AN ASSESSMENT OF COMMUNITY POLICING-ORIENTED TRAINING PROGRAMME IN BENUE AND LAGOS STATES, NIGERIA

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CERTIFICATION

This is to certify that this research is an original work carried out in the Department of Sociology, Faculty of the Social Sciences by Ogadimma Chukwubueze ARISUKWU under my supervision

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DEDICATION

This work is dedicated to the Almighty God who provides the wisdom and grace to excel and overcome at all times and to the loving memories of my late parents Mr and Mrs Enos Anosike Aririsukwu, who laid the solid Educational foundation upon which I am now building.

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TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

CHAPTER TWO: LITERATURE AND THEORETICAL FRAMEWORK

List of Tables

List of Figures

ABSTRACT

The adoption of community policing-oriented strategy in Nigeria in 2004 has led to a shift in police training focus and curriculum contents. Studies on community policing-oriented training have largely been general in nature without paying much attention to the training content, competence of trainers and post-training challenges. This study therefore, assessed the perceived influence of community policing-oriented training on police interactions with the public in crime prevention in Benue and Lagos States.

A combination of gap, community-driven development and skill acquisition theories were adopted as theoretical framework. Ex-post-facto research design was employed. The capitals of Benue and Lagos states were purposively selected, with the police and community leaders constituting the study population. Six divisional police headquarters were selected from each of the two locations through a purposive sampling method. The questionnaire focused on demographic data, policing experience of respondents, adequacy, relevance and challenges of community policing-oriented training in Nigeria. Questionnaire was administered to 600 respondents selected through simple random sampling method, while post-training observations, twenty one in-depth interviews (IDI) and six Focus Group Discussions (FGD) sessions were conducted among purposively selected police trainers, divisional police officers and key community leaders. Quantitative data were analysed using descriptive statistics, Chi-square test, and T-test while qualitative data were content-analysed.

The respondents' mean age was 34±6 years, 65.0% were males and 52.0% had secondary education. Respondents with 1-5 years of policing experience were 41.8%. Perceived friendliness of the public to the police was 23.7% and 89.0% before and after training respectively. There was a significant relationship between years of policing experience and the perceived relevance of training materials to daily policing experience ($p<0.05$). There was a significant relationship between years of policing experience and effectiveness of community policing-oriented training in crime prevention among the trainees $p<0.05$). The curriculum for training was considered relevant within the backdrop of community policing-oriented training objectives revolving mainly around human rights, communication, leadership, intelligence gathering, conflict management, community engagement, attitudinal change, accountability, vigilante support and relationship-building skills. The practical component was not undertaken as training modules were designed mainly for use in the class rooms. However, post-training field observation indicated the complaints of unfriendly attitude on the part of officers towards the public. The IDI showed poor treatment of the public, logistics and welfare concerns by the police. The FGD showed that the complaints of extortion, disrespect, corruption and brutality by the public still persisted, while the police post-training challenges included posting trainees to crime fighting beats, skeptical public, uncooperative colleagues and lack of equipment and kits from the government. The public in Benue state were more eager to partner with the police in crime prevention than the Lagos state public.

The police in Benue and Lagos states have embraced community policing-oriented training programme, but their attitude towards the public have not improved. There is therefore a need to expose trainees to practical demonstrations of crime prevention in the community to make them relate better with the public.

Keywords: Community policing, Training orientations, Crime prevention.

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CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

Every society desires one form of policing or the other to protect life and property, and regulate the conduct of its members. In the pre-colonial era, policing in most communities in Nigeria was informal in nature. Modern policing was introduced in Nigeria by the colonial masters to protect their interests and enforce colonial laws. The training focus of the police then was mainly to maintain and enforce colonial laws which were anti-people in some cases. The police therefore paid little or no attention to service to the people within the community during the colonial era and in some instances up till now.

There existed negative apprehension, distrust, and disgust on the part of the public and their relationship to the police (Aremu, 2012).Over time the police-citizen relationship in Nigeria is characterized by deep suspicion and violence (Alemika & Chukwuma, 2000). It is these suspicion and violence that influenced police training operational orientations. These militaristic and unfriendly training orientations of the police and their brutality to the people created a gap between the police and the people they were meant to serve. Subsequent governments in Nigeria used the police as an oppressive instrument against the poor and lower-class members of society (Alemika, 1993). The police continued to be isolated from the public through various training philosophies and organisational subculture. The police through their attitudes, and training have negated the

philosophical rationale for their existence, which according to Alemika, (1993), is needed to promote the enforcement of laws and norms that are designed to regulate conflicts and enhance the well-being of members of society.

The increase in crime rates and police brutality to the people necessitated the need to re-appraise the police training strategy in Nigeria. The emphasis on law enforcement against service to the people has created a 'we' and 'them' feeling between the police and the people in Nigeria. So in looking for an alternative policing style, emphasis has now moved away from the militaristic police force, to a more humane, preventive and community oriented policing as the way forward. Whereas, in the United States, community policing resulted from an overall failure of the police to fight crime, maintain order and serve the people (Carter, 2000), in Nigeria it resulted not only to serve the people better but also to address increasing negative image problems and lack of trust from the public.

The emergence of democracy in Nigeria has placed additional demands and challenges on both police training and operational strategies. People now expect the police to respect their human rights and the rule of law while carrying out their operations as law enforcers in the Nigerian society (Ikuteyijo & Rotimi, 2009). Also, the global shift from traditional approach in policing to a more humane, problem solving and community participatory policing style has necessitated a commensurate change in the training of police officers in many societies (Palmiotto, Birzer &Unnithan, 2000). Community policing, just as the name implies, requires a unique partnership with the public and police in crime prevention and control within the community. It is a modern policing strategy which allows the police to proactively act beyond mere crime fighting, but to partner with community members in setting the security priorities in a society and fashioning ways of resolving identified problems in such a community (Trojanowicz, Kappeler, Gaines, Bucqueroux & Sluder, 1998). This synergy between the police and the public is anchored on mutual trust and respect between both parties, and could be enhanced through adequate community policing training.

According to Dickson (2007), community policing has come to remodel recruitment, training and placement strategies, so that the best wield the baton, as well as elicit public cooperation and partnership in policing Nigeria. Community policing training prepares police officers mentally, and physically to meet up with many demands of their job (Andrews, 2009). The training will anchor all police activities on service to the people as opposed to only service to the government. This partnership, according to Jerome and David (1998), will make both the police and the people "co-producers of safety" in the community. The Nigeria Police has a mission statement that aims to create a safer and more secured environment conducive for meaningful socio-economic development through community policing, and crime prevention (Dickson, 2007). The major challenge now is how to empower the police with the needed skills through community policing training to achieve these noble goals in Nigeria.

1.2   Statement of the Problem

The role of the police in the maintenance of law and order in a society cannot be overemphasized. What is of concern to people is how the police carry out their task of crime prevention and control within society. The Nigeria police have a negative history of public mistrust and maltreatment. The manner the people are treated in the streets and stations by the police determines the level of cooperation and support they will give to the police. Nigeria as a diverse society requires a police that will appreciate and work with various segments of the Nigerian society while carrying on their duty of crime prevention and control in the community. The old policing style and training curriculum focused much on fighting crime, rather than preventing crime in partnership with the people.

The police in Nigeria behave as if they only existed for the government rather than for the people whom they are to serve and protect. So, right from recruitment to training, the police pay more attention to law enforcement as against service and crime prevention within the community. This alienation of the people by the police created a negative apprehension and bad blood between the police and the public. Undue emphasis is placed on physical attributes alone during enlistment. For instance, according to the

3

(Police Act, 2006) "a male candidate for cadet sub-inspector shall be not less than 1.67 metres in height, and shall have an expanded chest measurement of not less than 86 centimetres". Also, on appointment, out of the twelve months training a cadet officer is required to undergo, six months is spent on basic training in law and foot drill, while only one month is used for leadership and citizenship training (Police Act, 2006). The increase in police extrajudicial killing and maltreatment of suspects in the stations in Nigeria calls for urgent remedy. The rule of law presupposes that a suspect is innocent until proven guilty by a competent court, whereas in Nigeria, some police officers still torture and maltreat suspects in their stations. Some police officers treat some members of the public as enemies, whereas the police claim to be friends of the people. Despite police focus on crime fighting and law enforcement, crime rate still soars and there is equally an increase in the fear of crime among the Nigerian people. The police have been striving to serve the people better, but most police operations were designed and carried out without much input from the people within the communities. This reactionary policing style and lack of respect for people's rights, dignity and security concerns by police while performing their duties in the community, created a gap between the police and the people.

In an attempt to salvage their communities and take their security in their own hands, various vigilante and neighborhood watch groups were formed by the people. People are asking about the relevance of the police if the security of their communities and neighborhoods are now left in their own hands alone. This proliferation of security groups has often led to gross abuse of human rights of the people and conflicts with the police. However, the mode of operations of some of these vigilante groups leaves more to be desired. Most times these vigilante groups violate citizen's fundamental human rights even more than the police. Nigeria as a multi-cultural society requires a policing strategy that will ensure that police officers, while preventing and controlling crime in society, do not disrespect its citizens and the values of these citizens.

The influence of community-oriented policing training on police attitudes towards the people are yet to be noticed. The people are still confronted with unfriendly police

officers who maltreat them daily in the streets and at the police stations. The young people who ought to form the back bone of this new police partnership are themselves the major victims of police brutality and harassment in the society. The inability of the police to translate training orientations to improved interactions with the people after training makes the adoption of community-oriented policing training fruitless and another waste of public resources in Nigeria.

1.3 Research questions

This research focused on the following questions:
1. Are the main contents of community-oriented policing training curriculum relevant in crime control in Nigeria?
2. Are there observable changes in police attitudes and tactics after training?
3. How competent are the community-oriented policing trainers in Nigeria?
4. What are the common post community-oriented policing training challenges the police encounter?

1.4 Objectives of the study

The general objective of this study was to assess community-oriented policing training programme in Nigeria.
The specific objectives of the study include, to:
1. Examine the relevance of community-oriented policing training curriculum content to crime prevention in Nigeria.
2. Assess changes in police attitudes and operational tactics after community-oriented policing training.
3. Investigate the competence of the community-oriented policing training officers in Nigeria.
4. Examine common post training challenges in community-oriented policing in Nigeria.

1.5 Significance of the Study

The study will help to enrich existing literature on community-oriented policing training in Nigeria. The study is equally expected to reveal some of the common post training

5

challenges encountered by the police trainees in community-oriented policing training programme in Nigeria. The findings of the study will help to reduce the gap between the police and the people by sustaining the partnership provided by community-oriented policing training programme. The study will have implication on police change of attitudes and public perception in Nigeria. The study will also aid the police to provide decentralized and humane services that will empower the community to participate as partners in crime prevention, thus creating a safer neighborhood to live and work in. This study facilitates the synergy between the police and the public in crime control, by promoting a better understanding of their roles and responsibilities in the general security of their community.

1.6. Outline of the Study

The report of this study is divided into five chapters. First, the opening chapter gives an overview of the entire study, highlighting the problem, objectives and justification for the study. The chapter also touches on the clarification of some concepts that are central to the study. Literature is reviewed in chapter Two, with some historical incursions into the emergence of modern policing in Nigeria. This is done in order to place the study of community-oriented policing training in a broader perspective. The chapter ends with a discussion of the conceptual framework, which served as a guide for the study.

Chapter Three focuses on the methodology of the study. The research design, data collection and data analysis methods are discussed. The data collection process is also highlighted. Chapter Four marks the beginning of data presentation and analysis, while chapter Five focuses on the summary, conclusion, and recommendations.

LITERATURE REVIEW AND THEORETICAL FRAME WORK

Introduction

In this chapter relevant literature on policing generally and community oriented policing in particular were reviewed. The study topic and objectives guided the review of these relevant literatures.

2.1 The Emergence of Society

The development of human beings and the adoption of a settled lifestyle from the initial hunting and gathering way of life facilitated the growth and development of various institutions such as the economic and political institutions in society. The settled life style and the adoption of agriculture led to the creation and acquisition of surplus value. The acquisition of private property created the desire to own more and the struggle for resources among the people. This struggle and competition for scarce resources among the people created the room for deviance among members of the society. This confusion and crisis created by the clash of interests among the people led to the emergence of social contract.

The idea of social contract suggests that the state only exists to serve the will of the people. In his writing, Jean Jacques Rousseau explained that the government is based on the idea of popular sovereignty. So the will of the people as a whole gives power and direction to the state. The central assertion of social contract approaches is that law and

political order are not natural but rather human creations. So the social contract and the political order it creates are simply the means to an end which is the benefits of those individuals who created it.

In political philosophy, the social contract which emerged during the Age of Enlightenment typically addressed the questions of the origin of society and the legitimacy of authority of the state over individuals (Gough, 1936). One of the first modern philosophers to articulate a detailed contract theory was Thomas Hobbes (1588-1679). According to Thomas Hobbes as cited in Kary (2000), the lives of individuals in the state of nature were "solitary, poor, nasty, brutish and short", a state in which self-interest and the absence of rights and contracts prevented the 'social' or society.

So the social contract resulted in the establishment of the state, a sovereign entity which would create laws to regulate social interactions (Kary, 2000). So, basically the state, with all its agencies of operation including the police, is the creation of the people to regulate human conduct or misconduct so as to avoid what Thomas Hobbes called "a war of all against all" in society.

However, the operations and attitudes of the police towards the people are influenced greatly by the type of government in place in a society and how such government emerged in the first place. In Nigeria, the political history and the expectations of the people from the police have led to the adoption of different policing styles and training focus in the country. Community-oriented policing style emerged to reduce the gap between the police and the people in crime prevention and control. How the police will adapt to this new policing style through training is yet to be seen by members of the public who are the major beneficiaries of police services in the community.

2.2 Policing and Trends in Policing

The quest for a peaceful society led to the metamorphosis of policing strategies to adapt to a fast changing world. The attempt by the police to always remain relevant in society by preventing crime and protecting the lives and property of citizens led to the

emergence of different policing trends (Weisburd & Eck, 2004, Okeke, 2006).In Nigeria, the quest to maintain law and order and enforce the rules of the government has led to the emergence of different policing styles. Though the people of Nigeria had their unique, informal means of maintaining order embedded in the culture and traditions of their various ethnic groups, contact with the 'white man' through colonisation changed the form and focus of the police in the country. Trends in Nigerian policing show a development from traditional to modern policing styles. In the pre-colonial period, traditional African policing methods were rooted in the community and closely linked with social and religious structures.

However, as a society develops and gets more sophisticated, a corresponding policing strategy emerges to capture the prevailing social realities in that society. The role of the police in maintaining law and order in the society cannot be overemphasised, but the character and functions the police assume are influenced by the socio-political environment within society. Thus, the police force in any society is a reflection of the power relations and socio-political realities within that society. The Nigerian society has witnessed several policing trends, reflecting various stages of its political development, since gaining independence in 1960. Policing structure and operational focus have metamorphosed over the years since the nation gained independence.

Pre-Colonial Policing Style
In pre-colonial Nigerian society, the communal lifestyle made it possible for people to bond easily. In spite of this simple lifestyle, people's conduct still needed to be regulated to reinforce commitment to norms and values, and to discourage misconduct among members. The policing style took the form of informal social control, with the family, religion, age grades, folklores, satirical songs and ancestral spirits having a dominant influence on people's behaviour. The Oro festival and Ogboni group played prominent roles in the regulation of the conducts of the people including that of the king at all times. According to Aborisade 2012, the Oro cult in Ijebu communities played important roles in the informal social control of community members. The group usually operates in the night and no female member of the community is allowed to see them. The Ogboni are Yoruba secret society made up of elders' council, whose structure date back

to pre-colonial times (Ebbe, 2012). The Ogboni were part of the system of checks and balances of Yoruba Kingdom. Apart from being king makers, they had religious as well as judicial powers (Mazama, 2009; Morton-Williams, 1960). They therefore exert social control over their community through the powers they possess (The African Guardian, 1993; Ayittey, 2010). In Tiv land the guild of hunters were very effective in protecting their community. According to (Tseayo, 1975) the Tar council (the elders and men of influence) play important roles in conflict resolution and regulation of the conduct of the community members in Tiv land. Policing was part of the general culture and traditions of the people and not an external body outside the people (Alemika, 1993). The informal means of social control was not just used to maintain order; they equally helped to reconcile offenders with community members (Tamuno, 1970).

However, sometimes these informal agents of social control do infringe on the fundamental human rights of the people. They sometimes cause more harm on their victims and could be a source of conflict among community members. There also exist conflicts between the agents of informal means of social control such the Oro and Tar council groups, and the agents of formal social control such as the Police and court on who takes pre-eminence in the management of crime in the community.

Colonial Policing Style

However, as the British sought colonial expansion across the territories of Nigeria, they established local and decentralised police forces. The first such force was created to police the colony of Lagos in 1861 (Ehindero, 1986). According to Tekena

Tamuno (1970), the need for state policing arose as a result of the nature of Nigerian opposition to British jurisdiction and rule.

Following local resistance to the British colonial invasion, the British consul charged with the administration of the colony of Lagos sought and obtained permission from his principal in London to establish a Consular Guard comprising 30 men in April 1816 (Sache, 2002; 2003). The Consular Guard became known as the 'Hausa Guard'. It was further regularised and renamed the 'Hausa Constabulary' in 1879 (Tamuno, 1970). The use of this Hausa ethnic group, with a contradicting linguistic and cultural background,

10

to police Lagos marked the origin of a police force 'disconnected' from the people (Tamuno, 1970).

On 1 January 1896, the Lagos Police Force was created and armed, like the Hausa Constabulary, under the control of a Commissioner of Police, who was also a sheriff, an inspector of weights and measures, and the officer in charge of the prisons. The Niger Delta region was declared as Oil Rivers protectorate in 1891, with headquarters in Calabar, where an armed constabulary was then formed (Sache, 2003). In Northern Nigeria, the Royal Niger Company, which was granted a charter in 1886 by the British government to administer the territory, set up the Royal Niger Constabulary in 1888, with headquarters at Lokoja. In 1900, when the charter granted to the Niger Company was revoked, the Royal Niger Constabulary was split into the Northern Nigeria Police Force and the Northern Nigeria Regiments (Sache, 2003).

The primary purpose of the police during this time was to advance the economic and political agenda of the colonial masters. According to Tamuno (1970), in order to suppress all forms of local opposition and uprising against its hegemony, the colonial state emphasised the need for troops and police as the ready instrument of enforcing government orders when peaceful overtures failed. In fact, in many areas, the police engaged in the brutal subjugation of communities and the suppression of resistance to colonial rule. Chukwuma (2000) argued that, 'the use of violence and repression from the beginning of the colonial era, marked a dislocation in the relationship between the police and local communities, which has characterised law enforcement practices in Nigeria ever since'. This position is true considering the image problem the police is still battling with to date in this society. The police are still perceived to be the instrument of coercion in the hands of the government of the day (Tamuno, 1970). Police corruption has been a major hindrance to the positive image of the police in Nigeria.

Post-Colonial Policing Style
These alienating policing structures were retained after Nigeria gained independence in 1960. However, post-independence, successive regimes equally used the police to

enforce authoritarian and unpopular rules. The military regime further emasculated the police and promoted the abuse of human rights and the rule of law in police operations, by using the police to enforce draconian decrees. Another major impact of military rule on the police was the problem of funding. There was no constitutional provision that a certain percentage of national revenue be allocated to the police. As a result, the police were subjected to a crisis of underfunding. The police therefore, suffered gross neglect from successive military regimes (Human Rights Watch, 2005).

The re-emergence of democracy after several military incursions in Nigeria has placed additional demands and challenges on the operational strategies of the police. These expectations of the people in a democracy require the police training that will be adequate and relevant to the policing objectives within the Nigerian society. For more than 30 years, the police agencies have been trying to gain the cooperation and respect of the communities they serve (Siegel & Senna, 2005). Community policing is therefore another evolutionary stage in police attempt to serve their community better. This change from a militaristic and alienated police, to a more friendly and public participatory police emerged as people became dissatisfied with existing policing strategies then. Also the respect of human rights and police adherence to the rule of law became a serious matter. The need to train the police to be service driven and people oriented in their conducts with the people should form the main focus of community policing training program.

The adoption of community-oriented policing strategy by the government in 2004 was geared to make the police more people-oriented in operations and to promote the creation of a security synergy between the police and the people. This new policing style is yet to be seen to foster a positive relationship between the police and the public. This partnership works better when the police and the people are adequately trained and empowered to carry out the demands of community-oriented policing style. This therefore does not only call for a shift in police training focus in Nigeria, but also the re-examination of the relevance of community-oriented policing training curriculum contents. To realize this, both the training experiences of the police trainees and the

public observation of change of behavior from the police formed the main focus of this study. It is not just enough to adopt a new policing training style without ensuring that its contents are relevant in addressing crime problems in Nigeria. On the other hand, even with good curriculum contents, are the police in Nigeria willing to embrace this new policing philosophy in both training and everyday operations within their community? Most studies in Nigeria focus more attention on police-public perceptions in the society without much regard to the training orientations that influenced such perceptions.

Community policing as a philosophy therefore seeks to engage the community as co-producers of law and order, right from the consultation stage (Trojanowcz, Kappeler, Gains, Bucqueroux & Sluder, 1998), to the involvement of the community in solving crime and related social problems (Rosenbaum, 1989). In fact, Jerome and David (1998) argue that, it is when the police and the communities become "co-producers of safety", that one can talk about community policing being practiced in such communities. This objective will be difficult to realize, if police trainers continue to use old training materials to address the present goals of community policing. The question however, is whether the police have competent manpower to train others.

Though the central premise of community policing is that the public should play a more active part in enhancing public safety, the form this partnership takes varies from society to society (Bayley & Bittner, 1984; Sherman, 1986; John, 2006). Even within the same society, the pattern of community policing implementation ought to vary and reflecting their unique security needs. According to Arase and Iwuofor, (2007), the approach to community policing in Nigeria is to create and adapt a wholly Nigerian model, which not only accommodates her peculiar circumstance as a pluralistic society, but also caters for the varying needs and aspirations of various nationalities in Nigeria. The training of officers therefore should not be at variance with the unique characteristics of the locality and her security needs. For instance, the security needs of a rural area could differ from that of an urban area. Even within the same urban area, the security needs of residential areas differ from those of business districts.

13

So proper training of police officers and adequate effective partnership with the public will influence security strategy in a particular community. Experience shows that officers enjoy their jobs more when they can see that their efforts in working directly with law-abiding people produce concrete, positive results. Decentralized and personalized police service encourages residents to think of officers who patrol their areas as "our" officers, and citizens become protective of their officers. Not only does this make officers feel safer, but experience shows that residents will indeed come to the aid of an officer in trouble where they might not have before. Exchanging real stories about how Community Policing enhances problem solving and job satisfaction and safety is a potent training tool, even more powerful and positive than any kind of formal training through the academy (Sloan et al, 1992). This shows that both the public and the police form the major ingredient for effective community-oriented policing in a society. On the other hand, Haarr (2001) argue that even after training, certain factors within the environment and police organisational culture cause the police positive attitudes and problem-solving skills to dissipate as they move to their various stations.

So community policing training must not ignore the uniqueness and differences within specific communities so as to effectively partner with the members of these communities to identify and resolve crime problems and other social decay within their areas. When the police are not trained to meet up with the policing expectations within a specific community, then that training programme suffers the problem of adequacy, and relevance to solving crime problems in that community and the people will not support the police. For example, a community with increased pupils' truancy will require the police to assist in keeping pupils off the street during school hours, while another community with increased fear of crime will need permanent police presence in the streets either through regular foot or bicycle patrols. It therefore follows that the people and their environment are relevant to the sustainability of community policing operations within the community.

14

2.3 The rationale for policing in the society

The philosophical rationale for the existence of the police is the need to promote institutional mechanisms for the enforcement of laws and norms that are designed to regulate conflicts and enhance the total well-being of members of society (Alemika, 1993). Policing therefore started as a communal effort to maintain order and protect properties such as farm lands and flocks of animals (Linda Miller& Karen Hess, 2002).

So policing is a concise effort by a society or community to regulate human behaviours and to protect a society from any external attack. The family usually plays a dominant role in the control of conducts of its members within a society. Where the security needs are beyond the capabilities of one family unit, many families come together to work out the modalities for the effective policing of their environment.

According to Alemika (1993), the philosophy of policing raises various issues namely;

- What is the rationale for existence of police?
- What functions should be assigned to the police?
- What power and resources should be given to the police to enable them perform their functions?
- What sort of people should be recruited in to police forces?
- How should the police perform their functions?
- What legal, moral and ethical codes should guide policing?
- Who should control the police, or who should police the police?

These issues raised above determine and influence the nature and operational modalities of the police force in many societies. Since conflict is inevitable in any human society, the main duty of the police then is to reduce these conflicts so that they will not deteriorate into major chaos in society.

It must be noted equally that issues raised above by Alemika (1993) will equally affect police definition of what constitute "conflict" in the society. So the history of policing is as old as human society, because every society has its unique and peculiar way of maintaining order and regulating the behaviour of its members. This means that policing is one of the oldest human activities in most societies of the world. Even with the

sophistication of human societies through development and modernization, the need for policing and the form it should take still constitute a major challenge over the years. The dynamism of society affects the structure and functions of the police, but the purpose still remains to maintain law and order in the society.

The Evolution of Policing Styles

The policing style in a society ought to reflect the norms, values and the nature of socio-economic relations within that society. It therefore follows that as these norms, values, socio-economic and political realities in a society changes, policing style equally changes to cope with the "new order" and forms of crime in that society.

In the pre-colonial Nigerian society for instance, the communal life style and absence of private property made it possible for the people to bond easily together. In spite of this simple life style, people's conduct still needed to be regulated to reinforce commitment to the norms and values and discourage misconduct among members (Linda M & Karen H, 2002). The policing style took the form of informal social control, with the family, religion, age grades, folklores, songs, and ancestral spirits having a dominant influence on people's behaviour. In the Yoruba land, the use of "Oro" and the "Ogboni" cult group played important roles in the regulation of the conduct of the people including the "Oba" at all times. This gave room for checks and balances within the community. Among the Tiv people of Benue state, the local hunters equally played a significant role in the maintenance of order in the community. So policing was part of the general culture and traditions of the people and not an external body outside the people.

However, as society developed with human social interactions getting complex, various policing styles equally emerged to address the prevention and control of crime in the society. According to (Alemika, 1993), the structure and function of the police are usually affected by the type of government in power in that society. In a democratic government for instance, the police perceive their existence to be service to the people and not only to enforce law and order in the society. The growing dissatisfaction and confidence on the police by the people has led to the resort to other informal means of social control. The challenge of the police and the people is therefore to manage the

crisis of confidence between them and partner better in crime detection and control in Nigeria. The informal means of social control should be used to compliment formal means of social control. Adequate enlightenment on the benefits of community-oriented policing style will help in this synergy.

2.4 Origin of Modern Policing

Modern policing began with the formation of the London metropolitan police founded by Sir Robert Peel in 1829 (Linda & Karen, 2002). Peel's main aim of setting up the Metropolitan Police in London was to promote a healthier police-public relation in London. He brought to the fore, the ethical issues in police operations and its implications on the public perceptions of society. Peel's principles emphasised the interdependency of police and the public as well as the prevention of crime and disorder (Linda & Karen, 2002). Peel believed that the police could still prevent crime and maintain order while at the same time establish a positive image with the public.

Peel therefore went ahead to set the following principles on which the police force was to be based;

1. The duty of the police is to prevent crime and disorder.

2. The power of the police to fulfil their duties is dependent on public approval and on their ability to secure and maintain public respect.

3. Public respect and approval also mean the willing cooperation of the public in the task of securing observance of the law.

4. The police must seek and preserve public favour not by pandering to public opinion but by constantly demonstrating absolutely impartial service to law.

5. The police should strive to maintain a relationship with the public that gives reality to the tradition that the police are the public and the public are the police not the visible evidence of police action in dealing with these problems.

These five principles of Sir Robert Peel could be likened to the five fingers of the same hand, as each principle attempts to encourage a more humane and selfless service delivery to the public by the police. One could safely say that Peel's principles of policing will promote community-oriented policing training in the society.

However, as the police tend to lay more emphasis on crime fighting, some of these principles were either neglected or compromised. According to (Linda and Karen, 2002), "the police in America witnessed three major era, namely; political era, reform era and community policing era". At the political era, the police maintained an intimate relationship with the community. They were under the authority of the municipality they worked. The police then focused on crime prevention and solving problems within their municipality. An attempt to reduce the control of the police by political office holders in America led to the emergence of the reform era.

During this era the police were professional crime fighters, and the intimacy with the people was reduced by the use of motor patrol against foot patrol. This era saw the increased alienation of the people in the entire policing of the American society. It was in realization of the fact that the police cannot successfully, on their own, fight crime in society without the complementary role of the public that community policing strategy evolved in America.

Modern police managers have come to understand the limits of police activity in fighting crime over the past two decades. Research has shown that solutions to crime problem are scarcely met by conducting business as usual (Jerome et al, 1988). In Nigeria, the colonial masters introduced modern policing through the formation of the Nigeria police force. The purpose of forming the Nigeria Police Force was to pursue and maintain the anti-people colonial interests and regime. The police were to mainly maintain and enforce colonial interests at all time. Most times these colonial interest conflicted with the genuine security desires of the people.

This attitude has created a gulf between the police and the people they ought to protect and serve with integrity. This has grossly affected public trust and perception of the police. For instance almost every ethnic group in Nigeria has one local name for the police or the other which usually describes the coercive nature of the police in appearance and action. In Igbo land for instance, the police are nicknamed "eke" that is python. Everyone knows that a python is a very dangerous snake that swallows its

victims including human beings. That means one has to run for one's life on sighting the police or "eke". In Yoruba language, the Police are called "Olopaa" which means one who wields the rod. In Tiv language, the police are called "Dansenda" which equally means one who holds the whip. So if the police are perceived as "danger", how then can the public embrace it and contribute in crime prevention in Nigeria? The police are still perceived by the people as the instrument of coercion in the hand of government. This colonial view of the police by the people is still in the psych of the people. It is the change in attitude of the police towards the people that can correct these perceptions of the police in Nigeria.

Even when the people are making legitimate demands from the government, the police are usually deployed by the government against the public. The definition of "order" by the police is the maintenance of the status-quo in society irrespective of the feelings and concerns of the people about it. According to (Alemika, 1993), "the constitutional specification of the role of the police in Nigeria does not include or make adequate provisions for the delivery of social services".

So while the police in London and America spend more time responding to call for assistance by citizens in distress or in need of care, the Nigeria police devote more time and resources in fighting crime. It is worrisome that despite the resources, patrol vans and other kits donated to the police, violent crime and fear of crime still persists. Also the idea of accommodating the police in barracks isolates them from the people and defeats the philosophy of community policing. Though modern policing emerged to better organize and manage policing operations in the society, attitudes of the police towards the people and negative public perceptions about the police have remained a major hindrance in effective policing in Nigeria.

Environmental factors in policing

The environment plays a unique role in the nature and patterns of social problems in a society. Sociologists do not look at social problems in isolation, without relating them to the social structure and other environmental factors predisposing people to crime within

19

the community. In Nigeria, most of the factors predisposing people to commit crime are from the political, social and economic environment. The solutions lie outside the police structure and functions within the community. It requires good governance for these crime causing situations to be resolved in society. Corruption and maladministration by leaders in the country have deprived a lot of people of their rights to benefit from the resources available in the nation through job creation and economic development.

The police agency as a public organisation is trained to control crime within a society. So they are usually measured by three inter-related productivity concepts; effectiveness, efficiency, and equity (Rosenbaum, 1994). Crime problem in a society changes, just as the society itself changes. Therefore the means of crime control or police training must reflect the changes in society. The best people to "police" the people are the people themselves, so community oriented policing training provides the needed skills and empowerment to the people to partner better with the police.

The strength of a nation lies on her citizens, so community policing operations enables the community to benefit from her human resources to solve its crime problems and promote peace and reduce the fear of crime. The partnership gives the public a sense of belonging and responsibility in the policing of the community (Ehindero, 1986). Police officers typically face situations in their jurisdictions which require identifying problems, assessing community needs, identifying potential solutions, evaluating options, and implementing a chosen alternative (Birzer &Nolan, 2002). This means that it is very important to train the police and the public adequately through community-oriented policing style to perform better. The best way to understand the environment is for the police to relate better with members of the community. It is when the police earn the trust of the people that information will be readily provided by them.

2.5 The challenges of policing in a democracy

The social environment plays a unique role in the nature and pattern of social problems in a society. As Sociologists, a comprehensive knowledge and understanding of the social realities in society enables crime to be adequately analysed in society Most of the predisposing factors that cause crime in a society are from the political and economic environment (Alemika1993). It sometimes requires good governance for these

crimenogenic situations to be resolved. Bad leadership coupled with corruption has deprived the generality of Nigerians the benefits of democracy. Most leaders in the country hide under democracy to deceive the people and enrich their pockets while the Country's social problems are left unsolved. The constant economic growth the Country usually witnessed has not reflected in the general wellbeing of the masses. Unemployment is still very high predisposing the teaming graduate to take to crime some time as a last resort for survival. The nation is still battling to achieve free and credible general elections while other nations are saddled with issues of good governance. It seems democracy in Nigeria only generate agitations fuelled by politicians who heat up the political sphere and threaten the security and peaceful coexistence of innocent Nigerians.

Policing usually involves enforcing laws in society. The question then is, who makes the laws that the police enforce? What is the process by which the laws are made? How may the public influence the making of laws? For what purpose are laws made? Democracy empowers the people to determine who governs them and how he/she governs through free and fair elections, opinion polls and protests/ demonstrations. Sometimes the police are used by the government to limit the exercise of these democratic rights by the people.

In Nigeria, electoral fraud must be criminalized because it makes the entire society victims of bad governance. When the votes of the people are allowed to count, the leader enjoys the support of the people and fear of crime is reduced. The impact of this on crime rate could constitute another research topic in future. So in as much as community policing aims at fostering unity between the police and the people, the people should first of all "own" the government of the day so as to prepare grounds for this unique partnership in crime prevention.

Also, the security needs in a rural farming settlement is different from that of a fast growing city like Lagos. In fact, within the same city, the security needs of an industrial area will be different from that of a residential area. As stated earlier, no one security strategy will be able to effectively meet the security needs and priorities of different

communities. Democracy empowers the people to determine their security preferences and to equally make the police accountable to the people. The way the police perceive whom they exist for, affects how they police society. (*Nigeria police force operational, community policing* 2007, Alemika 1993)

Friedman (1992: 23) posits that:-

> as community policing became a central factor in the strategic plans of police forces around the world it had to respond to public and community needs and also to re-examine and change internal force culture, its organizational structure, social relationships within the force and formal communications, all of which make up what amounts to police service but which is not obvious to the public

This shows that community policing training should cover all segments of police work for it to succeed and remain relevant in crime prevention in a community. According to (Birzer &Tannehill,2004), community policing is to be seen as a value system that guides police activities and administration in a society.

The necessity to prevent crime in a society by the police does not mean that the human rights of the citizens should be tampered with in the process. Though the police have their constitutional duty to maintain law and order in society, it equally behoves them to respect the human rights of citizens. Sometimes it is very difficult for the police to balance their right to enforce arrest and detain suspects with the citizen's right of freedom of movement. The law allows the police officer to enforce the law sometimes with reasonable force. (*Nigeria Police Force community policing operational Handbook,* 2007). In Nigeria, the police institution has not been able to justify the claim that it respects, promotes, and protects the fundamental rights of citizens. (Akano, 1993). Community policing training therefore will help define new roles and procedures for the police operations in the country.

The emphasis on community policing training should not be on prevention of crime in the community alone, it should equally discourage torture, coercing suspects to obtain statements, denial of visits to detained suspects and unlawful detention of suspects

22

without bail or court order. The rights of the accused, particularly among the vulnerable groups in the community must be observed by the police in the course of their arresting or detaining a suspect. According to (Brogden & Nijhar, 2005), the idea of community policing training has been imported into South Africa to help check violent crime with the practice of democracy now.

A service driven policing style which community policing training promotes cannot ignore the contribution of women in its practice in society. The ideological contradiction of community policing with traditional or professional policing will be resolved when more women are given equal opportunity to serve in visible community policing operations. (Miller, 1999), argued that women possess such feminine traits as, compassion, trust, co-operation, connection with suspects, relational concern, care, interpersonal communication and empathy. When these are harnessed, they promote the practice of community policing.

So with community policing training, more women should not only be given a chance in the police force, but they should be given sensitive and decision making positions within the police to serve the community better (Miller, 1999). In a similar vein, (Silvestri, 2003), believed that one of the aims of gender agenda in policing, according to the British Association of women police, is, "to have a woman's voice in influential policy for a focusing on both internal and external service delivery".

Now that community policing training is focusing on service delivery in communities, the role women will play to achieve this objective cannot be ignored. Victims of gender-based violence will equally have greater reasons to trust female police officers more. It is also pertinent to point out that some police women may prefer law enforcement to other service delivery in the community. Also, the issue of security and policing is very serious issues that demand credibility and integrity among the officers irrespective of their gender. Besides, as a patriarchal society, the structures are yet not in favour of more women participation in police, politics and other socio-economic activities in the Nigerian society. Sometimes, the police women are perceived to be more difficult and even brutal by

the public. It is the view of the researcher that women should be given a chance in the training of community policing now that it is still at its early stage in the country, so as to show that some of these perceptions about women policing in Nigeria are wrong. Democracy should be perceived as a good element in handling the security challenges in the society, It gives the people voice and choice in the prevention and control of crime within their environment. A nonchalant population will not assist the police to identify security problems talk less of solving them in the society.

Problem of Ideology in Policing

According to Gana(1993), one of the greatest challenges of the Nigeria police force is to transform itself from an instrument of repression into a bastion for the defence of the dignity, rights and freedoms of citizens, and the promotion of development, social justice and equity in the Nigeria. The police therefore need to be transformed from being the instrument of oppression in the hand of government, to the people's police. This could only be achieved when the constitutional role of the police is revisited and changed to reflect the wishes and aspirations of the Nigerian people.

The police need to be re-oriented to be upright and humane in carrying out its duties so as to earn the trust and cooperation of the public. It is when the police are trained to truly see the public as partners in crime prevention that they will respect each other's feelings and see each other as having similar objectives in the business of crime prevention and control. So once the mindset of the police and the public is changed to accept each other as partners in crime prevention, then the actual training on community oriented operations will not be a difficult task. Thacher (2001) believed that most police reformers in the 21st century downplay the existence of conflicting values between the police and the public. This informal sub-culture or "blue curtain" among police officers tends to encourage police-public alienation in formulating policing policy. This attitude makes it difficult for the police to trust the partnership with the public.

However, the best way police officers can be accountable to a community is by involving the public in policy setting procedures. Once the people are carried along, their potentials are utilized in maintaining order in their community and the police

resources are judiciously deployed (Jones, 2002; Peak, 1999; & Edwards, 1999). So rather than look elsewhere for help, police authorities need to look inside within the communities for the effective and efficient operation of community-oriented policing in Nigeria. What will facilitate this support and partnership by the people is the ability of the police to demonstrate at all times that they exist to serve the people.

Decentralisation of Police

For the police to impact the local areas effectively, its organisational structure needs to be repositioned so as to empower the local stations in teaming up with the public to solve its unique and eminent problems within a community. The community leaders, local and state governments must be empowered to contribute to the security of their various domain or areas of jurisdiction. The police should encourage and allow neighbourhood groups to take care of some of the security problems unique to their environment. These operations or security activities should be supervised by the police to ensure that the rule of law and human rights of citizens are upheld.

Though the decentralisation of the police organisational structure will help in the monitoring of police operations and bring the police closer to the people, it has been argued by Ebbe (2007), that it could lead to corruption and abuse of authority. Mary Ann Wycoff, 1982), believed that it opens up the police officers to corruption and manipulation by politicians. The need to decentralise the police organisational structure will equally pose a challenge in Nigeria, where the police are being run as a central agency of the federation with constitutional backing. So while some parts of Europe and America already have state and local government police in their various countries, Nigeria has only one centrally controlled police (Ebbe, 2007).

However, the decentralisation of police structure promotes better understanding of the environment by the police officers and enhances time and cost of crime prevention in the community. This is so because decisions are taken closer to where challenges are found and the local people report to the officer closer to them as soon as they witness any crime problem or suspect in their community. Study in Philadelphia Police Department has shown that the police feel more fulfilled when they were allowed to take decisions in

their beats and members of the community have more confidence in the patrol officers who respond quickly to their security problems (Sloan et al, 1992).

Organisational structural change requires a corresponding change in the organizational culture of the police. Police organizational change is generally viewed by (Bayley, 1994) as extremely difficult. The nature of police organisations both at the formal and informal levels makes change difficulty. This means that the way police interact among themselves either on or off duty affects the organizational change of structure. Some of police subculture or attitudes could mar training orientations. Alemika, (2005) argued that the socio-economic and political environment the police operate affects their perception and relationship with the public.

It was in view of this that Goldstein (1990) argued that not recognizing the power of police sub-culture is capable of destroying any police reform including community oriented policing. So the police need to be trained to do away with some of their previously held perceptions of the people and be ready to embrace them as partners in crime prevention. Chan (1997) believed that police culture can threaten attempts at police organisational change; however she posits that police culture is a shared cultural knowledge usually shaped by a given socio-political order or realities in a specific environment.

So, to reform the police, the societal norms and values should not be ignored. The police are first of all members of society before becoming police officers. This means that the type of society in which the police operate affects and sometimes determine the way the police behave while carrying out operations. It is therefore, the way the police officer defines his operating field or environment that determines how he operates in society. This police operating field is however determined by the structural arrangements of power, interest and authority within that society (Chan, 1999).

Understanding police organisation therefore entails one understands the interests of the police organisation, its authority structure, policies and procedures of operations, social

and economic relations operating within the society (Chan, 1999). In his own account, Ericson, (1982), believed that these various interests and how they make or mar police operations can be seen by observing the day-to-day policing of the community by the police.

However, Mark (2003) advised that before the decentralisation of structure, "police managers must first create an organisational culture that communicates direction and mission before empowering officers to start community policing programmes" The author believed that if the organisational culture is not positive, it will affect the bonding or partnership with the community members. This shows that the values the police officers hold about themselves could make or mar their partnership with the public in crime prevention and control.

2.6 Police Discretionary Powers

A critical aspect of a police officer's responsibility is the personal discretion each officer has in carrying out his or her daily activities. A police officer in Nigeria has the discretion to choose whom, when, where and how to arrest a suspect. He equally decides whether the case should be settled at the station or in court. The police officer uses his/her discretionary power to detain or release an arrested suspect (Sections 24, 25, 27, 28& 29 of Police Act).

Though, this discretionary power of the police is meant to facilitate the administration of justice in society, it is sometimes abused by the police leading to selective enforcement, abuse of human rights, and corruption. Police discretionary powers will be more with the decentralisation of police command structure due to community oriented policing strategy. The police officers in the field could become lords and masters unto themselves if not monitored effectively and their abuse of discretionary power will affect the general perception of the public about the police adversely.

2.7 Citizens' Perception of Police and Police Service

Studies considering perceptions of the police have traditionally focused on very broad outcome measures. They tend to focus on global views of the police thereby neglecting

what police and police services mean to people in the context of social environment, class, gender, age and area of residence.

In an era of community policing, it is imperative to consider how the public perceives the police and police services using measures reflecting this alternative paradigm of policing (Schafer, Huebner, Bynum, 2003). Some of these measures include fear of crime, police presence, human rights, police structure and peace building among others. It has to be pointed out that police and police services perceptions vary from place to place, social context, and demographic traits of the people in the community.

In a research conducted by (Schafer et al, 2003), which examined factors predicting citizen perceptions of police services in a Midwestern community. The study demonstrated the need for multidimensional constructs of citizen perceptions of police services and highlighted important dimensions of public perceptions of community policing.

In another study by Doris Chu, John Huey-Long Song and John Dombrink (2005), on Chinese immigrants' perceptions of the police in New York City found that;

a) Individuals who had previous contact with police rated police as less favourable.

b) Those who rated police as helpful when they called the police for help expressed greater satisfaction towards police and

c) A strong majority of respondents stated that more bilingual police officers were needed in the city.

In general, the quality of police contact, rather than the quantity of police contact, mattered the most to respondents. So, improving the quality of police services, recruiting more bilingual officers, and deepening understanding of cultural differences should enhance Immigrants' satisfaction with the police (Chu, Song, Dombrink, 2005). It is the actions of the police when in contact with the people that speak for or against them in the society.

2.8 Community policing strategy

Community policing, the first major reform in policing in a half century, changes the way police think and act. This revolutionary movement broadens the police mandate beyond a narrow focus on fighting crime to include efforts that also address fear of crime, social and physical disorder, and neighbourhood decay. The community policing philosophy provides an organisational strategy that challenges police officers to solve community problems in new ways.

Under community policing, police must form a partnership with people in a community, allowing average citizens the opportunity to have input into the police process in exchange for their support and participation. Community policing rests on the belief that contemporary community problems require a new decentralised and personalised police approach that draws citizens into the process of policing themselves (Trojanowicz, Kappeler, Gaines, Bucqueroux& Sluder 1998).

For more than 30 years, the police agencies have tried to gain the cooperation and respect of the communities they serve (Siegel & Senna, 2005). Community policing is therefore another evolutionary stage in police attempt to serve their community better.
According to (Bayley,1990), community-oriented policing is a new set of procedures for making sure that the traditional objectives of police are accomplished better. Community policing as a philosophy seeks to engage a community as co-producer of law and order, from consulting the community, to involving them in solving crime and related social problems within the community (Trajanowiczs et al, 1998).

However, (Jerome et al, 1988) believed that it is when the police and communities become "co-producers of crime prevention", that one can talk of "community policing" being practised in such a community. So the central premise of community oriented policing is that the public should play a more active part in enhancing public safety.

As a result of the contradictions and social crisis generated by professional policing styles, the police authorities therefore made efforts to enhance and improve their

relationship with the community. In the view of (Linda & Karen, 2002), "in America, in response to the negative police image that emerged during the 1960s, several departments across the country established programmes to enhance their relationship with the communities they served". So, the main focus of this policing strategy was to serve the community in a more humane and respectable way by the police so as to regain their fading confidence and trust among the people.

Community policing is therefore a philosophy, management style and organisational design that promotes proactive problem solving and police-community partnerships to address the causes of crime and fear as well as other community issues. (Nigeria Police Force Operational Hand Book, 2007). This synergy between the police and members of the community tends to foster a better relationship between the police and the public.

According to Paruch, (1998), as noted in Linda and Karen (2002) law enforcement has gone through an evolutionary change where community policing has become the norm rather than the exception for many departments. Simply put, community-oriented policing is based on the premise that partnerships between police and citizens will help increase public safety and reduce crime in society. This therefore means that where the community already have some local arrangement or vigilante groups that secure its environment, such community efforts should be assimilated, trained and supervised by the police and not discredited at face value by the police.

Community-oriented policing style balances reactive responses to calls for service with proactive problem solving centred on the cause of crime and disorder (Siegel & Senna, 2005). To be able to do this effectively, there has to be a drastic change in policing philosophy, recruitment, organisational structure and operating procedures. The police must be friendly and people oriented in the process of discharging its constitutional duties to society. Management's role must be reordered to focus on the problems of the community the police serve. The traditional vertical police organisational chart must be altered so that top-down management gives way to bottom-up decision making (Siegel & Senna, 2005; Bayley, 1990).

This bottom-up management style will aid free flow of ideas and feedback from the people up to the police authorities. It will ensure that the people generate solutions to their perceived security needs and are carried along in providing solutions to these identified security needs. Community-oriented policing equally promotes the decentralisation of police structure so that the patrol officers have the ability to resolve emerging problems within their community without waiting for instructions from the police headquarters or state command for directives. This prompt response to identified problem makes community oriented policing strategy very pragmatic and useful in crime prevention and control in the community.

Assumptions of Community- Oriented Policing

In order to be able to accomplish the mission, goals, and values of community policing, there is a need to make clear the assumptions of community policing. Police managers especially should be aware of community policing assumptions so that they will take the necessary actions to implement community policing effectively and properly. First, community policing assumes that the presence of the police through increased visibility reduces the public's fear of crime (Reed, 1999). Traditional policing can play only a limited role in addressing fear of crime. The main reason here is that the bulk of traditional response is focused on dealing with crimes after they have been committed. On the other hand, community policing focuses on proactive methods to prevent crime. Community policing also requires more presence of officers in streets that reduce fear of crime (Trojanowicz & Bucqueroux, 1990). Furthermore, Manning argued that some groups in society do not want a continued police presence.

He also pointed out that wealthier people make use of police services at a greater rate than lower income people for less serious crime and less serious order maintenance. However, lower income people demand police service for violent crime and serious order maintenance. Police presence, depending on the social class, race, and age of the neighbourhood, will reduce the likelihood of a crime being committed and fear of crime (Riechers & Roberg, 1990).

31

The second assumption is that the public is of one mind, a homogeneous populace whose satisfaction or dissatisfaction with the police can be readily measured (Reed, 1999). The question is here how the police can define who the community is and determine what the community needs are. So, police departments should examine community preferences for different types of policing, and place the degree of importance on certain tasks according to demographic characteristics of neighbourhoods (Riechers & Roberg, 1990).

The third assumption is that the police should be responsible for actively helping to define and shape community norms (Reed, 1999). This assumption is closely related to the goal of the use of police as agents of informal social control. There are many reasons why this should not occur. One reason is that it violates the political neutrality of the police. Another reason is if the police try to base their control on the informal norms of society, it may cause problems such as corruption.

Furthermore, there are many different communities with varying expectations and norms. Consequently, it would be difficult to identify and keep track of these expectations and norms. The informal control mechanisms of a community may be overtly illegal and in conflict with the duty of the police to enforce legal norms. On this point the assumption is controversial because the police need to act within legal norms (Riechers & Roberg, 1990). Public fear stems more from disorder than crime; this is the fourth assumption of community policing (Reed, 1999). Fear of crime and social disorder can be reduced through the use of order-maintenance techniques.

However, it is also important to remember that fear of crime is a significant problem for only a portion of the population. Fear of crime is often unrelated to crime rates or probability of victimization. Moreover, research pointed out that not all members of society want the same police service or visibility. For example, blacks and renters were not affected by the attempts to reduce fear of personal victimisation and crime. Therefore, the assertion that public fear stems more from disorder than serious crime can be questioned based on how the public is defined (Riechers & Roberg, 1990).

The fifth assumption is that signs of neglect and decay in neighbourhoods invite crime (Reed, 1999). In other words, signs of neglect and decay in neighbourhoods may lead to increased fear of crime. Furthermore, fear of crime in deteriorating neighbourhoods is increased if the racial composition of the neighbourhood is changing. At this point, closer community contact may be beneficial, for example foot patrol. According to Trojanowicz's findings in 1998, foot patrol reduces crime and fear of crime in target areas. However, even if foot patrol has the impact of reducing crime, there is a possibility that foot patrol simply displaces crime to other areas. There is also other research that indicates that there is a relationship between fear of crime and decay in neighbourhoods. Thus, police departments cannot solve problems only with foot patrols (Riechers & Roberg, 1990).

The sixth assumption is that community policing programs are starting at the initiative of the police with the aim of improving service, not to give influential citizens control over the police (Reed, 1999). This assumption simply focuses on the political neutrality of the police and community policing. So, the seventh assumption concludes that community policing can be done without violating the political neutrality of the police.

However, the police should not be used for political intentions (Riechers & Roberg, 1990). Assumption eight indicates that police organisations, given their current mechanistic characteristics, can readily adapt to a more organic model required to effectively implement community policing (Reed, 1999). This assumption emphasizes the need for changes in police organisations, management, and personnel (Riechers & Roberg, 1990). The ninth assumption is that police organisations, given their current quality of personnel, can be responsive to the demands of community policing (Reed, 1999). This assumption indicates that there is a need for certain skills for police personnel, including the ability to conceptualise problems, synthesise and analyse information, create action plans, evaluate programmes, and convert evaluation results into policy implications (Riechers & Roberg, 1990).

The police are the proper agency to attempt to fulfil the goals of community policing. This statement is the final assumption of community policing (Reed, 1999). It should be remembered that there are many significant societal problems that the police cannot solve. However, it is also impossible to separate the police from certain social service and order maintenance duties. Therefore, police organisations should realize that community policing is more sophisticated than other policing initiatives.

Without significant changes in the organisation itself, the implementation of community policing will be unsuccessful (Riechers & Roberg, 1990).

2.9 General Principles of Community Oriented Policing

The principles of community oriented policing go back to the early nineteenth century. The principles were first introduced by Sir Robert Peel in London in 1829. What Peel drafted has become known as "Peel's principles" of policing. Some of these principles are still relevant to today's community policing principles (Jerome & David, 1998; Peak & Glensor, 1999). Peel asserted that poor policing tactics contribute to social disorder. He established several guidelines for the police force. Many of those guidelines focused on improving the relationship between the police and the public. According to Peel as quoted in (Peak & Glensor, 1999), "the power of the police to carry out their tasks depended on public approval of their actions". This means that the police cannot operate in isolation without the contribution of members of the public and still remain successful and useful to their community. So, this interaction and partnership therefore make the police the public and the public the police. The strength of a nation lies in her citizens, so community-oriented policing operations enables the community to benefit from her human resources to solve its crime problems and promote peace and reduce the fear of crime (Ehindero, 1986). This partnership gives the public a sense of belonging and responsibility in the policing of the community.

This synergy works well when the police are adequately trained and empowered to carry out the demands of community policing. So, community policing shifted police focus from militarization and de-politicization of the police to building a symbiotic relationship with the community. Community policing is therefore needed to reduce the

34

crippling effects inherent in reactive traditional policing style. Traditional policing attached little emphasis to the analysis and elimination of possible causes of crime, and proved impotent at mobilizing citizens against the formation of crime at its initial phases, a task that was dismissed as an alternate form of social work rather than a vital element of crime fighting (Moore & Trojanowicz, 1988).

This also explains why most police authorities reward officers on the basis of crime fighting, rather than service to the community. A police officer who killed armed robbers during a shootout receives greater reward and recognization than the one who stops truancy and drug use among secondary school students within a community. According to Goldstein (1979), the main tenet of community-oriented policing is the idea that police departments will be more effective and successful if they concentrate on specific crimes prioritized by community members as a result of their involvement in the decision process. This means that the people who "wear the security shoe" know where it hurts most. This involvement of the people equally makes crime prevention cost effective within the community.

According to Robin (2000), community-oriented policing training was intended to increase the number of police officers interacting directly with community members, provide additional and more effective training for police officers in the areas of problem-solving and communicating with citizens, encourage the development and implementation of community policing programmes, and encourage law enforcement agencies to develop crime prevention techniques. The implication of this is that, the quality of police-citizen's contact within the community will be enhanced through community-oriented policing training.

However, Carter (2001) argued that to make community-oriented policing more effective, steps are taken to raise officer's motivation and increase job satisfaction among police personnel. This point is very important; the police just like any other government agency deserves to be adequately motivated and provided for by the government to enable them achieve set goals. So community-oriented policing training

does not mean that the police officers should not be paid well and provided with necessary equipment to excel in their duties, rather the training empowers them to perform better with a change of attitudes and support from the community.

There are three general principles of community policing. The first of these is the principle of organisational decentralisation. This practice calls for the implementation of foot and bicycle patrols and localized police stations. This reorientation of police patrol is done with the intention of establishing a more intimate communication between police and residents (Skogan & Hartnett, 1997).

In order to "localize" police stations, administrators created mini stations, substations, and storefront stations. These smaller police stations and satellites have more autonomy in deciding how to implement policing in their area. This creates the possibility of a more intimate police-community relationship and allows police officers the opportunity to gather more information in their area (Greene & Mastrofski, 1988). The decentralisation of community policing revolutionized the role of the police officer. Less immediate supervision means greater discretion for the street cop. Community policing forces a complete change in police culture, giving individual officers more power on the streets. To compensate and limit abuse of this power, administrators are to create recruiting and training procedures that will ensure that officers have values that mirror the values of the community. The system of evaluation and promotions will further ensure that officers reflect community values (Peak & Glensor, 1999).

The second general principle of community policing is proactive policing. Community policing asks police departments to change their incident-driven reactive policies to a proactive and creative resolution to crime (Peak&Glensor, 1999). This new focus in community policing is often termed "problem-oriented policing" (Skogan & Hartnett, 1997). This approach may utilize a four-step process represented by the acronym SARA: Scanning, Analysis, Response, and Assessment. It is the basis of the crime analysis model developed by the Newport News Police Department (Swanson et al., 2001). During the scanning phase, officers observe crime and look for relationships between them, attempting to identify patterns and commonalties.

36

During the analysis phase, this information is collected and serious consideration is given to the underlying problem that may have caused this pattern to occur. In the response phase, solutions for this problem are developed and implemented. In the last phase of SARA, assessment, officers evaluate the impact of their response, how well did it work? (Skogan, 1999).

Finally, the third general principle of community policing is the involvement of the community in the creation of police policy. This principle requires that police agencies become more closely involved with the community. This means creating an administrative strategy that emphasizes community priorities. The goal is to help community members solve crime problems by fostering community organisations and crime-prevention programs (Skogan & Hartnett, 1997).

The definitions, assumptions, and general principles of community policing are basic guidelines for police departments to understand the main philosophy of community policing. When implementing community policing, police departments should focus on key factors to successful implementation of community policing. Recognizing the role of police managers in the change process, necessary changes in structure of police departments, their goals, culture, and work environment, and the importance of communication with the community are significant keys to successful implementation of community policing. However, the dilemma of the Nigeria police is mainly how to convert these principle into practical realities in police beats across the nation.

The Ten Principles of Community Policing (Trojanowicz & Bucqueroux, 1990).
1. Community Policing is both a philosophy and an organizational strategy that allows the police and community residents to work closely together in new ways to solve problems of crime, fear of crime, physical and social disorder, and neighbourhood decay. The philosophy rests on the belief that law-abiding people in the community deserve input into the police process, in exchange for their participation and support. It also rests on the belief that solutions to contemporary community problems demand

freeing both people and the police to explore creative, new ways to address neighbourhood concerns beyond a narrow focus on individual crime incidents.

2. Community policing's organisational strategy first demands that everyone in the department, including both civilian and sworn personnel, must investigate ways to translate the philosophy into practice. This demand making the subtle but sophisticated shift so that everyone in the department understands the need to focus on solving community problems in creative, new ways that can include challenging and enlisting people in the process of policing themselves. Community policing also implies a shift within the department that grants greater autonomy to line officers, which implies enhanced respect for their judgment as police professionals.

3. To implement true Community Policing, police departments must also create and develop a new breed of line officer, the Community Policing Officer (CPO), who acts as the direct link between the police and people in the community. As the department's community outreach specialists, CPOs must be freed from the isolation of the patrol car and the demands of the police radio, so that they can maintain daily, direct, face-to-face contact with the people they serve in a clearly defined beat area.

4. The CPOs broad role demands continual, sustained contact with the law-abiding people in the community, so that together they can explore creative new solutions to local concerns involving crime, fear of crime, disorder, and decay with private citizens serving as unpaid volunteers. As full-fledged law enforcement officers, CPOs respond to calls for service and make arrests, but they also go beyond this narrow focus to develop and monitor broad-based, long-term initiatives that can involve community residents in efforts to improve the overall quality of life in the area over time. As the community's ombudsman, CPOs also link individuals and groups in the community to the public and private agencies that offer help.

5. Community Policing implies a new contract between the police and the citizens they serve— one that offers the hope of overcoming widespread apathy, at the same time it restrains any impulse to vigilantism. This new relationship, based on mutual trust, also suggests that the police serve as a catalyst, which will challenge people to accept their share of the responsibility for the overall quality of life in the community. The shift to Community Policing also means a slower response time to non-emergency calls and that citizen themselves will be asked to handle more of their minor concerns, but in exchange this will free the department to work with people on developing long-term solutions for pressing community concerns.

6. Community Policing adds a vital protective element to the traditional reactive role of the police, resulting in full-spectrum police service. As the only agency of social control open 24 hours a day, seven days a week, the police must maintain the ability to respond to immediate crises and crime incidents, but Community Policing broadens the police role so that they can make a greater impact on making changes today that hold the promise of making communities safer and more attractive places to live tomorrow.

7. Community policing stresses exploring new ways to protect and enhance the lives of those most vulnerable—juveniles, the elderly, minorities, the poor, the disabled, the homeless. It both assimilates and broadens the scope of previous outreach efforts, such as Crime Prevention and Police/Community Relations units, by involving the entire department in efforts to prevent and control crime in ways that encourage the police and law-abiding people to work together with mutual respect and accountability.

8. Community Policing promotes the judicious use of technology, but it also rests on the belief that nothing surpasses what dedicated human beings, talking and working together, can achieve. It invests trusts in those who are on the front lines together on the street, relying on their combined judgment, wisdom, and expertise to fashion new creative approaches to contemporary community concerns.

9. Community policing must be a fully integrated approach that involves everyone in the department, with the CPOs as specialists in bridging the gap between the police and the people they serve. The Community Policing approach plays a crucial role internally, within the department, by providing information and assistance about the community and its problems, and by enlisting broad-based community support for the department's overall objectives.

10. Community Policing provides decentralised, personalised police service to the community. It recognizes that the police cannot impose order on the community form the outside, but that people must be encouraged to think of the police as a resource they can use in helping to solve contemporary community concerns. It is not a tactic to be applied, then abandoned, but an entirely new way of thinking about the police role society, a philosophy that offers a coherent and cohesive organisational plan that police departments can modify to suit their specific needs (Trojanowicz & Bucqueroux, 1990). These principles should guide the curriculum contents and training sessions of community-oriented policing in Nigeria. It forms the basic foundations upon which both the police and the public will build their trust and efforts at providing solutions to crime and other social decay within the community.

2.10 Variations of Community Policing Style

Community policing is an urban police invention that was designed initially in the United States and Great Britain for urban communities where a gap had emerged between police forces and the communities that were being policed (Bayley, 2002).Community policing therefore, was viewed as a way of closing that gap and bringing the people back on the same side with the police. The training reassures the people to trust and believe in their police.

However, experiences from inner cities of Japan, Edmonton, New York city and Detroit have shown that community policing does not only work in relatively affluent and ethnically homogeneous areas. It can work in ghettoes too where non-white, chronically unemployed, badly educated, and very poor people live. (Bayley, 2002). In Canada for

instance, police officers patrol the community regularly on foot with volunteers from the community who help in diagnosing the problems of the community and coming up with plans to meet identified problems. As the officers walk the street, they talk to citizens and try to build up knowledge of the community as well as the crime and order and needs of the community.

However, in Otario province, which is a rural area little foot patrolling is done, rather each community police officer is required to set up an office and establish a citizen's advisory committee to advise the officer about what the citizens of the area want and assist the officer in carrying out problem-solving programs (Bayley, 2002).
Discretion is used to determine the form community policing takes in any particular area whether urban or rural, and police officers are trained adequately on the behavioural pattern to adopt in policing a particular area.

Detroit Michigan, a city with less than one million population, but has the oldest community policing programme in United States since 1976 (Bayley, 2002). Here police rely on volunteers from the community to help in promoting community crime prevention, through neighbourhood watch. In Houston, Texas, community policing has involved the combination of store-front police stations with patrol teams to take care of both reactive and proactive policing in the area.

In Santa Ana California, with a high concentration of minorities such as Hispanic people, community policing programme here involves a combination of uniformed police officers who patrol area with civilian community-service officers who do not carry arms but concentrate only on social services (Bayley, 2002).

In Japan, though the police officers regularly patrol on foot, they equally make twice yearly visits to every home and business in the area, knocking on doors and asking what problems people have, they now emphasize matters that the public is concerned with as opposed to the matters of concern to the police (Bayley, 2002). This shows that for community policing operations to be effective, the people's views and concerns must be

sought after and brought to bear in designing the community policing program suitable for the area, and the police are trained on how to implement the programme.

In Singapore, the police dramatically changed from reactive policing style copied from Britain and America, to Japanese proactive policing style. The Singapore police now de-emphasized motorized patrolling. All these changes took place between 1983 and 1989 without expenditure of resources beyond the normal budget (Bayley, 2002).

This shows that with the political will, adequate orientation and prudent management of budgetary allocations and other resources, community policing operations will start to change policing in Nigeria and improve police battered image in the country. All that is needed is adequate training reflecting the socio-cultural context in Nigeria.

In Australia, the community policing style is an add-on crime prevention programme (Bayley, 2002). Community policing in Australia is copied from U.S.A, but readapted to Australian Environment. It was part of the police general duty. It is only in New South Wales, that serious attempts were made to 'change the delivery of police services by general duty officers (Bayley, 2002).

From the above examples, it must be pointed out that community policing is not a single programme. The variations cover police personnel, organisation/ command structure and functions of community policing officers in the community. Whichever form of shape it takes, it must be geared towards incorporating the public in policing the area. It equally trains the police to be friendly and community-oriented while rendering policing services in the community.

Rationale for Community-Oriented Policing

The reasons for adopting the more proactive approach inherent in community policing are both philosophical and pragmatic. At the pragmatic level, the police will strive to be open, fair, apolitical, accountable and responsive to public perceptions and expectations

42

(Nigeria Police Force Operational Handbook, 2007). The police should be guided by the notion of police service rather than police force.

Kelling (1988) argued that performance and productivity are impossible to evaluate, unless there is a firm understanding of the role of and expectations for police officers in modern society. It is the analysis of the job description of the police against the expectations of the public who are the end users of police service that will make COP training and operations effective and sustainable in a community.

In a Kansas City directed patrol experiment, it was discovered that the experiment recorded a disappointing response from the citizens who did not want to get involved. So, the police officers ended up feeling like "salesmen" (Kelling 1988). This captures the frustration of the police where they meet an unwilling community in community-oriented policing implementation. Though training of the police in community-oriented policing is good, it is equally necessary to sensitize the public so as to prepare a favourable environment for the trainees to perform.

It was on the basis of this variation on perception of crime problem that Sloan et al (1992) argued that it is important for the police to understand what the people consider as crime problem before attempting to solve them. According to Sloan et al, (1992), analyzing the job of policing officers is difficult because their relationship with the community is so complicated and varied. Consequently, a proper comprehension of the security needs and problems of a community will affect the training content and mode of partnership with the community in solving them. The public constitute end users of police services in the community and ignoring their views and how they wish to be served by the police will have negative effect on the sustainability of COP in such communities.

2.11 Basic Issues in Community-Oriented Policing Training

The implementation of the new community policing policy has not been easy. There are many administrative problems that must be worked through to make this new policy

43

effective and successful. In order for such a dramatic change in policy to take hold within a police organisation, all personnel, from supervisors to patrol officers, must understand the change in strategy and must be adequately prepared. Keeping in line with the philosophy of community policing, law enforcement officers and managers are pushed into new roles that are unmistakably different from their traditional roles. For the successful implementation of community policing, the change process needs to be fully realized throughout the organisation. Therefore, changes should be brought about at all levels, beginning with recruitment, selection, and training. These changes should spread throughout the entire organisational structure (Swanson et al., 2001).

The introduction of community-oriented policing in Nigeria has a lot of implications for both training focus and level of interactions within police department. Community-oriented policing is both a philosophy and an organisational strategy. It involves both the way of thinking among the police and the practical steps to carry out the philosophy. It allows the police and the community to work together in new ways to solve problems of crime, disorder, safety issues and to improve the quality of life for everyone in the community (Nigeria Police Force Operational Handbook, 2007).

In the first half of the 1980s, community-oriented policing began to attract attention as an alternative policing policy. The main tenet of this policy is the idea that police departments will be more effective and successful if they concentrate on specific crimes prioritized by community members as a result of their involvement in the decision process (Goldstein, 1979). In the mid-1990s, most law enforcement agencies had adopted community-oriented policing. Nearly forty-one percent of police departments in the United States serving populations of 50,000 or more employed a community policing agenda in 1999 (Stevens, 2001).So the solution to crime within a community is best realized when the police and the people see each other as members of the same community and work together to proactively prevent crime and proffer solutions to problems in the community.

According to Sloan, Trojanowicz and Bucqueroux, (1992), "community-oriented policing requires rethinking the ways in which the department relates to other individuals and groups in the community". So community-oriented policing training will improve on the level of interactions among police officers and facilitate cooperation by the public. Community-oriented policing is based on a foundation of integrity, professionalism, co-operation and commitment aimed at achieving quality service delivery, police and community empowerment, accountability, problem-solving and partnerships (Nigeria police force operational handbook, 2007).

These lofty ideas can only be achieved when both the police and the public are adequately trained and empowered to see security problems as everybody's problem. Building trust and hope among the people and the police will therefore facilitate the partnership between them in crime identification and prevention within their community. The line officers constitute the foundation that over time can change the culture within the department. Line officers make a lot of contact with the public in the streets and in the stations more. So training them adequately through community-oriented policing training will allow community oriented policing to flourish in the community. According to (Sloan et al, 1992) without adequate community-oriented policing training, the "user friendly" reputation of the entire department can be undermined.

Community-oriented policing strategy and training also requires a shift in recruitment, selection, evaluation and promotion focus within the police too. So apart from looking beyond physical attributes during recruitment and selection, community-oriented policing equally helps to reward and promote officers for preventing crime and solving community problem rather than fighting crime and arresting criminals.

Training in community-oriented policing usually covers academy training, field officer training, and in-service training. Police academy training is critical to set the tone for community oriented policing departments. Training here informs all aspects of services or operations rendered within a community. It covers various aspects of human inter-

personal relationship and conflict and crisis management within the street. The training usually takes longer time here and is a little bit more rigorous than others.

According to Sloan et al, (1992), the philosophy and mission of community-oriented policing can drive all aspects of training. This makes it possible for training to be the major key to promote and institutionalise the shift to community policing. To achieve this, (Sloan et al, 1992) suggested that all aspects of training should be analysed to ensure that they promote the mission of community-oriented policing, which is to provide decentralised and personalised police service that empowers the community to participate as partners in the process of making their neighbourhoods better and safer places in which to live and work. If community-oriented policing is to become a department-wide commitment, it must be expressed by all line officers, not just community officers.

According to (Sloan et al, 1992), "experience shows that if community policing is viewed internally as a "specialty" assignment, handled by a few, then the rest of the officers will quickly revert to business as usual" This means that unless the training covers all aspect of general duty policing, most police officers will not like to take community-oriented policing training and duties. According to (Lee Brown, 1989), most police officers considered community-oriented policing postings as punishment duties. They cannot comprehend how they were the ones to carry out some of the services rendered by other departments like social work and welfare in the society. Some other police officers consider community-oriented policing as "soft" policing (Nigeria Police Force Operational Hand Book, 2007). This explains why most police officers still prefer to deploy brutal force while investigating or interrogating suspects. They believe that "criminals" deserve no mercy by the police at all. It is such negative perception of what community-oriented policing is that makes some police officers to still engage in torture, and other corrupt tendencies while dealing with the public in Nigeria.

2.12 The Focus of Community-Oriented Policing Training

Training is crucial for the adoption of any significant change, and it is the foundation for how people respond to challenges both as individuals and collectively. The success of

community policing does not solely depend on the efforts of police departments. It also depends on the active involvement of the communities involved. Citizen involvement is a critical part of the success of community policing (Skogan & Hartnett, 1997). The promises of community policing are many. They include strengthening the capacity of communities to resist and prevent crime and social disorder; creating a more harmonious relationship between the police and the public, including some power sharing with respect to police policymaking and tactical priorities; restructuring police service delivery by linking it with other municipal services; reforming the police organization model; and creating larger and more complex roles for individual police officers.

This new style of policing is said to produce more committed, empowered, and analytic police officers; flatten police hierarchies; and open the process of locally administered justice. This shift also makes crime prevention, not crime suppression, the ascendant goal of policing (Greene, 2000). To produce these desirable results, community policing training is required to facilitate the transmission of community policing philosophy to practicable reality in the community. Training outcomes help to fine tone and reshape the programme to capture the unique traits in the community. Under the community policing paradigm, citizens are expected to provide information about criminal activities for the police, to inform the police about social conditions and problems, and to participate in solving those problems (Watson et al., 1998).

Many researchers have concluded that to be fully effective, community-oriented police departments should encourage the prolonged involvement of citizens in community policing projects, especially residents of poor and predominantly minority areas where crime rates are high and the fear of police tends to lessen the likelihood of cooperation with the police. It is difficult, however, to make residents understand the new goals and tactics of community policing because they are simply not prepared for this kind of mission (Skogan & Hartnett, 1997). Some research has indicated that among minority residents, those who are afraid of the police are often the same residents who are afraid of criminal activity. On the other hand, most residents do not involve themselves in community policing due to the historically poor relationship between police and the

residents of poor and minority communities. People there have learned that they cannot trust police, and the police do not understand what residents go through. It is rather difficult in these neighbourhoods to encourage residents to participate in community policing programmes because the police need to gain their trust first (Grinc, 1994).

A comprehensive training approach is essential in institutionalizing the philosophy and practice of community policing within a police agency. Some police scholars have asserted that as job descriptions move from reactive to proactive policing styles, issues that relate to community-oriented policing training and performance become more important (Gutierrez & Thurman, 1997).

In providing efficient training, the police need to welcome other specialist and Institutions as part of the trainers. For an example Michigan State University played important role in the training of foot patrol officers. This training option included seminars on the history of community policing, techniques and methods of involving the community in crime prevention and crime solving process, special techniques foot officers can use to diagnose community needs, how to link problem citizens to appropriate social services in the community, methods of organizing block clubs and neighbourhood associations. The programme offered information and training in media relations, labour management issues, human relations and communications (Trojanowicz & Belknap, 1986).

Since the emergence of community policing, it has been common for police departments to use police-community partnerships as a strategy for improving public satisfaction with the police (Wehrman & De Angelis, 2011). The police often rely on the community members as partners in crime prevention and control even before the emergence of community policing style. However, it must be pointed out that the category of members of the community willing to work together with the police as partners in crime prevention and control varies from culture to culture.

In a research conducted by Wehrman and De Angelis (2011), they showed that African Americans who responded to a survey reported a greater willingness to work with the police than do white respondents. This revealed that the socio-cultural context of the community need to be studied to understand their willingness and type of partnership they are ready to form with the police. In a patriarchal society like Nigeria where security issues are treated as male issues, women are likely to play less prominent role in community policing operations. Also poorer neighbourhoods are likely to organise themselves into vigilante groups and watch groups than wealthy communities. The type of support and partnership a community has with the police will also be influenced by the socio-economic and demographic traits of the people in the community.

On the other hand, at the practical level, there exists a wealth of evidence to confirm that the traditional approach to policing which tends to be reactive and exclusively law-enforcement based is ultimately not effective in preventing crime and antisocial behaviour within society. Reactive policing encourages police-public alienation. When people are not carried along in policing it creates the "we" and "them" feeling which affects police efforts in crime prevention negatively. Public confidence in the police declines and citizens withdraw their voluntary support and cooperation when left alone in policing activities in their community. So, the community-oriented policing training should make the police realize that they are part of the community and without the community the police will be irrelevant. Police officers should therefore be trained to see the core of their duties as rendering services to the community. So in rendering this police service, citizens are entitled to demand how public funds are spent and to demand value for money from services rendered by the police.

Community-oriented policing as a people oriented policing style ensures that the security expectations and perceived problems of the people needs to be understood by the police before fashioning out ways of resolving them. Most times what the police are concerned with are the actual occurrence of crime while the public may be concerned with the fear of crime taking place due to decay or negligence of their community by the police. Also what constitutes crime problem differs from community to community

49

(Skogan, 1997). The people need to be sensitized and empowered to embrace and participate in community-oriented policing programme in their community.

The Flint experiment in Michigan, where a part of the community was used to experiment COP, the community members embraced and supported the programme. They taxed themselves to even expand it to other communities (Trojanowicz, 1982). This demonstrates the desire and willingness to support COP in crime prevention when the people are brought in the picture by the police.

The organizing themes of community policing suggest that law enforcement can be more focused, proactive, and community sensitive. Moreover, community policing portends significant changes to the social and formal organisation of policing. On the level of social organisation, community policing is thought to break down the barriers separating the police from the public while inculcating police officers with a broader set of community service ideals. Organisationally, community policing is thought to shift police policymaking from a traditional bureaucracy to one emphasizing greater organisational-environmental interaction.

The political environment in which community policing is conceived is very vital in determining whose interest the policing style protects. A study carried out by Ruteere and Pommerolle (2003) in Kenya showed that ambiguity in the concept of community policing means that in practice it may operate to reinforce undemocratic and oppressive structures in Kenyan society. The study therefore recommended a more radical transformation of the political culture in which policing initiatives are set. This is very vital because in an oppressive political environment where the people were neither carried along nor their rights and aspirations respected by the government, they would find it difficult to trust and support the police.

This shows that community policing strategy will thrive in a democratic environment where the political concerns of the people are taken care of and where the electoral process is free and fair.   Where the people are alienated in the governance and

implementation of government policies in the community, it will be difficult to get them to partner or support the police in crime prevention and control through community policing strategy.

Training therefore becomes a very important aspect of community oriented policing implementation in Nigeria. When adopting a new policy, it is expected that there will be certain obstacles to overcome. Community policing presents its own unique set of challenges. Police administrators should be aware of these challenges, and should properly respond in order to minimise problems. One way to successfully accomplish the mission of community policing is to provide effective, high-quality training programs for police officers and community members. Suitably appropriate methods of training will help both officers and citizens to fully understand the goals of community policing. The end result will be a smooth transition from traditional policing methods to community-oriented policing. The major focus for community-oriented policing training must be attitudinal change of the police to enhance public trust and partnership. Any training focus that will not help in the realization of improved police-public partnership should be changed.

2.13 Police Educational Attainment and Community Policing Implementation

The importance of education cannot be ignored in the performance of police officers in the community. Education opens up the police to appreciate the dynamics in human behaviour and social interactions. So officers with post-secondary educational qualification will better cope with training demands of community policing and will be better equipped to implement what was learnt in the class on the street effectively.

It is argued that the effectiveness of community policing is closely related to the type and number of community policing training programmes that aim to enhance the skills and abilities of police officers (Peak & Glensor, 1999). Therefore, it is imperative that police organisations that adopt community policing carefully consider the forms their training will take.

Although law enforcement as a profession may have been slow to recognize the value of higher education as a complement to specific job-related training, an increasing number

of administrators now view education as an important part of the transition to community-based policing. As officers move to interact with citizens in new ways and address a wide range of issues that impact the community, higher education helps to ensure the problem-solving skills necessary for officers to operate successfully in this environment. At the same time, broadened definition of police professionalism requires higher educational levels coupled with increased interpersonal, technical, and managerial skills.

In addition to problem solving, officers in a community police department must continually seek and absorb information. Within their communities, they must learn who they can trust, how they can get information, and how they can help the members of the community. The police cannot assess and define local problems unless they understand the needs and expectations of the citizens. The key to preventing, defining, and resolving problems, especially in an information driven society, is the ability to collect, organise, analyse, and record information. The first step towards this collection of information is the formation of a trust-based partnership with the citizens. In order to build that trust, police departments need to adhere to the priorities of the community members. In most cases, these priorities include a number of quality-of-life and dispute resolution services in addition to protection and crime prevention (Himelfarb, 1990). In addition to being intelligent and analytical, a community policing officer should be self motivated, independent, innovative, communicative, compassionate, extroverted, friendly, and community service oriented. He or she should also have extensive police experience, the ability to motivate people, an eagerness to work with people, flexibility, open-mindedness, adaptability, and organisational skills (Cuneyt Demir, 2002). Education facilitates the partnership that community-oriented policing training seeks to achieve. However, often times educational qualification of officers were neglected when posting them to duties. Other considerations like ethnicity, religion and even gender were giving more considerations than competence through education. These sentimental considerations have dragged the image of the police to the mud before the public.

2.14 Implementing Community-Oriented Policing

One of the main factors that determine how effective the implementation of a new community policing program will be is whether the actors who are involved fully understand the goals of this new policy and how it functions.

It is a fact that community policing has many differences from traditional policing. In adaptation to these differences, law enforcement agencies are to make necessary changes in their structural organizations and strategic policies. During this process, police managers, line officers, and community members have their own responsibilities and duties respectively, and it is inevitable that problems will arise when these groups are faced with change. These changes naturally create potentially massive obstacles that must be overcome.

Therefore, it is necessary to make clear not only the differences that exist between community policing and traditional policing, but also what kind of problems and obstacles potentially might face a police department during the change process.

Traditionally, community-oriented policing has focused on changing the roles, responsibilities, and duties of police departments (COPS, 1997). For the implementation of community policing, plans may vary from one police agency to another and from one community to another. The most appropriate implementation plan will depend on the internal and external conditions facing the agency (Community Policing Consortium, 1994). Furthermore, community policing efforts should focus on improving the efficient delivery of police services, achieving equitable delivery of services to all communities, and enhancing the effectiveness of police work (Stevens, 2001). As a result, an effective administration is essential for the effective implementation of community policing.

An effective administration within the police department can solve many managerial problems and provide better services to the public. Well-organised and well-managed agencies can better accomplish the requirements of their jobs. Administrators have several important duties, including planning, organizing, staffing, directing, and controlling. These tasks play an important role in managing their personnel effectively. Police executives should focus on the appropriate management style, level of

decentralization, and leadership style necessary to implement a new policy effectively (Holden, 1986). Leadership qualities are essential for police supervisors.

Police leaders need to value maintenance of high professional standards and quality service to the community. Moreover, they should identify with the values that flow from the law and the Constitution, uphold the highest standards of the profession, and champion the values of society persuasively and unambiguously (COPS, 1997). Moreover, police leaders need to see change as a continuum in order to carry out community policing initiatives. A police leader should also develop a mindset that allows them to creatively seek opportunities and unique ways to deliver police services. He or she should decisively make the difficult choices or changes that must be made for community policing. Furthermore, a police leader needs to be able to empower line officers and community members, enabling them to independently solve community problems (Stevens, 2002).

 The organisational structure of an agency and the management style of its supervisors are critical factors, which determine how successfully the agency may implement community policing. Implementation of community policing within a traditional, para-military structure that requires chain-of-command procedures and the use of an authoritarian, top-down management style will fail (Oliver, 2000). Therefore, police managers should take the steps necessary to achieve a change in the organisational structure. Community policing imposes new roles and responsibilities on police officers. The police are expected to be more proactive, to prevent crime before it occurs, and to deal with problems that disrupt the community peace and threaten quality of life. These new responsibilities mean the police must undertake new tasks including resolving disputes and providing emergency assistance in social crises. Thus, police officers have more skills to learn and greater discretionary power.

It is normal for police officers to be reluctant and suspicious of the new policy, and to show resistance to the change process (Stevens, 2001). At this point, total quality management programs, value-added management, and the re-engineering of the

54

organisational approach play important roles. Police managers should focus on lifting employee motivation and raising levels of job satisfaction (Carter, 2001).

The goals and objectives of the new policy must be clearly defined for the officers, and police managers should produce policies that establish the framework and the parameters within which subordinates are expected to operate (Kelling, 1988). In a study conducted in Adatan, Ogun State Nigeria (Arisukwu,2012) found that police officers generally did not understand community policing, and average citizens had less knowledge than community leaders about community policing and were reluctant to participate. In fact, women and youths were the most neglected members of the community in community policing operations. The youths saw themselves as police targets in crime control operations while women were neglected based on their gender.

2.15 Cost Implications of Community-Oriented Policing Training

Community policing requires visible policing in a society. It therefore requires more policemen to be recruited and trained by the government. This demand on more policemen will require a corresponding larger budget from the government to take care of their training, salaries and other welfare packages. To make police presence to be seen and felt in every nooks and crannies of Nigerian communities places enormous cost implications on government. The entire money spent on training the police and the public to practice community-oriented policing will turn out to be a waste if the people still feel insecure, crime rate increases and police attitudes to the public remains negative in Nigeria.

Community oriented policing must be seen as a means to an end and not an end in itself as far as crime control and prevention are concerned in society. As a policing strategy, Nigeria therefore needs not to "swallow" the community policing model America hook, line, and sinker. Community policing practice in Nigeria ought to take care of the culture and traditional way of life of the people. It must be practised in such a way as to capture the socio-economic and political realities in the country. Trainees need to be trained to encourage local settlement of identified social problems within the community together

with the public. Though any proper training of the police requires money, the cost of not having them trained is more detrimental to the society at large. However, the police require prudent management of the resources at their disposal. It is how much that one achieves with the resources available that counts more.

Necessary changes for community policing training and operations

Community policing differs from traditional policing in how it is perceived and in its expanded policing goals. Crime solutions and control still remain the top priority, but community policing uses a variety of methods to accomplish these goals (Community Policing Consortium, 1994). Community policing calls for major changes in the structure of police organisations, their strategic goals, the police culture and working environments (Stevens & Yach, 1995). First, police departments should focus on structural changes for successful implementation of community policing. In a traditional approach, the structure of the police organization is usually top-down, centralized, authoritarian, and militaristic.

Moreover, traditional police agencies are generally hierarchical and highly bureaucratic. In community policing, police organisations are bottom-up, decentralized, and democratic. Community police agencies are also citizen-focused (Stevens & Yach, 1995). Second, the goals of community policing require different strategic approaches to policing. The strategic approaches of traditional policing are completely different from those of community policing. Traditional policing focuses on crime solving with a reactive agenda (Stevens & Yach, 1995). The police give more attention to high value and high-profile crimes, for example a bank robbery or a homicide. Police efficiency is measured by detection and arrest rates. Response time to incidents is yet another measure used to determine the effectiveness of traditional police.

A swift, effective response to serious crime is considered the hallmark of traditional police professionalism (kelling, 1988). Most times the police still get to the crime scene hours after the incidence has taken place. In developing countries like Nigeria, where there is insufficient provision of infrastructural provision, most victims may not have the chance of calling the police when in danger.

Community policing strategies give more attention to crime prevention and proactive and pre-emptive tactics. The main goal of community policing is to solve community problems by working closely with community members (Stevens & Yach, 1995). In other words, the police have a problem solving role in the community. The police give more attention to the problems, which disturb the community most, and the level of efficiency of the police is measured by the absence of crime and disorder. All service calls are considered as important; therefore, being close to the community is considered a mark of police professionalism within a community policing framework. Third, for successful implementation of community policing, police culture should be reconsidered. Police departments have a life of their own, a police subculture. Powerful forces within the police establishment have had a strong influence on the way police departments operate.

The strength of the police subculture stems from the peculiar characteristics and conflicting pressures of the job (Goldstein, 1990; Aremu, 2009). The unusual strength of the police subculture has two factors. First, the stressful and dangerous nature of police work makes officers feel like they are living in a hostile world. Second, long working hours and rotating shifts limit the possibility for a normal social life for police officers (Aremu, 2009). Finally, the work environment related to the police subculture should be paid close attention. The police subculture and working climate are very different when comparing traditional policing and community policing.

Police tend to be closed, defensive and order driven within the framework of traditional policing (Stevens & Yach, 1995). Here police officers are government agents who are representatives of their agencies. In community policing, the police culture is more open, honest, and responsive. Police officers are self-motivated and self-responsive (Stevens and Yach, 1995). If a proposal for change is to have any chance of succeeding, it must be reviewed based on how it relates to the police subculture and how it can be best introduced (Goldstein, 1999). Another key for successful implementation of community policing is establishing effective communication with a community. Actually, without

57

communication with the public, a department cannot be expected to implement community policing successfully. It is very important for community-oriented policing training focus to always be guided by improved contact and services to the people. Training is irrelevant if it cannot affect the police to relate positively with the people even after training.

Community Policing and Training

Police departments face many challenges when dealing with the changes brought about by community policing. Community policing requires major internal changes. It also requires restructuring almost every aspect of the police-community relationship. Therefore, the shift to community policing greatly affects how police officers are trained. By making necessary changes in internal training procedures and providing training programs to community members, police agencies can make a smooth and effective transition to community policing (Sloan et al., 1992). In order to effectively implement the most appropriate community policing training programmes, first of all, basic job assessment should be conducted. Secondly, for each group who will be provided community policing training, the most relevant type of training should be chosen to increase the likelihood of a successful transition to community policing.

One of the major challenges facing police departments is the development of productivity measures that adequately evaluate actual performance. Police departments should have some type of "instrument" to effectively measure areas of productivity that need improvement. To be able to address training issues involved in community policing, a clear definition of the role of a community policing officer is needed. This means that community policing training programmes need to focus on providing the most necessary and appropriate information to trainees in order to accomplish the expected requirements of community policing (Trojanowicz, 1990). It is critical to structure police performance standards and productivity measures so that they relate to actual job functions. These standards and measures can then be used to project realistic training guidelines.

The role of the police must be defined in such a way that it provides a strong foundation for effective evaluation. Even more specifically, the role of the officer in a community policing department must be defined (Sloan et al., 1986). The main goal of community policing is to improve the crime control capacities of the police by creating an effective working partnership between the community and the police (Moore & Trojanowicz, 1988). Community policing invites citizens to collaborate with the police to establish a community-specific crime-fighting agenda (Weinstein, 1998). This policy also utilizes problem-solving techniques, encouraging police to seek creative, proactive solutions to solve community problems (Moore &Trojanowicz, 1988). In order to use this problem-solving approach, community police must exhibit intelligence, analytic ability, sensitivity, and moral character (Trojanowicz & Belknap, 1986).

In addition to problem solving, officers in a community police department must continually seek and absorb information. Within their communities, they must learn to know whom they can trust, how they can get information, and how they can help community members. The police cannot assess and define local problems unless they understand the needs and expectations of the citizens. The key to preventing, defining, and resolving problems, especially in an information-driven society, is the ability to collect, organise, analyse, and record information.

The first step towards this collection of information is the formation of a trust-based partnership with citizens. In order to build that trust, police departments need to adhere to the priorities of the community members. In most cases, these priorities include a number of quality-of-life and dispute resolution services in addition to protection and crime prevention (Himelfarb, 1990). Overall, then, in addition to being intelligent and analytical, a community policing officer should be self motivated, independent, innovative, communicative, compassionate, extroverted, friendly, and community service oriented. He or she should also have extensive police experience, the ability to motivate people, an eagerness to work with people, flexibility, open-mindedness, adaptability, and organizational skills.

59

Additionally, the following list of characteristics might be used to predict how well an individual might serve as a community police officer. Of course, these characteristics are not so different from those of traditional policing, but they are essential to police tasks:

• Understanding of people in general

• Professional "take charge" attitude

• Able to make sound and rational decisions

• Able to read people, discern between the average citizen and the criminal, and act accordingly

• Honest, straightforward, and trustworthy

• Impartial and fair

• Highly self-disciplined

• Committed to the mission of the department

• Able to perform their duties when unsupervised

The following characteristics should be greatly emphasised for community policing implementations:

• A problem solver

• Willing to flex their shifts to meet the "clocks" of the community

• Able to recognize changes in crime patterns (Stevens, 2001).

The Importance of Training

Training is crucial for the adoption of any significant change and is the foundation for how people or organisations respond to changes. A comprehensive training approach is essential in institutionalising the philosophy and practice of community policing within a police agency. However, in designing training that meets the needs of the people who constitute end users of the training outcome, effort must be made to solicit the input of the people. As beneficiaries of training outcome, the people will be able to express their expectations and suggest the best ways to realize them.

Proponents of community-oriented policing believe that this new paradigm has the potential to serve as a model for reform of the entire criminal justice system. According to (Sloan et al, 1992), the philosophy and mission of community policing can drive all

aspects of training. So that training becomes the key to promoting and institutionalising the shift to community policing. To achieve this, (Sloan et al, 1992) suggested that all aspects of training should be analysed to ensure that they promote the mission of community-oriented policing, which is to provide decentralised and personalised police service that empowers the community to participate as partners in the process of making their neighbourhoods better and safer places to live and work.

In the views of Bucqueroux (2011), community policing's successes inspire optimism that the criminal justice system could begin to function as a seamless whole with all elements working as partners with the people. So, the introduction of community-oriented policing in Nigeria has a lot of implications on both training focus and level of interactions within police departments. According to (Sloan et al,1992), "community oriented policing requires rethinking the ways in which the department relates to other individuals and groups in the community". So, community-oriented policing training will improve on the level of interactions among police officers and facilitate cooperation with the public. The entire business of maintenance of law and order becomes more efficient through community oriented policing training.

One of the major goals of community policing is to establish a partnership with citizens and facilitate their involvement in the policy. In order to be able to do that, community members need to understand their roles in community policing. Furthermore, they must be motivated to become active participants in community policing efforts.

Police departments often take many steps to train and educate their officers. However, the training of organized community groups and individual residents is another matter altogether. Police departments frequently participate in public meetings with community groups to convey information to the public, but little attention has been given to the type of information that is presented or the most effective way to present it. Even less attention has been given to generating and responding to public feedback. To address these problems police-community liaisons, such as community leaders, non-governmental executives, and business owners, should be trained on the fundamental

principles of community policing and the role of the community and community groups (Grinc, 1994).

There are a number of ways that police agencies and officers can educate citizens about community policing. They can offer citizens' academies, distribute written materials and newsletters, conduct presentations, make service announcements, hold public meetings, and utilize the news media (Peak & Glensor, 1999). Though training is an important tool in achieving change in behaviour, the training material and focus equally need to change from time to time so as to capture the existing social reality in the social environment.

2.16 Fundamentals of Community-Oriented Policing Training

In the training session, the trainers of community-oriented policing need to assess the awareness and practical experiences of the police trainees while introducing the training proper. According to Carter (2001), the training session should find out, the perception of community-oriented policing. The sessions should also ascertain whether community-oriented policing "works". Also to be achieved in such training sessions is whether community-oriented policing is being used in their departments in name only or in actual practice? Why should police departments consider using the community oriented policing philosophy?

The responses of the class should be used as discussion points to launch a discussion of the community oriented policing philosophy. This approach will help the trainer to start from what the trainees know to what they do not know about community-oriented policing strategy generally, before delving into more specific topics on the training proper. Carter, (2001), further suggested that, "the trainer should use the illustrations and comments from the class throughout the training session". This approach is needed because any training outline for community oriented policing training should be treated as simply a guide. The trainer needs to use it to guide his/her preparation for the training session proper.

According to a training outline prepared by David Carter for the Regional community policing institute at Wichita State University, the following topics were contained in the outline;

Community Policing is concerned with:

- Crime
- Prevention
- Apprehension
- Fear
- Service
- Quality of life

Community policing requires:

- Commitment from *administrators* and *officers* alike
- Creativity
- Viewing citizens as-
    - **Customers**
    - **Partners**

Community policing strategy captures the following:-

- A long term (futures) oriented investment in the police and community
- It is a "holistic" approach to community problem solving

To achieve these objectives in a community, community-oriented policing strategy ought to focus on the following:-

- Selection of the best quality personnel to implement the community policing
- Socializing officers and the community to work together to implement the philosophy.
- Potential policing problems (e.g., civil disorders)
- Re-examine resource needs and long range plans in light of their application to community policing
- Adjusting police management styles to best meet the needs of the community policing philosophy

From this community training outline, it is observed that both the philosophical and practical aspects of community-oriented policing were covered by the training outline. The basic steps to take to facilitate effective and efficient training sessions were equally provided. It must be pointed out that, the training outline was made to be very user-friendly and interactive in nature. The trainees were carried along in the delivery of the curriculum by the trainer in the classroom. The involvement of the trainees made the entire session not to appear strange and one sided in nature.

The Nigeria police have a lot to learn from this Wichita State University training by engaging and using the services of University lecturers, Research Institutes and other relevant agencies in the dissemination, training and implementation of community-oriented policing in Nigeria. The job should not be left to only police trainers to carry out, members of the public who are knowledgeable in human relations and security issues should be brought in to the training session to provide public sentiments angle of the community policing training and implementation in the country.

Training in Leadership and Management

The smooth functioning of every police departments usually depend on the quality of leadership and management structures on ground. Excellent leadership and superior management skills are required for proper implementation of community-oriented policing strategy.

Leadership according to Trojanowicz (2011) is described as "the ability to paint the big picture". So, a leader is someone who can persuade other people to envision a better future and inspire them to work enthusiastically to make that dream a reality. The challenge of leadership also requires communicating, clearly and consistently, what the future should look like and what it will take to get there.

Though some leaders can persuade by sheer charisma yet that can result in a shaky foundation for long-term change. However, community-oriented policing training makes it possible for the police to wisely rely on including key stakeholders in the decision-

64

making process, grounding major decisions in consensus. By so doing, security issues become the concerns of all and not the exclusive preserve of the police alone.

On the other hand, management in the views of Bucqueroux (2011) "is the ability to structure and supervise the changes that can make that vision a reality". This suggests that community-oriented policing training makes the police officers to focus on individual brush strokes that makeup the big picture, and documenting and assessing progress toward ultimate goals. Community policing training therefore prepares the police with the needed skills to manage detailed security concerns within the community. The challenge for police departments according to Bucqueroux (2011) is to make sure that they strive for excellent in both categories. The leadership and management skills are both essential ingredients for a good police officer. If a police department is going to implement a change as profound as implementing community policing, it will need the skills of both leadership and management qualities.

It would also be a mistake to think of leadership and management as the sole province of the chief and top command. As Drew Diamond of the police Executive Research Forum notes, all people have both positional and personal power. The police (IGP) Inspector General of Police clearly has the top leadership position, and that position has power. But in almost any police department, it wouldn't take long to come up with a list of sergeants with the positional and personal power to make or break any chief's best laid plans. Some officers have the personal influence to make others fall in line with the demands of community-oriented policing while on duty. However, the challenge is to harness the personal and positional potentials at all levels in service of implementing community-oriented policing. These positional and personal powers could obstruct the smooth implementation of community-oriented policing if not properly utilized.

Training is an important tool in the process of facilitating change within police organizations (Birzer & Tannehill, 2001). This training is even more important considering the fact that community policing strategy is now being implemented in Nigeria. The form and content of training curriculum has increasingly become an area of

65

scholarly focus (Birzer & Tannehill, 2001). The curriculum should reflect the socio-cultural and political realities in the geographical environment where community-oriented policing is being practised and according to Birzer & Tannehill, (2001), "police trainers might benefit from a more student-centred instructional format". He went further to argue that, "by utilizing Andragogy, police officers will become more active and involved in the learning process"

So police officers as mediators and decision makers on the field need to develop better communication and conflict resolution skills in addition to knowledge of the community and problem identification techniques. The police officers need to be creative in their thinking to effectively perform in modern day police environments than the ability to just react to calls for service (Goldstein, 1990). The leading obstacle to effective communication is "preconceived ideas" Rogers, (1961) as cited in Birzer and Tannehill (2001). This means that the community policing training must aim at removing police and public preconceived bias and perception in other to achieve the aims and objectives of the policing style in Nigeria. The major ingredient of a good leader is sacrifice for the benefit of others. So a good police officer must be ready to lead by example at all times for others to emulate. It is not just enough to teach others the good conduct it is sometimes better to show them how to do it.

Cultural diversity and police training
Police officers need extensive training on how people in various cultures communicate and how to effectively communicate with them. The training process has become a synthesizing process in which diverse values, lifestyles and even languages are melting into a police culture. The community-oriented policing trainers must learn to be sensitive to cultural differences when attempting to communicate with people whose backgrounds differ from theirs (Birzer&Tannehill, 2001). So trainers should be allowed to bring their life experiences in to training session. Certain behavioural traits among people from various cultures must be taken into consideration while training is in progress. For instance, direct eye contact (often recommended in western society) may be considered inappropriate in some cultures. Also people from middle-Eastern

countries often stand closer to each other when they talk than people from western countries. American white males ask more questions than females, whereas females tend to prefer more reflective responses. In the same manner, Nigerian society respects older people and males more than younger people and females.

In training for problem solving, officers are exposed to real case studies in class and allowed to discuss and proffer solutions. According to Birzer and Tannehill, (2001), mediation and conflict resolution constitute a major portion of the police function. The goal of conflict resolution and mediation training is to allow trainees to experiment with different responses based on their past experiences. A police-community relation is extremely important subject in the curriculum and should be enhanced to the fullest (Birzer&Tannehil, 2001). The police must keep a healthy relationship with the members of the community they are serving to remain useful and relevant in that environment. So, if policing is to meet the challenges of the continuing changes in technology, philosophy, communication and social relationships, they cannot rest on answers provided in the past but seek out ways of solving new problems.

However, in training the police on the cultural diversity in their area efforts must be made by the police not to sacrifice professionalism on the altar of cultural sentiments while on duty. The whole essence is to understand the various culture in the community so as to promote effective and efficient policing and not to allow any culture to derail policing and security matters in the area.

Communication with the community

Communication is a vital tool police departments can use to implement community policing. As indicated earlier, the implementation of community policing depends on a strong relationship between police and community members. Community policing is a problem-oriented approach to crime.

However, there are some distinctions between community policing and problem-oriented policing. Problem-oriented policing emphasizes the substantive societal problems that the police are expected to solve; community policing emphasizes having the police engage the community in the policing process. The careful analysis of

problems before they develop is emphasized more in problem-oriented policing than community policing (Scott, 2000). Its main focus is on solving the underlying problems that cause crime. Therefore, police need to engage in an open, honest, and thorough communication with citizens in order to practise the principles of community policing fully and effectively.

Police departments need community involvement and trust in order to successfully implement community policing. Establishing trust should be considered an important goal of community policing initiatives, strategies, and programs (COPS, 1997). For example, a study conducted by The Vera Institute revealed that eight cities experienced extreme difficulty in establishing solid community communications. The study concluded that police agencies failed to organize and provide active community involvement in their programs. Community support must be won for a community policing program to be effective. The policy depends on an involved, well-organized community.

Good communication with the community is crucial (Bois&Hartnett, 2002). Communication with the community members is vital to fulfil the scanning phase of SARA: to identify the problems in communities (Robin, 2000). In other words, open communication with the community helps law enforcement agencies set priorities for neighbourhoods. Neighbourhood beat tactics and meetings with citizens provide opportunities for the police to establish better communication with the community (Moore, Trojanowicz & Kelling, 1988).

Today's police officer needs well-developed communication skills (Birzer & Tannehill, 2001). The officer must be effective in both inter-personal and group (public) communications (Peak& Glensor, 1999; Oliver, 2001). Police departments have adopted various approaches to community policing. To discover more about the face of community policing, Trojanowicz&Harden conducted a survey out of the National Centre for Community Policing at Michigan State University in 1985. Over 140 police

departments in cities with over 15,000 populations that have community-policing programs participated in the survey.

The researchers found that police departments applied community policing in downtown 51% of the time, in the entire city 12%, in business areas 9%, and in residential areas 7%. Community policing operated mostly in downtown and in business centres, surprisingly not in residential areas. Some police departments used a variety of means to facilitate interaction with citizens, including the use of bicycles, scooters, and three wheeled vehicles on patrol missions. Others used foot patrol, motorcycles, or distinctly coloured patrol cars.

More than a fourth of these departments had expanded their programmes over the last three years. Trojanowicz and Harden (1985) also found out that police departments conducted their community policing programmes differently from each other by prioritizing different issues of community policing. That means that departments had different areas of programmes operations. For example, some programmes aimed to coordinate their activities with the help of formal citizen organisations while some others put officers on foot in traffic controls during rush hours. Some police departments in tourist regions increased community policing in reaction to huge traffic and cruising during vacation seasons, and several programmes targeted certain groups like the elderly.

On the other hand, only a few police departments surveyed citizens to find out what their problems and priorities were. About a third of the departments surveyed designated volunteer police officers as their only community policing forces. Sixteen percent of departments assigned both volunteers and other officers to community policing duty. Forty-four percent dedicated their entire force to community policing practices.

During assignments, community police officers were required to perform some certain tasks like to talk to citizens, maintain high visibility, and be mindful of relations between

the department and the public. In other words, officers were expected to establish communication with the citizens, and gather information (Trojanoicz & Harden, 1985).

Communication also allows citizens to voice their concerns and priorities. Citizens can get involved in the decision-making process and help develop policies to prevent and control crime (Ramsey, 2002).

However, the best means of communication to the people by the police is through improved attitudes and services. It is the impressions the people get whenever they come in contact with the police that lasts longer in their memorie and affects the perception they have for the police.

2.17 The Emergence of Community Policing Training in Nigeria.

Community policing advocates claim that this new policy is a more effective and successful way to reduce crime by allowing the community to be involved with policing efforts. However, community policing is not a simple tactical plan (Kessler & Borella, 1997). It is an organizational strategy that requires redefining the goals of policing (Skogan & Hartnett, 1997). However, there is very little literature available that deals specifically with training in community policing. What scholars often focus more on is the process of its implementation and operations within the society. There are many major differences between traditional policing and community policing.

Traditional policing is based on improving the quality of police service through police administrative efforts by tightening organisational control and narrowly defining accountability. Rigid organizational controls, limited discretion for line officers, personnel specialisation, and heavily centralised authority are essential tenets of traditional policing strategies (Carter, 2001). On the other hand, community policing is based on satisfying customer demands. Community policing therefore is the belief or intention held by the police that they should take into accounts the needs and desires of the public when determining and evaluating their operational strategies. Furthermore, the police should work closely with the public to identify and solve local problems (Lewis et al., 1999).

On the other hand, Rosenbaum and Lurigio (1994), defined community policing as an emphasis on improving the number and quality of police-citizen contacts, a broadening of scope of legitimate police work, a decentralization of the police bureaucracy, and a greater emphasis on proactive problem solving strategies (Rosenbaum and Lurigio, 1994). In their contribution, Trojanowicz and Bucqueroux (1992), defined community policing as a new philosophy of policing based on the notion that police officers and community members should work in cooperation, in order to help solve community problems related to crime, fear of crime, social disorder, and neighbourhood decay. The accomplishment of community policing requires that law enforcement agencies build a new relationship with community members, allowing them to participate in the creation of a local agenda for combating crime, and to actively be involved in efforts to improve the living standards in their neighbourhoods.

This new policy changes the focus of police work from handling random calls to solving problems (Carter, 2001). The community policing strategy emphasizes police service to the community, and operates with the belief that by developing a familiar and intimate connection with the community, police will be able to uncover and eliminate the underlying social problems that cause crime patterns to develop. Steps are taken to raise officer motivation and increase job satisfaction among police personnel (Carter, 2001).

The Nigeria police in 2004 embraced community oriented policing as a guiding philosophy and pragmatic approach to police reforms (Nigeria Police Force Operational Handbook, 2007). Community policing style started in Enugu State as the first piloting state in Nigeria under the leadership of the former inspector general of police (IGP) Tafa Balogun. The police sent some officers to America to be trained on how to implement this new policing philosophy in the country.

To further train members of the Nigeria police as trainers, the British council through the department for international development (DFID) trained more police officers within the

country. These trained community oriented policing training officers formed the bulk of community-oriented policing trainers in Nigeria.

Training is an important tool in the process of facilitating change within police organisations (Birzer, & Tannehill, 2001). Ehindero (2006) believed that training is important in changing the attitude of policemen. However, the relevance of community policing training in preventing crime and changing the attitude of the police to the people of Nigeria needs to be investigated. According to Haarr (2001), after training in the academies, some of the positive attitudinal changes dissipate as police recruits proceed to their respective police agencies and are exposed to the work environment and organizational culture.

The emergence of democracy in Nigeria has placed additional demands and challenges on both police training and operational strategies. There has been a growing concern on increase in crime wave and also on police respect for human rights of the people while carrying out their duties (Omotola, 2007). This concern on the ability of the police to effectively control crime has led to the formation and reliance on local vigilante groups and other private security outfits in some parts of Nigeria. It is as if the police were no longer of any relevance to the security needs of the people.

Proponents of community policing believe that this new paradigm has the potential to serve as a model for reforms in the entire criminal justice system in the country. In other words, community-oriented policing training will affect the entire criminal justice system in Nigeria. If crime is proactively prevented, it will reduce the number of police arrests, number of court cases and number of people sentenced to prison. So, as the gate keeper into the criminal justice system, the police through community-oriented policing strategy will prevent crime proactively and reduce the number of people entering into the deviant corridor of the criminal justice system.

Community policing training promotes better collaboration and partnerships among law enforcement agents and departments within the criminal justice system. According to

Bucqueroux (2011), community-oriented policing's successes inspire optimism that the criminal justice system, including law enforcement, prosecution, courts and corrections could begin to function as a seamless whole, with all elements working as partners with the people who have the most to gain or lose in making their neighbourhoods better and safer places in which to live and work.

Community policing emerged due to concerns that the prevailing system had failed. The traditional or "professional" policing approach stressed the efficiency of rapid responds as the primary means of addressing serious crime. The focus of the traditional policing training was mainly on the bad guys (Bucqueroux, 2011). Police efforts were directed on identifying, arresting, and then locking up bad guys within the society. The police were trained on how to suspect everybody in the society while on duty.

The mission of the police was, therefore, to hurry to the scene in the hope of catching the culprits on the spot or at least to gather evidence that would lead to an arrest.
However, over time it became clear to the police that contemporary crime problems required a different approach. Though the police maintain their ability to rush to crime scene, most often they arrive there late, and research has shown that only one in three crimes is ever reported to the police.

Most times citizens watch crime take place in their community without reporting to the police because they do not want to "get involved" or they do not trust the police. So, to function better, the police through community-oriented policing training and effective partnership with the community now has the capacity to prevent crime and intervene in problems within the community.

According to George and Kelling, (1988), in this era when people from all walks of life feel angry and alienated from government and its representatives, moving closer to the people fulfills community-orientated policing's mandate to build trust with the consumers of their service. If the police realize that they exist for the people and without working with the people they cannot prevent crime, then the people should form the

73

fulcrum of their services and activities within the community. The overarching goal of community-oriented policing should be for the police to become partners with the community, empowering them so that they can shoulder their share of the responsibility and the tough work of making their neighborhoods safer (Trojanowicz, 2011). This partnership is enhanced through adequate community-oriented policing training in Nigeria.

However, having embraced this training orientation, the public need to see visible positive police change in attitudes and behaviors so as to encourage public partnership and support of community-oriented policing style.

Community-Oriented Policing Training for Community Safety Officers

Police cannot be successful in their objectives without the full cooperation of the community they serve. However such cooperation will not be forthcoming without significant efforts to change community perceptions of the police (Nigeria Police Force Operational Handbook, 2007). Also, numerous studies of the police throughout the world have revealed a tendency for them to exceed their authority and to infringe on human rights without legal or just cause (Nigeria police force operational handbook, 2007). The abuse of human rights by the police will be reduced not only with the implementation of community oriented policing in Nigeria, but the adequate training of the police in the demands of this new policing strategy.

Experience of the initial pilot programme for community policing in Enugu state reveals the need for specific training for Divisional Management Teams. According to the (Nigeria Police Force Operational Handbook, 2007), the following problems have been identified:

1. Resistance by some Divisional police officers (DPO) to the concept of community-oriented policing (COP).
2. Difficulty in coming to terms with the concepts and roles involved with the development of geographical policing.
3. Lack of meaningful performance measures by which one area may be compared with another.

4. Habit of micro management, failure to delegate and lack of empowerment of lower ranks.

5. Increased public participation and sponsorship giving rise to a need for greater accountability and transparency.

These challenges have made the training of police officers on the proper implementation of the tenets of (COP) in Nigeria very necessary. The community-oriented policing training should therefore target all cadres of the police and not just the rank and file. The (DPO) and other superior officers must be trained too for them to adequately supervise and monitor what goes on in their area.

Many police forces throughout the world claim to practice community oriented policing but often the concept is misunderstood and misapplied. It is not untypical for community policing to be perceived as a single model or technical specification that can somehow be transplanted in to any policing environment regardless of organisational or cultural context (Nigeria Police Force Operational Handbook, 2007).

When people are not carried along in policing, the police image suffers; public confidence declines and citizens withdraw their voluntary support and cooperation. Community-oriented policing training should let the police realize that they are part of the community and without the community the police will be irrelevant.

Police officers should be trained to see the core of their duty as rendering services to the community. So, in rendering this police service, citizens are entitled to demand how public funds are spent and demand value for money from the services rendered by the police. Therefore, community-oriented policing training helps to make the police to show that they are cost effective in achieving results and rendering quality services to the public. The officers often see themselves as the masters rather than the servants of the people in their dispositions with the people.

Role title for community safety officers

The selected officer should be of the rank of (ASP) Assistant superintendent of police. They should possess communication skills, speaking the local language would be an added advantage. The community safety officer should have a good standing in the community and should demonstrate management leadership skills. The community safety officer reports to the DPO and is responsible for the day-to-day operational policing of an allocated defined geographical area on their division (Nigeria Police Force Operational Handbook, 2007). The main duty of the community safety officer is to manage a visible policing team who will patrol 24 hours a day in the defined geographical area and deliver quality policing services to the people who live, work and visit the area.

So, the training focus for the community safety officer is on incident management, intelligence-led policing and the crime management model (Nigeria Police Force Operational Handbook, 2007). The officers are to rely on the pattern, trends and nature of crime within their locality to gather intelligence/information and devise how to partner with the community to proactively prevent crime.

This knowledge will equally help in reviewing crime prevention methods with the public. So the incidents, prevalence and victims of crime will help reveal crime location and patterns within the community. It takes a very observant community safety officer to quickly discern where the crime problem is and work out the best method to solve it together with the community members. Consequently, the officer has to plan on how to put to use both equipment and policemen at his disposal so as to achieve his target or purpose (Nigeria Police Force Operational Handbook, 2007).

Training for Vigilante Support Officers

The vigilante support officer is trained on how to liaise with vigilante groups, neighbourhood watch groups and other informal policing organisations in the division with a view to enhancing effective interventions by these groups and productive relationship with the Nigeria police (Nigeria Police Force Operational Handbook, 2007).

The development of community policing requires an agreed set of values and beliefs about policing to which every employee is committed. This commitment will not be achieved easily and will require a process of education, consultation and persuasion (Nigeria Police Force Operational Handbook, 2007).

The vigilante support officer keeps detailed records of membership registers of each group and resources provided by the group for use of the Nigeria police. He keeps detail of training provided and notes of informal meetings. The training provided to the group covers the following area; arrest procedure and powers, giving evidence, respecting human rights, conflict reduction, and intelligence gathering/dissemination, understanding and applying the laws of Nigeria, crime prevention awareness. The trainer works with the group to produce appropriate codes of ethics. The conduct of the vigilante support officer during and after his/her encounters with the people could make or mar the essence of the collaboration of the people with the police in crime prevention through vigilante support services.

However, corruption and other personal considerations often interfere with the police execution of duties in the community.

Person Specification for the Vigilante Support Trainers;

The person's rank doesn't really matter, but his standing in the community does. He should be untainted by allegations or suspicions of corruption and brutality. The officer must be an outstanding communicator, who has existing links with community groups and speak the local language very well (Nigeria Police Force Operational Handbook. 2007). These qualities will make the people to bond better and trust the officer. The officer must listen to the people's complain and persuade them to cooperate in policing tasks. The officer should get involved with the people so as to earn their trust and support in achieving the goals of community-oriented policing.

Also effective operation of community-oriented policing through vigilante support services requires sensitivity towards people and an awareness of the pressure and

77

influences within the area. So there must be the willingness to seek, listen to and act upon public opinion regarding policing priorities by the vigilante support officer.

Core Beliefs and Values of Community-Oriented Policing

Respect for and protection of human rights, transparency and openness in relation to activities and relationships inside and outside the police organisation constitute some of the core values of community-oriented policing. So the training must focus on empowerment of all employees to make appropriate decisions which facilitate the delivery of a quality service. According to Nigeria Police Force Operational Handbook, (2007), effective policing of whatever type primarily depends upon the skills and commitment of the constables who deliver the service (policing) to customers (public). Community-oriented policing therefore requires that decisions are made as close as possible to the point of service delivery. By so doing both time and resources are adequately deployed to a specific security problem within the community. This approach equally makes it easier for officers to take responsibilities and be blamed where they fail to deliver.

Misconceptions about Community Policing

Community policing has been misinterpreted by some police officers and members of the public. This misconception strives on lack of awareness of its true meaning. Some of the major misconceptions are as follows;

1. Community-oriented policing means always taking the "soft" option. Whilst the overall purpose of community-oriented policing is to serve the community, this cannot possibly be achieved without appropriate levels of law enforcement. Crime and suspected criminals should not be condoled on account of community policing practice in a community.

2. Community-oriented policing relates only to specific "community officers". Community-oriented policing operations should not be the preserve of a few community officers. This policing strategy is successful if it is subscribed to and implemented by every member of the force. The training for it should therefore be part of the police general recruitment and training for all officers.

78

3. Community-oriented policing requires more resources. Community-oriented policing is not a call for extra resources; it is instead a call to use existing resources more wisely and cost effectively in the community. When resources are prudently managed by the police, it facilitates in the effective mobilization of support from members of the public. Accountability of resources is a watch word in all community-oriented policing operations. Since the public now provide some of the resources used in community policing operations, they therefore deserve to know how such resources were used by the police.

4. Most or at least some communities have no interest in crime and will not co-operate with the police. This view is not true, though some people may have some resentment and doubt about the police. This might have been occasioned by experience or previous encounters with the police, yet the majority of members of a community have a deep concern about the quality of life and crime in their environment. So the police need to stimulate and involve natural leaders among the people through them others will become more involved. Community and family heads, market leaders and transport union leaders are all stake holders in the effective community-oriented policing training and operations within the community.

5. The police as a professional organisation should determine their own priorities without reference to the community. This position is false as research has shown that the people are the focus of every good police organisation. So the bottom to top model of management will facilitate intelligence gathering by the police and support by the people. When people know that their view and opinions are sought for and taken in to account by the police, they are encouraged and motivated to a greater level of involvement (Nigeria Police Force Operational Handbook, 2007).

Proactive Policing Training

In this training, officers are taught the need to keep accurate data and incident map for easy analysis of previous crimes and draw insight from them to prevent a reoccurrence. Information should be recorded in a systematic manner. The police officer needs to seek

the trends and causes of crime in the community. In spite of crime statistics, the officer still need wide consultation with the people on how to go about crime detection and control of its causes. So, public attitude surveys should be conducted within the geographical location so as to adopt better policing approach.

According to the Nigeria Police Force Operational Handbook, (2007), proactive policing focuses on the causes of problems rather than the symptoms. In proactive policing training, constables should be empowered to take decisions on the spot to settle problems without undue recourse to bureaucratic process. Proactive policing training dictates that the focus is not only upon existing problems, but that attempts should be made to identify problems that may occur and plans formulated to overcome them.

Training for Managing the Demarcation of Beats

It is essential that one fully understand geographical policing, which dictates that all police divisions are demarcated into a series of macro and micro beats. The number of micro beats depends on local circumstances. Officers are taught on management and mentoring of the patrol policemen in their division. This is necessary to ensure that they undertake the following duties on their micro beats.

1. Being highly visible
2. Responding to complaints received from people on their beats, in a timely professional manner.
3. Identifying key persons on their beats and building good relationships with them.
4. Being friendly and approachable and gaining the confidence of persons they meet on a day to day basis.
5. Identifying the vulnerable on their beats and providing them with appropriate protection and support.
6. Observing, noting and reporting the movement and activities of known and suspected criminals and suspicious persons
7. Providing intelligence and information in respect of all activities on their beats.
8. Reporting on all incidents that are reported to them or about which they were aware

9. Making arrests and reporting offenders in accordance with force procedures.

The (DPO) divisional police officer must maintain a good relationship with traditional leaders, elders, religious leaders, vigilante groups, NGO, LGA, market/commercial representatives, Road transport unions, "okada" commercial motor cycle riders, women organizations and other vulnerable groups in the Division (Nigeria Police Force Operational Handbook, 2007).

Beat Duty Course

Community-oriented policing focuses on crime and social disorder, through the delivery of police services that include aspects of traditional law enforcement, as well as prevention, problem solving, community engagement and partnerships (Nigeria Police Force Operational Handbook, 2007). This training therefore requires that constables and other non commissioned officers (NCOS) patrol the same geographical area on daily basis, so that they feel a sense of ownership and pride for their area and are able to build constructive relationships with a wide range of people.

Customer Service

Police should see their duty as service to the public after all it is the public opinion that usually assess police performance. It is when the police are trained to see the public as the main trust of their duties and responsibilities that they will be ready to serve them better through community partnership.

Customer Expectations from Patrolling Constables

1. Visible patrolling
2. Better relationships result in more confidence and that leads to an improved flow of intelligence.
3. Patrolling the same area day after day over a sustained period allows the police to build relationships with the people.
4. The people expect the police to reduce crime and make them feel safer.
5. They expect the police to demonstrate appropriate behaviour that builds trust and confidence.

6. They expect the police to be descent. The police should not associate with criminals. They should avoid corruption and tribalism while handling people within their beats.

The people generally expect the police to be friendly and helpful. The presence of the police should enhance confidence of the people and reduce the fear of crime within the community.

The beat officer is trained in observation skills. The officer is expected to take note of and recognize unusual situations in his/her beat.

They are expected to note conflicts or potential conflicts. The officer is expected to observe tensions and work with community leaders before hostility breaks out. By so doing they are able to maintain peace and orderliness within the community.

The patrol officer through observing the places frequented by criminals and suspects can identify those who may provide him with information and intelligence reports. So, by cultivating good relationships with the people you encounter on a daily basis, the officer will identify those who have valuable information and intelligence (Nigeria Police Force Operational Handbook, 2007).

Patrol officers are trained on how to build relationship with members of the community in their beat through displaying open and friendly non-verbal signals, opening a conversation with a suitable greeting, listening actively and responding appropriately, noting what has been said in early conversations and fashioning ways of working together.

It is important for the officers to note that as they patrol their beat, they learn how to respect and bond together with the public, particularly the vulnerable groups (youths and women) so as to obtain information from them easily without relying on paid informants. According to the Nigeria Police Force Operational Handbook, (2007), as the police build trusting relationships with people on their beat, they will start to talk to you about their worries or suspicions concerning activities of criminals and wrong doers in their areas.

The police professional ethics expects the police officer to approach his/her beats and duties in both professional and ethical manner.

Course for Divisional Managers (DPO)

The course seeks to achieve the following:

1. Reinforce the concepts, values and principles of community policing with a view to gaining ownership and commitment from participants.

2. Provide an opportunity to examine current staff deployment practices with a view to deciding how geographical policing may be fully implemented

3. Consider how police performance is currently measured, managed and identify meaningful performance criteria.

4. Help participants identify how effective delegation will improve performance of divisional units

5. Help participants identify the critical importance of empowerment of all ranks to make appropriate decisions so that local police problems are resolved quickly and effectively.

6. Help participants produce systems and processes that will ensure that increased public sponsorship is matched by increased police accountability for the way in which the monies or services provided are used (Nigeria Police Force Operational Handbook, 2007).

This training makes the DPO a better manager of both human and material resources at his disposal. He is equipped with the requisite knowledge about conflict management and public accountability of donated funds to prevent crime in his division. So a reckless DPO is a trait to the proper implementation of community-oriented policing operations in his division.

Awareness and Information

There is presently a low understanding of the basic principles, values and practice of community-oriented policing, both within the Nigeria police and general public. The community needs to be reassured about police intentions to improve on services delivered and the programmes and encourage them to participate in this change process (Nigeria Police Force Operational Handbook, 2007). There exist low level of awareness

of community-oriented policing among the police and members of the public (Arisukwu,2012). A concerted effort must therefore be made by the government to enlighten both the police and the public on the benefits of community-oriented policing strategy in Nigeria.

So community oriented policing training course should be practical, student centred and focused on the problem solving approach to learning. The aim is to equip them with the skills and confidence necessary to be flexible, creative, imaginative, able to function independently, able to solve policing problems, mediate in conflict, empathic to others, sensitive to community needs and effective in facilitating personal development of colleagues.

Competence of community policing trainers in Nigeria

Nigeria as a multi-cultural society requires police trainers that will respect the cultural symbols and beliefs of the people in the training process. To achieve the goals of community policing in Nigeria, officers need to be culturally sensitive. Competent community policing trainers will enhance credibility and efficiency of the training programme.

According to Aremu (2009), "the 21st century police should not only be well trained in technology and policing operations, they should also be well schooled in human pedagogical studies". Community policing training therefore will prepare police officers with the skills of handling social challenges involved in their job. Miller (1972) as cited in Aremu (2009), posited that, the higher the level of education, the more flexible a police belief system will be. However, though education is important in shaping police conduct, the main factor affecting the credibility of the police in Nigeria includes corruption Danbazau (2007). Sutham (2002) argued that though training is important, there is little evidence shown as to how training affects the way police officers understand and define community-oriented policing. So the police trainers ought to be upright in both character and learning to remain credible and competent in their profession.

In his view, George (2001) emphasized the importance of cultural competence in policing. Multicultural training, or cultural diversity training as it is called in several police organizations, provides a context around culture and its implications for establishing effective police relations with communities (George &Joyce 2004). If the design of community policing is to serve the needs of the people, then their way of life represented by their culture cannot be left out during community policing training. Cultural diversity training enables the police to comprehend the symbols and modes of communication among the people, and effectively situate crime or disorder within cultural contexts in the community (George, 2004).

This cultural competence will make community policing to be relevant and acceptable by the people. Sadusky (2004) argued that community policing training should be used to intervene on some social problems within the community such as domestic violence. To achieve this, community policing training should not ignore training on human rights and gender sensitivity (New Tactics, 2009), (George, 2004). So Palmiotto et al (2000) and George (2004) suggest that the philosophy and fundamentals of community oriented-policing should be incorporated in to all aspects of police recruitment training process.

Community policing strategy emerged out of the need for the police to partner with the people in preventing crime in the community (Alpert & Roger,2009; Kelling, 1988). So, the need to have officers with good conduct and competence to train others is very crucial in the sustainability of the programme in Nigeria. It is not just enough to have a good programme in place its sustainability depends largely on the competence and capacity of trained trainers to inculcate the knowledge on others.

Human Rights and Community-Oriented Policing

The necessity to prevent crime in society by the police does not mean that the human rights of citizens should be tampered with in the process. The police ought to conduct themselves properly while dealing with members of the public. Though the police have

their constitutional duty to maintain law and order in the society, it equally behoves on them to respect the human rights of the citizens. Community oriented policing training therefore prepares the police trainees on how to respect the people they come in contact with during their operations in the community.

In Nigeria, the police have not been able to create the image that it respects, promotes, and protects the fundamental rights of citizens (Akano, 1993). The demonstration of the respect for the fundamental human rights of the citizen by the police in its operations will provoke a reciprocal cooperation from the public in the efficient practice of community policing in that community.

However, it has to be pointed out here that, sometimes the prevailing economic, political and social conditions in which the police operate affect their conducts or misconducts. The police authorities need to know that no matter how "good" any law is, how it is enforced by the police could make or mar it. The present democratic dispensation in Nigeria should help define new roles and procedures for police operations in the country. Consequently, community policing should not only prevent crime in the community, it should equally discourage torture, coercing suspects to obtain statements, denial of visits to detained suspects and unlawful detention of suspects without bail or court order by police officers. The rights of the accused must be observed by the police while arresting or detaining a suspect.

2.18 Challenges of Community Policing

When adopting a new policy, it is expected that there will be certain obstacles to overcome. Community policing presents its own unique set of challenges. Police administrators should be aware of these challenges, and should properly respond in order to minimize problems. One way to accomplish the mission of community policing successfully is to provide effective, high-quality training programs for police officers and community members. Suitably appropriate methods of training will help both officers and citizens to fully understand the goals of community policing. The end result

will be a smooth transition from traditional policing methods to community-oriented policing.

In spite of these anticipated benefits of community policing practice, it is still faced with some major policing challenges. In Nigeria, this means increased budgetary allocations to the police training colleges. It has to be pointed out that it is not just enough to allocate funds, steps should be taken by the police authorities and even the communities to monitor the use of allocated funds to avoid corruption and misappropriation of scarce resources by the police.

2.19 Theoretical Framework

The study relied on the combination of Gap, Community-driven development and Skill acquisition Theories to understand the police-public partnership in crime prevention and control in Nigeria through community policing strategy.

Gap theory (George J. Thomson):   This theory argues that there is a growing 'gap' between the police and the community in too many areas. People mistreated by the police withdraw from the police and are never eager to help the police. Until officers are taught to care for the people, the 'gap' increases. Crooks and criminals benefit from the 'gap' between the police and the people. However, the better the police treat the people, the safer the people feel and the more the 'gap' closes. As the 'gap' closes, it closes on the crooks and bad guys in the community. Community policing training will therefore promote trust and confidence building between the police and the people in preventing crime in the community.

According to Thompson (2006), the quality of contact with the people by the police affects the way the people in turn perceive the police. Alemika and Chukwuma, (2005) supported this position by arguing that, the nature, scope and extent of contact between the police and the community they serve affect the way the public perceive and interact with the police. If the scope and nature of interactions between the police and the community they serve are restricted to involuntary law enforcement encounters such as arrests, stop and search encounters, detention etc. the relationship that would ensue from

such contacts would be involuntary and hostile. Whereas if the people and the police have other avenues of meeting and understanding each other their relationship would be less hostile and friendly.

Therefore, to improve on the quality of contacts with the public, the police should be taught the '90-10 principle' of the community. Thompson, (2006) stated that in the worst areas of the cities, 90 percent of all the people in those communities are good, hard-working, decent folks trying to make a living with dignity. Ten per cent are murderers, drug dealers, kidnappers and other criminal elements that need to be taken off the streets.

However, the problem with police work is that too often, 90 per cent of police contacts are with those 10 percent (Thompson, 2006). So, it distorts police view of the community. The police easily become cynical and tend to 'go to war' against those communities rather than taking on a protective role. This according to (Thompson, 2006) explains why the police are most hated where they are most needed. People who have been mistreated do not give intelligence to those who have mistreated them. So adequate community policing training will help close the gap of mistrust and lack of confidence between the police and the people and make police more humane in carrying out their services within the community.

Community –driven development (CDD) Theory

The theory originated from the World Bank and focuses on the utilization of human social capital as a major resource in sustainable project development. The World Bank defines CDD as 'a development approach that gives control over planning decisions and investment resources to community groups and local governments' (Dongier, Julie Van, Elinor, Andrea,Wakeman, Bebbington, Alkire, Esmail, and Polsky, 2003).

Community-Driven Development CDD provides communities with a voice and control over all project stages. It enables the people to own the project from conception to implementation. The World Bank and other proponents of CDD programmes argue that better outcomes are guaranteed, if the implementing country's existing inter government institutions are effective; and/or have genuine commitment to decentralisation (Crook

Manor 1998; World Bank 2002; 2006; Whitford and Kavita 2006; Binswanger, Jacomina, and Spector, 2010).

Community based development (CBD) and its more recent variant, Community-Driven Development (CDD), are among the fastest growing mechanisms for channelling development assistance. To clarify concepts, CBD is an umbrella term that refers to projects which actively include beneficiaries in their design and management. CDD is a term, originally coined by the World Bank to refer to CBD projects in which communities have direct control over key project decisions as well as the management of investment funds.   CDD is viewed as a mechanism which can among other things: (i) Enhance sustainability; (ii) Improve efficiency and effectiveness; (iii) Allow poverty reduction efforts to be taken to scale; (iv) Make development more inclusive; (v) Empower poor people, build social capital, and strengthen governance; and (vi) Complement market and public sector activities Dongier et al, 2003, Van Domelen 2007, 2008; McIntosh, and Ozler, 2009; Binswanger et al. 2010).

The claim is that it achieves this by: (a) Reducing the information problems that face both the social planner and potential beneficiaries by eliciting development priorities directly from target communities and allowing target communities to identify projects as well as eligible recipients of private benefits, like welfare or relief; (b) Expanding the resources available to the poor, via credit, social funds, capacity building and occupational training; and (c) Strengthening the civic capacities of communities by nurturing organizations which represent them, and by enabling them to acquire skills and organizational abilities that strengthen their capacity for collective action (World Bank 2002).

Thus, the potential gains of CDD are undoubtedly large. It has the explicit objective of reversing existing power relations in a manner that creates agency and voice for the poor, while allowing the poor to have more control over development assistance. It is expected that this will result in the allocation of development funds in a manner that is more responsive to the needs of the poor, better targeting of poverty programmes, more responsive government and better delivery of public goods and services, better

maintained community assets, and a more informed and involved citizenry that is capable of undertaking self-initiated development activity.

Community-driven development (CDD) gives control of decisions and resources to community groups. These groups often work in partnership with demand-responsive support organizations including central government agencies.

CDD treats poor people as assets and partners in the development process, building on their institutions and resources. Support to CDD usually includes strengthening and financing inclusive community groups, facilitating community access to information, and promoting an enabling environment through policy and institutional reform.

Experience demonstrates that by directly relying on poor people to drive development activities, CDD has the potential to make poverty reduction efforts more responsive to demands, more inclusive, more sustainable and more cost-effective than traditional centrally led programmes. CDD fills a critical gap in poverty reduction efforts, achieving immediate and lasting results at the grass roots level and complementing government-run programmes. In summary, CDD is a way to provide services, organise economic activity and resource management, empower poor people, improve governance and enhance security of the poorest.

Relating this theory to this study, community policing training will not only bring the people on board, it will equally empower them to partner with the police in crime prevention in the community. Community-oriented policing training will bring the police and the public closer and enhance their support for each other. When the people are adequately mobilized to be part of community policing operations in their communities, through problem identification, intelligence gathering, support to the police and local initiatives in crime prevention the programme will become sustainable in Nigeria. When the people are carried along in identifying and solving problems within their community, they are given a sense of belonging to champion and support the police in crime prevention efforts through community-oriented policing operations in their community.

The cornerstone of CDD initiatives is the active involvement of members of a defined community in at least some aspects of project design and implementation. While participation can occur at many levels, a key objective is the incorporation of 'local knowledge' into the project's decision-making processes. When potential beneficiaries also make key project decisions, participation moves to the level of self-initiated actions—what has come to be known as the exercise of 'voice' and 'choice' or 'empowerment' in CDD terminology. This theory explains how getting the people involved in community-oriented policing style will make the people own and support this policing programme in Nigeria.

Critique of Community-Driven Development Theory

The theory neglected the presence of conflict of interests between and among various human groups in the society. Using Marxian perspective, class is always defined in terms of its potential for conflict (Ritzer and Goodman, 2003). According to Miller 1991 as cited in Ritzer and Goodman, 2003, there is no rule that could, in principle, be used to sort out people in a society into classes without studying the actual interactions among economic processes on the one hand and between political and cultural processes on the other. So members of the community do not have equal opportunities and access to the economic resources in the community. This unequal access to wealth in the community will affect the perception of what constitute security threat to the community and ways and means of addressing them through community-oriented policing. Community-Driven Development theory also failed to provide measures of harmonizing the various interests within different social class, religious groups and gender in the society before they could speak in one voice.

The theory fails to realize that there is exploitation, marginalization and domination of the weak and vulnerable groups by the strong and privilege groups in the society. The elites and other opinion leaders may influence the choice of projects and where they are to be cited within the community. The police like other Capitalist institutions were created to sustain the existing inequality between the poor and the rich in the society (Ritzer and Goodman, 2003). So the operation of community-oriented policing can be

hijacked by the political class and other wealthy individuals to realize their selfish interest against the general benefit of the other members of the community.

Skill Acquisition Theory

This theory originated from the field of Psychology. It explains what takes place in a learning process by human beings. The main arguement of this theory is that human beings learn through a repetitive performance of what is taught. The constant practice of what is learnt facilitates its perfection. According to Reisberg, Baron and Kemler (1980), almost always practice brings improvement, and more practice brings more improvement. Skill acquisition therefore dwells in the constant practice of what was learnt following the laid down training codes (Anderson, 1987).

Fitts and Posner (1967) proposed a three stage process of motor learning that incorporated a cognitive stage, an associative stage and an autonomous stage. During the cognitive stage of skill acquisition, the biggest challenge of the learner is to understand what is to be performed, while the biggest challenge for the teacher is conveying to the learner what is to be done. The associative stage begins once the learner selects a movement strategy and actually performs the task, and based on feedback begins to modify how the movement is performed. This stage is of particular interest to researchers because feedback plays a crucial role in altering the movement pattern.

In the association stage, attention is allotted to improving the efficiency and timing of the movement. The rate of gain of learning in the associative stage is influenced by the nature of the relationship between environmental stimuli and developing motor responses. Stimulus-response compatibility refers to the extent of the association or "naturalness" between a stimulus and the response (Schmidt & Lee, 2005). Tasks are easier or more difficult to learn as a result of the pairing between specific stimuli and their respective responses. Human performance in almost any cognitive skill improves with practice. But the amount of improvement is dramatically increased when subjects are able to deal consistently with their task (Schneider and Fisk, 1982).

Applying this theory to the study, the first stage (cognitive stage) covers the interaction between the trainer and the trainee in the class. The trainee tries to comprehend the philosophy of community oriented policing style, while the trainer tries to use better teaching methods to pass the message across. Here the attitude and manners of the trainer could affect the perception of the trainees negatively or positively. Where the trainer is rude and authoritarian, the trainees will not pay so much attention to what he/she has to offer. On the other hand, Anderson (1982) proposes a frame work for skill acquisition that includes two major stages in the development of a cognitive skill. The first stage is a declarative stage in which facts about the skill domain are interpreted and the second stage is a procedural stage in which the domain knowledge is directly embodied in procedures for performing skills. This means that acquisition of skills do not take place carelessly without any proper organization. There is a deliberate effort in the planning of both what is to be learnt and how it should be done during the learning process.

Even the style of teaching trainees who are adults should give them the opportunity to contribute in the discussion in the class. The use of andragogy teaching style as proposed by Birzer and Tannehill, (2001) employs the experiences of the trainees in illustrating how community-oriented policing operates in a community. So allowing police trainees to make contributions in the class will facilitate their understanding of community oriented policing objectives during training.

The associative stage of the skill acquisition theory will allow the trainee to be exposed in the community to practise what was learnt in the class. The practical exposure of police trainees helps them to face the security realities and the dynamics of social interactions within the community. So, based on trial and error the trainee gets feedback from the public and adjusts his behaviour or operational tactic to suite the actualisation of his mission in the street. Experience is a vital form of learning, and practice helps in perfecting what was learnt in the class. This means that the police trainee need to constantly put to practice what was learnt in the class on the streets.

The relationship between the environment and what was learnt in the class helps community-oriented policing trainers to modify their training curriculum, teaching methods and operational focus to realise the main objective of community-oriented

93

policing in Nigeria. Training the police in isolation will create a gap between community-oriented policing theory and practice in Nigeria. Exposing the trainees in the field as part of training will make them to be efficient after mastering the kind of responses to give to different security stimuli in their community.

Critique of Skill Acquisition theory

The theory perceived human beings as mere robots that will only replicate what he/she was programmed to do in all circumstances. This perception of human actors is against the view of the rational choice theorist who perceive actor as being purposive, or as having intentions. That is, actors have ends or goals towards which their actions are aimed and they have the capacity to make preferences that will suit their intentions at all times (Ritzer and Goodman, 2003). In a similar vein, Bandura 1971 used social learning theory to argue that forces inform of needs, drives, and impulses often operating below the level of consciousness influence the behaviour of human beings in their social environment. Also, Cheng, 1985 disagrees with the view that improvement in performance is due to the development of automatic processes. This means that human beings do not act in an automatic manner. Even when people are exposed to the same social stimulus their actions could vary depending on their interpretation of the situation. The police make use of discretionary power to determine who to arrest and which deviant act or situations to tolerate or ignore while on duty. Most times this police discretion could be abused in the community also members of the community may have personal needs or agenda different from that of the general members of the community and may use community-oriented policing operations to achieve them.

COMMUNITY POLICING TRAINING CONCEPTUAL FRAMEWORK

• Community policing • Public/Private support • Decentralized policing • Pro-poor policing • Cost effective • Quality contact	⟷ • People/service oriented policing • Gap reduced • Empowered public • Democratic environment • Grass root support ⟷	• Enhanced police performance • Reduced fear of crime • Improved police image • More trust and support from the public
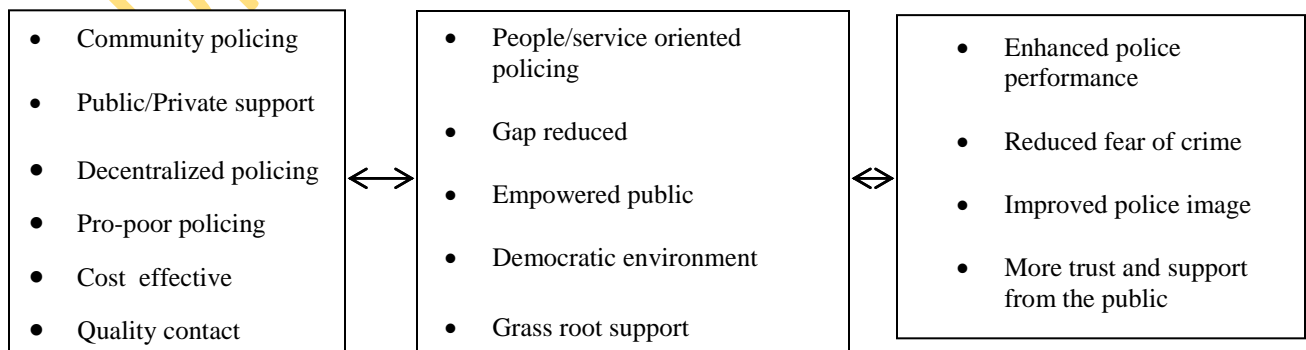
Source: Arisukwu, 2013

The table above shows, the conceptual framework displaying the interactions between the police and the public in community policing training. The first box shows the collaboration or partnership between the police and the public through community policing training. The second box captures the various police-public partnerships that take place in the community, while the third box reveals the expected outcome from the police-public synergy in community policing training operations in the community.

CHAPTER THREE

METHODOLOGY

In this chapter, the research design and instrument of data collection are explained. Also the method of data collection and the study area including the study population are equally described.

3.1   Research Design

This research utilized survey research design. This research design was complemented with qualitative research method. The qualitative methods used were in-depth interviews, Focus Group Discussions, Unstructured non-participant observations and the training curriculum provided secondary source of data.

Scope of the Study

This study was conducted in Benue and Lagos states of Nigeria. Though the study was located in areas predominantly populated by the Tivs and Yoruba speaking people of Nigeria, it was not restricted to them alone as other ethnic groups resident in these areas were part of the study too. This was done so as to reflect the general perceptions of the communities towards community-oriented policing. Apart from being among the states piloting community-oriented policing in Nigeria, Benue and Lagos provided a contrast in both socio-economic realities and security challenges in Nigeria. The dynamics of the population and peculiar social environment in Makurdi and Ikeja provide security challenges and problems for the police in the states selected. The choice of the states was purposively done to complement the data emerging from the two states.

3.2   Study area

Benue State

Benue is a state in the north-central geo-political zone of Nigeria, with a population of about 5,181,642 million according to the 2006 census figure. Benue state was named after the Benue River and was formed from the former Benue-Plateau state in 1976. Benue has 23 local government areas. Makurdi the state capital is a home for people from all walks of life. Makurdi is a relatively peaceful town. Tiv, Idoma and Igede are spoken predominantly in addition to English language. Other ethnic groups in Benue include, Etulo and Abakwa. The state is rich in Agricultural products, and is known as the food basket of the nation. Other commercial activities equally take place in the state. The state capital Makurdi is relatively peaceful and low in volume of commercial activities when compared to Ikeja in Lagos.

Unlike Lagos, Benue has a relatively homogeneous population comprising mainly of people from the three main ethnic groups in the state (Tiv, Idoma and Igede) with other migrants from outside the state. This relatively peaceful and stable social structure in Makurdi was explored to bring out its influence on the perception of crime and willingness to organize and partner with the police in the state. Makurdi has less traffic jams and relatively shorter distance between place of work and residence of the people. It has a community of people who have a stronger affinity or awareness of their community and people who dwell in it. This close affinity promotes the mobilisation and sensitisation of the people to take part in community policing. The perceived affinity among residents of Makurdi will make easier for them to come together and organize themselves in to groups to secure their community. This willingness to form neighbourhood watch groups facilitates public partnership with the people to curb crime in the state.

Benue State police command structure

Benue state police command has 27 police Divisional Headquarters out of which 5 are located in Makurdi the state capital. Benue State police command has police staff strength of 4,705 officers and men (www.npf.gov.ng). Benue state police command is

led by Commissioner of police (CP) Christopher Kartzo. Like all state police command structures in Nigeria, Benue state has a commissioner of police at the top followed by Area commanders and Divisional Police Officers (DPO). The DPOs are the closest police structure to members of the community. Apart from managing the divisional police Headquarters, the DPO also meets regularly with the community leaders on crime prevention and control issues within their community. It is at this level (Divisional police headquarters) that members of the public observe community-oriented policing activities more. The way the people are treated in the police stations and on the streets could make or mar the implementation of community-oriented policing style.

Lagos

Community-oriented policing programme was adopted in Lagos, Benue, Jigawa and Kano states at the same time. Lagos and Benue states were purposively selected for this study among the four states. The states were among the second sets of community-oriented policing piloting states in Nigeria. The combination of two state capitals with distinctive population dynamics and security concerns will bring out a robust and balanced view on police-public partnership in crime prevention through community-oriented policing.

Lagos State is the second most populous city in Africa, behind Cairo in Egypt and is estimated to be the second fastest growing city in Africa (UN-HABITAT, 2008). Lagos is the commercial nerve centre of Nigeria. The presence of Air and Sea ports make the city unique for all forms of business activities. Lagos was purposively selected to explore its population dynamics and security challenges with respect to community-oriented policing implementations.

Lagos has 20 local government areas, with a population of 7,937,932 according to the 2006 Census figure. The State was created on May 27th 1967. While the State is essentially a Yoruba-speaking environment, it is a socio-cultural melting pot of both

Nigerians and Foreigners alike. Lagos with its large population and volume of economic activities posses some security challenges to the police.

Since Lagos is a mega city with a unique population of men and women from all walks of life, there are implications for community policing implementations. Lagos has become a melting pot for variety of cultures in Nigeria. The composition of the population could pose a challenge in determining what constitute a problem within the community and the nature of partnership with the police. The individualistic and complexities in social life in Lagos will influence the nature of the social structure in Ikeja. This complex social life and loose social structure will affect the public perception of crime and the willingness to partner with the police in curbing them. There is this feeling by migrants that Lagos is a "no man's land" with survival at everyone's mind. So to organise the people into neighbourhood watch groups could pose some challenges.

This complexity in social life will also affect the way the police operate in the state. The challenges of traffic congestion, accommodation, crime patterns and trust by the public affect the way the police operate in Lagos even after community-oriented policing training. The influence of other environmental and social factors such as housing pattern, transportation infrastructure, occupation, duration of stay and distance from place of work to residence will all play important roles in the conceptualisation of crime and methods of its control both in Ikeja and Makurdi.

Lagos state police command structure

Lagos state police command has 8 area Commands and 95 Divisional police Headquarters. Ikeja the state capital falls under Area F Command with 10 Divisional police Headquarters. Lagos state police command has a police staff strength of 29,122 officers and men (www.npf.gov.ng). The office of the commissioner of police at the state command headquarters Ikeja is on top of the state police command structure. The Area commanders and the DPOs make up the other command structures respectively. The study dwelt more on the experiences of the police and the public at

the lowest command structure because that is where police-public interactions through community-oriented policing interactions take place more.

3.3 Study Population

The population of study consisted of both the police and key community leaders in Makurdi and Ikeja. In Benue, Makurdi the state capital was purposively selected for this study, while in Lagos, Ikeja the state capital was purposefully selected for the study because the police officers in the area form the bulk of the community-oriented policing piloting divisions within the states. The Police divisions covered in Makurdi included Wadata, High level, North bank, Ankpa ward and Akpehe/Wurukum. These police divisions represented Makurdi (A-E) divisions respectively. Areas covered in Ikeja included, Toyin Street, Adeniyi Jones, Opebi, Allen Avenue, Ikeja GRA, Area F Police Station, Ikeja police station, Police Training College, State command headquarters, and Ogba police station. The two states were among the piloting states of community policing operations in Nigeria, and were used for the comparative analysis of training experiences and operational challenges.

Six Police divisional headquarters were selected from each state through a purposive sampling method representing community policing piloting Divisional Headquarters in the states. The police stations were selected to cover both residential and commercial areas within the study areas purposively. 600 questionnaires, 50 for each police division were administered on the policemen, who had undergone the community policing training, through a simple random sampling method. This population was obtained by relying on Cochran's (1977) sample size formula determination table. This is a table for determining minimum sample size for a given population size for continuous and categorical data.

For the qualitative method, eight (8) community Policing trainers, six (6) Divisional Police Officers (DPOs), and six (6) key Community leaders were purposively selected to cover community policing piloting divisions in Benue and Lagos states for in-depth interviews. Six (6) Focus Group Discussions were conducted with the police to find out their pre-training, training, and post-training experiences.

Their training experiences were explored to determine the relevance of the community policing training curriculum. Also the Officer in charge of police training and education in the Force Headquarters Abuja was interviewed. In addition, the officer in charge of community policing was interviewed. In all, a total of 600 respondents for the quantitative method, and 27 respondents for the qualitative methods were involved in this study.

3.4Method of data collection

The research combined both qualitative and quantitative methods of data collection and analysis. A total of six divisional police headquarters were selected from each state through purposive sampling method. The purpose was to cover both residential and commercial settlements within the study area, and to select only police stations implementing community-oriented policing style. At each police station a list of those police personnel that have been trained for community-oriented policing was obtained by the researcher from the DPO. The questionnaire was administered to these trained police personnel through a simple random sampling technique.

The questionnaire was collected by hand by the research team from the police respondents. Out of the 600 copies of questionnaire distributed, 588 were retrieved and cleaned up for analysis. The questionnaire focused on the demographic variables of the police respondents, their pre and post community-oriented policing training experience and relevance and challenges of community-oriented policing training in Benue and Lagos states Nigeria.

Members of the public used for qualitative data collection were made up of adult male and female members of the community who have stayed in the area not less than five years. They included transporters, market women and men, family heads, community leaders and youths. In-depth interview was conducted on purposively selected police trainers, Divisional Police Officers (DPOs), and key community leaders.

Also Focus Group Discussion was conducted with the police, and the training curriculum contents observed. The general police personnel were observed while on

duty at their various beats to see how they interacted with members of the public. The way the police interacted with the public while on the street controlling traffic and at police check points were observed to see if the people were treated with respect. This observation took place during the field work. The community-oriented policing training took place in Benue and Lagos from 2006 to 2012. The trainers were made up of superior police officers and the trainees were made up of both senior and junior police personnel.

Some of the community leaders, youths and family heads interviewed constituted members of the Police Community Relations Committee in their areas. Some of them were identified at the station after meeting with the police DPO in their area. The field work took place from September 11th 2010 to February 18th 2012.

3.5 Instruments of Data Collection

Questionnaire was used to collect the responses from the study population. The questionnaire was designed for the police officers who have undergone community-oriented policing training. The questionnaires reflected the study objectives and significance of study. Questionnaire was used for objectives two and three.

In-depth interview schedule was used to collect data from the selected Police Personnel (DPOs and community-oriented policing trainers) and key Community leaders (religious leaders, family heads, land lords, youth leaders, market leaders, and women leaders), while focus group discussions was used only with the police who have undergone the community-oriented policing training. Objectives one and four were explored with FGD and in-depth interview. The curriculum and community policing training manual contents provided secondary sources of data.

3.6 Ethical Considerations

The Social Sciences involve studies of real people in real situations, and this raises ethical questions regarding the relationship between the researcher and the participants.

In carrying out this study, the respondents were not deceived or misled about the purpose of the study.

The identity and views of the respondents were protected, particularly that of the police officers involved. The community members were treated courteously and respectfully. They were not subjected to any form of stress or coercion while conducting this research. The respondents were not exposed to any harm and they were free to leave at any stage of the study. Also the study will be published in journals for the Police and the public. The publications will aid access to the main findings of the study to both the police and the public.

3.7   Data Analyses Technique

The collected questionnaires were processed and managed using Statistical Package for Social Sciences (SPSS). Data was analysed at univariate and bivariate levels. The profiles of the respondents were analysed using simple percentages, while chi-square was used to analyse the association between independent and dependent variables. The in-depth interview and the focus group discussions were transcribed according to various headings representing the key issues raised in the interviews, and discussions. Simple descriptive and narrative technique was used to report the interviews. Also a content analysis of the interview was done using the research objectives and purpose of study as guide.

Data Analyses Summary Table

Objectives	Data collection			
	Questionnaire	IDI	FGD	OBSERVATION
1		√		√
2	√	√		√
3	√	√	√	√
4	√	√		
5	√	√	√	

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION OF FINDINGS

Introduction

In this chapter, data collected in the field are presented. Tables and charts are used to present the quantitative data for analysis. The qualitative data were presented in simple description and quotation forms. The analyses are done using the study objectives as a guide.

4.1 Demographic variables, policing experience and relevance of training materials to crime prevention and control.

Table 1: Demographic variables of police trainees

Variable	Frequency	Percentage
Age		
18-23 years	60	**10.2**
24-29 years	198	**33.7**
30-35 years	126	**21.4**
40 – above years	204	**34.7**
Total	**588**	**100.0**
Sex		
Male	382	**65.0**
female	206	**35.0**
Total	**588**	100.0
Marital Status		
Single	162	27.6
Married/Cohabiting	366	62.2
Separated/Divorced	60	10.2
Widowed	-	-
Total	**588**	100.0
Educational Attainment		
Secondary school	306	**52.0**
Polytechnic	126	**21.4**
College of Education	36	**6.2**
University	120	**20.4**
Total	**588**	**100.0**
Ethnic group of origin		
Yoruba	120	**20.4**
Hausa	78	**13.3**
Igbo	102	**17.3**
Others	288	**49.0**
Total	**588**	**100.0**

Source:(field work 2011)

From table1, above the age category of 40 years and above is 34.7% while that of 18-23 years is 10.2%. This has implication on the sustainability of community policing style in the country. The bulk of the community-oriented policing activities take place at the bottom level of police hierarchy populated by youths. The young officers after training will rely on both their training and the experiences of the older officers to manage crime problems in their community.

The table also shows that males dominated the community-oriented policing training with 65% while females had only 35% of the total sampled population. This result is a true reflection of gender composition of the Nigeria Police Force. Community-oriented policing is a policing strategy that emphasizes more on service to the community rather than enforcement of rules through the use of force or physical strength. Having a gender balanced trained officers in the community prepares the police to adequately reduce crime and solve problems within the community. Police women equally interact with the public while performing their duties, so having them trained too will minimise their negative contacts with members of the community.

Table 2: Years of Policing Experience

Years	Frequency	Percentage
1-5	246	**41.8**
6-10	186	**31.6**
11 – above	156	**26.5**
Total	**588**	**100.0**

Source: field work2011

Table 2 above shows that 41.8% of the respondents have spent between 1-5 years in the Nigeria Police force as at the time of this study in Benue and Lagos States. Those who have spent between 6-10 years are 31.6%, while only 26.5% have spent 11 years and above in the police force. This result shows that the majority of the respondents (73.4%) have spent between 1-10 years in the Nigeria police. These "fresh" pools of police officers constitute a better policing resource for the training and implementation of community-oriented policing in Nigeria. However, in the class rooms, the experiences of police trainees with more years of policing become vital in discussions and contributions in learning. This position supports the arguement of Bizer and Tannehill, (2001) that trainees should be taught as adults with experiences in the class using andragogy (adult) teaching style.

106

Table 3: Relevance of training material

How relevant was training material?	Frequency	Percentage
Relevant	378	**64.3**
Not relevant	126	**21.4**
Total	**504**	85.7

Source: field work 2011

From table 3 above, the result reveals that 64.3% of the respondents found the training material relevant to their daily policing experience. This shows that the community policing trainers succeeded in empowering the trainees with the basic information on how to implement community-oriented policing in their daily activities. However, despite this knowledge, some police officers still find it difficult to practically implement what they have been taught on the field. This was mainly due to some deviant behaviour already internalised by some police officers and lack of practical exposure to the field as part of the training programme.

Table4: Years of experience versus relevance of training material to daily experience

Years of experience	Relevant of training material to daily policing experience		Total
	Relevant	Not relevant	
1-5 years	180 (81.1%)	42 (18.9%)	**222**
6-10 years	108 (66.7%)	54 (33.3%)	**162**
11-above years	90 (75.0%)	30 (25.0%)	**120**
Total	**378 (75.0%)**	**126 (25.0%)**	**504**

$X^2 = 10.378$; df = 2; p <0.05

Source: field work 2011

The table 4 above shows that there is a significant relationship between the years of policing experience of the police trainees and the relevance of their training materials to daily policing experience. The result shows that (75%) of the respondents who have 11 years and above years of experience said that training material was relevant to their daily

experience while (81%) of the respondents who have between 1-5 years of experience said the training materials were equally relevant to their daily experience after training. The implication of this result is that the training curriculum contents of the community-oriented policing training in Nigeria captures police daily experiences in the community.

Table5: Years of policing experience versus effectiveness of community policing training in crime prevention

Years of experience	How effective is community policing training in crime prevention in your community		Total
	Effective	Not effective	
1-5 years	228 (95.2%)	12 (5.0%)	240 (100.0%)
6-10 years	150 (83.3%)	30 (16.7%)	180 (100.0%)
11-above years	108 (85.7%)	18 (14.3%)	126 (100.0%)
Total	**486 (89.0%)**	**60 (11.0%)**	**546 (100.0%)**

X^2 = 16.133; df = 2; p <0.05
Source: Field work 2011

The table 5 above shows that police trainees with 11 years and above policing experience (85%) said that the training is effective in crime prevention in their community, while police trainees with 1-5 years policing experience (95%) equally said that training is effective in prevention of crime in their community.

This shows that what the trainees were taught in the training helped them in relating and partnering better with the community after training with the aim of preventing crime.

Table 6: Years of Experience at the state command

Years of experience at your state command?	Frequency	Percentage
1-3	262	**44.6**
4-6	162	**27.6**
7 and above	164	**27.9**
Total	**588**	**100.0**

Source: Field work 2011

The result in table 6 above shows that respondents with 1-3 years of experience in their state commands have 44.6%. These relatively fresh officers who have not mastered their community well will pose a challenge in fostering the partnership between the police and the public. The fresh officers do not have adequate knowledge of the culture of the people and the pattern and trends of crime in the community. It will be difficult for these "fresh" police officers to identify and build good relationships with key persons in their community.

Table 7: Training Experience

What was your training experience?	Frequency	Percentage
Interesting	438	83.9
Not interesting	42	8.0
Not sure	42	8.0
Total	**588**	**100.0**

Source: Field work 2011

Table 7 above reveals that 83.9% of the respondents considered their training experience to be interesting. This high responds shows that the police officers did not find the training too difficult and very stressful to cope with. The training procedure is not complicated and difficult for the trainees to cope with. However, it is observed that the training took place in the class rooms only without any practical exposure of the trainees

to demonstrate what they have learnt in the field. This concentration of training only in the class rooms has made it difficult for the public to notice any changes in police training style and denied the trainees and the police opportunities to receive feedback from the public.

The practical demonstration of what is learnt is very vital in the general learning and skill acquisition as postulated by Fits and Posner (1967) in the theory of Skill acquisition. Restricting training only in the class equally deprives the public the opportunity to contribute in the training process by voicing their choices on police mode of operations. This position runs against the bottom-top model argued by Community-driven development theory.

4.2 The main focus of COP Training in Nigeria

Table 8: The main focus of the training

What was the training focus?	Frequency	Percentage
Communication skills	156	**26.5**
Attitudinal change	168	**28.6**
Intelligence gathering	120	**20.4**
Respect for human rights	204	**34.7**
Accountability to the people	96	**16.3**
Total	**588**	**100.0**

Source: Field work 2011

The results in table 8 above shows that the respondents considered communication skills, attitudinal change, intelligence gathering, respect for human rights and accountability to the people as the main areas of focus during community-oriented policing training. Respect for human rights has 34.7% while accountability to the people has 16.3% among the respondents. Though the main trust of community policing is public partnership with the police in crime prevention within the community, the way and manner the people are handled by the police has effect on public perception and disposition towards the police. This respect for the human rights of the people, especially law abiding citizens by the police will close the gap between the police and

the people as argued by Thompson, (2006). People treated well by the police in the stations or on the streets will develop trust and confidence on them.

This result shows that the police in Nigeria are concerned with the way and manner people are treated by police officers either as suspects or innocent citizens within the country. This concern for human rights ought to address the issues of torture, harassment, illegal arrest and detention of members of the public by the police. It is observed that the police still intimidate and disrespect the public while carrying out their duties in the study areas. In Makurdi the main victims of police abuse of human rights were observed to be commercial motorcycle riders, while commercial bus drivers and male youths suspected to be fraudsters "419" constituted major victims of harassment by the police in Ikeja. This behaviour of the police justified the arguement of Akano, (1993) and increases public mistrust of the police as postulated by Jerome and David (1988). Police accountability to the people which would have made them closer and trustworthy to the people only has 16.3%.

This result shows that the police still believe that they exist for the state and not the people. This perception confirms (Alemika, 1993) argument of alienated police. So the police need to understand that with community-oriented policing, they now exist for the people and are therefore accountable to the people. In fact the main criteria for promotion of officers now should not only be based on crime fighting capability, but also service to the people within their community. Community policing training should let the police know that they are now citizen-focused in their operations.

4.3 Police perception of public before and after COP training/Training format and experience.

Fig 1.Police perceived public friendliness before and after COP training.
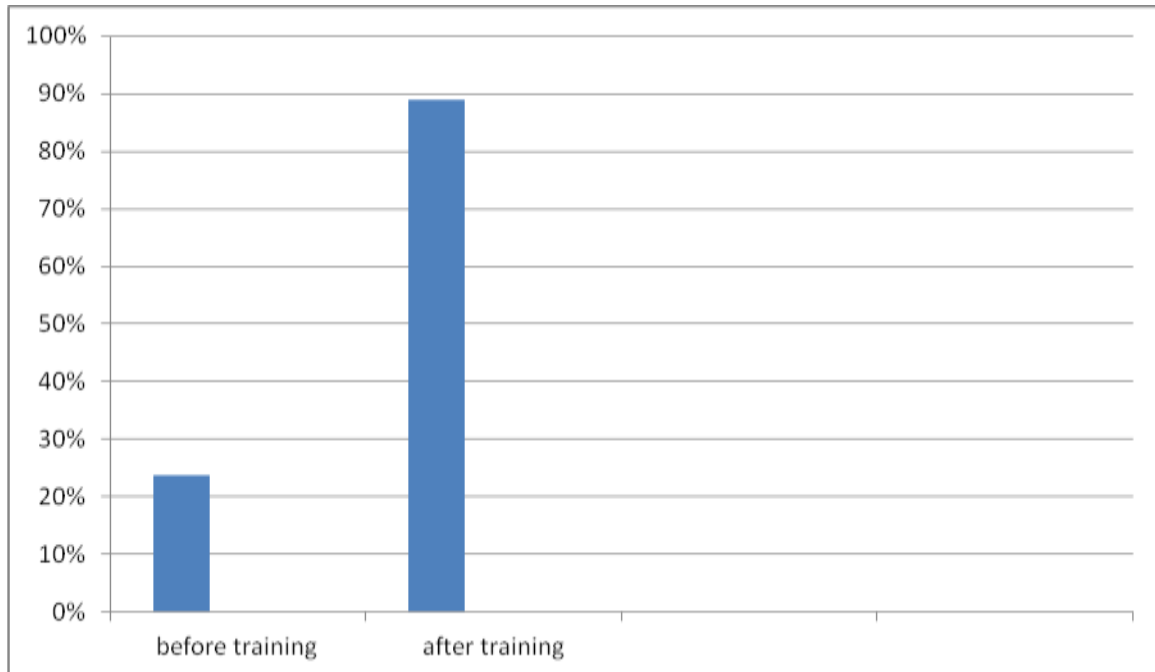
Source: field work 2011

Recounting their experiences with the police a member of the public in Markurdi said,

> I have not noticed any change may be the police in this area do not practice what they were trained. Some of them still collect bribe and harass Okada riders. It will be nice to really see the police working in Lagos without "egunje".

The above quotation suggests that despite police claim of friendliness to the people after training, much of that claim has not been observed by the public who still complain of police harassment and disrespect.

The chart in figure 1 above indicates that the police perception of the public friendliness is 23.7% before community-oriented police training. This perception is influenced mainly by the traditional police training which focused much on crime fighting without much interest on the people in the process. In fact the police were trained to suspect anybody within the scene of crime. So the public always do not want to have anything to do with the police within their community. Also the police usually come in contact with

the "bad" members of the community more as criminals while on duty (Thompson, 2006).

Consequently, the police find it difficult to trust anybody within the community. This justifies the argument of Gap theory that the experience of the police with suspects affects how they treat other people in the same community. So prior to community policing training, the police often rely on brutal force to handle the public because they perceive them to be unfriendly. This attitude alienated the public from the police and frustrated crime prevention within the Nigerian society. The call for training reorientation of the police by Palmiotto et al, (2000) becomes very relevant in making the police more accountable to the people.

The chart in figure 1 above equally shows that the police perceived the public to be friendly after community-oriented policing training (89.0%). This responds from the police showed that the training focus of community-oriented policing style which among other things is people centred was part of the topics the police were taught during the training sessions. However, the researcher observed that this result did not reflect the true picture of how the public were treated on the field by the police. Some police officers still treated some members of the public especially the vulnerable members of the public in an unfriendly manner.

This shows that some times what was learnt was not put to practice after the training. This situation agrees with the position of Haarr, (2001) which states that after training some of the traits learned dissipate when the trainees go to the field. To avoid this, the police trainees should be exposed to the public to enable them put to practice what was learnt in the class in real life situations. This practical exposure will enable the trainees to master how to respond to challenging stimuli in their operational environment (beat) as argued by the skill acquisition theory.

Until the police trainees are able to translate training orientations to practical actions within the community while on their daily beat, the entire purpose of community-

oriented policing is still far from being accomplished by the government. So the police authority should have a follow-up plan to monitor trained officers in the field as part of the training programme to reduce the interference of police sub culture in community-oriented policing implementation in Nigeria.
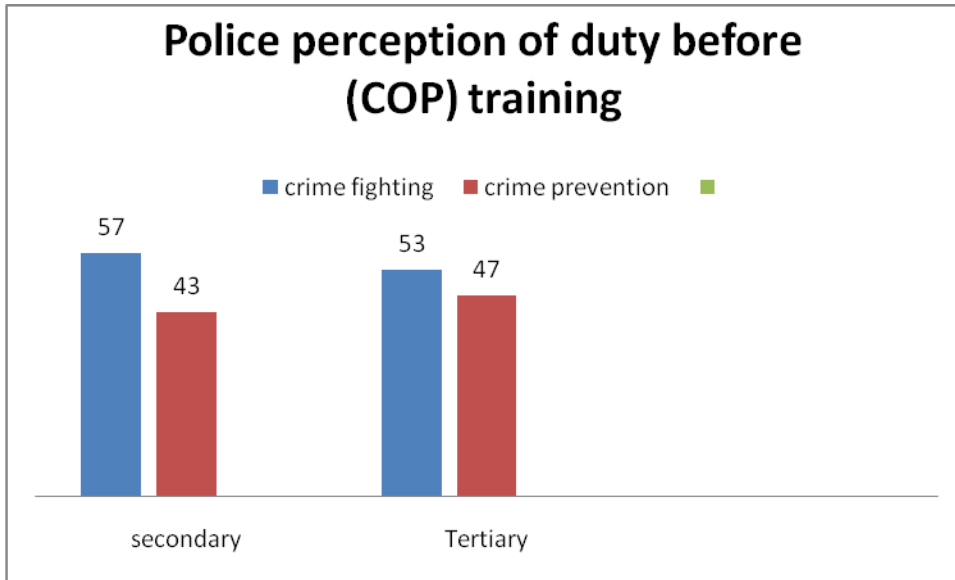
Figure2: source; (field work2011)
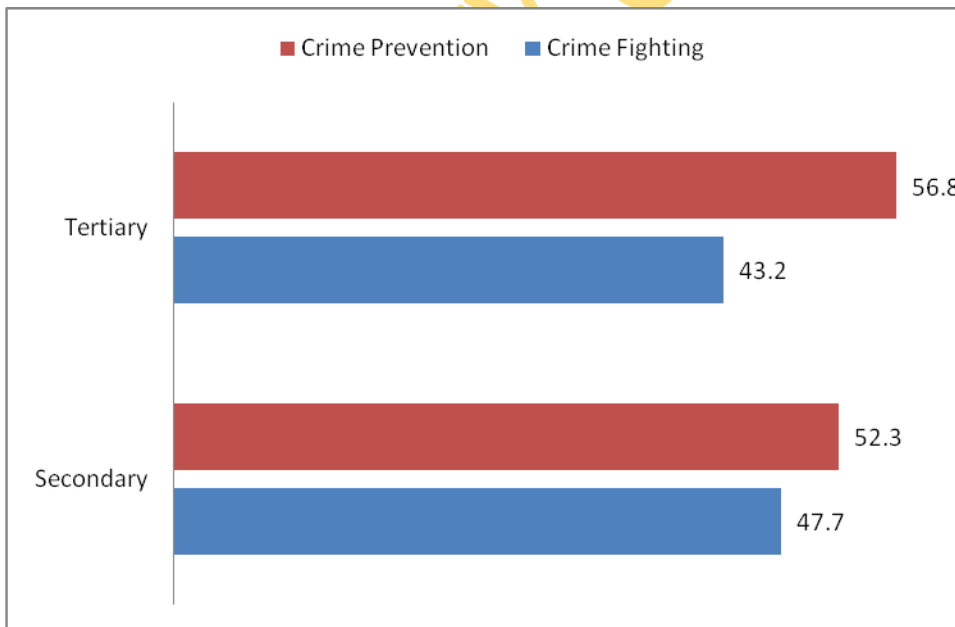
Source (field 2011)
Figure3: Police perception of duty after (COP) training by educational attainment.

Table 9: Perception of duties now after community policing training

What is your perception of duty now after training?	Frequency	Percentage
Crime fighting	240	**42.0**
Crime prevention	288	**50.5**
No response	60	**10.5**
Total	**588**	**100.0**

Table 10: Perception of the public after training

Source: Field work 2011

How do you perceive the Public now after training?	Frequency	Percentage
Friendly	522	**88.8**
Not friendly	24	**4.1**
No response	42	**7.1**
Total	**588**	**100.0**

Source: field work 2011

Table 10 above showed that 88.8% of the respondents perceive the public to be friendly after their community-oriented policing training. This shows that the police have been made to realise the need to trust and partner with the members of the public in crime prevention. The people are willing to cooperate with the police when their views are put into consideration by the police. This supports the position of (Bayley, 2002) and (David, 1988), who argued that community-oriented policing will close the gap between the police and the people and make both the police and the public "co-producers" of safety in the community.

From table 9 above 50.5% of the respondents perceive their duties to be crime prevention after community-oriented policing training, while 42% perceive theirs to be crime fighting after training. This shows that the police are gradually changing their traditional view of their duty to be crime fighting only. The massage of community-

oriented policing training is gradually being internalised by the police after training. To support this view one interviewee said:

> I now see the public as partners in crime prevention. The police cannot do it on their own alone. Truly with the police crime prevention is easier.

IDI/Police Ikeja

This shows that the people have a lot to contribute in crime prevention in their area if given the chance. A friendly police therefore attracts better support from the community members in crime prevention. So with sustained community-oriented policing the Nation will benefit from this policing style.

The chart in figure 2 shows that (57%) of the police trainees with secondary school qualification, perceived their main duty before community-oriented policing training to be crime fighting. Also among police trainees with tertiary educational qualification (53%) perceived their duty to be crime fighting before the community-oriented policing training. This shows that the police prior to community-oriented policing training prefer to use coercion while dealing with the people in their community. They mainly relied on reported cases in the stations or distress calls to combat crime and criminals.

However, this reactionary approach to crime reduction was not working and the people sometimes do not want to get involved by reporting suspects or crime situations to the police. The use of force by the police to fight crime led to the abuse of people's fundamental human rights by the police. Sometimes innocent members of the public were arrested and detained by the police in the process of investigation of a reported crime in an area. The real suspects would have left the scene before the arrival of the police. This helped to enlarge the gap already existing between the police and the people. This lack of trust of the police by the public favoured the criminals thereby supporting the arguement of Thompson (2006). The use of force in crime fighting equally made the police to be feared where they are highly needed. Without working together with the people to proactively solve problems and prevent crime causing situations within the community, the whole essence of the police is jeopardised.

117

On the other hand, figure 3 above, shows that both police respondents with tertiary education (56.8%) and those with secondary education (52.3%) perceived their duty to be crime prevention after community-oriented policing training. This shows that there is no difference in job perception due to educational attainment. Also the community-oriented policing training courses revealed better ways of relating with the public by the police in the community. The training equipped the police with better communication skills that facilitates intelligence gathering by the police. So to promote efficient community-oriented policing operation in Nigeria, the current minimum educational level of Higher National Diploma (HND) should be sustained to bring on board enlightened officers who will make quick and positive decisions while on duty.

Education and community-oriented policing training help the police to make good judgement and respect the people's human right in the community while on duty. The course contents in the community policing training curriculum captured topics on leadership and human relations skills. However, the situation in the field was different from what the police claimed. It was observed that the members of the public were not treated courteously by the police. In Makurdi commercial motorcycle riders constituted common victims of police brutality while commercial bus drivers suffered more from the police in Ikeja

Table 11: A cross tabulation of Perception of the public after COP training against sex of
.
trainees

Sex	Friendly	Not friendly	Total
Male	346 (63.4%)	18 (3.3%)	364 (66.7%)
Female	176 (32.2%)	6 (1.1%)	18 (33.3%)
Total	522 (95.6%)	24 (4.4%)	56 (100%)

$X^2 = .376$; df=1; p=.784
Source: field work 2011

Table 11 above reveals that 95% of the male trainees perceived the public to be friendly while 63% of the female police trainees also perceived the public to be friendly after COP training. The table equally shows that there is no significant relationship between

sex of police trainees and perception of the public after community-oriented policing training in Benue and Lagos. This friendly perception of the public by the police after training did not reflect on the way some of them treated the public in the street. It was observed that some police officials were harsh and disrespectful while interacting with the public especially the youths and public transporters in the study area. In Ikeja, some policemen were observed searching some male youths on the street in an unfriendly manner while other people were left unsearched. This shows that though the police claim to be friendly to the public, in reality they still intimidate and harass them on the streets. The ability of the police to put to practice all the training and community-oriented policing philosophies on the street while interacting with the public will endear them to the public and reduce suspicion and mistrust between the public and the police.

Table 12: Training Format used by trainers

What was the format in training you by the trainers?	Frequency	Percentage
Classroom lectures	324	**55.1**
Seminar presentation	132	**22.4**
Enlightenment by DPO/SPO	276	**46.9**
Total	**588**	**100.0**

Source: field work 2011

Table 12, above reveals the method of community-oriented policing training in the study area. The respondents highlighted classroom lectures, seminar presentations and enlightenment by DPO/SPO as the major forms the training took among them. Though classroom lectures dominated the training forms, it did not in any way diminish the benefits of the other forms of training highlighted. The training forms were geared towards producing a police officer sound in knowledge and character to partner better with the public in crime prevention.

However, as adults the police trainees should be given the chance to contribute in the discussions from their personal experiences within their policing environments. This method supports the arguement of Marcia (2004) on the use of Andragogy as against Pedagogy as a teaching method.

Table 13: Training Style

What training Style was commonly used during training?	Frequency	Percentage
Participating format	282	**48.0**
Lecture format	198	**33.7**
Non-participatory format	24	**4.1**
Recorded voices	18	**3.1**
Total	**588**	**100.0**

Source: field work 2011

Table 13, above shows the training style adopted by the community-oriented policing trainers. The result showed that participatory format with 48% was the most frequent training style used to train the respondents. This training style allows the police officers to bring into the class their practical experiences and encounters through discussions or observations during the training.

This training format was followed by lecture format with 33.7%. The lecture format helped to bring to focus the theoretical and philosophical issues involved in community-oriented policing programme. It helped to establish the foundation of the training by teaching the police officers on the need to change from law enforcement to crime prevention in a democratic Nigeria.

Table 14: Experience during training of the police trainees

What was the training like?	Frequency	Percentage
Hectic	216	36.7
Simple	168	28.6
Fun	36	6.1
Easy	84	14.3
No response	84	14.3
Total	588	100.0

Source: field work 2011

Table 14 above shows that 36.7% of the respondents feels that the training was hectic, while 28.6% feels that it was simple. This kind of result showed that most of the respondents were not conversant with this new kind of training. The emphasis is no longer on physical ability and crime fighting which most of the respondents are familiar with. Training on leadership traits and communication skills will task the brain and not the might of the trainees as previously done in traditional policing training style. The training module should contain some practical aspects to demonstrate what was learnt in class to the people. The trainers should adopt a simple and participatory training style to carry all trainees along during training and to allow them to voice out the challenges they encountered. When asked what the training experience was like, one of the police respondents in Ikeja said:

> The training is Ok …its only that some of our boys are not ready for this kind of class room exercise… also, the period of the lecture is too much for a day. To even take note is a problem because we are already tired.
> (IDI/Police Officer Ikeja/2011)

The training should not focus only on teachings in the class; the trainers should engage the trainees by giving them group presentations on relevant security issues in the country. The training format should be liberal and friendly to allow the police who may be tired to cope with the class. By exposing the police to the field as part of the training, they will become conversant with security issues within the community and help to provide local solutions to them. The training focus should be on both attitudinal and behavioural

changes among the police that facilitate the synergy between them and the public in crime prevention. Another respondent said;

> This training is good. The trainers were passionate in changing our attitudes for the better after we leave here. If the police really put to practice all we learn here, police work will be easy and the bad name policemen get from the public will reduce.
> (FGD/Police/Makurdi/2011)

The training has been embraced by most of the trainees. They were optimistic and ready to implement the objectives of community-oriented policing strategy in Nigeria. The training experience of those respondents who were not used to academic work was hectic while those who were conversant with academic work found it simple. The issue here is the outcome of the training and not just the training itself. What the training is used to achieve in the community in terms of partnership to crime prevention among the police and the public is what matters. Similarly, one of the trainers said,

> The focus of this training now is to encourage the police to make use of their sense more than their might while dealing with the people in the community. So the training was simple and direct to the point. We teach them in simple plain English language. The essence is to be sure that the trainees don't lose the essence of the entire training exercise.
> (IDI/Police/Makurdi/2011)

The method of training is as important as the content and focus of the training programme. The trainers can make or mar the entire programme depending on the teaching method they adopt. Training has to be geared towards the empowerment of the police to relate well with the public and to discern security situations adequately before taking corresponding steps to solve them together with members of the community.

Another police officer said,

> This training is unique than other trainings within the police that I have attended. Most other training take the form of briefing and talk by some superior officers, but this one is well organized with various topics covered. It has really made me to now know my job better as a policeman.
> (FGD/Police/Makurdi/2011)

This shows that the training content and approach is really different from what the police were used to in the past. This new knowledge will change police perception of their job positively within the community.

The training technique is to enlighten the police about this new approach to policing and why and how it could be implemented in the country. The philosophy of community-oriented policing which is to serve the people always guides all aspect of the training process. So irrespective of the duty the police take, humanity could be served better in a more humane manner after the training.

Table 15: Condition of the Training Centre/venues

What was the training venue like?	Frequency	Percentage
Conducive	390	**66.3**
Not conducive	132	**22.4**
No response	66	**11.2**
Total	**588**	**100.0**

Source: field work 2011

The table 15 above revealed that 66.3% of the respondents said that the training centre was conducive for the training. It was equally observed by the researcher that the police authorities in the selected states already have good training facilities on ground.
However, the facilities needed to be expanded to take in more people at once. It was equally observed that the training centres were located in the state capitals. This made it easier for the trainees to locate them easily.

This was supported by one respondent who said;

> The training condition was very conducive the class room was good and the trainers   even used computers to show us some crime scenes and ask us to comment on these pictures as discussions. The chairs were good and we had spaces. The way they are doing the training batch by batch is also very good. You can see that we are not over populated in this centre.
>   (IDI/Police/Ikeja/2011)

This shows that the training atmosphere and learning environment was conducive for the trainees of community-oriented policing in the study areas. These facilities need to be improved upon now that community-oriented policing has been embraced by the country. This maintenance will help provide healthy conditions for training and interactions among the trainees and their trainers too. Some dilapidated class room structures were observed by the research team during the field work.

Also, most of the training venues observed by the researcher were underutilised and in bad conditions. Most of the class rooms were actually empty. Though some training centres have multimedia they were not actually used in the teaching proper in some centres due to lack of power and ICT competence among some of the trainers. The class rooms in Ikeja police training College were in deplorable conditions.

Table 16: Perception of trainers by police trainees

How do you perceive your trainers?	Frequency	Percentage
Friendly	486	**82.7**
Not friendly	48	**8.2**
No response	54	**9.2**
Total	**588**	**100.0**

Source: field work 2011

From table 16 above, it can be seen that 82.7% of the respondents perceived the community-oriented policing trainers as friendly. A training style that focuses more on the people does not require a harsh trainer to succeed. It was observed by the researcher that the trainers made the entire training atmosphere friendly. To support this position one of the respondents said;

> Community policing intends to make the police to be more friendly and humane to the public. So we do not need military training. The trainers were well trained to handle others.
>
> (IDI/Police Headquarters Abuja/2011)

This shows that the training focus in community-oriented policing equally influences the mode of training and the attitude of the trainers. A friendly trainer will make the class to be fun and interesting. The trainers themselves have to display good conduct and behaviour during and after the training to act as a motivation for the trainees to change for good. To support this, police respondent said;

> Our trainers have already been trained either in USA or by British council (DFID) within the country. The essence is to expose them adequately on the workings of (COP) both in theory and practice. This has helped us to be able to produce quality trainers who have done well in training others in their states commands.
>
> (IDI/Police Headquarters Abuja/2011)

This shows that the police as an organisation took the implementation of community-oriented policing style serious. The planning of this policing training by the government of Nigeria was aimed at realising the benefits of community-oriented policing in Nigeria. The police as an organisation equally need to change and decentralise its structure to aid quick and fast decision making among the police. The trainers have to display good behaviour at all times to serve as a role model to the trainees both within and without the class rooms. Some of these trainees still struggle to live above board while on duty. They are not perfect human beings and as products of the traditional policing style, they cannot afford not to derail once in a while from public expectations.

4.4 Relevance of community-oriented policing curriculum content

The community policing training programme was organised in such a way that it cut across all aspects of policing within the community. The purpose was to bring human angle in whatever duty the police perform in the society. So community policing emerged to facilitate police efficiency in the performance of their duties, through partnership with the community members.

Some of the topics contained in the training curriculum include:

Training for community safety officers

Human Rights

Communication Skills

Briefing and Presentation Skills

Team work (managing people and incidents)

Intelligence gathering

Deployment Skills

Geographical area policing

Community Awareness

Training for Vigilante Support Officers

Community policing core principles and values

Role of Vigilante support officer

Training theory and skills

Preparing and planning a lesson or presentation

Practical Preparation

Practical lessons

Problem Solving

Action planning

Divisional Management Team (DMT) Course

Community policing

Managing the demarcation of beats

Managing Community partnerships

Conflict

Leadership and management

Delegation

Accountability

Managing change

Issues from the Beat patrol Course

Intelligence-led policing

Problem Solving

Strategic planning and action plans

Performance measurement and performance management

Police Ethics

Beat Duty Skills Course

Demarcating Beats

Micro Beat duties

Customer Service

Customer Expectations

Importance of Observations Skills

Relationship Building

Creating local Community partnerships

Problem solving at the micro beat level

Intelligence Gathering process

Course for Divisional Managers

Democratic policing

Community policing

Management and leadership

Delegation

Performance measurement

Performance management

Accountability

Managing Conflict &Perceptions

Conflict management

Community engagement

Communication skills

Problem Identification & analysis

Stakeholders

Community sensitizing

Perceptions & experiences

Needs & fears

Partnerships

From the observations of the course contents of the community policing training curriculum the researcher noted that Relationship Building course teaches the police on how to conduct themselves while interacting with the public so as to earn the trust and confidence of the public within their community. The police need to take note of members of the public while in their beat; such familiarity enables the police officer to notice unusual conducts among the people and to provide support to them. For example, it takes a diligent officer to observe a child or woman who is a victim of family violence.

Building good relationships helps the police officer to respond to complaints of the community members fast. It makes the police trainee to be approachable. Where the police isolates himself and disregard the people, he may not receive assistance from the people especially when he is in danger. Creating local community partnerships course exposed the police to the socio-economic realities in the community and enables them to create local partnership with the people easily. The police are able to identify opinion leaders, civil organisations and non-governmental organisations (NGO) and work with them to sensitise and orientate the people about security problems within their community.

The police equally partner with other groups such as the youths, women, religious and family heads groups in crime prevention within the community. This course teaches the police on how to discern both people and situations and bond with them in solving crime problems together in the community. So the police trainees are able to maintain good relationship with vigilante groups where they exist in the community. The course on Intelligence gathering process teaches the police to make deductions and inferences from observed happenings in the community to solve crime problems. The police were taught

to treat the people well and conduct themselves well while interacting with the people both in official and unofficial circumstances so as to gain the confidence and trust of the people.

The police trainee learns how to interact with the people, while observing and noting activities of suspects. This position supports the arguement of George L. Kelling (1988) that community-oriented policing enables the police to build trust and confidence with the people. Information flows to the police when the people trust and believe in them. The information when analysed by the police becomes intelligence which facilitates crime prevention and control in the community.

Also courses on conflict management, community engagement and communication skills enabled the police to comprehend the causes of conflict or disagreements in the community and how to approach community members in trying to find solutions to the problems in the community. Even when the people have been approached, the way and manner the police communicate with them could make or mar the solutions available. So the police trainees were thought inter-personal communication skills that enable them to convey the appropriate message to the people without much interference or noise. Communication is very vital in relationship building and in creating local community partnership by the police. Where the message is too ambiguous to be decoded it creates problem rather than solve problems.

Communication skill teaches the police to listen patiently to the people while they are expressing the security problems they encounter. So the views and fears of the people should be considered by the police before adopting the strategy to solve them. The use of efficient communication skills help the police to obtain feed backs that will facilitate quick and effective policing options within the society. This kind of communication style reduces the gap between the police and the public and facilitates the willingness of the community to partner with the police in crime prevention thereby upholding the theoretical views of the study.

The researcher concluded that the contents were adequate and relevant to community policing operations in Nigeria. This supports the argument of (Birzer & Tannehill, 2000) on the need to have curriculum contents that is relevant to crime prevention and control within the community. The contents of the curriculum were observed to address the issues that would help to bring the police closer to the people.

These topics actually prepare the police for a better partnership with the community in effective crime prevention and control in Nigeria. The police were taught to always adopt a more humane approach while interacting with the people either in police stations or on the streets. The training curriculum contents were targeted at preparing the police to become service driven while on duty after training. The police were sensitised to identify the security needs or social problems within their duty area and look for solution together with the people in the community. However, it has to be noted that good course content alone cannot transform the police, the delivery and willingness to practice what was taught are very important. One of the police trainers said,

> I can assure you that the topics covered in this training
> will make any police officer to perform his duties
> efficiently under this new policing style. Even if you are
> just a driver, this training contents is relevant to you
> (IDI/POLICE/Ikeja/2011)

The training contents covers all aspects of policing even on a stop and search duty, the police were expected to display courtesy while interacting with members of the public. So in whatever duty the police find themselves, the community policing training already prepared them to serve the people better through partnership rather than coercion. The researcher however observed that the teaching style did not give the trainees much time to contribute and share experiences and concerns about this new policing style.

Also there was no room for practical demonstrations of what was learnt in the class in the field in the programme. This will promote public support, intelligence gathering and efficient policing in Nigeria. The course content equally enables the police to identify with the community members and treat them with dignity and care while on duty. The training content also affects everyone in the community involved in security activities.

130

The police high ranking officers, the community safety officers, the management of the stations by (DPO) and the vigilante and other informal means of social control within the community. So the training curriculum content captures every segment of policing within the community.

However, some of the police respondents wanted other topics to be added to the training curriculum of community-oriented policing in Nigeria. They believed that some vital aspects of police work were not reflected in the curriculum of community-oriented policing yet. In the words of a respondent:

> As I am talking to you I am a marksman. The marksmen are not properly trained. I wish the Nigeria police to introduce marksman principle. It will go a long way in training officers in weapon use
> (Male IDI/Police Officer Ikeja Lagos/2011)

The proper training of officers in arms handling is very important because it will reduce cases of "accidental discharge" from the police. Most times the shooting and killing of innocent members of the community by "trigger happy" officers further makes the community not to trust or partner with the police. So adequate training on when and how to use guns through community-oriented policing training will go a long way in reducing the conflict between the police and communities and promote good partnership between them.

However, it is surprising that the police are still talking about arms handling in a community policing philosophy that discourages the use of force or weapons to reduce crime. The police should be taught on the modern techniques of crowd control too. The use of dialogue and consultation between the police and the community are facilitated through community-oriented policing training thereby downplaying the quick resort to guns to enforce order.

Another police respondent wants the training on community-oriented policing to equally cover teaching on morals among the police. According to him:

> If you see any policeman who is good, it is the training
> from home. Once you join the police you turn from bad to
> worse
>

The inclusion of teachings on morals in police institutions through community-oriented policing will help to encourage the police to exhibit good morals such as honesty, dedication and selflessness always. This will make them to be corrupt free and trusted by members of the community. Moral education will enable the police to preserve cultural values of the people and respect their fundamental human rights while carrying out their duties.

This also calls to mind the issue of police recruitment and selection process. Cadets with suspected bad attitudes and morals should be screened out at the entry point to save the police further embarrassment from such police. The public should be enlightened to contribute their "good" men and women to the Nigerian police so as to promote its image and conduct.

Another police respondent in Makurdi while making a case for police selection process said;

> I think the major problem of the police is not only training
> content. The selection process is poor. If you recruit bad
> people it is difficult to transform them in to good police
> officers so peoples' character must be looked in to at the point
> of entry in to the police force. It is bad citizens that make bad
> policemen and give the police negative image everywhere.

To make police officers change and perform better within the community, the community-oriented policing training must touch on morals and good behaviour among the police. Most of the negative image police suffer as an organisation is as a result of the negative attitudes displayed by these morally bankrupt officers while dealing with the people in the community. So including teachings on good morals will save the police from some of the embarrassment their ill trained officers on morals cause them within the country.

Equally important is the recruitment and selection process of policemen into the service. Effort should be made to prevent criminals, and gang members from entering in to the police so as not to pollute the good effort of others while on duty. The community should be encouraged to expose bad people that want to enlist in the police to preserve the integrity of the police. If the community are carried along in the recruitment process, people with questionable character will be prevented from entering in to the police. Another police respondent wanted community-oriented policing training to also cover conflict resolution within the community. In his words:

> Yes, I want the community training to cover peaceful conflict resolution within the police station that does not need to go to the court
>
> (IDI/Police Officer Ikeja, 2011)

This training in conflict resolution will help to settle minor disputes that need not go to the courts. The training will prepare the police to put to good use their discretionary power to settle disputes peacefully together with the contributions of the community members. This will have a positive effect on other aspects of the criminal justice system. Resolution of conflicts peacefully by the police will reduce court cases and decongest the prisons with awaiting trial in-mates. The community members will be encouraged to participate with the police in conflict resolution together within the community. Traditional dispute resolution methods will be promoted with the support of the police.

Also community service rather than imprisonment will benefit the community better and reduce stress on the entire criminal justice system in the country.

Another, police officer added that;

> Sometimes while settling disputes in the station some officers allow themselves to be influenced by other consideration such as money or even sex if the suspect happens to be a beautiful lady. I don't support the settlement of disputes in the station by the police. It will make some officers to abuse the privilege and become very corrupt.
>
> (IDI/Police/Makurdi/2011)

From the above response it is obvious that the police discretionary powers are prone to abuse and miss use by corrupt police officers. When the police are trained well on how to put to good use their discretionary powers, innocent citizens will not suffer unjustly and settlement could be reached at the police station without getting to the courts. By exposing the police trainees to practical demonstrations of what was learnt in the class, they will be prepared to handle their discretionary powers well to serve and promote peace building in the community. This will support the points made by the skill acquisition theory, that learners improve when exposed to the environmental stimulus. This will help to decongest the criminal justice system by reducing awaiting trial inmates.

Another respondent said,

> Before I took part in the community policing training I didn't know much about the policing style. In fact I didn't expect much from the training. Having taken part in the training I can tell you that it is very good for every serious police officer what is needed now is adequate supervision to ensure that police do what they were taught in the class on the street when they meet people.
> (FGD/Police/Ikeja/2011)

This shows the effect of police use of discretionary powers to settle cases within the station. Sometimes, the police only succeed in depriving the victims of crime justice by conniving with suspects to frustrate the case from getting to the court. The training experience of the trainees was good but there is the need to keep monitoring the trainees after they go back to their various duty posts. This denial of justice is against the objectives of community-oriented policing training principles. So police should not hide under the need to maintain order and peaceful resolution of conflict to promote and support injustice in the community.

Community-oriented policing training therefore prepares the police in handling simple and minor disputes in the stations. The training on relationship building allows the police to identify good members of the community that could be consulted to assist in

settling disputes within the community. One of the respondents in Lagos while explaining the security concern in his area said;

> My brother our major headache in this area is the issue of this area boys problems all the time the boys are not ready to work and at the same time they will not allow others to do their business. They molest people on the street, extort money from traders and transporters illegally and yet the police is there to protect the people. Some of these boys smoke Indian hemp (marijuana) openly even in the presence of the police without being arrested.
> (IDI/Male/community leader/Lagos/2011)

So the police need to be effectively trained on how to deal with youths who engage in drug abuse and other anti-social activities within the community. It is when such youths are prevented from indulging in these vices that the communities will be "clean" and fear of crime will reduce among those who live and work in the neighbourhood. Community-oriented policing training will help to keep miscreants and area boys off the neighbourhood by clearing their smoking joints and arresting them. Members of the community need to be empowered and sensitised to take active part in ridding their community off the bad guys.

When the people were involved in identifying social problems and security concerns in the community, they will eagerly support in "cleaning" up the community. People will get involved with the police in crime prevention when they are sure that their views and identity will be protected by the police. This effort encourages the community to own the fight and makes the community unconducive for deviants and drug users. This position supports the arguement of Community-driven development theory. Also abandoned vehicles and uncompleted buildings which could provide hiding places for criminals in the community need to be removed and checked regularly by the police.

Another community leader in Makurdi said that;

> This police-public partnership through community policing is a good thing but the police and government need to educate the masses about the benefits a lot of people are not aware of it and are not ready to see the police as partners yet
> (IDI/community leader makurdi/2011)

This means that there is still the need to sensitize the public about this shift in policing focus in Nigeria. This enlightenment of the masses will prepare the mind of the people to accept and work with the police. This awareness reduces the gap between the people and the police, thereby fulfilling the aims of the gap theory. When the public hear about community-oriented policing, they will be eager to take part in its implementation in the society. With increased awareness by the people community-oriented policing style will thrive. The best form of awareness will equally come when the people witness changes from police conduct and operations within their community after the training. This positive disposition of the police has not been achieved yet because the people are still brutalised by the police in the street or police stations. With time enough police officers will be trained and the presence of the police will be felt positively in the community.

A comparative Analysis of police perceptions after training in Benue and Lagos

The Nigeria Police is a homogeneous group with the same vision and training focus. The police in Benue and Lagos were trained with the same community-oriented policing training manual and their trainers were equally trained together. Nigeria is not operating state police as at the time of this study so analysis will only focus on police perception of the public after training in Makurdi and Ikeja.

The distinctive character and composition of the study areas were explored by the research team to reveal major differences in police perceptions after community-oriented policing training. Lagos area was a total contradiction of Benue in terms of general life style and population dynamics. This contradiction equally reflected on police-public perceptions and willingness to partner together through community-oriented policing training strategy. While the police in Benue where eager to trust and partner with the

public in crime prevention through community-oriented policing, the police in Lagos were still sceptical in partnering the public in crime prevention and control.

Lagos as a mega city has unique security challenges not only in terms of population, but even the diverse backgrounds of the Lagos population. The unique composition of the Lagos population makes it difficult for the people to be adequately mobilised to partner with the police through community-oriented policing. Lagos state is populated by people from diverse ethnic and religious backgrounds which can create problems in community-oriented policing operations.

Markurdi on the other hand has a relatively less population of "outsiders" in the state. This relatively homogenous population makes it easier to manage crime through community-oriented policing style. Also, Markurdi has a manageable size of police stations than Lagos. This relatively smaller number of police stations makes it easier to coordinate community-oriented policing in the area than in Ikeja. Generally the public in Makurdi have a more friendly disposition towards the police than the Lagos public. The work environment in Makurdi was not too stressful compared to that of Lagos. So the police and the public in Markurdi had more "time" for each other than the Lagos public that were always in a hurry and no quality time for themselves. This transient contact and interactions has implications for police-public interactions through community-oriented policing in the area.

Table 17: A cross tabulation of trainee's Location against perception of duties after COP training

Location	Crime fighting	Crime prevention	Total
Benue (Makurdi)	139 (26.3%)	101 (19.1%)	240 (45.5%)
Lagos (Ikeja)	101 (19.1%)	187 (35.4%)	188 (54.5%)
TOTAL	240 (45.5%)	288 (54.5%)	428 (100.0%)

X^2 = .000; df=1; P=27.561

Source: field work 2011

The result in table 17 indicates that 26.3% of police trainees in Benue perceived their duties to be crime fighting while 35.4% of trainees in Lagos perceived their duties to be crime prevention. The result also indicates that there is no significant relationship between trainee's location and perception of duties after community-oriented policing training. From this result one can see that the police in Benue still lay more emphasis on crime fighting than crime prevention which is the main focus of community-oriented policing style. This means that the police need to sustain community-oriented policing training in all departments of the force and crime prevention should form the major criteria for promotion and reward system among the police. The partnership that community-oriented policing offers should be integrated with the objectives of Community-Driven Development so as to make it people centred. Also police trainees should improve on the way they interact with members of the public after training to realize the arguement of Gap theory that the quality of contact the police have with the people affects how the people perceive and support them.

4.5 Police attitudes and operational tactics after community-Oriented policing training

The essence of community-oriented policing training is to prepare and empower police officers to relate better with members of the community in crime prevention and control within the community. It is therefore expected that both the attitude and operational tactics of the police will be affected positively by community-oriented policing training. With the training on better communication and leadership skills, the police were expected to relate better with the people in the community.

A (DPO) said that;

> This police training is what the nation really needs now our officers after passing through this training change in some of their bad attitudes to duty and human relations. The training has made our job as police DPO simple because you now have a police that is willing to serve and information flows fast from the public to the police.
> (IDI/ police (DPO)/Lagos/2011)

While there were some noticeable change in attitude and conduct of police officers after training, many of them failed to exhibit some of the traits they were taught in class while on duty in the street. From the above quotation, it could be seen that the police understand the benefits of working with the people through community-oriented policing style; implementation of the principles of this policing strategy seems to be problematic to the police.

Though the police claim to be friendlier to the public after community-oriented policing training, some of them did not display courtesy while handling the public. Also because the training did not expose them to the public as part of training they were ill prepared on handling public attitudes and fear. This therefore creates a disconnection between the philosophy of COP and practical operations to meet public expectations. This observation was confirmed by a police respondent who said:

> When we go out on duty you will notice that most of us now willingly want to put the training into practice while on duty, but some officers who are used to the old system still harass and molest suspects and other citizens I believe with time a lot of people will change after training
> (Male IDI/police/Makurdi/2011)

This shows that there still exist some police officers who find it difficult to change in the way they handle the public even after the training. It is these "bad eggs" that usually bring the negative perception that the people have about the police. With sustained training and monitoring these bad officers will be reduced. Also regular interactions will reveal the security challenges of the people to the police and ways and means the people could support the police to make their community crime free. This support will come from the public when the gap between them and the police is reduced as argued by the Gap theory and their voice and choice are reflected in policing operations as postulated by the community-driven development theory.

Some members of the public equally claimed that the police in their area have not changed in the way they relate with the people. A community leader in Ikeja said:

> The policemen in our area have refused to change from their bad attitudes in fact they have over stayed in this area. Some of them threaten innocent people in the community with arrest and detention over simple issues. So one has to be wise by avoiding them and their troubles by settling them any time you have anything to do with them. (Male IDI/Public/Ikeja/2011)

The above quotation shows that not all the police officers were ready to reflect their training on their job while on duty. This negative attitude made the people not to trust the police in their community. This uncooperative attitude gave criminals a favourable environment to operate without being reported and apprehended. This impunity creates fear of crime among the public. This is in agreement with the arguement of the gap theory.

Trainings on community engagement, relationship building and communication skills ought to have prepared the police to relate better with the public. The classroom trainings these police officers received dissipate as they move to the streets as argued by Haarr, (2001). The police who abuse their power of discretion in a community need to be sanctioned by the government. The public if carried along have the capacity to assess the conducts and attitudes of police officers within their community. This justifies the position of community-driven development theory which sees the people as the social resource that drives and sustains any development policy.

Another respondent in Makurdi however, pointed out that there were noticeable changes in attitudes among the police in his area. He said;

> I can tell you that some of the policemen now make effort to appear neat and friendly while on duty. This change also affects their attitudes now
> (IDI/Community leader/Makurdi/2011)

The actions of the police officers within their community after training showed that while some officers displayed a better attitude towards the public, others find it difficult to change once they returned to their duty post after training. This positive change was acknowledged by the community members. It was even observed by the researcher that some community members give freely gifts to the police while on duty. Some police check points enjoyed gifts like water and other drinks and food items from the people plying the roads. This equally shows that the public are sensitive to police attitudes and conducts within their community.

So, when they were treated well by the police they reciprocated by showing appreciation and support to the police. This favourable atmosphere promotes trust, confidence and flow of information between the police and the public. It reduces the gap between the police and the people and makes the community members to show commitment and support to the police in their area. This community involvement supports the views of community-driven development theory.

Some members of the public noticed changes in the way the police attended to them now after the training. According to a respondent;

> I have now noticed that there is a change in the way the
> police on stop-and-search treat us now. They are now
> more respectful and do not shout on people in a hostile
> manner. After the search, they simple allow you to go.
> This is strange because before they will park you and
> delay you until you settle them.
> (IDI/Community leader/Makurdi/2011)

More of this positive attitude by the police will help reduce public negative perception of the police. The needed awareness of community oriented policing operations in the community could be achieved through police positive contact with the public while on their beat. This positive contact according to the gap theory reduces the gap or barrier between them. It makes the police and the public partners in crime prevention and control as argued by the community-driven development theory and George Kelling, (1988). With sustained implementation and adequate training by the government, more of this good conduct and attitudes by the police will be sustained in the country. It was

observed by the researcher that only a few police officers displayed these positive attitudes to the public.

The police in Makurdi were observed to be more friendly to the public after training than their counter parts in Ikeja. The Makurdi environment was observed not to be as stressful and hostile like that of Ikeja. The hustle and bustle in Lagos does not allow proper social integration and solidarity between the people and the police. In fact, a complex working environment like Lagos could aggravate the stress of the policemen. Sometimes the Lagos public may prefer to mind their business and avoid partnering with the police in crime prevention through community-oriented policing strategy. This could mean that the police are humans after all who displays good conduct where they were appreciated by the people.

So there is a lot of influence of the policing environment where the police operate and the kind of relationship they have with the people. Another police respondent buttressed this point by saying,

> Honestly when you are kind to people you meet during work at the end of the day you go home refreshed and happy without much quarrel and stress. So I can tell you that this policing strategy is good for police officers too. It makes you to be fulfilled after being part of solution to problems in the community.
> (IDI/Police/Ikeja/2011)

This change in attitude and operational tactics has made the public to relate better and trust the police even when they are stopped on the road for routine stop-and-search. The people now realize that the essence of road block was not to harass the public by the police and extort money from them, but to prevent crime. In fact this change of attitude made some road users to now willingly appreciate the police on duty with gifts and cash. The police are happy when the people regard and appreciate their work in the society.

The police alone cannot solve the problem of crime in the community. It is in partnering with the people and being part of their happiness that the police are appreciated and supported by the people. The public who are the final consumers of police operations or

services show their approval or displeasure of police services through the way they interact with the police. This position reflects the views of the Gap theory which argued that the quality of contact the police have with the people affects their interactions with the people.

However members of the public were yet to perceive the police as friendly. In fact the researcher observed that the people were still harassed and brutalised by the police. The youths were observed to be the main victims of police brutality in the areas studied. This attitude by the police created anxiety and fear on the people any time they encounter the police in their community. The youths were very apprehensive when approached by the police in the street even when they were innocent. Though the police hierarchy still acknowledge the relevance of community-oriented policing style in curbing crime, the public are yet to reap the full benefits of community-oriented policing training in their community. One of the police respondents justifying the importance of community-oriented policing over the traditional or professional policing said,

> Community policing is important because it makes you to
> be friendly with the public unlike the old system which
> alienates the police from the people and you see them only
> when there is problem.
> IDI/Police DPO Makurdi

Though the police were aware of the philosophy behind community oriented policing strategy, the problem is in transforming the teachings in the class to practice in the community. Though police officers claim that they are the friends of the people, the attitude and conducts of some of them to the public portrays another thing entirely. The training of the police only focused on class room teaching of theoretical aspects of the new scheme without exposing those theories to practical manifestations in the community.

As a pragmatic-oriented strategy of policing, the man on the street needs to see the police in the community change from the old ways of doing things. It is in practice of the aims and objectives of community-oriented policing that one can say that the

training has become relevant in the community. The dilemma of the police in Nigeria is the realisation of whom they exist for. Just like government in Nigeria, the primary purpose of the existence of the police ought to be to protect and promote the wellbeing of the people. Most often the police just like the government fail to realise this singular reason for their existence and alienate the public in their operations. Another police respondent in Makurdi pointing out some of their practical experiences after training said;

> When we go out on duty you will notice that most of us now willingly want to put the training into practice while on duty, but some officers who are used to the old system still harass and molest suspects and other citizens I believe with time a lot of people will change after training
> (IDI/police/Makurdi/2011)

The quotations above shows that even the police officers enjoy a friendly interaction with members of the community. Though there are still some deviants among the police who exhibit some negative attitudes to the people. With constant training and monitoring, most policemen will change for the better when community-oriented policing takes root in the country. This friendly gesture will facilitate intelligence gathering and support from the public. Also regular interactions will reveal the security challenges of the people to the police and ways and means the people could support the police to make their community crime free. The government needs to apply their punishment and reward mechanisms adequately to the police to motivate them to change for good. Another respondent observed that;

> The police in our area have changed now when you report a case to them in the station they are no longer hostile and nonchalant towards you. They pay attention to your complaint and treat you with some respect while interacting with you. Also we now noticed that some police officers now regularly attend our community meetings too
> (IDI/ Community leader/Makurdi/2011)

This shows that some police officers really imbibed the principles of community-oriented policing after their training. The willingness to serve now guides their interactions with the public. The police now take care to investigate reported criminal cases within the community. The small improvement that community-oriented policing

has recorded in some communities is as a result of officers who are willing to build new relationship with the public and demonstrate the principles of community-oriented policing to the people in their community. This change of attitudes among the police has led to a commensurate change of perception and trust of the police by the people. The courses on community engagement and vigilante support skills will facilitate better understanding and partnership between the police and the people. A police respondent had this to say;

> With all these our training you find out that at the end of the day even the police benefit from it because it now makes your job easier for you. Security is now everybody's business and not that of the police alone. Besides police dwell much on information, without information you can't achieve much. Now this training has made it easier for the public to trust us and give us useful information to arrest criminals in the community. In fact you now see more public donations and support to the police now.
> (IDI/police/Makurdi/2011)

This equally demonstrates the cordial relationship between the police and the public now after community-oriented policing training. The police now realise how much they need the public to function effectively as long as crime prevention and control are concerned. This dependence and trust between the police and the community members promotes the partnership in crime prevention. The flow of information and material support to the police from the public is a function of police operational tactic and attitudes towards the people. This cordial relationship reduces mistrust and gaps between the police and the public as argued by Gap theory.

When security issues were perceived as everybody's business it demonstrates that the views and security expectations of the people were respected by the police. This bottom-top management style is supported by the community-driven development theory. The people provide a social capital needed for the implementation and sustenance of community-oriented policing strategy in Nigeria.

However, there were some police officers who were not ready to change from their old ways of relating with the people even after training. These police officers constitute a

clog in the wheel of progress of community-oriented policing style in Nigeria. The activities of these bad police officers pollute the efforts of their colleagues in relating and partnering better with the public in crime prevention. According to a police respondent who attempted to explain why police do not like to relate closely with the people;

> If you relate too much with the community members they take advantage of you and put you in trouble if you don't take time. Just focus on your job and you will avoid problems.
> (IDI/police Ikeja/2011)

From the above quotation, the police officer has expressed some challenges inherent in relating closely with the people. The interactions with the police are subject to abuse and manipulations by suspects and other interest groups within the community. The police officer is however trained on relationship building skills in the training. Relating this training to who, where and how to relate with the people within the community saves the police from any manipulation from the public.

So where the police open up and freely interact with everybody chances are that the police officer will identify credible people within the community to trust and relate with. In fact where the community members are carried along in police operations, the people knows the attitudes and conducts of her embers and can advice the police on who to trust and work with within the community. This reflects the position of community-driven development theory.

The above comments shows that it is not all police officers who went through community-oriented policing training actually embraced its ideology within the states. Some police officers are still sceptical about partnering with members of the community. Some officers see community-oriented policing training as one of those police trainings that they have to go and get paid training allowances. Some officers believe that the ideology of community-oriented policing can only work in the civilized world of

146

America and Britain. Nigeria is not yet ripe for it, and the people and the police still lack the knowledge of what community-oriented policing is all about. Another police respondent in Ikeja lamented the way they were neglected by the government;

> The way the government treat the police in Nigeria shows that we are not ripe for community policing. Police uniform and kits are not provided as at when due. Junior officers have to struggle to look good. The little money allocated for police kits by government ends up in corrupt officers and government officials' pockets.
> (IDI/Police Officer Ikeja/2011)

The conditions of service of the police are very important in justifying the responsibilities their job demands. The researcher observed that the conditions of the training environment were very poor. Some of the classrooms were dilapidated without enough chairs and tables for effective learning. The government need to adequately provide the necessary kits and motivation to the police to make them efficient on their duty.

Corruption must be tackled at various quarters to dissuade the police to seek illegitimate ways of providing things for their job. It is not enough to expect more from the police when some of their basic needs are not provided by the government and its agencies. According to (Chan, 1999) the welfare and motivation of the police are important in the realisation of the objectives of the community-oriented policing philosophy.

So it is not just enough for the government to spend much money on police training alone without enhancing the conditions of service of the trainees after the training courses. Provision of police uniforms and other kits and equipment as at when due are necessary inputs that promote police confidence and willingness to serve the people better.

Another police respondent in Ikeja said;

> Even when our men go for international operations they return home happy, because they were well taken care of but here in Nigeria, the police is usually neglected by the government and mistrusted by the people. So this community oriented policing training looks good on paper, but its success and failure will depend on both our government and the people. If the government adequately motivate the policemen, they will do their best to reduce crime in this country.
>
> (FGD/police/Ikeja/2011)

The above view shows that the police in Nigeria when provided basic support and motivation perform creditably well. The problem of police neglect and poor funding are the major obstacles to police efficiency in Nigeria. The survival of community-oriented policing strategy in Nigeria therefore depends on both the government and people of Nigeria. The neglect of the police and the treatment of security issues as police matters by the public defeat the aims and objectives of community-oriented policing. The condition and social environment in which the police operate are vital to the success or failure of their operations. Both the police and members of the public are members of the community, whose cooperation and mutual respect aids the partnership through community-oriented policing in Nigeria.

There is therefore the need to take police welfare seriously to enhance community policing operations within the community. The government should take community-oriented policing strategy very serious and provide all the needed support and funding to make it a success in Nigeria. The needed change should start from the leadership of the police and within the officials in police service commission and not just from the few line officers who undergo community-oriented policing training.

Corrupt officers and government officials should be exposed and punished the same way junior officers who extort money on the roads are exposed and dismissed when caught. The issue of police discipline should be taken very seriously by the police now. Recruitment and training focus now must emphasise police respect of people's

148

fundamental rights irrespective of their age and socio-economic status in the community. The police must put a system in place to get feedback from the public on the attitudes and behaviour of policemen on duty in the community. Recounting police bad attitudes, a community respondent in Makurdi said;

> The way some of these police people behave, it's as if they just joined the police to deal with the poor people in the society. They always brutalize the youths at the slightest chance they have.
> (IDI/Makurdi/2011)

The attitudes of the police to the public show a force that was trained to be unfriendly to the people. The traditional policing philosophy still guides police relationship with the people. The passion at which some police officers rough handle the public in the streets as suspects leaves much to be desired. The police that claimed to be the people's friend are dreaded by the people due to negative attitudes towards the people. In Makurdi and Ikeja, it was observed that the youths constituted the most brutalised groups in the society. Youths that ought to be vanguards of community-oriented policing operations sustenance in the community were made victims of its implementation by the police in Nigeria.

The researcher observed that police operational tactics after community-oriented policing training still reflected that of crime fighting rather than prevention. Most of the major streets do not have foot patrol officers on duty. The motorised patrol method still held sway in the study areas. The motor patrol do not usually stop, park and patrol on foot to get closer to the people. Even when you see community-oriented branded police vehicles, the officers do not make enough effort to reflect humility to serve others while patrolling the community. They still preferred to wear bullet proof vests and display their guns in a combatant mode while patrolling the streets. This frightening posture alienates the people from the police who were to be more friendly and approachable after training in community-oriented policing.

Community-oriented policing training has led to positive change in attitude of some police officers, while others find it difficult to change from their former ways of handling people within the community. According to a police respondent in Makurdi;

> I would like to add that, most of my colleagues who were trained in community policing have abandoned the major aim and objective of the scheme, e.g. corruption and extortion of money is yet to be totally eradicated.
> (IDI/Police officer Makurdi/2011)

The expected attitudinal change from the police by the public remains elusive due to the behaviour of some police officers who refused to change. Though community-oriented policing strategy has been embraced by the police, the public were yet to witness its manifestation by the police in the streets and conduct of the police. The need for adequate monitoring of the police in the street will serve as a deterrent to the bad officers. The welfare and motivation of the police should also be taken seriously by the police. A proper reward system that will take care of crime prevention efforts and not only crime fighting efforts will make community-oriented police officers to serve better.

Another officer in Ikeja narrating the challenges faced by police trainees after training said that

> I think this policing style is good for us, but the problem is that it's not every police officer that is trained yet. So after training you still go to duty with many officers who have not gone for this training and those who were not ready to change. It makes it difficult for you to practice what you were taught. I think the training should be made compulsory for all.
> (IDI/Police/Ikeja/2011)

This shows that it is difficult for some police officers to translate community-oriented policing training philosophies to a practicable reality in operations within the community. This inability to practise what was taught in class on the street supports the argument of (Haarr, 2001) that there is a disconnection between what was taught and what was

practised on the street after training. Some police organisational deviant sub-cultures do not provide a healthy environment for community-oriented policing to excel even after training.

So as officers are exposed to negative organisational culture and unfavourable working environment, some of the positive attitudinal changes learnt dissipate as officers interact with their colleagues on the field. Having adopted community-oriented policing strategy; the federal government of Nigeria should equally adopt its training as one of the compulsory training programmes for recruits entering the police.

Table 18: Better performance after community policing training by trainees

Do you perform better after training?	Frequency	Percentage
Yes	498	**84.7**
No	48	**8.2**
No response	42	**7.1**
Total	**588**	**100.0**

Source: field work 2011

Table 18, above shows that 84.7% of the respondents believed that community-oriented policing training will make them to perform better in their various duties in their communities. This optimism will make these respondents to take the training seriously and strive to apply the knowledge gained in their daily operations after training. This position was further supported by a respondent who said;

> This training is introducing other social issues not covered in other police training. Now we are made to see the better side of civilian population and not to focus only on criminals and suspects in the communities.
> (IDI/ Police headquarters Abuja/2011)

The training allows the police to benefit from the support and confidence of the people. The training justifies the position of community-driven development theory which sees the public as a social capital in any development projects. The training enables the

151

police to relate with every segment of the community in a positively manner other than suspects and complainants in the street or stations.

Another respondent said;

> The only challenge to this people oriented police training is funds. I can tell you that a lot of money is needed to effectively train these officers and also pay them their training allowance at the end of the course
> (IDI/Police headquarters Abuja/2011)

This focus on the larger members of the public will close the gap of fear and lack of trust between the police and the public and promote better partnership in crime prevention and control in the community. This position supports the argument of George J. Thompson's "gap" theory (Thompson, 2006). However, considering the population of the Nigeria police and the size of the country, more policemen are needed to effectively cover every nooks and crannies of the country. At the same time more funds are needed to effectively train the police on community-oriented policing strategy. Making the training compulsory for all police recruits at the police training schools will help to reduce additional cost on their training on community-oriented policing courses nationwide.

Table 19: Willingness to accept the public as partners in crime prevention by police trainees

Are you willing to accept public as partners?	Frequency	Percentage
Yes	510	**86.7**
No	48	**8.2**
No response	30	**5.1**
Total	**588**	**100.0**

Source: field work 2011

From table 19, above, 86.7% of the respondents expressed their willingness to accept the public as partners in crime prevention after training. This shows that the message and objectives of community-oriented policing have been well received by the police.

However, for this partnership to be effective, both the police and the public must realize that to prevent crime, they need to team up and work together in their community.

One respondent had this to say:

> You know that when the crime rate increases, both the police and the public are affected. Also when there is peace both the police and the people enjoy. So I believe if we work together eventually the state will be peaceful and all will be happy
>
> (IDI/Community Leader Makurdi/2011)

This shows that community-oriented policing operations serve both the police and the public at the same time. Where the police treat the public well and information flows from the people to the police on the activities of criminals the entire community becomes healthy for everyone. The fear of crime drops and people's confidence in the police increases.

Another respondent said;

> I can tell you that most of our people here are peaceful and law abiding. So when we see the seriousness of the government through the police to serve the people better I am sure the people will simply support such move. It is not when the police are used to hunt and silence people who speak out against some government officials you still expect such people to take the government and the police very serious.
>
> (IDI/family head Ikeja/2011)

This view reflects the expected out come or benefit of police – public partnership in crime prevention and control in Nigeria. However, according to (Thompson, 2006) it is the quality of police contact with the people that affects the way the people in turn perceive the police. So by accepting the public as partners in crime prevention, presupposes that the police were ready to treat the people in a more respectful and friendly manner now.

Table 20: A cross tabulation of trainee's willingness to accept the public as partners against sex

Are you willing to accept the public as partners in crime prevention?

Sex	Yes	No	Total
Male	340 (60.9%)	30 (5.4%)	370 (66.3%)
Female	170 (30.5%)	18 (3.2%)	188 (33.7%)
Total	510 (91.4%)	48 (8.6%)	558 (100%)

X^2 **= .559; df=1; P=.341**

    Source: field work 2011

The result in table 20 shows that both male and female police trainees were willing to accept members of the public as partners in crime prevention. However, there was no significant relationship between willingness to accept members of the public as partners in crime prevention and sex of the police trainees. Though the police claim to be willing to accept members of the public as partners in crime prevention, this willingness should reflect in their attitude while relating with the public at all times in the community. A hostile police will make the public not to want to have anything with them in spite of their willingness to partner with members of the public in crime prevention in the community.

Table 21: Public Participation in Community Policing Training

Do you want public to participate in COP training?	Frequency	Percentage
Yes	474	**80.6**
No	78	**13.3**
No response	36	**6.1**
Total	**588**	**100.0**

Source: field work 2011

Table 21 above reveals that 80.6% of the police respondents want the public to take part in community-oriented policing training. As it is important to train the police on how to practice community-oriented policing strategy, members of the public also need to be trained on how to relate with the police and among themselves for this policing style to succeed. It was observed by the researcher that the training programme of community-oriented policing contained a section on training for vigilante support officers, and training for community safety officers.

It is the responsibility of these trained officers to train the vigilante group, maintain regular contact with all vigilante groups, neighbourhood watch groups and other informal policing groups in the division. The vigilante groups are supposed to be equally trained on arrest procedure and powers, giving evidence, respecting human rights, conflict reduction, intelligence gathering/dissemination, understanding and applying the laws of Nigeria and crime prevention awareness. When the people were equipped with these training, crimes prevention and control become easier and the collaboration with the police becomes less suspicious. A respondent supported this by saying;

> Now the police visit our community to talk to us on how to do our vigilante without any problem. They now have list of our vigilante members and come to our rescue any time we have major problems with the community members
> IDI/Community Leader Markurdi

Another respondent said;

> Here in Lagos, I think the police should try and train the security of most these churches and mosques around on simple crowd control and traffic control. Most times people suffer hold up caused by these religious groups. So where there are no vigilante or neighbourhood watch, the schools and churches and other bodies operating in such places need to be part of this new policing efforts
> (IDI/Community Leader Ikeja/2011)

This interaction and training of the vigilante groups will help reduce violence and inhuman treatment of suspects. People's right will not be violated and the vigilante group can be better monitored and supported by the police. These training reflected the arguments of (Friedman, 1992, Alemika, 1993 and *Nigeria police force operational, community policing* 2007) on policing in a democracy. Security is no longer the purview of the police alone rather every member of the community is a stake holder in a democratic setting.

Table 22: Training Form

What form would you prefer the training to take?	Frequency	Percentage
Senior officers with juniors together	420	71.4
Senior and junior officers separately	144	24.5
No response	24	4.1
Total	588	100.0

Source: field work 2011

From table 22 above, 71.4% of the police respondents want the training to be conducted together for both senior officers with junior officers together. This combined training section will help pass the message of attitudinal change faster on the police especially when the junior officers hear it directly from their senior or superior officers. This view was supported by one respondent who said;

> Ah I will like the superior officers to be here and hear what they are teaching us here. You know sometimes its very difficult for a junior officer to correct or tell the superior officer the right thing to do. They need to hear it too by themselves.
> IDI/Police Ikeja

This means that having a general section of training for both senior and junior officers together will help promote the objectives of community-oriented policing among the rank and file. Community-oriented policing promotes bottom-top management approach, so when they train together they will rub minds and the senior and junior officers will

156

appreciate the predicaments of each other and strategize on better ways to forge ahead within their various duties and communities.

Table 23: Community policing as part of general policing training Programmes in police Colleges

Do you want COP as part of general police training?	Frequency	Percentage
Yes	474	**80.6**
No	90	**15.3**
No response	24	**4.1**
Total	**588**	**100.0**

Source: field work 2011

Table 23 above reveals that 80.6% of the police respondents want community-oriented policing training to become part of the general police training programmes in police training colleges. This position supported the views of (Palmiotto et al, 2000 and George, 2004), that community-oriented policing should be part of the general recruitment process in police colleges. This large percentage shows that the community-oriented policing have been accepted by majority of the police respondents in the study areas.

However, care should be taken before taking it to the police colleges to avoid problems of shortage of trainers and any other misconceptions among the police. A respondent had this to say, when asked if community-oriented policing training should be part of the general police training.

> It will be very good if made part of the general police training programmes in Nigeria. It will help create more awareness about community policing in Nigeria. However, we do not have enough trainers to take care of all the police training colleges at the same time. So though it is good and desirable, but more resources and logistics support will be needed.

157

The governments at various levels need to support this programme with resources and training materials to make it sustainable and reach every nooks and crannies of the federation. When every police officer is already aware of community-oriented policing in his or her operations the entire country will be better for it. Also rather than just donate cash to the police, state governments and private organisations should fund the training of community-oriented policing trainers in their various states and communities. These trainers will in turn help to train others and help increase the man power needed to drive the programme.

Table 24: Effect of community policing training on the police

Effect of community policing	Frequency	Percentage
More friendly	174	**29.6**
More dedicated	102	**17.3**
More accessible	54	**9.2**
More trustworthy	168	**28.6**
No effect at all	6	**1.0**
No response	84	**14.3**
Total	**588**	**100.0**

Source: field work 2011

From table 24 above, community-oriented policing training made 29.6% to be friendlier, 28.6 more trustworthy 17.3% more dedicated and only 9.2% more accessible after training. This shows that the police feel they have been better trained now to perform better. However, the low percentage (9.2%) on accessibility could be a problem, because a friendly dedicated and trustworthy police ought to be accessible to the public.

It means that those attitudinal or sub-cultural barriers the police have should be changed too after training so that the people will benefit fully from their training. Community-oriented policing according to (Alpert & Roger, 2009 and, Kelling 1988) emerged to bring the people together with the police so as to prevent crime and participate in crime control within the community.

So the purpose of community-oriented policing training will be realised if the police become more accessible after training.

According to one of the respondents,

> I have not noticed any change may be the police in this area do not practice what they were trained. Some of them still collect bribe and harass Okada riders. It will be nice to really see the police working in Lagos without "egunje".
> IDI/Community Leader Ikeja

This really shows that members of the public have not noticed many changes from the police. After training, follow-up monitoring should be routinely done to know if the police actually practice what they were trained once they get back to the beats in the community. The police should realize that it is their conduct or misconduct in the community that affects their perception by the public. It is not enough to attend the training sessions, the practical exhibition of good behaviour and attitudes towards the people makes the police to be seen to be friendly in did.

Table 25: A cross tabulation of Educational level against better crime prevention after COP training

Do you think that COP training will make you prevent crime better in your community?

Education	Yes	No	Total
Secondary	270(49.5%)	18(2.2%)	288(51.6%)
Tertiary	228(46.2%)	30(2.2%)	258(48.4%)
Total	498(95.6%)	48(4.4%)	546(100%)

X^2 = .027; df=1; P=.869

Source: field work 2011

The result in table 25 shows that police trainees with both Secondary and Tertiary educational level said that community-oriented policing training will make them to prevent crime in their area better. There is also no significant relationship between trainee's educational level and better crime prevention after community-oriented policing training in Benue and Lagos states. The police are empowered with better communication skills that enable them to interact with the public faster and effectively.

Table 26: A cross tabulation of Age of police trainees against better crime prevention after COP training.

Do you think that COP training will make you prevent crime better?

Age	Yes	No	Total
Young(18-30)	216(39.6%)	30(5.5%)	246(45.1%)
Older(30+)	282(51.6%)	18(3.3%)	300(54.9%)
Total	498(91.2%)	48(8.8%)	546(100%)

X^2 = .6.470; df=1; P=.011
Source: field work 2011

The age variable was re-categorized in to young (18-30 years) and older (30 and above years). The result in Table 26 shows that both young and older police trainees believed that community-oriented policing training will make them to prevent crime better in their community. There is a significant relationship between age of trainees and better crime prevention after community-oriented policing training among the police trainees.

This result shows the importance of age in relating and communicating with the public by the police while on duty in their community. It takes an experienced and mature officer to effectively understand the problems in the community and partner with members of the public in resolving them. Sometimes the age of the police officers affect their level of tolerance and patience while handling members of the public in the police station or on the streets.

Table 27: A cross tabulation of Trainee's age against public perception after training

What is your perception of the public now after COP training?

Age	Friendly	Not friendly	Total
Young(18-30years)	228(41.8%)	18(3.3%)	246 (45.1%)
Older(30+ years)	294(53.8%)	6(1.1%)	300(54.9%)
Total	522(95.6%)	24(4.4)	546(100%)

$X^2 = .9.093$; df=1; P=.003

Source: field work 2011

The result from table 27 above shows that both the young and older police trainees said that they perceived the public better after community-oriented policing training. There is also a significant relationship between police trainee's age and public perception after community-oriented policing training. This result does not reflect the realities on the street where both old and young police officers were seen harassing and disrespecting members of the public while on duty. This positive disposition towards the public is yet to yield positive fruits on police public relationships in the community. Members of the public are still not impressed on the treatment they get from the police within their communities. In Lagos bus drivers still complain of police brutality, extortion and q harassment.

Table 28: Relevance of COP training to everyday encounter with the people

Do you consider COP training relevant to daily encounter with the public?	Frequency	Percentage
Relevant	498	84.7
Not relevant	48	8.2
No response	42	7.1
Total	588	100.0

Source: field work 2011

Table 28, above shows that 84.7% of the respondents found community-oriented policing training relevant to their everyday encounter with the people in their area. This large percentage of respondents shows that the training programme covered the real experiences of the police in their daily dealings with the people in their beats. So, this connection between training and practice will make community-oriented policing strategy sustainable and practicable in the country.

A respondent supported this by saying:

> The training made me to decide on the proper thing to do any time I am confronted with any challenge. The key is just be good to people and they will support and encourage you to do your daily work.
>
> IDI/Police Markurdi

This shows that the people become dependable and reliable when they are treated well by the police. It supports what (Andrews, 2006) said, that community-oriented policing prepares the police to perform their duties in the community. Community-oriented policing strengthens the bonds and links between the police and the public. The public have been found to be willing to partner with the police in crime prevention (Wehrman and De Angelis, 2011), what is needed is the police to be adequately trained to harness the social resource within the community in crime prevention through community-oriented policing training.

Table 29: A cross tabulation of trainee's location against public perception after training

Location	Friendly	Not friendly	Total
Benue (Makurdi)	247(50.4%)	8(2.9%)	255(53.3%)
Lagos (Ikeja)	275(45.2%)	16(1.5%)	291(46.7%)
Total	522 (95.6%)	24(4.4%)	546(100%)

X^2 = .179; df=1; P=1.803
Source: field work 2011

The result in table 29 shows that 50.4% of trainees in Benue perceived the public as friendly while only 45.2% of trainees in Lagos perceived the public to be friendly after community-oriented policing training. The result equally indicates that there is no significant relationship between Location and trainee's public perception after training. This result reflects the differences in the social environment in Benue and Lagos. The Lagos environment is a more complex and stressful one than that of Benue. Police officers are compelled to cope with all manner of stress while on duty than their Benue counterparts. Life in Lagos is relatively more expensive and individualistic than Benue where cost of living is cheaper and the people are more cohesive in their interactions. This social environment has a lot of implications on crime and efforts in its management through community-oriented policing style. The nature of Lagos community and their life styles makes it difficult for the police to easily trust members of the public. Lagos is a place where all manner of people converge to "make it". So there are lots of struggles and competitions among the Lagos population. This highly fast paced life style makes it difficult for meaningful positive interactions with the police in the area. The city life is more pronounced in Lagos than in Benue, where the people seem to bond faster and better with other members of the community including the police.

Table 30: Unique experience from training

Do you have any unique training experience?	Frequency	Percentage
No	215	36.6%
Yes	373	63.4%
Total	588	100.0

Source: field work 2011

Table 30 above shows that 63.4% of the respondents said that they have had unique experiences from the COP training. These unique experiences will promote the practice of community-oriented policing in the community. The change in police attitude and operations will make them to become trust worthy and supported by the public. This healthy atmosphere will facilitate free flow of information between the police and members of the public. This position is supported by (Lee Brown et al, 1988).

One of the respondents said that:

> Actually the only unique thing here is that the training will expose you to better ways of relating with people. So by changing your attitudes towards the people, they begin to relate well with the police too and the work becomes easier.
>
> FGD/Police Ikeja

This suggests that what promotes the police-public synergy in crime prevention through community-oriented policing is the change of attitude and perception of the police towards the people. This is the unique thing community-oriented policing aims to achieve. When the police displays friendly attitude towards the people, the negative barriers of hostility and contempt are broken for a more participatory and supportive public. This position confirms to the positions of the gap and CDD theories.

4.6 Common problems encountered before and after COP training

Table 31: Common problems encountered before training

What are the common problems encountered before COP training?	Unfriendly police	Uncooperative public	Lack of trust from the public
Yes	434 (73.8%)	470 (79.9%)	202 (34.2%)
No	154 (26.2%)	118 (20.1%)	386 (65.8%)
Total	588 (100%)	588 (100%)	588 (100%)

Source: field work 2011

From table 31 above, 65.8% of the respondents say lack of trust from the public is the major problem they encountered before community-oriented policing training. However, 73.8% encountered unfriendly police, while 79.9% encountered uncooperative public before community-oriented policing training. This shows that both the police themselves and members of the public constituted common problems in crime prevention and control to the police respondents before their training.

This position was corroborated by a respondent who said:

> Before this training if you refuse to collect "rogger" on
> road block, you will not be part of that beat next time they
> call you the "bad type" after suffering from the public you
> also suffer isolation from your police colleagues.
> FGD/Police Ikeja

This shows that even within the police, officers who have good intentions find it difficult to excel in their duties. They are frustrated by the "bad eggs" and other deviant sub-culture within the system. For community-oriented policing to take its root, some of the organisational sub-culture of the police that treat the public badly must be dropped by the police. This will enhance public willingness to partner and support the police in

crime preventions operations in the society. The era of joining the police to harass and brutalise people has gone. The focus of community-oriented policing is service to the people.

Table 32: Problems encountered now after training

Problems encountered after COP training	Wrong Posting	Uncooperative police	Lack of logistics	Skeptical public
Yes	550 (93.7%)	433(73.8%)	469 (79.9%)	201 (34.2%)
No	37 (6.3%)	152 (26.2%)	118 (20.1%)	386 (65.8%)
Total	587 (100%)	585 (100%)	587 (100%)	587 (100%)

Source: field work 2011

Table 32 above shows that majority (93.7%) of the respondents encountered wrong posting after community-oriented policing training. They complained that they were not posted were they will practice what they learnt. Also 79.9% of the respondents complained about lack of logistics after training. The basic communication gadgets were not provided by the government after training. On the other hand, 73.8% of the respondents said that their major problem after training was uncooperative colleagues in police. They felt they know the work better than the trainees, and insist on adopting old training style of coercion to solve any crime problem within the community.

A respondent said;

> After training one expected the job to be interesting but that is not to be you face your colleagues who feel they know more than you. You are posted to anti-crime patrol unit where you drive around without any positive contact with the public.
> IDI/Police Makurdi

Another respondent argued that,

> The training is good but the main challenge is how the
> police will cope with the thinking that power and authority
> of the policeman is loosed through community oriented
> policing
> FGD/police/Ikeja/2011

This showed that there is the need to implement community-oriented policing style across all units and departments of the police. Even recruitment and promotion issues should be based on performances in community service rather than efforts in fighting crime. Even after training, the police should have a feed back structure or mechanism to evaluate the conduct of their trainees after they left the training centres. The members of the public can be handy in assisting to assess the performances of the police in their community.

Community-oriented policing does not take away the powers of the police; rather it directs the use police put their powers to within the community. So, community-oriented policing does not mean that the police will be soft to crime and criminals in the community. It rather means that the police will be friendly with members of the public who will join hands with the police in making their community unsafe for crime and criminals. According to another respondent;

> You know this policing strategy is new in the country… so
> as the country strive to stabilize our democracy, so also the
> police strive to perfect community policing style in the
> country. There are challenges here and there… logistics,
> misconduct and even posting problems. But as more
> resources are made available to the police we continue to
> train more police officers.
> IDI/Force Headquarter Abuja

This position supports the common problems the trained officers encountered after training. The operation and training of community-oriented policing is new in Nigeria, and therefore requires more enlightenment to both the police and the public about its benefits to the community. The problems encountered now should be recognized as part of the teething problems of the policing style in Nigeria. On the other hand another interviewee said:

167

> The problem we notice is that some of them who have
> changed still work with the bad "ones" in the same duty …
> and our people do not trust them because if the police
> authority can fish out the "bad apples" among them … the
> community is ready to support the good ones to prevent
> crime.
>
> IDI/Community Leader Markurdi

The main issue here is that of trust from the community members. The attitude of few bad officers could hamper the smooth operation of community-oriented policing in the community. The police authority needs to work with the members of the community so as to identify and punish erring police officers within their community. One of the principles of community-oriented policing according to (David, 1998) is that it makes the police to become accountable to the people. The police need to purge and punish the bad officers from their organisation to encourage the people to trust and work with them.

4.7 Discussion of research questions

The research questions which formed the main basics of analysis for the study were addressed as follows;

1. **Are the main contents of community-oriented policing training curriculum relevant in crime control in Nigeria?**

The main contents of community-oriented policing training curriculum contents were found to be relevant within the general objectives of community-oriented policing strategy. The contents will help to prepare the police adequately for useful public engagement and partnership in crime prevention and control in the study area.

However, there is the need to review the curriculum contents regularly to capture other forms of crime and social disorder within the society from time to time. Training courses on the use of minimal force and crowd control should be included in the training content of Nigeria police curriculum for community-oriented policing training. The attitudes and behaviour of the trainees could be improved when courses on morals are made part of the curriculum contents. Generally courses on the relevance of culture, norms and values in the comprehension of the ways of life of members of the community will help narrow the gap of suspicions and mistrust between the police and the community members.

2. Are there observable changes in police attitudes and tactics after training?

Though the police have embraced community-oriented policing strategy in Nigeria, much is yet to be seen on its influence on police tactics and attitudes after training in the study areas. Crime fighting rather than crime prevention in partnership with the public still dominated police operational tactics in Benue and Lagos. The motorized patrol is still largely used without significant contact with the people in the community. A few of the police trainees who want to practice what they were thought in their duties were confronted with some negative police sub-culture and uncooperative colleagues who prefer the old militaristic training approach to issues. Despite these short comings, the sustained use of community-oriented policing training in Nigeria will bring the police closer to the people and promote the partnership in crime prevention and control through community-oriented policing in Nigeria. This partnership will promote respect and trust between the police and the people thereby supporting the assertion of the gap theory that the quality of contact the police have with the people will affect the way the people will relate with the police in return.

3. How competent are the community-oriented policing trainers in Nigeria?

The community-oriented policing trainers were made up of senior police officers who had been trained as community-oriented policing training trainers. They attended the train the trainers' courses for community-oriented policing in the United States of America and training sessions organized in Nigeria by DFID (Department of Foreign and International Development) of the British. The trainers had a minimum of first degree from higher institutions in Nigeria.

It is pertinent to point out here that mere possession of certificates those not make one a good teacher or trainer in this case. It is the way and manner the police trainers apply their knowledge and experiences in the training of the police trainees in community-oriented policing that will make the difference in the way the police interact with the public after the training.

It is equally important to involve other academic lecturers from higher institutions in Nigeria to be part of community-oriented policing training in Nigeria. This will help to enrich their teachings on other vital aspects of police-public partnership needed to

implement community-oriented policing strategy in Nigeria. Efforts should be made too by the police to evaluate the performances of the trainees when they go on duty in the community.

4. What are the common post community-oriented policing training challenges the police encounter?

As a different policing strategy with a different focus in police training and operational tactics, initial challenges were to be expected from the police after training. The challenges basically come from three sources, the police themselves who benefit from the old policing style, the public who are yet to trust the same police officers who treated them wrongly before in the community and the challenge of logistics and post training postings.

The uncooperative police who are not ready to change from their old ways of treating the people will not want to embrace a people centred policing community-oriented policing strives to achieve among the police. The continuous use of brutal force while dealing with members of the public by some police officers while on the same duty with the trained police officers in COP will provide a negative environment for these trained officers to manifest and excel in what was learnt.

Some members of the public who form the main ingredient for community-oriented policing in the community still suspect the sincerity of the police and therefore were unwilling to partner with the police in any way. The youths and other vulnerable members of the community who were brutalized by the police will not want to have anything to do with the police.

The trained police officers equally complained of lack of logistics, communication gadgets, uniforms and improved welfare packages from the government. When the police were not adequately provided for by the government, it makes their moral and motivation to be low. Also, even were some of them were self motivated to work, they were posted to crime fighting beats that makes it difficult for them to interact with the public in a friendly environment. These challenges could be solved not just by improved funding of the police by the government, but through sustained enlightenment of both the police and members of the public on the need to embrace the partnership in policing offered by community-oriented policing strategy. It makes policing everybody's

business and no longer the exclusive purview of the police. After all both the police and members of the public are members of the same community and exploring the partnership and capital resource community-oriented policing provides makes policing cheaper, safer and people oriented in the community.

4.8   Theoretical discussion of findings

Community-oriented policing is a people-oriented policing style, which is desirable in a democratic nation like Nigeria. Democracy as a system of governance takes cognizance of the people's opinion and mandate in their general governance. Community-oriented policing training therefore aimed at promoting the rule of law and the respect of people's fundamental human rights by the police. It opens up policing practice to the people and enhances a better police-public perception by the people. The curriculum contents contain topics relevant to police-public partnership in crime prevention and control in Nigeria.

The fundamental objective of community-oriented policing is to make security and policing operations in the community everybody's business by harnessing local talents and potentials in the general prevention and control of crime in the community. This is very important considering the fact that the police in Nigeria do not have the staff strength to adequately police the community and therefore rely on the people not only for information but also material and human resources support to rid the community off criminals and make it safer and healthy for people to habit.

So the community-oriented policing training adequately prepares the police to relate better with the public while carrying out their duties in their community. What is left after the training is the way and manner the police apply what was learnt in the class in practical situations within the community. The training was theoretically based without practical exposure or real life demonstrations for the trainees to test their competence. The trainer should realise that any training outline is simply a guide. Trainers need to read the resources and prepare their illustrations in preparation for the training session.

The trainer should make the class interactive in nature, use the illustrations and comments from the class throughout the training session.

This training taught the police how to treat the people better and opens them up to supply the needed intelligence to the police. So, community-oriented policing training helped to promote trust and confidence building between the police and the people in preventing crime in their community. To achieve this, the police need to practice what they were taught in the community. The gap and suspicion between the police and public can be reduced through community-oriented policing training in Nigeria if the police change from their old ways of relating with the public. The police now know how to communicate and interact better with members of the community through community-oriented policing training.

However, it is different to know what to do and actually doing them. There is still a huge gap between community-oriented policing training and the actual practice of it in the community. People still complain about police maltreatment, disrespect and corruption. There is still a lot of mistrust and lack of confidence of the police by the people. Though some police trainees treated the people respectfully and friendly after training, more is still expected from the police by the public. This confirms George J. Thompson's Gap theory which argues that the quality of contact the police have with the people affects their willingness to assist them with useful information on crime prevention.

While it is important to train the police on best practice and ethics of community-oriented policing, the people need to be equally sensitised to be patient and support the police to entrench this people-oriented policing in Nigeria. The people can do this by changing from some of their negative attitudes and perceptions towards the police. As partners in crime prevention and control, both the police and the public deserve mutual respect and support to realise the objective of community-oriented policing style in Nigeria.

172

This public empowerment and engagement through community-oriented policing training will make the people to "own" the programme and support it as postulated by community-driven development theory. As the country desires a sustainable democracy where the rule of law prevails, let it not be forgotten that the police alone cannot constitute a veritable means of protecting law and order and realising the rule of law in Nigerian society. Consequently, community-oriented policing training helps to build public trust and confidence on the police. These ingredients in turn help the doors of communication between the people and the police to remain open always. This shows that both the police and the people constitute key players in the maintenance of law and order in their community.

However, the mutual interdependence and integration of both parties will facilitate crime prevention in the community through feedback mechanism. This feedback will be achieved faster if the training modules make provisions for practical demonstrations within the community by police trainees during training sessions as argued by skill acquisition theory. It is when the trainees are made to practice what they learnt in their community during training that they will perfect in the tenets of community-oriented policing strategy in Nigeria. The effects of the partnership between the police and the public in crime prevention after community-oriented policing training in the community are very useful in realising the goal of community-oriented policing style in Nigeria.

Also in this era of accountability and observation of due process in public office, community-oriented policing training promotes judicious use of police resources and stewardship to the people. This happens when the police and the people meet regularly to discuss security challenges and ways of tackling them. The community safety officer, the (DPO) district police officer and the vigilante training officer all interact directly with members of the public and therefore will bring to the police force the genuine concerns of the people about crime and order in the community. This situation is however, difficult to realise due to police perception that they exist for the government alone in the society. Also the police find it difficult to gather information while on patrol and working in their beats within the community because the people were neglected. It

was observed that community-oriented policing operations in Nigeria were more on theory without enough practical demonstrations for the people to witness in their communities. Apart from regular meetings with vigilante groups and community leaders, the police still pay little attention to foot patrols within the community after training.

Consequently, what is therefore needed was an aggressive campaign and orientation that will enlighten the general public about the operations of community-oriented policing operations. The mass media, religious groups, schools, NGOs and social clubs should be engaged in this enlightenment campaign. At the same time both the police and the people must be patient until this new policing strategy gains ground before much can be expected from it.

Community-oriented policing makes security and policing operations everybody's business and no longer the exclusive function of the police in the community. By bringing the people on board, community-oriented policing strategy opened up the channel of communication and information flow between the police and the people. Community-oriented policing aids sustainable development by carrying the people along in overall security needs in the community. It focuses on the people and facilitates the internalisation of security needs and roles by the public and a smooth transition of the community's security needs from one generation to another. This also confirms the views of community-driven development theory which treats people especially the poor as assets and partners in the development process.

So by relying on people to drive development activities in this case policing activities, the theory has the potential to make crime prevention efforts more responsive to demands, more inclusive, more sustainable and cost effective. Thus, community-oriented policing training empowered the police to effectively partner with the people in crime prevention. The partnership makes the people to be closer to the police and therefore promotes a sense of belonging and ownership of the police in their community. If the people see the police as their own, they will assist them to serve their community better by giving information and supporting them with resources to succeed in their job.

174

However, it was observed that the level of community-oriented policing in Lagos and Makurdi were still a far cry from the public expectations of a people-oriented policing. Some of the people still perceive the police as brutal, corrupt and ineffective in crime prevention in their society. Though the police have embraced community-oriented policing style, not many of them have been trained to perform this new style efficiently in their community. Also, some of the trainees find it difficult to perform what they were taught in class due to such environmental factors as; unfriendly colleagues, and a suspicious public.

Sometimes the trainees were posted to special ant-robbery squads (SARS) where they find it difficult to put to practice what was learnt in community- oriented policing training classes. The few police that have undergone community- oriented policing training are not sufficient to implement the strategy effectively in the study areas. Community-oriented policing dwelt more on the foot patrol officers who were made up of junior officers well known to the people in their community, but it was observed that the police still prefer motorised patrolling which does not allow for qualitative contact with the people by the police. Though the training ideology of community-oriented policing is crime prevention, in practice the police were more interested in crime fighting in their operations. The patrol vans usually contain fierce police officers that looked battle ready in their outlook. Sometimes, police appearance in their patrol vans in the community created fear and panic among members of the public. Though community-oriented policing training prepares the police to be humane and friendly, their outlook and operational tactics reflected the opposite.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

In this chapter, summary of findings are presented according to the study objectives, conclusion and recommendations of the study are equally made here.

5.1 Summary

Community policing style was adopted in Nigeria to complement the efforts of the police in crime prevention and control in society. Community-oriented policing is a policing strategy that allows the police to partner with the public in crime prevention and control within the community. This synergy in crime prevention and control necessitated a corresponding change in police training focus to facilitate the implementation of community-oriented policing in Nigeria.

The curriculum contents of community-oriented policing training were observed to be relevant to the operation of community-oriented policing in Nigeria. The training contents captured the philosophy behind the adoption of community-oriented policing in Nigeria. The main purpose of the training was to bring the police closer to the people in a friendly way so as to facilitate police –public partnership in crime prevention and control in Nigeria.

176

The training curriculum contents were structured to cover the training for community safety officers, training for vigilante support officers, Divisional Management team (DMT) course, Beat Duty Skills Course, Course for Divisional managers and managing conflict and perceptions. These courses focused on a more humane and participatory police service to the people. However, the community-oriented policing training module did not include practical exposure of the trainees in the community to attempt to put to practise what was learnt in the class room. This lack of practical exposure made it difficult for the police trainees to handle unique social realities within the community environment after graduation, it also did not allow the police trainers to adequately evaluate and get feedback on police performance during the training.

The training reflected on the attitudes of some of the trainees after training. It was observed that some of the trainees were polite and courteous while dealing with the public at their various beats within the study areas. However, the researcher equally observed that police operational tactics after community-policing training still reflected that of crime fighting rather than prevention. Motorised patrol methods rather than foot or bicycle patrol methods dominated the common patrol methods in the study areas. In Lagos, the researcher observed a special motor cycle patrol team kited to rapidly pursue suspects on the high way.

The public were not adequately carried along in the implementation of community-oriented policing operations within their community. The police dominated the entire programme right from planning to implementation. In most cases the police and the public still carry out security operations differently therefore negating the purpose of community-oriented policing style.

The community-oriented policing trainers were competent to train others in community-oriented policing operations. Most of them were already trained specifically for that purpose locally through the (DFID) programme and in the United States Of America USA. The trainers possessed a minimum of first degrees and were all experienced superior officers.

After training, the police encountered various post training challenges in their community. It was observed that some of the trainees were posted to duties that did not allow them to adequately put to practice the things they learnt during the training. They were sent on motorised patrol duties which did not encourage positive contact with members of the public. The police complained of poor welfare and motivation from the government after training. Even within the police organisation, some bad "eggs" among them do not welcome the positive changes and ideas these new trainees bring to bear on their duties within the community. The public claimed that they have not seen changes in the attitudes of the police in their communities. They still complained of police disrespect, brutality, corruption and inefficiency. Despite all these challenges, the police have already embraced community-oriented policing operations and training in Nigeria and need to demonstrate the objectives of community-oriented policing within their beats.

5.2 Conclusion

Community-oriented policing is a people-focused policing style, which is desirable in a democratic society like Nigeria. Democracy as a system of governance takes cognizance of the people's opinion and mandate in their general governance. So policing which is a major concern of the people should not be left in the purview of the police alone. Community-oriented policing training therefore, promotes the rule of law and respect of fundamental human rights of the people by the police while carrying out their services together with the people in the community. Community-oriented policing training makes security and policing operations every bodies business within the community and no longer the exclusive function of the police alone. This will help to close the gap of suspicion and mistrust between the police and the public.

Community-oriented policing training aids sustainable development by carrying the people along in their overall security needs within the community. This partnership makes the people to 'own' the police within their community. The police become accountable to the people and mutual trust and support is enhanced through adequate community-oriented policing training. The increase in crime has made community-

oriented policing training desirable and necessary to bring the public and police together as partners in crime prevention and control in Nigeria.

Though the contents of the curriculum reflected the objectives of community-oriented policing, the method of teaching them affects the implementation of the policing style by the trainees. Enough attention was not given to the practical demonstration of what was learnt in the class. Members of the public were yet to observe enough positive changes in police attitudes in their community even with community-oriented policing training. Though the trainees were enthusiastic after the training, they were confronted with many challenges on the field. The new policing philosophy was not accepted by some bad "eggs" within the police who sometime constituted a clog in the wheel of progress of the system. In terms of tactics, crime fighting and motorised patrol methods still held sway in the study areas after community-oriented policing training. Some graduates of community-oriented policing training programme were still posted to duties that required use of coercion like special anti-robbery squad (SARS) after training.

The government must make effort to train more trainers to cover the entire policing commands within the federation; members of the public have to be carried along in Community-oriented policing training and implementation within their community.
Though the trainees were enthusiastic after the training, they were confronted with many challenges on the field. The new policing philosophy was not accepted by all the police officers and some members of the public were not aware of any positive change in policing due to community-oriented policing training programme. The community-oriented policing trainers were competent to teach others haven undergone adequate training locally and internationally before.

The community-oriented policing trainees faced various post training challenges on field such as; Lack of logistics support, lack of equipment and kits to work with and sceptical colleagues and members of the public. The main obstacle to the smooth implementation of community-oriented policing programme is lack of trust between the police and the public. This trust will improve and reduce the gap between the police and the public

179

when police trainees practice what they were taught in the class while interacting with the public in their community. However, these challenges could be overcome with sustained public and government support of the training scheme in community-oriented policing strategy in Nigeria.

5.3 Recommendations

To sustain community-oriented policing training and achieve the objectives of its adoption in Nigeria, the following recommendations are, hereby, made;

The curriculum contents of community-oriented policing training in Nigeria should include courses in moral instructions and policing skills for a multi-cultural society. The training manual should contain modules for practical training sessions within the community during the training.

The trainees should be posted to beats that will enable them to practice what they were taught in the training sessions in their community.

There should be a monitoring and evaluation unit in each police area commands to adequately assess the impact of community-oriented policing training on the trainees after training and to identify areas of improvement from the community members.

Community-oriented policing training should form one of the core training courses for all police recruits at the police colleges nationwide.

Members of the public must be sensitized on the need to embrace the police as partners in crime prevention within the community to create more awareness about community-oriented policing among the public in Nigeria.

5.4 Contributions to Knowledge

The study made a general contribution to literature on community-oriented policing programme in Nigeria. It also made the following specific contributions to knowledge:

It revealed the training content and focus of community-oriented policing training curriculum in Nigeria.

It showed that police perception and disposition to the public before and after community-oriented policing training in Nigeria is still bellow public expectation.

The study revealed lack of trust from both the police and members of the public as constituting part of common post-training challenges of community-oriented policing in Nigeria.

The public security expectations and eagerness to partner with the police in crime prevention through community-oriented policing style in Benue and Lagos were made known in this study.

5.5 Common Challenges Encountered in the Field

The researcher was faced with numerous challenges while conducting this study. The movement between Lagos and Makurdi posed enormous challenge mainly due to bad roads and frequency of travelling on the roads. Members of the public were reluctant to participate in the study initially. Some of them mistook the researcher and his team to be police officers and were not willing to speak freely during the IDI and FGD sessions. It was a very big challenge to obtain the community-oriented policing training manuals from the police. Most of the police officers were too busy with official duties to attend some of the IDI and FGD sessions. Sometimes, an officer would be sent on duty in the middle of an interview session. These prompted the researcher to visit the stations several times to ensure that data was collected.

Despite these challenges, the researcher was able to obtain the training materials and gained the confidence of the police officers and members of the communities in the selected areas and completed the study without compromising the study and at the same time protecting the view and identity of the respondents throughout the study.

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Appendix

QUESTIONNAIRE ON COMMUNITY POLICING TRAINING
IN NIGERIA FOR THE POLICE IN BENUE AND LAGOS STATES

Dear Respondent,

This study is intended to examine community policing training Curriculum in Nigeria. The study is undertaken for the award of PhD degree in Sociology. You are therefore requested to please supply your opinion or responses to the questions below. Information given here is purely for academic purpose and will be held in strict confidence.

Thank you for your anticipated response.

Instruction: Mark (x) where appropriate and write the responses as brief as possible in the space provided.

Section A: Socio-Demographic Data

S/N	QUESTION	RESPONSE	CODE	SKIP TO
1.	Age	18-23	1	
		24-29	2	
		30-35	3	
		40 – above	4	
2.	Ethnic group of origin	Yoruba	1	
		Igbo	2	
		Hausa	3	
		Other	4	
3.	Sex	Male	1	
		Female	2	
4.	Marital status	Single	1	
		Married	2	
		Divorced	3	
		Cohabiting	4	
		Separated	5	
		Other	6	
5.	Educational attainment?	No formal education	1	
		Primary school	2	
		Secondary school	3	
		Polytechnic	4	
		College of Education	5	
		university	6	
6.	How many children do you have?	0	1	
		1-4	2	
		5-8	3	
		9 – above	4	

Section B: Policing Experience

7.	Years of policing experience	1-5 years 6-10 years 11 – above years	1 2 3	
8.	How long have you been in your State Police Command?			
9.	Are you aware of community policing training in Nigeria?	Yes No Not sure	1 2 3	
10.	Have you taken part in community policing training?	Yes No	1 2	If no skip to question 21
11.	What was your experience like?	Interesting Not interesting Not sure	1 2 3	
12.	What was the main area of focus of the training?	Communication skills Attitudinal change Intelligence gathering Respect for Human rights Accountability to the people	1 2 3 4 5 6	Note: Tick as many as applicable
13.	What form did the training take?	Classroom lectures Paper presentation in seminar halls Enlightenment by DPO/SPO	1 2 3	Tick as many as applicable.
14.	How was the training process/style?	Participatory Lecture format Non-participatory format Recorded Voices	1 2 3 4	
15.	Were you giving training lecture materials?	Yes No	1 2	If no skip To 17
16	How relevant is the material to your daily policing experience?	Relevant Not relevant	1 2	
17	How did you feel during the training?	…………………………. …………………………		
18	What is your feeling now after the training?	………………………….. …………………………..		
19	What unique thing has the training done to you now?	…………………………… ……………………………..		

Section C: Challenges of Community Policing Training

20.	What was the training like?	Hectic Simple Fun Easy	1 2 3 4	
21.	Which Language do you prefer to be trained with?	English Local dialect	1 2	
22.	How conducive is the training centre for effective learning?	conducive not conducive	1 2	
23.	How convenient do you consider the training time?	convenient not convenient	1 2	
24.	How do you get to the training venue?	Individually In groups	1 2	
25.	How do you perceive your Trainers?	Friendly Not friendly	1 2	
26.	Do you think that community policing training will make you prevent crime better?	Yes No	1 2	
27.	Are you willing to accept the public as partners in crime prevention?	Yes No	1 2	
29	Should the public take part in community policing training?	Yes No	1 2	
30.	How do you wish to be trained?	Senior officers with junior officers together Senior and Junior Officers separately	1 2	
31.	How long would you like to be in your current duty posting in your area?	Less than 6 months More than 6 months	1 2	
32.	Do you want community policing training to be part of the general police training programmes in police colleges?	Yes No	1 2	
33	What effect does the community policing training have on you?	More friendly More dedicated More accessible More trustworthy No effect at all	1 2 3 4 5	
34				

	What will you suggest to make training better?	…………………………… ………………………………..		

Section D: Adequacy and Relevance of Community Policing Training in Nigeria

S/N	QUESTION	RESPONSE	CODE	SKIP TO
35.	How effective is community policing training in crime prevention in your community?	Effective Not effective	1 2	
36.	How relevant is the community policing training to your everyday encounter with the people in your area?	Relevant Not relevant	1 2	
37.	Would you like to remain in your present station permanently?	Yes No	1 2	
38.	What was your perception of your duties before community policing training in Nigeria?	Crime fighting Crime prevention	1 2	
39.	What is your perception of your duties now with community policing training in Nigeria?	Crime fighting Crime prevention	1 2	
40	How do you perceive the public before your training?	Friendly Not friendly	1 2	
41	How do you perceive the public now with your training?	Friendly Not friendly	1 2	
42.	What common problems do you encounter in your area before training?			
43.	What kinds of problems do you encounter in your area now after training?			

INDEPTH INTERVIEW GUIDE FOR COMMUNITY POLICING TRAINING TRAINERS AND DPOs IN BENUE, AND LAGOS STATES

Dear Respondent, you are kindly requested to please answer the following questions correctly. This study is for a PhD programme in the Department of Sociology University Of Ibadan. Thank you.

1. What is your highest educational level?

2. What other qualifications do you posses?

3. What is your present rank?

4. When did you attend any special training last?

5. How many years have you served in the police so far?

6. In Training the police officers in community policing, what specific areas do you focus on more and why?

7. What do you think makes this Community policing training unique and different from the Traditional police training in Nigeria?

8. What are the Common Challenges you encounter during the Training?

9. What is the duration for the Community Policing Training?

10. What are the common security challenges in your area?

11. Do you consider your training adequate for your officers to prevent crime in your area?

12. What kind of feed back do you get from the officers you train on community policing operations in the community?

13. Are there other policing issues you think were left out in the training Curriculum?

14. What area would you want community policing training to focus on in your areas?

15. Do you have enough training materials and other needed logistics to make community policing training easier and efficient.

16. What do you suggest to make the training more cost effective and successful?

IN-DEPTH INTERVIEW FOR KEY COMMUNITY LEADERS ON COMMUNITY POLICING TRAINING IN BENUE AND LAGOS STATES OF NIGERIA

Dear respondent, you are please requested to give accurate answers to the questions bellow. This study is for the award of PhD degree in the Department Of Sociology, University of Ibadan

1. How long have you been in your community?
2. What is your status in the community?
3. Are you aware of community policing training in your community?
4. If yes, what specific program have you participated?
5. In what ways do you think your community can partner with the police in crime prevention in your area?
6. In what ways do you think that community policing has enhanced public perception of the police in your community?
7. What are the changes you have noticed in police conduct now in your community?
8. Do you have any Vigilante group in your area?
9. If yes, how do they operate now with the introduction of Community Policing?
9. What do you think should be done to sustain peace and order in your community?
10. Are the police now more open and transparent in their operations in your area?
11. What is now the crime rate in your community with the introduction of community policing?
12. How will you feel to have a policeman as your in-law?
13. What do you suggest should be done to promote trust and cooperation between the police and the people?

FOCUS GROUP DISCUSSION (FGD) GUIDE FOR THE POLICE

This research is a PhD research study on the Sociological assessment of community policing training in Nigeria (2006-2009). It is an Academic research conducted by Ogadimma C. Arisukwu, of the Department Of Sociology, University Of Ibadan.

You are all welcome.

1. How did you know about community policing training?
2. What was your opinion of the programme?

3. What were your expectations before the training started?

4. During the training what were the major focus/ topics?

5. Were you allowed to make contributions during the training?

6. What forms did your contributions take?

7. Describe the attitudes of your trainers?

8. Do you think they are competent to continue to train others in community policing?

9. What was your experiences like outside after the training?

10. How do you handle the public now?

11. What are the common challenges you now face after the training?

12. What changes will you recommend to make the training more successful and effective in Nigeria?

INTERVIEW GUIDE FOR THE DEPUTY INSPECTOR GENERAL OF POLICE (DIG) IN-CHARGE OF TRAINING AT POLICE HEADQUARTERS ABUJA

Sir,

This is a PhD research on the topic: 'A Sociological assessment of community policing training in Nigeria' being conducted by Ogadimma C. Arisukwu, of the Department Of Sociology, University Of Ibadan.

Please sir; kindly feel free to answer the following questions.

1. Are you making any progress so far with community policing training in Nigeria?

2. What guides your choices of overseas training locations for community policing trainers?

3. Do you think you have adequate trainers for community policing in Nigeria?

4. What principles guide the design and use of community policing curriculum in Nigeria?

5. How often do you review the training curriculum?

6. What are the main training challenges you face during and after the training of your personnel in community policing in Nigeria?

7. What are your suggestions to sustain this training and make it more effective in Nigeria?