

Community Policing and Political Peace Development in Nigeria: A Study on the Fourth Republic

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Abstract

Peace is the most invaluable commodity that all communities of the world craves for. The outbreak of conflicts from any part of the world is the outcome of the failure of government policies and processes. Therefore there is a need for political peace before economic peace or social peace can be attained. Community policing is one of the key impetus for guiding and ensuring community peace. Therefore the extent of the sophistication of the community police indicates the extent of political peace development in any country. There are pockets of violence across states in Nigeria which indicates the extent of the entrenchment of community policing, peace and internal security affairs. This study objective is to analyse the extent of the state of internal security affairs and the need to improve the level of sophistication of the community policing sector for peace and development to be attained in Nigeria. How can the increase in the community policing strength affect the political peace and development in Nigeria? Broken window and Tyre Burning theoretical frameworks will be used. The study will proffer solution and way forward to having political peace development in Nigeria.

Introduction

Peace is the most invaluable commodity that all communities of the world crave for. It is so essential that countries of the world are spending all their national existence on. The whole essence of the national budget on any aspect of the economy, political or social life of the country is to maintain peace. If any aspect of such life is in jeopardy, it will lead to chaos and breakdown of peace. For instance, when the country is experiencing economic breakdown, it will lead to several

social vices like rise in group protests and agitations, kidnapping, theft, terrorism among others. The network of peace of such country will be broken down. Therefore, that necessitates the country to adequately prepare budgets to take care of the socioeconomic and political welfare of the people.

Democratic countries do maintain democratic peace so as to ensure more peace and tranquillity and maintain the sovereignty and the territorial integrity of such country. That necessitates the countries to embark on weaponry and armoury development. This is a response to the notion that for peace to be maintain and sustain, issues capable of challenging it must be developed so as to checkmate it at any point in time (Akinlabi and Murphy, 2018). No wonder developed countries of the world keep investing on new warfare technologies and training of personnel to deter any object that can challenge their democratic peace.

The outbreak of conflicts from any part of the world is the outcome of the failure of government policies and processes. It implies that the government did not understand the needs of the people (Anderson and Killingray, 2017). The government is far away from the reality and the needs of the people. The people as well may be sabotaging government's efforts because they are not carried along in the governance process. Therefore there is a need to secure the community peace. Community peace is the conglomeration of political, economic and social peace. The political peace can be secured before economic peace or social peace can be attained. Political peace involves the settlement of issues around the nationhood and making people feel important in the governance of their territory. This will enhance economic peace and prosperity of all and social peace will be secured.

Community policing is one of the key impetus for guiding and ensuring community peace. They have strategies which promotes the communal and personal security. The security of lives and properties will guarantee the political peace (Archibong, 2019). The people can then be entrenched in various economic activities because they are secured to do so. Therefore the extent of the sophistication of the community police indicates the extent of political peace development in any country. If the techniques adopted by the community police are accommodating to the people, the extent of growth and prosperity in the community will be overwhelming. However, if the techniques adopted in the community policing are hostile to the people, more crimes, acrimonies and rancour are inevitable.

There are pockets of violence across states in Nigeria which indicates the extent of the entrenchment of community policing, peace

and internal security affairs (Aluko, 2016a). It expresses the extent of sophistication of the techniques adopted in community policing. It also indicates the extent to which the government is closer to the people. If this trend continues, there is the tendency for such areas in the country to relapse into state of anarchy and or pariah start.

This study objective is to analyse the extent of the state of internal security affairs and the need to improve the level of sophistication of the community policing sector for peace and development to be attained in Nigeria. How can the increase in the community policing strength affect the political peace and development in Nigeria? Broken window and Tyre Burning theoretical frameworks will be used to explain reasons why insecurity prevails in a community and why it escalates. The study will proffer solution and way forward to having political peace development in Nigeria.

Conceptual Clarification- Community Policing and Political Peace

Community policing and Political Peace are many things to many people, throughout the globe. Consequently, it has been a hugely contested concept among politicians, policy analysts, practitioners, students of politics, and the academic scholars. Nonetheless, the study shall attempt some perspectives to Community Policing and Political Peace to enhance our understanding of this subject matter in lieu of the discussion of research paper.

The United States Department of Justice defines community policing as a doctrine that advances organizational strategies in the community to combat potential situations that might create public safety issues. For instance, crime, social unrest and fear of crime are all public safety issues that community policing seeks to address. (United States Department of Justice, 1994).

Bureau of Justice Assistance (1994) and Schubert (2019), also posited that community policing involves the use of partnerships between municipal agencies, businesses, individual citizens, non-profit groups and the media in order to develop methods to police the community. These organizations work together to address criminal matters and reduce crime. Instead of simply leaving it to the police force, community policing revolves around a philosophy that the entire community can help take measures to prevent crime.

Similarly, Amadi (2014:19), opined that community policing is a philosophy of policing based on the idea that—if the police and citizens in the community work together in creative ways to fight and prevent crime, then crime-related problems of the community would be solved, fear of crime would be reduced, community residents would feel safer,

and the physical conditions as well as the quality of life in the community would be better.

According to the University for Peace, peace is a condition that makes justice possible (Miller, 2005 cited in Best, 2006:8). Peace is the fundamental basis for stability and progress (Plate and Dauda, 2015:12). There are other several perspectives to peace. Peace is generally described as the absence of war, fear, conflict, anxiety, suffering and violence, and about peaceful co-existence (Francis, 2004). Thus, Best (2006), further stressed that it is primarily concerned with creating and maintaining a just order in society and the resolution of conflict by non-violent means (Best, 2006:17).

From a sociological stand point, which makes us of structural functionalism approach for instance, in order to survive, a society needs to educate its children, produce goods, govern its affairs and provide security for its members. These functions require a number of structures such as schools, industries, parliaments, courts, the community police, armed forces among others (Best, 2006:6). Peace is a process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider international community (Best, 2006:10). This is very important to understanding this paper.

All the same, peace researchers have a common ground on the definitions of peace. The first is: peace as the absence of war which implies the absence of direct violence, peace as justice and development (absence of structural violence), peace as respect and tolerance between people, peace as *Gaia* (balance in and with the ecosphere), inner peace among others (Best, 2006: 18). Also very important is Galtung's view on the different typologies of violence, when he referred to having an insight into peace and conditions that creates 'unpeaceful' situations or 'peacelessness', helpful for our understanding of the subject of peace, community policing, political peace development. These includes: Direct violence, that is physical, emotional and psychological violence; structural violence, which manifests as deliberate policies and structures that cause human suffering, death and harm, and cultural violence, i.e., Cultural norms, and practices that create discrimination, injustice and human suffering (Galtung, 1990, cited in Best, 2006: 18).

Noteworthy, Galtung broadly speaking, defined peace under two categories: 'negative peace', that is, the absence of direct violence, war, fear and conflict at individual, national, regional and international levels; and 'positive peace', that is, the absence of unjust structures, unequal relationships, justice and inner peace at individual level. (Galtung, 1990). Best (2006), opined that one should not gloss

over the fact that different cultures and civilisations have different interpretations and conceptions of peace. For instance, Islam refers to peace as '*Salaam*' meaning Peace, the Jewish '*Shalom*', in the Gandhian tradition- '*Ahimsa*', and in the African tradition- '*Ubuntu*' (Best, 2006:18).

Therefore, in allusion to Best (2006), the historical, and political context of a country and community determines their perceptions of peace, community policing, peace development in any country considering peace its paradigms and conflict resolution structures in place (Best, 2006:18). Politically, peace implies political order that is, the institutionalism of political structures (Ibeanu cited in Best, 2006:8). Just as Huntington puts it, political structures acquire value and stability that is concerned with ensuring peace in the country (Huntington 1968, cited in Best, 2006:8).

Community Policing and Conflicts in Nigeria

Broken window theory opined that conflicts emerge in a community when the community neglect the continuous monitoring of its developmental process. Whenever a window is broken and left unrepaired, more windows will become broken. Whenever the adults do not care about the unruly behaviours of the youths and the neglect of societal values of discipline, the youths become a problem to the community peace (Wilson and Kellingn, 1982; Taylor, 2018). Tyre burning theory also takes it forward that the neglects of the societal norms and duties of the government will lead to agitation over a period of time (Aluko, 2016a; Aluko, 2016b, Aluko, 2018). The agitations will gradually become violent and properties will be destroyed, lives might be lost and tyres will be burnt on the street as a sign of violent protests.

The political annals of Nigeria are associated with several episodes of violent conflicts from 1960 till date. Similarly, Ikeke (2014) emphasized that the violent conflicts that have harassed Nigeria include ethnic conflicts, religious conflicts, political conflicts, terrorism, militancy, youth restiveness, electoral violence, and the likes. From Nigeria's independence until now the country's narrative is reddened by conflicts, violence, warfare, and turbulence (Ibeanu and Momoh, 2008 cited in Oyewole et.al, 2018:65; Ikeke, 2014:91; Schwinghammer, 2018; Wosu, 2018, Karlsrud, 2019; Wilkenfeld et.al, 2019).

The same view was shared by Kaldor, 1999 cited in Žarkov, 2018:20), when he opined that ethnic and religious identity-based explanations for causes of 'civil' or 'local' wars were gaining prominence in the mainstream scholarship since late 1990s. According to United Nations world population estimates (2019), the current population of Nigeria is 200,429,813 as of Tuesday, May 28, 2019 (UN, 2019). Still, this has

varying implications for community policing in Nigeria particularly in the fourth republic. Therefore, to get to crux of the discussion, there is a need to reflect on where we were coming from in history. One would have to grapple with asking such objective and questions as: to know the extent of the state of internal security affairs and the need to improve the level of sophistication of the community policing sector for peace and development to be attained in Nigeria.

How can the increase in the community policing strength affect the political peace and development in Nigeria? What are the structures in place presently for community policing? What conditions make the structures in place effective? What conditions make them inadequate, ineffective? Which policies of governments should remain adequate for the times we are in population wise, community wise, economically, ethno-religiously, and ethno-pluralistically, in West Africa, Afro-centric terms, and globally as McLuhan puts it, 'the world is a global village' (McLuhan and Fiore, 1997; Wellman, 2018).

Alemika (2010), emphasized that In 1861, the British began to colonize the different societies that currently comprise Nigeria, first with Lagos. By 1903, the British annexes have come through in colonizing almost four hundred nationalities in the country (Otitte, 1990 cited in Alemika, 2010:1; Lopez 2019). The colonizers implemented the annexation project utilizing force and crime or dishonesty. Three all-important historical issues are applicable to the discernment of the development or improvement of police forces and police – public relations in Nigeria. Archetypal, foreign conquering of Nigerian nationalities took place bit-by-bit over a long period (1861-1903). Nigeria's comprised nationalities were suppressed at various time periods. As the people are conquered British colonial presence is brought about by founding a police force for the territory (Shirley, 1948; Tamuno 1970; Alemika, 1993; cited in Alemika, 2010:1; Obaro, 2014; Akinlabi and Murphy, 2018; Obarisiagbon and Omagie, 2018).

Moreover, the Second is, aggression and fraud strategies utilized in the subjugation of the people (Onyeozili, 2005; Alemika, 2010, Zumve, 2011; Kelly, 2018). Therefore, the colonisers feared opposition and police forces under different names were brought about and used as tools of force and subjugation against the native people.(Alemika, 2010:2; Mekoa, 2019). The Third, given the quality of colonial rule, police forces were the agency used to continue the foreign social control. The colonial police were not accountable to the colonized but to the colonizers (Alemika, 2010; Eck, 2018).

From the inception of colonial rule in Nigeria in 1861 when Lagos was colonized to 1930, several police forces were established for the

Lagos Colony, the Niger Coast, Northern and Southern Protectorates. (Alemika, 2010; Heaton and Falaola, 2018; Amujo and Pezet, 2019). Native Authorities and Local Governments police forces were also established, especially from 1916 onwards, under the control of the traditional rulers in the Northern and Western parts of the country (Alemika, 2010; Agbiboa, 2015; Kinsbury, 2019). The establishment of police forces in colonial Nigeria also reflected administrative policy and concerns (Alemika, 2010; Ikedinma 2018; Mohammed, 2018; Archibong, 2019; Idike et.al, 2019).

Likewise, Under the indirect rule system that was adopted as a means of reducing the cost of running the colonial bureaucracy, local police forces under the control of traditional rulers were established in the western and northern parts of the territory where centralized traditional institutions existed (Alemika, 2010; Killingray, 2017; Amujo and Pezet, 2019; Williams, 2019). For instance, after the conquest and colonization of the Yoruba Kingdoms in the West and the Emirates in the North, the colonial administration recognized their traditional framework and personnel for policing that revolved around the feudal rulers (Alemika, 2010; Akinwunmi-Othman, 2017; Momoh and Adejumobi, 2017; Kalu, 2018; Salihu, 2018; Okpananchi, 2019).

In relation to Community policing and Conflicts in Nigeria, Tamuno states, the police powers given to the Native Authorities after the 1914 amalgamation were therefore of greater relevance to Western and Northern Nigeria than to the south-eastern parts of Nigeria. As Native Authorities, the Chiefs had their police powers extended and consolidated under the laws of 1916 and 1924. 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) (Tamuno, 1970: 9 cited in Alemika, 2010: 2-3).

Stipulated in these laws, and over period of time, 'palace couriers' - the akodas - of the Yoruba kings were acknowledged and improved as 'olopas', while in the Emirates of the North, the castle 'dogarai' also were established and improved as 'yan/dan doka' (Alemika, 2010). In both cases, these traditional 'police' constituted the nucleus of local police forces of the colonial era (Tamuno, 1970; Alemika, 1993; Sinclair, 2017).

Apart from the local (Native Authority) police forces, the colonial government established Protectorate-wide police forces, for instance,

the Northern and Southern Police Forces (1900 - 1930). Police force was also established during the last quarter of nineteenth century (Tamuno, 1970; Ahire, 1991; Alemika, 1993 cited in Alemika, 1993; Anderson and Killingray, 2017; Archibong, 2019, Rodney, 2019). In 1930, the Nigeria Police Force was established by merging the Northern and Southern Nigeria Police Forces (Alemika, 1993; Lar, 2015; Ikedinma, 2018; Falola et.al, 2018; Danjibo and Okolie-Osemene, 2018, Yahaya and Bello, 2019).

However, upon critical examination, owing to the economy, complexity of the country, population, sophistication, system of government added with new threats to democratic institutions, stability, growth, security and policing laws among other things, it will not be a misnomer to incorporate some practical ideals and ideas of effective policing in pre-colonial times and colonial times in a dynamic but Nigerian owned, structured way, devoid of religious tones for combating crimes in Nigerian neighbourhoods across Geopolitical zones. The community (neighbourhood) is the nucleus of the larger society.

Thus, because there is communication, friendliness, a feeling of attachment to the neighbourhood, clearly set out aims, goals, and instruments to keep crime, and patterns of crimes at the lowest ebb. The neighbourhood or community is likely going to be free of crimes, it becomes stable and economically productive for economic activities and investment purposes that impacts the country. Nigeria in this case is like the atom, and neighbourhood policing or community policing should be the nucleus of the society. It involves the use of the term the localization of the police force- even in Nigeria (Anderson and Killingray, 2017).

Concluding Analysis: Community Policing and Peace Development in Nigeria

According to Coquilhat (2008), community policing offers the public a larger window into police activity and provides opportunities for 'grass roots' support for police. However, communities with existing capacity are more likely to participate in community policing, but are less likely to benefit from it because, in general, they are already proactively addressing issues to increase community safety (Ibrahim et.al, 2016:8). One could argue that since they are a part of the community they can still benefit from the process as different from what the previous position was- less likely (Kingston et.al, 2016; Walk late, 2018).

Okeshola and Mudiare (2012) also note that, community policing in Nigeria presumes that it demands better communication and understanding between police and public (Okeshola and Mudiare, 2012; Kocak, 2018). Furthermore, it also promotes more broad-minded and tolerant attitude towards criminal (Jackson, 2018, Mainwairing et.al, 2019). Therefore, as a retroactive policing, community has prospect in Nigeria as it is more effective both in preventing offending and in achieving offender detection and remedial action post offence for peace development.

The extent of the state of internal security affairs in Nigeria is gradually improving from a state of relapse before the fourth republic. However, the packet of insurgences and terrorism aggressions and insurrections are signs of broken window neglects in the country over a period of time. Effective community policing will resolve this menace only if the regions affected permit the collaboration between the police and the community. The Boko Haram terrorism in the North-East Nigeria, the Fulani insurgency in the Northern and Central states in Nigeria, the Niger-Delta militancy and the nation wide spread kidnapping across the states can effectively be resolved if the community collaboration with the police force are improved.

To curtail the crimes and criminalities in Nigeria, community policing needs to be improved, the level of sophistication of the policing sector in terms of methodologies in intelligence information gathering, technology updates, weapon usage when they are among innocent civilians and good knowledge of the rule of engagements and rule of law in the country needs to be upgraded to the current realities as obtainable in other developed countries. This will propel rapid establishment of a peaceful society and development attainment in Nigeria. Criminal and criminalities will be reduced to the lowest ebb and mischievous people will have a change of mind because their strategies are constantly checkmated by the police and other security forces in the country.

Political peace will be promoted once the community policing is effective to curb crimes even at their conception level. This is because crime breeding symbol such as broken windows, when fixed immediately without hesitation when it is noticed will prevent another window from breaking and general 'vandalisation' or dilapidation of the entire society structure. If a crime is nip in the bud on its inception, it will prevent the effect of 'tyre burning theory' in the long run. The government will therefore be able to concentrate other resources on developing the economy. Therefore the increase in the community policing will strengthened the extent of political peace and development

in Nigeria. Effective community policing is therefore the hallmark of enhancing political peace and development in Nigeria.

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