction of lives

and property across the country. Benue, Kaduna, Kano, Plateau Ebonyi including Delta state, citizens have become victims of vicious attacks while carrying out the basic simple task of tending their crops on their farms. While in Benue state the Agatu massacre has gone down in history as one of the most deadly attacks in modern Nigeria History. In 2017, a state legislator representing the Ethiope East local government of Delta states was reported to have cried out that helicopters bring supplies to these scoundrels who are said to be deeply embedded in the area and who had no authority in the first place to lodge there. (The Guardian, 2017). Ekiti state, Benue State, and states in the South-South have all passed the anti-open grazing law to curb the menace of herdsmen whose cattle graze on farms met for agricultural produce. The federal government has not taken concrete steps to deal with the situation.

Sadly, the barbaric act of ritual killing is still present with us. Some depraved citizens still believe that offering a human being for sacrifice is a gateway to prosperity. Reports of the disappearance of children, ladies, are rife. Sometimes, corpses are found with missing body parts. Unlike the police counterparts in other countries who pursue mysterious crimes to a logical conclusion, the reverse is the case in Nigeria. One must not fail to point out the efficiency of the British Police who came to Benin- City, Nigeria on account of a torso they found floating on the River Thames (The Guardian, 2017).

With the current scourge of the aforementioned crimes, the effectiveness and efficiency of the Nigerian police force have become a reoccurring debate amongst the citizenry. The new wave of criminality perpetrated by nefarious elements within the society has further revealed how incapacitated, ill-equipped, and unprepared the Police force is in dealing with the situation of prevention and the detection of crime, as well as maintenance of law and order.

The administration of community policing, as an antidote to crime prevention, entails the participation of citizens as well as law enforcement officers, a form of partnership, with a resolve to combat or prevent criminality. It is a well-known fact that in places where community policing is administered or being practiced, such communities exhibit a greater capacity to resist crime, reduce fear, and restore or sustain civic vitality. For the Police to be seen as effective and efficient, a synergy between the community and State Policing should be seen as a collective responsibility, not just by all arms and agencies of government alone, but more importantly, the individual that makes up the community as security is local.

The clarion call for state Police, restructuring, and true federalism is not unconnected with the aforementioned state of insecurity in the nation. The advocacy for state/community Policing as an antidote to crime prevention in Nigeria can best be operational under the practice of true federalism as seen in Developed Nation.

This paper is focused on breaking barriers of lack of confidence and support of the people towards the Nigerian Police Force in areas of prevention of crimes and apprehension of offenders. To achieve this, new ideas tailored to modern-day policing techniques otherwise known as community Policing will be critically delved into vis-a-vis seeing how the Nigerian Police force can be revamped, restructured, and reformed along with the same principles.

Again, it aims to underscore the countless benefits of community policing in partnership with the State Police as a modern-day policing strategy for preventing crime in society under the practice of true federalism. In addition, to make recommendations on how to administer the principles of community policing to the Nigeria Police in a bid to ensure the safety of lives and property within the country.

Conceptual Clarification

Community: This refers to people inhabiting a certain locality, having some degree of political autonomy, a sense of fellowship, a uniform set of religious beliefs, ethnic homogeneity, and often a particular dominant occupational function. (Ojameruaye, 1999).

Crime: Crime is a term used to describe any activity that involves breaking the law or a deliberate violation of public law and order in private or public. It also depicts any act that subjects the culprit to legal punishment. Such illegal, immoral and criminal activities, which make up crime include; burglary, stealing, advanced free fraud, embezzlement, white collar crimes, inter-person or group street fighting, Hooliganism, arson, deliberate killing, murder, the massacre of persons, armed robbery, acts of terrorism and cross border banditry. Others include human, currency, and drug trafficking(s), auto theft, computer or cyber-crimes, rape, and kidnapping escapades which have taken an immense dangerous toll on public order and internal security machinery.

Police: An official organization whose job is to make people obey the law and to prevent and solve crimes; the people who work for the organization. (Oxford Advanced Learners Dictionary page 1121, 7th Edition).

Policing: The activity of keeping order in a place with police, an activity to make sure that people obey the rules.

Origin of Community Policing

Traditionally, policing was the responsibility of all adults in the community. In medieval society, for instance, all adult males were obliged to contribute to the prevention and control of crime and disorder under the "hue, cry, and pursuit", and the "watch and ward" that preceded the emergence of specialized Police Forces as organs of the state (Alemika & Chukwuma, 2003:2),

However, the emergence of the state, with its vast bureaucracies anchored on centralization, hierarchical authority/power structure, and professional staff changed the traditional policing philosophy rooted in the idea of policing as everybody's business. (Weber, 1968). Community Policing like all policing techniques, which could be traced to Sir Robert Panel is about preventing crime. In an era of decreasing resources, the administration of state policing in crime prevention offers a cost-effective way to make communities safer. (Bureau of Justice Assistance, 1997: 2). Community policing which is also considered modern or democratic policing traced its origin to the British system of policing. In 1822, a committee was constituted to re-examine the policing of London in 1929. Based on their findings, the Home Secretary, Robert Peel, introduced the "Metropolitan Police Act" thus giving birth to a more serious approach to law enforcement. (Dunu, 2010:2).

On the 29th of September, 1929, the Metropolitan Police was founded, and the new Police were charged with the responsibility of preventing crime and arresting Offender. Furthermore, Sir Robert Peel 1929 came up with nine fundamental principles of community policing.

PRINCIPLE 1: According to Robert Peel, the primary duty of the Police is to prevent crime. As such, in achieving this, he reiterated the need for visible policing or neighborhood watch, whereby the Police should be seen as a proactive agent rather than reactive.

PRINCIPLE 2: To succeed in crime prevention, the police must solicit the support and cooperation of other public/private agencies.

PRINCIPLE 3: To prevent crime, the police must seek the support and cooperation of the community. In doing this, the police have to partner and collaborate with the community to achieve the onerous task of fighting crime. This forms the basis of community policing whereby the police partner with the community by pulling resources together to provide a safe and secured environment.

PRINCIPLE 4: The police should maintain and sustain a cordial relationship with the public/community to build trust between the Police and the community. This will boost

intelligence-led policing which is one of the feathers of community policing. (Dunu, (2010)

The few principles highlighted above as prescribed by Sir Robert Peel are considered the birth of community policing in England. These innovations by Sir Robert Peel however met stiff opposition from both the British Police as well as the citizens. About 134 Police Constables resigned their appointments simply because; they felt the reform has come to displace them of their position of authority.

However, fifteen years later, the community and the Police soon realized the importance of Sir Robert Peel's reforms, as this gave rise to Police efficiency and effectiveness in preventing crime in the whole of England. At the achievement of these objectives, Sir Robert Peel was regarded as the founder of modern, democratic, community policing which practiced ushered in a safer secured environment for all its citizens in the early nineteenth century British society.

Community Policing in Nigeria

It must be recalled that in the pre-independence era, the Native Authorities were in direct control of their domains. It was the primary responsibility of the NA police to maintain law and order in their respective localities. Through the NA police departments, the naïve authorities were able to enforce local ordinances, bye-laws, rules, and regulations of the localities or municipalities over which they presided. It was the intervention of the military in the nation's body politics that foisted a centralized police force on the entire country.

In Nigeria, Community Policing was inaugurated on the 27th of April 2004 by President Chief Olusegun Obasanjo. Enugu state was the first state where the first total of seventeen states namely, Kano, Ondo, Ogun, Jigawa, Benue, Lagos, F.C.T, Kaduna, Borno, Oyo, Edo, Kogi, Cross Rivers, Anambra, Bauchi, and Imo states have all been included in the project. This project has been made possible through the Department for International Development (DFID), and the British Council. Several Police officers have benefited from this laudable project as most of these police Officers have undergone both local and international training and which has earned them the name of Community Policing Developers.

With all of these giant steps undertaken by the Police force, the nation's Police Force continues to be confronted with failures in its effectiveness and efficiency in the prevention and control of crime, in the defection, apprehension, and prosecution of offenders among others. So much distrust from members of the public in sharing information that could assist the Police in fighting crime. Sir Robert Mark, in his seminar "Policing a Complex Society " noted that

essential weapons in our armory (the Police) are not firearms, motors, cars, teargas, or rubber bullets, but the confidence and support of the people on whose behalf we act, Sir Robert Mark, (1977:24).

Community policing generally is a philosophical approach to the entire business of public safety. It is therefore not a tactic but it prescribes some "kinds of tactics and proscribes others. It is not an operational directive, but it directs operational style. One notable scholar summarized it thus: Community policing is not a clear-cut concept, for it involves reforming the decision-making process and creating a new culture within police Departments, rather than being a specific tactical plan. It is an operational strategy that redefines the goals of policing" Goldstein, (1990) & Moore, (1992). Succinctly put, community policing relies on organizational decentralization and a reorientation of the patrol to facilitate two-way communication between police and the public.

The Nigerian Police Force

Every civilized society employs a body of people to maintain law and order within the society. This body is the police force. The evolution and historical role and functions of the Nigerian Police force cannot be meaningfully discussed without reference to the colonial Police force which took root from the British Police. Brogden,(1982).

The Nigerian Police force was developed out of the British interest in West Africa. Such interest included commerce, abolition of the slave trade, and resolution of conflicts between African traders on the one hand and between the African traders and European traders on the other. In August 1873, the then British Foreign Secretary, Mr. Granville instructed Consul Harley to "maintain peace among the native tribes and to develop the trade and resources of the country..." Tamuno, (1970).

In 1883, Consul Hewitt complained that he lacked a "proper staff with a local force since he had not even one constable. Tamuno (1970), As a result of this, he suggested to the foreign office to empower him to maintain a local police force of constabulary. He supported his idea by pointing out to the colonial office that he would be able to generate revenue for the upkeep of the force through custom duties. Hewitt went further to say that his idea would enable him to provide security for life and property, and against cruelty and oppression. The problem of security was however not solved by either Hewitt or his predecessor Johnson.

Between 1890 and 1891, their successor, acting Consul Annesley again complained of the difficulties he was facing in exercising his duties over such a large territory without an adequate

force. Meanwhile, there had been conflicts of interest between African and European traders and this prompted Annesley to quickly raise the first Police Force of oil Rivers protectorate. He justified his new organization as a small Police force and that he wanted to prevent any possible atrocities by the natives.

In the Lagos colony, the then Consul faced with the problem of administration of Lagos complained to the colonial office that his duties were numerous and that these indicated the maintenance of law and order. Consequently, he was granted power in 1861 to establish a consular guard which comprised thirty men.

Until 1906, there were the colony and protectorate of Lagos, the protectorate of Southern Nigeria, and the protectorate of Northern Nigeria respectively. The amalgamation of Lagos and the protectorate of Southern Nigeria in 1906 brought about the merging of the two Police Forces. However, after the amalgamation of the country in 1914, there were two separate Police Forces in Nigeria, one for the North and another for the South.

This arrangement remained until April 1930 when the Northern Nigeria Police Force and Southern Nigeria Police force were amalgamated to form the present Nigeria Police Force with headquarters in Lagos and when Abuja became the capital city of the nation moved its headquarters to Abuja under the Inspector-General of police. The title of Inspector-general was replaced with Commissioner in 1937. This title lasted until 1951 when it was reverted to the old title of Inspector-general due to the introduction of the Macpherson Constitution of 1951. The officer-in-charge of the regions then became known as commissioners.

Before 1964, the leadership of the forces was often reserved for the Britons but after 1964, Nigerians assumed overall leadership of the force. The first indigenous Inspector General of Police was the late Mr. Louis OrokEdet. Since then many other Nigerians such as Mr. Mohammed Abubakar has held office.

On the 27th of May. 1967, there was the creation of twelve Area Commands in conformity with the creation of twelve states in the federation. However, in February 1976 when seven additional states were created, the Police Area commands also increased to nineteen in conformity with the political structure in the country. Presently, there are thirty-six area commands in the country which mean, that every state has a Commissioner of Police. Force Headquarters Abuja however operates as an area command. A lot of development and progress has taken place since the establishment of the Nigerian Police Force in 1930. The Nigerian Police force performs a major role in Nigeria's

general development which was achieved through various administrative reforms which enabled it to carry out its heavy responsibilities during critical periods.

It must be reiterated that the Northern and Western regions of Nigeria established their regional police forces in 1943. There also existed local Government Police and Native Authority Police that were merged with the Nigeria Police Force in 1968. According to Jemibewonim, D. M. in his book titled, "Nigerian Police in Transition: Issues, problems, and prospects", stated that one of the critical challenges facing the Nigerian Police force to date is how to effectively police a country populated by over two hundred nationalities, with diverse cultures, languages, religion, and background. Besides, with a land mass of about 924,000 square kilometers, and an expanding population of over one hundred million people, by far the most populous country in Africa, without a corresponding increase in economic activities and employment opportunities, the problem become a pliable tool in the hands of a criminal and becomes dormant as most of their roles are taken over by the community. Jemibewonim, (2001).

At the same time, others see community policing as being crippled by the same traditional methods of policing. This group of scholars has legitimate concerns. The task is to preserve and strengthen crime prevention skills and knowledge while incorporating them into community policing practice. Crime prevention joined with community policing strengthens both initiatives. Indeed, as early as 1988, criminologists Jerome Skolnick and David Bayley framed the relationship this way: "Community-based crime prevention is the ultimate goal and counter piece of community oriented policing. Skolnick, & Bayley, (1988).

Finally, a key question that looms for every law enforcement agency interested in community policing, and which I share, is how to operationalize that interest effectively. Researchers have pointed out that experience has not validated one "right" way to implement community efforts. Many research and evaluation efforts are currently underway to identify best practices, supplementing what is already known. Rosebaum, (1994).

Theoretical Review

Frustration Aggression Theory.

The Frustration-Aggression theory which John Dollard and his research associates initially developed in 1939 and has been expanded and modified by scholars like Leonard Berkowitz (1962 & Aubey Yates, (1962), appears to be the most common explanation for violent behavior which results in crime stemming from the

inability to fulfill needs. The theorist who relies on this explanation uses the psychological theories of motivation and behavior as well as frustration and aggression Anifowose, (1982:6).

In an attempt to explain aggression with crime being one of the resultant effects, scholars point to the difference between what people feel they want to or deserve to what they got – the "want – get-ration" Feierabends, (1969:256-7) and the difference between "expected need satisfaction" and "actual need satisfaction" Davies, (1962:6). When expectation does not yield attainment, the tendency is for people to confront those they hold responsible for frustrating their ambitions. This is the central argument that Ted Robert Gurr's (1970:24) relative deprivation thesis addressed by saying that "the greater the discrepancy, however marginal, between what is sought and what seems attainable, the greater will be the chances that anger and violence will result".

Applying this theory to our discourse, the theory suggests that violent crime is not just undertaken as a natural reaction, but that it is the outcome of frustration and that in a situation where the legitimate desires of an individual are denied either directly or by indirect consequence of the way the society is structured, the feeling of disappointment may lead such a person to express his anger through violence and other nefarious crimes. A good example of this situation is the rampant cases of kidnapping in various states of the Nigerian federation. As such, the fact that an official of the state or community leader is showing some concern is enough to make people who are agitated believe that something is being done, and this is what community policing intends to achieve. A more friendly approach to policing is preventive, rather than a hostile autocratic approach.

The System Theories

The system theory, on the other hand, provides a socio-structural explanation for the emergence of violent social conflict which results in crime. The position of this theory is that the reason for any lawlessness in society lies in the social context within which it occurs. This line of argument is supported by Johnson, (1966:12-13). This paradigm turns our focus to social factors and the effects of large-scale (usually sudden) changes in social, political, and economic processes that would usually guide against instability. Shedrack Gaya, (2000:53).

Systemic factors that lead to changes in peoples' material comfort include environmental degradation that reduces access to sources of livelihood, uncontrolled population growth, especially in urban centers, resource scarcity, and its allocation through lopsided political processes, and breakdown of cherished values

and traditions that play crucial social control functions, widespread poverty amid plenty, the domination and marginalization of minority groups by those in majority and ethnicity factor. These are all examples of systemic causes of conflict which also include crime. Shedrack Gaya, (2000:53).

Applied to community policing and crime prevention, it can also be observed that crime is the result of social disorder. As such, only preventive strategies that are meant to support social stability, as well as initiate people-friendly reforms, can serve as a panacea to violent crimes and other forms of social disorder. It must however be pointed out that these theories are not without their shortcomings. Despite the shortcomings in each of these theories, they offer some useful perspectives to the understanding of the causes of crime and how it could be prevented.

The Operationalization of State/Community Policing

Having X-rayed the above, it is pertinent at this junction to filter out the reasons for the advocacy for state and community policing in Nigeria. As pointed out, Nigeria is a country populated by over two hundred nationalities, with diverse cultures, languages, religions, and backgrounds, coupled with its land mass of about 924,000 square kilometers. Change, it is said is the only constant thing in life. We cannot continue to do the same thing and expect a different result. With the current and indeed frightening state of internal insecurity in the country, the clarion call for State Police/community policing becomes the eminent solution to the menace. These problems were one of the issues that necessitated the call for a Sovereign National Conference which was finally convened by the past regime of Ex-President Goodluck Jonathan. Up till now, the report of this conference has not been considered.

The need to implement the proposals made in the 2014 National Confab report was lamented by the former Head of State, Gen Yakubu Gowon at Araya, in Isoko-South Local Government Area of Delta State, during the third session of the sixth synod of Oleh Diocese of the Anglican Communion. He said the confab has the best responses to the problems bedeviling Nigeria. He called for a review of the country's Federal System to achieve stability and harmony. Gowon noted that the provision of grazing reserves would not put an end to the menace of herdsmen across the country.

Furthermore, he emphasized that given the numerous cultural, and historical diversities within the country, only a "federal structure" can provide a sustainable basis for our living in peace, security, and harmony. He said to

function well, our federal system must be fair, balanced, equitable, and functional. The federating units must be strong enough and we must agree together on the devolution of power from the center to the federating units.

This is the heart of the demand for restructuring. Beyond this, we must also justly and fairly resolve the contentious issue of fiscal federalism, especially in matters of revenue mobilization and resource ownership and control. The matter of who gets what, where, and how much is everywhere in the world very fundamental.

A return to the practice of true federalism, revenue mobilization, and resource mobilization and control of the federating units will no doubt lay the platform for the operationalization of the issue of State/Community Policing. A situation where we have stronger states fully in control of their resources, not depending on a "big daddy" federal government, will not only promote healthy competition among the states in terms of social-economic development, infrastructural, etc. but also enable the states to tap into their God-given natural resources for their sustenance and development. No State in Nigeria is devoid of natural resources. What we have are states that have refused to develop their natural resources and other money-spinning opportunities which economies of large scale could give them. They have become lazy, indolent, and pathologically dependent on the federal government to meet the simple and basic obligations. Community Policing is the modern policing philosophy that is in vogue all over the world. Community policing is understood and practiced differently by different societies, but the bottom line is that the objectives and derivable results are the same all around the world. In the United Nations/AU peacekeeping efforts, emphasis is on Community partnership in the policing of societies.

Policing is essentially a state affair. The Inspector general of Police cannot pretend that the current system of crime prevention and detection is working. State police are inevitable. The Guardian (2017:12) it is on this platform that the administration of community/ state police who of course should be indigenes of the state will work. With each state economically buoyant and independent, they will be able to employ and adequately pay and maintain their police. This will not only checkmate the attitude of our police officers who openly collect bribes, especially on our roads but also give them a sense of belonging and commitment to maintaining law and order and also combating crime. To enhance their war against internal insecurity, partnership with members of each community cannot be overlooked. Under normal circumstances, the police are not supposed to be

regarded as a necessary evil in society, but as a necessary and dependable partner and ally in the management of internal security for the benefit of all.

Community Policing must share strategies, skills, expertise, and resources of other community and government agencies to be effective and resolve mutual problems. Fundamental causes and conditions that create community problems are many and complex, often, local problems can only be solved through cooperation among Police departments and other agencies. It is rare to see a community-based law enforcement problem in any society for which the solution did not involve working with many different sectors, including politicians, policymakers, community service groups, neighborhood associations, local businesses, parks, and recreation departments, transportation, health, and housing organizations. When communication across agency lines is well established, our city's limited resources are more likely to be well applied, with minimum redundancy.

Example of Community Policing in an African Country

In Sudan during the Darfur peace Agreement (DPA), section 272 stipulates that in IDPC (Internally Displaced Person Camps) in GOS (Government of Sudan), Police shall draw up a plan for establishing, training, and building the capacity of the Community Police. This plan shall be based on the principle that community Police are selected by the IDP (Internally Displaced Persons) community itself, and they must work in close cooperation with community leaders and are granted authority by the GOS (Government of Sudan) Police, and shall refer cases to the investigative or Judicial authority under monitoring by AMIS (African Muslim in Sudan), "Section 273 of the Darfur Peace Agreement (DPA) further stated that AMIS (African Muslim in Sudan) civilian Police, in coordination with parties, shall train Community police in IDP camps to enable them effectively perform policing functions in the camps as the basis for a community Police Force for that TDPs on their return to their home areas"

Community Policing is an effective way of reducing the challenges the police face in the management of internal security. Community Policing as implemented in Darfur involved all stakeholders. The Government of Sudan Police, the Non-Governmental Agencies (NGOs), Community leaders, and the Government of South Darfur State were all fully involved in the implementation of the concept. The working Paper between the NGOs and AU Civilian Police highlighted the criteria for the selection of volunteers and the establishment of a consultable

forum whose members are appointed from among members of the community. The consultative forum is to supervise the activities of the volunteers who are the foot soldiers of the concept to ensure that excesses are promptly checked. Both the consultative forum and the body of volunteers are responsible for the AU Civilian Police and the GOS (Government of Sudan) Police.

The Nigeria Police can as well adopt some aspects of this arrangement. As it is, the Nigeria Police is not implementing the community Police concept holistically to produce the desired result. The Nigeria Police does not have coordinators of the concept at the divisional, Area Command, Zonal, and Force Headquarters levels for effective implementation of the concept. It is a worthwhile venture that the Nigerian police have taken some steps to train some officers both at home and overseas on the concept. However, what remains to be done is the appointment of such officers to coordinate Community Policing activities at the various levels of Policing in close cooperation with other stakeholders in the community. It is to be pointed out that, organizing vigilante groups is not Community Policing. It could however form an integral part of the concept.

Like the proposed working arrangement between AU Civilian Police and the NGOs in South Darfur, there should be a coordinated working arrangement between the Nigeria Police and relevant stakeholders in respective communities. The Police Community Relations Committee can be very useful in this regard. The various stakeholders can come together to form the consultative forum to supervise the activities of the volunteers in close cooperation with the Police. The idea behind this arrangement is that if the community, which is closer to the people is involved deeply in the policing of their environment, it will be easier to track criminal activities than when the job is left to the police alone. For instance, cases of kidnappers hiding out can easily be combed out and make the entire community devolved from such activities. However, the Police Community relation Committee (PCRC) as presently constituted is not functioning in tandem or line with the idea behind the concept of Community Policing. The PCRC is fast becoming a social club where members are only interested in self – preservation and seeking recognition through the unsolicited display of the PCRC I D card. The PCPR must involve all stakeholders in the community to make Community Policing more effective.

We can also recall that in Lagos State in the 90s, efforts were made at community policing. The OPC organization headed by Dr. Akin Adeshina

which functioned as a sort of community policing was put in place to curb the upsurge of crime that kept Lagos State under siege by criminals. Anambra and Delta State to mention just a few had their form of community policing in a place called the Bakassi Boys when especially in some cities in Delta state, Ughelli to be precise, dwellers were evacuating their homes due to the near terrorism invasion of criminals. These organizations were working with the police. Since they were familiar with the community, they could very easily locate criminal hide-outs, apprehend them and hand them over to the police for prosecution.

However, their operations were frustrated by the police who were seen to be corrupt by collecting bribes and ultimately letting these criminals go free. They, therefore, resulted in implementing "jungle justice" by apprehending criminals and executing them instantly. These measures were however opposed by the government and these organizations were proscribed.

Very recently, States in the South-West such as Ogun, and Ondo have joined in the clarion call for state /community policing by instituting their security outfit. Names such as Amotekun inaugurated on 20th October 2020 in the South West are ready examples. Just recently in Ondo State, they intercepted a lorry load of 360 young men with motorbikes from the North about to enter the city for an undefined venture. But for the assistance of this outfit, these men would have entered and constituted a nuisance in the state.

These were laudable ventures but community policing does not end at the state level. The name COMMUNITY defines itself. Each local government should form a community policing outfit made up of voluntary and nominated persons from each community. This was one of the requests by the Nigerian Labour Congress (NLC) on the 24th of February 2022 during a mass protest at the National Assembly in Abuja. They emphasized that the autonomy of the third-tier of government will help in no small measure in curbing internal security. They are at the grassroots and know the nooks and crannies of each community and in corroboration with the state, Police will be able to trace criminals hiding out and fish them out. For instance, from the testimony of a kidnapped victim in Abraka in Ethiope East Local Government, she said she was hidden right behind a very popular holiday resort in Abraka. She was released after the ransom was paid. If there was community policing frequently combing the bushes, uncompleted buildings, etc. within the boundaries of each community, they can best assist the state police in fighting internal security.

Community policing as earlier stated is practiced differently depending on the society. Another school of thought sees the concept as a political philosophy in which the police and the police department are seen as members of the community, with police officers being part of where they live and work. This is what the administration of State/community policing is all about. Under this arrangement, Police officers are expected to do their beats as opposed to driving around in Police cars. This basic idea is to create a bond of trust and reliance between the Police and the public. This will break barriers of lack of confidence and support of the people towards the Nigerian Police Force in areas of prevention of crimes and apprehension of offenders. This approach requires officers to be open-minded, unbiased, and sensitive to the concerns and problems of others.

To buttress the above point, Mr. Chris Omoben a former deputy Inspector General of Police in former Bendel state now Edo State, raising the stake for the State Police (Community Police), says that they will surely be the best for a country like Nigeria with different tribes and religion. For example in 1986 in Benin-city, Lawrence Anini and his gang of armed robbers were terrorizing the then Bendel State, which became a national problem. Mr. Chris Omoben who is from the STATE was deployed to co-ordinate the operations because they are conversant with the environment.

Omoben equally emphasized that there is also Hisbah personnel (Sharia Police), in several Northern states who have helped in combating crime, to enforce Sharia laws among their people because they know more about their religion and people, so it will be easy for them to carry out their assignment. If they have Hisbah Officers to enforce Sharia laws (religious matters), why are State Police not encouraged in a state to perform diverse security functions?

In addition, the Boko Haran, Banditry, and other criminal activities have made the call for State Police to be very strong. If there are state Police, they can easily locate those behind their deadly acts live because they know the environment better than an outsider. State Police will make the Police officers respond to distress calls with speed since they belong to the community. They don't know who might be the person or people who need their assistance, unlike the current situation where a police patrol team can be people from other states. Police Officers can order their family members and friends when they are found wanting in their duties, it will reduce drastically the collaboration between the Police officers and criminals when police personnel gives guns to armed robbers for robbery operation, for example, they don't know

whom the gang would rob with the arms. The state Police according to Omoben, will help to improve the security situation of the country and each state Police authority would ensure that in their respective states of operation, crime is reduced to the barest minimum because crime can never be wiped out totally from the society.

The Police force all over the world has been known as the bastion of civil life and legal means of social control, but sadly enough the Nigerian Police have degenerated into the instrument of oppression and necessary evil that Nigerians "have to live with". Not denying the fact that the problem of State Police in society is that some state governments will abuse the use of state police against the people and they will use it to oppress their opponents. Suffice it to say that with the present Police system, Police officers are instruments of oppression already in the hands of people in authority. They use Police officers to intimidate their opponents and people who don't agree with their policies. This is the reason why there is an absolute need for the police to have some degree of autonomy from the executive arm of government to perform without bias. For instance, during elections and other national engagements, the negative influence of the executives on the Police is so glaring and is one of the contributory factors to the dwindling image of the force. Lewis, (2001:14).

Conclusion

In conclusion, Agbase (2005), believed that internal security constraints have aggravated the suffering of Nigerians, make the poor even more vulnerable, distorted economic values, rob national budgets, discourage foreign investments, promote capital flight, perpetuate human suffering, resulting in loss of lives and property and a general sense of insecurity in the country. Given the related neglect of internal insecurity by the strategic analyst, little or nothing has been done in Nigeria by way of evolving any meaningful doctrine of internal security. The result is that sixty years after independence, Nigeria still lacks a well-articulated internal security Policy.

This probably made Nigerians be taken unaware by the Boko Haran sect that has been terrorizing our people for some time now; Kidnappers who have made lives difficult for an average Nigeria; armed robbers who have reduced our lives to a mere vegetable existence; hired assassins who have made everybody to live in perpetual fear; ritual Killing, internal fraudsters who have racked families bankrupt, etc. in Nigeria. Added to this, is the menace of unknown "gunmen" and terrorist "herdsmen" who have made farming difficult for our local peasant farmers in the face of the nation's current food crisis.

Recommendations

From the foregoing, it is clear that one of the obligations of power, which the people entrusted to the All People Congress (APC) government, is to create and sustain an atmosphere in the polity where individual and collective security is guaranteed. This expectation of the people has remained a mirage. It is recommended therefore that the President and his government should make affirmative pronouncements (especially in respect of the upsurge of the Fulani Herdsmen) and take concrete actions to install confidence in the people.

Again, the need to implement the proposals made in the 2014 National Confab report which was lamented by the former Head of State, Gen Yakubu Gowon at Araya, needs to be addressed. Lending credence to the suggestion made by the former Head of State, Gen Yakubu Gowon, the current Federal System must be revisited if the nation wants stability and harmony. This recommendation is based on the historical and cultural diversity of the country and it is only the practice of a true Federalism based on fairness, equity, balanced and functional structure that will provide a sustainable platform for citizens to live in peace, security and harmony.

In addition, devolution of power from the center, to the federating units must be implemented to ensure that state are strong enough to carry out their responsibility to the people. This is the reason for the clamour for the restructuring of the country to reflect a true federal structure as is being practiced in other foreign countries like the United States. Again, for the federating units to be viable, the issue of fiscal federalism most especially matters of resource ownership and control cannot be ignored. This will enable the state to be financially viable to fund and be able to engage Community and State Policing. From the foregoing, the administration of state Police/Community Police as an antidote to crime prevention in Nigeria is non-negotiable.

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