THE PUBLIC PERCEPTIONS OF THE NIGERIA POLICE FORCE IN AN URBANIZING COMMUNITY (ADO EKITI AS A CASE STUDY)

By

OLADEINDE WALIHI OLALEKAN

SOC/11/0232

DEPARTMENT OF SOCIOLOGY

FACULTY OF HUMANITIES AND SOCIAL SCIENCES

FEDERAL UNIVERSITY OYE EKITI,

EKITI STATE, NIGERIA.

SEPTEMBER, 2015

THE PUBLIC PERCEPTIONS OF THE NIGERIA POLICE FORCE IN AN URBANIZING COMMUNITY (ADO EKITI AS A CASE STUDY)

By

OLADEINDE WALIHI OLALEKAN

SOC/11/0232

DEPARTMENT OF SOCIOLOGY

FACULTY OF HUMANITIES AND SOCIAL SCIENCES

FEDERAL UNIVERSITY OYE EKITI,

EKITI STATE, NIGERIA.

IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF

BACHELOUR OF SCIENCE (B.SC HONS.) IN SOCIOLOGY
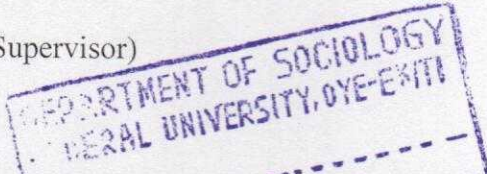
SEPTEMBER, 2015

CERTIFICATION

This is to certify that, this project on public perceptions of the Nigeria Police Force (Ado-Ekiti as a case study), is a work written by **Oladeinde Walihi Olalekan, SOC/11/0232** under a close supervision of **Mr. T. Fasoranti** of Sociology Department, Federal University Oye-Ekiti, Ekiti State.

Mr. Fasoranti Temitayo

(Supervisor)

Date: 07 – 10 – 15

Prof. Oluwole Atere

(Head of Department)

Date: 7/10/2015

(External Examiner)

Date:-------------------------------

ii

DEDICATION

This research work is wholeheartedly dedicated firstly to Almighty Allah, the Beneficent, and the Merciful for his grace since the beginning of my program and also to my Great Loving Parent, **Alhaji J. A. Oladeinde** and **Alhaja K. Oladeinde** who see me through their support, financial and encouragement during the course, may the Almighty Allah continue to be with them.

ACKNOWLEDGEMENTS

My sincere gratitude to the following, for without their help this study would not have been possible. Glory is to God Almighty for giving me strength, determination and perseverance.

My love and most gratitude goes to my incomparable parents, Alhaji J. A. Oladeinde and Alhaja K. Oladeinde, who showered me love, care, moral, financial supports and who made me to understand that, with education that, I can achieve all.

I am grateful to my project supervisor Mr. T. Fasoranti, who has dedicated his time to read through the manuscript, made the necessary criticisms, corrections and facilitate the completion of this research work, my wonderful H.O.D in person of Prof. O. A. Atere; Also, I appreciate other lectures in the deparment, Prof. S. Metiboba, Dr. O. O. Fasoranti, Dr. B. Omotosho, Dr. H. O. Abimbola, Dr. C. A. Abrifor, Dr. T. O. Kolawole, Rev. A. Adebayo, and Miss Adeoye who shared their wealth of knowledge and experience through their advice, teaching and counseling during my studies. It is my fervent prayer that God in His infinite mercy will continue to be with you all (Amen).

I cannot but thank my siblings; Mr. Yakubu Oladeinde, Mr. Saheed Oladeinde, and Mrs. Rihannat Azeez who showered me love, care, moral, critique, gave me financial supports and made me to understand that, without education that, I am just a periphery in the society. Also to my cousins; Qudus, Abdul-Haleem, and Rodiyat for their understanding and encouragement. To my fellow colleagues, it is indeed a great joy that we have concluded a seemly rough task of four years program in the citadel of learning, Fuoye. We have come a long way, through the thick and thin, but above all, I say together we made it at last.

ABSTRACT

The research work is geared towards examine the public perceptions of the Nigeria police force in an urbanizing community. It aimed in addressing the relationship between the Police and the citizen, and also addressed the stereotype faced by the police, depression and examining if people like to associate themselves with a police personnel. Police are not well motivated both by the government and the people of the society in Nigeria. The research method of data collection based on methodological approaches, structured questionnaires. The aim of the research is to access the problems and provide possible solution, public education and enlighten on perception of police and ways individuals and group of people can amend to ensure the Nigeria Police Force serve it purpose and provide adequate security and orderliness for the society. The total sample size for the study was two hundred and fourteen (214) for quantitative data. Descriptive statistics of frequencies and percentages in tabulation format. The research findings revealed majority of the respondents perceived the police has unfriendly to the public in the study area and lacks confidence in the police. Thus, the study recommends that government and Non-Government should organise Sensitization exercise in addressing relationship that exists between the public and personnel of the Nigerian police force. Again, the Police Force should be well equipped to perform its functions well and in compliance with the rule of law.

Word count: 230

TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

CHAPTER TWO: LITERATURE REVIEW

CHAPTER THREE: RESEARCH METHODOLOGY

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS AND CONCLUSION

CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

All over the world the importance and relevance of the police institution have been acknowledged. The acknowledgement is predicated on the need to secure society's interests in terms of rights, duties, and obligations which are the different facets of the contractual nature of the human society (Smah, 2013). The security of any nation is a beacon of hope and pride at any point in time. They own the duty to protect the territorial integrity of the nation, maintain peaceful co-existence and protect the citizens in all ramifications.

In the development of the society different interests aroused in the process of attaining political, economic, social and cultural goals, challenge arouse in the course of achieving this aims. The African culture generally puts premium value on the existence of law and order. The absence of such tends to threaten the stability of the society. In a society in which citizens see crime as an immediate threat to the wellbeing, the police play the most visible and strategic role in justifying the system. Their central mission is to control crime and preserve peace in fashion that the constitutional rights of the individuals is not violated (Adesina, 2011).

In contemporary Nigeria, the police are enviable institutions in the minds of social problems such as rising crime rate, civil disturbance and riots, student demonstrations; among others. The unenviable trend is the way and manner members of the public relate with the police as such denying them information that would aid in crime control and prevention in

contemporary society. The state of the police force continues to be a reflection of the social consciousness of Nigerians. Unfortunately, the police public relationship has been neglected.

Aver (2011) maintains that, the police cannot succeed in the role of crime control, prevention and enforcement of law without having a good relationship with the member of community in which they dwell. Police are employed for the detection, prevention and apprehension of criminals. They protect lives and property of citizens in the course of their duties. They also maintain and enforce laws, rules and regulations. They even go to the extent of performing military duties if so requested by the Head of State (or the country's president) in time of war (Ogundipe and Ibobor, 2008).

In performing these duties there exists a huge gap between the police and the public on how the public wants to be policed and how the police want to police the public. This often results to conflicts that adversely affect the freedom of a large proportion of population. This result to hostility between the police and the public and this often occurs at check-points and stations where they demand and receive bribes from members of the public. This also leads to public condemnations of the police in the country.

In fact, the wide spread of extortion, incivility found at several quotas corruption and brutality have eroded the public cooperation that would have enhanced police efficiency. There is no mutual relationship between the police and public as such denying the police sensitive information that would lead to crime reduction. It is against this backdrop that this research work is designed to unveil police public relationship as an antidote to crime control in contemporary society.

1.2   Statement of the Problem

There is no time more appropriate than now, that the government is currently attempting to reform the police, to refocus our attention on the apparent dilemma the Nigeria Police faces as it struggles to disburse its statutory responsibility of law enforcement as a wholly indigenous outfit, the police force as we have come to know it has foundered in the disbursement of its duties to the state and to the people. As a consequence, people perceive and describe the police in pejorative terms (Jike, 2007).

Although generally considered an attractive career, the Nigeria Police Force experiences endemic problems with recruiting, training, inefficiency, indiscipline, and lacking expertise in specialized fields. Corruption and dishonesty are widespread, engendering a low level of public confidence, failure to report crimes, and tendencies to resort to self-help by citizens. Police are more adept at paramilitary operations and the exercise of force than at community service functions or crime prevention, detection, and investigation (Wikipedia, 2013).

The Nigeria Police Force is alleged to follow a policy of "fire for fire" in which many captured suspects die in police custody or are "shot while attempting to escape". Decades of police and official corruption and continued failure to train police officers properly has led to a situation where extrajudicial killing is an accepted form of dealing with people the police believe to be criminals. A popular case in point is Yusuf Mohammed, the leader of the Boko Haram sect in Nigeria, who was alive when captured by the police. Even before the violence surrounding the Boko Haram uprising in Northern Nigeria, there were questions over the conduct of the security forces (Wikipedia, 2013).

There is today a widespread feeling of fear and insecurity in the land. Nigerians do not feel safe anywhere: at home, at work, on the highways, at the airports and even within the hallowed precincts of places of worship. It is possible to link the unprecedented rise in violent crimes and the alarming new dimensions of organized terrorist activities to the refusal of the authorities to engage in meaningful dialogue with significant segments of the civilian population. Some Nigerians see this development as the only available option to express deep-seated frustration and anger, for violence invariably begets even further violence (Obaro, 2014).

1.3   Research Questions

The following research questions will guide the study.

1. What is the perception of the public about Nigerian police?

2. How do the Nigerian police handle or react to issue of arrest and report?

3. What is the attitude of the general public to the discharge of police duties?

4. Is it true that the Nigerian Police is friend to the general public or society?

1.4   Aims and Objectives of the Study

The general objective of this study is to investigate the public perception of the Nigerian Police Force. However, the specific objectives of this study are to:

1. Examine the perception of the public about Nigerian police in Ado-Ekiti;

2. Investigate the nature of relationship that exists between the public and the Nigerian Police Force and whether or not they are truly friends;

3. Examine the attitude of the general public to the discharge of police duties and;

4. Explore whether or not the Nigerian police have been rendering assistance and services to members of the community who require them and upholding the rule of law.

1.5   Significant of the Study

The Nigerian police force is one of the major institutions that exist in any given society. Criminologically, it is one of the functioning correctional institutions in the community because of its security roles. To this end, the relationship between the Nigerian Police Force and the general public cannot be underscore. The government of Nigeria at all tiers should do all things possible to ensure that a solid and permanent nexus exist between the two stakeholders. This will enhance mutual understanding and consensus between them especially in terms of crime control and management.

The Nigerian Police Force must be unbiased in discharging their statutory duties. This will enable the general public to have a good perception of the Force and even be willing to join them as at when due.

1.6   Scope and limitations of the Study

The scope of this study is limited to the perception of the Nigerian Police Force by the general public using Ado-Ekiti as reference point for this study. This is simply because Ado-Ekiti is the capital of Ekiti state. Also, it has the headquarter of the police in the town. Time and money could be a major constrain to the study.

1.7   Operationalisation of Concept

i. Police: According to Oxford Advanced Learners Dictionary, the police refers to an organization whose job is to make people obey the law and to prevent and solve crime.

ii. Perception: This refers to as the organization, identification, and interpretation of sensory information in order to represent and understand the environment.

iii. Urbanize: This simply mean to make or cause to become urban, as a locality.

iv. Community: It refers to a collection of people in a geographical area.

v. Crime: This refers to those activities that break the law of the land and are subject to official punishment.

CHAPTER TWO

LITERATURE REVIEW

2.0   Introduction

This section presents a review of recent and relevant literature on the research topic. The Nigeria Police System is predominantly controlled by the formal police institutions that is, the Nigeria Police Force (NPF) and other legalized security agencies. Though there is apparent existence of the informal police sector that is largely unrecognized by government. The former as the name implies, depicts government-owned or statutorily approved agencies in charge of security, while the latter is regarded as community-established security institutions that are not government-owned or constitutionally approved for operations. This include community based vigilante formations, neighborhood watch groups, religious based vigilante groups and the likes, all engaging in the business of providing safety and security in the Nigerian society (Etannibi et al., 2009).

The Constitution of the Federal Republic of Nigeria makes provision for a single police force. By this provision, no other security agency is allowed to be established by the Federation or any of the component parts. This inevitably imposes the statutorily responsibility of 'detection and prevention of crime, apprehending and prosecution of offenders, protection of lives and property of citizens, enforcement and maintenance of laws and order' on the NPF. It was later in 1966 that the function of ensuring 'free flow of traffic' especially in cities was added to police duties (Law of the Federal Republic of Nigeria, LFRN, 1966). These statutory functions have

7

guided policing activity within the country, without regards to any other informal groups (Olong, 2010; Inyang and Brown, 2011).

However as the Nigerian society progresses, especially with the advent of the current democratic system of government, new forms of violent crimes have also emerged and the society has become more insecure with many people getting involved in diverse sophisticated criminal activities (Otto and Ukpere, 2012). This phenomenon has affected the NPF; it has exposed its inability to accomplish the bulk of its constitutional responsibility. In response, government has established other law enforcement agencies as Nigeria Security and Civil Defence Corps (NSCDC) in addition to existing military police to assist in the process of law enforcement and maintenance of order in the country. These established security institutions are charged with the responsibility to protect government properties and ensure civic security. The Economic, Financial and Crime Commission (EFCC) is established and empowered to fight financial crimes; Independent Corrupt Practices and other related Offences Commission (ICPC) to tackle corruption and its perpetrators; National Drug and Law Enforcement Agency (NDLEA) to combat illegal drug business; National Agency for Trafficking in Persons (NATIP) to tackle human trafficking; etc. Also, other Private Security Companies such as; ASE Security Limited, Bemil Nigeria Limited, Cardinal Security Limited and a lots more have been given constitutional approval through the Private Security Act to assist in the security business and their activities are supervised by the NSCDC, that is, the Nigeria Security and Civil Defence Corps.

These establishments have little impact on current security demands by Nigerian masses. The inability of the NPF and other related agencies to control the rising spate of crime, and the fact that these institutions are seen as oppressive tools in the hands of people in government especially the 'rich few', have given room for public distrust and subsequent debates on how to

improve safety and security for Nigerians and foreigners residing and doing business in the country. Hence, increasing attention has been given to informal policing, and it is seen as a rational response of 'poor' communities to the weak criminal justice system, with regards to low policing and high levels of criminality (Wisler and Onwudiwe, 2005). In spite of this development, the nation still finds it difficult to integrate the activities of the informal police sector into mainstream policing in Nigeria, even when it is obvious that the formal police institutions are not providing the expected result.

Daily, Nigerians and foreigners residing in the country face violent criminal activities such as kidnapping, terrorism, pipeline vandalization, oil theft, rape, political assassinations and more on escalating frequencies. In an attempt to curtail these crimes, officers and men of the NPF who are at the forefront of performing security responsibility meet their untimely death in the hands of perpetrators. This situation has made a mockery of the formal police institutions and it is worrisome that the country is currently seeking for a lasting solution to the rising security challenges. Despite the much purported reforms made to improve the national police force, the huge security gap experienced over the years still persist. It is on this premise that this paper intends to explore the Nigeria Police System, taking into cognizance the formal and informal police institutions, their catalytic roles in crime prevention, their challenges and prospects, as well as the need for partnership between the two institutions for effective policing in the country.

2.1   Public perception

The general image of the police officers forms an overview of the publics' perception of the police. Particular characteristic of the people, organization, or institution remain undifferentiated. Measures of the general perception are useful because they provide a summary

measure of the level of overall favourableness or support that the public holds for the police (Gallagher et al, 2001). Public perception are the goals and impression that people hold, they are pattern of public opinion about the police. Public perception or image of the police is complex. It has many aspects, grouped under three general categories: overall image, perceptions of police outcomes, and perceptions of police processes. (Gallagher etal, 2001). In American according to a study conducted by International Association of Chiefs of Police (IACP) 2001 IACP came out among others. The followings study concerning the public perception and overall image of the police.

a. Polls of the adult population in the United States since the 1960s show that the majority of the public has an overall positive view of the police. Depending on the year and the particular measure used, the percentage of respondent with a positive assessment of police has been between 51 and 81 percent. When asked to assess service to their own neighbourhoods, respondents tend to produce even higher evaluations. Relatively few citizens offer a negative assessment of police.

b. Citizen's experiences with the police affect their overall assessment of the police. The more positive a citizen's recent experience with the police, the more positive the citizen's over-all assessment of the police previously held views of police do not change easily and themselves tend to influence how citizens interpret their own experiences with the police.

c. Across nearly all indicators of the public image of police, racial minorities consistently show lower assessments of police than do whites. These race effects appear to be particularly enduring for citizens' assessments of police fairness and use of force.

d. The over-all legitimacy of the police depends much more on citizens' perceptions of how the police treat them on their perceptions of police success in reducing crime. Public

confidence in and support for the police depends more on citizens' perceptions of police officers' motives than whether the outcome was personally favourable to the citizen.

The public perception of how police treat them appears to affect their willingness to obey the law and obey the police. The study concludes that police public perception and general image is universal and it might be positive or negative depending on the activities of the police and the citizen (Gallagher, et al, 2001). Aremu (2009) asserts that police in Nigeria does not have a positive public perception; they are being confronted with series of problems ranging from negative perception of the public and dehumanizing condition under which they work. Mastrofski (2008) conceptualized the police public perception and police image as falling into three general categories: over all image, outcomes, and process. The overall or general image of police is diffuse and reflects perceptions, feelings and evaluations that ask about the police in general, without regard to any particular characteristic or criterion. The following are example of overall image of the police:

i. Confidence in the police

ii. Satisfaction with the police

iii. Trust in the police

iv. Respect for the police

v. Support for the police

vi. Police performance in general (Gallagher et al, 2001).

2.2   Police-Public interaction and interface

The conducts of the Nigerian police is largely at variance with the aforementioned lofty tips on how to engage the public. Reports have shown that the police-public relationship is plagued with mistrust, suspicion, betrayals and hatred. Okiro (2005, pp.5-6), former Inspector-General of Police, explains the historical antecedents of police anti-people stance and its repressive posture: "The people who hated the idea of armed military-styled police in their own soil created and used armed police to keep the colonies in perpetual subjugation. The colonial masters recruited into the Nigeria Police illiterate men who were outcasts, ex-slaves and criminals who could carry out colonial orders, even against fellow Nigerians without question or critical analysis. The policeman was used by the colonial masters to collect taxes from unwilling Nigerians and suppress Nigerians who were agitating against colonial rule. Examples included the cold blooded killing of workers in Burukutu in 1947, the brutal suppression of the Aba women riot in 1929, the murder of Chief Abiyoko of Ajidofor resisting arrest."

In his evaluation of police repressive attitude toward the citizens, Mawby (2002) cited in the *A wake* magazine echoes Okiro's assertion: "Incidents of police brutality, corruption, violence, murder and abuse of power punctuated almost every decade of colonial police history. The colonial masters created a global impression of policing as a government force not a public service." Alemika and Chukwuma (2000, p.11) documented the largely repressive, ruthless and criminal legacy bequeathed to Nigeria Police Force by its colonial forerunner: "The British colonial government established police forces in the territory and organized them as constabulary and Para-military forces. The Forces were employed in various colonial wars and punitive expeditions. They were also used in maintaining the exploitation and repression of labor. In some of these cases, the police used 'batons, rifles and revolvers', to suppress, maim and kill persons

who opposed colonial rule and policies. The frequent use of police to scuttle, disperse and break strikes led to the killing of 21 miners and 50 wounded workers during the Enugu colliery strike in 1949."

Johnson (2005, p.3), since April 1, 1930, when the present Nigeria Police Force was formed, there have been little efforts to exorcise the Force from its colonial evils. Hence, "Nigeria Police of the 21st century is still a relic of the 1879 Colony of Lagos Constabulary inspirit and soul...the force has remained trapped in the vision its creator (the British colonial government) crafted for it: an instrument of coercion and oppression."

The inability of the Nigeria Police to transform itself into a people-friendly force and social service-oriented organization, love and trusted by the public has affected its public image and perception. Bothered by the public image of the Force, the former Inspector-General of Police Sunday Ehindero (2005, p.9) counseled his men and officers to change their policing methods and eschew illegal practices such as extortion and extra-judicial killings.

Obijiofor (2005, p.53), the Nigerian public is yet to develop trust and confidence in the police. A genial relationship between the police and civil society in Nigeria is simply non-existent. It would take a long time, perhaps decades, to establish a good working relationship between the police and civil society. It would also take radical changes in the police, their attitudes to their job, as well as changes to how they respond to public calls for protection from criminal groups.

The Network on Police Reform in Nigeria (NOPRIN) in its *2007 Interim Report on the Nigeria Police* put the Force brutalization and wanton killing of defenseless people in perspective: "The evidence from NOPRIN's monitoring of police practices covering over 400 police stations in 14 States of Nigeria found a police institution whose work has been criminalized. Police personnel

kill, torture, extort, and commit rape, safe in the knowledge that they are unlikely to suffer consequences for such misconduct. Such brutal police practices have thus become the routine of policing in Nigeria."

The Punch in its editorial of August 5, 2005, titled "Police and Rights Violation," detailed some largely unwholesome acts perpetrated against members of the public by Nigerian police who have affected public confidence in the Force: "The Police Mobile Force is nick named "Kill and Go" because its members are notorious for extra-judicial killings. For refusing to part with a N20 gratification, they have sent many commercial drivers to their early graves while on daily basis, policemen harass law abiding citizens and boast that they can "waste you" and "nothing will happen." When the police arrest bandits or illegally raid streets, drinking parlors and joints, most of those arrested, who could not bribe their way to freedom, are often tortured and dumped in the prison for years on holder charges, without any credible evidence to prosecute them."

Obijiofor (2005, p.51) further reveals the depth of mutual distrust existing between the public and police and its impact on effective policing. He said that The Nigeria community does not trust the Nigeria Police. The police too have no respect for the community. When members of the community witness a crime, they run away from the police rather than run to the police to report the crime. This makes the task of policing very difficult. And given the soured relationship between the police and the members of the public it is not surprising that the Force has been largely ineffective in performing its constitutional roles.

2.3   Criminal and brutal excesses of Police

Exasperated by the untoward conducts of members of the Nigeria Police, former President Olusegun Obasanjo (2005, p. 8) gave a shocking assessment of the Force at a security retreat in Port Harcourt: "Some robbers have been recruited into the police. Police hire out their guns to armed robbers, what do we do?" In the same vein, Obianaso (2000:24) made a similar damning assessment of the Nigeria Police: "Nigeria Police is an organization that can boast of some of the best robbers Nigeria has ever produced."

The Nigerian police have been widely criticized for its lunatic recklessness, NOPRIN (2007, p.5) aptly captures the relatively murderous posture of the Nigeria Police: "The number of people killed by the police is impossible to quantify. Mass killings are frequent. The evidence suggests that the police do not keep adequate records of encounter and other killings committed by its personnel or that figures of police killings are deliberately manipulated to produce artificially low statistics of killings. In November 2007, Human Rights Watch estimated that the number of persons killed by the NPF in the eight years since 2000 is in excess of 10,000 in an unwritten rule in Police formations in Nigeria that "confirmed" armed robbery suspects should be "escorted", sent on an "errand", or "transferred to Abuja", all euphemisms for summary execution."

2.4   The Nigeria police system

Historically, policing in Nigeria can be traced to three epochs, that is, the pre-colonial, colonial, and postcolonial eras. In the pre-colonial era, crime prevention was the duty of indigenous institutions responsible for crime control. The absence of codified laws and social structure provided the necessary basis for the regulation of behaviour which was largely enforced

by various institutions responsible for crime prevention in different parts of the country e.g. secret societies, messengers and palace guards (Marenin, 1985 cited by Ikuteyiyo and Rotimi, 2010).

In the colonial epoch, policing was operated based on the provisions of the British law. This model marked a paradigm shift from the traditional pattern of policing where lots of emphasis was placed on traditions, customs and unwritten laws. It is observed that during this era, the police served and protected the commercial interest of the colonial masters at the detriment of the masses which they were commissioned to protect. Rotimi (2001) described this pattern of policing as that in which 'strangers policed strangers'. The police were pitched against the people they were meant to protect and there were series of clashes between both parties.

The post-colonial era of policing which incorporates the present Nigeria Police Force reflects a cultural transfer with reference to style of policing from the colonial law enforcement officers. Scholars have observed that, the NPF also serves the interests of their financiers and nothing better can be expected from them since it is obvious that 'he who pays the piper dictates the tune' (Ikuteyiyo and Rotimi, 2010: 4). Apparently, this methodology has produced the same policing problems that characterized the colonial police era. For over three decades since the operationalization of the Nigeria Police Force and its related agencies, insecurity has remained a major problem that Nigeria is facing. The police authorities have developed policy issues over the years with the intention of reforming the police force for better performance, but the implementation of such policies thereof have always been the problem. This laxity together with apparent inefficiency of the formal police force to tackle emerging security challenges in the country has led to invitations from different quarters for a change in the current police methods of operations, with options including dissolution of police powers from the central government to

accommodate regional and state levels; community policing; and incorporation of informal police institutions into mainstream policing for effective police system in the country. Despite these demands, there are fears attached to each option.

For advocates of state or regional police, there are fears and skepticism from critics opposing it that the sad experience of the local police in the 1960s, in which policing became an instrument of oppression in the hands of the ruling class could repeat itself (Nimbe and Bayo, 2011). Therefore decentralizing the police powers to regional or state level will mean giving some state governors who are major agitators for its establishment an undue advantage to harass and victimize the public (Soyinka et al., 2011). This situation raises doubt on whether the federal police force is not already serving the same purpose in the hands of politicians.

Alternatively, many have argued that community policing which demands effective police-public partnership in crime prevention is the best form of policing. This advocacy surprisingly also emerge from the police personnel themselves. From a research carried out between March 2001 and December 2003 by the Centre for Law Enforcement Education in Nigeria (CLEEN Foundation) in partnership with the NPF in fourteen states selected from the six geopolitical zones of Nigeria, it was discovered that if community policing strategy is adopted, it could assist to eradicate most of the challenges attributed to the traditional reactive police culture (Pam Sha, 2005). Despite this discovery, the low publicity given to this project and the laxity exhibited towards its full implementation together with other factors such as incessant transfer of criminal Investigation Police Officers (IPO's) who have unfinished cases on their tables, poses a threat to its success.

Nigeria has witnessed the proliferation of private security companies and the surge in informal policing that is vigilantism (ethnic and religious) during the past few years. This

uprising is attributed to the worrisome state of insecurity in the country in recent times and the inability of the NPF and other related government security agencies to curtail the situation. There are over 2,000 registered Private Security Companies (PSC) operating in the country presently (Abrahamsen and Williams, 2005), but unfortunately much of their services are rendered to people who can pay for them, particularly the multinationals, banks and few government institutions, while the poor masses are left on their own to carter for their security. This mode of operation aligns with what is obtainable with the government-owned security agencies where the rich, especially top government officials are given security preference over the poor.

The result of this negligence is the formation of various vigilante groups by the poor community to safeguard their safety. Prominent among these community established security groups in Nigeria are the O'odua People's Congress (OPC) in the south-west, the Bakassi Boys in the southeast, religious/Islamic vigilantes called Hisbah in Sharia practising northern states and many others across the country.

The OPC in the past, professed to work towards the unity, progress, protection, and autonomy of all descendants of Oduduwa, but from 1999 they changed their fundamental objective from seeking self-determination for the Yoruba people to crime-fighting activities and the settlement of personal disputes. This change of focus may have been inspired by the popularity of other self established vigilante groups such as the Bakassi Boys in the southeast. However in recent times, the OPC has gone beyond vigilante activities and has been involved in scores of armed attacks and mass murders against other ethnic groups living in southwest Nigeria, particularly in Lagos (Nigeriafirst.org, 2006). This situation is blamed on the lack of supervision over their activities by the government approved security agencies.

18

Unlike the OPC, the Bakassi Boys were not established to protect the Ibos, the dominant ethnic group in the southeast of Nigeria. Their emergence in 1999 was a direct consequence of the prevalence of armed robbery in major markets in southeast Nigeria by people who were nicknamed "Mafia." Their successful elimination of the "Mafia" conferred on them a mythical status and their fame soon spread to most major cities in the southeast where they were invited to rid markets vicinities suspected of criminals (Nigeriafirst.org, 2006).

Despite the seemingly success, the pattern of administering justice by the Bakassi Boys was an issue of major concern to various human right groups who quickly called for the abolishment of the group. It was clear that the Bakassi Boys in their attempt to salvage the system from the hands of hoodlums, arrested suspected criminals arbitrarily, with little or no evidence, torture and summarily executed most of them in public (Nigeriafirst.org, 2006). Similarly, like the OPC, the activities of Bakassi Boys lacked supervision by government security agencies and this was responsible for their jungle justice approach.

The Hisbah Islamic vigilante group is predominant in Muslim States of Northern Nigeria that have adopted the Sharia legal system. The States include: Zamfara, Sokoto, Kebbi, Kano, Jigawa, Katsina and Kaduna in the northwest; Yobe, Borno, Bauchi and Gombe in the northeast; as well as Niger State in the north central region. In most cases, the Hisbah groups like the OPC and Bakassi Boys arbitrarily arrest suspects of the Sharia legal code and dispense their version of justice without recourse to the traditional law enforcement agencies (Nigeriafirst.org, 2006). This situation has constantly put the formal security institutions particularly the NPF against these community established vigilante groups. Several clashes between these institutions have been reported, thereby endangering the lives of people they were commissioned to protect. This situation has intensified interest by concerned citizens and various organizations particularly the

19

human rights group for the regulation or outright abolition of vigilante activities in Nigeria. It is believed that a single security unit either formal or informal cannot ensure the overall security needs of more than 160 million Nigerians including foreigners living and doing business in the country. Every security outfit has their deficiencies; hence, there is need for partnership between the two sectors for effective security system in the country. This is the rationale of this study.

2.5   Nigeria Police: Functions and Powers

The Section 4 of Police Act and Decree No. 23 of 1979 cited by Alemika and Chukwuma (2000, p.9), the functions of the Nigeria Police Force are unambiguously stated to include the following: "The Police shall be employed for the prevention and detection of crime, apprehension of offenders, the preservation of law and order, the protection of life and property, and due enforcement of all laws and regulations with which they are directly charged and perform such military duties within or without Nigeria as may be required of them by, or under the authority of this or any other Act. The Nigeria Police Force also have statutory powers to investigate crimes, apprehend offenders, interrogate suspects, prosecute suspects, grant bail to suspects pending completion of investigation or prior to court arraignment, to serve summons, to regulate or disperse unlawful processions and assemblies. The police are also empowered to search and seize properties suspected to be stolen or associated with crime, and to take and record for purposes of identification, the measurements, photographs and fingerprint impressions of all persons in custody."

2.6   Command Structure of Nigeria Police Force

Alemika and Chukwuma (2000, p.8) the Force is organized into 37 Commands and the Force Headquarters. Each of the 36 States and the Federal Capital Territory is served by a Command of the Force. The Force Headquarters is the office of the Inspector General of Police. The tasks of the Force are carried out through six Departments:

1. Administration and Finance

2. Operations

3. Works and Logistics.

4. General investigation and Intelligence

5. Training

6. Research and Planning.

Each of the Departments is under the leadership of Deputy Inspectors-General of Police. The 37State Police Commands are further organized into twelve Zonal Commands. The Zonal commands are under the command of Assistant Inspectors-General, while Commissioners of Police are in charge of State Commands. The entire Force is under the command of the Inspector -General of Police. The Commandants of the Police Staff College, Jos and Police Academy Wudil, Kano are also Assistant Inspectors-General of Police, while the Police Colleges are commanded by Commissioners of Police, and the Police Training Schools where recruits are trained are under the direction of Superintendents of Police.

However, for effective national policing and operational command, the zonal command structure was created. The country is divided into the following twelve zones: Zone One is made up of Kano, Jigawa and Katsina States, with headquarters in Kano. Zone Two has Lagos and

Ogun States; its headquarters is in Lagos. Zone Three has its headquarters in Markudi; is made up of Benue, Nasarrawa and Plateau States. Zone Five comprises Edo, Delta and Bayelsa States; its headquarters is located in Benin. Zone six comprises Rivers, Cross River, Akwa-Ibom and Ebonyi States; Calabar is where its headquarters is located. Zone Seven has its headquarters in Abuja and is made up of Federal Capital Territory, Kaduna and Niger States. Zone Eight has Kogi, Ekiti and Kwara State; its headquarters is in Lokoja. Zone Nine's headquarters is in Umuahia and is made up of Imo, Abia, Anambra and Enugu States. Zone Ten with headquarters in Sokoto; is made up of Sokoto, Kebbi and Zamfara States. Zone Eleven comprises Oyo, Osun, and Ondo States; Oshogbo is its headquarters, Zone Twelve has Bauchi, Borno and Yobe States; Bauchi is its headquarters. In the same vein, the State Commands are divided into a number of Police Areas and Divisions under the command of Assistant Commissioner of Police who oversees Police Stations and Police Posts within his Area or Division.

2.7   Police Recruitment and Training

Alemika and Chukwuma (2000, p.10) in their expose on "Police-Community Violence in Nigeria" they highlight the Force's recruitment and training requirements: "There are three entry levels in to the Nigeria Police Force. These are Constable, Cadet Inspector and Cadet Assistant Superintendent of Police levels. The first is a beginning level, the second, an upper junior level, and the third, the lowest superior police officer rank. Constables are trained at either Police Training Centers, located in many states capitals or at the Police Colleges located at Ikeja-Lagos, Kaduna, Enugu and Maiduguri. Similarly, Cadet Inspectors are trained at the Police Colleges (Ikeja, Kaduna, Enugu, Maiduguri). Cadet Assistant Superintendents of Police are trained at the Police Academy, Wudil Kano. The training period for Constable lasts from six to nine months.

The Cadet Inspector' straining last twelve months. The duration for the Cadet Assistant Superintendent is also twelve months. The selection and screening process for recruitment into the police, especially at junior (Constable and Inspectorate) levels emphasize physical stature and stamina. Rigorous tests for psychological and emotional stability and social relations' skill are not given adequate attention. The educational requirement for recruitment into Constable and Cadet Inspector is secondary school certificate with five credit passes, including English language and mathematics. The educational requirement for enlistment as Cadet Assistant Superintendent of Police is a Bachelor's degree in any subject."

2.7.1 Force Public Relations Department

In order to project the social services dimension of the duties of the police, the late Kam Selem, former Inspector-General of Police (1966-1975) formally established the Force Public Relations Department as a statutory function of the Force and expanded its services to states Commands. The Nigeria Police Force has demonstrated how critical public relations are to its operations, hence, its replication in major police formations across the country. The Force headquarters Public Relations Officer (FPRO) is the official mouthpiece for the entire Nigeria Police Force, and he is superior in rank (the position is occupied by at least an Assistant Commissioner of Police) to Police Public Relations Officers (PPRO) who hold sway at the Zonal and State Commands– a responsibility that is traditionally entrusted to an officer of at least the rank of Deputy Superintendent of Police and Assistant Superintendent of Police respectively.

The Department performs communication tasks such as publishing the list of wanted persons, missing persons, stolen vehicles, dark spots, security tips and organizes press briefings to parade arrested criminal suspects. It also issues press releases and bulletins, writes feature

23

articles, publishes photographs and advertisements through the press and electronic media in order to keep the public constantly informed of police activities. It also organizes public lectures and produces informative materials such as posters, flyers and booklets in order to inform and educate the public about police activities. The Department is also responsible for producing police calendars, diary, greeting cards, magazine and newsletter.

It is noteworthy to state that Nigeria Police Public Relations Department (NPPRD) in all police formations throughout the federation is peopled by general duties police operatives, and not public relations professionals. The Nigeria Police Force classifies public relations as a general duty function and it is subsumed under Administration Department. The implication of this kind of arrangement is that any police officer irrespective of his or her educational background or professional training can be posted to work in the Department.

2.7.2   Getting Members of the Force to key into NPPRD's Programmes

The NPPRD efforts at endearing the police to the public are ineffectual because there is no synergy between it and the Force's two largest and most important Departments -- Operations, General Investigations and Intelligence. The core of police activities is performed by men and officers of these departments: they take measures to prevent the commission of crime; investigate the commission of crime; interrogate suspects; they search persons and premises in order to detect, prevent or investigate the commission of crime; among others. These are the police personnel who interface daily with the public, and whose unprofessional postures have largely tainted the image of the Force, thereby causing the relationship between the police and the public to become increasingly thorny.

NPPRD spirited efforts at repairing the damaged relationship between the Force and the public in the forms of seminars, workshops, publications, radio and television programs, and other strategies have failed to stem police abuses and coercive excesses because there is little or no working relationship between NPPRD and the Force key departments in its bid to anchor modern policing ideals and democratic values in the heart of police personnel. Understandably, men and officers of these departments are not keying into the laudable programmes of NPPRD because of their corrupt tendencies: many of them serve as conduit through which "illegal and criminal contributions find their way through the system as booties to all the hierarchy."

2.7.3 Autonomy of NPPRD and Recruitment of Professionals

At present, NPPRD is subsumed under the "A" Department (Administration), and this classification has adversely affected its operation. For NPPRD to realize its potentials and professionally discharge its functions, it must commence the recruitment of professionals into its fold. Steps should be taken to professionalize the Department in its entirety and discard the retrogressive policy of posting "General Duty" officers who lack professional training in public relations (PR) to the Department.

Public relations is critical to the operations of the Force, NPPRD should be elevated to the status of a full-fledge department which must be manned by a police officer who is versed in PR practice, and must not be lower than the rank of a Deputy Inspector-General (DIG) – he should be able to participate at the highest decision making body of the Force. The present system whereby NPPRD is headed by an officer of the rank of a Deputy Commissioner (most time slacks professional competence in PR practice), who in turn report to the DIG in-charge of

the Administration Department, do not augur well for the Department as this could stunt initiatives and hurt its operations.

2.7.4 Hiring PR Consulting Firms to Launder Police Image

Dearth of PR professionals or experts in NPPRD has severely hampered its ability to effectively tackle the image problem of the Force. In this respect, the Department should outsource some of its jobs that require expertise execution. The consulting firms would serve as outside eyes, and because they are detached from the system, they can also bring civilian perspectives to bear on the job – by designing a PR framework that would transform the Nigerian police into operationally capable, public-friendly and accountable police force that will advance democratic governance in the country.

2.7.4.1 Oversight by Independent Citizenry

Over the years, police monitoring teams have failed to effectively tackled police unprofessional conducts and anti-people acts. The most promising kind of reform is one based on the concept of civilian oversight of the police. And this should involve people of different strata of the society: students, teachers, lawyers, journalists, businessmen, former police officers and licensed private security practitioners. A monitoring team comprising mainly civilians of proven integrity and sound educational background should be constituted to investigate complaints of misconducts or disciplinary infractions against police operatives.

2.8   Holistic Approach to Recruitment and Training

It is very sad that recruitment into the Force has become all-comers affair – All that is required of any prospective police officer are Secondary School Certificate with five credit passes, including English language and mathematics; good physical stature and stamina. Because of the nation's poor record keeping culture, it is possible for a convicted criminal in a state in the Southwest to emerge as a police officer in another state in the Northwestern part of the country.

Recruitment into the Force is very porous. And like everything Nigerian, the process has been compromised: The Nigeria Police has become a magnet for crooks and their ilk. Recruitment is done without rigorous background check. There is no fool-proof mechanism for vetting the claims and background of recruits. This explains why criminalities thrive in the Force, as people of questionable credentials and characters find their way into the organization unchecked.

The Force recruitment system scarcely pays attention to the psychological and emotional stability of the recruits. The resultant effect is that people of fiery temper who are eventually recruited soon become uncontrollably dangerous elements in the society. NPPRD should champion the cause of administering psychological tests on recruits in order to determine their true human nature and whether they are fit to perform the task of protecting lives and property.

The curricula for the training of police officers, especially at the entry level are inadequate and narrow in scope. There is so much emphasis on physical exercise and police duties. Subjects such as computer science, psychology, sociology, political science, geography, law and public relations which could have prepared the recruits to perform their roles effectively in the society are left out. Also, NPPRD should ensure that police officers are properly trained in their various roles and services to the Nigerian society.

2.9 Fairness and Respect for all Members of the Public

NPPRD should regularly train police operatives on how to deal with the civil populace. They should be educated on how to accord respect and equal treatment to members of the public irrespective of their social status. The Department should design measures that would enhance police-public cordiality. For instance, police officers should be schooled on how to address members of the public. Politeness and decorum should form the basis of their interaction with the civil public. Words such as "Sir," "Mr." or "Madam" should preface their remarks. Instead of the commonly uttered: "Park! Come out. Bring your particulars."

Indeed, NPPRD has structures such as Police Community Relations Committee and Police Public Complaints Bureau which if effectively put to use would help stamp out unethical practices in the Force and improve police-public relations. In all, this study has shown that NPPRD is a pivotal arm of the Force that should be empowered, adequately funded and reengineered to perform its roles effectively. Indeed, the Department is crucial to the successful transformation of Nigeria Police into a friendly, trusted and efficient police force.

2.10 Historical Dynamics

The evolution of the historical role and functions of the Nigeria Police Force cannot be meaningfully discussed without reference to the British Police. This is not only because of British's colonial role in Nigeria's historical and social processes but also because the "Bobby" (Police) of London is the precursors of the modern police in Nigeria and all over the world (Brogden, 1987:4-14; Mawby, 1992; Osifo-Whiskey, 1986:9; Robinson, Scaglion, and Oliver, 1994).

2.10.1 British Police

In popular culture cops (police) and robbers (criminals) are a conceptual couple, the former perennially chasing the latter (Reiner, 1977). But it was the late 18th and early 19th centuries that there began a vigorous branch of political economy known as "the science of police" (Reiner, 1988:138-158). This saw as its problem the understanding of crime and disorder and development of appropriate policies for their control. Thus, the first professional police force in Great Britain, the 1800 Thames River police was created (Reiner, 1997). However, police in the modern meaning of people in uniform figured only a relatively small part of this project. The term 'police' was used then in a much broader sense to connote the whole craft of governing a social order by economic, social and cultural policy (Rawlings, 1995:129-149). The police in our contemporary sense were seen as merely a small part of a whole business of domestic government and regulation, all of which were relevant for the understanding and control of crime and disorder.

British Police ideology rested upon the idea of a fundamental distinction between its model of community-based policing and an alien "continental" state controlled system (Mawby, 1992). Conventional history of the British police attempts to trace a direct lineage between the ancient tribal forms of collective self-policing and contemporary "bobby". The consequence of this populist pedigree is supposedly a uniquely popular police force (Reith, 1956).

2.10.2 Nigeria Police

Historically, Nigeria came into being in its present form as a British colonial creation. Through colonialism and domination, on the one hand, and on the other hand, by neo-colonialism and diffusion, Nigeria's social, economic and political processes and institutions

were reorganised and integrated into the world capitalist system (Odekunle, 1978:86-94). It is in the light of this historical reality that we can better situate the role and functions of the Nigeria Police, and also to deal with the police crisis of legitimacy in Nigeria.

What is today known as the Nigeria Police Force is the brainchild of British colonial government and dates back to 1861, following the annexation of Lagos (Tamuno, 1978; Newswatch, 1986:13-20; Okonkwo, 1966). The British Consul charged with the administration of Lagos established a Consular Guard in Lagos by the Police Act of 1861 to help maintain law and order. In 1863, the 30-member Consular Guard was renamed Hausa Guard, so-named after the ethnicity of the men recruited into the unit. It was further regularised in 1879 by an ordinance creating a 'constabulary' for the colony of Lagos. Thus, the Hausa Guard became known as Hausa Constabulary. The constabulary was mainly military in character, though it performed some police (civil) duties. An Inspector-General of Police commanded this Force recruited mainly from Hausas and known as the "Hausa Constabulary".

On 1st January 1896, the Lagos Police Force was created and armed like the "Hausa Constabulary". While the developments were taking place in Lagos and part of the Yoruba heartland, the geo-political area now known as south-south, which includes the states of Akwa-Ibom, Bayelsa, Cross River, Delta, Edo and Rivers states were declared the Oil Rivers Protectorate in1891 with Headquarters at Calabar where an armed constabulary was formed.

In 1893 the area was proclaimed the Niger Coast, and a constabulary modeled on the Hausa Constabulary was formed. It existed for six years and featured prominently in the British expedition to Benin in 1896. In the Northern parts of the Country, the Royal Niger Company which was granted a Royal Charter in 1886 by the British government set up the Royal Niger

Constabulary in 1888 with Headquarters at Lokoja to protect its installations along the banks of the River Niger.

The Royal Niger Constabulary played an important role in British campaigns against Bida and Ilorin. When the British government in 1900, following the transfer of administration from the Royal Niger Company proclaimed Protectorates of Northern and Southern Nigeria, the Royal Niger Constabulary was split into the Northern Nigeria Police Force and the Northern Nigeria Regiment. In the South, the Lagos Police Force and part of the Niger Coast Constabulary became the Southern Nigeria Police Force in1906, while the bulk of the Niger Coast Constabulary formed the Southern Nigeria Regiments.

The new police forces were, in addition to normal civil police duties, responsible for dealing with internal disturbance and external aggression. But the police forces operated separately, even after the amalgamation of the Northern and Southern Protectorates in 1914, until 1930 when they were merged to form the present Nigeria Police Force with Headquarter in Lagos. During the colonial period, most police were associated with local governments (native authorities). In the 1960s, under the First Republic, these forces were first regionalised and then nationalised. In 1943 the Northern and the Western regions of Nigeria established their own regional police. There existed also local government police (or native authority police). These were all merged into the Nigeria Police Force in 1968 (Alemika and Chukwuma, 2000). The Nigeria Police Force performed conventional police functions and was responsible for internal security generally. Successive Nigerian Constitutions since 1979 have provided for the existence of the Nigeria Police Force alone as the national police of Nigeria with exclusive jurisdiction throughout the country (Wikipedia, 2013).

2.11   Crisis of Legitimacy

The history and dynamics of the development of the Nigeria Police Force in the country indicate that the various police forces were established, organised and maintained by colonial and post-colonial governments largely for the protection of the interests of political and economic power-holders. As a result, policing in the country had been characterized by a culture of impunity, corruption, incivility, brutality, lack of accountability. The lesson, therefore, from this history and dynamics is that Nigeria police presently face a three-fold crisis and challenge of performance, integrity and legitimacy (Alemika, 2003: 26-29; Ibidapo-Obe, 2003: iii). Nigeria police performance is unsatisfactory; the police are ineffective and inefficient in their job of crime prevention, criminal investigation, and response to distress calls by citizens. The poor performance is due to several factors, but mainly to lack of development of productive and social infrastructure in society; inappropriate policing strategies; inadequate intelligence gathering, analysis and utilisation skills and facilities, inadequacy of officers in terms of quality and training at various ranks; poor training and conditions of service; lack of public co-operation; grossly inadequate logistics (especially transportation, telecommunication, arms and ammunition, etc.); poor remuneration and lack of motivation by the force and superior officers. The challenge is that an ineffective police force cannot guarantee the security of citizens and as a result of this failure, cannot command the respect of the public (Alemika and Chukwuma, 2000; Odekunle, 1979; Adeyemi, 2001; Ididapo-Obe, 1995; Nwankwo et al; 1993).

The integrity of the police in the country has been eroded by widespread corruption and brutality among them. As a result of its colonial history and protracted rule, the Nigeria Police has not developed the culture of accountability to the public or citizens. The Nigeria police is characterised by brutality, corruption, extortion, incivility, extra-judicial killings and impunity

(Tamuno, 1970; Okowkwo, 1966; Working Party Report, 1966; Alemika, 1993). Ibidapo-Obe (1995) and Adeyemi (2001) reported that police brutality and corruption are common in the course of crime control, crowd control management of protests and demonstrations, investigations, and at checkpoints. They noted also that police brutality occurs in the form of extra-judicial killings, summary execution of suspects, and revenge killings. During criminal investigation and interrogation, due to a combination of poor training, inadequate infrastructure, and absence of respect for due process and human rights, police resort to torture to extract confession and information. Torture methods used by the Nigeria police include beating with sticks, iron bars, wires and cables. Other torture methods include sticking pins or sharp objects into the penis of suspects, shooting of suspects on the limbs, use of cigarette light to inflict burns on suspects (Nwankwo et al., 1993).

As a consequence of the two challenges of performance and integrity, the Nigeria police are confronted with legitimacy crisis. The legitimacy of the police depends on several factors including the following: Effectiveness and efficiency in the prevention and control of crime; in the detection, apprehension and prosecution of offenders; scrupulous observance of the rule of law; recognition and protection of the dignity and right of citizens; accountability to the citizens; civility and incorruptibility; and concern for the general welfare of citizens. When these conditions are satisfied, the public accords the police legitimacy and support, and their performance is enhanced. But the forces and factors that create and sustain these pre-conditions for public support are beyond the police. Such factors include democratic and good governance, good and responsive laws, economic and technological development, a deeply ingrained socio-cultural values of justice and equity, compassion, and political tolerance. In Nigeria, these conditions are largely absent.

Consequently, the Nigeria police suffer deficit of public legitimating and support; the public do not respect, trust and support the police because their performance is poor. Also, the public regards the character and level of accountability of the police as grossly unsatisfactory. The police in the nation are generally feared but not respected, distrusted and despised by the Nigerian public (Alemika, 1988, 2003:19-32; Ibidapo-Obe, 2003:iii). The police needs to resolve the problems of ineffectiveness, corruption and brutality; without doing so, it cannot enjoy public legitimacy acceptance, respect and support (Alemika, 2003: 26-29).

2.12   Redefining the Nigeria Police

The controversy between those who believe in the universality of the police role and function, and those who affirm that the police are culture bound is far from being settled (Brodgen, 1987:4-14; Mawby, 1992; Potholm, 1969:141). It is no doubt that a country cannot do without a police force; the police plays a preponderant role to protect and safeguard the security of life and property, and maintain law and order within the internal territorial boundaries of the Federal Republic of Nigeria. But what kind of Police do Nigerians need? Ibidapo-Obe (2003:iii) argues that the question is fundamental because in terms of cultural chronology, it is the society that creates the police not the other way round. The Police hinge its sustenance and continuity on the harmonious and resilient social values and norms which together constitute the normative order. The Police is actually appointed and expected by society to maintain this normative standard. In other words, the Police is expected to enforce conformity to the tolerable range of acceptable behaviour while cases of deviance or nonconformity are duly arrested to face the law.

As it is the British, the Nigerian Police ideology should rest upon the idea of a fundamental distinction between its model of traditional- or community-based policing and an

alien nationally controlled system (Mawby, 1992). Conventional history of the Nigeria police should attempt to trace a direct lineage between the ancient traditional forms of collective self-policing and contemporary policing system. The consequence of this populist pedigree would be a uniquely popular police force (Reith, 1956). The Nigeria Police should be organised in such a way that there is a high degree of decentralization. Each state, local area or community should have its own, apart from the national police. Moreover, as in Britain at the time of the Anglo-Saxons as it is even today, every member of the community is expected to keep the law himself and see that the law is not violated by others (Sullivan, 1971). Every member of the community is therefore a Policeman. The norm would have been established that the policeman expects and gets cooperation from members of the community in the process of enforcing the law. On the other hand, the community expects and knows that the policeman will ensure safety of life and property, and that justice will be done to all concerned. Violations of these norms are seen by both parties as an assault on the very foundation of society's value of integration. Thus, much of the efficiency and effectiveness of the British Police resulting in good cooperation by the British public would be replicated in Nigeria (Reith, 1956; Bowden, 1978).

The British attempted to replicate a similar decentralized police organisation in Nigeria by providing for regional, local or native authority police with responsibility for the police duties in their area of jurisdiction (Tamuno, 1970; Alemika and Chukwuma, 2000). However, with the emergence of self-government in the 1950s, the problem of decentralization of authority in the Nigeria Police became a major issue (Tamuno, 1970). The issue revolved around whether authority in the Nigeria Police should be decentralized or centralized. There was great apprehension, especially among the minority ethnic groups about the power of the regional government and their control of all instruments of coercion. The minority ethnic groups preferred

35

that the Nigeria Police should be controlled at the center by the Inspector-General of Police so as to provide them with some sense of security. In the constitutional conferences which preceded independence, it was agreed as a compromise that there should be a unified police force under an inspector-general of police who should be responsible directly to the governor-general. Therefore, since independence there has been clear reversal of policy on the control of the Nigeria Police Force. Whereas the institution was decentralized during the colonial era, as in Britain, every opportunity has been taken toward centralization since independence (Alemika and Chukwuma, 2000). However, the policy of centralization is obviously a delicate arrangement. It has potential for a breakdown of law and order; the ability of the police to combat crime has not been greatly improved; it has led to delays in the administration of justice; as well as, creating community-relations and legitimation problems.

2.13   Review of Related Theories

A theory is a set of ideas or propositions given to explain a set of social phenomena. A social research requires a blend of theoretical framework to give it study a scientific emblem as well as sociological garment to crime and social control is adopted for this study

The following theories were reviewed in this study.

1. Social contract theory

2. Structural functionalism theory

2.13.1 Social contract theory

Social contract theory is a descriptive theory about society and the relationship between rules and laws, and why society needs them. Thomas Hobbes (1588-1689) proposed that a society without rules and laws to govern our actions would be a dreadful place to live. Hobbes described a society without rules as living in a "state of nature". In such a state, people would act on their own accord, without any responsibility to their community. Life in a state of nature would be Darwinian, where the strongest survive and the weak perish. A society, in Hobbes' state of nature, would be without the comforts and necessities that we take for granted in modern western society. The society would have:

- No place for commerce

- Little or no culture

- No knowledge

- No leisure

- No security and continual fear

- No arts

- Little language

Social contract theory is a cynical, but possibly realistic, view of humanity without rules and people to enforce the rules. An example of a society in a state of nature can at times be observed when a society is plunged into chaos due a catastrophic event. This may occur in because of a war, such as happened in Rwanda, or by cause of a natural disaster, such as what happened in New Orleans in the aftermath of Hurricane Katrina. In both of these examples a segment of society devolved from a country in which the rule of law was practiced to a

community in a state of nature. Rules and laws were forgotten and brute force dictated who would survive. Unfortunately, without laws and rules, and people to enforce those laws and rules, society devolves into a state of nature.

In general, even without the calamities of natural disasters and war, Hobbes assumed people would strive for more wealth and power in what could be described as a "dog eat dog" society, where, he believed, people will do whatever is required to survive in a state of nature, where rules and laws are non-existent. This would mean that people will act in "wicked" ways to survive, including attacking others before they are attacked themselves. With rules in place, people feel protected against attack.

In a state-of-nature society, the strongest would control others that are weak. Society would have no rules or laws forbidding or discouraging unethical or immoral behaviour. People would be forced to be solely self-interested in order to survive and prone to fight over possession of scarce goods (scarce because of the lack of commerce).

For Hobbes, the solution is a social contract in which society comes to a collective understanding, a social contract that it is in everyone's interest to enforce rules that ensure safety and security for everyone, even the weakest. Thus, the social contract can deliver society from a state of nature to a flourishing society in which even the weak can survive. The degree to which society protects the weak may varies; however, in our society, we agree to the contract and need the contract to ensure security for all.

The social contract is unwritten, and is inherited at birth. It dictates that we will not break laws or certain moral codes and, in exchange, we reap the benefits of our society, namely security, survival, education and other necessities needed to live.

According to Pollock (2007), there are five main reasons that laws are required in society:

1. The harm principle: to prevent the serious physical assault against others that would be victimized.

2. The offence principle: to prevent behaviour that would offend those who might otherwise be victimized.

3. Legal paternalism: to prevent harm against everyone in general with regulations.

4. Legal moralism: to preventing immoral activities such as prostitution and gambling.

5. Benefit to others: to prevent actions that is detrimental to a segment of the population.

2.13.2 Structural Functionalism

Functionalism draws its inspiration from the ideas of August Comte (1798- 1857), Herbert Spencer (1820–1903), Talcott Parsons (1920-1979), Emile Durkheim (1858-1917) and Robert K. Merton (1910-2003). Functionalism, is a theory that sees society as a complex system whose parts work together to promote solidarity and stability (Macionis, 2010). This perspective looks at society through a macro-level orientation, which is a broad focus on the social structures that shape society as a whole, and believes that society has evolved like organisms (DeRosso, 2003). The theory is of the view that both social structure and social functions are performing in

the society. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions, and institutions. A common analogy, popularized by Herbert Spencer, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole (Urry, 2000).

Some aspects of society can be both functional and dysfunctional. For example, crime is dysfunctional in that it is associated with physical violence, loss of property, and fear. But according to Durkheim and other functionalists, crime is also functional for society because it leads to heightened awareness of shared moral bonds and increased social cohesion. "So police public relationship plays a crucial role in crime control. Police public relationship allows people to volunteer information to the police about criminal hideouts as such enabling the police to carry out their functions of crime detection, prevention and apprehension of criminals effectively therefore, maintains a functioning society.

The view of functionalist theoretical perspective, on society and its institutions is that the primary units of analysis. Institutions are significant only in terms of their places within social systems. Functionalist are of the opinion that the function each part plays in the functioning of the society is very significance to the development of the entire system (Hughes and Kroehler 2008). They point out that, unlike human beings, society does not have needs; society is only alive in the sense that it is made up of living institutions. By downplaying the role of institutions, functionalism is less likely to recognize how individual actions may alter social institutions. Critics have argued that functionalism is unable to explain social change because it focuses so intently on social order and equilibrium in society. Following functionalist logic, if a social institution exists, it must serve a function. Institutions, however, change over time; some disappear and others come into being. The focus of functionalism on elements of social life in

relation to their present function, and not their past functions, makes it difficult to use functionalism to explain function of police public relationship in the society might change in the face of crime detection, prevention and apprehension of criminals. Inspite of the shortcomings the functionalist theory has been accepted as a theoretical guide for the study due to its relevance in the topic.

2.13.3 Theoretical Framework

The task of providing security to lives and property in most societies is the exclusive function of the conventional police institution. This forms the major tenet of Thomas Hobbes (1588-1679) social contract theory which noted that security and order could only be achieved by a contract in which all citizens would give up all their individual powers to a central power, the sovereign in return for the protection of life and property (Marshall, 1998). However, as the society progresses, this ideology has proven uncongenial to modern crime prevention strategy and it has created room for advocacy in support of an alternative strategy. To buttress this fact, Robert K. Merton structural functionalism theory submits that it is not only the consequences of formalized social institutions that makes the society works, but that other functioning cultural institutions can play the same role. Thus, people should be willing to admit that there exist various structural and functional alternatives that can perform the same task in the society (Ritzer, 1996). This reality makes room for the adoption of Dennis P. Rosenbaum partnership theory of crime prevention which noted that the criminal justice system cannot, by itself; solve the complex problems of crime and disorder in our society, that resources from outside the system are desperately needed, as well as new ways of thinking about diverse problems from the inside. To achieve this, the theory advocates for the creation of 'partnerships', a group of

41

organizations that can bring distinctive but complementary skills and resources to the table and

can produce coordinated and targeted responses to public safety problems (Rosenbaum, 2003).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   Introduction

Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge (Howell, 2013).

Thus, this research is conducted with the aim of examine the public perception of the Nigerian police force in an urbanizing community with more emphases on Ado-Ekiti local Government Area of Ekiti State.

As a sociological study, the process of data collection and analysis was base on methodical and in essence be scientific.

There is no doubt that the quality and success of any research is determined by the methodology adopted. In simple sense, method can be said to refer to the research techniques or tools that are used for data collection and analysis. This chapter focus more on the method adopted in the field work to obtain data, this include:

i.   RESEARCH DESIGN

ii.   STUDY AREA

iii.   POPULATION OF THE STUDY

iv.   SAMPLE SIZE

v.   SAMPLING METHOD/TECHNIQUE

vi.   INSTRUMENT FOR DATA COLLECTION

vii.   METHODS OF DATE ANALYSIS

3.2   Research design

This study made use of survey research design. This method was used because, it is the one in which a group of people or teams are studied by collecting and analyzing data from only a few samples considered to be representative of the entire group.

3.3   Study area

The study area covers some places in Ado-Ekiti Local Government Area.

3.3.1   Geographical Location of Ado Ekiti

Ado Ekiti is a city in southwest Nigeria, the state capital and headquarters of the Ekiti. It is also known as Ado. The population in 2006 was 308,621. The people of Ado Ekiti are mainly of the Ekiti sub-ethnic group of the Yoruba.

3.3.2   Brief History of Ado-Ekiti

Where Ado-Ekiti is situated is a land that has been continuously inhabited/occupied by human communities from time immemorial. Available research shows that human societies of unknown antiquity occupied this neighbourhood about (11,000) years ago. These ancient inhabitants were probably the same or progenitors/ancestors of Igbon near Ogotun, Erijiyan, Ijero, Ulesun and Asin (near Ikole) who were probably autochthones because available traditions

44

shows that they had lived in and near their abodes from time immemorial. As a matter of fact, no one knows where, if any, they came from and for how long they had lived in those ancient sites. Ulesun appears the most well-known apparently on account of its size, the number of its subordinate communities especially Aso, Ulero, Isinla, Ilamoji, Ukere and Agbaun (near Igbemo), its well-organized traditional religion including its festivals etc and its location at the heartland of Ekiti land. These ancient people were the ancestors of Ekiti, they played hosts in the 7th and 8th centuries, about 1,200 years ago, to waves of immigrants from the basins of the rivers Niger and Benue; these settled among the ancient Ekiti, and were fewer in number and so, the hosts culturally absorbed them. Eventually, the people fused as aboriginal people by and by.

After many generations, a new wave of immigrant groups penetrated this homeland; their leader as Ewi, second succesor of Prince Biritiokun, Son of Oduduwa, on account of his wanderings all the way from the Benin forests, the leader was nicknamed Awamaro. Ulesun people welcomed them warmly and neighbouring committes came together to assist their settlement (built homesteads for them) at Oke-Ibon in Odo Ijigbo. Eventually, Ewi and his people overthrew the existing political arrangements, conquered Ulesun comunity, displaced its ruler Elesun and established a new town, Awamaro named Ado, meaning 'here we encamp'. Ewi Awamaro and his successors conquered villages and cottage in the neighbourhood, replaced their rulers with thier own loyalists, stalwarts and scions of the royal family. The important citizens of these conquered communities were relocated in Ado. Ewi supplanted Elesun as sovereign ruler of the aboriginal and settler population, many of Elesun's Chiefs were confirmed in their offices but they swore oaths of allegiance to the Ewi. Many of the succeeding Ewi expanded the kingdom by force of arms, annexed territories and gave these territories to scions of the royal families, these assumed titles which became hereditary.

The expansion and growth of Ado-Ekiti and the kingdom of Ado lasted over 400 years. In the course of this expansion, Ado became associated with certain traits. Citizens of the kingdom in general and those of the mother town, Ado-Ekiti in particular were reputed for great attention to cleanliness. A popular lyrical description of Ado citizenry depicts:

Ira Ule Ado m'etipise fifin seree (Ado citizens with their usually clean heels). Ado people were, by local standard, tough and brave warriors. Traditions preserve numerous brave citizens of each Ado community, the best known were Ogbigbonihanran of Idolofin quarters, Ogunmonakan of Okelaja, Fasawo, a.k.a Aduloju of Udemo quarters, and Eleyinmi Orogirigbona of Okeyinmi quarters - all of Ado-Ekiti and Ogunbulu, a.k.a Ala l'oju Osoru of Aisegba. The exploits of Ado tough in many parts of Ekiti formed the basis of the popular orature:

Ikara s'eji s'inu agbagba t'emi ukoko (Of two balls of cake in the frying-pan, he insists his share is one).

Folk traditions are replete with fond references to Ewi's relationship with some other Ekiti traditional rulers. Ewi's antecedents are depicted as:

Elempe Ekiti (mightiest man in Ekiti), on k'emu 'kan o mu meji Oloju k'enu 'kan gba kete re (He is entitled to one, he took two he has a disposition to take everything) Ewi i pe mi udiroko Onitaji i pe mi esunsu (Ewi invites me for his udiroko festival Onitaji invites me for his esunsu festival).

Folk traditions of this nature vividly portray the towering position of Ado-Ekiti. In the first place, Ado-Ekiti is situated at the heartland of Ekiti and is thus less exposed to crossborder attacks or non-Ekiti influences. Consequently, over many centuries, waves of immigrant groups

46

seeking haven settled in Ado-Ekiti and several other Ado communities. Many of these immigrants were refugees; they left thier old homelands in parts of Ekiti, Akoko, Owo etc. where their leaders lost out in chieftaincy contests. Some were war captives; these were brought in droves by Aduloju and his lieutenants from their slave wars of the 1870s and 1880s in parts of Owo, Ose and Akoko. They were settled in Ado communities where they increased the local population, and enriched the culture with thier lineage names and festivals in similar circumstances, citizens of Ado communities left their fatherland and settled in a few places in the neighbourhood up to Ijesaland. Ibadan sacked many Ado communities in 1873 and made a huge haul of prisoners of war and other captives who eventually settled in Iwo, Ibadan and some Remo towns such as Iperu and Makun Sagamu. However, Ado communities especially the mother town offset part of their losses with a large number of slaves and prisoners of war from Owo, Ose and Akoko.

From the 1880s, agents of the British, especially Christian missionaries penetrated the Yoruba interior in an endeavour to end the wars, in particular, the wars of liberation Ekitiparapo communities waged against Ibadan since October, 1879. In June, 1886, political-cum-military officers got the belligerent parties to sign a truce and in March, 1893, Governor Carter of Lagos visited Ibadan and Ekitiparapo camps of Igbajo and Imesi-Ile and terminated the war, got the leaders to sign treaties which prohibited slavery and slave trade, human sacrifices and the use of weapons to settle conflicts. The British administration in Lagos (which had authority over Yoruba interland from 1893) proclaimed a general emancipation for slaves and ordered slaves who so wished to return to their former homelands. As a result, numerous citizens of Ekiti in general and Ado in particular returned from captivity forth with. The British established its colonial rule on vast territories and in 1900, a number of districts became Nigeria. Eventually,

further reorganizations led to the creation in January, 1913 of Ekiti District, with headquarters in Ado-Ekiti. That was a landmark from where to begin the discussion of today, modern times, a period characterized by the emergence of new things, phenomenal growth and development of old kingdom and its Chief city, Ado-Ekiti. Ado Ekiti Local Government Area lies between latitude 7.62 north and longitude 5.22 east.

3.4   Population of the study

The National Population Commission (2006) put the population of Ado-Ekiti Local Government Area at 308,621. Ado-Ekiti Local Government Area is characterized by homogeneous population of Ekiti sub-ethnic group of the Yoruba.

3.5   Sample size

The sample size of this study is two hundred and twenty (220) possible respondents. The researcher considered this sample size large enough for the study, taking into consideration the statistical analyses. The above sample size is considered appropriate for effective management by the researcher due to time and financial constraints.

3.6   Sampling method/Technique

The sampling method used in this research is simple random sampling. Thus, Ado-Ekiti community was considered as a cluster. Twenty (20) 'main streets' were selected from all the 'main streets' in the community using simple random sampling (lottery method). This gave all the 'main streets' the equal chance of being selected. In each of the selected streets, eleven (11)

respondents' were accidentally drawn based on immediate availability, ability and willingness to give information on the research topic. This is used in order to have a scientific and true representation of the required sample.

3.7   Instrument for Data Collection

The instrument used was a questionnaire which was developed by the researcher under the approval of the project supervisor and was distributed to the general public. The questionnaire was made up of three sections, section A, B and C. section A deals with the personal data of the respondents while section B deals with the respondents' general view of Police activities in Ado-Ekiti. Section C comprises the general view on public perceptions of the Nigeria Police Force. The researcher provided guidance to the respondents by reading to those who were unable to read.

3.8   Methods of Data Analysis

Frequency table and simple percentage (%) were used in the analysis of the data collected from the field via questionnaire.

3.8   ETHICAL CONSIDERATION

Ethnical approval was obtained from the respondents. Informed consents were obtained from each respondent who participated in the study. The confidentiality was ensured using anonymous questions, where no name of the respondents was used. Their response and identity were treated with utmost confidentiality.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0.   Introduction

This chapter presented the analysis and interpretation of data collection on the study. Out of two hundred and twenty (220) questionnaires distributed, two hundred and fourteen (214) were completed and returned. The analysis of data is based on the returned questionnaires.

Distribution of Questionnaires

Questionnaire	Level of Responses
Number distributed	220
Number collected	214
Number lost	6

The above table indicates that two hundred and twenty (220) questionnaires were distributed and two hundred and fourteen (214) were complied and returned.

SECTION A

4.1: SOCIO DEMOGRAPHIC CHARACTERIATICS OF THE RESPONDENTS

Table 4.1.1: Age distribution of respondents

Age	Frequency	Percent
15-25 years	131	61.2
26-35 years	56	26.2
36-45 years	12	5.6
46-55 years	10	4.7
56 years and above	5	2.3
Total	**214**	**100.0**

Source: field work 2015

The table 4.1.1 above, 131 respondents representing 61.2% was between the ages of 15-25 years, while 56 respondents representing 26.2% were within the ages of 26-35 years. Also 12 respondents representing 5.6% were within the ages of 36-45 years, while 10 respondents representing 4.7% were within the ages of 46-55 years. Lastly, 5 respondents representing 2.3% were within the age of 56 years and above. This implies that majority of the respondents are between the ages of 15-25 years.

Table 4.1.2: Gender difference of the respondents

Sex	Frequency	Percent
Male	112	52.3
Female	102	47.7
Total	**214**	**100.0**

Source: field work 2015

From the above Table 4.1.2, out of 214 respondents, 112 were male representing 52.3% of the total number of respondents, while 102 respondents representing 47.7% were female. This indicates that male is more represented in the sample than female.

Table 4.1.3: Religion difference of the respondents

Religion	Frequency	Percent
Christianity	156	72.9
Islam	55	25.7
Others	3	1.4
Total	**214**	**100.0**

Source: field work 2015

The above Table 4.1.3, its shows that 156 were representing 72.9% of the respondents are Christian out of the total number of respondents, while 55 were representing 25.7% are Muslim and 3 were also representing 1.4% are others. This finding shows that most of the respondents in the studies are predominantly Christians and this is probably due to the impact of western civilization.

Table 4.1.4: Marital difference of the respondents

Marital status	Frequency	Percent
Married	59	27.6
Single	149	69.6
Divorce	6	2.8
Total	**214**	**100.0**

Source: field work 2015

The table above shows that, 59 were representing 27.6% of the respondents are married, while 149 were representing 69.6% of the respondents are single and 6 were representing 2.8 of the respondents are divorce. However, this indicated that single responds constitute the largest percentage of the respondents.

Table 4.1.5: Occupation difference of the respondents

Occupation status	Frequency	Percent
Civil Service	32	15.0
Student	137	64.0
Clergy	5	2.3
Business	23	10.7
Professional	7	3.3
Self-Employment	9	4.2
Others	1	0.5
Total	**214**	**100.0**

Source: field work 2015

From the above table, occupation status of the respondents, it shows that 32 were representing 15% are Civil Servant out of the total number of respondents; 137 were representing 64% are student; also 5 representing 2.3% are clergy, while 23 representing 10.7% are into business. Furthermore, 7 were representing 3.3% of the respondents are Professional; 9 were representing 4.2% of the respondents are Self-employed. Meanwhile 1 was representing 5% out of the respondents is others. This implies that the majority of the respondents are Students.

Table 4.1.6: Educational qualification difference of the respondents

Educational qualification	Frequency	Percent
Primary Education	23	10.7
Secondary Education	45	21.0
NCE/ND	30	14.0
HND/First Degree	93	43.5
Postgraduate	16	7.5
Others	7	3.3
Total	**214**	**100.0**

Source: field work 2015

From the above table, the educational qualifications of the respondents show that 23 were representing 10.7% are Primary school leaving certificate holders, while 45 were representing 21% are Secondary school certificate (O'level) holders, also 30 were representing 14% of the respondents had NCE/ND, while 93 were representing 43.5% of the respondents had HND/First Degree. Furthermore, 16 were representing 7.5 of the respondents had Postgraduate Certificate, while 7 were representing 3.3% had others. The table reveals that most of the respondents are holders of HND/First Degree certificate which implies the average level of education in the study area.

Table 4.1.7: Ethnic group difference of the respondents

Ethnic group	Frequency	Percent
Yoruba	163	76.2
Igbo	41	19.2
Hausa	7	3.3
Others	3	1.4

Total	214	100.0

Source: field work 2015

The above table 4.1.7, as regards to the ethnic group of the respondents, the table indicate that 163 were representing 76.2% of the respondents are Yoruba while, 41 were representing 19.2% of the respondents are Igbo, also 7 were representing 3.3% of the respondents are Hausa while the least 3 were representing 1.4% of the respondents are others ethnic group within the country. This implies that the majority of the respondents are Yoruba; this was as a result of the fact that the study took place in a Yoruba speaking area of the country.

SECTION B

4.2 RESPONDENT'S GENERAL VIEW OF POLICE ACTIVITIES IN ADO-EKITI

Table 4.2.1: Respondent's views on provision of security in the country

Variable	Frequency	Percent
Government	188	87.9
Neighbourhood Watch	18	8.4
Others	8	3.7
Total	214	100.0

Source: field work 2015

The table above, shows that, 188 respondents representing 87.9% said that government is responsible for the provision of security in the country while 18 were representing 8.4% are neighbourhood and 8 representing were representing 3.7% are others. It can be deduced that

majority of the public feels that government should be responsible for the provision of security in the country.

Table 4.2.2: Respondent's views on attitude towards police discharge of duties

Variable	Frequency	Percent
Positive Attitude	72	33.6
Negative Attitude	47	22.0
Mixed Attitude	53	24.8
Poor Attitude	42	19.6
Total	**214**	**100.0**

Source: field work 2015

From the table above, positive attitude is said to be 72 respondents, representing 33.6% while negative attitude consisting 47 respondents, representing 22%, 53 respondents representing 24.8% had mixed attitude while 43 were representing 19.6% are of poor attitude towards police discharge of duties. This implies that, the generality of the respondents' in the study area have divergent attitude toward the perception of the police.

Table 4.2.3: Respondents nature of relationship

Variable	Frequency	Percent
Good relationship	60	28.0
Fair Relationship	62	29.0
Poor Relationship	34	15.9
No Relationship at All	58	27.1
Total	**214**	**100.0**

Source: field work 2015

The table above, shows that, 60 were representing 28% of the respondents had good relationship with the police, 62 were representing 29% of the respondents had fair relationship, while 32 were representing 15.9% had poor relationship also, 58 respondents representing 27.1% had no relationship at all with the police. This shows that, there is a slight difference among them nature of relationship and this could be as a result of differences in perception.

Table 4.2.4: Respondents views whether police are truly friendly to the public

Variable	Frequency	Percent
Yes	72	33.6
No	109	50.9
Don't Know	33	15.4
Total	**214**	**100.0**

Source: field work 2015

From the above table, its shows that, 72 respondents representing 33.6% said that, police are truly friends to the public, 109 respondents representing 50.9% hold the opinion that, police are not truly friends to the public, while 33 respondents representing 15.4% don't know. This implies that the majority of the respondents perceived the police have unfriendly to the public.

Table 4.2.5: Respondent's views on discharge of duties within the paradigm

Variable	Frequency	Percent
Yes	71	33.2
No	84	39.3
Don't Know	59	27.6
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that 71 were representing 33.2% of the respondents said, Police discharge their duties within the paradigm of Nigeria law, while 84 were representing 39.3% hold the opinion that police don't discharge duties within the paradigm, lastly, 59 were representing 27.6% don't know if Police discharge their duties within the paradigm of Nigeria law. It can be deduced that majority of the public feels the Nigerian police do not discharge their duties within the paradigm of Nigeria law.

Table 4.2.6: Respondent's views on the issue of arrest or report

Variable	Frequency	Percent
Prompt Reaction	60	28.0
Bad Reaction	53	24.8
Sluggish Reaction	51	23.8
Nonchalant Reaction	50	23.4
Total	**214**	**100.0**

Source: field work 2015

From the above table, 60 were representing 28% of the respondents said, Police promptly react to the issue of arrest or report, 53 were representing 24.8% said, their respond is bad, while 51 were representing 23.8% said, they are sluggish also, 50 were representing 23.4% said, Police react to the issue of arrest or report nonchalantly. However, this implies that, there was a slight difference on the ranting of the promptness of the police to arrest and report.

SECTION C

4.3 PUBLIC PERCEPTION OF POLICE

Table 4.3.1: Would you say that you have respect of Police

Variable	Frequency	Percent
Great Respect for Police	57	26.6
Little Respect for Police	69	32.2
Mixed Feelings About Them	53	24.8
No Opinion	31	14.5
Don't Know	4	1.9
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that 57 were representing 26.6% of the respondents had great respect for police, 69 were representing 32.2% had little respect for the police, while 53 were representing 24.8% had mixed feelings about them. Furthermore, 31 were representing 14.5% had no opinion, while 4 were representing 1.9% don't know. This implies that majority of the respondents had little respect for the police.

Table 4.3.2: Police ensure law and order in the society

Variable	Frequency	Percent
Very Unsatisfied	43	20.1
Unsatisfied	34	15.9
Indifferent	55	25.7

Satisfied	54	25.2
Very Satisfied	28	13.1
Total	**214**	**100.0**

Source: field work 2015

From the above, 43 were representing 20.1% of the respondents are very unsatisfied, 34 were representing 15.9% are unsatisfied, while 55 were representing 25.7% are indifferent. Furthermore, 54 were representing 25.2% % of the respondents are satisfied, while 28 were representing 13.1% are very satisfied. This implies that, majority of the respondents where indifferent or satisfied, while very few were very satisfied.

Table 4.3.3: Dealing with organized crime (such as kidnapping)

Variable	Frequency	Percent
Very Unsatisfied	43	20.1
Unsatisfied	40	18.7
Indifferent	47	22.0
Satisfied	58	27.1
Very Satisfied	26	12.1
Total	**214**	**100.0**

Source: field work 2015

From the above, 43 were representing 20.1% of the respondents are very unsatisfied, 40 were representing 18.7% are unsatisfied, while 47 were representing 22% are indifferent. Furthermore, 58 were representing 27.1% of the respondents are satisfied, while 26 were representing 12.1% are very satisfied. This implies that, majority of the respondents satisfied with how police are dealing with organized crime.

Table 4.3.4:   Police civility

Variable	Frequency	Percent
Very Unsatisfied	35	16.4
Unsatisfied	48	22.4
Indifferent	59	27.6
Satisfied	52	24.3
Very Satisfied	20	9.3
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that, 35 were representing 16.4% of the respondents are very unsatisfied, 48 were representing 22.4% are unsatisfied, while 59 were representing 27.6% are indifferent. Also, 52 were representing 24.3% of the respondents are satisfied, while 20 were representing 9.3% are very satisfied. This indicates that, majority of the respondents considering civility of police dealing indifferent.

Table 4.3.5:   Dealing with gambling and prostitution

Variable	Frequency	Percent
Very Unsatisfied	43	20.1
Unsatisfied	38	17.8
Indifferent	70	32.7
Satisfied	45	21.0
Very Satisfied	18	8.4
Total	**214**	**100.0**

Source: field work 2015

From the above, 43 were representing 20.1% of the respondents are very unsatisfied, 38 were representing 17.8% are unsatisfied, while 70 were representing 32.7% are indifferent.

Furthermore, 45 were representing 21% of the respondents are satisfied, while 18 were representing 8.4% are very satisfied. This implies that, majority of the respondents considering satisfactory of police dealing with crime such like gambling and prostitution indifferent.

Table 4.3.6: Getting to know the community

Variable	Frequency	Percent
Very Unsatisfied	34	15.9
Unsatisfied	47	22.0
Indifferent	62	29.0
Satisfied	49	22.9
Very Satisfied	22	10.3
Total	**214**	**100.0**

Source: field work 2015

From the above, 34 were representing 15.9% of the respondents are very unsatisfied, 47 were representing 22% are unsatisfied, while 62 were representing 29% are indifferent. Furthermore, 49 were representing 22.9% of the respondents are satisfied, while 22 were representing 10.3% are very satisfied. This indicates that, majority of the respondents considering satisfactory of police getting to know the community indifferent.

Table 4.3.7: Preventing crime in your neighbourhood

Variable	Frequency	Percent
Very Unsatisfied	39	18.2
Unsatisfied	56	26.2
Indifferent	53	24.8
Satisfied	53	24.8
Very Satisfied	13	6.1
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that, 39 were representing 18.2% of the respondents are very unsatisfied, 56 were representing 26.2% are unsatisfied, while 53 were representing 24.8% are indifferent. Also, 53 were representing 24.8% of the respondents are satisfied, while 13 were representing 6.1% are very satisfied. This indicates that, there are slight differences among respondents level of unsatisfied, Indifferent and satisfied.

Table 4.3.8: Effectiveness of Police

Variable	Frequency	Percent
Very Unsatisfied	45	21.0
Unsatisfied	48	22.4
Indifferent	57	26.6
Satisfied	52	24.3
Very Satisfied	12	5.6
Total	**214**	**100.0**

Source: field work 2015

From the above, 45 were representing 21% of the respondents are very unsatisfied, 48 were representing 22.4% are unsatisfied, while 57 were representing 26.6% are indifferent. Furthermore, 52 were representing 24.3% of the respondents are satisfied, while 12 were representing 5.6% are very satisfied. It can be deduce that, majority of the respondents considering effectiveness of police indifferent.

Table 4.3.9: Police gives prompt response to the scene of crime

Variable	Frequency	Percent
Very Unsatisfied	47	22.0
Unsatisfied	53	24.8
Indifferent	56	26.2
Satisfied	42	19.6
Very Satisfied	16	7.5
Total	214	100.0

Source: field work 2015

From the above, 47 were representing 22% of the respondents are very unsatisfied, 53 were representing 24.8% are unsatisfied, while 56 were representing 26.2% are indifferent. Furthermore, 42 were representing 19.6% of the respondents are satisfied, while 16 were representing 7.5% are very satisfied. This implies that, majority of the respondents considering response of police to the scene of crime indifferent.

Table 4.3.10: Confidence in police

Variable	Frequency	Percent
Very Unsatisfied	57	26.6
Unsatisfied	54	25.2
Indifferent	42	19.6
Satisfied	43	20.1
Very Satisfied	18	8.4
Total	214	100.0

Source: field work 2015

The above table indicates that, 57 were representing 26.6% of the respondents are very unsatisfied, 54 were representing 25.2% are unsatisfied, while 42 were representing 19.6% are

indifferent. Also, 43 were representing 20.1% of the respondents are satisfied, while 18 were representing 8.4% are very satisfied. This indicates that, majority of the respondents do not have confidence in the police.

Table 4.3.11: Trust in police

Variable	Frequency	Percent
Very Unsatisfied	69	32.2
Unsatisfied	53	24.8
Indifferent	41	19.2
Satisfied	35	16.4
Very Satisfied	16	7.5
Total	**214**	**100.0**

Source: field work 2015

From the above, 69 were representing 32.2% of the respondents are very unsatisfied, 53 were representing 24.8% are unsatisfied, while 41 were representing 19.2% are indifferent. Furthermore, 35 were representing 16.4% of the respondents are satisfied, while 16 were representing 7.5% are very satisfied. This implies that, majority of the respondents are very unsatisfied building their trusting the police.

Table 4.3.12: Would you say police in Ado-Ekiti are honest

Variable	Frequency	Percent
Yes	53	24.8
No	81	37.9
Don't Know	80	37.4
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that 53 were representing 24.8% of the respondents said, Police in Ado-Ekiti are honest, while 81 were representing 37.9% hold the opinion that police in Ado-Ekiti are not honest, lastly, 81 were representing 37.4% don't know if Police in Ado-Ekiti are honest or not. This implies that, majority of the respondents perceived that police in the area of study are not honest.

Table 4.3.13: If yes, rate the honesty of Police in Ado-Ekiti

Variable	Frequency	Percent
Honest in Discharging their Duties	65	30.4
Not Sure	91	42.5
Unhonest	58	27.1
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that 65 were representing 30.4% of the respondents rate honestly of Police in Ado-Ekiti, 91 were representing 42.5% were not sure of their honesty, while, 58 were representing 27.1% rate their unhonest in discharging their duties. This implies that, majority of the respondents are not sure of the honesty of the Police.

4.4. POLITENESS/HELPFULNESS OF POLICE

Table 4.4.1: Are the police helpful and polite in discharging their duties?

Variable	Frequency	Percent
Yes	51	23.8
No	94	43.9
Don't Know	69	32.2
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that, 51 were representing 23.8% of the respondents said, Police are helpful and polite in discharging their duties, 94 were representing 43.9% respondents said, Police are not helpful and polite, while, 69 were representing 32.2% don't know if Police are helpful and polite. The table reveals that most of the respondents perceived that Police are not helpful and polite in discharging their duties.

4.5: REQUEST FOR ASSISTANCE AND STOPPED/QUESTIONED BY THE POLICE

Table 4.5.1: Have you ever asked the police for help of any kind?

Variable	Frequency	Percent
Yes	56	26.2
No	158	73.8
Total	**214**	**100.0**

Source: field work 2015

The above table indicates that, 56 were representing 26.2% of the respondents has asked the police for help before, while 158 were representing 73.8% respondents has never asked the police for help of any kind before. It can be deduced that, majority of the respondents have never asked police for any kind of help before, this can be probably because the police do not make themselves approachable enough.

Table: 4.6 Personal opinions on Nigerian police force

Variable	Frequency	Percent
Government should provide more facilities and Equipments for the police force	45	21.0
The police must be trained properly	60	28.0
Police are doing their best to curb crime in our society	18	8.4
Police should neglect nonchalant attitude	11	5.1
NPF should be honest	51	23.8
Have mixed feelings about NPF	10	4.7
NPF should be faithful and reliable	17	7.9
Others	2	0.93
Total	**214**	**100.0**

Source: field work 2015

In table 4.6, the descriptive analyses show that 45 were representing 21.0% indicate that government should provide more facilities and Equipments for the police force, 60 were

representing 28.0% indicate that the police must be trained properly. However, 18 were representing 8.4% stated that Police are doing their best to curb crime in our society, 11 were representing 5.1% respondents said, Police should neglect nonchalant attitude. Furthermore, 51 were representing 23.8% NPF should be honest. This implies that, majority of the respondents suggested that police must be properly trained, well equipped to perform its functions well and also strengthen their relationship with the public.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1   Summary of findings

The main thrust of this study was to examine the public perception of the Nigerian police force in an urbanising community. Information obtained from 214 questionnaires were randomly distributed around the study area to elicit information on the research was processed and analyzed.

In the study, chapter one provided the background information on the study in line with statement of the problem, research questions are aim and objectives of the study, significant of the study, scope and limitation of the study which set the justification for the study. The study covered both male and female in Ado-Ekiti local government area of Ekíti State. In the chapter two of the study, was the review of relevant literatures, which was done in thematic manner to allow for quick access to vital information. These include theoretical framework, Social contract theory and Structural functionalism theory were adopted for the study.

Chapter three as the explanation of research methodology which comprises research designed, study area and study population. The sampling method that was used in this research is simple random sampling. This was used in order to have a scientific and true representation of the required sample in area of study. The instrument used was questionnaire. The questionnaire was serialized in three sections. Section A, comprises questions testing demographic and socio-economic characteristics of respondents, section B on the respondents general view of police

activities in Ado Ekiti, while section C was on public perception of police. Thus, the questionnaires were used to elicit information from the respondents who were surveyed in Ado-Ekiti Local Government Area of Ekiti State. About 220 questionnaires were distributed out of which 214 were retrieved, while the other 6 were missing. The properly completed questionnaires were used for data analysis. The response rate was 100% respectively.

Chapter four present data analysis and interpretation of the findings with dues regards to the research objectives and questions that were designed earlier in the study were interpreted. The respondents cut across different age group comprising from 15 to 25, 26 to 35 and 36 to 45, 46 to 55, 56 and above. The findings of this study showed that male is more represented in the sample than female. The Nigerian public is yet to develop trust and confidence in the police. The majority of the respondents suggested that, the Nigeria police force should put more effort and also be faithful and reliable in their daily activities.

Furthermore, the respondent suggested that, government should provide more facilities and Equipments for the police force.

5.2 Conclusion

The police are granted enormous powers by law and the constitution to take preventive measures against the commission of all crimes in Nigeria; in this sense the law allows them to use such reasonable force as may be necessary for the prevention of crimes. In the exercise of this authority, they have in various ways malevolently violated the rights of members of the public with impunity. This practice has earned the Nigeria police different derogatory names, hatred and constant collision with the members of the public to whom they have sworn an oath to protect. So far it can be inferred from the data gathered in this study that the relationship between

the police and the public in Nigeria is not cordial, the police are more accountable to the government rather than to the members of the public whose interest they were statutorily established to protect.

In Nigeria, the public perception of the police is warped based on the misuse of powers vested in them. This misuse of powers which creates negative police image and police-public relations is manifested in police corruption and brutality which had been their regular hallmark. This position can be changed if and only if the police are reoriented towards adequate care and respect for human dignity, citizen's fundamental rights and privileges. The police should work relentlessly towards redeeming their public image of underperforming, immodest, brutal, corrupt and predatory force.

5.3   Recommendations

The Nigerian Police is an institution that is statutorily scheduled with the responsibility of ensuring peace and security of Nigerians. It is an indispensable institution of social control and maintenance of peace and stability. The public perception of the Nigeria police force therefore cannot be under mind. It is on this basis that the following recommendations are made:

i.   Sensitization exercise should be taken as a priority in addressing relationship that exists between the public and personnel of the Nigerian police force.

ii.   The Police Force should be well equipped to perform its functions well and in compliance with the rule of law.

iii. As a matter of urgency, police personnel who are no longer productive as well as those who are corrupt should be retrenched and more skilled youths be injected into the system.

iv. Nigeria police force should open a two-way communication process that will enhance how information is shared among her various publics. A dialogic process of information dissemination meant that the external publics can best be informed on happenings in the NPF. At the other end, NPF image building process can benefit from the criticisms and opinion raised about her such as the ones from this study. Internally, the NPF personnel will be better informed of happenings around them and thus give in their best towards such efforts rather than with grumbling and seeing it as 'obeying the last order'.

v. Nigeria police force should adopt a very strong and committed approach towards addressing crisis and negative issues as they ought to be and not through some form of deceit or coercion. This will help her various publics see her as an organization with a human face. The essence is that acknowledging mistakes and taking practical steps to address such mistakes helps the confidence building process which is the thrust of image building.

REFERENCES

Adebayo, F.A. (2004). Toward Effective Management of Examination Malpractices in Nigerian Schools. *Journal of Contemporary Issues in Education. Vol.2 (1),* pp. 175-184.

Adeyemi, A. A. (2001). *Corruption in the Administration of Justice,* Paper Presented at the National Conference on the Problems of Corruption in Nigeria, Organised by the Nigerian Institute of Advanced Legal Studies, Lagos and held at the Chelsea Hotel, Abuja, March 26-29.

Ahire, Philip Terdoo (1991). Imperial Policing: *The Emergency and Role of the Police in Colonial Nigeria.* Philadelphia: Open University Press.

Alemika, E. E. & Chukwuma, I. C. (2000). Police-Community Violence in Nigeria. Retrieved from *http://www.cleen.org/police-violence.pdf.March 15, 2015.*

Alemika, E. E. O. (1988). *"Policing and Perception of Police in Nigeria",* Police Studies. Vol.11(4), pp.161-176.

Alemika, E. E. O. (1993), *"Colonialism, State and Policing in Nigeria",* Crime, Law and Social Change. Vol.20(4), pp.189-219.

Alemika, E. E. O. (2003). *"Police and Policing in Nigeria: Mandate, Crisis and Challenges",* in V. T. Jike, ed., The Nigeria Police and the Crisis of Law and Order, A Book of Readings, Lagos: NISS Publications. Vol.15(3), pp. 19-32.

Alemika, E. E. O. and Chukuwma, I. (2000b). *Police-Community Violence in Lagos,* Lagos: Center for Law Enforcement Education.

Alemika, E. E. & Chukwuma I.C (2000a). *Police-Community Violence in Nigeria* (Centre for Law Enforcement Education, Lagos and the National Human Rights Commission, Abuja, Nigeria).

Alemika, E.E. (1999). *"Police Community Relations in Nigeria":* What went wrong?

Aremu, A.O. (1999). "Effects of gender and parenting style on academic performance of undergraduate students' of Nigerian University". *African Journal of Educational Research. Vol. 5*(1), pp.169-174.

Ascoli, D. (1979). The Queen's Peace: *The Origin and Development of the Metropolitan Police.* 1829-1979, London: Hamish Hamilton.

Awonusi, V. O. (2004a). The functions of Nigerian English in relation to other Nigerian languages. In A.B.K. Dadzie, & S. Awonusi (Eds.), *Nigerian English: Influences and characteristics* (pp. 67-81). Lagos: Concept Publications.

Awonusi, V. O. (2004b). "Some characteristics of Nigerian English Phonology". In A. B. K. Dadzie, & S. Awonusi (Eds.). *Nigerian English: Influences and characteristics* (pp. 203-225). Lagos: Concept Publications.

Beals, G. (1993). '*Why good cops go bad'* Newsweek, P. 18

Belbin, R. M. (2008). *The Belbin Guide: Succeeding at Work.* Cambridge: Moreton Hall.

Bittner, E (1970). *The Function of the Police in Modern Society, Chevy Chase*: National Institute of Mental Health.

Borman, W.C. & Motowildo, S.J. (1993). Expanding the Criterion Domain to include Elements of Contextual Performance.In N. Schmitt & W.C. Borman (Eds*.). Personnel Selection in Organizations P.p.* 71-78. SanFrancisco: Sossey-Bias.

Borman, W.C. & Motowildo , S.J. (1997). *Task Performance and Contextual Performance*: The Meaning for Personnel Selection Research. Human performance, Vol.10(2), pp.99-109.

Bowden, T. (1978). *Beyond the Limit of the Law:* A Comparative Study of Police in Crisis Politics. London: penguin Books.

Brogden, M. (1987). 'The emergency of the police: the colonial dimension', *British Journal of Criminology*, Vol.27(1), pp.4-14.

Campbell, J.P. (1990). Modeling the Performance Prediction Problem in Industrial and Organizational Psychology. In M.D. Dunnette & L.M. Hough (Eds.). *Handbook of Industrial and Organizational Psychology*. Palo Alto, CA: Consulting Psychology Press. *Vol. 1,* pp.687-732

Coben, S. and Scull, A; eds. (1983). *Social Control and the State.* Oxford: Martin Robertson.

Constitution of Federal Republic of Nigeria (1999). In Alemika, E. E. & Chukwuma, I. C.(2000).Police-Community Violence in Nigeria. Retrieved March 15, 2015 from *http://www.cleen.org/police-violence.pdf.*

Criminal Justice: Theory and Practice. London: Institute for the Study and Treatment of Delinquency/British Society of Criminology.

Das, D. K. and Palmiotto, M. eds. (2004). *World Police Encyclopedia.* Taylor & Francis.

Decree No. 23 of 1979, in Alemika, E. E. &Chukwuma, I. C. (2000). Police-Community Violence in Nigeria. Retrieved March 15, 2015 from *http://www.cleen.org/policeviolence.Pdf.*

DeRosso, D. (2003). *The Structural Functional Theoretical Approach,* (Accessed February 24, 2015)

Ehindero, S. (2005). *"IG Scraps Operation-Fire-for-Fire"*, The Punch newspaper, January 26.

Gallagher, S. C., Brandt, W. N., Laor, A., Elvis, M., Mathur, S., Wills, B. J., & Iyomoto, N. (2001). ApJ, 546, 795 *First citation in article*. IOPscience ADS.

Hill Sullivan, L. E. (2005). *Encyclopedia of Law Enforcement, Thousand Oaks*: Sage Publications.

Howell, K. E. (2013). *Introduction to the Philosophy of Methodology*. London: Sage Publications.

Hughes, M. and Kroehler, C.J. (2008). *Sociology the Core;* New York; Mc-Graw Hill.

Ibidapo-Obe, A. (1995). *Police Brutality: Dimension and Control*. In I. Chukwuma and A. Ibidapo-Obe, eds., Law Enforcement and Human Rights in Nigeria, Lagos: Civil Liberties Organisation.

Jike, V. T. (2003), "Introduction" in V. T. Jike, ed., *The Nigeria Police and the Crisis of Law and Order,* A Book of Readings, Lagos: NISS Publications, pp. vii.

Johnson, J. (2001). *The Relative Importance of Task and Contextual performance dimensions to Supervisor Judgments of overall Performance. Journal of Applied Psychology*, Vol.86(5), pp.984-996.

Johnson, J. (2012). *Understanding Mass Communication Research.* Lagos: Covenant Shol.

Johnson, W. A. (2005). *Redeeming the Nigeria Police:* Security & Safety magazine Issue 64.

Kayode, O. (1976). *Public Expectations and Police Role Concepts*: Nigeria Police Chief (May). pp.58-59.

Klockars, C. (1985). *The Idea of Police.* Beverly Hills, Cal. Sage.

Knouse, S.B, (1995). *The Reward and Recognition Process in Total Quality Management.* ASQC Quality Press (Milwankee, Wis). pp.153-154.

Lawler, E. E. (1971). *Motivation and Work Organizations*. Belmont, CA: Organizational Behaviour and Human Performance Vol.3, pp.157-189.

Lawrence (eds.) (1989). *Handbook of Career Theory*: Cambridge University Press, Cambridge.

Ledford, G.E. Jr. (1995). *Paying for the skills, knowledge, and competencies of knowledge workers.* Compensation and Benefits Review, Vol.27(4), pp.55-62.

Locke, E.A., Shaw, K.N., Saari, L.M., Lathan, G.P., *"Goal Setting & Task Performance":* 1960-1980.

Locke, J. (1697, reprinted 1976), 'Two Treaties on Civil Government', in Wright, F.J. and Randall, F. eds; Basic Socology, 3rd ed,; M. and E. Handbooks, pp.3.

Nigeria Police Information Booklet. (1981). *Creating A Better Police Image* Lagos: The Nigeria Police Force Headquarters.

Mastrofski, S.D., (1998). "Police Agency Accreditation" A Skeptical View. Policing. *International Journal of Police Strategies and Management* Vol.21, pp.202-205.

Macionis, G. (2010). *Sociology*; 7th Canadian Ed. Canada, Pearson Inc.

Mawby, R. (1992). "*Comparative Police Systems:* Searching for aContinental Model", in Bottomley K. Fowles, T. and Reiner, R. (eds.).

Marshall, G. (1998*). Oxford Dictionary of Sociology,* (2nd ed.). New York, USA: Oxford University Press.

Mawby, R. (2002). *Policing Across the World* quoted in *Awake* magazine.

McGregor, D. (1960). "*The Human Side of Enterprise*". New York: McGraw-Hill.

McGregor, D. (1967). "The Professional Manager". New York: McGraw-Hill.

Motowildo, S.J. (1982). Relationship between Self Role Performance and Pay Satisfaction among Sales Representatives. *Journal of Applied Psychology*, Vol.67, pp.209-213.

Motowildo, S.J. Borman, W.C., & Schmit, M.D. (1970). *A Theory of Individual differences in tasks and Contextual Performance*. Human Performance. Vol.10, pp.71-83.

Network on Police Reform in Nigeria (NOPRIN) (2007). Criminal Force? An Interim Report on the Nigeria Police Force. Retrieved March 15, 2015 from *Africacenter.org/wpcontent/uploads/2009/10/Criminal-Force-An-Interim-on-theNigeria Police.*

Newswatch, (1986). 'The Police: *Friend or Foe?* Lagos, 30 June, pp. 13-20.

Nicholson, N. and West, M. Transitions, Work Histories and Careers' in M.B Arthur D.T. Hall and B.S.

Nigeria Police Force (2013). retrieved from *http://www.npf.gov.ng* (26 April, 2015).

Nwankwo, C., Mbachu, D. and Ugochukwu, B. (1993). Human Rights Practices in Nigeria Police, Lagos: Constitutional Rights Project.

Obasanjo, O. (2005). "*Robbers Recruited into Police*," *Vanguard* newspaper, April 5.

Obijiofor, L. (2005). "*Mindless Men in Uniform. The Guardian* newspaper, July 15.

Obijiofor, L. (2005). "To Protect and to Kill," The Guardian newspaper, July 15. Police Act, Section 4, in Alemika, E. E. & Chukwuma, I. C. (2000). Police-Community Violence in Nigeria. Retrieved March 15, 2015 from *http://www.cleen.org/policeviolence.Pdf.*

Odekunle, O. (1978). *"Capitalist Economy and the Crime Problem in Nigeria"*. Contemporary Crisis, pp. 86-94.

Odekunle, O. (1979). The Nigeria Police Force: A Preliminary Assessment of Functional Performance", *International Journal of law*, No 7, pp. 61-83.

Odekunle, O. (1981). *"Criminological Knowledge and Nigeria's Crime Problem*: The Dilemma of Social Scientists in Nigeria" in A.O Sandaed;

Okereke, G.O. (1995). Police Officers' perceptions of the Nigerian Police Force. *Journal of Criminal Justice* Vol. 23(95).

Okiro, M. (2005). *"The Police and National Service,"* A lecture delivered at Security Watch Award.

Okonkwo, C. O. (1966). *The Police and the Public in Nigeria,* London: Sweet and Maxwell.

Onoge, O.F. (1993). *"Social Conflict and Crime Control in Colonial Nigeria",* in T. N.

Osifo-Whiskey, O. (1986). '*The Guardian Angels'*, Newswatch, Lagos, 30 June, pp. 9.

Parsons, T, (1952). *The Social System*, New York : Free press, pp. 26-36.

Pollock, J. (2007). *Ethical Dilemmas and Decisions in Criminal Justice.* Belmont, California: Wadsworth Cengage Learning.

Potholm, C.P. (1969). *The Multiple Roles of the Police as seen in the African Context".* The *Journal of Developing Areas*, 3:141, January.

Rawlings, P. (1995), *"The Idea of Policing: A History"*, Policing and Society, Vol.5, pp.129-49.

Reiner, R. (1988), "British Criminology and the State", *British Journal of Criminology, Vol.29(1)*, PP.138-58.

Reith, C. (1952). *The Blind Eye of History*: A Study of the Origin of the Present Police Era, London: Faber and Faber, pp.115-166.

Ritzer, G. (1996). *Sociological Theory.* Fourth Edition, New York, U.S.A: McGraw-Hill Inc.

Robinson, C. C, Scaglion, R. and olivero, J. M. (1994). *Police in Contradiction:* The Evolution of the Police Function in Soceity, Westport, Coon. Greenwood.

Roethlisberger, F.J. and Dickson (1985). W.J. *Management and the Worker*. Cambridge, MA. Howard University Press.

Rosenbaum, D. P. (2003*). Evaluating Multi-Agency, Anti-Crime Partnerships*: Theory, Design and Measurement Issues. In: Crime Prevention Studies J., Volume 14, pp. 171-225.

Rousseau, J. J. (1770, reprinted 1976). *"Social Contract",* in Wright, F. J. and Randall, F. (eds.). Basic Sociology, 3rd ed; M. and E. Handbooks, pp. 13

Shirley, W. R. (1948). *A History of the Nigeria Police, Lagos*: The Government Printer.

Smith, A. (1763, reprinted 1978). *Lectures in Jurisprudence,* Oxford: Oxford University Press. Social Science and Social Policy in Nigeria, Ibadan: NISER, 1981, pp. 185-202.

Suleiman, A. (1996), *"Nigeria Police and Crime Prevention"*, in A. B.Dambazau, M. M. Jumare and A.M. Yakubu, (eds.), Issues in Crime

Sullivan, J. C (1971), *Introduction to Police Science*, New York: McGraw

Tamuno, et al (1973). eds. Policing Nigeria. *Organisational Behaviour and Human Performance. Vol.10*, pp.175-183.

Tamuno, T.N & Atanda, J.A (1989). *Nigeria since independent*. The First 25 years, Vol. 10. Government and Public Policy.

Tamuno, T.N. (1970). The Police in Modern Nigeria (1861-1965). *Origins, Development and the Role*. Ibadan: University Press.

The African Guardian (1986), 'Police: A hard Road to Travel'. Lagos, 28January, pp.3.

The African Guardian (1986), 'Why the Police is Helpless', Lagos, 4September, pp. 18-19.

The Nigeria Police Force (1981). *A Handbook of General Information*, Lagos. The Nigeria Police Force Headquarters.

The Punch newspaper (2012). "An Overhaul of the Police is Long Overdue," February 6.

Urry, John (2000). "Metaphors". *Sociology beyond societies: mobilities for the twenty-first century.* Routledge.

Working Party on Police and Prisons (1966). *The Report of the Working on Police and Prisons Service in Nigeria*, Lagos: Federal Government of Nigeria.

World Encyclopedia of Police Forces and Correctional Systems (2006). second edition, Gale.

Federal University Oye-Ekiti

Faculty of Humanities and Social Sciences

Department of Sociology

Dear Respondents,

I am an under-graduate student of the above named Department and institution conducting a final year research on the topic: **"The Public Perceptions of the Nigeria Police Force in an Urbanizing Community, a case Study of Ado-Ekiti."** Your sincere response to the following questions will help to achieve the purpose of this study.

SECTION A: Personal Data

Instruction: Please, Tick (✔) or Comment Appropriately

1. Age: A. 15 - 25 years (   )   B. 26-35 (   )   C. 36 - 45 (   )

    D. 46 - 55 (   ) E. 56 years and above (   )

2. Sex: A. Male (   )   B. Female (   )

3. Religion: Christianity (   )   B. Islam (   ) C. Others (   )

4. Marital Status: A. Married (   )   B. Single (   )   C. Divorce (   )

5. Occupation: A. Civil servant (   )   B. Student (   )   C. Clergy (   )

    D. Business (   ) E. Professional (   ) F.   Self-employment (   )

    G.   Others specify...

6. What is your educational qualification? A. No formal education (   )

   B. Primary education (   ) C. Secondary education (   ) D. NCE/ND (   )

   E. HND/First Degree (   ) F. Postgraduate   (   )

   G. Others specify: ………………………………………………..

7. What is your Ethic Group? A. Yoruba (   ) B. Igbo (   ) C. Hausa (   )

   D. Others specify: ………………………………………………

Section B: Respondent's General view of Police activities in Ado-Ekiti

8. Who is responsible for the provision of security in the country?

   A. Government   (   ) B. Neighborhood watch (   )

   C. Others specify: …………………………………………

9. What is your attitude towards Police discharge of duties in Ado-Ekiti?

   A. Positive attitude (   )   B. Negative attitude (   )

   C. Mixed attitude   (   )   D. Poor attitude (   )

10. What is the nature of relationship that exists between you and the Police?

    A. Good relationship   (   )   B. Fair relationship (   )

    C. Poor relationship   (   )   D. No relationship at all (   )

11. Are the police truly friends to the public? A. Yes (   )   B. No (   ) C. Don't Know (   )

12. Do the Nigeria Police Force (NPF) discharge their duties within the paradigm of Nigerian

law?   A. Yes   (   )   B. No (   )   C. Don't Know (   )

13.   How do the NPF react or respond to the issue of arrest or report

    A. Prompt reaction (   )   B. Bad reaction (   )   C. Sluggish reaction (   )

D. Nonchalant reaction (   )

Section C: Public Perception of Police

14. In terms of respect for Police, you as an individual, considering everything about the way the police do their job especially in Ado-Ekiti, would you say that you have:

A. Great respect for police   (   )   B. Little respect for police (   )

C. Mixed feelings about them ( )   D. No opinion (   ) E. Don't know (   )

15. Please rank your view 1-5 on the questions below using this Scale: 5= Very Satisfied, 4= Satisfied,

3= Indifferent, 2= Very Unsatisfied and 1= Unsatisfied

Public Satisfaction With Police Performance					
ITEMS	5	4	3	2	1
Police ensures law and order in the society					
Dealing with organized crime (such as kidnapping)					
Police Civility					
Dealing with crimes like gambling and prostitution					
Getting to know the community					
Preventing crime in your neighbourhood					
Effectiveness of Police					
Police gives prompt response to the scene of crime					
Confidence in Police					
Trust in Police					

16. Would you say Police in Ado-Ekiti are honest?

      A. Yes (   )   B. No (   )   C. Don't Know   (   )

17. If yes, rate the honesty of Police in Ado-Ekiti's? A. Honest in discharging their duties (   )

B. Not sure (   ) C. Unhonest (   )

Politeness/Helpfulness of Police

18. Are the police helpful and polite in discharging their duties?

A. Yes (   ) B. No (   ) C. Don't Know (   )

Request for Assistance and Stopped/Questioned by the Police;

19. Have you ever asked the police for help of any kind?

      A. Yes (   ) No ( )

      If Yes, what? ....

20.   Personal   opinion   on   Nigeria   Police   force

....

....

....