



COMMUNITY POLICING AND CRIME REDUCTION IN IDEMILI NORTH LOCAL GOVERNMENT AREA OF ANAMBRA STATE, NIGERIA

Augustine Ikechukwu OBAH, Franklin Chibuike NWANKWO, and Ebere J. OKORIE

Department of Sociology and Anthropology,

University of Uyo, Nigeria

Emails: bennick222@gmail.com, franklinnwankwo20@gmail.com,

ebereokorie@uniuyo.edu.ng

ABSTRACT

The study investigated community policing and crime reduction in Idemili North Local Government Area of Anambra State, Nigeria. To achieve the objectives of the study, two specific objectives and two research questions were formulated to guide the study. The assumptions of the structural functionalism theory was adopted as theoretical framework. The study population was 614,200. The study employed mix methods research design. A total of 400 respondents, aged 18years and above were randomly selected, structured questionnaire and in-depth interview were used for quantitative and qualitative tools for data collection. The quantitative data were presented and analysed using descriptive statistics such as percentages and frequency distribution tables while the qualitative data were sorted and analysed using thematic coding and iterative interpretation. The study findings showed that there are other policing groups other than the formal police, which were established to reduce criminal activities in the study area. Also, the relationship that exists between community policing groups and the Nigerian Police is better described as a mixed bag of the good, the bad and the ugly. It was recommended amongst others that there is need to embark on proper training and retraining of vigilante groups and other community policing groups nationwide, as it will help in instilling positive attitudes, proficiency and professional efficiency among community policing groups in the implementation of community policing system. The study concluded that the police institutions in Nigeria cannot effectively address the enormous crime problems ravaging the country alone, thus, there is a need for effective collaboration and synergy between the community policing groups and the Nigerian police.

Key words: Community Policing, Crime, Crime Reduction, Security

INTRODUCTION

Crime has existed from the beginning of time. It is inescapable in all human society globally (Onyekuru, 2019). It is a pervasive component of all human societies, constituting a substantial portion of each nation's national security threat (Hyellavalet al., 2024). No human community, whether primitive hunting and gathering or advanced civilized, is devoid of standards and values. Given that crime is a universal issue, it is anticipated that each society will implement particular measures for the collective benefit; therefore, policymakers often prefer preventive strategies such as community policing to mitigate crime within the community (Onyekuru, 2019). Community policing began in the United States during the early 1970s thanks to research about security improvements through citizen and neighborhood group involvement (Brown, 2021). The adoption of community policing served as an approach to help law enforcement agencies transform from reactive to proactive practices. Otu (2021) establishes that community policing functions as a vital crime prevention mechanism within the United States together with Germany and France and the United Kingdom. The policing concept of community policing has received widespread recognition throughout European and South American territories.



Community policing holds the primary belief that law enforcement agencies alongside community members maintain equal accountability for community welfare (Gbenemene and Adishi, 2017). The policing method draws from the idea that officers and citizens should team up to address criminal matters so they can minimize fear of crime and create safer communities with better quality of life (Amadi, 2014). Consequently, under community policing, residents and police will collaborate effectively to identify problems, provide solutions, carry out action, and assess community outcomes.

Timbee (2011) claimed that the police force in Nigeria has not wavered in its efforts to keep the country peaceful and calm, and that this is clearly demonstrated by the various anti-crime initiatives they have started, including “Operation Sweep, Operation Flush, Operation Fire for Fire, and Operation Dzenia”, among others, from late 1990s to date. However, in contemporary times, there has been an incessant rise in crime amidst the efforts of the Nigeria Police and thus, to reduce Nigeria's high criminality rate, the government recommended many crime prevention initiatives, including community policing (Onyeneke, 2022). According to Gbenemene and Adishi (2017), Tafa Balogun, a former Inspector General of Police, inaugurated community policing on April 27, 2004, during the President Olusegun Obasanjo administration, with an eight-point agenda targeted at enhancing the country's security architecture.

In Anambra State, community policing was officially launched on December 14, 2020, following a flagged-off sensitisation campaign by the state police command (Okoroafor 2020). The adoption of the strategy was a result of the continued incessant rise in cultism, armed robbery, housebreaking, and other criminal activities and also that the members of the community know their community better than an outsider and thus, an effective collaboration will help in addressing all forms of criminal activities in the state (Okoroafor, 2020). However, despite its potential, community policing in Nigeria has been plagued by numerous problems that undermine its effectiveness in crime reduction. These challenges include institutional barriers, resource constraints, trust deficits and socio-political issues, contributing to persistent insecurity across the country. As Nigeria grapples with rising crimes such as banditry, kidnapping, and communal conflicts, understanding these problems is crucial for reforming the policing system (Yusuf *et al.*, 2025). According to Uwenbor (2024), one of the fundamental problems with community policing in Nigeria is the lack of a consistent definition and standardized implementation framework. The concept varies depending on the government in power, cultural norms and available crime data, leading to disjointed efforts across regions. This inconsistency results in a reactive rather than proactive approach, where police responses are often delayed or ineffective. The centralized structure of the Nigerian police force further exacerbates this, thereby isolating officers from local communities and hindering decentralized decision-making essential for community-oriented policing (Uwenbor, 2024). Moreover, bureaucratic delays and poor coordination between police and other stakeholders impede implementation. In places like Idemili North LGA of Anambra State, institutional resistance often arises from officers' reluctance to shift from traditional enforcement to collaborative roles, viewing community policing as incompatible with their metrics of success, such as high arrest numbers. These structural issues contribute to a rise in crime despite many years of community policing adoption in Anambra State (Uwenbor, 2024; Punch Newspaper, 2024; Obi and Edet, 2025).

As Nigeria grapples with rising crimes such as banditry, kidnapping, and communal conflicts, understanding these problems is crucial for reforming the policing system (Yusuf *et al.*, 2025). In Anambra State, despite several attempts by various police leadership to reduce crime, it appears that criminality continues to increase. This is because thousands of lives and millions of naira worth of properties have been lost because of one or more crimes (Ikupolusi, 2020; Uduak, 2020). With community policing involving partnerships between communities



and police to enhance security, it is envisaged that an effective community policing system in Anambra State would have reduced and prevented these criminal activities in the state, knowing full well that crime reduction entail reducing victimization, deter crime and criminality, law enforcement, maintenance of criminal justice as captured by Hyellavalaet *al.*, (2024). This is because Frank (2023) and Tillyer (2018) noted that community policing shifts from conventional law enforcement practices to a more collaborative approach emphasising problem solving and prevention. Notwithstanding, many international studies (Ugwuoke, 2010; Ugiagbe and Obi, 2019) have been conducted to explore crime reduction tactics and procedures that may not be appropriate for the Nigerian setting. Again, several studies by Onyeneke (2022), Ndakotsu (2023) and Ochiaghaet *al.*, (2023) have been carried out on the issue of community policing, but these studies are not exhaustive in addressing community policing concerns in Idemili North Local Government Area. Additionally, since the inception of community policing in Anambra state, its effectiveness as a technique for crime reduction has not been effectively assessed for data-driven policy directive. Therefore, to fill these knowledge gaps, this study will deviate from the standard literature, which approaches the problem of community policing and crime reduction from the prism of perspective-orientation to a holistic approach. To this end, the study is explicitly designed to identify types of community policing groups in existence and to examine the relationship between the Nigerian Police and community policing all in Anambra State, Nigeria.

REVIEW OF RELEVANT LITERATURE

Concept of Community Policing

Community policing serves as an approach to law enforcement whose main focus rests on police-community member relationship building (Akintude, 2018). Community policing utilises a detailed method that requires officers to maintain regular patrols throughout one area which enables them to build relationships with community members for joint crime prevention efforts. Community policing represents a forward-thinking method which focuses on connecting officers to residents by resolving problems while exchanging important data between police and citizens (Schlosser, 2020). According to Agnew and Brezina (2021) community members perform local policing activities to assist law enforcement through their community observations and by providing essential information to public safety organisations in their area.

Community policing, as articulated by Onuohaet *al.*, (2020), represents a proactive law enforcement strategy that involves collaboration between the police and the community. It is based on the premise that without public engagement and support, law enforcement cannot effectively combat crime. Yegon (2020) perceives community policing as a collaborative effort between law enforcement and the community to identify and mitigate issues related to unrest and crime. This approach emphasizes proactive policing, wherein the police engage closely with the populace to prevent criminal activities before they occur. Ojo (2014) stressed that through a change from a reactive to a proactive strategy, community policing entails police officers collaborating closely with people of the community to identify and resolve problems before they become crimes.

Crime

Crime comes from the Latin word "crimen," which means "offence" and "wrongdoer." It is a widely invoked and broadly familiar term. Anthropologically, all human cultures have norms, beliefs, practices, and traditions that govern acceptable behaviour. As a result, any violation of such cultural norms is met with social repercussions. A crime is any action that contravenes the law. In relation to legislation, it is defined differently in each community, state, and sometimes, and it can be strictly enforced or not. In the views of Tappan (1947), the juridical



notion of crime has been prevalent, and this conception of crime is most readily accepted by a literate population. According to Tapan (1947), Crime, in its most basic legalistic meaning, is a breach of the criminal law or activity that results in criminal charges. Fathi (2016) noted that crime is a human activity and a social phenomenon that may be investigated from several perspectives. According to the discipline of sociology, it is any human activity that contradicts a society's common standards and values. According to Durkheim (1858) a crime is an activity that offends the strong and apparent sensibilities of the public conscience. Edewor (2014) describes crime as a global phenomenon. It is found in all human societies, with local, national, and international variations. It is a violation of rules or laws for which punishment may be imposed by some controlling authority or force (Edewor, 2014). In the views of Okorie (2023), a crime is any sort of activity that is judged to be socially damaging in a state and hence outlawed by legislation under the threat of penalty.

Crime Reduction Strategies

Adepegba (2019) defines crime reduction as attempts to prevent crimes from occurring. It aims to reduce opportunities for criminal conduct. It examines the types of infractions that people commit, as well as the locations where these offences occur. According to Brown (2021) crime reduction stands as an essential strategy because it stops crimes from developing thus safeguarding victims from potential dangers. According to Ndukwe (2018) the history of crime reduction in Nigeria divides into three stages: pre-colonial, colonial and post-colonial. The people of this period used cults together with secret organisations and messengers and royal guards as crime prevention systems. The approach and crime reduction philosophy of the police during the colonial era showed hostility toward the public. Colonial police developed their purpose based on protecting the financial assets of European settlers in the colonies. The current (post-colonial) Nigerian police apparatus is also in a position of serving the interests of colonialists and elites.

Similarly, Adebayo (2020) described crime reduction as official and informal strategies intended to discourage people from engaging in criminal conduct. Formal crime prevention measures use the law and official government entities to deter criminal activity. Informal crime prevention tactics promote lawful behaviour through the employment of moral and social actors (such as family, elders, age groups, and vigilante members). Adekunle (2020) believes that formal procedures are intentional measures used by law enforcement and other security organisations to lower the crime rate in the community. It centres on implementing targeted multiagency activities, addressing priority issues, and preventing crime. These programs frequently seek to address the underlying reasons of criminal activity in the community.

Types of Community Policing Groups

The foundation of community policing rests on the dual responsibility of public safety that both police forces and citizens should share for their respective neighbourhoods. The framework establishes that police forces must unite with their residents to identify problems and generate solutions and act before assessing the community results (Gbenemene and Adishi, 2017). Okeet *al.*, (2021) explain that Nigeria's community policing organisations exist as four distinct groups namely citizen policing/participation and neighbourhood watch programmes and vigilantism and Police Community Relations Committee.

Citizens' Policing/Citizen Participation: The community policing organisation is spreading rapidly across Nigeria. The program highlighted the essential need for law enforcement officials to establish good connections with both their protected communities and the public. This approach also required building trust and open communication channels. The adoption of this community policing model exists across all geopolitical zones in Nigeria according to Njoku and Ogugbuaja (2021). For example, on January 19, 2020, the South West governors



established the "Amotekun" South West security outfit. The personnel of "Amotekun" are mostly local community hunters who have been assigned with supporting the police in combating criminal activity in the south west area (Abiodun, 2021). Similarly, in 2021, the South East governors adopted the "Ebube Agu" regional security outfit code, while their northern counterparts unveiled the Community Volunteer Group and Civilian Joint Task Force. According to Okeet *al.*, (2021), all of these security groups fall under citizens policing because they are responsible with supporting the police in combating crime in their local areas.

Neighbourhood Watch Programs: These are organised groups of individuals dedicated to preventing crime and damage in their neighbourhood. The goal of neighbourhood watch is to educate community members about security and safety, as well as to create safe and secure neighbourhoods. Personnel are mainly individual volunteers or a small group of concerned locals or members of the organisation (Okeet *al.*, 2021).

Vigilante Services: These are community-based self-policing initiatives. These groups, which include landlords, tenants, community associations, and neighbourhood leaders, gather information on suspected criminals and pass it on to the police to detect and prevent crime (Okeet *al.*, 2021).

Police Community Relations Committee (PCRC): This type of policing aims to improve the relationship between law enforcement and the communities they protect, ultimately leading to more effective policing. The goal is simple: improve the police's image and produce a more positive public opinion of their role in crime reduction (Ugwu, 2020).

Empirically, Ugwu (2020) conducted a study titled "Neighbourhood watch as a strategic security development in Nigeria: The Enugu State Experience". It was sought to develop tactical security programme in Enugu state following Nimbo Massacre by Fulani herders in 2017. The historical research design was used, and descriptive analytical tools were employed to examine the data acquired. Analyses were based on close observation and non-participatory observations, as well as interactive involvement, particularly through interviews and visits. According to the data, Enugu state has 445 autonomous communities, and 90% of respondents interviewed confirmed that all communities had an effective and functional neighbourhood watch system known as community vigilante. The police also trained members of the Neighbourhood Watch on crime prevention and investigation prior to their inauguration.

Relationship between the Nigeria Police Force and Community Policing

In any democracy, the police are crucial to maintaining peace and safeguarding stability. The police are the law enforcement agency having the most direct interaction with the population. Arisukwu and Okunola (2013) assert that police functions span all aspects of social relations within groups, unlike the military and other paramilitary organizations, which focus on their specific core responsibilities in society. According to Modise (2023), every civilization requires law enforcement, and their interactions with the public influence public perception and support. This is since they carry out several duties, such as upholding social order, enforcing the law, apprehending suspects, and investigating crimes. In our contemporary climate, the key issue is encouraging constructive communication between law enforcement personnel and the people. Dinneet *al.*, (2022) averred that the level of interaction between law enforcement and the public may either help or hurt efforts to reduce crime in society. The "good" members of the public will not feel comfortable interacting with the police and helping to reduce crime in society if they are thought to be extortionists, violent, and corrupt (Dinneet *al.*, 2022). Zems (2019) claims that because the public views the police as a face and instrument of the ruling government, which is constantly prepared to incite fear at the first opportunity, they are not respected in contemporary Nigeria and do not benefit from the customary cooperation of the populace. Police actions frequently jeopardise the public, disregard the rule of law, and damage the department's reputation. Despite putting their lives in danger to protect the public, police



officers are conscious of their unpopularity with the broader public, claims (Zems, 2019). The public calls them unpleasant and repulsive, and they are constantly jeered and booed.

THEORETICAL FRAMEWORK

Structural functionalism is one of the dominant schools of thought in sociology. The theory, which owes so much to the pioneering ideas of Emile Durkheim, is better appreciated for its emphasis on social cohesion, order, or status quo maintenance. Functionalism emerged from the foundational contributions of 19th-century sociologists, specifically Auguste Comte, Emile Durkheim, Herbert Spencer, and Talcott Parsons, the progenitor of modern functionalism in the 20th century. Structural functionalism employs the human body as a paradigm for comprehending society. It perceives society as a complex system in which its elements collaborate to generate cohesion and stability. It analyzes society from a macro-level perspective, concentrating on the social structures that influence society. It perceives society as a complex system in which its elements collaborate to generate cohesion and stability. It analyzes society from a macro-level perspective, concentrating on the social structures that influence society.

In relation to this study, structural functionalism posits that crime is necessary and functional in every society because it helps to establish existing norms and boundaries in the society. This occurs when people or an individual is arrested for engaging in crime; the punishment of the individual usually functions to clarify and bring to light acceptable and unacceptable behaviour. It also assists in ensuring that police officers remain engaged in their duties of crime prevention, upholding law and order, and safeguarding individuals and their property. Consequently, the fundamental obligation of the Nigerian government regarding policing institutions and frameworks is to ensure the appropriate allocation of resources to successfully mitigate and diminish crime. The government's failure to adequately finance community police groups/organisations and framework in the state has clearly led to inadequate community policing in Anambra State. The concept of this study is substantiated by the notion that community safety will be enhanced by collaboration between law enforcement and community policing groups.

METHODOLOGY

This research adopted the mixed methods research design. The research took place in Idemili North Local Government Area of Anambra State. The local government area of Idemili North is among the 21 local governments area that make up Anambra State. It shares boundaries with Idemili South, Awka North, Awka South, Njikoka, and Oyi. Ogidi serves as the administrative centre of this local government area since it stands as the prominent economic and cultural hub in the area. The study area consists of the notable towns including Nkpor, Obosi, Oraukwu, Abacha, Eziowelle, Ideani, Umuoji, Uke, and Abatete within its councils. The National Population Commission (NPC, 2006) documented that Idemili North Local Government Area in Anambra State had a total population of 431,005. However, assuming a 2.2% annual population change (2006-2022), Idemili North L. G. A is anticipated to have a population of 614,200 people (NPC, 2022). Additionally, the survey used male and female residents of Idemili North Local Government Area who are at least 18 years old and above to determine how they feel about community policing and its contribution to reducing crime. The study's target population consisted of 384,395 adults who were at least 18 years old. The study sample included 400 persons aged 18 and above who lived in Idemili North Local Government Area, Anambra State. The sample size will be calculated using Yamane's (1967:51) statistical method. This study used both non-probability and probability sampling techniques. To maximise the study's results, the researcher used both quantitative and qualitative methods. The questionnaire was self-administered. Structured questionnaires and the In-depth Interview



Guide (IDI) were the tools utilised to gather quantitative and qualitative data for this study. The Test-Retest Reliability Technique was used in the investigation. The Statistical Package for Social Sciences (SPSS) version 25 was employed to manage and analyze the data collected for this study. Descriptive statistics, encompassing fundamental percentages, and frequency distributions of the replies, were employed to organize, display, analyze, and interpret the data.

FINDINGS

Table 1: Respondents’ Views on Category of the Policing Groups in line with their Operations

<i>Responses</i>	<i>Frequency</i>	<i>Percentage</i>
Vigilante Services	137	37.1
Neighbourhood Watch	78	21.1
Community guards	84	22.8
Police Community Relations Committee	35	9.5
Traditional Police	21	5.7
Joint Task Force	14	3.8
Total	369	100.0

Source: Field Survey, (2025)

Table 1 shows that 37.1% of respondents named vigilante services as one of the various policing groups set up to reduce crime in the study area, according to data shown in Table 1. In a similar vein, 3.8% of the participants named the Joint Task Force as an additional organisation that aids in the fight against local criminal activity. This suggests that the vast majority of respondents said that vigilante services were the most prevalent organisations that support Nigerian police attempts to minimise crime in the country.

Table 2: Respondents’ Views on Ratings of the Relationship between Community Policing Groups and the Nigerian Police in Reducing Criminal Activities

<i>S/N</i>	<i>Statement</i>	<i>Strongly Agree</i>	<i>Agree</i>	<i>Undecided</i>	<i>Disagree</i>	<i>Strongly Disagree</i>	<i>Total</i>	<i>Remark</i>
1	Very cordial	77 (19.3%)	105 (26.4%)	78 (19.6%)	56 (14.1%)	82 (20.6%)	398 (100.0%)	Agree
2	Cordial	144 (36.2%)	108 (27.1%)	45 (11.3%)	60 (15.1%)	41 (10.3%)	398 100.0%	Agree
3	Hostile	160 (40.2%)	128 (32.2%)	32 (8.0%)	57 (14.3%)	21 (5.3%)	398 100.0%	Agree
4	Very hostile	129 (32.4%)	134 (33.7%)	34 (8.5%)	77 (19.3%)	24 (6.0%)	398 100.0%	Agree
5	Experience-Novice	128 (32.2%)	96 (24.1%)	46 (11.6%)	100 (25.1%)	28 (7.0%)	398 100.0%	Agree
6	Master-servant	134 (33.7%)	125 (31.4%)	29 (7.3%)	86 (21.6%)	24 (6.0%)	398 100.0%	Agree
7	Antagonisti	82	147	25	80	64	398	Agree



c	(20.6%)	(36.9%)	(6.3%)	(20.1)	(16.1%)	100.0%	
))					
8	Indifferent	87	159	8	80	64	398 Agree
		(21.9%)	(39.9%)	(2.0%)	(20.1%)	(16.1%)	100.0%
))				

Source: Field Survey, (2025)

All eight of the issues listed in the previous table were agreed upon by the respondents, as seen in Table 2. This confirms that the Nigerian Police's capacity to lower criminal activity in the studied region is closely linked to community policing groups. Stated differently, every choice in table 2 eloquently conveys the many views and beliefs that the general population holds towards the Nigeria police and community policing groups in Idemili North Local Government Area. IDI data supports this. Among those interviewed, one said:

Community policy is good, but police corruption has overshadowed the good news. Police corruption should not even be a topic of discussion because that institution is supposed to be peopled by very disciplined and highly moral citizens based on the kind of responsibilities they are charged with. However, the situation is very pathetic I must say. It is indeed undesirable what the police institution has become (Female, Married, 32 years, Event Planner, Nkpor Community).

Another interviewee corroborated:

I will simply say that corruption in the Nigerian police is higher than any other sector in the country, apart from the judiciary. That institution is simply a failure to those that have entrusted it with the role of protection of lives, properties and fighting crime. I just want to say that they are not fighting any crime but are becoming more and more corrupt. This is a very negative trend that if not corrected will have its ripple effect on the entire society, that is if it is not already doing so. How can a police man be corrupt? What will now happen to those looking up to him/her for safety/protection? This is simply worrisome (Male, Married, 68 years, President General, Abacha Community).

DISCUSSION

The research analysed community policing with crime reduction strategies within Idemili North Local Government Area of Anambra State Nigeria. The research investigation followed two specific objectives for its direction. The research sought to identify all community policing groups found in the study area. The results showed that to reduce criminal activity, various policing groups outside the Nigeria police were in existence. The vigilante service is among these community policing groups. Police community relations committees, conventional police, neighbourhood watch, community guards, and the Joint Task Force are some more. This study uncovered that police and the youths are the major categories of people that make up community policing groups in Idemili North Local Government Area. However, sometimes non-indigenes and elders are also engaged to provide community policing services. It was observed that community policing in various communities in Idemili North Local Government Area is mainly established by the state government, followed by community leaders, community members, and market organizations. Remarkably, the yearnings for community policing in various communities in Idemili North were necessitated by reasons such as the rise in crime, faith loss among the formal (Nigeria) police, inefficiency of the formal police to reduce crime, and absence of the police in the community. These findings are consistent with recent research by Okeet *al.*, (2021), who discovered that the most frequent community policing



groups in Nigeria include vigilante services, neighbourhood watch programs, traditional police, and community guards. This also agreed with the interview sessions. One of the interviewees stated:

Community policy is good, but police corruption has overshadowed the good news. Police corruption should not even be a topic of discussion because that institution is supposed to be peopled by very disciplined and highly moral citizens based on the kind of responsibilities they are charged with. However, the situation is very pathetic I must say. It is indeed undesirable what the police institution has become.

The analysed data showed substantial Nigeria Police deployment throughout different communities of Idemili North Local Government Area to investigate the community policing group-Nigeria Police relationship. Community policing groups in Nigeria maintain complex connexions with the police force which display positive and negative interactions as well as detrimental consequences. Police teamwork with community policing groups exists as both friendly and aggressive relationships based on circumstances. Most members of the community engage in regular cooperation with the Nigeria Police Force to combat crime throughout Idemili North Local Government Area. The research findings match the analysis conducted by Dinneet *al.*, (2022) about "community policing via neighbourhood watch as a strategic security initiative in Enugu State, Nigeria." Research data showed that community policing organisations create positive outcomes for the Nigeria police. Community policing is generally more effective when there is robust collaboration between the two security services in Enugu.

CONCLUSION

Community policing is embedded in a partnership of the police and the members of the society to enhance security and reduce crime drastically. From the study, it is glaring that the formal police institutions in Nigeria cannot effectively address the enormous crime problems ravaging the country; thus, there is a need for effective collaboration and synergy between the community policing groups and the Nigerian police. This is because an effective relationship between the community policing groups and the Nigerian police will contribute significantly to reducing crime in Nigeria and the society at large.

RECOMMENDATIONS

Based on the findings, the following recommendations were made: First, to enhance an effective community policing system, there is a need to embark on proper training and retraining of vigilante groups and other community policing groups nationwide. This will aid in the development of good attitudes, competency, and professional efficiency in the practice of community policing.

Secondly, it is imperative that all levels of government provide the police and community policing groups with advanced weapons and equipment that are thought to be essential for the effective execution of community policing and, most importantly, for improving security.

Thirdly, there should be well-stated legislation backing the activities and roles of community policing groups in Nigeria by the National and State Assemblies. This could undoubtedly help in boosting the morale and confidence levels of community policing personnel in the effective discharge of their duties.

In the fourth instance, the study averred that security is a collective responsibility. Therefore, there is a need for the public to participate in supplementing the work of the police and community policing groups by providing important information about the actions of unwanted elements in society. Such invaluable information could help them to perform creditably.



REFERENCES

- Abiodun, A (2021). What you need to know about southeast security outfit “Ebube Agu” <https://thenationonlineeng.net/what-you-need-to-know-about-southeast-security-outfit-ebube-agu/August-2021>.
- Adebayo, A. A. (2020). Social factors affecting effective crime prevention and control in Nigeria. *International Journal of Applied Sociology*, 3 (4), 71–75
- Adekunle, D. (2020). Commentary, community policing: A panacea from the West. *Journal of African Affairs*, 10 (6), 112–175.
- Agnew, R. And Brezina, T. (2021). *Juvenile delinquency: Causes and control*. New York, 45–53.
- Amadi, E. N. (2014). A qualitative analysis of Community Policing in the United States. *American International Journal of Contemporary Research*, 4(1): 19-26.
- Arisukwu, O and Okunola I.(2013). Community participation in crime prevention and Control in rural Nigeria. Landmark University, Nigeria. Available at www.cell.com.heliyon.
- Brown, M. (2021). *Trends and issues in crime and criminal justice: The portrayal of violence in the media*. Australia: Australian Institute of Criminology, 231-243.
- Durkheim, E. (1876). *Functionalist theory*. New York: Plenum Publishers, 171 – 203.
- Edewor, P. (2014). Measurements and Patterns of Crime and Delinquent. National Open University of Nigeria. 214-218.
- Fathi, M.J (2016). Examination of crime and similar concepts in the medical law. *Journal of med Ethics History*, 1(9), 12-17.
- Frank, P (2023). Community policing: the challenges of implementation in the United States, 37-50.
- Gbenemene, K and Adishi, E. (2017). Community Policing in Nigeria: Challenges and Prospects. *International Journal of Social Sciences and Management Research*. 3(1), 114 – 117. www.ijardpub.org.
- Hyellavala, J.F, Tuneso, S.U, and Kazabu, A, A (2024). Community Policing as a strategy for Crime reduction in Nigeria: A case study of Yola North Local Government Area of Adamawa State. *International Journal of Police Science*, 3(1), 1-18.
- Ikupolusi, A. K. (2020). Independent and combined effects of tobacco smoking, chewing and alcohol drinking on the risk of oral, pharyngeal and oesophageal cancers in men. *International Journal of Cancer*, 10 (5), 681–686.
- Modise, M.J (2023). Community Engagement in Policing. *International Journal of Innovative Science and Research Technology*, 8(6):3894-3906.
- Ndakotsu, R. N. (2023). The role of community police in crime prevention and control for the effective management. *Wukari International Studies Journal*, 7 (1), 1–5.
- Njoku, L and Ogugbuaja (2021). Southeast governors unleash EbubeAgu to tackle rising unrest. <https://guardian.ng/news/southeast-governors-unleash-ebubeagu-to-tackle-rising-unrest/>.
- Obi, N. N., and Edet, S. (2025). Community policing in Nigeria: A historical analysis of trends, issues and future directions. *International Journal of Community Policing in Nigeria*, 2(1), 4–7.
- Ochiagha, O; Chuke, C; and Okoye, N (2023). The Extent of the Use of Community Policing in Curbing Kidnapping in Anambra State. *International Journal of Research Publications and Reviews*, 4(6), 2589 -2593.
- Ojo, M. O. D (2014). The Nigeria Police and the search for integrity during diverse challenges: A practical police management approach. *International Journal of Police Science and Management*, 16(2), 87-100.



- Oke, C., Braimah, F., and Masajuma, F. (2021). Policing through the community in Nigeria: The Missing Link in Security Architecture. *Ikenga Journal of African Studies*, 22(2), 146-162.
- Okechukwu, P. A., and Ajah, E. D. (2021). *State police in Nigeria: An evaluation of its impact on local security*. University of Ibadan Press.
- Okorie, E.J. (2023). *Introduction to Criminology and Security Studies*. Uyo: University of Uyo Press Ltd, 7 – 10.
- Okoroafor (2020). Insecurity: Police Resort to community policing in Anambra. Available at <https://iihumanglemedia.com/insecurity-police-resort-to-community-policing-in-Anambra>.
- Onyekuru, S. (2019). *Why men rebel*. Princeton, N.J: Princeton University Press, 183-194.
- Onyeneke, A. (2022). *Africans traditional institutions and the Christian Church: A sociological prologue to Christian enculturation*. Enugu: Snaap Press Nig. Ltd, 54-70.
- Otu, S. (2021). *Crime prevention strategies in Nigeria*. Onitsha: Apostolic Publishers. Oxford University Press, 18 – 25.
- Punch Newspaper (2024). *The debate on state policing in Nigeria: Current perspectives and future outlook*. Punch Newspaper, 22p.
- Schlosser, M. (2020). Community relations and Community-oriented policing in Nigeria from the legal and empirical perspectives. *African Journal of Criminal Law*, 4(2), 219-236.
- Tappan, P. (1947). Who is the criminal? *American sociological Review*, 12p.
- Tillyer, R (2018). Assessing the impact of community-oriented policing on arrest. *Justice Quarterly*, 35(3), 526-555.
- Timbee, A. (2011). The Role of the Nigeria Police Force in Maintaining Peace and Security in Nigeria. *Journal of Social Science and Public Policy*, 3, 16-23.
- Uduak, E. (2020). Addressing regional insecurity through state police: The case for Northeast Nigeria. *Nigerian Security and Development Journal*, 6(4), 78-92.
- Ugiagbe, E., and Obi, U. O. (2019). *A textbook of social psychology for Nigerian students*. Benin: Perfect Touch, 19-33.
- Ugwu, C. (2024). Vigilante Commander, others killed as gunmen invade Anambra Communities. *Premium Times*. Page 2, June 18th 2024.
- Ugwu, S. (2020). Community Policing Through Neighbourhood Watch as a Strategic Development in Nigeria. Enugu State experience. *International Journal of Management and Applied Science*, 6(1), 131 -137.
- Ugwuoke, C. (2010). *Criminology: Explaining crime in the Nigeria context*. Oxford: Oxford University, Press, 12-23.
- Uwenbor, N. O. (2024). Strategy for effective community policing for grassroot development. *International Journal of Multidisciplinary Research and Growth Evaluation*, 1 (1), 4-5.
- Yegon, L.J (2020). Community policing as a National Security Strategy in East Africa: Comparative Study of Kenya and Tanzania (Doctoral dissertation, University of Nairobi).
- Yusuf, L.O., Yusuf, O. A., and Hamid, M. A. (2025). The effectiveness of community policing in addressing rising crime rates in Kwara State, Nigeria. *The International Journal of Human Rights*, 5(1), 3-5.
- Zems, M. (2019). Police-Public relations as a potent tool for combating crime, insecurity and social disorder in Nigeria. *International Journal of Business and Management Invention*, 5(11), 12-22.