COMMUNITY POLICING AND STATE SECURITY IN RIVERS STATE: CHALLENGES AND PROSPECTS

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ABSTRACT: The recent trend of insecurity in Nigeria especially in Rivers State where crimes such as kidnapping, armed robbery, cultism and other related fraudulent practices are on the increase in geometric progression constitute a sort of apprehension to major stakeholders and the public at large. This situation is further aggravated by the increasing inability of security agencies especially the police to protect live and property. This apparent Hobbesian state as reiterated above constitutes a major concern to all stakeholders especially the government. Therefore, it is against this backdrop that this paper examined the impact of community policing on state security in Rivers State. The research was guided by four research objectives and four corresponding research questions. The study was anchored on Broken Windows and Structural Functionalist theories. A descriptive survey design was adopted for the study. The population of the study consisted of five million, one hundred and ninety-eight thousand, seven hundred and sixteen (5,198,716). The sample size of four hundred (400) was selected using Taro Yamane Formula, while the stratified random sampling technique was adopted in the selection of respondents from the population. A self-made questionnaire titled '*Community Policing and State Security Questionnaire' (CPSSQ)* was drafted for the study. Data analysis was carried out using Mean and Standard Deviation. The finding revealed that the activities of community policing led to the reduction in criminal activities such as burgling, rape, cult-clashes, and drug abuse. The study also revealed that insufficient funding, lack of latest equipment and armories, lack of cooperation, too much political interference, ineffective communication channels, recruitment of unqualified personnel, lack of technical support, lack of regular training, negligence by the government, and low salary structure poses a challenge to effective community policing in Rivers State, Nigeria. On the above, we recommended that there is a need for adequate training of personnel involved in community policing. Community policing should be adequately funded by the federal and state government. This will help in improving the welfare of the personnel involved in the act of protecting life and property in the community thereby leading to high performance in the business of protecting life and property.

1. INTRODUCTION

There is an increasing recognition that without security there can be no development. Johanson (2014) perceived security as an essential element of development. Epelle (2012) opined that in a Hobbesian state where life is solitary poor, nasty, brutish, and short; there is no production, scientific discovery, and navigation which are instrumental for societal development. Man in search of his daily bread often found himself in each other throat with a perpetual fear of sudden death. It is against this backdrop that Hobbes advocated for the existence of a *leviathan*, who will use the available resources in the art of providing security for the people. The search for security, as it was in a Hobbesian state (an unsecured environment) led to the emergence of community policing in Nigeria; a new approach to policing. Thus, the business of protecting life and property has taken a new trajectory. The new paradigm of security places people at the pinnacle of protecting life and property; thereby, diminishing the primary role of the state as it was enshrined in the contractarian philosophy of Hobbes, Locke, and Rousseau (Epelle, 2012). In this precarious social milieu, people have been devoting their resources to the art of formulating tactics of defending themselves from the aggression of any kind. This led to the establishment of several organizations like Community Policing, Vigilante Groups, and Neighborhood Watch, whose responsibilities are to ensure the safety and security of the citizens. Community Policing also known as problem-oriented policing or quality of life policing campaigns are the latest in a long line of innovations in policing in the world and are currently lauded as our nation's best hope of achieving both justice and effectiveness in law enforcement (Barlow and Barlow, 2019).

Community is the body of people living in the same area or having the interest of work, in common; society at large or the general public (Okoli, 2003). The *Police* no doubt is the most statutory or constitutional body/organ responsible for the preservation of law and order as well as the protection of the individual in the cause of the exercise of his/her legal rights within the society (Imobighe, 2013, p. 78). According to Orluwene (2016, p.119) Police is a law enforcement agency whose enforcement role is linked to law adjudication process. However, the extent to which Nigerian Police Force performs these essential functions is subject to debate among scholars. This is not surprising because Police are a sub-set of the institutions created by the ruling class to protect their interest in the state. The Police in a capitalist state is bound to inherent contradiction. Therefore, it is subject to doom. The modern Police is an expression of the *Will* of the ruling class. It is an extension of class domination. Thus, it is only effective in protecting the lives and property of the upper class. It is an instrument of class domination. The widespread agitation for community policing is an expression of the people's hatred and rejection of the contemporary police. This is the genesis of *Community Policing* in Nigeria. It marks a paradigm shift in the philosophy and evolution of the art of '*policing*'. Policing is a people-driven security arrangement that ensures that members of the community are active in securing their lives, property, and the protection of the totality of their environment (Nwaubani, Okechukwu, Anyikwa, & Dominic, 2014)

Community policing, therefore, is a philosophy and organisational strategy that promotes partnership-based, collaborative efforts between the police and the community to effectively and efficiently identify, prevent and solve problems of crime, the fear of crime, physical and social disorder, and neighbourhood decay to improve the quality of life for everyone in the community and to maintain and protect the state security. In this sense, security connotes freedom from threats,

anxiety, or danger. Security is, therefore, a value associated with confidence in physical safety and other most cherished values (Nwaubani, Okechukwu, Anyikwa, & Dominic, 2014).

State security involves the use of the military to protect the citizens from attacks and to ensure the wellbeing of the people using economic variables (Thom-Otuya, 2017). Security can be in short or long terms depending on the overall objectives of a state and other related contingencies. Statutorily, it is the basic responsibility of the state through various government security agencies such as the Police, State Security Services, the Army, Navy, and the Airforce to maintain law and order and protect lives and property (Nwaubani, Okechukwu, Anyikwa, & Dominic, 2014). Within the context of a civil environment, the role of the Police in maintaining security cannot be over-emphasized. Section 214(1) of the Constitution as amended establishes the Nigerian Police Force with the functions of protecting life and property as well as maintaining social order within the Nigeria state (Nweke, 2011; Njoku, 2012).

Without a doubt, security is a crucial matter which requires the cooperation and collaboration of all strategic stakeholders such as the government, security agencies, and individual citizens of the community or public at large. Indeed, of all the stakeholders, the community or public is the most crucial to effective security. This is because without the co-operation of the community or public the police may be unable to perform optimally. This calls for a police-community approach in crime detection and prevention. This cooperation is necessary because criminals are primarily members of the community and if detected early could be prevented from operating. Thus, this approach ensures that members of the community are educated on the need to provide information to the Police about crimes, criminals and how to contact the Police in emergencies (Njoku, 2012). This reinforces the need for Community Policing.

From the Nigerian Police perspective, Community-policing should promote integrity, professionalism, cooperation, and commitment which are aimed at achieving 'quality service delivery, Police and community empowerment, accountability, problem solving and partnership' (Nigerian Police Force, 2017, p. 5). These values are also in agreement with the five core elements of Community Policing in South Africa. These are service orientation (provision of professional policing services responsive to community needs); partnership (facilitation of the co-operative consultative process, problem-solving): problem-solving (joint identification and analysis of the causes of crime and conflicts with corresponding innovative remedial measures); empowerment (creation of joint responsibility and capacity to address crime), accountability (culture of accountability to address community needs and concern) (Republic of South Africa, 2013). The new philosophy of policing the community places more emphasis on the community, unlike the normative view which sees the state as the guarantor of security. Therefore, this paper seeks to explore the relationship between Community Policing and state security, using Rivers State as a case study.

Statement of the Problems

The recent trend of insecurity in Nigeria especially in Rivers States where crimes such as kidnapping, armed robbery, cultism and other related fraudulent practices are on the increase in geometric progression constitute a sort of apprehension to major stakeholders and the public at large. This situation is further aggravated by the increasing inability of security agencies especially the Police to protect life and property. This apparent Hobbesian state as reiterated above constitutes a major concern to all stakeholders especially the government. This trend is alarming because of the increasing inability of the Police to effectively control crimes due to some inherent contradictions in the system. The role of the Police on security has become contradictory because of its poor

relationship with the public or the communities it purports to serve. Personal experience proves that the State places more priority on the life and property of the privileged classes of people in the community. Hence, their family and property are given adequate security while the poor are left at the mercy of the hungry criminals. These revelations collaborated with the Marxian assertion that the state is an institution created to provide security for the dominant class. Thus, it is seen as the expression of the *Will* of the ruling class (Akani, 2016).

The Police are constitutionally required to protect lives and property but they are termed to be fraught with so many problems that they engage in some activities which make the public lose confidence in them. The public does not longer see police as their guardian of life and property but extortionists shrouded in the gap of law enforcement. These require certain considerations or measures to be taken to correct the narratives.

Thus, many communities have resorted to self-help through the establishment of vigilante security outfits whose operational modes isolated the Police, violated legal precedents, and exacerbated the proliferation of small arms and light weapons in the state. However, in recognition of the statutory role of the Police in ensuring security and based on the need to improve police-community relations, the support for community policing becomes imperative and justifiable too.

The new philosophy of policing the community places more emphasis on the community, unlike the normative view which sees the state as the guarantor of security. This paradigm shift in the art of policing provokes some scholarly questions such as, what is the essence of the State and what is the impact of community policing on Nigerian communities and the state security at large? These questions will illuminate the researchers in exploring the linkages between community policing and state security which is the crux of this study.

Objectives of the Study
The broad aim of the study is to find out the nexus between Community Policing and state security in Nigeria. The specific objectives are to:
1. To examine the impact of community policing on security in Rivers State.
2. To determine the awareness of the people on community policing in Rivers State, Nigeria.
3. To examine the extent to which people and police support community policing in Rivers State
4. To identify challenges facing effective community policing in Rivers State

Research Questions
i. What is the impact of community policing on security in Rivers State?
ii. To what extent is the awareness of the existence of community policing to citizens of Rivers State, Nigeria?
iii. To what extent do people and police support community policing in Rivers State, Nigeria?
iv. What are the challenges/problems of effective community policing in Rivers State, Nigeria?

2   REVIEW OF RELATED LITERATURE
This chapter is focused on the review of relevant literature and theoretical framework related to the study. It also described the methodology on which this study was anchored on. The literature review was systematically carried out based on the variables under investigation.

What is community?
Community as a concept is contested and its definition is informed by which perspective is viewed. Okara (2009) defined community as a consciously identified population with common needs and

interests. It occupies a common physical space, engages in common activities, and has some form of organisation that provides different functions, making it adaptive to its environment as a means of meeting common needs. The concept of community is used in a variety of ways. The community may refer to the neighbourhood in which people live; or refer to a group of people with a common identity, such as race, ethnicity, or religion; or refer to people with the common profession, interest, or needs.

In Africa, communities can be formed based on kinship and the extended family system. In traditional Africa, the family-community is extremely important. Family forms the basic component of social structure in a community. According to Okara (2009, p.23), many traditional African societies were construed on the principle of lineage segmentation, or experience a precarious unity, focused on the political symbolism of a ruling family, related through kinship ties. In other words, the African village or settlement usually represented a convergence of loyalties that made for a strong sense of community. Communities in Nigeria pre-colonial times hugely have shared in this range of socio-cultural characteristics such as tribes, families, occults and religion. These socio-cultural arrangements have potential influences and links to patterns of police/community relationship among communities in Nigeria's post-colonial periods.

In the early social science literature, the concept of community was defined in terms of a part of the larger society, 'a geographical area with definite legal boundaries, occupied by residents engaged in interrelated economic activities and constituting a politically self-governing unit' (Dambazau, 2007, p. 246). Mawby (2010, p.170) observed that community should be assessed based on criteria like territory, shared history, a common culture, or an established relationship. Ekong (2003, pp.7-8) has defined community as an aggregation of families habitually living together within a definite geographical location more or less rooted in the soil they occupy, living in a state of mutual interdependence, supporting some basic social institutions and having some measure of political autonomy in relation to other communities. Ekong (2013) added that community comprises people within a common locality having shared interests and behavioural patterns, manifest mainly in the areas of production, distribution, and consumption of goods and services, socialization, social control, social participation and mutual support.

Wilmot (1987) cited in Walklate, (2016, p. 171), in his categorisation, suggested that 'territorial community' are those people who live in a particular area. The '*interest community*' refers to the people that have something in common over and above geographical area in which they live, and the 'attachment community', that is people who have a sense of belonging to a place. According to him, the way in which people experience living in their community may comprise any or a mixture of these categorisations at any moment in time and can change over time. Based on the foregoing definitions, we define community as an aggregation of families habitually living together within a definite geographical location, more or less rooted in the soil they occupy, living in a state of mutual interdependence, supporting some basic social institutions and having some measure of political autonomy in relation to other communities.

Policing

Once the word policing is mentioned what comes to the mind of the vast majority of people is the activity of the state police. However, policing is not just an activity of the state police, it involves any organized activity that seeks to ensure the maintenance of communal order, security and peace through elements of prevention, deterrence, investigation of breaches, and punishment (Baker, 2018). It is a mechanism of governance. As such it can be authorized and provided by non-state groups as

well as the state. Policing can be defined as the process of ensuring compliance with subsisting laws and conformity with principles of social order (Ayamba & Inah, 2017). Thus, while *'Police'* refers to a certain kind of social institution responsible for the maintenance of law and order. *Policing* refers to a set of processes with detailed social functions of protecting the life and property of the people. It is an art, business, or activity pertaining to the maintenance of order in the community.

Community Policing

Numerous definitions of community policing exist, but a common thread runs through them. Wrobleski and Hess (2003, p. 134) defined community policing as 'an organization-wide philosophy and management approach that promotes community, government and police partnerships; proactive problem solving; and community engagement to address the cause of crime, fear of crime and other community issues. The essence of community policing is to return to the day when safety and security are participatory and everyone assumes responsibility for the general health of their community, not just a selected few, but absolutely everyone living in the community (Brown, 2011, p. 56).

Miller and Hess (2002) cited in Adebayo and Ojo, (2019) defined community policing as a belief that working together, the police and the community can accomplish what neither can accomplish alone. Community policing is a collaborative effort between the police and the community in identifying problems of crimes and disorder; which involves all elements of the community in the search for solutions to these problems. It attempts to actively involve the community with the police in the task of crime control by creating an effective working partnership between the community and the Police. Under the community policing ideal, community members and the police are expected to share responsibility for establishing and maintaining peaceful neighbourhoods.

Community policing is the collaboration between the police and the community in identifying and solving community problems. When the Police is no longer the sole guardians of law and order, all members of the community become active allies in the effort to enhance the safety and quality of neighbourhoods. The best panacea to the prevalent problems of kidnapping, abduction, robbery and stealing and even insurgency is community policing. The people in each locality can easily identify evil perpetrators in their localities as the case with the Civilian Joint Task Force and the activities of Vigilante Service Group (VSG) in the North-Eastern part of Nigeria in which they serve as a local guide to the security operatives in apprehending the members of the notorious terrorist group, Boko Haram in the country.

The central tenets of community policing is that involvement and responsiveness to the community are similar to the principle set forth by Sir Robert Peel in 1829 when he opined that the Police are the public and the public are the Police (Wrobleski & Hess, 2003). However, as the police evolved later in the United States America (USA), they grew further apart from the public they served. This social distance by the police away from the public was enhanced due to the advent of patrol cars which replaced the traditional foot patrol. Traditional police departments are insular organizations that respond to calls for service from their offices. This insular professional approach began to change in many agencies in the late 1970s and early 1980s. During this period, there was a paradigm shift in USA from the traditional, professional model of policing to a more community partnership and proactive model of policing (Wrobleski & Hess, 2003, pp. 134-135). This calls for a new and encompassing definition of Community Policing.

Based on the foregoing, Community Policing is the act of defending, regulating, or upholding law and order in a given society in a police-style manner, either with or without the involvement of police officers (Obeagu, 2014). In January 2010, Ogbonna Onovo, a former Inspector General of Police, said that 'community policing recognizes that the Police alone do not have the requisite proactive or reactive capabilities and resources to meet any security challenge'. As a result, multi-agency and community coordination through partnerships has become critical.' Given the above, Community Policing can be described as an arrangement or environment in which people and police work together to reduce crime, encourage teamwork, prosecute criminals, reduce tension, and improve the quality of life (Nigeria's Security and Justice Growth Programme, 2010). Michel (2001), as cited in Juddy, (2016) views community policing as the initiation of a cogent partnership between the police force and the community member in preventing, controlling, and protecting lives and property. This definition is comprehensive as States need the partnership between the community members and the Police to achieve set objectives.

Community Policing can also be defined as a paradigm shift established at the bedrock of community partnership in creating a safe and secure environment for all (Rao, 2013). It is policing whereby the people take an active part in their affairs; the Police are not seen as a problem or stranger whose presence stands for danger, but as partners in development and those members of the community are co-producers of justice and quality police service. This fact indicates the need of involving the community, the local government and the Police to work together to tackle crime. One rationale for public involvement is the belief that police alone can neither create nor maintain safe communities. It also means a strategy that allows the Police and the community residents to work closely together to solve the problems of crime, fear of crime and neighbourhood decay.

Principles of community policing

Saferworld (2016) outlined 10 principles of community policing in a training hand-out that can addvalue when trying to identify or formulate an appropriate definition:

1. **Philosophy and Organisational Strategy:** Community policing is considered a way of thinking (aphilosophy) and a way to carry out that way of thinking (a strategy). It allows the Police and the Community to work closely together in creative ways to solve certain social problems associated with crime.

2. **Commitment to Community Empowerment:** Front-line officers need greater autonomy andrespect for their judgment from their police departments. Citizens must share in the rights and responsibilities implicit in identifying, prioritising, and solving problems, as equal partners with the police.

3. **Decentralised and Personalised Policing:** Officers must be able to maintain daily, direct, face-to-face contact with the people they serve in a clearly defined beat area. Officers should be visible, accessible and accountable to the people they serve.

4. **Immediate and Long-Term Proactive Problem Solving:** Continuous, sustained contact of officerswith the law-abiding people in the community to solve local concerns. Officers act as a link to other public and private agencies that can help in a given situation.

5. **Ethics, Legality, Responsibility, and Trust:** Work towards a relationship, based on mutual trust andrespect. Police serve as a catalyst, challenging people to accept their share of responsibility for the overall quality of life in the community with citizens handling minor concerns.

6. **Expanding the Police Mandate:** Police handle a vital, proactive element in addition to thetraditional reactive role of the Police.

7. **Helping those with Special Needs:** Protect and enhance the lives of the most vulnerable– youth,the elderly, minorities, the poor, the disadvantaged, the homeless.

8. **Grassroots Creativity and Support:** The judicious use of technology, combined with judgment,wisdom, and experience of people to develop creative new approaches to contemporary community concerns.

9. **Internal Change:** Fully integrated approach involving the full organisation of the Police.

10. **Building for the future:** Decentralised, personalised police service to the community, helping tosolve contemporary community concerns, needs and priorities as they change over time.

Key Elements/Components of Community Policing
Ojo (2017) list six elements of Community Policing
1. The entire department and the city are to be involved.
2. Officers are to have permanent beat assignments.
3. There should be a serious commitment to training.
4. The community is to play a significant role in the program.
5. Police is to be linked to the delivery of city services.
6. There should be emphasis on crime analysis.

Typologies of CP
Onwudiwe and Wisler (2008) highlighted two variances of Community Policing (CP), top-down and bottom-up. The former was controlled by the State (top-down), whereas the latter originated from and are controlled by civil society (bottom-up).

Bottom-up CP: This can take the form of *vigilantism* if it involves one main strategy; the use of violence. It can take also other forms closer to the notion of *social control*, as in China. This does not include the use of violence. Vigilantism, in particular, finds its origin in a social movement (bottom-up strategy) crystallizing in an urban environment (Bakassi Boys, Cape Amalgamated Taxi Association in Cap-town, and the People Against Gangsterism and Drugs (PAGAD) movement in townships in South Africa) or in tribal communities, in a rural environment (Sungusungu in Tanzania, the Rondas in Peru, and Peoples' Courts in South Africa) claiming to take the law in to their own hands (Onwudiwe and Wisler, 2018). The degree of institutionalization of vigilantism, as we will argue, varies from mostly rejection (South Africa) to partial institutionalization (Tanzania). At the far end of the institutionalization, once vigilante groups are fully incorporated in the state, they may change in nature. They may indeed become 'militias' run by the Government as auxiliary police or military (Salmon, 2017). This is, however, not an ineluctable fate as legislative frameworks can be imagined in which vigilant groups continue to respond to 'local traditional leaders' in a legal framework of local governance (Heald, 2002).

Another version of the bottom-up origin of CP can be found in the spread of '*gated communities*' and 'neighborhood watch schemes,' particularly in the United States. There are many cases, however, where the neighborhood watch schemes are initiated by the Police who encourage residents to adhere to such programs. China's CP style, as argued by Wong (2007), corresponds also to a bottom-up process deeply anchored in the traditional values of Confucianism. Unlike vigilantism (use of violence) and gated communities (creating safe private zones through physical inaccessibility), it

emphasizes policing through the inculcation of social norms by clans, families, and other groups. The model institutionalized during imperial China and consolidated by the 'massline' ideology of popular China involves a degree of control by the State of the informal as well as its transformation (Wong, 2017).

Top-down CP: This form of CP is defined as being initiated and controlled by the State. Such a strategy can take the form of instituting *militias*. Militias are auxiliary Police invested with policing powers (such as the power to arrest) and are recruited, trained, and paid by the state that they serve. Uganda and Sudan, to take only two examples from many, maintain such militias. In Sudan, these militias are called the *ShurtaShabia* (popular police). They are paid 'informally' through the system of the *Zhat* (*or Zakhat*) an informal Islamic solidarity tax system that has been colonized and capturedby the State after the 1989 coup (Baillard, & Haenni, 2018). Militias can have various goals: They can be tasked with pure public order and territorial control tasks (the Local Defense Units) or, in some cases, function as '*moral police*' (as it is partly the case for the *Shurta Shabia* in Sudan) (Onwudiwe, and Wisler, 2008). *Western/European community police* also fit in the top-down strategy. Unlike the 'militias' form, CP in this form is performed by one division or department of the regular police or the whole police. Whereas militias are auxiliary police, often poorly trained, inadequately equipped, and have a military-style, Western CP involves, in general, more training, an investment in and the use of social sciences (problem-solving) in policing, a focus on vulnerable groups, and more governance (partnerships, transparency, and consultations) with communities resulting in a 'negotiated policing agenda.' CP Western-style involves a shift of the issues that are seen to be relevant to policing: Small public order problems (labelled as *incivilities*) and quality of life issues are often the main concerns of CP departments (Alemika & Chukwuma, 2014). Similarly, there is an organizational or methodological shift of emphasis: Problems rather than individual incidents are the unit of work of police (Alemika & Chukwuma, 2014).

Defining State

The concept of State is one of the concepts with different definitions. However, despite these variations, scholars have noted two classifications of the state, thebourgeois and the Marxian classification. The bourgeois classification entails two major attributes of state; juridical and empirical attributes (Salawu and Hassan, 2011). The juridical attribute offers a more legal and international perspective of the state focusing on the state's position in the international arena. This explains the ultimate powers of the state. The empirical attributes for statehood explain the domestic aspects of the state functions that focused on state-society interaction that comprises the state and the people.

Halliday (1994) in Salawu and Hassan (2011) focuses his definition on the juridical view of the state as he defines the state as a territorial association of people recognized for purpose of law and diplomacy as a legally equal member of the system of States. In many definitions of the state, two key attributes are expected to reflect. Halliday (1994) noted that the two critical attributes are 'demarcated territory' and 'permanent population'. Salawu and Hassan (2011) further argued that the two dimensions are the juridical and the empirical state. The first speaks of the foundation of the State, while the second speaks of the attainment of the social contract between the state and the people.

According to Appadurai (1973), the state represents the instrument that regulates the activities of human beings. He noted that the state regulates the activities or conduct of humans. Based on Hobbes analogy, every human represents a selfish being that seeks to achieve his aim in life at all cost (Epelle, 2009). Appadurai (1973) noted that the friction among human beings of different classes who in most cases feels bullying could help them to achieve their target in life. It was because of this that the idea of the state was suggested to serve as the 'Leviathan' (Epelle, 2009). Igwe (2008) further noted that the state is embedded with many characteristics. Some of the characteristics are popular territory, government, sovereignty, recognition and permanence. In terms of population, Igwe (2008) agreed that people are the major reason for the establishment of the State. As regards territory, the State is expected to have a defined territory. A State is expected to have a defined territory and this implies that the state must have clear-cut boundaries that differentiate her from other countries.

Igwe (2008) further stated that for the State to be functional in achieving the social contract reach with the people, the State is expected to have a government that serves as 'the machinery through which the will of the state is expressed and attain' (Appadorai, 1973). People are nominated to administer the affairs of the government who then becomes the agent of the state. They represent the interest of the State. They constitute the servants of the State who help the State to achieve her social contract with the people. The powers of the State to instil obedience lies in the sovereignty of the country, as such, every country is expected to wield sovereignty over every being exiting in the country. No individual within the territory of the state is expected to be higher than the state. The Marxian view perceives the state as an instrument of class domination (Akani, 2016). Again, Ake (1985) avers that the State signifies a specific modality of class domination; a modality of domination in which class domination is authorized. Ake (1985) noted that the institutions within the State are in most cases designed to encourage domination of other classes within the State. In corroborating this view, Igwe (2008) noted that the idea of the State was created to eradicate one class (dominant class) application of whims and caprices against another class (proletariat class) and to ensure equitable distribution of State resources to every member of the State. Ibeanu (1998) in his view, argued that 'State is the totality of the materiality of political class domination in society. He maintains that the materiality of the political class domination constitutes three major aspects. The first step includes the practice of classes that stabilizes a presence in the political class struggle. The second aspect has to do with specific structures and institutions. And finally, the third aspect explains the function of political conjuncture in uniting, maintaining and reproducing the overall system of class domination.

From the above point of view of Ake (1985) and Ibeanu (1998) the State represents the instrument of domination in society. The Marxist school posits the same argument that the State and its machinery do not represent the interest of the common masses which tend to portray exploitation and oppression of the civil society on behalf of particular sectional groups. To a large extent, the State thus becomes property of the ruling class to advance their selfish gains. The Marxist scholarship viewed that the State is far from being neutral as it is expected to represent.

According to Marx and Engels (1848), as cited in Omoyibo (2019, p.32), 'the State is nothing but a committee for managing the affairs of the whole bourgeoisie…, the form in which the individuals of a ruling class assert their common interest'. The State is used by the dominant class as an instrument to dominate the other class. This dominance is expressed through laws and policies that are made by the State which represent the interest of the dominant group. The dominant class uses instruments of power like executive instruments, legislature and the judiciary to maintain this setup. This dominance by capital (bourgeoisie) does not necessarily mean that the bourgeois exercise direct power via the

State apparatus. Domination is secure at the level of the social organization of production which defines basic rules governing what the State can do. Governments in the capitalist State may be in the hands of other classes or group, including workers, bureaucrats and petty accumulation of the system. Such groups can be seen as only allowed to participate in government, as long as they 'respect' the rules of the games as laid down by the dominant class, as relations of power at the level of production (Omoyibo, 2019).

McLean and McMillan (2009) see the State as s distinct of political institutions whose specific concern is with the organisation of domination in the name of common interest, with a definite territory. The key element in this definition is that the State is a formal institution with an instrument of domination. This definition implies that the State cannot exist without a coercive instrument of domination. Okoli (2003) gave a general definition of the State. He defined it as a politically independent community. In another word, a State is the ultimate stage of the development of human society. In the same vein, Gilbert (2013) defined a State as concrete political unit that possesses tangible territories inhabited by people with an established government that is not answerable to any superior authority. The definition above is quite explicit and compressive. Therefore, the study adopted it as a working definition for this study.

State Security
Security is critical to the survival of any nation to forestall lawlessness, chaos and the eventual disintegration of the system. Security is considered a dynamic condition, which involves the relative ability of a State to counter threats to its core values and interests (Omede, 2011 in Nanji and Adiza, 2015). According to McGrew (1988), the security of a nation is predicated on two central pillars viz; the maintenance and protection of the socio-economic order in the face of internal and external threat on one hand and the promotion of a preferred international order, which minimises the threat to core values and interests, as well as to the domestic order on the other hand. Similarly, Nwolise (2006) States that security is an all-encompassing holistic concept which implies that the territory must be secured by a network of armed forces; that the sovereignty of the State must be guaranteed by a democratic and patriotic government, protected by the military, police and the people themselves. The people must not only be secure from external attacks but also devastating consequences of internal upheavals, unemployment, hunger, starvation, diseases, ignorance, homelessness, environmental degradation and pollution and socio-economic injustices. Krahmann (2003) on his part defined security as activities that ensure the protection of a country, persons, and properties of the community against future threats, danger, mishaps and all other forms of perils. Here security is viewed only as a futuristic phenomenon. In all places and countries, security is a multi-dimensional subject of numerous debates and is considered a 'first-order-value' worth preserving. There is no consensus about a general definition of State security.

Dyke (1966), asserts that national security embodies the sovereignty of the State, the inviolability of its territorial boundaries, and the right to individual and collective self-defense against internal and external threats. However, the State is secure only when the aggregate of people organized under it has a consciousness of belonging to a common sovereign political community; enjoy equal political freedom, human rights, economic opportunities, as well as when the State itself can ensure independence in its development and foreign policy. The non-strategic school of thought defines national security as not just military defense of territory but also internal stability, socio-economic development, protection of life, property and economic resources of the country by constituted authorities, using security bodies. McNamara (1968) aptly captured it this manner;

In a modernizing society, security means development. Security is not military force though it may involve it; security is not military hardware, though it may include it. Security is the development and without development, there can be no security… the security of any nation lies not solely or even primarily in its military capacity; but equally in developing relatively stable patterns of economic and political growth (Nanji & Adiza, 2015, p.34).

Adebakin and Raimi (2012) identified seven (7) critical dimensions of State security which are:

A. **Economic Security**: It entails an assured basic income for individuals, which manifests as the provision ofproductive employment opportunities and adequate remuneration. Unemployment, economic hopelessness and chronic poverty threaten economic security.

B. **Food Security**: It requires that all members of the community, at all times, have access to basic food andnutrition that ensures stable wellbeing and protection from hunger, starvation and malnutrition. Poor yield from farmlands; endemic famine/drought which threatens food security.

C. **Health Security**: It requires an assurance of minimum protection from all forms of diseases and unhealthylifestyles that cut short human lives. Threats to health security are the absence of clean water, a dirty environment, and poor hygiene/health education.

D. **Environmental Security**: It requires planned protection of people from the short and long-term ravages ofnature, spill-over negative effects of environmental degradation and abuse of the ecosystem as a result of desertification, gas flaring/emission, pollution of freshwater, careless use of industrial chemicals, etc.

E. **Personal Security**: It concentrates on the protection of lives and property from physical violence created by the State, external States, violent individuals and sub-State actors. It broadly conceptualizes human security as that aspect of national security that refers to freedom from fear and freedom from want, safety from chronic threats such as hunger, disease, and repression as well as protection from sudden and harmful disruptions in the patterns of daily life, whether in homes, in jobs or in communities.

F. **Community Security**: It assures the protection of people from the loss of traditional homeland, customs andvalues from all types of sectarian and ethnic or religion-related conflicts.

G. **Political Security**: It pertains to the protection of fundamental human rights of the electorates as well asfreedom from systematic torture, ill-treatment and coercion. It broadly describes electoral rigging, vote-buying and such frauds.

State security is a sacrosanct and non-negotiable phenomenon in human society and cannot be accorded a single definition. In his view, David (2006) posited that State security in an objective sense refers to the absence of threats to acquire values while in a subjective sense, it refers to the absence of fear that such values will be attacked. Despite its conceptual complexities, security is vital for national cohesion, peace and sustainable development

3   THEORETICAL FRAMEWORK

This paper adopted the Structural-Functionalism approach and the Broken Windows Theory. The meaning and the link between the two theories and the community are discussed below.

Structural-Functionalism

Emile Durkheim (1858–1917) is the most influential of the early functionalists, and is viewed as the originator of functionalism (Gbenemene & Adishi, 2017). The theory was developed by Talcott

Parsons (1902–79) in the twentieth century. Durkheim's concept looks at society as a set of interrelated parts which together form a whole. It considers society as a structural system made up of interrelated parts. The social system has certain basic needs that must be met if it is to survive. These needs are known as functional prerequisites. This means that each part, will in some way, affect every other part and the system as a whole. It also follows that the survival of the system depends on the compatibility of the various parts.

The functionalist or consensus approach is a model upheld tenaciously by orthodox western social scientists. It posits that behaviour in society is structured. This means that relationships between members of society are organized in terms of rules. Social relationships are therefore patterned and recurrent (Harlambos and Holborn, 2005, p. 10). Functionalists believe that there is value consensus in every social reality. They believe that there is general agreement by members of a society on what is desirable, worthwhile, and worthless. People share consensus on the values, norms, and beliefs of a society. A high degree of consensus in society whether it is democratic or communist binds members together to form an integrated and cohesive unit. Functionalists also assume that societies and phenomena are pervaded by stability. The theory assumes that a certain degree of order and stability is necessary for the survival of the social system. Functionalists downplay the conflict in society between classes and believe that once norms and values are maintained, society would be conflict-free.

Since the Nigeria Police is an integral part of the Nigeria social system, its ineffectiveness and poor job performance imply the overall security of the society. Other agencies that provide security become impacted as a result of the inability of the Police to perform their function effectively. The inability of the Police to perform their duties effectively has affected the overall security of the country because people feel very unsafe to go about their regular businesses. Thus, the inability of the Police to perform their duties effectively affects the economy, polity, and the family.

The Broken Windows Theory (BWT)
The Broken Windows Theory (BWT) was introduced as a means of explaining community policing and the security measures of the State. This theory was established by two social scientists, James Q. Wilson and George Kelling, in a 1982 paper. The discussion soon spread to the social sciences and into the general public domain. Controversial police procedures such as the 'stop-and-frisk' have become synonymous with the enforcement of uncollected glass windows, as per Commissioner William Bratton and Mayor Giuliani. In response, Bratton and Kelling (1982) have written that broken windows policing should not be treated as 'tolerance 'or 'zealotry', but as a method that requires 'careful training, guidelines, and supervision and a positive relationship with communities, thus linking it to community policing.

The broken windows theory is a criminological theory that States that visible signs of crime, anti-social behaviour, and civil disorder create an urban environment that encourages further crime and disorder, including serious crimes. The theory suggests that policing methods that target minor crime, such as vandalism, loitering public drinking, and jaywalking can help to create an atmosphere of order and lawfulness, thereby preventing more serious crimes. This theory suggests that the slippery slope to lawlessness begins simply when a community starts tolerating relatively minor violations of public order such as the vandalisation of abandoned structures, taking illicit drugs, loitering and street fighting. Factually, conscious and deliberate efforts are needed to crack down on these menaces which in eventuality prevents bigger crimes such as burglary and assault, robbery, and assassination (Bohn & Haley, 2012): The theory emphasizes that the Police and the criminal justice

system are not enough to carry the heavy burden of security of lives and properties of the citizens. Hence, the need to involve the community (Skolnick & Bayley, 1988).

4 RESEARCH METHODOLOGY

This heading briefly explained the method used in the collection and analysis of data in the study.

Research Design: The study adopted a descriptive survey research design. This design enables the researchers to gain different perspectives and draw attention to different factors that affect community policing in Rivers State and Nigeria in general. The researchers deemed this design appropriate for the study because it establishes the relationship between the variables under investigation.

Population of the Study: The population of the study consisted of two hundred and thirty-four (234) communities/towns in the twenty-three (23) local government areas in three (3) senatorial zones of Rivers State, with a population of five million, one hundred and ninety-eight thousand, seven hundred and sixteen (5,198,716) (National Bureau of Statistics, 2016).

Sample and Sampling Techniques: The sample size of the study was 400 respondents gotten from the application of the Taro Yamane formula.

Taro Yamene Formula

$$\frac{N}{1+N(e)^2}$$

Where N= population

$e = 0.05, (e)^2 = 0.005^2 = 0.0025$

Thus,

$$\frac{5198716}{1+5198716(0.05)^2}$$

0.05×0.05

$= 0.0025$

5198716×0.0025

$= 12996.79$

$= 1+12996.79 = 12997.79$

$5198716 \div 12997.79 = 400$

A stratified random sampling technique was adopted in the selection of respondents across the different strata needed for the study. The respondents were classified based on the three senatorial districts.

Variable	Category	Frequency	Percentage
Senatorial District of Respondents	Rivers East	130	33.2
	Rivers West	114	29.1
	Rivers South East	156	37.7
	Total	400	**100.0**

Source: Compiled by the researchers.

For convenient selection of sample for this study, the respondents were grouped into three strata based on the senatorial district. In Rivers East 128(33.2%) was chosen while in Rivers West and Rivers East 112(29.1%) and 145(37.7%) were chosen respectively. This number was considered enough and adequate in view of the statistical requirements, time frame and available resources for the study.

Sources of Data: The study used primary and secondary data. The primary source comprised data from direct responses to interviews with selected respondents, participant observation and structured questionnaires. These instruments enabled us to elicit information on the problems which the study seeks to unravel. However, secondary sources of data include materials from the Internet, textbooks, publications, government documents, journals and conference/seminar papers.

Data Collection Method: The researchers used a questionnaire for data collection titled *'Community Policing and State Security'*. The items was rated on a four-point Likert scale ranging from 1=Strongly Agree (SA), 2=Agree (A), 3=Disagree (D) and 4=Strongly Disagree (SD). The scale was used to find out the respondent's agreement with the variables under study. The secondary data were generated for the literature review and discussion of findings.

Validity and Reliability of the Instrument: The instrument was validated by the experts in the department of Political Science and Measurement and Evaluation in Ignatius Ajuru University of Education Port Harcourt. The reliability of the instrument was obtained using Cronbach Alpha (SPSS version 25) which gave a reliability index of 0.69. This proved that the instrument was highly reliable. The instruments were administered to the respondents by the researchers.

Method of Data Analysis: Data collected were analysed using frequency and simple percentage for demography of respondents, while Mean and Standard Deviation was used for the research questions with the aid of SPSS version 25. Decision Rule: less than (<) 2.5=Disagreed, greater than (>) 2.5= Agreed.Formula for Mean =

Formula for Mean = $\dfrac{\text{Total number of distribution}}{\text{Number of occurrence}}$

Example = $\dfrac{4+3+2+1=\quad 10}{4\qquad\qquad 4}$

= 2.5

5   DATA PRESENTATION AND ANALYSIS
This heading presented and analysed data from the fieldwork based on the research objectives

Table 1: Questionnaire Administration and Retrieval Report

S/N	Field Report	Number of Instrument	Percentage (%)
1	Number of Questionnaires Distributed.	400	
2	Number of Questionnaires Retrieved without errors and were used	385	96.2% of the Sample (400)

Table 4.1 showed the report from the field work. From the table it is indicated that 400 questionnaires were sampled to respondents, on retrieval 385 of the instruments were found relevant and valid for the study.

Demographic data of the Respondents

Table 2: Demography of Respondents

Variable	Category	Frequency	Percentage
Gender	Male	217	56.4
	Female	168	43.6
	Total	385	100.0
Category of Respondents	Police Officer	125	32.5
	Vigilante	126	32.7
	Community Member	134	34.8
	Total	385	100.0
Senatorial District of Respondents	Rivers East	128	33.2
	Rivers West	112	29.1
	Rivers South East	145	37.7
	Total	385	100.0
	Total	**385**	**100.0**

Source: Field Work, 2021

Table 2 showed the demographic details of respondents. The table showed that male respondents were 217 (56.4%), while the female respondents were female were 168 (43.6%). Based on the category of respondents, Police Officers were 125 (32.5%), Vigilantes were 126 (32.7%), while community members were 134 (34.8%). By senatorial district, 128 (33.2%) from Rivers East, 112(29.1%) were of Rivers West while 145 (37.7%) were from Rivers southeast.

Research Question One: What is the impact of community policing on security in Rivers State?

Table 3: Descriptive statistics of mean and standard deviation on the impact of community policing on security in Rivers State

N=385, Criterion=2.5

S/N	Items	VHE	HE	LE	VLE	Mean	SD	Remark
6	Community policing has help in reducing the rate of house burgling in my community	115	193	40	37	3.00	0.89	**High Extent**
7	Community policing has helped reduced rape cases	82	83	81	139	2.28	1.16	**High Extent**
8	Community policing has helped reduced drug abuse cases	118	88	30	149	2.45	1.28	**High Extent**

9	There is a reduction in killing and assassination as a result of community policing	125	93	61	106	2.62	1.20	High Extent
10	There is a reduction in murder cases and sea piracy as a result of community policing	134	80	28	143	2.53	1.30	High Extent
	Grand Mean					**2.58**	**1.17**	**High Extent**

Source: Field Work, 2021

Table 2 showed the impact of community policing on security in Rivers State. The table showed that community policing has a positive impact on security in Rivers State by reducing the rate of house burgling in the community (Mean=3.00, Std=0.89), reducing rape cases (Mean=2.28, Std=1.16), reducing drug abuse cases (Mean=2.45, Std=1.28), reduction in killing and assassination as a result of community policing (Mean=2.62, Std=1.20), reduction in murder cases and sea piracy as a result of community policing (Mean=2.53, Std=1.30).

Research Question Two: What is the extent of people awareness of the existence of community policing in Rivers State?

Table 3: Descriptive statistics of mean and standard deviation on the extent of the people aware of the existence of community policy in Rivers State
N=385, Criterion=2.5

S/N	Items	VHE	HE	LE	VLE	Mean	SD	Remark
1	Community policing have been in existence in my neighbourhood for the past ten years	122	161	81	21	3.00	0.86	High Extent
2	Everybody is part of community policing in my community	159	160	41	25	3.18	0.87	High Extent
3	The existence of community policing is not a new development in my area	186	111	38	50	3.12	1.04	High Extent
4	The activities of community policing are so visible to the sight of all	150	150	37	48	3.04	0.99	High Extent
5	I think no one can feign ignorance about the existence of community policing in my area	141	141	--	103	2.83	1.19	High Extent
	Grand Mean					**3.03**	**0.99**	**High Extent**

Source: Field Work, 2021

Table 3 showed that the awareness of people on the existence of community policing in Rivers State is high. This is evident in their responses showing that community policing have been in existence in my neighbourhood for the past ten years (Mean=3.00, Std=0.86), everybody is part of community policing in the community (Mean=3.18, Std=0.87), the existence of community policing is not a new development in the area (Mean=3.12, Std=1.04), the activities of community policing are so visible to the sight of all (Mean=3.04, Std=0.99), and they perceived that no one can feign ignorance about the existence of community policing in the area (Mean=2.83, Std=1.19).

Research Question Three: To what extent do people and police support community policing in Rivers State, Nigeria?

Table 4: Descriptive statistics of mean and standard deviation on the extent people and police support community policing in Rivers State, Nigeria

N=385, Criterion=2.5

S/N	Items	VHE	HE	LE	VLE	Mean	SD	Remark
11	There is a great collaboration between the Police and people	177	90	--	118	2.85	1.29	**High Extent**
12	The Police have great interest in the people being part of crime identification, execution of justice and control	209	103	--	73	3.16	1.13	**High Extent**
13	The people have great interest in collaborating with the police	58	178	29	120	2.45	1.08	**High Extent**
14	The people are ready anytime to volunteer themselves for the security of lives and properties	140	112	--	133	2.67	1.28	**High Extent**
15	Community policing will keep on growing with the support of the Police and the people.	30	248	--	107	2.52	0.98	**High Extent**
	Grand Mean					**2.73**	**1.15**	**High Extent**

Source: Field Work, 2021

Table 4 showed the extent to the people and police support community policing in Rivers State, Nigeria. With the Grand Mean of 2.73 and Standard Deviation of 1.15, the table showed that the people and police support community policing in Rivers State, Nigeria to a high extent. The respondents agreed that there is a great collaboration between the Police and people (Mean=2.85, Std=1.29). The Police have great interest in the people being part of crime identification, execution of justice and control (Mean=3.16, Std=1.13). The people have great interest in collaborating with the police (Mean=2.45, Std=1.08). The people are ready anytime to volunteer themselves for the security of lives and properties (Mean=2.67, Std=1.28), and that community policing will keep on growing with the support of the Police and the people (Mean=2.52, Std=0.98).

Research Question Four: What are the challenges/problems of effective community policing in Rivers State, Nigeria?

Table 5: Descriptive statistics of mean and standard deviation on the challenges/problems of effective community policing in Rivers State, Nigeria

N=385, Criterion=2.5

S/N	Items	SA	A	D	SD	Mean	SD	Remark
16	Insufficient funding	100	166	33	86	2.73	1.08	High Extent
17	Lack of latest equipment and armouries	94	94	93	104	2.46	1.13	High Extent
18	Lack of cooperation	159	118	40	68	2.96	1.11	High Extent
19	Too much of political interference	139	103	68	75	2.79	1.13	High Extent

20	Ineffective communication channels	186	111	37	51	3.12	1.05	**High Extent**
21	Employing of too much unqualified personnel	218	109	--	58	3.26	1.05	**High Extent**
22	Lack of technical support	247	121	--	17	3.55	0.72	**High Extent**
23	Lack of regular training	80	245	40	20	3.00	0.72	**High Extent**
24	Negligence by the Government	204	161	--	21	3.42	0.76	**High Extent**
25	Low salary structure	39	317	--	29	2.95	0.63	**High Extent**
	Grand Mean					**3.02**	**0.94**	**High Extent**

Source: Field Work, 2021

Table 5 showed the challenges/problems of effective community policing in Rivers State, Nigeria. The table showed that insufficient fund (Mean=2.73, Std=1.08), lack of latest equipment and armouries (Mean=2.46, Std=1.13), lack of cooperation (Mean=2.96, Std=1.11), too much of political interference (Mean=2.79, Std=1.13), ineffective communication channels (Mean=3.12, Std=1.05), recruitment of unqualified personnel (Mean=3.26, Std=1.05), lack of technical support (Mean=3.55, Std=0.72), lack of regular training (Mean=3.00, Std=0.72), and negligence by the Government (Mean=3.42, Std=0.76), and low salary structure (Mean=2.95, Std=0.63) are challenges/problems of effective community policing in Rivers State, Nigeria.

DISCUSSION OF FINDINGS

Impact of Community Policing on Security in Rivers State, Nigeria

The results of table 2 with the Grand Mean of 2.58 and Standard Deviation of 1.17 showed the positive impact of community policing on security in Rivers State, Nigeria. The activities of community policing led to the reduction in criminal activities such as house burgling, rapping, drug abuse and reduction in killing and assassination in the State. The finding is in correlation with the study of Yusuf (2014) which discovered that community policing enables Police to develop improved Police-community relationships in combating crimes in the neighbourhood. The study's finding is also in synergy with the finding made by Palmiotto (2010) in his study on '*Community Policing: A Policing Strategy for 21st Century*. His findings revealed that community policing provides an opportunity to meet the community's needs, with increasing public accountability over Police through participation. The findings also revealed that community policing increases community capacity to deal with issues. Building community capacity can mobilise and empower the community to identify and respond to concerns. The benefit of an empowered community is a stronger community that want to participate in addressing issues. Community policing offers the public a larger window into Police activity and provides opportunities for 'grassroots' support to the Police.

Awareness of the people on community policing in Rivers State. Nigeria

The finding from the fieldwork in Table 3 with the Grand Mean of 3.03 and Standard Deviation of 0.99 which is above the decision-making rule of 2.5 showed that the extent of people's awareness of the existence of community policing in Rivers State is very high. The table demonstrated that the people are aware of the existence of community policing in the form of vigilante groups for a long time in their neighbourhood. The findings revealed that the activities of various security outfits (vigilantes, hunter's groups and Police) in the community are so visible to the sight of all. This demonstrated that the people acknowledged the importance of security within their neighbourhood, therefore, pragmatic steps were taken to prevent the community from degenerating into a State of nature. One rationale for public involvement is the belief that Police alone can neither create nor maintain safe communities. This study is in line with the finding of Nwaubani (2014); Adler and

Barnette (2018) which demonstrated that people are always conscious of their security, hence various techniques are employed in protecting themselves in the community. This finding is also in conformity with the work of Olusegun (2016) which discovered that Police in Nigeria cannot sustain or maintain crime-free communities without voluntary local efforts to complement theirs. It is also believed that the people residing in a particular community can easily identify those people perpetrating evils in their immediate milieu and will be easy for them in tracking them down. They have adequate knowledge of the geographical settings of their areas, therefore, their involvement is very essential in securing their neighbourhood.

People' support for Community Policing in Rivers State, Nigeria
To answer the third research question which enquires the extent to the people and Police support community policing in Rivers State, Nigeria. The result from Table 4 with the Grand Mean of 2.73 and Standard Deviation of 1.15 showed that to a high extent the people and Police support community policing in Rivers State, Nigeria, such that there is a great collaboration between the Police and people. The Police have great interest in the people being part of crime identification, execution of justice and control; the people have great interest in collaborating with the police, the people are ready anytime to volunteer themselves for the security of lives and properties.

As rightly observed by Zumve (2012, p.132) 'policing is a universal requirement of any social order which may be carried out by a variety of different processes and institutional arrangements. Within the traditional African society, policing was the responsibility of all bonafide adult members of the community. In essence, policing is an obligatory collaborative endeavour between the people (community) and the police. The study finding is in agreement with Patterson (2017) which stated that community policing is therefore anchored on the reciprocal relationship between the police and citizens. This position is now increasingly supported by the global practice which favours a shift from traditional policing to community policing. Thus, from the Nigerian police perspective, Community-policing should promote integrity, professionalism, cooperation and commitment which are aimed at achieving 'quality service delivery, police and community empowerment, accountability, problem solving and partnership' (Nigerian Police Force, 2007, p. 5). Finally, this study relates with that of Olusegun (2016) which showed that 100% of the respondents agreed that a relationship existed between the police and the community people. The implication of this is that both the police and community are in support of community policing.

Challenges facing effective community policing in Rivers State, Nigeria
Responding to the research question on the challenges/problems of effective community policing in Rivers State, Nigeria; result from Table 5 with the Grand Mean of 3.02, Standard Deviation of 0.94 showed that insufficient funding, lack of latest equipment and armouries, lack of cooperation, too much of political interference, ineffective communication channels, employing of too much-unqualified personnel, lack of technical support, lack of regular training, negligence by the Government, and low salary structure are the challenges challenges/problems to effective community policing in Rivers State, Nigeria. This study is in line with the study of Ordu and Nnam (2017) on *'Community policing in Nigeria: A critical analysis of current development,* which showed that challenges such as bribery and corruption, human rights abuse, public loss of trust/confidence, meddlesome attitudes of political godfathers in police-community affairs, 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. The study is also consistent with the study of Olusegun (2016) on *'Community*

Policing in South-West Nigeria: Finding a Nexus between the Police and the People'. His study affirmed this research finding which showed that police attitude, poor infrastructure, corruption, lack of proper training, political patronage, and logistics poses challenges to effective community policing in Rivers State.

CONCLUSION

Community Policing is understood as an organisational philosophy and strategy that promotes actions based on partnership and cooperation between the Police and community. The aim to achieve efficiency and effectiveness in problem-solving, prevent crime and other negative aspects that afflict society. The overall purpose of community policing is to improve the quality of life for all members of society and their property. As a philosophy and practice of police actions, is based on the idea that police officers and citizens work together and in different creative ways to solve actual problems at a local community level. They have to solve problems that are related to crime, fear of crime, social and physical disorder and neighbourhood conditions. Thus, the basic philosophy of community policing is increasing the quality and quantity of contacts between citizens and police, working together, to resolve community concerns and enhance community life.

Community Policing in Rivers State is in conformity with the idea of true community policing as the people are aware that there is community policing, there is a reduction in crime rate, there is the existence of collaborative efforts between the police and the community people. However, there is a lack of the latest equipment and armouries, lack of cooperation, too much political interference, ineffective communication channels, recruitment of much-unqualified personnel, lack of technical support, lack of regular training, negligence by the Government, and low salary structure posing challenges on the effort of community policing.

Recommendations

Based on the above findings, the following recommendations are made:

1. There is a need for adequate training of personnel involved in Community Policing. Government and community leaders should ensure that those involved in Community Policing are properly trained. This will enhance effective and efficient job performance.

2. The Police and community should maintain the warm support and collaboration existing between them in relation to community policing. This will enhance intelligence gathering about criminals' activities in the State.

3. Community Policing should be adequately funded by the Federal and State government. This will help in improving the welfare of the personnel involves in the act of protecting life and property in the community thereby leading to high performance.

4. The Nigerian Constitution should be amended to incorporate Community Policing. This will give it legal backing to the activities of personnel involved in the act of protecting life and property.

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