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**SIGNIFICANCE OF COMMUNITY POLICING IN CRIME MANAGEMENT AND CONTROL IN
 MAIDUGURI METROPOLITAN COUNCIL OF BORNO STATE NIGERIA.**

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Abstract

The study Crime prevention in any human society cannot be over-emphasized. Traditionally, the maintenance of law and order in any society is usually the exclusive role of conventional police and other law enforcement agents. However, the workability of community policing cannot be discussed without examining the significance of the community involved. Therefore, this study tends to focus more on the significance of community policing in crime and control in Maiduguri metropolitan council of Borno State Nigeria. Statement of Research Problem the Nigerian police face a lot of criticisms in the discharge of their responsibility of protecting lives and property. Recommendation Based on the findings of the study, the following recommendations are drawn: To ensure that national security and peace is maintained in Nigeria, crime prevention must be seen as everybody's business and not the responsibility of a few police or men in the community. Findings have also revealed that women play a vital role in crime prevention being that they are victims of crimes, they can offer first-hand information when tracking down offenders. The role women play both as victims and managers of crimes therefore calls for an all-inclusive gendered programming in the prevention and management of crimes. This will enhance the participation of women and empower them in both communication and sensitization approaches to crimes.

Keyword: community. Policing, crime and control

1. Introduction

Crime prevention in any human society cannot be over-emphasized. Traditionally, the maintenance of law and order in any society is usually the exclusive role of conventional police and other law enforcement agents (Ikuteyijo & Rotimi, 2017). Crime causes social, economic, health, and psychological effects on victims and society at large. It is a serious social problem that directly reduces the quality of life of individuals and the community. To respond to this problem, societies have developed the polity as an institution where the police, among others, are recruited, trained and deployed (Friedman, 2015).

The global community is transiting from traditional form of policing to a systematic and formalised community policing (Okiro, 2018). Indeed, there is a paradigm shift from the traditional police system to community-participatory system, community policing. Community policing is a system that unites

members of the society with police. It gets the community directly involved in solving both criminal and civil disorders and makes the community involved in judicial settlements of societal problems. The essence of this is to involve the community in the protection of the citizenry and improvement of police-community relationships for effective policing of society (Jeremy, 2016).

In addition, the movement toward community oriented policing has gained momentum in recent years as police and community leaders search for more effective ways to promote public safety as well as to enhance the quality of life in neighborhoods (Ikuteyijo & Rotimi, 2017). The roots of community oriented policing come from the history of policing itself and draw on many of the lessons taught by that history.

Furthermore, Community policing also differs from the traditional type of policing because instead of the traditional method of crime control the community

oriented policing seek out to install a fear of crime, order maintenance, and conflict resolution as their methods of policing (Ikuteyijo, 2015). The idea that stems from this is that you will have members of the police force focusing on major crime while the community will take care of the smaller ones. Then the theory that if you stop the minor crimes from occurring could possibly lead to a decrease in major crimes comes into play, and that would be one of the benefits to having community policing (Ikuteyijo & Rotimi, 2017).

Traditional societies, including Nigeria employed the system of ‘hue and cry’, which literally means angry protests embarked upon by a group of people over something, but contextually refers to a system of community policing whereby members of the community unite with State agents of social control to arrest criminals (Wroblewski & Hess, 2016). Specifically, African societies of old used their various traditional institutions to achieve and maintain maximum level of public safety, orderliness and conformity. With the passage of time, these institutions recorded wide-ranging progress and success in curtailing antisocial conducts by forming a synergy with the formal policing agencies, particularly the Nigeria Police Force (NPF) through community policing (Nnam, Agboti & Otu, 2017). Across cultures and civilisations, community-policing has always been emphasized, encouraged and recommended by individuals, State and non-State social control actors as well as crime scholars as a safety valve for effective policing of society (Crowe, 2016). Community policing entails a systematic involvement and inclusion of credible local guards, vigilance groups, able-bodied civilian youths, and traditional rulers and chiefs into the conventional police subsystem for the purpose of achieving a far-reaching success in crime prevention and control at the grassroots (Degu, 2018).

Moreover, neighborhood watch as community policing is known as in some quarters, describes a situation whereby or system in which the police and community members establish citizen advisory committees that would open up channels of communication between police officers and the community (Sykes, 2016). Citizen advisory committees composed of police personnel, members of the business community, clergy, and some community leaders and

members. All these community policing agents are duly recognized in the 1999 Constitution of the Federal Republic of Nigeria (FRN, as amended) and the 2004 Police Reform/Police Act, where the importance of this policing mechanism is acknowledged as a powerful tool for solving crime problem in the country (Lisa, 2017). Since that period, the country is still battling to embrace international best practice regarding policing. Hitherto, the Nigeria police is still developing strategies for improving its vision (modern community policing) by departing from the nondemocratic platform where enforcement of law and order maintenance utilized coerciveness, brutality and disregard for fundamental human rights (Deluca, 2018).

In Nigeria, the realization of the police that it cannot only effectively carry out its role but must partner with others who share a mutual responsibility of resolving problems led to the establishment of community policing (Admassie, 2017). Community policing is a value free system which permits a police department to work cooperatively with individual citizens, and both public and private organizations to identify and resolve issues which potentially affect the livability of specific neighborhood area, or the city as a whole (Onigu, 2014).

In Nigeria, community policing was adopted to address the challenges confronting the nations as a result of high crime rate. The incidence of crime in Nigeria has been on rapid increase and has reached what Odekunle (2015) described as a pathological stage, in the last two years, the situation of violent crimes in Nigeria has rapidly been on increase especially in northern Nigeria where the police and other law enforcement agencies appear to be incapable of arresting various security breaches that have undermined the safety of lives and property (Onigu, 2014). Despite the introduction of community policing in 2004, the security situation begs for more questions than answers. There is growing incidence of crime and criminality, as the country is plagued with violent crimes like terrorism, political violence, assassination, incessant bank robbery, to mention a few (Morgan, 2016).

However, the workability of community policing cannot be discussed without examining the significance of the community involved. Therefore, this

study tends to focus more on the significance of community policing in crime and control in Maiduguri metropolitan council of Borno State Nigeria. The Nigerian police face a lot of criticisms in the discharge of their responsibility of protecting lives and property. This is evident in negative attitude displayed by members of the public towards the police and this is exhibited through lack of cooperation as well as the very poor relationship that seems to exist between members of the public and the police (Alemika & Chukwuma, 2016). The history of community police relation in Nigeria has been described as frosty as the idea of policing imposed on the country by the colonial masters was calculated to foster an antagonism between the policed and the police (Alemika & Chukwuma, 2014; Onoja, 2017; Tamuno, 2012).

The Nigerian police and the public ought to have cordial relationship, and this is only through a favorable perception of both parties towards each other, because it is only possible to rid the society of crime and criminals if the police enjoy the confidence, cooperation and support of the public. In an ideal society, the police at all times ought to be servants of the people. If this is the case, there would be no antagonism and hostility between the police and the community they serve (Onigu, 2014).

However, it has been observed that the police are often in conflict, with a significant percentage of the population in almost every country of the world including Nigeria. The police enforcement of the laws and maintenance of social order which promote the interest of the rulers to the detriment of the majority of the population inevitably put them in hostile relations with their communities in various countries worldwide (Alemika & Chukwuma, 2014).

In recent years, many communities in Nigeria have witnessed crimes of various descriptions. Borno State is not an exception. Thus, crime is becoming a serious problem in contemporary Nigeria. The police who are the primary agent in the fight against crime are ineffective. Their ineffectiveness may be as a result of the fact that they are under-staffed, under-equipped, and corrupt and lack public cooperation.

These have created problem of under policing in Nigeria including Maiduguri metropolitan council of Borno State Nigeria. Thus, violent and property crimes are committed on daily basis without detection and prosecution. Many people are being dispossessed of their valuable property and others are killed or maimed for life by armed bandits. Many people hardly sleep in their houses at night for fear of criminal victimization. Those who sleep in their houses at Night do so at their own peril.

Thus community policing like Vigilante group, Garu security, and anti-social vices committee seems to be gaining more prominence as agent of crime control and prevention in Maiduguri metropolitan council of Borno State Nigeria. Several vigilante groups civilian joint task force now operate in both rural and urban areas in not just Borno state but Nigeria as a whole Residents see vigilante groups as an outfit they can always rely on in terms of security. Put differently, the public is skeptical about the ability of Nigeria Police to provide adequate security services alone without the involvement of the public.

Hence, one may ask whether community policing has been implemented to its full potential. The evidence shows that the strategy has to be more researched to assess the extent to which the continuing implementation of community policing play a role in preventing crime and its prospects and challenges. Besides, not enough research either pre or post implementation of Community policing has been conducted in Borno State.

This very fact triggers one's desire to conduct research in order to assess the role of community policing in preventing crime and its challenges that affect the implementation as well as its prospect in Maiduguri metropolitan council of Borno State Nigeria.

The study examine the significance of community policing in crime prevention and control with particular reference to Maiduguri metropolitan council. The scope of the study covered activities of community policing groups in Maiduguri metropolitan council with regard to crime prevention and control from 2010-2023. The study would have been sounder if it includes all sub locality found in Borno state. However, for the sake of its manageability and because of scarcity

of financial resources, it is delimited to Maiduguri metropolitan council.

This research will be of great benefit to law enforcement agencies and other stake holders in their quest for police reform. In general, it will stimulate further research in community policing and vigilantism. Finally, this research will add to the existing pool of knowledge on the topic, and can be used by the police and other researchers intending to contribute to the study. In regard to the overall findings above of the study may contribute in:

- i. Providing viable experience and direction in fighting crime through community policing in Maiduguri metropolitan council.
- ii. Understanding the challenges of community policing in general and the Maiduguri metropolitan council in particular.

2. Literature Review

2.1 Conceptual Definitions

Community: Some conceive community as a geographic area and others look community as an area of common life. The following definitions shows the essence of community, According to UN office on drugs and crime, community can refer to small neighborhoods, areas within a city, or small villages or towns, or in some cases groups of citizens with particular concerns (criminal justice hand book series, 2010). Thus, community could be understood as group of people sharing the same city, similar social class, having same culture, sharing the same objectives and have similar psychological makeup.

Crime: Crime is an illegal activity which causes physical or moral injuries on others. According to the Ethiopian criminal code of 2006, Article 23, sub article 1, crime is an act which is prohibited and made punishable by law (Ethiopia criminal code). Crime is the omission of a duty that makes the offender liable to punishment by law or a behavior that is prohibited, as well as behavior or an act that is required by law (Sullivan, 2002; Stevens, 2003; Crowe, 2000).

Policing: Policing is an activity directed towards the prevalence of justice and security by the police or others.

According to Wilson and Brewer (1995), policing is concerned with diverse collection of issues and practices. It is also a social service created by human beings, rendered by human beings to human beings in an environment shaped by human beings'. Policing is a means to justice and to the security of individual liberty (Stevens, 2003).

Police: Police is a trained person in crime prevention and investigation for the purpose of maintaining the peace and security of the community. Beside above mentioned definition,

Stevens described the police as, 'the force that has the power to exercise reasonable control over persons and property within its jurisdiction, in the interests of general security, health, safety, morals and welfare, except where legally prohibited' (Stevens, 2003).

Community Partnership: Community partnership is a flexible term referring to any combination of neighborhood residents, schools, churches, businesses, community-based organizations, elected officials and government agencies who are working co-operatively with the police to resolve identified problems. It is also a state or condition of being a partner, of participation, association, or joint interest of the relationship subsisting between partners (Taye Kejia 2010).

Community Policing: Community policing involve the importance of active partnership between the police, civil societies, and other agencies of government work together in identifying and solving problems to improve the overall quality of life as whole and crime prevention in particular. As stated by Deluca and Stone (1994) Community policing is the desire to bring policing closer to citizens whose lives and property are supposed to be protected.

Crime Prevention: Crime prevention is an attempt to eliminate crime either prior to the initial occurrence or before further activity (Lab, 1997). According to the NCPI, crime prevention is a practical method for the direct control of crime.

The Role of Community Policing in Crime Prevention in Nigeria

Scholars have suggested that community policing might have a general role in the last decade's crime drop" (Sozer & Merlo, 2013). Community policing emerged out of public distrust and reactions to the inability of the police to protect them and the disconnection between the public and the police in the community (Arisukwu, Igbolekuwa, Oye & Oyekola, 2018). Similarly, according to Takagi (2016), the community policing (tied with common values and social bonds or friendship ties) has positive effect on crime prevention and control.

Similarly, Akani and Onuahi (2019) found that the issue of the creation of community police in Nigeria has been a very controversial one. While the pro-community police campaigners believe that the creation of community police will assist in addressing the deficiencies of a central/federal police in terms of the number of personnel available to fight crime and tactical capacity, the anti-community police campaigners have stressed the constitutional and political crises such creation will trigger across the country. Moreover, Geoffrey and Toby (2018) found that without community policing, the security agencies cannot adequately deal with the cases and dimensions of crime and criminality in Nigeria.

The scholars argued that the presence of community members in their communities patrolling and maintaining law and order would help to nip criminal tendencies in the bud. Because the community police officers should know the criminal elements in their communities, the strangers among them, the criminal hideouts and the modus operandi of criminal gangs around such area, the paper contends that it will become a lot easier to fish such criminal elements out, equally oust criminal gangs and rid Nigerian communities of crime.

The Effectiveness of Community Policing in Crime Prevention

Community policing provides the roots for sound growth of healthy policing. Reisig (2010) citing Schaffer (1980) asserts that with community policing, officers who are involved create opportunities to make the traditional role of police more effective especially if there is full

cooperation within the police force. In order to make a difference and handle violence or any other dire situation; the police force must form working partnerships within the concerned community (Lawteacher, 2021).

Public Perception towards Community Policing in Nigeria

According to Triplett (2009), since the 1960s, extensive research has been conducted addressing the perceptions of the public regarding community policing. The evidence suggested that citizens' perceptions of community policing groups have been positive and supportive (Wu, 2009).

Emmanuel and David (2020) found that majority of people are aware of community policing and that believed that it helped in controlling crimes with the aid of information and supporting agencies. Alemika and Chukwuma (2005) study indicated that about a large number of people are of the view that PCRC existed in their area and reported that they were aware of the role of Police-Community Relations Committee. Alemika and Chukwuma (2007) argue that over 48% Nigerian populace agreed that police are doing everything that can help people and to be of good service to the people. The study also shows that police are not doing anything to render good services to the people. These research concluded that people need a strong synergy between them and the police in order to fight crimes in the community

Challenges of Community Policing

Though community policing remains an important strategy for crime control in the world, it has never been free from challenges (Evelyn, 2021). Discussing on the challenges facing community policing in Nigeria Kasali and Odetola (2016) maintained that community policing has failed to attract any tremendous progress in the control of crime not as a result of ineffectiveness of the approach but misapplication of the concept and poor implementation. Studying the attitude of police toward the citizens, it appears that the police authorities are yet to realize that the implementation of community policing largely depends on better understanding of community policing among police personnel, so that they can

support the policy and make it a success. In actual fact, the training of men and officers of Nigeria Police needs to expand beyond arrest procedures to include building effective inter-personal skills, anger-management, emotional intelligence, and adequate community orientation (Kasali & Odetola, 2016).

In their study Okafor and Aniche (2018) maintained that community policing as implemented in Nigeria has not ensured security and safety in Nigeria let alone facilitate community development. Rather than community policing, the Nigerian police has been busy policing the community alienating the people more. Thus, insecurity, crimes and disorder have scared investors away from Nigeria, crippled economic activities and hindered development in the communities. So long as the Nigeria Police Force engages in policing the community instead of partnering with the community in matters of security, safety and development in the communities will continue to elude Nigeria.

According to Johnson (2010); Otu and Elechi (2018), the failures of community policing emanates from the history of the police force which has been interpreted in relation to its past mistakes and creating a totally new policing strategy has become a problem. It also remains difficult to accept and justify the fact that the police force is an institution established to fight crimes. This is because many police activities have been regarded as nuisances (Ikuteyijo, 2009). Bennett (1994) further noted that not all police departments and officers make community policing part of their occupational culture but they tend to use community policing for their own gains while disguising to be keeping law and order. In doing so, some police constables involve themselves in bribery, robbery and corruption practices yet at the same time claim to be carrying out community policing (Human Rights Watch, 2010).

2.2 Theoretical Framework

Social Change Theory

Social change is central to sociology as a discipline which is concerned with the study of the society. Sociology emerged as a result of changes in society as reflected by the works of the founding fathers of the discipline. Social change as a concept is concerned with the alterations in the social structure and organization of

society overtime, either in size, complexity, direction or function. (Abati, R. 2008).

According to social change theorists, change can occur as a result of internal and external factors which could be functional or dysfunctional to the survival of the society. Change is caused by various factors, which may include diffusion from one society to the other, innovations and inventions from within the society, as well as crises and conflict which equally lead to change. Social change could either bring about progress for members of a society or visit them with retrogression. As human beings live collectively by developing adaptable features to their environment through science and technology, change naturally ensued (Rotimi, K. 2001).

It is argued that technological changes to a great extent often give criminals the opportunity to carry out certain crime outside the society that would disrupt peaceful coexistence of that community. Technological advancement makes community to suffer from the activities of criminals that are not domiciled within that community (Rotimi, K. 2001). Therefore, social change implies the alteration in the structure or organization of society or its component parts over time; this alteration of the structure or component parts of society may be in size, complexity, direction or function (Wilmot, 1984).

3. Methodology

3.1 Study Area

Borno has many Culture, norms and ethnic groups, Kanuri formed 6 % of its total population, other ethnic groups of Borno includes the following Shuwa-Arab, Mandara, Marghi, Babur, Gwoza, Chibok, Wula, Hausa, Fulani, Tuwo, Bulala, Zakawa, and some few others, All this ethnic groups there remain across the state located in 27 local government area including the following Abadam, Askira-uba, Bama, Bayo, Biu, Chibok, Damboa, Dikwa, Gubiyo, Guzamala, Gwoza, Hawul, Jere, Kaga, Kalabalge, Konduga, Kukawa, Kwayakusar, Maiduguri, Mafa, Magumeri, Marte, Mobbar, Monguno, Ngala, Nganzai, and Shani. Socio – economically the people of Maiduguri metropolitan council engage in different activities for a living. Being an agrarian local government, its people engage on growing groundnuts,

cotton, sorghum, cowpea, as their occupation. They also engage in rearing cattle, goats, sheep etc. they also engage in blacksmithing, weaving, dying and other traditional activities (Borno State Diary, 2009).

3.2 Research Design

The study employed social survey as its research design. This was considered appropriate because survey design generally can be used to effectively investigate problems in realistic settings.

3.3 Population of Study

The target population of the study comprised of the entire population of Maiduguri metropolitan council. Maiduguri metropolitan council has a total population of 929000 (Census, 2006). For 2025 Borno State total population of 8,092,034,511. Hence, the study consists of both male and female aged between 18 and above.

3.4 Sample Size

A sample of 150 was used for the study and distributed to the entire population of Maiduguri metropolitan council. Moreover, 10 informants were selected for an interview.

3.5 Sample Techniques

This study employed purposive and cluster sampling techniques. According to Ashley (2018) a purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Purposive sampling is also known as judgmental, selective, or subjective sampling. Hence, this study sampled out relevant respondents for the study and the selection was based on their knowledge on the field of study. According to Kumar (2017), cluster sampling is a probability sampling technique where researchers divide the population into multiple groups (clusters) for research. Researchers then select random groups with a simple random or systematic random sampling technique for data collection and data analysis. Hence, Maiduguri metropolitan council is divided in to fifteen ward or clusters: Shehuri North, Shehuri South, Fezzen, Gwenge1, Gwenge2, Gwenge3, Bolori 1, Bolori 2, Bolori 3, Misandari, Bulumkutu, Mafoni, Bulabulin, Hausari, and Gamboru, Ward. Out of 15 which 6 wards were selected from each Ward or cluster. The table below shows the distribution of the sample size according to the selected wards.

Table 1: Sample Size

S/N	Wards	Population	Bowley's Allocation Formula	Sample Size
	Bolori 1	83,094	$nh =$	46
	Shehuri North	34,564	$nh =$	14
	Hausari	23,456	$nh =$	11
	Gwenge1	67,748	$nh =$	36
	Fezzen	89, 567	$nh =$	34
	Ngomari	11,108	$nh =$	9
Total		219,970	-	150

Source: Researchers Computation (2023).

3.6 Methods of Data Collection

Data collection method is concerned with the specific procedures of gathering information for the study. In this case, mixed methods of data collection were used. The adoption of the mixed methods was to enable the researcher have clear explanation on the phenomenon under the study as the qualitative data that would supplement the quantitative hence help in achieving the research objectives/questions.

3.7 Instrument of Data Collection

The instruments of data collection were questionnaires and interview guide schedules. The questionnaire was structured in closed-ended format. The close-ended format gave the respondents options to choose from the questions asked. For qualitative data interview schedule was use to elicit response from community leaders,

leaders of vigilante groups, the police and other stakeholders in crime prevention.

3.8 Method of Data Presentation and Analysis

In this subsection the data that were collected from the field had been analyzed using simple descriptive tools such as percentages and frequency distribution tables of analysis using the statistical package for the social science (SPSS). Hence, the data collected through the interview were transcribed, summarized and used in collaboration with the information obtained from the sample survey.

3.9 Ethical Consideration

The researcher meticulously adhered to the ethical principles and guidelines governing educational research as well as the outline of the department of sociology, during the course of the study. The researcher put certain things into consideration before collecting data from the source of information. These include Permission, Confidentiality, Avoidance of Plagiarism, No Falsification of Data and Respect for research Subject.

3.10 Problems Encountered

The study faced several challenges; first, several main respondents declined to answer some questions in what they cited as, for personal reasons. Community policing committee members were to be located through cell phones. Their contacts were first to be obtained from lists of committee members obtained from the police divisions. This made the study a very expensive venture. Data collection was at some point very sensitive in that, several respondents became emotive because their colleagues, relatives and friends died as a result of criminal victimization. In addition, several victims of crime living in pain that included; injured police officers had medical and psychological costs that the researcher could not handle. In addition their families had burdens of care giving, felt neglected and requested to be assisted though that was far beyond this study.

4. Results and Discussion

One hundred and fifty (150) questionnaires were distributed to respondents which the researcher successfully retrieved one hundred and thirty five (135), hence all the analysis is based on the one hundred and fifty two questionnaire.

Table 2: Sex

Sex	Frequency	Percentage
Male	97	71.9%
Female	38	28.14%
Total	135	100

Source: Field Work, 2024

Table above indicated that 97 (71.9%) of the respondents are male while 38 (28.14%) of the respondent are female.

This result indicated that majority of the respondents are male.

Table 3: Age

Age	Frequency	Percentage
20-25	18	13.3%
26-30	79	58.5%
31-36	24	17.8%
37 & above	14	10.4%
Total	135	100

Source: Field Work, 2023

4.1 Discussion of Major Findings

The study examined significance of community policing in crime prevention and control in Maiduguri metropolitan council of Borno state. Based on the formulated objectives/questions the study found that crime in Maiduguri metropolitan council was reduced through the use of Vigilante Groups and other local community policing groups, through the use of community leaders council crime was reduced to barest minimum in Borno, that elders councils (Borno Elders) has helped in controlling crime in Maiduguri metropolitan council, Maiduguri metropolitan council had well institutions for controlling and curtailing crime in the area and that communities in Maiduguri metropolitan council survey their surroundings and report to their elders. This is in line with the finding of Akani and Onuahi (2019) found that the issue of the creation of community police in Nigeria has been a very controversial one. While the pro-community police campaigners believe that the creation of community police will assist in addressing the deficiencies of a central/federal police in terms of the number of personnel available to fight crime and tactical capacity, the anti-community police campaigners have stressed the constitutional and political crises such creation will trigger across the country.

Moreover, in support of the finding Geoffrey and Toby (2018) found that without community policing, the security agencies cannot adequately deal with the cases and dimensions of crime and criminality in Nigeria. The scholars argued that the presence of community members in their communities patrolling and maintaining law and order would help to nip criminal tendencies in the bud. Because the community police officers should know the criminal elements in their communities, the strangers among them, the criminal hideouts and the modus operandi of criminal gangs around such area, the study contends that it will become a lot easier to fish such criminal elements out, equally oust criminal gangs and rid Nigerian communities of crime.

Moreover, on the effectiveness of community policing the study found that community policing is effective in crime prevention and control, people have fear of committing crime because of community

policing, incidences of crime was reduced with the presence of community policing, community policing groups through foot patrol expose crime prone area which the formal police have been unable to do effectively and that community policing groups response rapidly to security threats to prevent breakdown of law and order in Maiduguri metropolitan council. There are vast literatures to support this finding among which is the study of Reisig (2010) who found that with community policing, officers who are involved create opportunities to make the traditional role of police more effective especially if there is full cooperation within the police force. In order to make a difference and handle violence or any other dire situation; the police force must form working partnerships within the concerned community (Lawteacher, 2021). In such circumstances, the community provides logical and comprehensive approach to the police service delivery with a solid foundation of research.

In support of the findings also Corderner (2007) asserted that the outcomes of community policing are largely determined by some key elements of the concept. Some of these may include structure, management and information. Similarly, Corderner (2007) argued that for community policing to be effective, police institution must appreciate the underlying opportunities embedded in partnering with the public. The police institutions should be structured to ensure that they support and facilitate the implementation of the philosophical, strategic and tactical dimensions of community policing. Community policing demands that organizational structures and training should be put in place to support the concept of community policing (Skogan, 2006).

Similarly, the study found that people recognized the presence of community policing groups in the area, elders/people engaged in crime prevention and control are respected by the community, people sees community policing as an effective way of tackling crime, people are aware of the community policing in tackling crime and that people in Maiduguri metropolitan council are satisfied with the means through which their communities prevent/control crimes. This corroborated with the study of Wu (2009), that citizens' perceptions of community policing groups have been positive and supportive. Emmanuel and David

(2020) also found that majority of people are aware of community policing and that believed that it helped in controlling crimes with the aid of information and supporting agencies. Alemika and Chukwuma (2005) study indicated that about a large number of people are of the view that PCRC existed in their area and reported that they were aware of the role of Police-Community Relations Committee.

Furthermore, on the challenges of community policing the study uncover that insufficient education and training, inadequate equipment, lack of support from the general populace, lack of support from the government and interference of some powerful members of society in the course of justice are the major challenges faced by community policing in Maiduguri metropolitan council. In support of these findings Ordu and Nnam (2017) found that challenges such as bribery and corruption, lack of support from general populace, public loss of trust/confidence, meddlesome attitudes of political godfathers in police-community affairs, lack, of equipment, lack of education, lack of visionary schemes, and unnecessary use of coercion and threats to enforce public compliance with rules, have frustrated every effort to improve and stabilise police-public cooperation which is a precondition for effective community policing. Community policing is awash with obstacles, namely, bribery and corruption, selective enforcement of law, community negative perception of police, public loss of trust and confidence, inadequate manpower, poor community relations, 'godfatherism', lack of visionary schemes, among others. Bribery-cum-corruption is particularly systemic in the community policing; a situation which some observers in the country referred to as an intractable problem (Alemika, 1999; Karimu, 2015).

5. Recommendation

Based on the findings of the study, the following recommendations are drawn:

- i. To ensure that national security and peace is maintained in Nigeria, crime prevention must be seen as everybody's business and not the responsibility of a few police or men in the community. Findings have also revealed that women play a vital role in crime prevention

being that they are victims of crimes, they can offer first-hand information when tracking down offenders. The role women play both as victims and managers of crimes therefore calls for an all-inclusive gendered programming in the prevention and management of crimes. This will enhance the participation of women and empower them in both communication and sensitization approaches to crimes.

- ii. There is a need to enhance the existing communication system between the police and the community. Particularly through the use of mobile phones and other means of communication whereby members of the public can easily reach-out to the police as the need arises.
- iii. The legal system needs to be clear and not compromising. The public needs to be given basic legal tuition that offenders of crimes would be tried expeditiously and conclusively so that justice is not just done but is clearly seen to be done. This strategy will lay a firm foundation for crime prevention and sustainable peace in the country.
- iv. Corruption as a major setback to the police image and relationship with the public should be fought head on. The practice if not checked will continue to work against the gains of community policing. There is therefore a need to train the police about societal morals and ethics and encourage the recognition of the role of the public in the prevention of crimes. This will further address the inherent suspicions held towards the police force. In addition to ethics, police brutality and abuse needs to be factored in, in dealing with police- public relationship.
- v. Government needs to support and promote community oriented policing style as well as create more enlightenment to the public and monitor the police after training. Findings revealed that the police despite being trained are not adequately kitted with the right gadgets and equipment needed to combat and control crimes. It is therefore recommended that government provide the needed state of the art equipment

needed by the police force to aid their performance and achieve better results. The welfare of police officers and other security personnel is also non-negotiable as an improved

welfare package will not only motivate the officers to perform but will reduce the level of corruption spreading within the force.

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