

Community Policing Relations and Partnership Among Law Enforcement in 21st Century Crime Regulation, Prevention and Management, Nasarawa State

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Article DOI: 10.48028/iiprds/ijrssmt.v7.i1.08

Abstract

Community policing relations and partnership among law enforcement aim at crime regulation and management in Nigeria with reference to Nasarawa state, Obi Local Government Area. The study sought to identify community policing and law enforcement in crime prevention; combatting and the problems solving associates with community policing in crime prevention and partnership among law enforcement. Survey design was adopted and Questionnaire were administered. Frequency and percentages were used to describe the responses from respondents which shows that 3.56% was targeted sample from the population, out of 46 of the respondents, representing 29.5% described community policing as very effective mechanism of crime prevention in the study area. As well out of 45 respondents, 28 of the respondents representing 62.22% agreed quality information determined law enforcement and community policing responses on crime prevention. This implies that community policing is an appropriate tool for crime regulation and management. Chi-square based measure was used to examine the relationship between and among the variables and test of hypotheses. Analysis of the study revealed that community policing and police law enforcement in crime prevention has strengthen relationships of the community and the police amongst others. Furthermore, community policing and law enforcement in crime prevention faces inadequate funding, lack of enough physical structures, poor management and logistics to be some of the major problems affecting community policing and police crime prevention. The study concludes and recommends that community policing and law enforcement should be strengthening to curb crime in the society. There should also be motivation to enhance effective management of crime and collaboration between the police and community.

Keywords: *Community, Policing, Crime, Management and Law Enforcement*

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Background to the Study

The fundamentals of community policing in Obi Local Government Area Agyaragu, Nasarawa State is rooted to traditional Nigeria societies whereby policing community were carried out within members of the communities, organizations, groups, age grades, vigilante and informal traditional institutions including neighbourhood security outfit Daniel (2020). Community policing is used in variety of ways. In contemporary society, community policing connotes neighborhood watch, vigilante groups, amotekun, hisbah, civilian joined task force and people with common identity such as race, ethnicity, religion, ideological framework which are based on certain geographical entities. The philosophy behind community policing has been rapidly spreading worldwide. This further collaborates the studies of Daniel (2020), Zumve (2012) Police community partnership in solving the problem of crime in the society. This evolved various strategies for delivering services to the citizenry in order to regulate crime, maintenance of peace and prevention of social vices in the community. Serious violations of institutionalized ways, values, and norms were corrected or punished by these organization or body of security outfit. In traditional society, community is extremely essential components of social structure and they play a dominant role in terms of policing and partnership in human society.

Suffer it to say that the idea of community policing and law enforcement is as old as human history whereby the traditional Nigeria setting has always been communal with emphasis on respect to elders, recognition to family system, values orientation to traditional institutions and law enforcement. Police community connotes the process of surveillance, patrol, private security undercover crime and solving problem in the community. Community policing referring to a community oriented approach to policing and to combat crime. It is on this basis that community policing essence is collaboration between the police law enforcement and the community that identify and solve community crime problem. The police law enforcement and community policing partnership is germane for the survive imperative and strengthening the security architecture and reshaping the society. Similarly, community policing and problem solving are approaches to curb the menace of crime and new strategies to eliminate social ills in the society.

With the advent of colonialism, British established a colonial police force in 1861 to enforce sanitary regulations in Lagos for crime prevention and enforcement of criminal laws. The colonial system of policing and crime prevention in northern and western Nigeria where the system of administrative of justice which anchored in enforcement of rules and regulations to sustain stability (Adekunle,2002). Nigeria police is one of the professional institutions, responsible for arresting, detecting, investigating and prosecuting offenders or criminals, this is one the legacies of colonial masters from that of pre-colonial era which was solidly traditional based operations of policing. Traditional community policing is a form of inter-groups relation as both the police and the community regard each as identifiable groups with specific characteristics. Attitude and perception from both the police and community tend to be collectivity influenced and the experiences of other groups lead to stereotypes being formed to combat crimes (Arnold, 2009)

Modern societies are diverse in socio-cultural composition which means, police are agency of state employed to maintain order, promote and protect interest of the dominant class and to the detriment of majority class. The interaction between the community and the police are restricted to involuntary law enforcement encounters such as arrest, detection, investigation, such encounter always end up with hostility. Whereas if the police and the community have other avenues of meeting and understanding each other, their relationship would be less hostile and friendly (Rainer, 2000).

There are number of reasons why countries, state need community policing and crime prevention initiatives and strategies as a result of incessant violence attacks by ethnic militias, such as armed robbery gang, youth restiveness, burglary, rape, youth restiveness, social disorder, incessant attacks on farms and farmers, in the community (Ajomo, 2001). These reasons are mostly grounded in the history of Nations, due to social change; shifting and characteristics of crimes, violence and disorder are becoming worrisome. Community policing, is a pressing need for innovation practices within conventional police to help curb and support unconventional policing, such as vigilante group, to combat crimes (Adekunle, 2002). Crime is a social problem which goes beyond the general notion of theft, murder, assault, rape, fraud and other unwholesome behavior, it's about lives and properties of the community, how safe they are in their communities (Berth, 2006).

Crime is an act of omission or commission committed against the state within the legal law that defined certain behaviors as crime against humanity within the criminal justice system, punishable under defined acts, (Adeyemo, 2001; Tapper, 1946). The judiciary comprises of the Police, court and the prison service, given a social and legal responsibility to arrest, prosecute and sentence offenders according to the crime committed within the location (Adisah, 2004). Curbing disorder, fighting crime and increasing feelings of personal safety requires commitment from both the police and the host community, (Wilson, 2009). The concept of community policing and traditional policing (vigilante group) has two distinct commutative meanings, referring to a social unit larger than a small village that shares common values. The concept can also refer to the national community, international community. Community constitutes of beliefs systems, intents, needs, risks, and structures share among small or larger group (Alemika, 1993).

Community policing is a governmental department of a state or nation organized policing for keeping law and order. Police based on this dissertation represent civil force which is entrusted with the task of maintaining public order and enforcement of the law according to Nigeria constitution (Anderson, 1999). Police plays crucial roles and responsibility as part of criminal justice system in prevention and control of crimes, which as to do with public order, detection of crimes and enforcement of laws as proscribe by justice system (Coatman, 2000). The police play vital role in the prevention and control of crime in the community, this is well organized using traditional methods, involving prominent members of community to stand as reliable agent that report certain defined crimes such as rape, armed robbery, kidnapping (Asemota, 1993). The police and vigilante group play a vital role in sustaining social order among members of community, (Alemika ,1999), added that any attempt to understand police

community relations must begin with the analysis of the social structure that is functional in the community, that is traditional institutions, the primary mission of police is to defend innocent civilians against all sort of criminal attack, violence or non-violence conflicts.

Historically, the concept of community policing can be examined base on defined roles that is traceable from pre-colonial, colonial and post-colonial period in Nigeria. The three basic regions in Nigeria, the North, East, and West are composed of three basic ethnic groups, the Hausa, Igbo, Yoruba have their system of community policing based on their traditional norms and values, commonly known as neighborhoods watch (Blumberg, 1997).

This is determined by increase in crime rate associated to their values, norms and taboo. Crime is an act against individual or community or violation of human rights punishable by the state within defined laws. The colonial period experience was a new face of community policing with the introduction of colonial masters and western style of policing different from traditional policing with new structure and equipment to protect citizens from violent crimes, through fast medium of information and communication technologies (Dwlfem, 1994).

The role of community policing and traditional policing on the prevention of crimes and law enforcement in the society is necessary in this contemporary modern world, especially, due to human right violation. The development of advance technology has enabled many complex methods of committing crimes as well checkmating in the community. Sophisticated weapons use for armed robbery, kidnapping for ransom, rape, assault, ethnic violence is obvious social reality that make police force to remain active force in combating crimes at all level (Friendrich, 1996). This can only be achieved as a result of conventional police force developing mutual relationships with members of community to inform the police relation department any criminal behavior, should be reported to the police investigation department. The motive behind community policing is to function as a medium of relationship with communities to report or give any information of crimes to conventional police that have the constitutional backing to arrest, investigate, and prosecute offenders at the court of justice (David, 2008).

The scope and the nature of interactions between police and community are restricted to involuntary law enforcement encounters such as arrest, stop and search, detention; these worsen public perception of police as a hostile social institution, though if done with vigilante group it helps in easy identification of criminals (Garba, 2001). However, the police and members of community will develop avenues of meetings to defined crimes, the community can play essential roles on prevention of crime alongside with conventional police. Increase in population, distribution of wealth has constituted many forms of crimes that both prevention and control measures are necessary for checkmating the growing trends especially ethnic militias, organized crime, armed robbery, rape and conspiracy among members of the society (Daniel, 2020). The development of crime is as a result of poor relationship between traditional community and the police, responsible for prevention and control of crimes. Though, the role of community policing on prevention of crimes is explicitly in terms of prevent and control of criminal acts and behaviors as the variables are obvious. There are

many researches that shows community policing has aided in prevention of crimes in neighborhood, due to concern by residence to work in line with conventional police in gathering information through mutual communication without victimization of innocent citizens that produce reliable and valid information (Ohonbamu, 2002).

The modern systems of the world societies view its functions or roles from its strategies, methods, operations and performance in line with its general goals. How effective has Nigeria government describes and promotes community policing and crime prevention since independence? Is there any active partnership between the conventional police and traditional community, in terms of mutuality and cooperation in order to prevent crimes (Tamuno, 1990).

The Nigeria police force is designated by section 194 of the 1979 constitution as the national police of Nigeria with exclusive jurisdiction throughout the country for prevention and control of crimes against Nigerians and other foreigners resided in Nigeria. The Nigeria police force performs conventional functions and is responsible for internal security and supporting the prison, immigration and custom services. The relationship between the conventional police and members of community is popularly known as neighborhood watch or crime watch commonly used in our dailies news. With the help of community policing, in affiliation with vigilante group, crimes that are violent oriented can be avoided such as robbery, rape, ethnic violence, assault, homicide, fraud, gangsters", cultism in tertiary schools (Edifield, 2003). The role of community policing is to prevent crimes (Whiteman, 1990). The study is limited to Jenkwe Development Area, obi local government Nasarawa state with particular emphasis to Duglu community, Gida Ausa and Agyaragu community. The scope of the study covers community policing and law enforcement in the area.

Conceptual framework of Community Policing

The idea of community policing is used in a multidimensional process. This conceptual framework is classified into two basic concepts. This connotes community and policing. The community referring to people who related and share common goal or ideological views on the basis of social interaction, solidarity, social class, groups, neighbourhood, people living together with a definite purpose, interest such as race, religion, ethnicity, feeling and sense of belonging in a geographical area Daniel (2020). Similarly, community means a group of people living in the same geographical area or place with similar background and interest (Senna, 1997). A community can be a group of people that interact through communication. A community also can be elucidated as a family, an ethnic group or volunteer organization, (Friedman 1992) believed that communities have gotten informal network that are important to support formal institutions and policy makers in the world. Such communities include, Christian communities co-housing communities, eco-village, egalitarian communities and spiritual communities etc which are fundamental for community policing and crime prevention to succeed.

On the other hand, the term policing is an act of executing police duties among and to the benefit of communities. It is one of the act to keep law and order. It is mostly done by the police. Policing the community combines best techniques in order to combat not only crime

and disorder but also the fear of crime and likelihood of crime. As a concept, it aims at empowering the people to resist crime and unsafe condition, resolve the root issues underlying social ills and create a safe community well informed on community safety issues. It also works to reduce the fear of crime and increase the capacity of various departments to engage citizens and community groups in day to day problems solving and prevention of crime activities, (Reid, 2000)

As a concept of community policing demands natural social mechanism to be mobilized in order to prevent crimes, but the issue is how the police can mobilize such mechanisms within the community. In the first instance, the police have gotten a poor image within the members of communities arising from the past experiences and this has made the public or various communities to associate the police with social ills such as corruption, robbery, bribery, and murder. Such ills have left a blemish on the police image among the community and poor setting for the future. Well aware of this, the police have remained trapped within the paradox of its own making attempts to rectify the past have remained futile, (Bennet, 1994).

However, it should be emphasized that as long as community consensus is still perceived as pre-requisite to community policing and crime prevention, (Johnson, 1997). According to (Kelling and More 1988), the world has arrived at an era of community policing and crime prevention with the call to re-establish close relationships between the community and the police. They believed that the world has reached at the political era where there is a need for intimate relationship between the two, if the work of the police is to be effective not only community policing methods but as part of general duties to the police. This means that there is a need to sensitize the community about the effectiveness of community policing and crime prevention and how it is supposed to operate.

Community policing is best understood as policing tool through which communication about the risk and security of modern society are revealed by the community to the police. (Lamber 1994), indicated that the main task of community policing is to prevent crimes and bring about sustainable peace, the police must secure active communication and operation with the community. Community policing includes the involvement of community members in monitoring and controlling activities of the police, (Trajanowic 1994) argued that the police takes social action opposed to legal and become part of the community. Through this approach, the police penetrate the community in all its aspects and develop personal relationships at local level and become part of the community. Since communities are organic and changing, flexibility of the police becomes must. The police therefore help to guild communities through multi-agency involvement. (Stewart 1989) supported this by stating that the police must respond appropriately and view it role in the neighborhoods as a means of re-establishing the neighboring relationships and strengthening the institutions that make a community competent and able to deal with its problems.

(Braiden 1992), believed that the aim of community policing and crime prevention is to empower the local people to resist crime and unsafe conditions which are root issues underlying social ills and create a safe community, well-informed on public safety issues. It also provides adequate response to street-level complaints in the community without reducing

the police capability to respond appropriately to the emergencies. It establishes partnership with schools, social service agencies and citizen groups in the day to day problem solving and preventive activities to curb down crimes.

Roles of Police and Community Partnership in Crime Prevention

Nigeria returned to democratic rule in 1999 after military interventions. The democratic period in Nigeria has witnessed an increase in the perception of various crime and fear. There was a wide belief among security stakeholders that traditional methods of policing could hardly put the trend of crime and insecurity under control. Consequently, the Nigeria security justice system and growth as overseen by U.K Department for International Development have made some concerted efforts to commence private-public partnership project of the policing institutions in Nigeria.

Nigeria police report 2019 significant progress has been made in the area of trying to reform the police organization in line with global tenets of bringing about democratic principles into the practice of policing in Nigeria. One of this efforts was through implementation of community policing methods. In this context, the practice of community policing and crime prevention balances up the reactive-fast response with proactive problem solving-techniques centered on the cause of crime. This was supported and observed by Igbo (2003) that requires police synergy with the citizens as partners in the course of identifying and effectively addressing these crimes related issues in the community and to enhanced progress and development in the society.

Dickson, (2007) has claimed that the official adoption of community policing and crime prevention by Nigeria Police Authorities in 2003 was aimed at keeping crime and criminality to a minimal level. He believes that community policing and crime prevention program embarked up by the Government of Nigeria has its goal focused on transforming the culture of Nigeria police and its organization through community-based policing and partnership, this emphasis was to engender what was termed as culture of excellence in service provision, a deep sense of accountability on the part of individual officers in terms of performance.

The Nigeria police force perform a variety of functions, in terms of preventing and control of crimes which includes investigation of suspected criminals, detecting crime, escorting residents and other officials on defined duties, prosecuting offenders and charge offenders to court of law, guarding goods and put in cell suspected criminals, (Igbo,2003). Nigeria police are empowered to carry defined functions in preventing and control of crimes of all kinds, to execute with warrant, patrolling and protecting properties and lives of the citizens and, guarding and escorting visiting foreign officials, working with international police to combat terrorism, drug dealers and trafficking of human beings as slaves or under age, (Dallaire, 2010). Section 4 of the police Act and Decree No.23 of 1979 as amended stated;” the police shall be employed for prevention and detection of crimes, apprehension of offenders, the preservation of laws and regulation which they are directly charged with and to perform official duties within Nigeria has been required of them by or under authority of this or any Act. The police in the country also has statutory power to investigate suspects, prosecute

suspects, grants bail to suspects, pending completion of the investigation or prior to court arrangement, police are to serve summon, unlike traditional policing that only report the crime and suspects to constitutional police agency (Kirk, David 2009), to regulate or disperse unlawful processions and assemblies. The Nigeria police are empowered by constitution to search and seize properties suspected to be stolen or associated with crime and to take records for the purpose of identification, measurement, photographs and fingerprints impression of all persons within the community (Nigeria constitution, 1999).

Community policing relations is a form of inter-group relations as both the police and the host community regard each other as identifiable groups with specific characteristics as defined based on norms and values system, (Samson 2001). Attitude and perception from both police and community policing tend to be collectively influenced by the experiences of other groups which lead to stereotypes being formed to protect the host community against violence crimes. Police derive their information from members of community i.e host community or else there will be difficulties in gathering information which will be the order of the day without cooperation of the host community in combating, prevention and control of crime (Reiner, 2000).

Opinion varies amongst scholars as to what community policing is all about regard to its functions to the general society and traditional institutions participation, (Garba 2001) though conceived community policing in dimensions that is an ideological system based on the cooperation of the police and the traditional community system of prevention and control of crimes. Also it means a programmed that has political intends to restore the relationship between the police and the citizen's dissatisfaction with bureaucracy and impersonal police organization as it emphasizes direct communication with citizens regarding community social problems, (Bernard 2006).

Community policing as a philosophy designed to reduce crime and dis-order among members of host community by fostering trust, respect and collaboration between police officers and citizens or members of community in reporting crime either violence or non-violence. This is achievable by identifiable hallmarks, partnership building among police and traditional institutions of the community and essential institutions that help in reducing and controlling crime. The community is in better position to report and disorder in the society with logical and rational strategies, by emphasizing on proactive crime control and prevention using traditional methods of gathering information such as vigilante group. Equally (Usman, 2008) argued development of police organization is to responds to community concerns regard to crime prevention and control that in turn will give recognition to the community in promoting trust due to active collaboration and team work with education, housing estate, businesses, charities home other dedicated to community well-being.

Law Enforcement in Contemporary Community Policing and Social Change

The alarming brutality melted by police on innocent citizens has led to structural change and repositioning of Nigeria police and traditional community policing relations. The remove of un-necessary check-point has brought a great relieve to road users due to extortion of money

done by the police force (Clancy, 2001). The bails period has been reduced to twenty-four hours without substantial evidence; advanced technology like C.C.T.V is used to monitor locations believed to be criminogenic in nature and structure. These substantive change recorded has won back the confidence of the community back to the police community relation, though lapses are still recorded regard to human rights abuse done by police in their area of duty, to law abiding citizens, due to their use of AK47 gun, to intimidate innocent citizens. Structural reposition of police is a global agenda to restructure the police to meet up their responsibility in the prevention, reduction and control of terrorism in the global community, this is achievable as a result of informer policing in communities. It is becoming a global issue to protect the global community against terrorism and all forms of crime against humanity in the world (Arase, 2005). United Nations organization reported (2009), the common enemy of mankind today is terrorism, is in every country of the world, without repositioning the police to meet up global challenges in creating conducive environment for, economic prosperity, political stability, religious tolerance, socio-cultural development and promotion of global peace among countries, the world will be doom by crimes committed against humanity (Bohm, 2002).

In the face of rising crime rates and increasingly diverse and complex society, the traditional model of policing has come to be viewed as an ineffective approach to fighting crime. In the light of this, an approach to policing that places great emphasis on police-community relations, and on the usefulness of engaging the community in problem identification and solving efforts, has emerged under the banner of “community policing”. Most countries, especially those in the advanced democracies of the world, have adopted the community policing model of law enforcement as an effective strategy for fighting crime and criminality.

Traditionally, police outfits have responded to crime after it had occurred and, therefore, are structured to support routine patrols, rapid response to calls for assistance from danger, arrests, and follow-up investigations. Community policing, on the other hand, calls for a more strategic and thoughtful incorporation of all these aspects of police business into an overall broader police mission focused on the proactive prevention of crime and disorder. In a nutshell, community policing rests on the belief that law-abiding citizens in the community have a responsibility to participate in the police process. In 2004, community policing was introduced in Nigeria under IGP Tafa Balogun (2005). The Endeavour was an attempt by the Nigeria Police Force to improve on its performance. It was the Force's effort to change crime prevention and control to a modern and professional policing capable of providing maximum security to lives and property in Nigeria. Unfortunately, community policing culture has failed to make any meaningful impact in the Nigerian environment due largely to corruption, institutional constraints (police officers' resistance to community policing), inadequate manpower (both in strength and expertise), insufficient education and training, inadequate equipment, and poor conditions of service of the average policeman.

No doubt, the ultimate success of community policing in Nigeria will depend on the effective implementation of the following program; (i) Weeding out corrupt elements in the police force; (ii) implementing a comprehensive strategy to overcome the challenges that may

militate against instituting community policing by addressing issues like community participation in community policing, community policing as an anti-corruption tool, human resource development for community policing and decentralizing policing duties and responsibilities. It also includes restructuring police formations and computing the actual cost of executing community policing operations in Nigeria. Other aspects of the program must include a comprehensive training and re-training of the entire police force on the philosophy and culture of community policing, as well as the education, counseling and sensitization of the citizenry on the practice of community policing, including their roles as participants in the fight against crime and criminality in the society.

There is no doubt that Suleiman Abba is on the right track as far as the quest to put a handle on crime and criminality is concerned in Nigeria. His vision for community policing is spot on. Community policing has the capacity to break down the barriers separating the police from the public in crime prevention and control matters, while inculcating in police officers a broader set of community service ideals. As a matter of fact, community policing will promote and support organizational strategies to address the causes of crime, to reduce the fear of crime and social disorder through problem-solving tactics and community-police partnerships, (Nigeria police force, 2005)

Challenges of Police Law Enforcement and Community Policing in Crime Prevention

Community policing is an important tool in crime prevention in the world though it has never been without challenges. Critics of this method claimed that it is difficult to implement community policing because of its two-way traffic position. That is, it needs the effort from police force as well as community if it is to be successful, (McDonald 1993). According to (Weatheriff, 1983), very little research evidence is available to prove that community policing and crime prevention works in terms of definition, while (Walker, 1993) believed that the failures of community policing in accordance to its definition emanates from the history of police, which has been interpreted in relation to the past mistakes and it will be very difficult to create total force for policing the community.

The fact that the police is regarded as an institution to prevent and fight crimes, it will remain hard to justify anything to do with law enforcement activities and cooperation with the community. Many of police activities have been regarded as nuisance demands to the service of the community, (Bernnet 1994), indicated that not all police departments and officers make community policing and crime prevention part of their occupational culture but tend to use community police and crime prevention for their own gains while disguising to be keeping the law and order. He added, in doing so, some police constables and officers involve themselves in bribery, robbery, and corruption practices yet at the same time claim to be carrying out community policing.

(Alexander, 1995), argued that community policing and crime prevention programs give little power to the host community. He added that community policing and crime prevention programs seldom serve as a handle for real reform of brutal accusations of police departments in most cases of cosmetic operation. Community policing and crime prevention, is no different

from other police tools that aim at shaping and manipulating community. Since the police controls all information about crime and disorder, they will remain rhetoric political drama to manipulate the community through corruption and bribery. This assertion is supported by (Wycoff 1988), when he noted that once the police and members of community work closely, there can be an increase in police corruption since the community does not investigate what the police has in records.

Critics point out some challenges of some foot patrol by the police such as (Alexander 1995), added, in attempt to reduce crime rate and use of the city preventive patrol experiment. Although these can reduce crimes, the propensity created between the police officers and the community makes the police common before individuals by losing respect before the community. (Ericson 1993) noted that patrol experience are also dangerous because the exposed true characters of police which have remain unrevealed to the public had it not been community policing and crime prevention.

In attempt to overview the policing, (Friedman1992) believed that much of the resistance against community policing and crime prevention is rationalized on the basis of high cost effectiveness and efficiency issues. He noted that long term benefit might offset the startup costs and pointed out that not even the critics are sure on how to measure police effectiveness accurately. Some simple and basis services that the police departments might provide to the community cost very little and require limited personnel while others require many personal. He noted in circumstances, it remains hard for critics to understand the cost and the effectiveness of community policing and crime prevention. Community participation is the cornerstone according to (Brown 1989), success of community policing to which police involve the community has remained negligible. Initiatives to community policing and crime prevention are developed based on assumption that community members will be both willing and able to respond to initiatives, yet evaluation of Nigeria initiatives revealed that responses are very considerably.

Community Policing (Vigilante or Neighborhood Watch)

Police forces are government organization charged with the responsibility of maintaining law and order and to protect the general public from harm. On this ground, (Soyombo, 2006) added that the police exist to serve the people, it is therefore important that the police activities should be people-oriented that reflect public interest. Their activities should meet the expectation of the communities which the serve. (Though Hills 2014) believed that the police cooperation with informal stakeholders is an emergent policy as a result of the multi-layered nature of police profession. Further to this (Fourhard 2008), contended that the activities of vigilante, like those in the night guards in the colonial era and other sister vigilante association in the country are familiar to the members of the community. This is more or less upon the fact that extra-legal practices considered uncivilized such as the use of charms were part and parcel of crime prevention culture among indigenous population. Also known as Neighborhood Watch caught criminals and then handed them over to Native Authority for appropriate action in the community.

Conversely, (Chukwuma, 2003) argued that more often than not, crime suspects are believably subjected to inhuman treatment that could impact negatively to the rest of their lives. This inhuman treatment could be in the form of abysmal torture subjecting suspects to drinking poison, nailing of suspect on the head, beaten and killing, burning without recourse to judiciary process. He added that these kind of activities have accustomed the local community members to arrange regimes that focuses on eliminating those considered as undesirable elements. This undesirable element could be people of other ethnic grouping, law breakers and political opponents or those who are not obeying a range of curfew practices. Consequently, other culture of impunity develops and tolerated at the expense of rule of law, while extra-judicial killings are perpetrated by security agents under the guise of protecting the community's best interest, (Fourhard 2008).

Despite perceived inadequacies of the informal policing structures in Nigeria. Zumve (2012) was of the view that informal policing structures are now being represented by a range of agencies such as Bakassi boys of the Igbo in the South-East of Nigeria, Hisbah of the North-west Nigeria and the Odudua people and Amotekun in South-West of the country amongst many others especially the civilian joined task force Daniel (2020). Hill (2003) maintain that reviewing the pattern of partnership policing as it effects, Kano North-west Nigeria has suggested that the presence of socio-cultural and religious institutions have influenced the provision of policing services in the area. He believed the activities of alternative security providers have been encouraged by the apparent failure of the notoriously brutal corrupt and ineffective Nigeria Police Force to provide adequate security and justice.

Rotimi, (2012) viewed the emergence of alternative community security institution (vigilante) has helped the question of relationship between the police and other law enforcement agencies and members of the public in terms of crime prevention in Nigeria. The social problem concerning the activities of vigilante mode of operation has posed a threat to the state police in terms of sharing monopoly of violence. Moreover, apart from undermining police legitimacy in Nigeria, vigilante activities could also resort to extra-judicial killings whereby furthering the already sour taste of the trust-gap in the police community relationship. Fourhard (2008) further observed that at this level of nation's development, there have been rising ethnic, religious and communal tensions. He noted that the matter was becoming worse as the security agencies such as the Nigeria Police Force have problems in coping with violent attitudes of the numerous ethnic militia whose violent disposition are already dragging the country's civil military landscape. While the perspectives of (Adekanye 2012) laid much emphasis on the violent activities of these militia ethnic also argued in a relatively strong terms that they were notable security outfits entrenched in South-west ancestral tradition that tend to engage in magical methods of defense.

According to (Rotimi, 2012) the use of charm and other occult powers by vigilante grant a range of knowledge comparative advantage in security and crime prevention issues. This view reflects the enormous security challenges facing the country with ultimate called for introduction of community policing. In the face of perceived or real failure of the police establishment to provide services that will guarantee crime prevention and various informal

and semi-informal policing structures to continue operating in parallel with the official police structure in Nigeria. Findings from (Alemika and Chukwuma, 2004) suggested that what had been regarded as informal policing structures are in agreement with the political and socio-cultural practices of their respective communities. They noted policing according to contention are founded on traditional practices of age-grade, such groups are identified as informal only in relation to the contemporary state police system, but not as reflected in the consciousness and experiences of the people. Similarly, Fourhard (2008) continued to emphasize that vigilante was a term at the instance at the instance of Nigeria Police in the mid-1980s to substitute with hunter guard or night guard a similar structure hitherto in existence as a system during colonial period. It had the legal and authorized backing of the government of Western Nigeria thereby paving way for its operation as non-state form of policing in Nigeria.

Structural Functionalism Theory

Structural functionalism Durkheim, (1858) examined the functions of social institutions such as family, religion, economy, politics, education and how they interact and interrelate with one another in solidarity for stability of the society. He saw the society as functional guided by certain norms and values that checkmate the existing institutions to maintain social order. Though he saw society as evolutionary with social changing, invention and innovation continues to determine pattern of behaviors in the social structure. Society has social facts they are external and coercive to individuals. They not only represent behavior but also the rules that govern behaviors and give it meaning. Social facts have been not only accepted by, but have adopted by society as rules to which they choose to follow. Laws, language, morality and marriage are all examples of ideals formed through individual thought that have manifested into concrete institutions which we must now abide by.

This theory emphasizes on the relationships between the various institutions that make up society such as law, education, religion government etc. it asserts that our lives are guided by social structures, which are relatively stable pattern of social behavior. Social structures give shape to our lives for example in families, the community and through religious organization. Thus one of the key in structural functionalism is that society is made up of groups or institutions which are cohesive, share common norms and have common norms and have a definitive culture.

There are number of assumptions in structural functionalism theory. One of these, that societies strives toward equilibrium. Another assumption looks at society institutions individually as though they are divorced from other institutions. This is erroneous, as institutions are interlinked and employed relationships that exist between institutions.

Structural functionalism is the most valuable ideological justification for community policing and crime prevention. It promotes humanizing belief in the notion that offenders can be saved and not simply prosecuted. This theory recognizes the reality of social fact, social inequality and its functions in communities. Base on the rules that regulate society, every community deals with offenders while arresting suspects understanding that circumstances can constrain or compel and lead to criminality. Though it rejects the idea that individuals regardless of their

social position in the social order, exercise equal freedom in deciding whether to commit crime and should be punished equally according to their offence irrespective of their social background (Danbazzau 2007).

Furthermore, this theory is relevant to the study as it tries to establish the justification or rationale behind the treatment of community policing and its victims by changing the attitudes and behaviors of offenders so that they will be able to choose lawful means, in satisfying their needs as well the police perception about suspects treatment with global standard of human rights principles. Structural functionalism emphasizes the need to see social facts and its evolution as crime escalates in the society with laws made to punish offenders as well rewards good behaviors. Policing the community and retraining of its personnel will increase the efficiency of community policing which shows social solidarity to crime prevention in the society. As crime specializes in the society, policing the community becomes more complex to understand; with advance technologies society has made crime an open door, the need to train and retrain police become inevitable as the society becomes more functional and complex in rules and regulations. Community policing has become one of the functional institutions of fighting and combating crime at local levels, this brings about solidarity and sincerity amongst community and the police to share information that are vital to arrest and prosecute criminals. Though this theory has its critics, such as not considering economic factors that determine social status in the society. That crime is only punishable without considering the inequality in material accumulation in the society.

Research Design

Social survey design was used. The design involved data collection through the questionnaire. The questionnaire method was employed in drawing information from larger population available for the study. It also gives the respondents a great level of confidence being anonymous in their decision making.

Population of the study

The population for the study area is made up of the entire three communities in Jekwe development area, with six thousand population (6000) which 3.56% representing target sample, that is (214) within the cluster residents, which responses was used for data analysis which includes Agyaragu (48), Gidan Hausa (36), and Dudugulu (72) and Nigeria police force department (45) personnel (Divisional police Area Jenkwe 2014), indicated the population for the three community, and the household is two hundred and fourteen(214), that is 3.56% out of 6000 residents (Census 2006) in Jenkwe Development Area for the purpose of this work was used for analysis from respondents. This is out of the total population of (214) representing the targeted three communities.

Method of Data collection

For the purpose of this work, both primary and secondary data was used. The primary data was collected through the use of questionnaires was in two fold. One for the targeted communities and the second part was for the police personnel, while the secondary data was collected from literature, magazines and other sources. This study collected data through the

use of questionnaires which consisted of closed and opened ended questionnaires bothering on the objectives of the study and research questions. Furthermore, the study used descriptive survey methodology using questionnaires as the major instrument for data collection and analysis.

Method of data Analysis

For the purpose of this study, simple percentage and frequency distribution was used to process and analysis the set data obtained from questionnaires. Data were first and foremost collected and tabulated using frequency distribution and percentage for clear understanding. Chi square based measure was used to test hypothesis respectively

Chi-square is stated as:

$$X^2 = \frac{fo-fe}{Fe}$$

Where x2=chi-square

FO=observed frequency

FE=expected frequency

Level of significant

Data Presentation, Interpretation and Analysis

The analysis of data collected using questionnaire instruments. Two hundred and fourteen (214) questionnaire, representing 3.56% from the targeted population but was able to retrieve two hundred and one (201) of the responses. The analysis was based on (201) filled and returned.

Table 1: Communities respondents on Police Law Enforcement

Communities	Frequency	Percentage
Dudugulu	72	35.8
Agyaragu	48	23.8
Gidan Hausa	36	17.9
Police post	45	22.3
Total	201	100

Source: Field Survey, 2020

Table 1 shows that in the sample of Dudugulu respondents were 35.8% of informal policing, while 23.8% in Agyaragu, 17.9% in Gidan Hausa and 22.3% police station. This composition shows the communities for target population of this work.

Table 2: Assessment of Police and Community Policing and Crime Prevention

Assessment	Frequency	Percentage
Very effective	46	29.48
Effective	41	26.28
Ineffective	38	24.35
Very ineffective	31	19.87
Total	156	100

Source: Field Survey, 2020

From the table above, 29.48% of the responding public evaluated the effort of policing the community, crime prevention and community policing in Jenkwe as very effective in combating crimes, 26.28% effective, 24.35% ineffective and 19.87% very ineffective. The research revealed that majority of the respondents in the communities evaluate the functions of policing the community, and assessing community policing as effective as well in some cases is ineffective. This may be as a result of ethnic violence, robbery, bribery, rape that varies from one community to another.

Table 3: Police perception of the public, policing the community and crime prevention

Assessment	Frequency	Percentage
Effective	41	91.11
Not effective	02	4.44
No response	02	4.44
Total	45	100

Source: Field survey 2020

Table shows the highest percentage of responses by 91.11% of police force believed policing the community that is vigilante group is very effective in crime prevention and control in Jenkwe development area, while 4.44% each of them perceived traditional policing as in effective. This indication shows that the police force appreciates the presence of vigilante group in combating crimes in Jenkwe development area. The police force appreciates the effort of the vigilante in arresting certain crime as in line with criminal justice system of Nigeria in Nasarawa state.

Table 4: Determine their response on crime prevention and control

Response	Frequency	Percentage
Quality information	28	62.22
Superior of rank	11	24.22
Economic status	6	13.33
No response	0	0
Total	45	100

Source: Field survey 2020

The above table reveals that 62.22% responses to crime scene were based on quality information receive by the police via the public or vigilante group to effect arrest while 24.22%

assess the superiority of officers to respond to crime scene while 13.33% agreed economic status defines how police force arrest certain crimes in Jenkwe development area, and 0% had no response to how police force arrest crimes. The survey shows the rate of classification in arresting crimes by the police force and the chain of command when crimes were reported by the public for arrest. Economic status defines who is arrested and who is bailed out from the police cell, by the responses.

Table 5: Police Partnership (vigilante group), policing the community on crime prevention.

Response	Frequency	Percentage
Normal	34	75.55
Ineffective	04	8.88
Poor	03	6.66
Absence of information	04	8.88
Total	45	100

Source: Field Survey, 2020

Table above shows the cordiality of police force and the policing the community, agents known as vigilante group, 75.55% perceived a smooth relationship with the vigilante group in prevention and control of crime in Jenkwe development area of Nasarawa state. While 8.88% indicates ineffective relation with the vigilante group, 6.66% feel is poor and 8.88% feel the absence of information and communication in discharging of duties.

The structure of effecting policing shows strong relationship among security outfit, the Nigeria police and the community in terms of crime prevention in Jenkwe development area. All the responses show sense of peace due to the understanding in sharing information and communication in Jenkwe development area of Nasarawa state.

Hypothesis Testing

This section of analysis is devoted to statistical measure showing relationship between variables in the stated hypotheses, for this will enable whether there is relationship between community policing and crime prevention.

Table 6: There is a significant relationship between community policing and crime prevention. Distribution of those who agree and disagree in Jenkwe development area (Hypothesis 1)

Responses	Agree	Disagree	Total
Positive effect	98(67)	15(27)	113
Negative effect	48(32)	40(72)	88
Total	146	55	201

Source: Field Survey 2020

Figure in parenthesis indicates expected frequency, other implies observed frequency. Calculate $\chi^2=4.41818$, critical $\chi^2=3.84$, $df=1$ at 0.05 alpha level, calculated value of chi-square.

The calculated value obtained in this analysis χ^2 value of 4.418 is greater than critical χ^2 value of 3.86, showing 67% agreed on community policing and crime prevention is effective while 27% disagreed with the effective relationship of community policing. However, the findings proved or revealed through the test of hypotheses that there is a significant relationship between community policing and crime prevention on the targeted communities. There is positive impact on policing the community, the results show responses toward more enhance community policing.

Table 7: Community policing relations on crime prevention. (Hypothesis 2)

Response	Agree	Disagree
Positive effect	98(67)	15(27)
Negative effect	48(32)	40(72)
Total	146	55

Source: Field Survey, 2020

Though the calculated value shows in parenthesis indicated frequency which implies the observed value as $\chi^2=4.41881$ critical of $\chi^2=3.84$, d.f=1 at 0.05 alpha level. The calculated value obtained in this analysis was χ^2 value at 4.418 greater than χ^2 value of 3.86, showing 67% agreed that there is significant relationship despite certain weaknesses from the police on community policing and crime prevention, while 27% doubted the credibility of policing in executing community policing and crime prevention. Based on this hypothesis testing it can be deduced that there is a positive significance relationship on community policing and crime prevention in Jenkwe Development Area.

Discussions of Findings

The study investigated community policing and crime prevention in Agyaragu, Gidan Hausa and Dudugulu communities. Though two hundred and one (201) that is 3.56% from the targeted population of six thousand (6000) (population census 2006) residents in the three community. These responses were used for analysis on community policing and crime prevention. However, results from the study showed that community policing and crime prevention has been an effective tool on combatting crime and enforcing law and order. The study revealed the respondents social status was married, attained academic certification, religious beliefs, and views of criminality.

The study revealed community policing and crime prevention as classified according to crime report, (Adekunle 2000) noted the justice system is structured to produce law and order to guild individuals behaviors regardless to social class. This serves as enhancing community relations, serves as deterrence, repentance and reconciliation of attitudes. The study further revealed the impartial coordination between police department and the community in terms of confidence, reliability of sharing sensitive information, as well delays in arresting crimes. It also noted community policing is effective in generating information about suspects and modalities of arresting crimes, this agreed with the view of (Arnold, 2009) that community should be responsible for their securities directly or indirectly.

The study revealed as long as community are united against crime, there will be safety in the community through sharing information and a proper communication channels. The major obstacle to community policing and crime prevention is inadequate funding and advance technologies to detect crimes and suspects. Also half of the responses accepted community policing and crime prevention as a good model of tackling crimes in remote places, (Nmelien 2002) believed security is the responsibility of all members of society, not just the police but all reasonable persons. In addition, the police remain burdened with legacy of brutality and abuses resulting to public skepticism of their actions. This makes individuals to be skeptical about releasing information that will lead to arrest or expose criminal activities in the community. The police should be continuing in training and sensitizing key personalities on detecting and addressing early signals of crime in their respective community.

The questionnaires responses show community policing has proven to be very effective on crime prevention and educating individuals on law and order. Responses of respondents have proven that community policing and crime prevention can be a tool of stability, understanding and development for community advancement. Though the nature of social stratification has brought harmony to the community with improved perception of neighborhood.

Conclusion and Recommendations

The community policing and law enforcement program should be encouraging in solving problem or to curb crime in the society. Adequately funded and there should be provision and logistics for executing the program. The community policing and law enforcement will help to regulate crime management, combatting and prevention of crimes which posits that community policing is about reforming the society for good.

There should be a collaboration and partnership within police-public relation. Therefore, information sharing and dissemination concerning the community safety and goal attainment on community policing is germane. However, the responses indicated proper policing can guarantee quality and sanity of community. More pressing is the obvious attitudes of communities, it inferred that there are factors militating against successful community policing and crime prevention as recidivism continues to be in existence; if not on increase except correctional measures are taken to address the issue of poverty, unemployment and policy that emancipate communities and maintain, sustain security strategies in our community.

The study recommends that community policing and law enforcement were effective in maintaining stability and safety of the community.

1. The community policing to be effective and efficient in combating crime in the society.
2. The agencies should be intelligence in crime management and collaborating with the police. This will enhance safety and stability in the community and bring about social development.
3. There should be community and law enforcement orientation, training and effective personnel in order to protect citizen and strong synergy between community and police law enforcement.

4. There should be adequate funding and logistics in order to hamper effective community policing and crime prevention.
5. There should be a modern gadget, technological system, data base and tracking information system to curb crime and criminality in the community and enhanced effective law enforcement.
6. Police should be incorruptible, accountable, fear in dealing with member of community for equity and justice.

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