

**A CRITICAL ANALYSIS OF THE CONDITIONS PRECEDENT AND PROBLEMS INHERENT IN IMPLEMENTING COMMUNITY POLICING IN EBONYI STATE NIGERIA**

**UDUDE, K.O. (Ph.D)**  
**Lecturer, Faculty of Law,**  
**Ebonyi State University, Abakaliki**  
[ududekevin@yahoo.com](mailto:ududekevin@yahoo.com)

**Abstract**

*This study analyses the conditions precedent and problems inherent in implementing community policing in Ebonyi State Nigeria. To achieve this, a survey research design was employed. In the survey research design, questionnaires were used to collect data from the population. The sample population was extracted from two local Governments Areas in each of the three zones of Ebonyi State. Ebonyi North, Ebonyi South and Ebonyi Central. To get the proportionate sample from each zone of the state, multi-stage random sampling technique was adopted. The results of the analysis revealed that the knowledge of community policing among the communities is low, hence there is great and urgent need to create awareness of community policing in the state. The study found that this can be achieved through the use of such strategies as village meetings, town criers, mass media (electronic and print) and use of NGO's. The results further disclosed that criminals live and are well known within the society but extended family system in our traditional setting prevents people from disclosing criminals. The study concluded that community policing cannot thrive in Ebonyi State unless there is a deliberate sensitisation of the people. The study therefore, recommended inter alia; that the police in partnership with the communities, individuals, groups, government and NGO's should embark on immediate sensitisation of people using the aforementioned media to promote community policing awareness; that the National Assembly, as a matter of urgency should enact a law on community policing especially in the area of funding and training of community policing officers in Nigeria; among other recommendations.*

**INTRODUCTION**

**1.1 Background of the Study.**

It is misleading to hold, as British Colonial Officials, would want to, that the pre-colonial communities in what later became Nigeria lacked "law and order". On the contrary, there were several ethnic groups which did maintain law and order in their respective domains "by the local chiefs and their messengers by means of traditional institutions and age grades"<sup>1</sup>. On who and what served the role of "police", T.N. Tamuno posit that they include, human beings in their life time, ancestors, gods and goddesses, belief – systems, or a combination of these among others<sup>2</sup>. In a society where everybody knows everybody, there was a collective responsibility for enforcing customs and keeping peace. Every citizen was a policeman and every policeman was a citizen. No wonder, for several centuries, British and other European traders had relied on the protection provided by the West African Chiefs who controlled the various pre-colonial law enforcement agencies.

However, with the advent of European Christian Missionaries there arose another source of a serious clash of interest between African religions and Islam on the one hand and Christianity on the other, "and conflict which in turn raised serious police problem"<sup>3</sup> In addition:

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<sup>1</sup> Ajomo *et al* (Eds) *Human Rights and the Administration of Criminal Justice in Nigeria* (Lagos: Institute of Advanced legal Studies Research Services NO. 1, 1991) p. 90

<sup>2</sup> T. N., Tamuno, "Crime and security in pre-colonial Nigeria," In: Tamuno, et al (eds) *Policing Nigria past, Present and Future*, (Lagos: Malthouse press limited, 1993) p. 123.

<sup>3</sup> T.N., Tamuno, *The Police in Modern Nigeria 1861-1965 origins, Development and Role*, (Ibadon: University press, 1970) p.1

The new emphasis on legitimate commerce, the availability of such raw materials as palm produce and the desire for markets for European manufactured goods raised problems of law enforcement mainly because European aims increased points of contact as well as conflicts between foreign and African middlemen traders, first along coastal areas and later in the hinter land<sup>4</sup>

Following the annexation of Lagos on the 6<sup>th</sup> of August 1861, Mc Cosky who had become the first acting Governor of Lagos established a “Police Force” immediately that same year. Consequently the British brand police force was established in Nigeria. McCoskey’s “Police Force” began the first modern Police Force in the history of Lagos and indeed in the entire area later designated as Nigeria. It is from this pioneer force that subsequent Governors enlarged and administrated the Police Force. In course of time, before and after independence from colonial rule, the Nigeria Police Force evolved into a professional outfit set apart from the general public. Social distancing was further accentuated by the advent of patrol cars to replace traditional foot patrol; extortion of money from Innocent citizens at check points; arrest of relations of suspects; arbitrary denial of bail to deserving suspects; extortion of money before bail is granted despite the refrain that “bail is free”; and detention of suspects under sub-human conditions as well as many more. These shortcomings on the part of the police divorced the public from the collective responsibility of policing as was the case in the pre-colonial era.

### **1.2 Statement of the problem**

Understandably, the police exist for the safety of the public. However, lack of political will, lack of information feedback and general lack of co-operation from the public is a challenge to the Nigeria police force in the administration of public peace and safety. In a situation of general insecurity, as is the case in Nigeria today, the community is expected to rely on the police to curb disorder and help in time of emergency while the police on their part will rely on the community to report crime and provide vital information that is necessary for them to solve crime and address community concerns.

Unfortunately, this envisaged and cherished co-operation between the police and the community is lacking. Instead of co-operation there is a yawning distance between the community and the police. There is no doubt that increased distance between the police and the community has lead to a reduction in trust and an increase in both fear and the actual incidence of crime. This gulf between the police and the public hampers and hinders the functioning of the police in facing the growing security challenges.

Arising from the above background, community policing, the subject matter of this study has been widely proposed as a means of addressing this problem of distance between the police and the community

### **1.3 Research Questions**

The following research questions were formulated and addressed:-

1. Is the Nigeria Police, Ebonyi State command, ready at the moment to embark on the sophisticated goals of Community Policing.
2. Are there militating factors that will stand in the way of Community Policing in Ebonyi State?
3. What are the strategies to be adopted in implementing Community Policing in Ebonyi State?

### **1.4 Objectives of the Study**

The general purpose of this study is to critically analyse the conditions precedent and problems inherent in implementing Community Policing in Ebonyi State; and specifically:

1. To identify specific human and infrastructural resources that need to be in place prior to the implementation of Community Policing in Ebonyi State.
2. To Identify and examine problems that will constitute obstacles to effective implementation of Community Policing in Ebonyi State.
3. To outline strategies for the implementation of Community Policing in Ebonyi State.

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<sup>4</sup> T.N. Tamuno, “crime and security in pre-colonial Nigeria” In: Tamuno et al (ed) *Policing Nigeria past, present and future* (Iagos: malthouse press limited 1993) p. 123

### **1.5 Scope of the Study**

This work, territorially, is limited to the three senatorial zones of Ebonyi State, i.e. Ebonyi North, Ebonyi Central and Ebonyi South. It will limit itself also to the workings and operations of Community Policing and on how it can be implemented in Ebonyi State as a microcosm of Nigeria Communities.

The scope of applicable law is limited to the Constitution of the Federal Republic of Nigeria 1999 (as amended), Police Act CAP P19 LFN 2004 and other applicable laws.

### **1.6 Significance of the Study**

This research will serve as a blue print for the implementation of Community Policing in Ebonyi State and in Nigeria as a whole. Among other things it will be of great significance to police departments in the areas of training Community Policing Development officers, making use of deployment of patrol officers; improving officers profile; and most importantly, in the area of implementing Community Policing in Ebonyi State.

## **BRIEF LITERATURE REVIEW**

### **2.1 Conceptual Framework**

#### **2.1.1 The Meaning of Community Policing**

The Lincoln Police Department defines Community Policing is a value system which permeates a police department in which the primary organizational goal is working co-operatively with individual citizens, groups of citizens and both public and private organisations to identify and resolve issues which potentially effect the liability of specific neighbourhoods; areas, or the city as a whole;<sup>5</sup> while Dempsey and Forst content that community policing, “seeks to replace our traditional methods of police patrol with joint community and police efforts to find proactive innovative solutions to crime and disorder in our streets”<sup>6</sup>

#### **2.1.2 Components of Community Policing**

##### **2.1.2.1 Partnership**

Worbleski and Hess<sup>7</sup> see partnership as “a cornerstone of community policing where officers and their department team up with citizens, business, private policing agencies to achieve their community policing objectives” Nicholl assents that:

--- to develop community partnership, policing must develop positive relationships with the community, must involve the community in the quest for better crime control and prevention, and must pool their resources with those of the community to address the most urgent concerns of community members.<sup>8</sup>

##### **2.1.2.2 Problem Solving**

Goldstein<sup>9</sup> who is credited with originating problem-oriented policing (POP) and coining the term refers to the professional model of policing as being incident driven. Accordingly, he states: “in the vast majority of police departments, the telephone, more than any policy decision by the community or by management continues to dictate how police resources will be used. Goldstein further adds, “Most policing is limited to ameliorating the overt offensive symptoms of a problem”. He opines that police are more productive if they respond to incidents as symptoms of underlying community problems.

##### **2.1.2.3 Change management**

Many writers recognise change management as a core component of community policing. Bohn and Haley<sup>10</sup> assert that forging community policing partnerships and implementing problem-solving strategies necessitates assigning new responsibilities and adopting a flexible style of management.

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<sup>5</sup> Lincoln Police Department, “Community Based Policing” (www.document) available at Lincoln.Nebraskainterlinelincn.ne.gov.accessed 27/7/2013

<sup>6</sup> J.S Dempsey and L.S Forst, *An Introduction to Policing* 3<sup>rd</sup>.ed (Sydney Australia: Thomson Wadsworth 1993) p.225

<sup>7</sup> H.M. Wrobleski & K.M. Hess *Introduction to Law Enforcement and criminal Justice* 8<sup>th</sup> ed. (Sydney: Thomson wodsworth, 2006) p.144

<sup>8</sup> Caroline G. Nicholl, “Community Policing and Restorative Justice” Retrieved from US. Department of Justice Office of Community Oriented Policing [www.usdei.gov/justice](http://www.usdei.gov/justice) 30/9/2011.

<sup>9</sup> R. Goldstein, 1978, quoted in Robert and Kuykendall- Roberg and Kuykendall, *Police and Society* (California: Wadsworth, 1993) p.111

<sup>10</sup> R.M. Bohn and K.N. Haley, *Introduction to Criminal Justice*, (Boston: McGraw Hill, 2005) p.217

### **2.1.3 Implementing Community Policing**

Wroblewski and Hess<sup>11</sup> are of the view that implementing community policing will require a change in management style, mission statement and departmental organisation. They further suggest other changes such as, participatory leadership; dispensing with bureaucracy and opting for decentralisation; giving patrol officers new responsibilities and empowering them to make decision and engage in problem solving with their community partners. Un-arguably, Wroblewski and Hess suggestions are germane in implementing community policing. But Riechers and Roberg add, even assuming that such changes do occur, some very important issues will still need to be addressed in those communities implementing community policing. “The most critical of these issues include defining community, political neutrality, and the use of the Police as agents of informal social control”.

### **2.1.4 Problems of Implementation**

William Norton<sup>12</sup> is of the view that, although this form of policing is a valuable idea that offers promise, “It also raises several subtle but important issues for policing and society” First he asks, “how much order do we desire?” According to him, dabbling into enforcement of social norms will detract from the much valued freedom of expression and independence. Using American society as an example, William Norton Shears his fears- “placing the American police officer in this role of determining what is normal and what is abnormal is a risky endeavour for both the police and the society the police are sworn to serve.” Hence, William North concludes<sup>13</sup> “if the police become oppressive agents of order, they run the risk of being drawn into social conflicts that are not best described as criminal matter”.

### **2.1.5 Conditions of Implementation**

There is no gain saying the fact that Nigeria police, unlike in most developed State such as, the United Kingdom (UK) and the United States (US), may not yet have the capability to successfully implement community policing. It is important to keep in mind, as Godstein<sup>14</sup> observes, that:-

Others are at cutting edge of advancement, with talented personnel in key positions and rank-and-file officers with great potential, all of whom are hungry for more effective ways in which to operate. It makes no sense to pose, as the acid test of a new idea, the ability to apply it universally to all police agencies.

## **2.2 Theoretical Framework**

### **2.2.1 “Broken Windows” Theory**

“Broken windows” theory is credited to two learned professors, James Q. Wilson and George L. Kelling, in their article titled, “Broken Windows”.<sup>15</sup> In the same article, they argue that crime is the direct by product of decay in community and that communities are similar to abandoned buildings, in which a broken window that goes unrepaired would send a signal that breaking windows in this building is acceptable and thereby invite more broken windows and a spiral of further decay. In other words, the failure to fix first broken window leads to a second broken window and so on. They further argue that small scale disorder when unchecked will lead to serious crime. In this concept, the community is said to be endangered when individuals within the community openly violate the norms and customs of the community to create disorder.<sup>16</sup> The broken windows theory, therefore, is based on “order maintenance” of neighbourhoods by cracking down on “quality-of-life” crime such as, panhandling, public drinking and urinating, loitering, and graffiti painting.<sup>17</sup> Like the broken windows in abandoned building, this violation of social norms act as the invitations to more serious forms of deviance. Following this theory, Police are encouraged to aggressively attack disorder to promote order and send a message that disorder and rule violation will not be tolerated.

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<sup>11</sup> H.M. Wroblewski & K.M. Hess *Introduction to Law Enforcement and criminal Justice* 8<sup>th</sup> ed. (Sydney: Thomson wadsworth, 2006) p.144

<sup>12</sup> William Norton, “Is the Broken Windows Theory an Effective Way to Reduce Crime: a rejoinder In: JR Fuller and Erice Hickey, *Controversial Issues in Criminology* (Boston: Alyn and Balon 1990) p.193.

<sup>13</sup> *Ibid* p.1924.

<sup>14</sup> Goldstein Quoted in Roberg and Kuykendall *op. cit* p. 449.

<sup>15</sup> J.Q Wilson and G.L Kelling “Broken Windows: The Police and Neighbourhood safety” *The Atlantic*, March 1982.

<sup>16</sup> Willam Norton *op.cit* p.193.

<sup>17</sup> Gaines-Kanue-Miller, *op.cit* pp 132-133.

It is suggested that the Police, through informal social control (that is enforcement of local norms of acceptable behaviour) can help reduce community decay and fear of crime. This can be accomplished through the use of foot patrol and other community tactics.<sup>18</sup>

Community Policing featured prominently in Wilson and Kelling's article. In deed, Community Policing became a household concept as a result of the said article. Accordingly, they postulate, that to reduce fear and crime, a community-based Police programme is required. Such community based Police programme include the use of newsletters, victim follow-up, block meetings neighbourhood clean-ups, Police store front or drop-in centres, door to door citizen and business contacts, and use of directed patrols in problem areas.<sup>19</sup> The utility of Broken Windows theory in this research work cannot be over-emphasized. Application of "Broken Window" theory (that is its philosophy of Community Policing) has given rise to effective crime prevention in most criminal justice jurisdictions worldwide. In the United State for instance, it is believed, that New York City's successes in reducing crime in the mid-1990s was a direct result of the application of the broken window theory.<sup>20</sup>

Wilson and Kelling emphasize enforcement of social norms of behaviour, but whose definition of acceptable normal behaviour will the Police enforce? No doubt, it will be a risky endeavour to place the Police in this role of determining what is normal and what is abnormal. This theory also raises the issue of neutrality of the Police. If the Police become oppressive agents of order, they run the risk of being drawn into social conflicts that are not best described as criminal matters. According to Fuller and Hickey,<sup>21</sup> Police and the profession of Policing always suffer when they become too closely entwined with issues of order as opposed to issues of crime.

Against, the foregoing, Broken Windows Theory is chosen as it offers several assumptions upon which Community Policing is anchored on and which assumptions will constitute the subject of our investigations.

## **2.3 Empirical Frame Work**

### **2.3.1 The Baltimore Community Policing Experiment<sup>22</sup>**

Pate and Annan report on the Baltimore Community Policing Experiment as conducted in 1989 to wit.

Recognizing that the distance between police and the public was increasing and that empirical research about how to narrow that distant was sparse, the Baltimore Police Department agreed to conduct an experiment to test the relative effectiveness of foot patrol and Ombudsman Policing in two very different types of neighbourhoods. Furthermore, they agreed to allow the Police Foundation to conduct an evaluation of the effectiveness of these two types of community policing.

### **2.3.2 National Survey of Community Policing Strategies, 1992-1993 (USA)<sup>23</sup>**

Objectives of study:

The primary objective of this national study was to gather reliable information on the extent to which the concept of community policing had been adopted by law enforcement agencies across the country. As a programme evaluation, the survey also sought to provide information on what was happening and what needed to happen within the law enforcement community with respect to the development and implementation of community policing.

## **3.1 Methodology**

### **3.2 Research Design**

The researcher used the survey research design to determine a final course of action. This type of research used close-ended questions in which answers were selected from a set list. This enabled the researcher to determine the exact percentage of responses the people gave and to test the hypotheses formulated for this study. The survey research design used questionnaires to collect data from a large group of people, called a sample. The finding from the sample, was found to be statistically valid, and could be extended to the entire people in Ebonyi State.

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<sup>18</sup> Roy R. Roberg and Jack Kuykendall, *op. cit.* p.120.

<sup>19</sup> *Ibid.*

<sup>20</sup> J. R Fuller and E.W Hickey, *op. cit.* Loc.Cit.

<sup>21</sup> *Ibid.*

<sup>22</sup> <http://www.google.com/m/sea...> 19/3/12

<sup>23</sup> S.O., Annan, "National Survey of community policing strategies <http://www.icpsr.umich.edu/icps..> 3/3/2012.

**3.3 Area of Study**

This study was conducted in Ebonyi State, Southeast Nigeria. Ebonyi State is bordered by Enugu State at the north, Benue State at the North West, Cross-River at the west, Imo State at the south and Abia State at the east. It is made up of thirteen local government areas of which about 3 are urban (Abakaliki, Onueke in Ezza South, and Afikpo North) and the remainders are rural (Onicha, Ivo, Ohaozara, Ezza North, Ikwo, Ishielu, Izzi, Ebonyi, Afikpo South and Ohaukwu). Majority of people in the rural areas are farmers while majority of people in the urban areas are civil servants. The three senatorial zones in the state include Ebonyi South, which is made up of Afikpo North, Afikpo South, Onicha, Ohaozara and Ivo Local Government Areas; Ebonyi Central zone, which is made up of Ezza North, Ezza South, Ikwo and Ishielu Local Government Areas; and Ebonyi North zone, which is made up of Abakaliki, Ebonyi, Izzi and Ohaukwu Local Government Areas. This study was conducted in two local government areas from each zone of the state, which amount to six local government areas in Ebonyi State.

**3.4 Population of the Study**

The study population consisted of all the inhabitants of Ebonyi State because security is everybody’s business. The population of Ebonyi State is about 3,000,000 (2006 estimate, Federal Republic of Nigeria Official Gazette, 2007).

**3.5 Sampling Technique and Method**

Multi-stage random sampling technique was adopted for this study. This enabled the researcher to get the proportionate sample from each zone of the state.

**3.6 Determination of Sample Size**

Bourkey’s formula for sample size determination was used..... (see formula)

**3.7 Measuring Instrument**

Measuring instrument used was a well structured questionnaire containing only closed ended questions.

**3.8 Sources and Type of Data**

Primary data was used for the study. A well structured 36-item questionnaire consisting of both dichotomous and multiple choice questions was generated as questionnaire for data collection based on the condition precedent and problems inherent in establishing community policing in Ebonyi State. Copies of the questionnaire were administered directly to the selected sample of the inhabitants of the selected local government.

**3.10 Analytical Technique**

Basically, the data was analyzed using Statistical Package for Social Sciences (SPSS) version 16. The first section of the questionnaire, which contained the demographic data of the respondent, was analyzed using simple frequency tables and percentages; while the second, third and fourth sections of the questionnaire, which contained their general knowledge on policing, knowledge about policing, were marked and scored for knowledge and practice of hygiene by each respondent. The scores for both knowledge and practice were rated as follows: High, 71 – 100%; Average, 41 – 70% and Low, 40% and below. These ratings were cross-tabulated with some demographic characteristics using the Chi-square test at  $\alpha = 0.05$  level of significance.

**4.1 RESULTS**

Out of 600 questionnaires distributed, 592 were returned but 581 questionnaires were properly filled and fit for analysis; though there were still some missing responses in some of the questions which were not used for the analysis.

**SECTION A: Demographic characteristics of respondents**

Table 1: Demographic characteristics distribution

Demographic characteristics	Frequency	Percentage
<b>Age Group (years)</b>		
16-25	199	34.3
26-35	209	36.0
36-45	86	14.8
46-55	71	12.2
56-65	10	1.7
>65	6	1.0
<b>Total</b>	<b>581</b>	<b>100.0</b>

<b>Gender</b>		
Male	375	64.5
Female	206	35.5
Total	581	100.0
<b>Marital Status</b>		
Single	312	53.7
Married	255	43.9
Widow	14	2.4
Total	581	100.0
<b>Religious Affiliation</b>		
Christian Pentecostal	193	33.2
Christian Catholic	282	48.5
Christian Protestant	64	11.0
Traditional African Religion	35	6.0
Moslem	4	0.7
Others	3	0.5
Total	581	100.0

Source: field survey, 2012

<b>Highest level of education completed</b>		
No formal education	16	2.8
Primary school	10	1.7
Secondary School	175	30.1
Post secondary school	162	27.9
Post graduate	133	22.9
Professional degree	85	14.6
Total	581	100.0
<b>Occupation</b>		
Applicant/Apprentice	44	7.6
Housewife/Retired	12	2.1
Farming/Fishing	20	3.4
Trading/Business	35	6.0
Artisan/Self employed	45	7.7
Civil/Public Servant	272	46.8
Company Worker	39	6.7
Student	114	19.6
Total	581	100.0
<b>Rank of Police Officers</b>		
Constable	17	13.9
Corporal	24	19.7
Sergeant	13	10.7
Inspector	16	13.1
Higher officer	52	42.6
	122	21.0

Source: field survey, 2012

Table 1 shows the age group, gender, class, marital status, religious affiliation, highest level of education completed, occupation and rank of police officer of the respondents. From the 581 questionnaires that were properly filled, 199 (34.3%) of the respondents were 16-25years, 209 (36.0%) of the respondents were 26-35years, 86 (14.8%) of the respondents were 36-55years, 71 (12.2%) of the respondents were 46-55years, 10 (1.7%) of the respondents were 56-65years, and 6 (1.0%) of the respondents were above 65years. Out of the total respondents 375 (64.5%) were male while 206 (35.5%) of them were female. In the marital status of the respondents 312 (53.7%) were single, 255 (43.9%) were married while 14 (2.4%) were

widow. The religious affiliation of the respondents showed that 193 (33.2%) were Pentecostal, 282 (48.5%) were Catholic, 64 (11.0%) were Protestant, 35 (6.0%) were African Traditional Religion, 4 (0.7%) were Moslem while 3 (0.5%) were of other religion. The highest level of education completed by the respondents include that 16 (2.8%) had no formal education, 10 (1.7%) primary school, 175 (30.1%) secondary school, 162 (27.9%) post secondary school, 133 (22.9%) post graduate and 85 (14.6%) professional degree. The occupations of the respondents include applicant/apprentice, 44 (7.6%); housewife/retired 12, (2.1%); farming/fishing, 20 (3.4%); trading/business, 35 (6.0%); artisan/self-employed, 45 (7.7%); civil/public servant, 272 (46.8%); company worker, 39 (6.7%) and student, 114 (19.6%).

**Table 2: Rating of respondents' general knowledge on policing in Ebonyi State**

Knowledge Rating	Frequency	Percentage
High	303	52.2
Average	101	17.4
Low	177	30.5
Total	581	100.0

Table 2 shows the rating of respondents' general knowledge on policing. 303 (52.2%) of the respondents were rated high, 101 (17.4%) of the respondents were rated average, while 177 (30.5%) of the respondents were rated low.

**Table 3: Rating of respondents' attitudes to policing in Ebonyi State**

Attitude Rating	Frequency	Percentage
High	38	6.5
Average	92	15.8
Low	451	77.6
Total	581	100.0

Table 3 shows the rating of the respondents' attitudes to Community Policing. Only 38 (6.5%) of the respondents were rated high, 92 (15.8%) of the respondents were rated average, while 451 (77.5%) of the respondents were rated low.

**Table 4: Rating of respondents' general knowledge on community policing in Ebonyi State**

Knowledge Rating	Frequency	Percentage
High	193	33.2
Average	104	17.9
Low	284	48.9
Total	581	100.0

Table 4 shows the rating of respondents' general knowledge on community policing. 193 (33.2%) of the respondents were rated high, 104 (17.9%) of the respondents were rated average, while 284 (48.9%) of the respondents were rated low.

**Table 5: Rating of respondents' attitudes to community policing in Ebonyi State**

Attitude Rating	Frequency	Percentage
High	52	9.0
Average	86	14.8
Low	443	76.2
Total	581	100.0

Table 5 shows the rating of the respondents' attitudes to policing. Only 52 (9.0%) of the respondents were rated high, 86 (14.8%) of the respondents were rated average, while 443 (76.2%) of the respondents were rated low.

**Table 6: Human and infrastructural resources needed for community policing in Ebonyi State**

Resources needed	No of Positive Response	Percentage
Security is everybody's business, then everybody needs to show some commitment to policing	557	95.9
Creating the awareness of community policing in our society	533	91.7

Table 6 shows the human and infrastructural resources needed for community policing. The result reveals that 557 (95.9%) of the respondents agreed that security is everybody's business, then everybody needs to show some commitment to policing and 533 (91.7%) of the respondents agreed that the awareness of community policing should be created in our society.

**Table 7: Best means of creating the awareness of community policing in the community in Ebonyi State**

Best Means	No of Positive Response	Percentage
Through town crier	150	26.4
Through village meetings	201	35.3
Through mass media	136	23.9
During religion activities	39	6.9
Creating NGO	40	7.0
Others	3	0.5
Total	581	100.0

From table 7 on the best means of creating the awareness of community policing in the community, 150 (26.4%) of the respondents said through town crier, 201 (35.3%) of the respondents said through village meetings, 136 (23.9%) of the respondents said through mass media, 39 (6.9%) of the respondents said during religion activities, 40 (7.0%) of the respondents said creating an NGO while 3 (0.5%) of the respondents gave other different means.

**Table 8: Other resources provision for community policing in the community in Ebonyi State**

Resources	No of Positive Response	Percentage
Getting more equipment for the police	140	25.1
Increase the number of police	14	2.5
Adequate training of police on crime combat	169	30.3
Participatory of policing through the cooperation of the people	226	40.6
Others	8	1.4
Total	581	100.0

Table 8 on other resources provision for community policing in the community shows that 140 (25.1%) of the respondents opined getting more equipment for the police, 14 (2.5%) of the respondents opined increase the number of police, 169 (30.3%) of the respondents opined adequate training of police on crime combat, 226 (40.6%) of the respondents opined participatory of policing through the cooperation of the people while 8 (1.4%) of the respondents opined other different resources.

**Table 9: Militating factors against community policing in Ebonyi State**

Statements	No of Positive Response	Percentage
Most of the criminals live within the society	337	58.0
Crimes occur and people know the criminals	97	16.7
The criminals are not spirits, they are human being	189	32.5
The adage of being your brothers' keeper, which is protecting your brother because of extended family system in our traditional setting, prevents us from telling the police the truth if we are victims	340	58.5

Table 9 on the militating factors against community policing shows that 337 (58.0%) of the respondents agreed that most of the criminals live within the society, 97 (16.7%) of the respondents agreed that crimes occur and people know the criminals, 189 (32.5%) of the respondents agreed that the criminals are not spirits, they are human being while 340 (58.5%) of the respondents agreed that the adage of being your brother's keeper, which is protecting your brother because of extended family system in our traditional setting, prevents us from telling the police the truth if we are victim.

## 5.1 DISCUSSION

The result of this research was obtained from 581 (96.8%) respondents who returned their questionnaire and were correctly filled and fit for analysis. Majority of the respondents were youths who were between 16 – 35 years, 408 (70.2%) while the number of male respondents outweighed the female respondents in approximately ratio 1:2. There was no clear distinction the marital status of the respondents especially that of single and married. Of course, most of the respondents were Catholic, Pentecostal, Protestant, Traditional African Religion and Moslem in order of magnitude. Majority of the respondents 555 (95.5%) had at least secondary education and they were predominantly Civil/Public servants and students.

The research revealed that the level of general knowledge on policing among the respondents is relatively high as 52.2% were rated high in table 2. This is not surprising as at 95.5% of the respondents were literate had attained up to secondary school education. More so, majority of the respondents (70.2%) were youths, who always scout for knowledge. This agrees with the findings of Ikuteyijo and Rotimi (2010)<sup>24</sup> that there are many arms-bearing groups in Nigeria, most of who are youths, which transformed into various militia groups with ethnic undertones.

This study also revealed that the respondents' attitude to policing is very low as 77.6% were rated low in table 3. This is also not surprising as the attitude of the police to the community is also questionable. For instance 67.1% of the respondents complained that police always responded very late when called upon for any crime or social disorder issues. This agrees with the study conducted by Etannibi and Chukwuma (2009) who concluded that police attitude to the masses is not what they profess to be.

The research revealed that the level of general knowledge on community policing among the respondents is relatively low as 48.9% were rated low in table 4. So also the respondents' attitude to policing is low as 76.2% were rated low in table 5. This may possibly be as a result of new subject the community is seeing community policing even though there had been some form of security measures in each community beforehand.

Based on the human and infrastructural resources needed for community policing, the study revealed that security is everybody's business and everybody needs to show some commitment to policing, which is supported by a desk study on the role of policing as a barrier to change or drive of change in Nigeria by Etannibi and Chukwuma (2009)<sup>25</sup>. There is great need for creating the awareness of community policing in the society as noted by majority (91.7%) of the respondents through mostly by village meetings (35.3%), town crier (26.4%), mass media (23.9%) and creating an NGO to sensitise the people on community policing. The essence of this is to ensure participatory policing through the cooperation of the people as noted by majority (40.6%) of the respondents in table 8. Bureau for Justice Assistance (1994)<sup>26</sup> also supported that community policing is democracy in action. It requires the active participation of local government, civic and business leaders, public and private agencies, residents, churches, schools, and hospitals. All who share a concern for the welfare of the neighborhood should bear responsibility for safeguarding that welfare. Community policing is being advocated by leaders at the highest levels of government—including President Clinton and Attorney General Reno, who describes it as the "changing of policing." In addition, it has been suggested that community policing can play a primary role in changing the way all government services are provided at the community level. Helpful information will be forthcoming from community members when police have established a relationship of trust with the community they serve. Establishing this trust will take time, particularly in communities where internal conflicts exist or where relations with the police have been severely strained. Community policing offers a way for the police and the community to work together to resolve the serious problems that exist in these neighborhoods. Only when community members believe the police are genuinely interested in community perspectives and problems will they begin to view the police as a part of that community.

The militating factors against community policing is that most of the criminals live within the society; crimes occur and people know the criminals; and the criminals are not spirits, they are human being but the adage of being your brother's keeper, which is protecting your brother because of extended family system in our traditional setting, prevents us from telling the police the truth if we are victims. This is what Ikuteyijo and Rotimi (2010) noted to be the killer of community policing especially in rural areas. This prevents police getting reliable information from the community on the crime committed by individual or a group of people since many people closer to the informants will be implicated.

From the ongoing view in the results, it can be deduced that the strategies for implementing community policing in Ebonyi State include thorough sensitisation of the people through village meetings, involving the town criers in the village and establishing of non-governmental organisation that will be responsible for the sensitisation of the people in the urban areas.

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<sup>24</sup> L. Ikuteyijo and k. Rotimi, *Community Partnership in Policing: The Nigerian Experience* (Ile-Ife: Obafemi Awolowo University, 2010) p.10.

<sup>25</sup> A.E. Etannibi and I.C Chukwuma "The poor and informal Policing in Nigeria. A report on peoples' perceptions and priorities on safety, security and informal policing in A2J Facal State in Nigeria CLEEN 03/12/2011.

<sup>26</sup> *Understanding Community Policing: A frame work for Action* (Washington DC: Burean for Justice Assistance 1994) p.125.

## **6.1 Conclusion and Recommendations**

### **6.2 Conclusion**

Being a new concept, the knowledge of Community Policing among the communities is low. Consequently there is great and urgent need for creating the awareness of Community Policing in Ebonyi State and this can be achieved through the use of such strategies as, village meetings, towncriers mass media and creating NGOs to sensitise the people. The research, among others, revealed that only when community members believe the police are genuinely interested in community perspectives and problems will they begin to view the police as a part of that community.

### **6.3 Recommendations**

- It is here recommended that the police in partnership with the communities, individuals, groups, government and NGO's in Ebonyi State should embark on immediate sensitisation of people using the aforementioned media to promote Community Policing awareness.
- It is further recommended that the National Assembly should as a matter of urgency enact a law on community policing especially in the area of funding and training of community policing officer in Nigeria.
- Co-operation and Information Sharing among Security Agencies. That there should be co-operation and information sharing among security agencies in Nigeria. It makes no sense to find security agencies set up, trained and paid by same government, differing only in uniform, to operate in isolation of the other. On the contrary, they should share intelligence. For example, there should be intelligence sharing between police and state security services.
- The Nigerian Police should prepare their members by way of re-orientation, to re-position them to meet the challenges of community policing.
- A functional, well funded and adequately Staffed Community Policing Offices to be established at both Force Headquarters Abuja and all the States Police Commands.
- Organisational Change.  
The police should increase officer discretion and accountability for solving problems at their level; encourage officers to propose innovative solutions to long standing problems; reduce hierarchical structures; incorporate community policing into field officer training; and give officers latitude in developing innovative response to problems.
- Applying the benefits of Information Communication Technology.  
Information Communication Technology offers great hope for crime prevention and control in Nigeria. Using the internet, citizens as well as the Police are encouraged to post crime information on police websites; use cell phones and e-mail to pass information on crime matters to the appropriate authority. Also the police should development technology and data system that make information more accessible to both officers and the community.
- Foot Patrol  
Foot Patrol is community policing in action. Police officers should be assigned to specific geographic locations for extended periods and during which time they get to know the neighbourhood and members therein. The goal in addition to preventing crime is to build trust and confidence between the police and the community.