

**PUBLIC PERCEPTION OF COMMUNITY POLICING AND CRIME CONTROL IN EKITI  
STATE, NIGERIA**

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***Abstract***

*The study examined public perception on community policing and crime control in Ekiti State, Nigeria. Security is a necessity in every human society and the implication is that, its absence threatens the survival of individuals and their properties. This is why governments worldwide invest huge resources to ensure that lives and properties of their citizens are secured. However, it is still argued that, no government has the wherewithal to supply one hundred percent security for her people, and no matter how endowed and organized a country is, it can hardly be devoid of security challenges. The study adopted purposive method in which three local government areas namely; Ado local government areas (Ekiti Central), Ikere local government areas (Ekiti South) and Ikole local government areas (Ekiti North) were selected. The study made use of quantitative methods of data collection and as a result, three hundred (300) copies of questionnaire, in which one hundred (100) copies were distributed to each local government areas were used to illicit information from the respondents. The study revealed that 62.7% have heard about community policing while 37.3% of respondents have not heard of community policing before. Also, majority with 36% of the total respondents believed that it is involving the community or local people in policing their community through the use of local vigilantes. On the effect of community policing, 30% of the majority believed that it helped in controlling crimes with the aid of information and supporting agencies. The study therefore concluded that controlling crimes in Nigeria is a daunting task for law enforcement agencies and as a result, community policing will be an effective mechanism in controlling crimes. The study thereby recommended that, to achieve the desired full impact, relevant stakeholders need to revisit the program, address the weaknesses, work against the threats and utilize as best as possible the available opportunities. also, Government needs to support and promote community oriented policing style as well as create more enlightenment to the public and inform the police of any criminality.*

***Keywords: Community, Control, Crime, Policing and Public Perception***

**Background to the Study**

The level of crimes and insecurity in Nigeria is said to be on the increase in recent times, and several efforts of various security agencies especially the police in ensuring peace and security of lives and properties have shown to be a difficult task in curtailing the level of crimes in the society (Njoku, 2012). The rising trend of insecurity is largely reflected in the increasing incidents of armed robbery, cybercrime, herdsmen-farmers conflict, kidnapping, human trafficking, assassinations, terrorism, militancy and among others in various parts of the country (Osakwe, 2009). In 2009, Nigeria was listed among the 15 most vulnerable nations in the world (Okereke, 2014). This position did not only corroborate the internal security situation, but also

confirmed the increasing loss of capacity by respective governments to perform basic security and developmental functions despite repeated claims of huge budgetary allocation and expenditure on securing of lives and property (Newswatch, 2010). Insecurity without doubts is one of the major problems confronting Nigeria, and this situation is very worrisome considering the basic responsibility of government and state to lives and properties of Nigerians. It is based on this backdrop that this study intended to examine public perception on community policing and crime control in Ekiti State.

Like several other nations, Nigerian Police Force embraced the philosophy of community policing on the principle that in a democratic society, the police are interested by their fellow citizens to protect and serve the public's fundamental rights to liberty, equality and justice under the law. To fulfil that privileged role, the police must be a part of, not apart from, the communities they serve. On 27th April, 2004, community policing was formally launched throughout Nigeria (The Dawn Newspaper, 2011). Community policing is a paradigm shift that seeks to focus on constructive engagement with people who are the end users of the police service and re-negotiate the contract between the people and the police thereby making the community co-producers of justice and a quality police service. The most recent attempt made by the Nigeria Police Force to improve its performance was the introduction of community policing programme in 2004. This was part of the Force's effort to change policing to a modern and professional policing capable of providing maximum security of lives and properties in Nigeria. Community oriented policing is a proactive philosophy that promotes solving problems that are either criminal, affect the quality of life, or increase citizens fear of crime. It involves identifying, analyzing and addressing community problems at their source.

Security is a necessity in every human society. The implication is that its absence threatens the survival of individuals and their properties (*Inyang and Abraham, 2014*). It is as a result of this that governments, globally, do invest huge resources to ensure that lives and properties of their citizens are secured (*Ekhomu, 2004*). *Okereke (2014)* also argued that, the security and safety of private and public life are sine qua non for human existence, survival and development. However, it is still argued that, no government has the wherewithal to supply 100% security for her people, and no matter how endowed and organized a country is, it can hardly be devoid of security challenges as envisaged by *Dasuki (2013)*. On the other hand, community policing is anchored on a systematic relationship between the police and the entire citizenry. Police roles and functions are not simply law enforcement but also include tackling a huge range of community problems. The transition from traditional policing to community policing is a global phenomenon and the Nigeria Police cannot be an exception. Indeed, community policing as a philosophy and practice is a veritable vehicle for police reforms (*Okiro, 2007*). The Nigeria Police in 2004 embraced community policing as a pragmatic approach to police reforms. The stage was indeed set for a clear departure from traditional policing, that was reactive and incident based, to a problem-solving oriented policing that is proactive with the community as the cornerstone of policing objectives (*Inyang and Abraham, 2014*).

### **Statement of the Problem**

Several scholars such as *Dasuki (2013)* (*Inyang and Abraham, (2014)*, *Okereke (2014)* and among others have conducted several researches on the subject matter and the palpable tension is as a result of insecurity that has affected the dignity and quality of life of both individuals and the society. This has also portended dangers for peace, progress and development of the country. The citizens need peaceful and safe environment to be able to attain their social, economic and political dreams. The state police whose duty is to provide security have consistently admitted they were handicapped because of a combination of some factors among which are: lack of resources, political interferences, poor government support and poor condition of service resulting in ill-motivated, ill-equipped and insufficient workforce (NPF Report, 2008). Recent trend of insecurity in Nigeria where crimes such as kidnapping, armed robbery, cultism and other related fraudulent practices are on the increase constitute a sort of worry to major stakeholders and the public at large. The situation is further aggravated by the increasing inability of security agencies especially the police to protect lives and properties.

The apparent state of insecurity has constituted a major concern to all stakeholders. This trend is alarmingly so because of the increasing inability of the police to effectively control crimes due to some inherent challenges in the system. Basically, the role of the police on security has become questionably and

contradictory because of its poor relationship with the public or the communities it purports to serve. Thus, many communities have resorted to self-help through the establishment of vigilante security outfits whose operational modes isolated the police and violated legal precedents. Therefore, because there is no grounded empirical work on the subject matter, makes it germane and relevant to study.

### **Research Questions**

This study seeks to provide answers to the following questions:

- i. What are the extent of public perception of community policing in Ekiti State?
- ii. How effective is community policing in controlling crime in Ekiti State?

### **Research Objectives**

The broad objective of study of this research is to examine public perception on community policing and crimes control in Nigeria. Other specific objectives are to:

- i. examine the various public perceptions about community policing in Ekiti State
- ii. identify the effectiveness of community policing in Ekiti State

### **Literature Review**

#### **Community Policing**

Community policing is made up of three main concepts, and they include; “community” “police” and “policing”. The term “community” means a group of people living in the same place with similar background and interest (Reiner, 2000). That is group of people that interact through communication media such as newsletters, telephone, email, online, social networks or instant messages for social, professional, educational or other purposes. A community can also be elucidated as a family, an ethnic group or a volunteer organization. Friedmann (1992) believes that communities have got informal networks that are important to support formal institutions and policy makers in the world. Such communities include; Christian community, co-housing communities, commune eco-ark, eco-village, egalitarian communities, housing cooperative-communities, income-sharing communities, resistance communities, spiritual communities and student communities which are fundamental for community policing to succeed. Police, according to Brownson (2008), is a unit of armed forces established for the maintenance of law and order. It is a branch or department of government which is charged with preservation of public order and tranquility, enforcement of laws, the promotion of public health, safety and morals; the prevention, detection and prosecution of offenders. On the other hand, the term “policing” is an act of executing police duties among and to the benefit of communities (Docobo, 2005). In other word, it is one of the acts to keep law and order; it is mostly done by the Police Force. Policing combines best techniques in order to combat not only crime and disorder, but also the fear of crime and the likelihood of crime. It allows the police to work with the community and other organizations to address local concerns. As a concept, it aims at empowering the people to resist crime and unsafe conditions, resolve the root issues underlying social ills and create a safe community well-informed on public safety issues. (Friedmann, 1992).

Braiden (1992) believes that the aims of the community policing is to empower the local people to resist crime and unsafe conditions which are root issues underlying social ills and to create a safe community well-informed on the public safety issues. It also provides adequate response to street-level (quality-of-life) complaints in the community without reducing the police capability to respond appropriately to the emergencies. It establishes partnerships with schools, social service agencies and citizen groups for the purpose of developing effective prevention strategies against fear and crimes. This increases the capacity of the Police to engage community groups in the day-to-day problem-solving and preventative activities to curb down crimes. Various authors have stressed the need for community participation in policing because the police force alone cannot prevent the occurrence of crimes. This situation that necessitates community participation in policing is referred to as the "Broken Windows" (Wilson and Kelling, 1982). Once a neighborhood is in decadence, it attracts more crime if nobody does anything to prevent the decay and show that people do care. With community involvement in policing, the Police will be enticed to control crimes if

the executive is too slow (Aropet, 2012). In this, community policing provides the roots for sound growth of healthy policing. Schaffer (1980) asserts that with community policing, officers who are involved create opportunities to make the traditional role of police more effective especially if there is full cooperation within the police force. In order to make a difference and handle violence or any other dire situation; the police force must form working partnerships within the concerned community (Brown, 1992). In such circumstances, the community provides logical and comprehensive approach to the police service delivery with a solid foundation of research.

### **Effectiveness of Community Policing**

Though community policing remains an important strategy to crimes control in the world, it has never been free from challenges. Critics of the strategy claim that it is difficult to implement community policing because of its two ways traffic position. That is, it needs the effort from the police force as well as the community if it is to be successful (Weatheritt, 1983). According to Walker (1993), the failures of community policing in accordance to its definition emanates from the history of the police force which has been interpreted in relation to the past mistakes and it will be very difficult to create totally new form of policing strategy.

Despite the relevance of the community policing in modern policing practice and the fact that there are many literatures on the subject by Nigerian authors, the program is not taken so serious in the country. Chene (2012) acknowledges that fact that community policing has become a widespread model of policing in US. Office of Community Oriented Policing Services (COPS) has been created by the Justice Department to support innovative work in Community Policing. Nigeria has embraced the philosophy since 2004, but it has not been given such importance in the country. *Abiri* (2011) reported the outcome of a project on the implementation of a community policing between 2001 and 2007 undertaken by CLEEN Foundation. Being the first of its kind, the project had an initial pilot phase and a subsequent follow up phase that aimed to generate first-hand experience and lessons in the implementation of community policing in the country. *Abiri* (2011) observed that there are possible challenges with implementing the program, because people were politicizing it and the police were not supportive of the program.

In spite of high expectations and widespread support for community policing, the impact of such approaches on corruption and accountability has not been clearly established. In terms of anticorruption benefits, bringing police forces closer to the community can strengthen and weaken the accountability of the police to the public. For the latter, community policing could create more opportunities for corruption/unethical practices by promoting closer ties between the police and the community and providing opportunities for long-term personal interactions, preferential treatments and the development of corrupt networks (Chene, 2012). It seems pertinent to observe that the dismal image of the Nigeria Police accounts for the non-cooperation by the public who are often reluctant to volunteer useful information to the police. Yet, the tasks of crime prevention and detection as well as prosecution of offenders cannot be successfully performed without the cooperation of the public. Other allegations leveled against the police include arbitrariness in the exercise of its powers of arrest and prosecution, corruption and perversion of justice, use of crude techniques of investigation, collusion with criminals and incessant cases of accidental discharge of lethal bullets (*Olujinmi*, 2005).

On the nature of community policing scholars, assert that it is not realistic to set objectives for the police and then to expect the police to establish schemes to meet those objectives and needs of the community (Aropet, 2012). Instead the police should first consult with the community and thereafter set objectives that can solve the community problems at hand. There also seem to be problems with rank- and-file police officers in that studies show that they sometimes do not understand what the goals and potential benefits of community policing are to the public as well as the government and the police force in particular (Beavers, 1996). This was also the biggest problem experienced in the past and the failure to motivate the street officers involved in community policing results into bribery, corruption and robbery as the police officers in community

policing attempt to reward themselves from the public. Bennett (1993) concludes that in any future implementation of community policing, the problem and the resistance from lower ranking officers must be addressed but does not give how to address them.

**Theory of State**

The theoretical foundation of this study shall be derived from the theory of State. In the classical conception of the theory of State, the legitimate use of force is one of the fundamentals of the State. In the Weberian definition, the State is regarded as the community of human beings that claims the monopoly of the legitimate use of force. Max Weber viewed the State as that entity with the monopoly over legitimate use of force implying that security is the defining feature of the State and its provision at the heart of the State (Mbadlanyana, 2011). In the Hobbesian tradition, the State represents the collective will of the people who give up their natural inclination to self-defense in exchange for protection from the State. In the Hegelian analysis, the State represents the culmination of God’s will for humanity to purposely secure the life of man. Contemporarily, theorists of the State seldom depart from these classical perspectives, in which the State derives its essence from securing its people. To achieve this all important feat, the State creates institution and Structures (Olaniyan, 2010). According to the United Nations Development Programme (UNDP), the contemporary concept of community security includes both group and personal security, focusing on ensuring that communities and their members are ‘free from fear’, or, in broader definition, to ensure “freedom from want’ (UNDP, 2012). It supposes to bridge the gap between a focus on the state and on the individual, and to promote a multi-stakeholder approach that is driven by an analysis of local needs. “A key focus is on developing inclusive political processes to manage state-society relations”. Community policing is an appropriate entry point into the process of enhancing community security, but is a narrower approach, i.e. it is not the same as Community Security (Djurdjevic-Lukic, 2014).

**Methods**

The study adopted descriptive survey. This is to enabled the researcher to draw information from representative sample of the population to describe situations as they exist. The survey method was chosen because; it will establish the challenges of community policing as a strategy of crimes control. The research design for this study involved the integration of quantitative method of data collection. The study made use of both primary and secondary data sources. Primary sources of data collection are those which directly involved data collection from the field through questionnaires, while secondary sources were mainly library research and analysis of related documents, review of the printed media on crime situations in Ekiti State, Nigeria as well as the role of the police in the implementation of community policing, internet sources, and newspapers. The sample size for this study was three hundred (300). The number (300) was proportionally distributed across the selected sample area for this study. The reason for this proportional distribution is the fact that, the populations of the selected communities are not evenly distributed. In all, three (3) of the sixteen (16) Local Government Areas (LGA) namely Ado Local Government, Ikere Local Government and Ikole Local Government were purposively selected as representatives of the three (3) Senatorial Districts of the State.

**Results**

**Analyses of Respondents’ Demographic Data**

**Table 1: Distribution of the Respondents by Sex**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	219	73.0
Female	81	27.0
Total	300	100

**Source: Researcher’s Field Survey, 2019**

The table above shows the sex disparity of male and female respondents in the study. It stated that majority of the respondents were male which represented 73% of the total sample while 27% were female. The big percentage of males was attributed to the purposive sampling technique that focuses onto the respondents with rich information of the study. According to the findings, it was revealed that men have rich information both in theory and practice compared to women. This is because men always move from one place to another compared to women who are mostly occupied by domestic activities. Although women seem to be the weaker players in the implementation of community policing, as it is evident that they are the most affected group of the society. They face domestic harassment such as rape and battering. In situations of insurgency such as farmers and herders clashes and cattle-rustling, women are among the most vulnerable and affected of the society.

**Table 2: Percentage Distribution of the Respondents by Age**

Age	Frequency	Percentage
Less than 20	50	16.7
21-30	100	33.3
31-40	102	34.0
41 years and above	48	16.0
Total	300	100

**Source: Researcher’s Field Survey, 2019**

Table 2 revealed that 17% were less than 20 years, 33.3% were between 21-30 years, 34.0% were within 31-40 years and 16.0% were within 41 years and above. This is to say that those within the age bracket 31-40 were the majority with 34%. However, there is a slight difference with 0.7% between those within 31-40 and 21-30 years. This is because those with 21-30years have 33.3% respondents in the study. What this implies is that those within the ages of 21-30 and 31-40 years are more active and responsible towards the security of their society, and as a result, were knowledgeable about community policing because security is paramount in the community.

**Table 3: Percentage Distribution of the Respondents Based on Academic Qualification**

Qualifications	Frequency	Percentage
No Formal Educations	30	10.0
Primary/SSCE	26	8.7
NCE/OND/HND	84	28.0
B.Sc/M.Sc/PhD	160	53.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**

In Table 3 above shows the academic qualifications of respondents. It states that 10% of the respondents were without formal education, 9% were with either primary or SSCE certificate, 28% of the respondents were with either NCE/OND or HND certificate while, 53% were with either B.Sc/M.Sc or PhD degree. However, the implication of the finding shows that there were many respondents with B.Sc/M.Sc/PhD degree, and thereby indicates the level of intellectuals in Ekiti State.

**Table 4: Percentage Distribution of Respondents on Religion**

Religion	Frequency	Percentage
Traditional	21	7.0
Christianity	161	53.7
Islam	118	39.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**

The Table 4 above explained the religion affiliation of respondents in the study. However, it shows that less than ten percent of the total respondents were traditional worshippers, more than half of the respondents were Christian, while thirty-nine percentage of the total respondents were Islamic worshippers. The implication of this finding is that there are many Christian in the study.

**Table 5: Percentage Distribution of Respondents on Ethnicity**

<b>Ethnicity</b>	<b>Frequency</b>	<b>Percentage</b>
Hausa	15	5.0
Igbo	44	14.7
Yoruba	148	49.3
Others	93	31.0
Total	300	100

**Source: Researcher’s Field Survey, 2019**

Table 5 illustrates the ethnicity of respondents. As a result, it explained that 5% were from the Hausa ethnic group, 15% belong to the Igbo ethnic group, 49% were the Yoruba ethnic group and 31% belonging to other ethnic group such as those from Ebira, Idoma and Igala of Benue and Kogi State. Therefore, majority of the respondents were those from the Yoruba ethnic group and what this implies is that more Yoruba ethnic group took part in the study, and this is because the study area is predominantly Yoruba speaking people.

**Table 6: Percentage Distribution of Respondents on Occupation**

<b>Occupation</b>	<b>Frequency</b>	<b>Percentage</b>
Students	62	20.7
Civil Servant	95	31.7
Self Employed	36	12.0
Trader	45	15.0
Artisan/Farmer	62	20.6
Total	300	100

**Source: Researcher’s Field Survey, 2019**

In Table 6, occupation of respondents was reported. It (Table 6) shows that 21% were students, 32% were civil servant, 12% were self-employed, 15% were traders while, 21% were artisan/farmers. That is, the implication of this finding is that there are many civil servants in the study, and this is as a result of the State being a civil servant State.

**PUBLIC PERCEPTION OF COMMUNITY POLICING**

**Table 7: Have you ever Heard about Community Policing?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	188	62.7
No	122	37.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**

The above table 7 explained that a large proportion of respondents have heard about community policing while less than forty percentage of respondents have not heard of community policing before. What this implies is that people are aware of community policing in the state and by extension, in Nigeria. Nonetheless, community policing in Ekiti State is a pro-active strategy in which the Nigeria Police only act immediately whenever they are called by the community about the crimes committed or about the incubating criminal activity.

**Table 8: If Yes, what do you Understand by Community policing?**

Response	Frequency	Percentage
Coming together of people to protect lives and property/enhance peace and tranquility	64	21.3
Involving the community or local people in the policing of their community	108	36.0
People in the community helping the police in combating crime by giving out information to the police as regards criminal activities	72	24.0
Collaboration between members of the public and police to reduce crime	56	18.7
Total	300	100

**Source: Researcher’s Field Survey, 2019**

Table 8 examined the perception of respondents on how they understand the concept of community policing. And as a result, twenty-one percentage of sampled respondents claimed it to be the coming together of community people to protect lives and properties which enhances peace and tranquility. Also, thirty-six percentage affirmed that it is involving the community or local people through the use of vigilantes in policing their community. Furthermore, twenty-four percentage of the total respondents attest that it is helping the police in combating crimes by giving information to the police as regard criminality within their community. Finally, nineteen percentage of the respondents believed that it is a collaboration between members of the public and the police in combating crimes. Nonetheless, what this implies is that majority with 36% of the total respondents believed that it is involving the community or local people in policing their community through the use of local vigilantes.

**Table 9: If No, how is Law and Order Maintained in your Area?**

Response	Frequency	Percentage
Local Security (Olode)	80	26.7
Vigilante	120	40.0
Law Enforcement Agencies	100	33.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**

Nevertheless, respondents who had never heard about community policing gave the following as their response in table on how law and order is maintained in their areas. In Table 9 above; 27% of the total respondents opined that law and order are maintained in their domain through local security popularly called *olode*, 40% representing the majority of the respondents said law and order are maintained through the vigilante. While 33% indicated that Police, and other sister agencies such as NSCDC; Customs, Immigration and among others were also involved maintain law and order in area of residence. What this implies is that majority of the respondents believed that law and order is maintained through vigilante in their various areas.

**Table 10: Would you say People are fully Aware of the Existence of Community Policing?**

Response	Frequency	Percentage
Yes	167	55.7
No	133	44.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**



Table 10 showed that the respondents who agreed that people are fully aware of the existence of community policing were more than half while forty-four percentage of the respondents disagreed on the existence of community policing. As a result, the implication of this finding revealed that more than half of the total respondents were fully aware of the existence of community policing in their areas.

**EFFECTIVENESS OF COMMUNITY POLICING IN EKITI STATE**

The Nigeria Police in 2004 embraced community policing as a pragmatic approach to police reforms. The stage was indeed set for a clear departure from traditional policing, that was reactive and incident based, to a problem-solving oriented policing that is proactive with the community as the cornerstone of policing objectives (Abdulrahman, 2007). Community policing is a paradigm shift that seeks to focus on constructive engagement with people who are the end users of the police service and re-negotiate the contract between the people and the police thereby making the community co-producers of justice and a quality police service.

**Table 11: What are the Effective of Community Policing to National Security in Nigeria?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
It builds national unity	40	13.3
It has helped in taming criminals through information and supports	90	30.0
Peace at the grassroots level and in the nation at large	50	16.7
Provides alternative security	45	15.0
Law and ordered maintained	35	11.7
Enhance effective security	40	13.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**

Table 11 revealed the implications of effective community policing on national security in Nigeria in the sample area as follows: according to the Table (11) 13% claimed it builds national unity, 30% affirmed it helped in taming criminals through information and supports from all relevant stakeholders, 17% said it brings peace at the grassroots and national levels. Also, the Table stated that 15% claimed that it provides alternative security for people, 12% stated that it maintained law and order and 13% attest that it enhances the effectiveness of securing lives and properties. What this implies is that majority of the respondents believed that it helped in controlling crimes with the aid of information and supporting agencies.

**Table 12: How does the Community (Policing) Help the Police in your area?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Educate community members	30	10.0
Report crimes	40	13.3
Give information	70	23.4
Collaborate with police officers during investigation	50	16.7
Gives financial help	40	13.3
Readiness to allow the police handle suspects rather than jungle justice	30	10.0
Law abiding	15	5.0
Willing to give reports or help the police as they might be taken as the accused	25	8.3
Total	300	100

**Source: Researcher’s Field Survey, 2019**

Table 12 shows how communities help the police in combating crimes in their areas. It (Table 12) stated that 10% claimed is by educating community members, 13% attest that it is by reporting crimes to the authority, 23% affirmed that it is given information to the police. Also, 17% of the respondents claimed it is by collaborating with the police during investigation, 13% believe that it is by given financial help to the police as a means of equipping them in controlling crimes. While, 10% agreed that it is a readiness to allow the police handle suspects rather than jungle justice, 5% claimed it is by being law abiding citizens and 8% affirmed that it is the willingness to give report in order not to be taken as an accused. However, findings from this study shows that community policing help in one way or the other. Though, more than forty percentage of the total respondents agreed on given information to the police. Therefore, the implication of this finding revealed that majority of the respondents with 23.4% claimed is by collaborating with the police during investigation.

### **Discussion**

According to the study, findings revealed that men there were many males in the study and this is because men have rich information both in theory and practice compared to women or because men always move from one place to another compared to women who are mostly occupied by domestic activities. The study also revealed that there those within the ages of 21-30 and 31-40 years are more active and responsible towards the security of their society, and as a result, were knowledgeable about community policing because security is paramount in the community. Findings that there were many respondents with B.Sc/M.Sc/PhD degree, and thereby indicates the level of intellectuals in Ekiti State. The study revealed that there are many Christian in the study with 54%. Also revealing from the study is that majority of the respondents were those from the Yoruba ethnic group and what this implies is that more Yoruba ethnic group took part in the study, and this is because the study area is predominantly Yoruba speaking people. Findings from the study shows that there are many civil servants in the study, and this is as a result of the State being a civil servant State. Finding from the study revealed that community policing in Ekiti State is a pro-active strategy in which the Nigeria Police only act immediately whenever they are called by the community about the crimes committed or about the incubating criminal activity. Revealing from the study is that majority with 36% of the total respondents believed that it is involving the community or local people in policing their community through the use of local vigilantes. Also, revealing is that majority of the respondents believed that law and order is maintained through vigilante in their various areas. The study also revealed that more than half of the total respondents were fully aware of the existence of community policing in their areas. The study revealed is that majority of the respondents believed that it helped in controlling crimes with the aid of information and supporting agencies. Findings from this study shows that community policing help in one way or the other. Though, more than forty percentage of the total respondents agreed on given information to the police.

### **Conclusion and Recommendation**

Based on the findings of the research, conclusion can be drawn that community policing is a growing strategy for crimes control. However, its implementation must be holistic and community members must work towards one direction if it is to control crimes. Taking into consideration all factors, the contribution of community policing in crimes control in Ekiti State, Nigeria is largely acknowledged by the public. To have an effective and efficient community policing in Nigeria, crimes must be seen as everybody's business and not the responsibility of a few police or men in the community. There is a need for an inclusive and gendered programme. There is therefore a need to empower them in both communication and sensitization approaches. They need to be made more aware of community policing because in the post-conflict transformation, women are the best players of programs that can bring crime prevention and conflict management.

- i. To achieve the desired full impact, relevant stakeholders need to revisit the program, address the weaknesses, work against the threats and utilize as best as possible the available opportunities.
- ii. Government needs to support and promote community oriented policing style as well as create more enlightenment to the public and inform the police of any criminality.

- iii. There is need to enhance the existing communication system between the police and the community.

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