

A REVIEW OF LAW ENFORCEMENT AND POLICING IN NIGERIA

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Abstract

This Study examines law enforcement and Policing in Nigeria. It acknowledges the importance of policing and law enforcement which has evolved over the years by presenting an analysis of their objectives and functions as far as efficient and effective crime control is concerned. Although, the police lead the pack in maintaining law and order in society, they are not the only public agency involved in policing and law enforcement. The challenges and obstacles to effective policing in Nigeria are borne out of the inability of leaders to fully grasp the essence of the mechanisms that must be put in place as well as vigorously implement policies that are key and crucial to attaining millennial goals as far as crime control is concerned. The study aside from re-emphasizing the importance of community policing places a premium on the need to critically evaluate self-policing models as outlined in this study.

Keywords: Policing, Law Enforcement Agencies, Community Policing, Self-Policing

Introduction

The lawful enforcement of law and order is a major prerequisite for peace and prosperity in any human society, while the absence of same is a recipe for chaos, disaster and

criminality. This is primarily one of the reasons governments at all levels of the world over invest in their institutions and agencies which are saddled with the noble responsibilities to protect, preserve and secure lives, property and livelihoods. In many jurisdictions, the Police is one such major institution of government.

The Police Act of 1967 makes the Nigerian Police Force an agent of the Federal Government of Nigeria. The Act empowers the police to maintain public safety and public order, protect life and property, prevent and detect crimes, enforce all laws, and execute protective duties as required by law. Police officers are given the constitutional powers to arrest with or without a warrant, and detain or search suspects with reasonable suspicion or probable cause, amongst other responsibilities, as part of their duties. [G. O Okereke, 1992 et al].

The primary role of the police is policing – securing compliance with existing laws and conformity with precepts of social order. But the police are not the only agency involved in policing in the broad sense of the term. Other security agencies are equally involved in policing and law enforcement with regards their statutory goals and objectives [V. A. Usuh, 2012] However, law enforcement describes the agencies and employees responsible for enforcing laws, maintaining public order, and managing public safety. The primary duties of law enforcement include the investigation, apprehension, and detention of individuals suspected of criminal offenses. [Bureau of Justice Statistics]

Definition of Police

There is a need to distinguish between 'police' and 'policing'. According to Usuh [2012] 'Police' refers to a particular kind of social institution, while 'policing' implies a set of processes with specific social functions. The word 'police' derives from the Latin word *Politia*, which means “civil administration”. The word '*politia*' goes back to the Greek word *polis*, or “city”. Etymologically, therefore, the police can be seen as those involved in the administration of a city. *Politia* became the French word for police. The English took it over and at first, continued to use it to mean civil administration. The specific application of police to the administration of public order emerged in France in the early 18th century. The first body of public order officers to be named police in England was the marine police, a force established in 1798 to protect the merchandise in the port of London. It is worthy of note that the reference to the police as a “civil authority” is very important. The police represent the civil power of government as opposed to the military power.

History of Policing

Information about law enforcement and policing is wide and varied and dates back to the early period of human history. Policing, maintaining order and dealing with lawbreakers had always been a private matter, where citizens were mostly responsible for protecting themselves and maintaining an orderly society. Uniformed and organized police

departments as we think of them today were rare. In fact, the modern style police department began in the 19th century in England and extended to various parts of the world, including Nigeria.

Sir Robert Peel is generally credited with establishing the first English Police Department, the London Metropolitan Police in 1829. Robert Peel was distressed over the problems of law and order in London and persuaded the House of Commons to pass the Metropolitan Police Act which was drafted by him. The parliament passed it in 1829. This Act established the first civil police force in London. Over 1,000 men were hired. Although a civil force, it was structured along military lines with officers wearing distinctive uniforms. Sir Robert Peel thus became known as the founder of modern policing.

Peel's early police were guided by the following nine principles:

1. The basic mission for which the police exist is to prevent crime and disorder.
2. The ability of the police to perform their duties is dependent upon the public approach to police actions.
3. Police must secure the willing cooperation of the public in voluntary observance of the law to be able to secure and maintain the respect of the public.
4. The degree of cooperation of the public that can be secured diminishes proportionately to the necessity of the use of physical force.
5. Police seek and preserve public favour not by catering to public opinion but by constantly demonstrating absolute impartial service to the law.
6. Police use physical force to the extent necessary to secure observance of the law or to restore order only when the exercise of persuasion, advice and warning is found to be insufficient.
7. Police at all times should maintain a relationship with the public that gives reality to the historic tradition that the police are the public and the public are the police, the police being only members of the public who are paid to give full-time attention to duties which are incumbent on every citizen in the interest of community welfare and existence.
8. Police should always direct their action strictly towards their function and never appear to use the power of the judiciary.
9. The test of police efficiency is the absence of crime and disorder not the visible evidence of police action in dealing with it.

Through the adoption of Peel's principle of effective policing, the English model of policing eventually became the model for other countries especially the United States and Nigeria. Thus, the framework for effective modern-day policing and law enforcement was birthed which are: crime prevention, community trust and engagement, reasonable force is a last resort, impartiality without favour, never above the law, the police are the public and the public are the police, efficiency through crime prevention.

Objectives and Importance of Policing

According to Odekunle (1979), the central objectives of policing are:

- a) To provide security, or at least a social and psychological feeling of security, for a majority of citizens in a majority of places, and for most of the time.
- b) To prevent, control and combat criminality whatever and by whoever.
- c) To maintain public order and peace.
- d) To render assistance and service to all citizens needing or requiring security and
- e) To favourably symbolize the law and the government by always upholding the rule of law.

Odekunle (1979) also suggested certain yardsticks for measuring successful policing. These include:

- a) **Effectiveness:** fewer or reduced criminal victimisation, a higher proportion of crimes known to the police cleared by arrest, increased recovery of stolen property, higher rates of arrests which result in a conviction, lower traffic accident rates, faster response time to reports/complaints.a
- b) **Responsiveness:** higher citizen perception of safety from crime, higher citizen ratings of police performance in general, higher citizen ratings of specific police activities, **and** higher citizen ratings of specific aspects of police conduct such as honesty, integrity, courtesy and fairness.
- c) **Equity:** the egalitarian distribution of “protection” to all sections of the population.
- d) **Efficiency:** This is all about cost and benefit analysis of population output relative to monetary, human and material input.

Police and the Law

Every member of the police force irrespective of his rank is first and foremost a “police officer”. All the officers perform certain duties according to their specialisation and as it has been conferred on them by the constitution. The creation of ranks in the force was to make it a disciplined and functional institution, which has been taken care of by the command structure. Ranks differential in the Police also assigned officers to different responsibilities. It is worth mentioning that the command structure is a sine qua non for a disciplined and functional organisation. The command structure, indeed, is secondary and the status a police officer enjoys under the law takes a primary position since that serves as the basis of the performance of police work. This status is not generated by the fact that a police officer is a public servant, but a of the origin of his authority (powers) which enables him to carry out his work. Unlike other public servants in the civil service and public corporations or institutions who act on delegated authority, the authority of a police officer is original, flowing directly from the constitution.

Tamuno (1970) believed that the privileged status is not farfetched from a a historical perspective. He emphasised that in the traditional criminal justice system, everyone acted

as a policeman. This was not based on employment but on the fact that policing was an activity which every citizen had a civil obligation to perform for the sake of maintaining peace and tranquility in the community. That time was marked by the realisation that policing was and still an inherent aspect of man. The formation of an organised police force whose members were charged with the responsibility of maintaining law and order on behalf of the people was necessitated by the division of labour and industrialisation. That notwithstanding, the basic and original authority which every citizen had as his policeman was not denied; the modern police officer's authority is original, not a delegated one. This can be exercised at his discretion. By virtue of the office, he is a ministerial officer exercising statutory power independent of contract.

Perspectives on the Functions of the Police

Historically, the police have performed two basic functions: law enforcement and maintenance of order and by extension the delivery of social services. Bowden (1978) observed that the police are established and maintained not only to monitor but also to discourage and destroy challenges to the existing order of things. He argued that the primary task of the police is order enforcement. Consequently, whenever the government is facing a crisis (social disorder) the police are deployed or called upon to serve as a buffer between the elites and the masses and perform the essential holding operations against the malcontents until military force could be applied in a punitive manner.

Neiderhoffer and Bumbery (1976) reinforce the idea of the police force as a containment agency, observing that the police serve as 'controlling radar' to keep society within structural confines. To effectively perform this function the police are empowered to exercise state power, if necessary through coercion and violence. Historically, therefore the main function of the police has been to protect the property and well-being of those who benefit most from an economy based on the extraction of private profit. The police were created primarily in response to riots and disorder directed against oppressive working and living conditions.

Law enforcement involves measures taken by the police to prevent breaches of criminal law, to apprehend criminal suspects and to restrain them in custody (if need be) to bring offenders to court for trial or prosecution and to assist the court and prisons in executing conviction or sentencing dispositions. But order maintenance entails public order policing or the preservation of the status quo and public peace; deployment of police personnel and resources towards the suppression of oppositions and threats to the government and the prevailing modes of political economic and social organization. This is so vital to the political and economic power-holders in society that the goals of order maintenance are simultaneously pursued through coercive (via police, military, prisons, tribunals courts etc.) as well as by means of persuasion, ideology and indoctrination and socialization within the family and other social institutions such as religious and professional bodies, social and cultural associations political parties etc.

According to Alemika (1992), "...all over the world, the police are servants of government, assembled, trained, deployed and rewarded for enforcing the law and maintaining order in society. He further opined that the police are guardians of social order. As an institution, the police force helps to preserve, fortify and maintained the prevailing social order and is hardly a catalyst for its change". Thus, when social order is oppressive, exploitative and unjust, the police preserve it by suppressing and defusing the demand for democracy and the elimination of oppressions and injustices. Similarly, in a democratic, just and equitable society, police serve as the vanguard for social democracy, human rights and socio-economic justice. The message, therefore, is that the role and performance of the police are dependent on the political and economic structures of society.

The Concept of Law and Law Enforcement Agencies

Austin (1966), the English Philosopher, defines law as a rule laid down for the guidance of an intelligent being by another intelligent being with power over him. The aggregate of such rules, according to him, is what is referred to as positive law, which is distinguishable from natural law because it is political.

Salmond (1937:41) defines law as 'the body of principles recognized and applied by the state in the administration of justice'. For him, any class of rules or principles termed law must be recognized as such

.Denham (1983:1) took the legal realism approach in which he saw the law as consisting of 'minimum standards of conduct which all members of society are expected to follow'. According to him, law is a legal rule which must influence different aspects of life; the law is the body of individual values that bind society together. He also said that: "The law is not a static, rigid structure. The legal system is full of contrasting colours. From time to time, the law must embrace freshly defined values and codes of behaviour. Nonetheless, the law may move slowly: change, whether societal or legal, is not necessarily rapid."

Ehindero (2006) asserts that law enforcement agencies are agencies set up by law to maintain the internal security of the state. Law enforcement agencies could also refer to the national police force such as the Serious Organized Crime Agency and an international organization such as Europol or Interpol on a national and regional basis respectively. These are agencies whose mission is to provide a law enforcement function and also agencies that have a law enforcement department or component within a larger agency.

Policing and Law Enforcement

Very often, there is the misconception that policing and law enforcement are the same. However, this is not the case. Policing is an aspect of law enforcement which focuses on ensuring law and order in society, as well as the apprehension and prosecution of offenders

of criminal laws and regulations. While policing is the primary function of Police Forces such as the Nigeria Police Force, law enforcement is the collective function of multiple agencies of governments responsible for maintaining various State laws and regulations at international, national, regional, state or municipal levels. It may also include the administration of criminal justice systems. A few good examples are the Nigeria Customs Service, Nigeria Immigration Service, Nigeria Correctional Services, and many more.

According to Alemika and Chukwuma, analysis of police and policing should begin with a careful delineation of the two interrelated concepts and phenomena. Police refers to a socio-political and quasi-legal institution – state agencies charged primarily with the enforcement of criminal law and the maintenance of order. Many quasi-police agencies such as the Custom and Immigration organizations and economic regulatory agencies are also involved in public policing. Analytically, policing refers to measures and actions taken by a variety of institutions and groups (both formal and informal) in society to regulate social relations and practices in order to secure the safety of members of the community as well as conformity to the norms and values of society. It is therefore a “subset of control processes” which involves “the creation of systems of surveillance coupled with the threat of sanctions for discovered deviance – either immediately or in terms of the initiation of penal process or both (Reiner 2000:3). State agencies designated as police as well as community groups are involved in policing. But community policing groups who carry out activities aimed at safety and social order do not constitute police.

Historicising Policing in Nigeria

According to Onoge (1993), there is today considerable agreement among criminologists that some societies are more “crimogenic” than others. In this regard, it has been suggested that the politico-economic frame of the society is an important indicator of the society's degree of crime proneness. In other words, crime differs from one society to another depending on whether or not it is a pre-capitalist, capitalist, socialist or communist. It is worth of mentioning that pre-colonial Nigerian societies showed a certain level of diversity. They ranged from settlements of a few hundred persons, town of several hundred thousand to kingdom or empires co-coordinating populations well into the million. Settlements in villages happen to be typical, although the towns and cities also had large population concentrations. As political systems, they fall within the range of the two ideal types of 'state' and 'stateless' which social anthropologists have long observed in Africa. [Ehiedu E.G. Iweriebor worth of mentioning, 1982]

Meyer Fortes and E. E. Evans – Pritchard Classic (1940) enunciation of the two types, is. One group (states) consists of those societies which have a a centralized authority, administrative machinery and judicial institutions. The other group (stateless) consists of those societies which lack centralized authority, administrative machinery and constituted judicial institutions. Nonetheless, based on the Fortes and Evans-Pritchard typology,

examples of pre-colonial Nigerian states include the Yoruba, Benin Kingdoms, Hausa–Fulani emirates and the like. Examples of pre-colonial stateless Nigerian societies include the Tiv, Igbo societies, Ibibio/Efik, Ekoi and the like.

Stateless Communities

The pre-colonial societies in Nigeria relied heavily on internal communal mechanisms for self-cleansing, correction, admonition, punishment, support or reward. Regardless of political or religious inclinations, they shared certain common attitudes and values in their social relations which formed the basis of acceptable conducts and relationships within the societies. Pre-colonial societies also relied on a number of other secular and supernatural agencies that monitor social behaviours and impose sanctions against deviation. The following are examples of groups that were characteristically used in the detection, resolution and punishment of offenses.

- a) **The Extended Family:** This is the traditional Nigerian family setting in its customary “extended” form, involving many people in a single moral community of rights and duties as a primary unit for controlling the behaviour of its members on behalf of the larger community. Members of the extended family co-residing in a compound were made to feel that the behaviour of each person affected their collective image for good or bad within the larger community. Older members in particular were expected to supervise the behaviour of their younger kin.
- b) **Age Group:** The recognition of age grade as a basis of authority in social relations is common in many traditional Nigerian societies. Members of the age groups or age sets are accountable to a political and administrative authority placed in the hands of a council of elders which police their members' behaviour, impose sanction against those who erred in maintenance of law and order.
- c) **Women Societies:** A crucial agency of social control in traditional Nigerian societies is the special assembly of women. Ideally, the assembly of women comprises wives in the community. In most stateless communities, the women's assembly is an important agency for enforcing community law and order. It can discipline an erring member directly and impose sanctions, just as it can bring to public attention, an errant and recalcitrant husband.
- d) **Religion and Social Control:** Ancestral cults, spirit cults, and secret societies all played important roles in controlling the behaviours and general conduct of members of pre-colonial Nigerian societies as these organizations tend to exercise supernatural authority or control over their adherents. They had codes of conduct which are believed to have severe sanctions or implications on those who default, hence there were strict compliance among members of the respective societies.

Centralized Communities

According to **Usuh [2012]**, the pre-colonial system of policing in northern and western Nigeria was based on the system of administration which was centralized and formalized. In the Hausa states of the north, for example, the *dogarai* who were the bodyguards of the *Sarki* (Emir or King) performed full-time policing function in the community. The *Sarkiri dogarai* was the head of this traditional policing organization. The duty of the *dogarai* included the capture and discipline of offenders, and guarding the town together with warders. Most importantly however the *dogarai* performed the duty of preventing crime through proactive detection and bringing into judgment the criminal after a crime had been committed, and also executed the commands of justice. The duties of the *dogarai* were not therefore limited to crime prevention and control but included the punishment of the offender. In addition, they were also responsible for collecting taxes on behalf of the *sarki*, and traffic control. The history of the *Sayfawa* dynasty in Kanem Borno in north-east pre-colonial Nigeria has shown that the *Talba*, who was the judge in *Mai's* (King's) court, was in addition the head of police affairs.

In the Yoruba kingdoms of western Nigeria, the *Ilari*, *emesi* or *agunven* depending on which part of the western kingdoms, were responsible for apprehending or arresting criminals and also like the *dogarai*, they executed the commands of justice. In his analysis of the systems in both the North and West, Rotimi (1977) said that the common features of members of Northern and Western Nigeria's traditional Police were that they:

- (i) were generally drawn from palace slaves
- (ii) were appointed by and responsible to the kings or emirs
- (iii) had a political head who was a senior official of the government and almost always a eunuch
- (iv) had distinctive dress and or hairstyle, combined the triple roles of bodyguards, messengers and executioners, and
- (v) performed diplomatic and revenue-collecting functions

The Colonial Era

The British colonization of the different societies that presently constitute Nigeria began in 1861 from the territory of Lagos. By 1903, the British colonizers had succeeded in colonizing all the nearly four hundred nationalities in the country (Otite, 1990). The colonizers executed the colonial project employing violence and fraud or deceit. Scholars have documented the history of police forces in Nigeria from the beginning of colonialism in 1861 to the present (Tamuno 1970; Ahire 1991, 1993; Rotimi 1993; Alemika 1993a). The establishment of police forces in colonial Nigeria reflected administrative policy and concerns.

The indirect rule system was adopted as a means of reducing the cost of running the colonial bureaucracy. Police forces were therefore established along the lines dictated by the indirect rule policy. According to Tamuno (1970: 90): The Native Authority Ordinance

(No. 4 of 1916) conferred on the Native Authorities the responsibility for maintaining order in their respective areas. Under it, they were allowed to prevent crime and arrest offenders by employing 'any person' to assist them in carrying out their police duties. Their police powers were increased under the Protectorate Laws (Enforcement) Ordinance (No. 15 of 1924).

There is a need to recognize and comprehend three important historical factors that have shaped the development and character of police forces and police public relations in Nigeria. First, colonial conquest of Nigerian nationalities took place piecemeal over a long period (1861-1903). Nigeria's constituent nationalities were conquered at different periods. As a nationality is conquered, a British colonial presence is established by creating a police force for the territory. Second, violence and fraud were employed in the conquest of the nationalities and police forces under various names were established and employed instruments of violence and oppression against the indigenous population. Third, given the character of colonial rule, police forces were the instrument used to sustain alien domination. The significance of these three factors is that during the colonial era, the police were not accountable to the colonized but to the colonizers and their excesses against the community were not controlled.

As a result, the colonial police forces behaved as 'army of occupation', killing and maiming, and looting. These three features of colonialism led the public to regard colonial police forces as their enemy and as an instrument of violence and subjugation; as extortionists and harbingers of bad news and trouble. The perceptions of police by the people were grounded in their experience of the use of the military and constabulary forces during the earlier phase of the colonial campaign in various areas of the country such as Opobo, Benin, the Niger confluence. Tamuno (1970, chapter 9) provides a detailed account of the use of colonial police forces to violently suppress workers' strikes (1945, 1947, 1949), and Women's riots (1929 - 1930; 1948) as well as communal riots in Kano (1953) and Tiv land (1959 - 1960) resulting in deaths and destruction of property.

Ever since successive police forces and governments in the country have frequently likewise deployed the police. The character and impact of colonial political economy on policing and police were incisively captured by Onoge (1993: 178) as follows: The burden of colonial policing was the subordination of the national interests of the people to the political and economic interests of the state. Through armed patrols, raids, arrests and detention, the colonial police protected the colonial economy by policing labour. Through the enforcement of unpopular direct taxation, the raiding of labour camps, and the violent suppression of strikes, the police ensured the creation, supply and discipline of the proletarian labour force required by colonial capitalism ... The police, the most visible enforcer of colonial diktat remained immensely unpopular. The police, in the consciousness of the people, became the symbol of the dictatorial establishment rather

than the protector of the people's rights. As the people had no checks over the arbitrariness of the police, they either avoided “police trouble” or mediated inevitable contacts with bribe offerings.

Native Authority Police

The Nigeria Police as we know it today is a product of colonial administration. It was born out of a consular guard of 30 members formed in 1861 in Lagos colony, which later transformed into the Hausa constabulary in 1879. It was in 1896 that the Lagos police was established, while earlier in 1894 the Niger Coast Constabulary was formed in Calabar. North of the Niger, the Royal Niger Company set up a constabulary in 1888 in Lokoja. After the formation of the protectorates in the North and South, both the Royal Niger Company constabulary and Niger coast constabulary merged into the Northern and Southern Nigeria Police respectively. In 1907, the police re-organization scheme enabled the colonial government to consolidate its administration over the provinces by relying on the traditional rulers for the maintenance of security. It was in 1930 that both the Northern and Southern Police were merged to form the Nigeria Police Force with Lagos as the headquarters, while the Nigeria Police Act was enacted in 1943 by the British colonial government.

The Amalgamation

In 1906, three separate Police Forces existed in Nigeria. There were the Lagos Police Force, the Northern Nigeria Police Force and the Southern Nigeria Police Force. In the second half of 1906, the colony and Protectorate of Lagos were merged with the Protectorate of Southern Nigeria. In 1914 the colony and Protectorate of Southern Nigeria and the Protectorate of Northern Nigeria were merged to form the Colony and Protectorate of Nigeria. However, the Southern and Northern Police Force remained separate and no amalgamation took place until 1930. On 1st April 1930 came the emergence of the Nigeria Police Force with headquarters in Lagos. The first Inspector-General of the newly formed Nigeria Police was Duncan. He headed various police establishments in British possessions outside Nigeria before his appointment. After 1930 the organisational structure and the nomenclature of the Police ranks changed in response to the circumstances of the colonial administration. Following the Macpherson constitution, 1951 and Lyttleton constitution, 1954 by which Nigeria devolved into a federation, the Nigeria Police was reformed to conform to the political order. A contingent of police under a commissioner of police was established for each of the regions.

Post-Colonial Policing in Nigeria, 1960- 1966

The 1960 constitution established the Nigeria Police Force as a Federal Force charged with the responsibility for the maintenance of law and order throughout Nigeria. However, the constitution did not prevent the Regions from establishing their own Local Police Force. Hence the North coned retain the native authority police and the west, the local governing

authority police. The command of the Nigeria Police Force was under the Inspector-General of Police while those of the regions were under the command of Commissioners of Police. The 1960 constitution also set out two bodies, the Police Council and the Police Service Commission. By section 101 of the 1960 constitution, the Police Council shall be responsible for the organisation and administration of the Nigeria Police Force and all matters relating thereto (not being matters relating to the use and operational control of the force or the appointment, disciplinary control and dismissal of members of the Force. The dual system of policing involving the multiplicity of local forces and a national police force continued until 1966. But it became one of the earliest victims of military rule in the country. The first military coup occurred on 15 January 1966. Major-General J. T. U. Aguyi-Ironsi emerged as the Head of the Military Government. In March 1966, Major-General Aguyi-Ironsi empanelled a working party on Nigeria Police, Local Government and Native Authority and Police and Prisons, to examine among other issues, “the feasibility of the unification of the Nigeria Police, Local Government Police and the unification of Prisons in Nigeria.”

On the death of Major-General J. T. U. Aguyi-Ironsi, the Federal Military Government, under General Gowon accepted the recommendation of a working party that the Nigerian police system becomes unified. This led to the dissolution of the local police forces. The dissolution of the local police forces was anchored on several points: the members of the local police forces were ill-qualified, poorly trained and poorly behaved, and constituted an instrument of oppression in the hands of traditional rulers, local governments and politicians.

Nigeria's Law Enforcement Agencies in Modern Times

There are various agencies in Nigeria which are responsible for ensuring the safety and protection of citizens at all times. These agencies are also responsible for ensuring law and order in various sectors of our national lives, including food and drug control and administration, road transportation, traffic management, and so on. These agencies can be classified into two, which are, the Law enforcement agencies and the Intelligence agencies. Examples of Law enforcement Agencies in Nigeria include:

- i) The Nigeria Police Force (NPF)
- ii) National Drug Law Enforcement Agency (NDLEA),
- iii) National Agency for Food, Drug Administration and Control (NAFDAC)
- iv) Nigeria Correctional Services (NCS)
- v) Nigeria Customs Service (NCS)
- vi) Nigeria Immigration Service (NIS)
- vii) Independent Corrupt Practices Commission (ICPC)

- viii) Economic and Financial Crimes Commission (EFCC)
- ix) Nigeria Security and Civil Defense Corps (NSCDC)
- x) Lagos State Traffic Management Agency (LASTMA)
- xi) Federal Road Safety Corps (FRSC)

Examples of Intelligence agencies in Nigeria are:

- i) State Security Service (SSS)
- ii) National Intelligence Agency (NIA)
- iii) Defense Intelligence Agency (DIA)

Interestingly, of all the agencies listed above, the Nigeria Police Force leads the pack in the maintenance of civil order in society. Their constitutional functions revolve around:

- a) Prevention and detection of crime
- b) Apprehension of offenders, and providing investigative support in the prosecution of same.
- c) Preservation of law and order
- d) Protection of life and property
- e) Enforcement of all laws and regulations with which they are charged.
- f) Military duties within or without Nigeria as may be required of them.

In order to discharge their numerous functions, police in Nigeria are accorded wide powers by law. For example, Nigeria police have powers to:

- i) Take measures to prevent crime
- ii) Investigate crime
- iii) Prosecute suspects
- iv) Search properties and persons in order to prevent crimes, detect or investigate crimes, apprehend offenders, and collect evidence for prosecution.
- v) grant bail to suspects pending investigation or arraignment in court
- vi) Serve summons
- vii) Regulate lawful processions and assemblies

Problems and Obstacles to Effective Policing in Nigeria

There are myriad of problems hampering effective policing and general law enforcement in Nigeria. The following are some of them:

1. Material inadequacies resulting from poor financing are a great constraint to crime – prevention/control, detection, traffic control and accident prevention, information and data-gathering, and intelligence management. From available statistics, the overall spending on policing compared to the national budget on security in Nigeria is a far cry

from what is required to ensure effective policing in modern-day societies. See the data below:

Table 1: Police Budget from 2015-2020 showing amount released versus amount allocated

Year	Capital Allocation (N)	Capital Budget Released (N)	Overhead Cost Allocation (N)	Overhead Budget Released (N)
2015	17,800,000,000	8,900,000,000	5,895,797,734	4,838,790,846 ¹
2016	16,107,272,000	10,026,818,000	9,250,565,307	6,369,343,519.18
2017	20,198,272,000	9,099,136,000	11,655,565,307	5,997,413,096 ²
2018	25,197,675,025	11,979,732,732	10,301,772,124	8,405,006,847
2019	22,064,903,996	6,325,961,598	9,250,565,304	8,567,285,430
2020	14,509,258,151	-	18,250,565,304	-

Source: Policy and Legal Advocacy Center (PLAC) Factsheet February 2020

Table 2: Percentage of Police Budget against total Security Budget and National Budget from 2015-2020

YEAR	National Budget	Security Budget ³	Police Formations and Commands Budget	Percentage of Security Budget	Percentage of National Budget
2015	N4.45 TRILLION	N988,892,506,442	N321,322,224,611	32.5%	7.2%
2016	N6.06 TRILLION	N1,076,864,003,431	N308,919,046,437	28.7%	5.1%
2017	N7.44 TRILLION	N1,154,686,839,039	N313,515,233,147	27.2%	4.2%
2018	N9.12 TRILLION	N1,353,788,525,587	N324,220,893,212	23.9%	3.56%
2019	N8.92 TRILLION	N1,403,568,885,911	N366,133,777,795	26.1%	4.1%
2020	N10.59 TRILLION	N1,809,122,690,322	N403,709,451,000	22.3%	3.81%

Source: Policy and Legal Advocacy Center (PLAC) Factsheet February 2020

From the above, it is evident that perennial poor funding has affected the effective functionality of the police in many ways including inadequate operational equipment, poor salaries and allowances, housing, and healthcare. Therefore, it is to be agreed that with adequate funding, the police can achieve their goals and objectives, the Nigeria Police Force is supposed to cover a population of more than 926,000 square kilometres of land.

1. Personnel: According to Odekunle (2001), had the quality of the human or personnel resources of the Nigerian police been optimum, the material inadequacies might have been partially ameliorated. “...*the Nigeria police force has human problems that not only aggravate its material insufficiencies but are also of tremendous adverse import on its general performance from one day to the next*”, Odekunle posited. Odekunle went as far as to enumerate factors responsible for this problem, as follows:

- i) The colonial origin and heritage of the force continue to influence the selection, training and orientation of a majority of policemen.
- ii) Improper recruitment.
- iii) Insufficient length of training period and attention in training recruits for the “rank and file”.
- iv) Inadequate or faulty training curricula.
- v) Restrictive/exposure of recruits to only “professional police officers”
- vi) “Police sub-culture” tends to influenced the “working personality” of new constables.
- vii) Discourtesy permanently among the policemen on the streets, in the station etc.
- viii) Organizational re-orientation of policemen.
- ix) Aggression (potential and actual) of the mobile policemen (e.g. suppressing riots and demonstrations)
- x) Poor police- public image.
- xi) Discouraging conditions of service.
- xii) Traditional obsession with “security” and a “know-all-about crime” mentality of inadequate resentment.
- xiii) A materialistic, socio-economic environment (i.e. a society gets what police force it deserves)
- xiv) The burdensome character of our inherited legal system

Community Policing in Nigeria

Community policing is a recent development in policing Nigeria. According to James D. Wilson and George Kelling (1982), it is a return to a nineteenth-century style of community-oriented policing (COP) in which police maintained a presence in the community, walked beats, got to know citizens, and inspired feelings of public safety. Wilson and Kelling asked police administrators to get their officers out of depersonalising patrol cars. Instead of deploying police based on crime rates or in areas where citizens make

the most calls for help, police administrators should station their officers where they can do the most to promote public confidence and elicit citizen cooperation. Community preservation, public safety, and order maintenance, not crime fighting, should become the primary focus of people. Implied in the Wilson and Kelling model was a proactive police role. Instead of merely responding to calls for help (known as reactive policing), police should play an active role in the community, identify neighbourhood problems and needs, and set a course of action for an effective response.

On 27 April 2004, His Excellency President Obasanjo formally launched the Nigeria Police Community Policing Project. A programme is now being implemented by the Nigeria police to introduce community policing throughout Nigeria. Community policing is founded on the principle that in a democratic society, the police are entrusted by their fellow citizens to protect and serve the public's fundamental rights to liberty, equality and justice under the law.

Many police forces throughout the world claim to practice community policing but the concept can be misunderstood and misapplied. Often community policing is perceived as a single model or technical specification that can somehow be transplanted into any policing environment regardless of organizational, cultural or social context. In fact, community policing is a philosophy and value system against which policing objectives and performance are measured. Therefore local models can and will share and retain the same set of key principles and core values.

The reasons for adopting the more proactive approach inherent in community policing are both philosophical and pragmatic. At the philosophic level, any police organization that seeks to serve democratic and humanitarian ideals must be (and be seen to be) transparent, fair, apolitical, accountable and responsive to public perceptions and expectations. Such policing is characterized by the notion of "police service" rather than "police force", where the most significant benchmarks of performance are public satisfaction, trust and confidence.

At the pragmatic level, there exists an awareness of the inadequacy of the traditional approach to policing, which tends to be reactive and exclusively law-enforcement based and is ultimately not effective in preventing crime and antisocial behaviour within society. Further, a predominantly reactive policing style encourages a police culture, whereby the police and public develop a separatist 'them and us' mentality towards one another. The inevitable outcome is that the police image suffers, public confidence declines, and cooperation is non-existent. Finance provides another pragmatic and compelling reason to pursue a community policing style. Citizens and their elected representatives are entitled to demand value for their money should be able to prove that they have spent their budget wisely and that resources have been targeted effectively towards social priorities. If the

police can demonstrate that they are operationally cost-effective and achieving results, in service quality and public satisfaction, they gain a significant edge in the bidding for future finance and resources.

Self-Policing and Community Policing in Nigeria

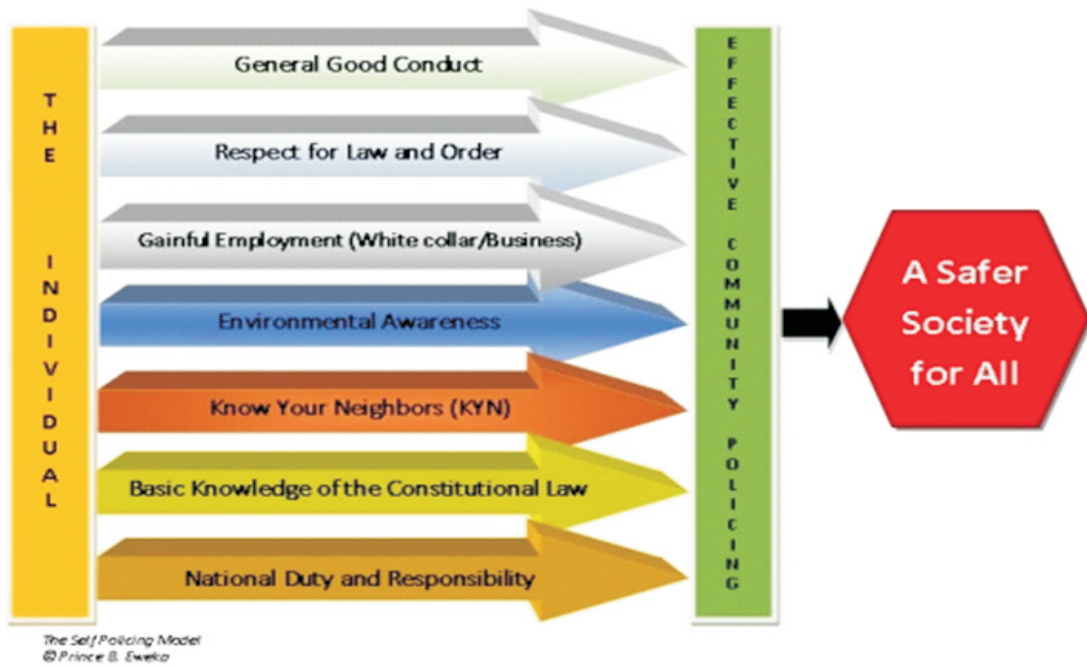
The novel concept of self-policing in community policing is derived from the belief that the individual, as a core stimulant of societal development, can and should take responsibility, not only for their security and safety but also for the security of the immediate environment or community through good conduct, accountability to law and order, commitment to the common good, personal productivity and commonsense.

According to Eweka (2018), community policing provides the balance between regular law enforcement agencies and the communities they seek to serve, by allowing security agents to interact and connect freely with the people, gain the trust and confidence that allow credible information sharing, encourage swifter emergency response and curtail crimes and criminalities in the society. However, while community policing focuses on the community as the target beneficiary, self-policing advocates dealing with the individual as the single most critical unit of engagement in the community policing effort. Since the community is assessed as an aggregation of the individuals living or doing business in it, it is imperative that the individual is willfully agreeable to, and committed to the goals of the larger community for it to succeed. Community policing is also usually an initiative of the government to improve the security of lives and property but self-policing is the collective initiative and will of the people for whom protection is sought.

Sadly, a major reason why the civil population in Nigeria appears to be against the Nigeria Police over the past years is because of the perceived highhandedness, corruption, political interference and extra-judicial activities of the police. Although the Police high command is making efforts to address these issues and many more, in its attempts to bring its services closer to the people, there appears to be no hope in sight that these challenges will ever be truly eradicated from the core of the law enforcement organization. There yet remains a “no love lost” situation between the two groups.

The Self-Policing Model

The self-policing model is a hypothesis intended to stir the minds of people in the direction of thinking through all possible ways and means by which they can strengthen their resolve to ensure general security and safety, not only for themselves and their families but also for the larger society. Thus, the following, which are by no means exhaustive, have been identified as catalysts which will drive the average citizen to a greater commitment in the overall quest to further enhance the security of lives and property in society.



According to this concept, when citizens take the moral responsibility to be of general good conduct, have respect for the rule of law, engage in meaningful work (no matter how pedestal), become conscious of their environment in such a way as to be situationally aware, pay attention to other members of the community through good neighbourliness (KYN), understand their basic fundamental rights as guaranteed by the constitution, and have an elevated sense of national duty, then the idea of community policing and law enforcement will generally succeed in Nigeria.

Eweka (2018) further posited that self-policing does not in any way equals arming oneself for personal protection. It is about changing our attitudes and turning our individual and collective energies towards promoting good conduct and a high sense of communal living that helps law enforcement to mitigate criminality. Hence, no matter the good intentions of community policing, the idea will largely fail to yield the desired results and remain a theory rather than practice, if the citizens are unwilling to commit to their participation and personal sacrifice, where and if necessary.

The concept of self-policing, therefore, seeks to draw the attention of policymakers to the urgent need to develop a national orientation blueprint that will evolve a holistic strategy of social education, capacity building, human capital development, and political representation that will gain the confidence of citizens and encourage them to deliver their total involvement and commitment that will engender peaceful co-existence, security and safety for all.

Conclusion

The critical role of the police and other law enforcement agencies cannot be overemphasized because they are essential parts of the governance framework for every society, without which the sustenance of order, legality, development and democracy may be difficult. Although the police lead the pack in maintaining law and order in society, they are not the only public agency involved in policing and law enforcement. Hence, deliberate and concerted efforts must be mobilized towards supporting all policing and law enforcement initiatives of governments at all levels, while taking into consideration the unreserved commitment of citizens and the private sector to creating and maintaining safe environments for national peace and prosperity.

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