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Community Policing and Crime Control in Nigeria: An Assessment of Ijebu-Ode Local Government Area

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ABSTRACT

This study examined the impact of community policing on crime control in the Ijebu-Ode Local Government Area. A sample size of 122 participants was selected using a simple random sampling technique. Closed-ended questions were used to generate data for analytical research. Spearman rank correlation was used to test the four hypotheses developed for this study. Investigation revealed that Nigerian security gangs control a large number of armed robberies in Ijebu-Ode and surrounding areas through surveillance, investigation, anti-foreign, and other activities. Crime control, crime investigation, rapid response to election crimes, etc. Working with the Nigerian police to According to reports, representatives of Odua were instrumental in the administration of Ijebu-Ode local government by participating in the resolution of social conflicts, using resources that one always had or intended to be honest with, and engaging in religious studies. However, due to this fact, the Odua People's Congress has helped reduce crime in Ijebu-Ode Local Government Area and surrounding areas. The study recommends that the government should support and encourage community policing by providing adequate support to organisations to ensure crime prevention. The government should help provide police and community policing with the best weapons, including patrol cars or electric bikes, raincoats, and all other weapons of war, to ensure their effectiveness in criminal activities. Community police organisations should not betray the public by sending information from the public to hooligans

Keywords: Community Policing, Police, Crime Control, Grassroots, Security

Introduction

Crime is one of the most obvious events that confront humans in the modern era (Giddens, 2015: 13). Illegal behaviour and guiltiness, according to Ugwuoke (2015: 12), are as old as humanity. According to Marshall (2018: 11), wrongdoing may be a component of all human social structures. This agrees with Marshall since there is no human civilization in which standards and values are not harmed, from the simplest chasing and gathering social systems to the most complicated civilised social organisations. Because misbehaviour is all-encompassing, each society is expected to have specific instruments for the general interest

and prosperity of the broad expression of the population (Igbo, 2017: 14). Crime and the cases of criminal exercises are quickly becoming a genuine issue within the modern world, including Nigeria.

The high prevalence of wrongdoing in Ogun State, particularly in the Ijebu-Ode Local Government Zone and its environs, has created a general sense of vulnerability in the residents' lives and properties. The rate at which criminal acts such as cultism (conflict between two or more court groups, which is prevalent in the student's situations of the Ijebu-Ode), equipped burglary, fire-related crime, custom killings, and political

viciousness (recently, amid and after decisions) that have resulted in the annihilation of lives and properties of the inhabitants of the Ijebu-Ode have constituted a genuine and fundamental issue to the inhabitants' well-being. As a result of the Nigerian police's dissatisfaction and wastefulness in tackling the security threat, the development of community policing, which is considered as a problem-solving technique to supplement the Nigerian police's effort in security administration (Odekunle, 2015: 17)?

Objective of the Study

The primary objective of this study is to look at the effect of community policing on wrongdoing control in Ijebu-Ode Local Government Zone. The particular goals are as follows:

1. Examine the influence of Nigerian vigilantes in the fight against equipment theft in the government of neighbouring Ijebu-Ode.
2. Evaluate the efforts of the Oodua Individual Congress to control cults in the neighbouring Ijebu-Ode government.
3. Examines the role of Nigeria's mass protection in controlling the political assassination and takeover of the Ijebu-Ode regional government.

Literature Review

Given that police are important partners in working with people, their knowledge of the impact of policing on crime control is important. It is also a neutral way of understanding their values, attitudes, and ultimately the behaviour of the police in Nigeria. The success of police-civil cooperation largely depends on the level of trust that exists in the relationship between the police and the public, and there is no doubt that the nature of the police cannot be good. The phrase "the police are your friend" should not only be used but also used in other ways to help build a better relationship between the public and the police; this will allow the police to better understand crime control work. Mutum (2016: 29) argues that police torture to extract confessions is

dangerous and the reason for bad policing in Nigeria. The report states that citizens see the police as their enemies.

The police, whom the public relied on for the security of life and property and the control of crime, became a tool of exploitation. Society lacked confidence in the ability of the police to control crimes, and as a result, the public and even religious organisations took responsibility for their security. Ukwuoke (2015: 31) says that police departments, groups of people appointed and paid by the state to maintain law and order, are a new development in the same historical figures. Traditionally and historically, policing has been the responsibility of all senior members of society. All adults in mediaeval society had a responsibility to contribute to the prevention and control of crime and disorder.

This was achieved through the noise, hunting, and observation and monitoring processes made by the state (Oladeinde, 2017: 6). Before the dictatorship in Nigeria, organisations such as the Council of Elders and masked workers were important in maintaining peace, safety, and security in society. The emergence of the state as an institution demanding the protection of human rights from violence (Mutum, 2016: 12) has led to the formation of private organisations such as police and soldiers to control the use of violence by other groups. Some state governments in Nigeria are also known to openly support illegal militias as part of their counter-terrorism campaigns. The Vigilante Service was established under the National Unlawful Service Act of 2000. The law was amended in 2004 and is now known as the National Lawless Societies Act 2004. To complete its constitution and habits of preserving life. They hope to turn the arrested people over to the police because they do not have the power to arrest them. The state's outlaw groups have existed since their inception and regularly work closely with the police. As in every community in the state, they work in communities (Odoma, 2015: 27). The emergence of illegal groups in Nigeria may be due to several factors. Bokemi (2017: 33) states that the inability of the police to protect the lives and property of the members of the community puts the responsibility on the communities to ensure

their safety. Okoro (2014: 26) observed that corruption, brutality, torture, and oppression, high violence, the high cost of police services, poverty, and social personality quality are the things that cause people to lose their trust in the police.

He opposes Africa's preference for legal police models. The Vigilante group will have no affiliation with the legal authorities. This may involve the police's belief that lawless police officers are not recognised and deserve the law themselves. Another reason may be that the police took advantage of the high and low crime rates in the country (Odoma, 2015: 57). Bokemi (2017: 35) believes that crime has increased due to the perception in society that the police cannot ensure the safety and security of the public. According to him, crime has increased in a country that has undergone major changes in the economy and economic policy, and the police cannot meet the people's need for protection.

Kidnapping is a growing crime that tarnishes the image of Nigeria and Nigerians. Among all types of crime, extortion appears to have become increasingly profitable, with ransom paid quickly and well by the victim or his family to the perpetrators (Okoli and Agada, 2014: 19). However, police and other security personnel working day and night have failed to catch many of the enemies of our society and violence (Akoni and Olowoopejo, 2017: 24). The word kidnapping is a complicated word. It is the product of two separate English words: child (meaning young or child) and sleep (meaning short). Abduction initially refers to a powerful parent taking their child away during a short sleep or rest period and forcing them to perform certain behaviors. It is considered illegal to abduct an adult involuntarily for various crimes (Chidi, 2014: 25). Goodman (2017: 11) defines a robbery or crime as an illegal and deliberate decision to restrict a person's freedom of movement by attempting to use the situation to obtain money or other interests.

Theoretical Framework

Many existing theories are being used to explain the concept of community policing; some of these theories include social

structural theory, modern management technology theory, democratic theory, communitarian theory, broken windows theory, functionalism perspective, etc. However, the theories adopted to underpin this study are the functionalist perspective and the broken window theory. This means that relationships between members of society are organised in terms of rules. Social relationships are therefore patterned and repetitive (Harlambos & Holborn, 2015: 18). Taylor attempts to determine the origins of civilization and whether it destroyed urban life over time.

He said policing strategies designed to hopelessly reduce fear of crime could be wrong and should not be allowed to happen. He argued that conflict could be explained not as a symptom of a disorderly and disorganised society but as a result of the society's poor economic conditions, and that the struggle was more important than the risk of undermining it in the long run. Similarly, Sampson and Raudenbush (2019: 11) argue that conflict and crime are the result of the same interpretation. They share processes and relationships. They argue that crime is the result of low standards and poor performance, that is, the ability of communities to control their behaviour (Lombardo and Loh, 2017: 21). Law enforcement law, advocating the "broken windows" theory, has increased interest in using police to manage criminal activity.

Research Methods

Studying is a normal part of the learning process. This segment focuses on the methods and techniques used to conduct this study. These include study design, census, sampling, sampling design, research tools, tool validity, tool reliability, data collection methods, and data analysis procedures. The meaning of meaning is what makes a person through observation. The purpose of this study should be to give full empowerment to traditional and social authorities, but due to limited time and resources, the researcher's investigation must focus on the activities of the Nigerian Security and Civil Defence Corps.

Population of the study

Subjects, or elements, are individual items that make up the population through observation. The target population for this research shall be the total number of traditional and community police officers, but due to the obvious limitation of time and resources, the researcher's study shall concentrate on the activities of the Nigerian Security and Civil Defence Corps (NSCDC).

Items	Number of Males	Number of Females	Total
Traditional police	91	22	113
Civil defense corps	35	7	52
Vigilante group	80	55	135
Total	206	84	300

Sample Size

The sample size for the study was established as 300 respondents using Taro Yamane.

Taro Yamane formula:

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

Where n = Desired sample size

N = Population of the study

e = Precision of sampling error (0.07)

$$\text{Therefore } n = \frac{300}{1 + 300(0.07)^2} = 122$$

Hence, the sample size of this study will be 122 security personnel within the study area using the Taro Yamane formula.

Testing of Hypothesis

Vigilante Group of Nigeria Armed Robbery

Control in Ijebu-Ode Local Government

H₀₁: Vigilante Group of Nigeria has no significant impact in controlling armed robbery in Ijebu-Ode Local Government

O	E	O - E	(O - E) ²	$\frac{\sum(O - E)^2}{E}$
40	32.8	7.2	51.84	1.58
70	52.8	17.2	295.84	5.60
06	15.6	-9.6	92.16	5.91
06	20.8	-14.8	219.04	10.53
38	32.8	5.2	27.04	0.82
52	52.8	-1.8	3.24	0.06
14	15.6	-1.6	2.56	0.16
18	20.8	-2.8	7.84	0.38
24	32.8	-8.8	77.44	2.36
68	52.8	15.2	231.04	4.38
22	15.6	6.4	40.96	2.63
08	20.8	-12.8	263.84	7.88
50	32.8	17.2	295.84	9.02

30	52.8	-22.8	519.84	9.85
22	15.6	6.4	40.96	2.63
20	20.8	-0.8	0.64	0.03
12	32.8	-20.8	432.64	13.19
44	52.8	-8.8	77.44	1.47
14	15.6	-1.6	2.56	0.16
52	20.8	31.2	973.44	46.8
$\chi^2 C = 125.44$				$\chi^2 = 125.44$

Level of significance = 0.05

$$DF = \frac{(R - 1)(C - 1)}{4 \times 3} = 12$$

Since degree of freedom = 12, Level of significance = 0.05

X²Tabulated = 21.03

Decision Rule:

If X²Calculated is greater than X²Tabulated, reject H₀ and accept H₁

Or X²Tabulated is greater than X²Calculated, reject H₁ and accept H₀

Since the X²Calculated is greater than the X²Tabulated (125.44 > 21.03), the first null hypotheses which state that, Vigilante Group of Nigeria has no significant impact in controlling armed robbery in Ijebu-Ode Local Government was rejected while the alternative hypothesis that states that, Vigilante Group of Nigeria has significant impact in controlling armed robbery in Ijebu-Ode Local Government was accepted. Therefore it be concluded that, Vigilante Group of Nigeria has significant impact in controlling armed robbery, thereby reducing the level of crime rate in Ijebu-Ode Local Government.

Oodua People's Congress and Cultism Control in Ijebu-Ode Local Government

H₀₂: Oodua People's Congress has no significant impact in controlling cultism in Ijebu-Ode Local Government.

O	E	O - E	(O - E) ²	$\frac{\sum(O - E)^2}{E}$
48	36.8	11.2	125.44	3.41
52	47.6	4.4	19.36	0.41
08	16.4	-8.4	70.56	4.30
14	21.2	-7.2	51.84	2.45
18	36.8	-18.8	353.44	9.60
66	47.6	18.4	338.56	7.11
18	16.4	1.6	2.56	0.16
20	21.2	-1.2	1.44	0.07
50	36.8	13.2	174.24	4.73
40	47.6	-7.6	57.76	1.21
24	16.4	7.6	57.76	3.52

08	21.2	-13.2	174.24	8.22
16	36.8	-20.8	432.64	11.76
48	47.6	0.4	0.16	0.00
12	16.4	-4.4	19.36	1.18
46	21.2	24.8	615.04	29.01
52	36.8	15.2	231.04	6.28
32	47.6	-15.6	243.36	5.11
20	16.4	3.6	12.96	0.79
18	21.2	-3.2	10.24	0.48
$\chi^2 C = 99.8$				$\chi^2 = 99.8$

Level of significance = 0.05

$$DF = \frac{(R-1)(C-1)}{(5-1)(4-1)} = 12$$

Since degree of freedom = 12, Level of significance = 0.05

$\chi^2_{\text{Tabulated}} = 21.03$

Decision Rule:

If $\chi^2_{\text{Calculated}}$ is greater than $\chi^2_{\text{Tabulated}}$, reject H_0 and accept H_1

Or $\chi^2_{\text{Tabulated}}$ is greater than $\chi^2_{\text{Calculated}}$, reject H_1 and accept H_0

Since the $\chi^2_{\text{Calculated}}$ is greater than the $\chi^2_{\text{Tabulated}}$ ($99.8 > 21.03$), the second null hypotheses which state that, Oodua People's Congress has no significant impact in controlling cultism in Ijebu-Ode Local Government was rejected while the alternative hypothesis that states that, Oodua People's Congress has significant impact in controlling cultism in Ijebu-Ode Local Government was accepted. Therefore it be concluded that, Oodua People's Congress has considerable impact in controlling cultism, thereby reducing the level of crime rate in Ijebu-Ode Local Government.

Nigerian Civil Defense and Political Killing and Kidnapping Control in Ijebu-Ode Local Government

H₀₃: Nigerian Civil Defense has no significant impact in controlling political killing and kidnapping in Ijebu-Ode Local Government

O	E	O - E	(O - E) ²	$\Sigma(O - E)^2/E$
80	41.6	38.4	1474.56	35.45
30	48.4	-18.4	338.56	7.00
04	16.4	-12.4	153.76	9.38
08	15.6	-7.6	57.76	3.70
30	41.6	-11.6	134.56	3.23
74	48.4	25.6	655.36	13.54
12	16.4	-4.4	19.36	1.18
06	15.6	-9.6	92.16	5.91
48	41.6	-0.4	40.96	0.98
48	48.4	-2.4	0.16	0.00
14	16.4	-3.6	5.76	0.35

12	15.6	-21.6	12.96	0.83
20	41.6	-2.04	466.56	11.22
28	48.4	9.6	416.16	8.50
26	16.4	32.4	92.16	5.62
48	15.6	-11.6	1049.76	67.29
30	41.6	13.6	134.56	3.23
62	48.4	9.6	184.96	3.82
26	16.4	-11.6	92.16	5.62
04	15.6		134.56	8.63
$\chi^2 C = 195.58$				$\chi^2 = 195.58$

Level of significance = 0.05

$$DF = \frac{(R-1)(C-1)}{(5-1)(4-1)} = 12$$

Since degree of freedom = 12, Level of significance = 0.05

$\chi^2_{\text{Tabulated}} = 21.03$

Decision Rule:

If $\chi^2_{\text{Calculated}}$ is greater than $\chi^2_{\text{Tabulated}}$, reject H_0 and accept H_1

Or $\chi^2_{\text{Tabulated}}$ is greater than $\chi^2_{\text{Calculated}}$, reject H_1 and accept H_0

Since the $\chi^2_{\text{Calculated}}$ is greater than the $\chi^2_{\text{Tabulated}}$ ($195.58 > 21.03$), the null hypotheses which state that, Nigerian Civil Defense has no significant impact in controlling political killing and kidnapping in Ijebu-Ode Local Government was rejected while the alternative hypothesis that states that, Nigerian Civil Defense has significant impact in controlling political killing and kidnapping in Ijebu-Ode Local Government was accepted. Therefore it be concluded that, Nigerian Civil Defense has substantial impact in controlling killing and kidnapping, thereby reducing the level of crime rate in Ijebu-Ode Local Government.

Discussion of Findings

Nigerian vigilante gangs appear to be playing a more significant role in controlling armed robbery in Ijebu Ode and its area through activities such as surveillance, investigation, preventing foreigners from entering the community, cooperating with the Nigerian Police Force on crime control, etc. Investigation, rapid response to election crimes, etc. The above findings therefore confirm the assertions of Okeshola & Mudiare (2013) and Okafor (2018) that community policing is a revolutionary process that focuses on integration and renegotiation with police end users. The contract between the public and the police

forces the community to be the creators of justice and good police services, thereby reducing crime. Therefore, analysis of the role of Nigerian vigilante groups in reducing crime in Ijebu-Ode local government refutes this negative hypothesis. The analysis also shows that the House of Representatives of the Oodua people is effective in maintaining the leadership of Ijebu-Ode local government by participating in solving problems in the community and using traditional resources or practices to ensure integrity and participation. Monitoring sect activities, etc.

However, due to this fact, the Uduwa People's Congress has helped reduce crime in Ijebu-Ode Local Government and its local areas. These findings therefore complement those conducted by Aniche (2018) and Bello, Magaji, and Jamilu (2016) in the same field of research. Similarly, the misconception regarding the role of the Oduwa People's Congress in the anti-religious movement was also rejected, saying that the OPC had a significant role in reducing crimes in Ijebu-Ode LGA and its environs. Similarly, based on the information presented and analysed, the Nigerian Civil Defence has been effective in checking political killings and kidnappings in Ijebu-Ode local government. This is done by participating in public campaigns against political violence, working with the Nigerian Police to check political assassinations and kidnappings, and preventing political assassinations, possession, and kidnappings, etc. They do this by participating in related investigations.

These findings also contribute to the findings of Tillman (2000), Schanzer, Kurtzman, Toliver, Miller (2016), and Chen (2012) that on-site policing does not cooperate with traditional policing. However, the third hypothesis mentioned in this case was dismissed due to the intervention of the Nigerian Civil Defence to prevent the murder and theft of politicians by the local government of Ijebu Ode. Community policing now serves as an alternative paradigm for crime control in our society. Judging from the findings of this research, which show that community policing groups such as the vigilante group of Nigeria, the Oduwa People's Congress, and the Civil Defence contributed largely to the reduction of crimes such as armed robbery, cultism,

political killing, kidnapping, and arson, among others, within the community. Therefore, it can be concluded that community policing contributed tremendously to addressing the level of crime in the Ijebu-Ode local government area and its environs.

Conclusion

Crime is one of the most important social problems affecting Nigerian society. Crime is caused by many factors, including unemployment, poverty, poor living conditions, and other social factors such as poor relationships and relationships where young people try to follow existing rules in their family or friend group. However, criminal behaviour is learned, not ehavioral. This requires immediate intervention from parents and community authorities. However, due to the increase in crime in Nigeria and the lack of Nigerian police to prevent these crimes, there is a need to establish more police agencies, including local governments. Community policing is now an alternative to crime control in our society.

According to the findings of this study, local police such as the Vigilante Group of Nigeria, the Oduwa People's Congress, and Civil Defence need to reduce crimes such as armed robbery, protests, political assassinations, kidnapping, murder, and other crimes against community residents. It can therefore be concluded that community policing has significantly contributed to reducing the level of crime in Ijebu-Ode Local Government Area and its environs.

Recommendations

The following recommendations were drawn from the study: The government should encourage and support community policing and provide adequate support to various organisations for crime prevention. Governments should increase the benefits available to public institutions so that they can operate effectively, free from corruption and other financial crimes. Local police agencies must not betray the public by passing on information from the public to hooligans. To do their job properly, law enforcement agencies need to get information from people who know about criminals and when they are likely to commit them. Proper training and development of

public relations personnel are essential to ensuring good understanding between

communities and community officials.

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