The Effectiveness of Community Policing as a Crime Prevention and Control Strategy: A Study of Wukari Local Government Area, Nigeria

[1]Daniel, Rosemary Onchi & [2]Atoshi, John Nwuku [1&2]
[1&2]Department of Sociology, Federal University Wukari, Taraba State, Nigeria

Corresponding Author: rosemaryonchidaniel@gmail.com

Abstract

Community policing plays a crucial role in promoting safety, improving the quality of life, and fostering police-community confidence. This study focuses on the effectiveness of community policing as a crime prevention and control strategy in Wukari Local Government Area. Specifically, it examines the level of awareness and knowledge about community policing, assesses its effectiveness, and explores ways to enhance its execution in the area. The study adopts the Broken Window Theory as a guiding framework and formulates hypotheses for more accurate predictions. Using the Krejcie and Morgan's formula, a sample size of 384 respondents is determined. Questionnaires are employed for data collection and analyzed using frequencies and percentages. The hypothesis is tested using the chi-square statistical tool, revealing that community policing may not be as effective as crime-fighting policing styles in reducing citizens' fear of crime. The study concludes that community policing is not evident in the sampled communities and recommends efforts to address the barriers hindering its implementation in the country.

Keywords: Community Policing, Control, Crime Prevention, Wukari, Nigeria

Introduction

Modern society is plagued by a chronic problem called crime, which seriously jeopardizes the safety of all societies. Every community, from basic hunter-gatherer societies to sophisticated civilizations, has experienced norm and value violations throughout human history. Societies are anticipated to have systems in place to safeguard the interests and welfare of their citizens in order to handle this universal issue. However, a worrying trend of rising crime and lawlessness in Nigeria is making its people feel unsafe and fearful. The government's failure to fulfill its responsibilities in addressing people's basic necessities is one cause of this scenario. Crime stands out as one of the most obvious occurrences affecting people's lives in the late modern era (Giddens, 2004). In a lecture at the National War College in Abuja, Mike Ehindero, a former inspector general of police, claimed that crime is a serious danger to national security in any nation. As norms and values are broken throughout diverse social structures, crime and criminality have always been a part of humanity (Ugwuoke, 2010). Therefore, it is expected that each community will create particular safeguards to protect the general interests and welfare of its people (Igbo, 2007).

Ezuugwu (2011) emphasizes the challenging course that Nigerian society is traversing as a

result of crime and lawlessness (crime leads to nowhere but destruction). The pervasive criminality and lawlessness have left the society adrift, with regrettable consequences. The rampant effects of armed robbery and associated crimes have instilled fear among Nigerians, causing them to sleep with one eye open. Each day unfolds with unsettling tales of various forms of crime, including robbery attacks, kidnappings, fraud, child trafficking, and money laundering. Furthermore, Ezuugwu asserts that every society ultimately receives the kind of criminals it deserves because the society itself contributes to the preparation of crime while criminals carry out their acts. This alarming situation can be partly attributed to the government's failure to fulfill its basic obligations in meeting the primary needs of individuals. As a result, criminal activities continue to escalate within the society.

The history of crime reduction in Nigeria can be divided into three distinct epochs: pre-colonial, colonial, and post-colonial periods. During the pre-colonial era, various strategies were employed by the people to combat crime. These strategies included the use of cults, secret societies, messengers, and palace guards as means of maintaining security and reducing crime rates (Marenin, 1985). In the colonial epoch, the style and principles of policing employed by the colonial authorities came under scrutiny and criticism by multiple authors. These authors, including Alamika and Chukwuma (2000), Rotimi (2001), Okafor (2006), and Ikuteyijo (2009), characterized the policing methods as being anti-people. The primary reason behind this perception was the establishment of the colonial police force, which was primarily focused on serving and protecting the commercial interests of the colonial powers. The interests of the local population were often marginalized or neglected in favor of upholding colonial authority and economic dominance.

In the post-colonial epoch, the Nigerian police force inherited and continued to operate within the framework and legacy of the colonial era. Consequently, the police force was perceived as serving the interests of the ruling elites rather than prioritizing the welfare and safety of the general population. This continuation of colonialera policing practices contributed to a system that was criticized for its lack of focus on community welfare and the overall well-being of citizens. Alemika and Chukwuma (2004) highlight that even after more than three decades of independence; the Nigerian police still perceive their existence as serving the government of the day and the wealthy members of society, mirroring the relationship between the colonial government and its European personnel. This perspective indicates a continuation of the colonial-era policing approach, where the interests of those in power are prioritized over the welfare of the general population.

In response to the shortcomings of postcolonial policing, Nigeria has implemented various reforms, and community policing has emerged as one of these reforms. Siegel (2005) emphasizes that in recent years, police departments worldwide have embraced new forms of law enforcement, with community policing being a prominent approach. Instead of solely responding to crime incidents, police officers have taken on the role of community change agents. They work collaboratively with citizens to prevent crime before it occurs, focusing on proactive measures, building trust, and promoting community engagement.

Community policing originated in the United States during the early 1970s, with research findings suggesting that individuals and neighborhood groups could contribute to their own security (Bohm and Haley, 2005; Incardi, 2007; and Dambazau, 2009). The concept of community safety encompasses both situational and social aspects of crime and disorder. Effectively addressing such issues requires the active involvement of local residents, authorities, businesses, and

various agencies. Through partnership and multiagency cooperation, these entities work together to create a safer social environment (Tierney, 2006).

Community policing, as a strategy for crime reduction, entails a security system where members of the public actively participate in policing their locality, complementing the efforts of law enforcement agencies by providing valuable intelligence information (Eke, 2009). In community policing, the community is expected to engage in policing roles through volunteer schemes, establishing neighborhood support networks, and supporting police patrol activities. The aim is to prevent crime and reduce the fear of crime, which are closely tied to the development of strong communities (Giddens, 2004).

Community policing is a comprehensive approach that integrates traditional law enforcement practices with preventive measures, problem-solving, community engagement, and partnership (Dickson, 2007). Recognizing the significance of positive police-public relationships, community policing emphasizes sustained contact with the public. This contact enables officers to exercise discretion appropriately, avoid isolation, and foster empathy towards the community they serve. In 2003, seven senior officers from the Nigerian police conducted a comparative study of community policing in the United Kingdom and the United States (Anucha, 2007). As a result, community policing was officially launched on April 27, 2004, under the leadership of the Inspector General of Police, Tafa Balogun, during President Olusegun Obasanjo's administration, with Enugu state serving as the pilot state for implementation (Anucha, 2007; Ikuteyijo, 2009).

Statement of the Problem

The contemporary world is witnessing a rapid increase in crime rates, and Taraba State, particularly Wukari Local Government, is no exception. The prevailing high crime rate has generated a general sense of insecurity among residents, leading them to appeal to both the federal and state governments for immediate assistance in curbing this alarming situation and safeguarding lives and property. In response to this rising wave of crime, the federal and state governments have intensified their support to the Nigerian Police Force by providing additional personnel, logistics, and firearms. However, it appears that despite these efforts, the deployment of more weapons and police personnel has not effectively deterred criminal activities. Chukwuma (2002) observed that the achievements made so far in combating crime have merely resulted in its relocation from one local government, state, or region to another. Consequently, it is argued that to effectively address the growing sophistication of armed robbery operations, the introduction of superior weapons, increased personnel, and new strategies like police-public partnership (community policing) is essential.

Each passing day brings forth unsettling stories of various forms of crime. Kidnapping, armed robbery, clashes between herders and farmers, and the killing of innocent people have become distressingly common occurrences. Despite the efforts of various administrations to combat crime and social disorder in Nigeria, it is evident that crime continues to persist in the country. Thousands of lives and properties worth millions of naira are being lost as a result of criminal activities. Some attribute the Nigerian Police Force's inability to ensure maximum security to various socio-technical challenges, including a lack of necessary tools to combat crime and a lack of sufficient cooperation from the community (Dawn Newspaper, 2011)

Corruption within the Nigerian police force is a pervasive issue that is contributing to widespread abuses against ordinary citizens

and eroding the rule of law in Nigeria. On a daily basis, numerous ordinary Nigerians are confronted by armed police officers who engage in practices such as demanding bribes, committing human rights abuses, and extorting money from individuals. The extent of these abuses is alarming and encompasses a range of violations, including unlawful arrests, unjustified detention, threats, acts of violence, sexual assault, torture, and even extrajudicial killings (Human Rights Watch, 2010). The prevalence of corruption within the Nigerian police force has severe consequences for the well-being and rights of citizens. The exploitation of power and authority by officers undermines public trust, hampers the proper administration of justice, and perpetuates a culture of impunity. These corrupt practices not only victimize ordinary citizens but also perpetuate a cycle of fear, intimidation, and violation of human rights.

The following research questions will guide the study:

1. What are the contributions of community members to the fight for crime reduction through community policing in Wukari Local Government?

2. What are the challenges of effectiveness of community policing in Wukari Local Government?

Conceptual Review
Concept of Community Policing

In general terms, community policing is not a program; it is not a set of activities; it is not a personnel designation. Rather, community policing is a law enforcement philosophy, a way of thinking about improving public safety (University of California Berkeley, School of Law, 2013). Swanson, Territo and Taylor (1998) on the need for community policing noted that there is very little empirical evidence to suggest that community policing actually works, That is why in September 1994 the U.S congress passed the crime bill that provided a total of $8.9 billion for the allocation of 100,000 new

local police officers over a five-year period (1995-2000) to increase and support community policing efforts. In Nigeria, the introduction of the strategy started in 2004.

Schmalleger (1995) conducted a survey on community policing in Reno, Nevada a city of 120,000 residents with 313 police officers following 1987 survey of public opinion which revealed that police department suffered from serious image problem.
According to him, community policing efforts began under Chief R.V. Bradshaw, following the defeat of the two public referendums to increase funding levels for the department. Following these and other well-publicized efforts to improve the department's image, community surveys reported a considerable degree of success. While the initial 1987 survey found only 31.6% of residents feeling good about the police department, a similar 1992 survey revealed 68.7% of the populace reporting such feelings. Similarly, the 33% of respondents reported that officers" did not convey a feeling of concern" but 67% of the officers feel concerned about the development. Eventually, renewed citizen satisfaction with the Reno police department resulted in the success of a local tax referendum that provided the additional officers- a 39% increase in sworn personnel.

A survey conducted in August 2004 in Lagos metropolis by Alemika and Chukwuma (2005) noted that because of high incidence and fear of crime in Nigeria, many communities and individuals took several measures to reduce their feeling of vulnerability and minimize risk of victimization. One of the measures created was Police Community Relations Committee (PCRC). The provision for the establishment of PCRC in police divisions was aimed at developing public–police partnership (community policing) in the fight against crime in the society. The study shows that a third (34%) of the respondents stated that PCRC existed in their area, while 66% reported that they are aware of the role of

Police. Relations Community (Alemika and Chukwuma, 2005:4).

Another survey conducted by Alemika and Chukwuma (2007) on Criminal Victimization, safety and policing in Nigeria revealed that 48% (i.e, less than half) of Nigerians agreed that the police are doing everything they can to help people and to be of good service to the people. Nearly 3/10 (i.e., 29.9%) of the respondents disagreed that the police are not doing anything to render good services to the people and slightly more than one-fifth (22.1%) maintained a neutral position. Alemika and Chukwuma are of the opinion that people respect, work and have confidence in the police in the societies where the police serve and work with people in circumstances other than booking them for the breach of law.

There tend to be high level of public hostility towards the police and public where encounter occur predominantly in the course of law enforcement. Overall public did not perceive the police as very helpful while overwhelming majority of respondents in some states like Jigawa, Zamfara, Taraba, Benue, Bauchi and Adamawa states said that the police strive to be very helpful and of good service to the public (Alemika and Chukwuma,2007:71-3). Relating to the efficacy of community-oriented policing (community policing) as a reformist strategy, the empirical evidence from Kenya suggests that community policing may be put to repressive rather than being use (Carthra, 2009). Anthropological enquires (relating to the study of humankind) further to a standoff between Western-style community policing initiatives pursued under the help or support of a reforming public police, and indigenous community-based traditions of self-policing in rural Tanzania. Such field observations point to the need for a more critical engagement with the Western imports of models of community policing to the underdeveloped reality of Africa (Brogden, 2004 cited by Carthra, 2009).

Crime Control Strategies in Traditional Nigerian Societies

Crime control according to Oputa (1975) is "all efforts and activities designed to hold the volume of crime in effective check, to keep it from spreading, to restrict and prevent crime infection and contamination, to prevent crime from breaking and spreading to new areas, and to protect society against the activities of habitual and abnormal offenders". Igbo (2007) has observed that every society takes measures to protect the lives and property of people living within its boundaries. Ugwuoke (2010) has also noted that crime control strategies in the traditional era are carriedout in forms of restitution and revenge which are handled by individuals who took the laws into their own hands and thus carried out punishment in the form of retaliation. According to Ugwuoke (2010:19), victim retaliation was the oldest form of crime control strategy. Igbo (2007) and Ugwuoke (2010) noted that crime control strategies in traditional Nigeria societies are carried out by age-grades, masquerades, extended family, secret cult, and other local organizations. These groups can impose any of these sanctions: fines and compensation, ritual cleansing, trial by ordeals, ridicule and gossips, confinement, ostracism banishment, capital punishment and socialization as a process of punishment to any defaulter of the laws of the community. These methods of crime control according to the scholars serve as informal sanctions which are prevalent in most traditional Nigeria societies.

According to Rubington and Weinberg (1991), Mbiti (1969) and Spector (1999), crime controls in traditional societies were mostly informal. Good human relation skills, good characters and behaviours as well as cordiality, folktales, stories and fear of reactive punishments are some of the preventive strategies used by traditional societies to control crime. According to Odedele and Egotanwa (2002), Otite and Oginowo (2006), and Best (2006), only

preventive informal strategies are mostly used in traditional/pre-literate societies to control crime. It is only when the preventive strategies failed that reactive strategies are set in motion by the traditional societies. Community policing, restitution, mediation, reconciliation, restoration and reintegration of changed offenders are some of the traditional crime control strategies that have been revived to checkmate crime in contemporary time. Family/kinship system, age-grade, traditional title holders are groups in traditional Africa and in some nonwestern societies which still enforce laws to control crime in contemporary time (Odedele and Egotanwa, 2002).

Crime Control Strategies Modern societies

Green (1981:10) stated that crime control strategies in the modern world seemed to follow no predictable pattern, other than such development was traditionally in response to public pressure for action. Outside the establishment of night watch patrols in the 17th century, there was no significant effort to establish formal security agencies until the police department was established in New York City in 1783. In contemporary Nigeria, some crime control strategies include death penalty, imprisonment, and fine (Dambazau, 2009; Igbo, 2007; and Ugwuoke, 2010). Only formal repressive and punitive strategies like death penalty and life imprisonment were approved and used in controlling crime in most modern societies including Nigeria (Carney, 1977).

Some of the formal crime control strategies are crime control through legislation, law enforcement, rationalization and death penalty. Contemporary societies including Nigeria adopted some of the traditional crime control strategies like, fines and compensation, confinements, reconciliation, conflict resolution, socialization and death penalty to control crime in the contemporary time (Ugwuoke, 2010). The formal agencies that are responsible for crime control in contemporary Nigeria era are the criminal justice system which includes the police, court and the correction institution (Bohm and Haley, 2005; Igbo, 2007; Inciardi. 2007; Dambazau, 2009; and Ugwuoke, 2010). These institutions (police, court and the correction centers) established by the British during colonialism in Nigeria 1861 are used them to enforce sanitary regulations in the colony. For decades, sensing that the professional model like preventive patrol, quick response time, and follow-up investigation did not always operate as efficiently and effectively as it could, criminal justice researchers set out to review procedures and evaluate alternative programs for effective crime control (Bohm and Haley, 2005).

It is widely acknowledged that good police/public relationships are vital to successful policing. Without sustained public contact, officers would be unable to exercise their discretion appropriately and would find themselves isolated, increasingly hostile and unable to work with the public (Maguire, Morgan and Reiner, 2002). In line with the search for a better effective crime control strategy, a new strategy which is referred to as community policing was adopted, "which is the collaborative effort between the police and the community to identify the problems of crime and disorder, and develop solutions within the community, making the police more responsive and connected to the communities they serve.

Policing is a broad problem-solving enterprise that includes much more than reactive law enforcement, and that officer on the street and in the community should have a major role in crime control strategy (Inciardi, 2007). In view of this, Nigeria Institute of International Affairs (2005:25960) noted that the key to security is the responsible exercise of sovereignty, in the absence of which co-operation among neighbors is required to deal with internal problems and conflicts. Measures are required to assure the security of both states

where war is no-longer envisaged as a tool of life assured to their citizens, stability calls for the rule of law, accountable democratic procedures, free participation of the citizenry in governance and full protection of human rights. Report from Presidential Committees on police reforms in Nigeria stated categorically that "Nigeria police should establish strategic partnerships with all segments of the society, including the traditional institutions in order to build the necessary public support for its crime prevention efforts" (CLEEN Foundation, 2008:32).

Nigeria joined the league of other nations in America and Western Europe to adopt these crime control strategy by receiving two US experts on community policing for a two day conference on community policing. The program was aimed at training senior police officers and area commanders in charge of community policing in the 36 states of the federation and Abuja (This Day, Aug. 1, 2006). Dickson (2007) noted that community policing was introduced in 2003 when police officers were sent to England courtesy of the British Department for International Development (DFID) to understand community policing as practiced in the UK. In 2004, more officers were trained as Community Development Officers (CDOs) in Enugu, southeastern Nigeria. These officers were asked to spread the message of community policing to other officers in other states of the federation.

In contemporary societies, implementation plans for community policing is a recent modern crime control strategy, and it vary from agency to agency and from community to community. The appropriate implementation strategy depends on conditions within the law enforcement agency and the society or community that want to embark on it (Bohm and Haley, 2005). Traditional crime control strategies like, fines and compensation, confinements, reconciliation, conflict resolution and socialization and death penalty are also in

Nigeria to control crime in the contemporary time (Ugwuoke, 2010).

Effectiveness of Community Policing in Nigeria

The effectiveness here focuses on how successful community policing has been since it was established in Nigeria. Therefore, the involvement of the community in crime fighting is a very essential element of community policing. While the Nigeria Police Force is used to the traditional model of policing where authorities are centralized and police only respond to call for service, in contrast, community policing believes that powers and responsibility of policing the neighborhood should be shared between the police and the community (Gbenemene and Adishi, 2017).

For community policing to succeed in Nigeria and perhaps in any society, three essential practical strategies are strongly advocated in this paper, viz: policecommunity partnership, police-community information sharing, and police involvement in community affairs. Police-community partnership programme is a strategy for making the public a serious partner in policing the community. This works by establishing the citizen advisory committees, which open channels of communication between the police and the public (Ordue and Nnam, 2017).

The poor are more likely to suffer disproportionally for breaking the same law than the rich. The realization of this ideal is important, particularly when there are disparities between the rich and the poor in the police treatment patterns (Alemika & Chukwuma, 2000). In criminal investigation, corruption is said to be present in most cases and is usually determined by the extent of bribe given by either parties to a case (Ordue and Nnam, 2017). Njiri, Ngari & Maina (2012) carried out a study on assessment of implementation of community policing programme in Nakuru Police Division, Nakuru County, Kenya. The objective of the

study was to assess the effectiveness of institutional arrangement of community policing programme in Nakuru Police Division. The study was based on descriptive survey design and targeted 330 police officers and community members involved in community policing programme. Stratified simple random sampling technique was used to select a sample size of 330 respondents. Data were collected using questionnaires and analyzed using frequency tables and simple percentages. Considering the results of the study, it is evident that community policing programme lacked adequate human resources as there were no specific police officers assigned to community policing programme. The result also indicates that police officers carrying out community policing activities have not received adequate education and special training in community policing.

In Nigeria, a study conducted by Yakubu and Ugwuoke (2019) on the public perception study of community policing in Jema'a and Jaba Local Government Areas of Kaduna State, made use of a sample of 616 respondents, selected using multi-stage cluster sampling. The questionnaire was the major instrument for data collection while in-depth interview schedule was administered to purposively selected respondents to obtain qualitative data for the study. Data collected with the questionnaire were analyzed using IBM SPSS version 20 for descriptive and inferential statistics while frequency/percentage distribution tables were used to present the analyzed data. Charts were also employed to further illustrate the socio-demographic characteristics of the 2respondents while Chi-Square (x) and t-test were used to test the study hypotheses at .05 significant (α) level.

The study found that 73.5% of the respondents attested to the effectiveness of community policing while 47% perceived its introduction as necessary because of police

ineffectiveness. The findings of the study also show that more than two-third of the respondents who perceived community policing as effective, further opined that it's marked by problems like inadequate funding, absence of reliable information, lack of good training and weapon, the absence of clear legislation on community policing among others. The test of the hypotheses revealed that there is a statistically significant diff erence in the perceived crime reduction and the effectiveness of community policing in the area compared with the crime-fighting police strategy.

Alemika and Chukwuma (2005) carried out a survey on criminal victimization and fear of crime in fourteen Local Government Areas of Lagos State. They maintained that because of incidence and fear of crime in Nigeria, many societies and their members took proactive steps to reduce the feeling of vulnerability and also to reduce the danger of being victimized. Due to this situation, the Police – Community Relations Committee (PCRC) was introduced. The aim for the establishment of the PoliceCommunity Relations in police divisions was to form a relationship between the public and the police (community policing) in order to fight crime and other social vices in the society. The study indicated that about a third (23%) of the respondents were of the view that PCRC existed in their area; while 77% reported that they were aware of the role of Police-Community Relations Committee.

Theoretical Framework
Broken Window Theory was utilized to anchor the study. In March 1982, George Kelling and James Q. Wilson published in The Atlantic a landmark article positing a correlation between broken windows and social order. "If a window in a building is broken and is left unrepaired," they argued, "all the rest of the windows will soon be broken. This is as true in nice neighborhoods as in run-down ones. One unrepaired broken window is a signal that no one cares, and so

breaking more windows costs nothing."(Roger, 2012)

The BWT suggests that public disorder offences like vandalism and rowdy behavior can create a downward spiral of neighborhood deterioration and fear of crime that leads to more deterioration and more serious crimes if not checked by the community (i.e., minor offences like prostitution, drunkenness, pick-pocketing etc can degenerate to bigger crimes like kidnapping, assassination, rape, burglary, fraud when over looked by community and police or other law enforcement agencies). This is because little crimes like vandalism, broken windows, and others tend to portray the impression that nobody cares about the community and that residents as well as the police have lost control over the community.

On the other hand increased police presence and enforcements of informal rules of conduct and laws can make a community seem less chaotic and safer thereby increased presence and involvement of residents in their community and lowering crime rates. BWT can be incorporated into the concept of community policing in the sense that collective effort by both the police and community dwellers can help alleviate the rate of crime in the community as the police see residents as partners in development and vice versa. In line with the Yoruba adage that says "the insect that destroys the vegetable resides right inside the vegetable,"

In application to this study, BWT assumes that most neighborhood crimes are more often than not perpetrated by offenders who reside near the victims; this makes crime primarily a local problem which can best be solved locally. BWT is very useful in explaining the synergy between the police and the community in crime detection because with the constant contact of the police and the citizen, both minor and major problems of crimes will be solved and it will reduce crime and fear of crime in the community. The broken windows theory of social order suggests that communities should be vigilant against the smallest illegalities. A well-tended neighborhood cares about petty crimes and creates a bond of social order that discourages serious criminal elements (Roger, 2012).

The theory encourages the public and the police to analyze crime, disorder and develop solutions towards criminality. When a crime occurs, residents and police should try to find out why it happened and what can be done to avoid it in the future rather than simply disposing of the case (Inciardi, 2007:209). Finally, another justification for adopting BWT as the theoretical orientation. Haralambos and Holborn (2007: 354) maintain that some people are born with a predisposition towards crime. The potential for criminality is more likely to be realized if they are not properly socialized. If parents fail to teach them right from wrong, and particularly if they fail to punish them immediately for misbehaving, those who are prone to crime become much more likely to commit criminal acts in later life. Freed from close observation by respectable members and police, those inclined to criminality will commit more street crime. If residents believe attempts are being made to maintain law and order, they will be more likely to report crime and discourage incivilities and antisocial behavior in public places.

Strengths of Broken Window Theory: One of the major strength of this theory is that, the theory is analyzes the strategies for the reduction of the signs of physical and social disorder that lead to increased level of anxiety. The theory demonstrates strength as it links disorder and incivility within a community to subsequent occurrences of serious crime.

Weaknesses of Broken Window Theory: One major criticism is that disorder, when left unchallenged, causes crime (Adam, 2018). The theory was criticized for having zero-tolerance policies that are prejudicial against the disadvantaged segments of the society.

Hypotheses of the Study

The hypotheses below have been formulated to guide the study:

H₀: Community policing is not likely to reduce fear of crime among citizens than crime fighting policing style.

H₁: Community policing is more likely to reduce fear of crime among citizens than crime fighting policing style.

Methodology

The study employed the survey research design for the field work. The study employed Krejcie and Morgan's sampling formula to determine the sample size for this research. The formula for sample size determination is;

$$(SS) = \frac{X^2\, NP\, (1-P)}{d^2(N-1) + X^2 P\,(1-P)}$$

Where SS = the required sample size

X^2 = the table value of chi square at 1 degree of freedom for the desired confidence level which is 0.05 = 3.84

N = population size (study population). P = population proportion (assumed to be 0.50) d = degree of accuracy (expressed as a proportion e.g. 0.05)

393,903 is the given a population of Wukari Local Government Area,

X^2 = 3.84, P = 0.50, and d = 0.05. The sample size will be calculated as follows

$$SS = \frac{3.84 \times 393,903 \times 0.50\,(1-0.50)}{0.05^2(393,903-1) + 3.84 \times 0.50\,(1-0.50)}$$

$$= ss = \frac{\frac{1,512,587.52 \times 0.25}{984.755 + 0.96}}{985.715}\frac{378,146.88}{} ss$$

ss = 384

The study selected four (4) out the ten (10) wards in the Local Government using the simple random sampling technique. The justification is that this sampling technique makes it fair for all wards to get a equal opportunity of being chosen.

Questionnaires were utilized to gather information from the respondents. This instrument was adopted to save time because of the large number of people to access in a short period of time. The

Presentation of Data

Table1: Bio-Data of Respondents
questionnaires were designed to contain objectives of the study and to help answer the research questions. The questionnaire had both open ended and close-ended questions.

The study used the quantitative method of data analysis. The raw data collected from the field was analyzed using the descriptive statistics, presented and quantified in tables in form of frequencies and simple percentage distribution. While the hypothesis was tested using chi-square test at a significant level of 0.05. The Chi-square was adopted to tests our hypotheses. The formula for the chi-square is:

$$X^2 = \sum \frac{(O-E)^2}{E}$$

Where

X^2 = Chi-square

O = Observed frequency

E = Expected frequency

Decision Criteria: Reject (H₀) if P-value < α-value (0.05) otherwise accept

S/N	Characteristics	Category	Number of Respondents	Percentage (%)
1.	Age	18-37	119	32.7 69.3
		38-57	93	41.4
		58-77	150	**100**
		Total	**362**	
2.	Gender	Male	111	30.7
		Female	251	69.3
		Total	**362**	**100**
3.	Educational Qualification	FSLC	99	
		SSCE	128	
		NCE/ND	83	
		Graduate	50	
		Total	**362**	27.3 35.4
4.		Christianity	235	24.6
	Religious Groups	Islam	83	12.7
		Traditional	44	**100**
		Total	362	64.9 22.9
		Married	153	12.9
		Single	148	100
5.		Divorced	40	42.3 40.9
	Marital Status	Widowed	21	11.0 5.8
		Total	**362**	**100**
		Student	151	41.7 15.7
		Trader	57	23.5
		Civil Servant	85	19.1
		Farmer	69	**100**
6.		**Total**	**362**	
	Occupation			

Source: Researcher's Field Work, 2022

On the distribution of sex, Table 1 shows that 111 (30.7%) of respondents were males while 251 (69.3%) were females. The implication is that, more females participated in this research than the males.

On the distribution of age, the Table shows that 119 (32.9%) were between the ages of 18-37. Majority of respondents were 150 (41.4%) were between the ages of 58-77 while the least represented figure 93 (25.7%) was between the ages of 38-57. The implication of the figures displayed shows that all age ranges were adequately represented with the majority of the respondents being adults.

On the distribution of religious beliefs, majority 235 (64.9%) of the respondents were Christians, the next high figure 83 (22.9%) were Muslims while the least 44 (12.2%) were traditionalists. This implies that all religious beliefs system were adequately represented in this study.

Based on the figures displayed for marital status, the single constituted 153 (42.3%), while the second highest was the married 148 (40.9%). The divorced constituted 40 (11.0%) and the least was the widowed who made 21 (5.8%) of the respondents. This implies that the singles and the married formed major portion of selected respondents.

For the distribution of academic qualification, the primary school leavers were 99 (27.3%), those with secondary certificate were 128 (35.4%) constituted the majority. 83 (24.6%) were tertiary education while the least 50 (12.7%) were university graduates. The implication is that all the respondents were educated enough to understand the purpose of the research study and was able to answer the questions comfortably without difficulty.

From on the figures displayed for occupation distribution, majority 151 (41.7%) were still students, 85 (23.5%) were traders, 69 (19.1%) were farmers and the least 57 (15.7%) were traders. This implies that, the highest portion of respondents were students which further shows that all respondents had the ability to understand and explain their selves to the researcher.

Table 2: Responses on the Frequent Crimes Committed in the Community

Variables	Frequency	Percentages %
Armed Robbery	41	11.3
Murder	118	32.6
Kidnapping	102	28.2
Rape/Sexual Molestation	18	4.9
Others (Burglary/Stealing)	83	23.0
Total	**362**	**100.0**

Source: Field Work, 2022

This Table displays figures on frequent crimes committed in the various wards. Majority 118 (32.6%) of crimes recorded so far is murder, kidnapping displayed second highest 102 (28.2%), responses for others shows 83 (23.0%), Armed robbery showed 41 (11.3%) and the least was 18 (4.9%) for rape/sexual molestation. This implies that

murder, kidnapping, burglary/stealing falls under the major crime on rise in Wukari Local Government, due to the several conflict associated with killings that has been going on in those communities **Table 3: Response on Cooperation between Police and Members of the Community**

Variables	Frequency	Percentages %
Yes	121	33.4
No	156	43.1
Not sure	85	23.5
Total	**362**	**100.0**

Source: Field Work, 2022

The figures on Table 3 shows that 156 (43.1%) majority of respondents indicated that there is no cooperation between the police and members of the community. 121 (33.4%) are of the opinion that there is a relative cooperation between police and members of the community while the least 85 (23.5%) of the respondents were not sure of the response.

Table 4: Response on if the Government is doing enough to Efficiency of Community Policing

Variables	Frequency	Percentages %
Yes	158	43.6
No	204	56.4
Total	**362**	**100.0**

Source: Field Work, 2022

Table 4 has presented data on the government enabling community policing to thrive, majority 204 (56.4%) said no while 158 (43.6%) said yes. This implies that community policing initiative is not getting enough encouragement from the powers that be.

Test of Hypothesis

Level of significance: α = 0.05
Test statistics
$$X^2 = \sum \frac{(O-E)^2}{E}$$

Decision Rule: If P-value is less than αvalue (0.05), reject H_O and conclude that there is a significant difference exists. But if P-value is

greater than α-value (0.05), then accept the H_O.

Hypothesis Testing

H_0: Community policing is not likely to reduce fear of crime among citizens than crime fighting policing style.

H_1: Community policing is more likely to reduce fear of crime among citizens than crime fighting policing style.

Table 5: Test of Hypothesis on the ability of Community policing to reduce fear of crime among Citizens than Crime Fighting Policing Style

Variables	Observed	Expected	$(O − E)$	$(O − E)^2$	$\frac{(O-E)^2}{E}$
Agree	109	90.5	18.5	342.25	3.78
Strongly Agree	57	90.5	-33.5	1,122.25	12.40
Disagree	111	90.5	20.5	420.25	4.64
Strongly disagree	85	90.5	-5.5	30.25	0.33
Total	362	362			**21.15**

Source: Field Work, 2022

X^2 =21.15
Df = 4 -1 =
3 α- = 0.05
Critical value = 7.81

From the Table, the Chi square value at the degree of freedom of 3 is 21.15 while the critical value is 7.815 The p-value of the Pearson Chi-square 21.15 is greater than the critical value 7.81 at the α-value (0.05). Therefore, the null hypothesis (H_0) was accepted while alternate hypothesis H_1 which states that community policing is more likely to reduce fear of crime among citizens than crime fighting policing style was rejected.

Discussion of Findings

The study found that murder and kidnapping are the major crimes recorded while armed robbery and rape/sexual molestation were the least records of criminal activity. This implies that murder, kidnapping, burglary/stealing falls under the major crime on rise in Wukari Local Government. Another significant study was that done by James Q. Wilson and George kelling, introduced the theory of "broken windows". The theory assumes that a community will be free of major crime if minor crimes are gotten rid of. They concluded that in order to solve both minor and major problems in a neighborhood and to reduce crime and fear of crime, police must be in close, regular contact with citizens. That is police and citizens should work cooperatively to build a strong sense of community and should share responsibility in the neighborhood to improve the overall quality of life within the community (Bohm & Halen, 2005; Gbenemene & Adishi, 2017).

On effectiveness of community policing in Wukari Local Government, the study revealed that majority 209 (57.7%) willing to share useful information about criminal activities in their community the Nigerian police force while 153 (42.3%) of respondents said no to sharing useful information to the police. This means that more people are ready to cooperate with the police to fight or reduce crime in their community. It was found that, majority 204 (56.4%) of respondents have not seen the existence of community policing in their community, 136 (37.6%) were of the opinion that community policing exist while the least of the respondents 22 (6.0%) had no idea if community policing exists or not. This implies that community policing has been absent in all the communities sampled. According to Gbenemene and Adishi (2017), despite its introduction and t

For possible ways of achieving effectiveness in the execution of community policing in Wukari Local Government. The found that majority 204 (56.4%) of respondents community policing initiative is not getting

enough encouragement and attention from the community level. According to the community oriented poling services (COPS,) Community policing, recognizes that police rarely can solve public safety problems alone, encourages interactive partnerships with relevant stakeholders. The range of potential partners is large, and these partnerships can be used to accomplish the two interrelated goals of developing solutions to problems through collaborative problem solving and improving public trust. The public should play a role in prioritizing and addressing public safety problems

Conclusion

Based on the findings of this research work, it is concluded that community policing in Nigeria, since its introduction, has faced significant challenges in gaining the trust of people within communities. The police force has experienced a considerable loss of trust among community members, particularly in Wukari Local Government, where the residents are known for their warrior spirit and commitment to protecting their land and integrity. In situations where communities within Wukari Local

Government Area face disorder and unrest, community members rely on their own strength and resources to restore peace and security. Consequently, the intended partnership between the public and the police force in reducing and combating crime has not been effectively achieved. This lack of trust in community policing can be attributed to various factors, including historical issues, negative experiences with law enforcement, and the perceived inability of the police to address the specific security concerns and needs of the local communities. These challenges have hindered the establishment of a collaborative relationship between the police and community members, which is essential for the success of community policing initiatives.

To address these issues and rebuild trust, it is necessary to embark on concerted efforts aimed at bridging the gap between the police and the community. This can involve initiatives such as enhanced community engagement, active listening to community concerns, fostering transparent communication, and demonstrating accountability and responsiveness in addressing community security needs. Moreover, it is crucial to involve community leaders and stakeholders in the design and implementation of community policing strategies to ensure that they are tailored to the specific needs and expectations of the local communities.

By addressing these trust deficits and fostering genuine partnerships, community policing initiatives can gradually regain the confidence of the people in communities, leading to more effective crime prevention and control efforts. It is important to recognize that building trust is a continuous process that requires long-term commitment and consistent efforts from both the police and the community.

Recommendations

Based on the findings of this study, the following recommendations are considered relevant:

1. The government should prioritize efforts to address the challenges hindering the effective implementation of community policing in different parts of the country. Flaws and obstacles that have been identified should be carefully examined and addressed. If necessary, community policing initiatives should be reintroduced, particularly in grassroots communities, to enhance security and crime prevention.

2. Conduct comprehensive awareness programs in all communities across the country, ensuring active involvement of community leaders. It is crucial to educate and enlighten not only the educated members but also the elderly and less educated members of the community about the concept and benefits of community policing. Provide information on how they can actively participate in securing their environment and encourage their involvement.

3. The police department should adopt a proactive approach in fighting crime and actively seek ideas and input from different communities. Collaborate with community members to develop strategies and initiatives that foster effective collaboration between the police and the community. By working together, success in crime reduction can be achieved.

4. The government and the Nigerian Police Force should prioritize the welfare and quality of life of communities and their residents. Recognize that a safe and secure society, along with an improved quality of life, is crucial for the overall well-being and development of the country. Allocate resources and implement policies that address the socio-economic factors that contribute to crime and insecurity.

5. Consider redeploying police officers to specific communities where community policing initiatives are recognized. This approach would enable officers to better understand the community's dynamics and build relationships with its residents. By being present and engaged, officers can develop a deeper understanding of the community's needs and effectively address crime and security concerns through targeted strategies.

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