

## Community Policing and Crime Reduction in Ebonyi State, Nigeria

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**Abstract:** This study community Policing and Crime Reduction in Ebonyi State, Nigeria; was conducted to examine the importance of community policing as an effective strategy for fighting crimes in Nigeria. Other objectives of the study included: to ascertain the nature and rate of criminal activities in Ebonyi State, To find out the effectiveness of community policing as a suitable strategy for fighting crimes in Ebonyi State and to determine the nature of the relationship that exists between the police and residents of Ebonyi State and its contributions in fighting crimes in Ebonyi State. The Broken Windows Theory (BWT) popularized by James Q. Survey design was adopted while four hundred (400) respondents aged eighteen years and above were selected through simple random sampling without replacement formula from the target population of 3,260,848 of the residents of Ebonyi State to respond to the questionnaire constructed for the study. The result of data analysis showed that residents of Ebonyi State are strongly in support of community policing, among others. Finally, it was recommended that the Nigerian Police and other security agencies should put more effort to improve on their relationship with the members of the public in order to gain the confidence of the people for easy flow of information because without information by both parties, effective crime reduction through Community Policing will be a mirage.

**Key words:** Community Policing • Crime reduction • Ebonyi State • Nigeria

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### INTRODUCTION

Crime and criminality are as old as mankind. It is inevitable in any human society around the globe. It is interrelated with human society and it is a primary concern of every human being [1]. Crime is one of the most obvious events which confront people in the modern age. Crime to [2] is a universal feature of all human societies. The reason for this according to him is because there is no human society where norms and values are not violated, from the simplest hunting and gathering societies to the most complex civilized societies. It is because of this universal character of crime that every society is expected to have specific mechanism for the overall interest and wellbeing of the generality of the populace [3, 4], noted that Nigerian society is taking a dangerous path, a path to nowhere (crime leads to nowhere but destruction), a path to destruction. Nigeria continues to have high rates of armed robbery, political assassinations, looting, ethno-religious killings [5]. Due to the high increase in the rate of crime in Nigeria, numerous crime management techniques have been put in

place to combat it by the police and other security agencies before the advent of community policing in the year 2004 under the regime of President Olesugun Obasanjo.

The history of crime reduction in Nigeria can be divided into three main epochs: pre-colonial, colonial and post-colonial epochs. During the pre-colonial era, people used cults, secret societies, messengers and palace guards as a strategy for crime reduction [6]. In the colonial epoch, the style and principle of policing or crime reduction was described as anti-people by several authors [7-10]. The reason for this type of description was that the establishment of colonial police was more to serve and protect the commercial interests of the colonialists. The scenario of serving the interest of the colonialists and the elites transcends to the contemporary (post colonial) police system in Nigeria. [5], posit that few years after Nigeria's independence, some of the formal political structures under the colonial rule disintegrated and Nigerians adopted a historical precedence of the new environment created by large-scale urbanization and breakdown of stable social structures. These resulted in

increase in criminal activities, in order to reduce the rate of crime in the society, the need for community policing became paramount.

Community policing was essentially developed in the United States, in the early 1970s when findings suggested that individuals and neighbourhood groups were capable of contributing to their own security [11-13]. Community safety is concerned with both the situational and social aspects of crime and disorder. In a sense, “dealing with such problems requires the involvement of the local residents, the local authority, business and various agencies so that on the basis of partnership and multi-agency cooperation, all are actively mobilized in the pursuit of a safer social environment” [14].

Community policing as a crime reduction strategy is a security system in which members of the public are involved in the conduct of policing their locality to complement the efforts of the police in crime control by giving useful intelligent information to law enforcement agencies in the neighbourhood [15]. In Community policing, the community is usually expected to engage in the policing role through volunteer schemes, initiating neighbourhood support networks and supporting police patrol activities. Preventing crime and reducing the fear of crime, are both closely related to rebuilding secured communities [16]. It is widely acknowledged that good police/public relations 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 empathize with the public. Community policing was launched on the 27<sup>th</sup> day of April 2004 by the Inspector-General of Police Tafa Balogun during the era of President Olusegun Obasanjo administration [17, 18].

In an anxious bid to tackle the rising wave of crime, the federal and state governments have increased support to Nigeria police service in areas of personnel, logistics and firearms. However it seems that the more weapons and police personnel deployed to fight crime, the more criminal activities are committed and the much that has been achieved seems to be crime spreading from one local government, state or region to another. That was the major problem of the study. In view of the foregoing, the following specific objectives guided the study:

- To ascertain the nature and rate of criminal activities in Ebonyi State.
- To find out the effectiveness of community policing as a suitable strategy for fighting crimes in Ebonyi State.

- To determine the nature of the relationship that exists between the police and residents of Ebonyi State and its contributions in fighting crimes in Ebonyi State.

**Theoretical Explication:** The theoretical underpinning that was used for the purpose of this work was the Broken Windows theory (BWT) popularized by [19]. The Broken Windows Theory (BWT) suggests that public disorder offences like vandalism and rowdy behaviour can create a downward spiral of neighbourhood deterioration and fear of crime that leads to more deterioration and more serious crimes if not checked by the community (that is, minor offences like prostitution, drunkenness, pick-pocketing, etc can degenerate to bigger crimes like kidnapping, assassination, rape, burglary, fraud when overlooked 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.

Broken Window Theory (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 adage that says “the insect that destroys the vegetable resides right inside the vegetable,” Broken Window Theory (BWT) assumes that most neighbourhood 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. Broken Window Theory (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 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 [12].

## **Review of Related Literature**

**Conceptual Clarification of Community Policing in Nigeria:** Community policing is a strong partnership and

collaborative effort of police and members of the public with a view to protecting lives and properties in the neighbourhood level. Swanson, [14] on the need for community policing noted that there is very little empirical evidence to suggest that community policing actually works. There tends to be a high level of public hostility towards the police and public where encounter occurs predominantly in the course of law enforcement [7].

Community policing philosophy has been rapidly spreading worldwide as a result of a shift in emphasis for traditional policing, which is directed towards deterring crime and apprehending suspects, to one that is focused on police-community partnership in solving the problem of crime in the society. This idea started in the United States in the early 1970s when it was found that individuals and neighbourhood groups were capable of contributing to their own security. This period witnessed such programmes like: neighbourhood watch, home security, personal safety training et cetera. In his own view, [6] maintained that the modern idea of community policing first developed in America and Europe at the dawn of the 1980s when it was increasingly realized that the best way to ensure a comparatively crime free society was to establish a joint co-operation between a professional police service and a responsible public. Although the modern idea of community policing is recent in Nigeria, the original philosophy is, however, not a recent development.

According to [16], the 1980s brought about what he referred to as a “resurgence of communitarian sensitivity to the responsibility of local residents for taking care of their own problems.” Except as a modern concept, community policing has been an old practice within the traditional Nigerian communities in which the prevention and control of criminal behaviour were best handled by the kinship and the extended family system. In those periods, respect for community elders, its ancestors and the adherence to its religious virtues were solidified by the structure of communal solidarity. There was collective responsibility in which “the family (or entire community) is collectively responsible for the conduct of its members to outsiders and each member of the family is responsible for his own conduct within the family [13]. In other words, the communities through the elders, ancestors and religious deities policed themselves with the synergy of the Neighbourhood Watch/Vigilante groups. Thus, [1] observed that before the advent of British colonial rule, the various ethnic nationalities that make up Nigeria had some form of community-based policing. Earlier on, [12]

had noted that in pre-colonial Nigeria, there were organizations of body of men that played the role of policing various communities. In the Yoruba kingdoms, the Clare, the Enieseand the Oguren represented in the eyes of the populace, the symbol of legitimate force that not only apprehended and arrested criminals, but also executed the commands of justice. Among the Northern Emirates of Zaria and Kano, Rotimi also observed that there was the Dogari, a body of men drawn from the class of palace slaves whose duties among others included those of arresting and disciplining offenders and guarding the various communities. In Igbo ethnic group, according to [13], the various age-grades from the age of 18-30 also form themselves into Neighbourhood Watch/Vigilante groups to perform similar functions as mentioned above.

On 27<sup>th</sup> April 2004, community policing or the vigilante group or Neighbourhood watch as normally called was formally inaugurated by the President Olusegun Obasanjo to complement the services of the Nigerian police force in combating crime on the principle that in a democratic society, the police are entrusted by their fellow citizens to protect and serve the public's fundamental rights, liberty, equity and justice under the law. In other words, community policing approach to crime detection, prevention and fighting became active in Nigeria in April 2004 with the formal inauguration by President Olusegun Obasanjo even though its legal existence may have proceeded that period. The relationship between police and civil community in Nigeria has been considered by many as unfriendly such that the men and officers of the police institution are often perceived by the public as those without any sense of responsibility, integrity and commitment to duties. From the evolution and functions of Nigeria Police, the public police are often considered as stooges of the state whose loyalties wholly lie with the political elites and their cronies [6, 7] corroborated the foregoing, observing that: The police in their routine work tend to protect the powerful. Police are visible en mass during ceremonial occasions when they cordon off VIPs from the common folk; they are assigned to guard the homes of the powerful, government buildings and act as bodyguards for important officials. One rarely sees a high ranking officer without a police officer. Police are concentrated in urban areas and within urban areas concentrate on patrolling Government Residential Areas (GRAs) - the home of indigenous and expatriate elites [7, 9, 12, 17]. Nevertheless, the *modus operandi* of the police in colonial era laid the foundation of the continual

invocation of 'strangers-policing-strangers' philosophy that till date heralds the relationship between the police and civil community [13].

Nigeria Police has continued to train some of its personnel on the workings of community policing from the year 2004 when it was introduced till date but unfortunately there is little evidence shown as to how training affects the way they understand community policing as a security approach. With the aim of realizing the objectives of community policing, Nigeria Police has therefore identified a number of training needs among which includes: Conflict Resolution and the Management of Public Order, Management of the Recommended Intelligence Model and Intelligence Analysis, Management of Community Safety, Management of Policing Standards, Accountability and Anti-corruption, Crime investigation, Management of Serious Crime, Recruit Development, Development of a Police Leadership Framework, Development of leadership and Management Skills (Strategic Management and Middle level Management), Management of training function, Financial management and budget preparation, Managing and developing human resources, as well as Management of informal policing training.

**Aims of Community Policing in Nigeria:** The main reasons for introducing Community Policing in Nigeria are as follows:

**To Assist the Police in Detecting Crime:** This can be done by promoting effective communication and the prompt reporting of suspicious and criminal activities in Nigeria.

**To Reduce Undue Fear of Crime:** The community policing officers can help to reduce the fear of crime by providing accurate information about risks and by promoting a sense of security and community spirit, particularly among the more valuable members of the community.

**To Improve Community Safety:** The community policing officers can also improve the general welfare and safety of the public through their various operations.

**To Prevent Crimes:** This can be done by improving security, increase vigilance, creating and maintaining a caring environment and reducing opportunities for crime by increasing crime prevention awareness.

**Role of Ebonyi State Residents in Promoting Community Policing:** The most important and first role the residents of Ebonyi state play in promoting community policing is to be law-abiding in order to assist the police in the efficient discharge of their duties and responsibilities by taking the following crime preventing measures [14]:

- To provide information to the police if there is any suspected movement within their neighbourhood
- Locking doors and windows of residence and business houses when absent from such dwellings
- To leave automatically activated security lights during the night
- To alert the police when there is any strange movement by strangers
- They should also remove keys from parked cars and other valuables and locking them securely.
- The public should see the police officers as their friend and not as enemies.

**Role of Police in Promoting Community Policing:**

- The police establish mutual understanding and harmonious relations with the people of Ebonyi state through the press, radio and televisions, stressing on the need for the police and community to collectively fight crime.
- Give public lectures, talks and demonstrations by members of the police on various aspects of police work, aimed at making the entire community to understand the need community policing.
- The police initiate a regular and constructive dialogue with the public regarding police-public problems and prospects, this strengthening community policing.
- To improve community police the police also see the public as their friend
- Giving awards to officers who render outstanding and meritorious services, the award giving will serve as motivation which makes the officer to show enthusiasm in dispensing duties and the enthusiasm is required for community policing to be successful.
- Allowing the public to tour police facilities and give demonstrations of police methods.

**Challenges of Community Policing in Nigeria:** Despite numerous efforts by various police administrations to curtail the level of crime in Nigeria, crime and social disorder still persist in the country. Thousands of lives and millions of naira worth of property are being lost as a result of one crime or the other. Some believe that the

inability of the Nigeria police to ensure maximum security in the country is as a result of so many social and technical constraints, among which are lack of equipment and sour relationship between the police and public [12], while others believe that it is down to the following factors:

**Corruption:** Widespread corruption in the Nigeria police force is fuelling abuses against ordinary citizens and severely undermining the rule of law in Nigeria on a daily basis. Countless ordinary Nigerians are accosted by armed police officers who demand bribes and commit human rights abuses against them as a means of extorting money. These abuses range from ordinary arrest and unlawful detention to threats and acts of violence, including sexual assault, torture and even extrajudicial killings [15]. Corruption in the Nigeria Police Force is so endemic that it has eroded the trust and confidence the public bestowed in the police. To achieve any success in combating corruption in the Nigerian police, one has to take a holistic approach and most importantly understanding the growth and existence of corruption within the police.

**Institutional Constraints:** According to [14], allegations leveled against the institution and its personnel, some of which have proven to be true, include arbitrariness in exercising its power, corruption, perversion of justice and delays in the administration of justice. Various factors have been blamed as constituting a stumbling block to the effective administration of justice and efficient maintenance of law and order in Nigeria. Other factors are inadequate manpower (both in strength and expertise), insufficient education and training, inadequate equipment and poor conditions of service of the average policeman. The long-term failure of the Nigerian authorities to address police bribery, extortion and wholesale embezzlement threaten the basic rights of all Nigerians. Therefore, good policy is the bedrock for the rule of law and public safety according to [15].

[4], further stressed that the major challenge of policing is the manpower shortage, inadequate funding, inadequate logistic support and infrastructure, lack of serviceable information and technological equipment to cover all the areas of the State are responsible for the current state of the police in Nigeria. The police are arguably the most visible agent society of government and citizens often assess the character of a government through its police force. This is because the police are the

"guardians" of the society. To a large extent, the growth, action and behaviour of the police as an institution not only reflect the political and economic character of society but also mirror what those in power are willing or able to tolerate or condone or perhaps even demand of the police [18].

**Godfatherism:** This is an endemic problem in Nigeria, which the police still battle with. Godfatherism is the funding and abetting of vices and shielding "connected" criminals from justice by government agents and highly placed officials entrusted with the power and authority to investigate and prosecute such vices. It has become a dominant issue in African polity and impedes the course of justice in virtually all the countries in Africa [15]. Furthermore, many highly placed public officers in Nigeria are known to pervert the course of justice by the virtue of their closeness to the seat of power. Often, the police get sucked in and this accounts for their complicity in several unresolved crimes across the country. According to [7], many of these problems in the Nigeria police force are self-evident and have been sources of serious concern to the public, governments, police authorities and officials, the mass media and human rights organization in the country. What is required is a determination to address the problems. The knowledge of human rights among the majority of policemen is poor. This might be as a result of the long period of military rule. Although policemen are taught the principles of the rule of law, in reality, this is not put into practice because the military rule does not recognize the rule of law. In the new democratic dispensation, policemen should be given intensive on-the-job training on citizens' fundamental rights which they must uphold at all times.

**Poor Welfare Services:** Poor welfare condition of service in the Nigeria Police Force keep those that might be genuinely interested in making a career in police out, while creating opportunities for the semi-literate and unqualified persons to get into the police. The Nigeria Police Force is therefore still seen as the dumping ground for miscreants, hardened criminals, bullies and those that are not just good enough for other careers [11, 12]. The recruitment policy into the police has reinforced this belief and it will take a more concerted effort to change it. The Nigeria police, like other developing countries police forces, emphasize more on physical fitness than on educational achievements. The poor reward system has also ensured that the Nigeria police are not able to attract the right sort of recruitment because of the pay [12].

Table 1: Summary of Population of the Study

S/N	Community	Percentage	Population
1.	Abakaliki Local Government Area	7%	228,259.39
2.	Afikpo North Local Government Area	8%	260,867.84
3.	Afikpo South Local Government Area	8%	260,867.84
4.	Ebonyi Local Government Area	5%	163,042.4
5.	Ezza North Local Government Area	7%	228,259.39
6.	Ezza South Local Government Area	6%	195,650.88
7.	Ikwo Local Government Area	10%	326,084.8
8.	Ishielu Local Government Area	8%	260,867.84
9.	Ivo Local Government Area	5%	163,042.4
10.	Izzi Local Government Area	10%	326,084.8
11.	Ohaozara Local Government Area	7%	228,259.39
12.	Ohaukwu Local Government Area	9%	293,476.32
13.	Onicha Local Government Area	10%	326,084.8
Total		100%	3,260,848

Source: Researcher's Field Work, (2016).

**Loss of Public Confidence:** A lot of people are seeing the police as an enemy as such cannot report criminal activities to them. Policing in any nation is by the consent of the people and the police must win back their consent. People are scared to give information about hoodlums, kidnappers and armed robbers within their street to the police for the fear of being sold out. Also, the public regards the character and level of accountability of the public as grossly unsatisfactory.

**Methodology:** Descriptive survey research design was adopted for this study. The reason for this is because it used the sample drawn to represent the various elements of the population which generalize the population of the study.

Because of the large nature of the population, the researcher applied Taro Yameni's Formula to get the sample size from the total population.

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

where:

n = Sample size

N = Total population

e = Level of significant or degree of freedom otherwise referred to as Error margin (0.05) Solution

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

$$n = \frac{3,260,848}{1 + 3,260,848 (0.05)^2}$$

$$n = \frac{3,260,848}{1 + 3,260,848 \times 0.0025}$$

$$n = \frac{3,260,848}{1 + 8,152.12}$$

$$n = \frac{3,260,848}{8,153.12}$$

$$n = 399.95$$

Approximately, n = 400

Therefore, the sample size is 400

Also, the sample size from each of the local government is calculated thus using the Boyle's proportional allocation formula because of the various local governments covered to determine the actual number of questionnaires administered in each local government area.

The Proportional Allocation formula is given as:

$$nh = \frac{Nhn}{N}$$

where:

nh = Number of the sample size allocated to each community

Nh = Total population of each community

n = Total sample size of the study

N = Total population of the study.

Hence, the calculation is shown below

$$\text{a. For Abakaliki Local Government Area} = \frac{228,259.39 \times 399}{3,260,848} = 28$$

$$\text{b. For Afikpo North Local Government Area} = \frac{260,867.84 \times 399}{3,260,848} = 32$$

- c. For Afikpo South Local Government Area =  $\frac{260,867.84 \times 399}{3,260,848} = 32$
- d. For Ebonyi Local Government Area =  $\frac{163,042.4 \times 399}{3,260,848} = 20$
- e. For Ezza North Local Government Area =  $\frac{228,259.39 \times 399}{3,260,848} = 28$
- f. For Ezza South Local Government Area =  $\frac{195,650.88 \times 399}{3,260,848} = 24$
- g. For Ikwo Local Government Area =  $\frac{326,084.8 \times 399}{3,260,848} = 40$
- h. For Ishielu Local Government Area =  $\frac{260,867.84 \times 399}{3,260,848} = 32$
- i. For Ivo Local Government Area =  $\frac{163,042.4 \times 399}{3,260,848} = 20$
- j. Izzi Local Government Area =  $\frac{326,084.8 \times 399}{3,260,848} = 40$
- k. Ohaozara Local Government Area =  $\frac{228,259.39 \times 399}{3,260,848} = 28$
- l. Ohaukwu Local Government Area =  $\frac{293,476.32 \times 399}{3,260,848} = 36$
- m. Onicha Local Government Area =  $\frac{326,084.8 \times 399}{3,260,848} = 40$

Data for the study were primarily sourced through structured questionnaire collaborated with some secondary documents.

Table 2: Sample Size from each Autonomous Community

S/N	Community	Sample Size	Percentage
1.	Abakaliki Local Government Area	28	7%
2.	Afikpo North Local Government Area	32	8%
3.	Afikpo South Local Government Area	32	8%
4.	Ebonyi Local Government Area	20	5%
5.	Ezza North Local Government Area	28	7%
6.	Ezza South Local Government Area	24	6%
7.	Ikwo Local Government Area	40	10%
8.	Ishielu Local Government Area	32	8%
9.	Ivo Local Government Area	20	5%
10.	Izzi Local Government Area	40	10%
11.	Ohaozara Local Government Area	28	7%
12.	Ohaukwu Local Government Area	36	9%
13.	Onicha Local Government Area	40	10%
	Total	400	100%

Source: Researcher's Field Work, (2016).

Table 3: Distribution Base on Questionnaire Allocation

Questionnaire	Frequency	Percentage
Abakaliki Local Government Area	28	7%
Afikpo North Local Government Area	32	8%
Afikpo South Local Government Area	32	8%
Ebonyi Local Government Area	20	5%
Ezza North Local Government Area	28	7%
Ezza South Local Government Area	24	6%
Ikwo Local Government Area	40	10%
Ishielu Local Government Area	32	8%
Ivo Local Government Area	20	5%
Izzi Local Government Area	40	10%
Ohaozara Local Government Area	28	7%
Ohaukwu Local Government Area	36	9%
Onicha Local Government Area	40	10%
Total	400	100%

Source: Researcher's field work, 2016.

Table 4: Distribution on data rate of return

Questionnaire	Frequency	Percentage
Number Returned	380	95%
Number not Returned	20	5%
Total	400	100%

Source: Field Survey, 2016

Table 5: Community policing is in existence in your area

Responses	Frequency	Percentage
Strongly agree	262	68.9%
Agree	77	20.3%
Disagree	31	8.2%
Strongly disagree	10	2.6%
Total	380	100%

Source: Field Survey, 2016

## Data Presentation and Analysis

**Interpretation:** The table above indicated that out of the 400 questionnaires distributed by the researcher to the residents of the thirteen (13) selected local government areas, 380 questionnaires representing 95% were duly filled and returned while 20 questionnaires representing 5% were not returned due to damages, mutilation etc.

## Substantive issues of the Research on Community policing as an Effective Strategy for Crime Reduction in Ebony State

**Interpretation:** The table above shows that out of the 380 respondents, 262 representing 68.9% strongly agree; 77 respondents representing 20.3% agree; 31 respondents representing 8.2% disagree while 10 respondents representing 2.6% strongly disagree. This indicates that greater percentage of the respondents strongly agreed Community policing is in existence in Ebonyi state

Table 6: There is high rate of crime in Ebonyi State

Responses	Frequency	Percentage
Strongly agree	172	45.3%
Agree	108	28.4%
Disagree	52	13.7%
Strongly disagree	48	12%
Total	380	100%

Source: Field Survey, 2016

Table 7: Community policing has reduce the nature of criminal activities your area

Responses	Frequency	Percentage
Strongly agree	178	46.8%
Agree	93	24.5%
Disagree	12%	17.6%
Strongly disagree	42	11.1%
Total	380	100%

Source: Field Survey, 2016

Table 8: There have been victims of crime in your area

Responses	Frequency	Percentage
Strongly agree	198	52.1%
Agree	128	33.7%
Disagree	44	11.6%
Strongly disagree	10	2.6%
Total	380	100%

Source: Field Survey, 2016

**Interpretation:** From the above table, 172 respondents representing 45.3% strongly agree; 108 respondents representing 28.4% agree; 52 respondents representing 13.7% disagree while 48 respondents representing 12.6% strongly disagree. This implies that greater percentage of the respondents strongly agree that there is high rate of crime in Ebonyi state.

**Interpretation:** The table above shows that 178 respondents representing 46.8% strongly agree; 93 respondents representing 24.5% agree; 67 respondents representing 17.6% disagree and 42 respondents representing 11.1% strongly disagree. This indicates that greater percentage of the respondents strongly agree that community policing has reduced the nature of criminal activities in Ebonyi state.

**Interpretation:** The table above shows that out of the 380 respondents, 198 respondents representing 52.1% strongly agree; 128 respondents representing 33.7% agree; 44 respondents representing 11.6% disagree while 10 respondents representing 2.6% strongly disagree. This simply implies that greater percentage of the respondents strongly agree that there have been victims of crime in Ebonyi state.

Table 9: The operations of community policing has contributed in combating crimes in your area

Responses	Frequency	Percentage
Strongly agree	189	49.7%
Agree	96	25.3%
Disagree	55	14.5%
Strongly disagree	40	10%
Total	380	100%

Source: Field Survey, 2016

Table 10: Community policing is an effective strategy for crime reduction in your area

Responses	Frequency	Percentage
Strongly agree	198	52.1%
Agree	89	23.4%
Disagree	50	13.2%
Strongly disagree	43	11.3%
Total	380	100%

Source: Field Survey, 2016

Table 11: Public partnership with the police helps in crime control in your area

Responses	Frequency	Percentage
Strongly agree	203	53.4%
Agree	87	22.9%
Disagree	51	13.4%
Strongly disagree	39	10.3%
Total	380	100%

Source: Field Survey, 2016

**Interpretation:** The table above indicates that 189 out of the 380 respondents representing 49.7% strongly agree; 96 respondents representing 25.3% agree; 55 respondents representing 14.5% disagree and 40 respondents representing 10.5% strongly disagree. This shows that the greater percentage of the respondents with the total number of 189 respondents strongly agree that the operations of community policing has contributed in combating crimes in Ebonyi state.

**Interpretation:** The table above shows that 198 respondents representing 52.1% strongly agree; 89 respondents representing 23.4% agree; 50 respondents representing 13.2% disagree while 43 respondents representing 11.3% strongly disagree. This simply implies that greater percentage of the respondents strongly agree that community policing is an effective strategy for crime reduction in Ebonyi state.

**Interpretation:** The table above shows that out of 380 questionnaires returned by the researcher, 203 respondents representing 53.4% strongly agree; 87 respondents representing 22.9% agree; 51 respondents



Table 13: Provision of information to the police by the residents of Ebonyi state has contributed in crime reduction

Responses	Frequency	Percentage
Strongly agree	198	52.1%
Agree	105	27.6%
Disagree	50	13.2%
Strongly disagree	29	7.6%
Total	380	100%

Source: Field Survey, 2016

representing 13.4% disagree and 39 respondents representing 10.3% strongly disagree. This simply indicates that the partnership between the police and the public has help to control crime in Ebonyi state.

**Interpretation:** The table above shows that out of 380 questionnaires returned by the researcher, 198 respondents representing 52.1% strongly agree; 105 respondents representing 27.6% agree; 50 respondents representing 13.2% disagree and 29 respondents representing 7.6% strongly disagree. This simply indicates that provision of adequate information o the police by the residents of Ebonyi state has contributed in crime reduction.

**Summary of Findings:** From the analysis of the data, the following findings were made:

- There are still high incidences of crime in the thirteen (13) local government areas of Ebonyi State
- Residents of Ebonyi state are aware of Community Policing in their areas
- There is a significant cordial relationship between the police and the residents of Ebonyi state in controlling crimes.
- The residents of the thirteen local government areas are strongly in support of community policing and that it is a welcome development and should stay.

## CONCLUSION

Community policing is embedded in joint partnership of the Police and members of the society to identify crime and disorder and find solution within the society to resolve it. It is a way to democratize Police Force from military nature in order to protect, serve with integrity, safe guard fundamental human rights and ensure equal justice to every citizen and among the citizens and security agencies. From what has been discussed so far, people appreciate community policing and would want it to stay if the Police will improve on their relationship with

the members of the public. Finally, both the Police and the people should strive to embrace respect, protection of human rights and always be willing to help each other whenever the need arises.

**Recommendations:** The following recommendations were made based on the findings of the study:

- The Nigerian Police and other security agencies should put more effort to improve on their relationship with the members of the public in other to gain the confidence of the people for easy flow of information because without information by both parties, community policing will die away.
- The state government should also help in the provision of sophisticated arms, patrol vans/ power bikes, rain coat and all other crime fighting arms to both the Police and other security agencies to help them contribute effectively for a better crime free society.
- Both the government and the public should see the need to adequately reward and motivate working/serving security officers (police/members of the neighbourhood watch) who carry out their assignment diligently, so that others will see the need for hard work and then put in their very best.
- Security agencies should not betray the trust of the people by leaking information given to them by the people to the hoodlums. For the security agencies to do well, they must have access to information that comes from the people who know the criminals and their likely time of operation.
- Other security agencies outside the police should hand over any suspected criminal to the police for proper and thorough investigation and subsequent prosecution in the court of law, so that the law can have its effects.
- Qualified personnel (that is the people with passion and desire for the work of security) should be employed for the job.
- Both the Police and the public should strive to imbibe respect for human rights, have equal justice before the law and see themselves as one indivisible entity in the fight for criminality.

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