

COMMUNITY POLICING AND CRIME REDUCTION IN IVO LOCAL GOVERNMENT AREA, EBONYI STATE, NIGERIA

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Abstract

Nigeria is currently bedevilled by various acts of criminalities which appear to have gone beyond the control of Nigeria Police, hence the persistent clamour for community policing across the country to arrest the situation. This study sought to establish the extent to which community policing has assisted in crime reduction in Ebonyi State with particular reference to Ivo Local Government Area (LGA). Specifically, the study examined the extent to which community policing has facilitated reduction of armed robbery attacks in Ivo LGA and equally ascertained the extent to which community policing has promoted protection of lives and property in the area. The study adopted Community Security theory of change propounded by Asia Foundation in 2012. The chi-square inferential statistics was utilized for data analysis. The study revealed that community policing has significantly facilitated reduction of armed robbery attacks in Ivo LGA and that community policing has significantly promoted the protection of lives and property in the area. The implication of the findings is that community policing has proven to be an effective strategy to ensure security in the localities. The study therefore, recommended that community members should collaborate with community security apparatus to beef up surveillance in their domains in order to reduce armed robbery activities in the Area and that community members in concert with vigilante groups/neighbourhood watch should always report suspicious movements to the police for prompt actions in the area.

Keywords: Police, Community Policing, Security, Crime, Crime Reduction, Synergy

Introduction

There is no society without a given form of policing or the other constituted in a manner to ensure adequate protection of lives and property and regulate the conduct of its members. According to Reiner (2012) policing has always been essential in every society for the preservation of order, safety and social relations. The need for policing becomes even more glaring particularly in modern societies characterized by diversities and contradictions arising from population heterogeneity, urbanization, industrialization conflicting ideologies on appropriate socio political and economic form of organization.

However the emergence of the police, a body of men recruited and entrusted with the responsibility for prevention, detection of crime, the apprehension of offenders, the preservation of law and order as well as the protection of lives and properties (Nwokwu & Abah, 2023), is a recent development in human history. Traditionally, policing was the responsibility of all adults in the community. In medieval society, all adult males were obliged to contribute towards the prevention and control of crime and disorder under the system of 'hue, cry and pursuit' and the 'watch and ward that preceded the emergence of specialized police forces as organs of the state. But the emergence of the state, with its vast bureaucracies anchored on centralization, hierarchical authority/power structure, and professional staff (Weber 1968) changed the traditional policing philosophy rooted in the idea of policing as everybody's business (Ani, 2018 cited in Mbazu, 2024). The emergence of the state as an entity with claim to the monopoly over the means of legitimate violence in society (Weber, 1968) resulted into the creation of specialized agencies such as the

police and the armed forces for controlling the use of means of violence by other groups. It is noteworthy that approaches to policing vary from jurisdiction to jurisdiction. Gaines and Cordner (2019) suggest that police agencies can choose from among four overarching strategies: professional crime fighting, strategic policing, and problem-oriented policing and community policing. For decades, Police followed the professional model, which rested on three foundations: preventive patrol, quick response time, and follow-up investigation. Sensing that professional model did not always operate as efficiently and effectively as it could, criminal justice researchers set out to review current procedures and evaluate alternative programmes. By the 1970s, research began to show that rapid response to crime does not necessarily lead to more arrest and that having more police officers using methods made popular under the professional or reform model does not significantly reduce crime. What was emerging was the view that unattended disorderly behavior in neighborhoods—such as unruly groups of youth, prostitution, vandalism, drunkenness and disorderly vagrants, and aggressive street people—is a signal to more serious crimes that residents do not care what goes on in their community and that the criminals can move in and operate with impunity (Eke, 2009). The 1970s and 1980s saw some experimentation with community and neighborhood based policing projects. Those projects got mixed result and many were abandoned because of high costs, administrative neglect and citizen apathy. However, higher crime rates, continued community deterioration and recognition of the failure to control crime caused law enforcement to again question that role it was playing (Alemika and Chukwuma, 2000). The enforcer role still was not working well enough. It appeared senseless simply to respond to calls for service and arrive at scenes of crime and disorder without resolving the problems or being proactive to avert future occurrence in the community. Out of this failure and frustration came the concept and idea of community policing in contemporary policing.

Community policing is a security strategy being adopted as an alternative or supplementary effort from the immediate community to augment or support the efforts of police force in combating crime and criminal activities. As a matter of fact, the police in any clime including Nigeria cannot sustain or maintain crime free communities without voluntary local efforts to complement theirs. It is also believed that the people residing in a particular community can easily identify those people perpetrating evils in their immediate milieu and it will be easy for them to track them down; they have adequate knowledge of geographical settings of their areas (Ani, 2018 cited in Mbazu, 2024). Community policing in Nigeria takes different shapes and forms ranging from community development association (CDA), Peace and security committee, landlords and tenants security harmony in which certain able bodied men in the community are grouped to watch over the community rotationally, civilian joint taskforce (in the northern region), vigilante service group, neighbourhood watch, etc. There appears to be a general consensus that community policing in Nigeria has aided the Nigeria police and other security agencies in crime prevention due mainly to cordial relationship between the community people on the one hand and security agencies on the other hand. It is believed that community policing has been instrumental in nipping crimes in the bud as it has continued to stand as a direct opposite to reactive policing which has not been able to tackle the hydra headed monster – criminal activities in the country.

In Ebonyi State, conscious efforts have been expended to ensure that community policing takes the right shape and contribute in stemming the recurrent acts of criminalities in the state. This led to the formation of some security outfits such as EbubeAgu (now, Neighbourhood Watch) composed of civilians drawn from different parts of the state who understand the terrain as well as have fair knowledge of some criminal elements that have remained a thorn in the flesh of residents of the state. Moreso, there are several vigilante groups that gather and share intelligence with security agencies particularly police. The traditional institutions have equally remained strategic in enlightening the rural dwellers on the need for

them to maintain cordial relationship with the police and divulge any potential security threats to them for prompt attention. In spite of the foregoing measures, crime rates have continued to increase in astronomical manner even as the rural dwellers appear to still have the orientation that police is their enemy thereby undermining the objective for which community policing is set out to achieve. According to Nwokwu & Ogayi (2021) crime rates have skyrocketed as there is no each passing day without gory tales of acts of insecurity in Nigeria, Ivo Local Government Area inclusive. Therefore, the high rate of crime in spite of the existence of community policing casts doubt on the potency of community policing in addressing security challenges in our local areas especially in Ivo Local Government, hence this study.

Objectives of the Study

This research is aimed at assessing the Role of Community Policing in Crime Reduction in Ebonyi State with particular focus on Ivo Local Government Area. However, the following are the specific objectives of this study -

1. To find out the extent to which community policing has facilitated reduction of armed robbery activities in Ivo Local Government Area
2. To ascertain the extent to which community policing has assisted in reduction of youth restiveness in Ivo Local Government Area
3. To determine the extent to which community policing has promoted the protection of lives and property in Ivo Local Government Area

Research Hypotheses

The following hypotheses were formulated for the research.

H₀₁: Community policing has not facilitated reduction of armed robbery activities in Ivo Local Government Area.

H₀₂: Community policing has not assisted in reduction of youth restiveness in Ivo Local Government Area.

H₀₃: Community policing has not promoted the protection of lives and property Ivo Local Government Area.

Conceptual Analysis

Community Policing

Community policing or neighbourhood policing or proximity policing has been variously defined, but they are all mainly different ways of saying the same thing. For example, Ikuteyijo (2009) defined community policing as encompassing community partnership in creating a safe and secure environment for all in which people take active part in their own affairs. In the same vein, Stipak (1994) conceived community policing as a management strategy that promotes the joint responsibility of citizens and the police for community safety, through working partnerships and interpersonal contact. Similarly, Rooyen (2001) regarded community policing as a philosophy and strategy which is based on a partnership

between the community and the police to find creative solutions for contemporary community problems, crime and other related matters. According to SAPS Police, community policing is a philosophy that guides police community partnerships and a problem-solving approach responsive to the needs of the community (Reyneke, 2017). For Masrofski, Worden and Snipes (2015) community policing means making the police more cooperative with those who are not police. Whilst for Adams (2014) community policing refers to a shift from a military inspired approach to fighting crime to one that relies on forming partnership with constituents.

The idea about community policing stems from the realization that government alone cannot provide all the things required for decent living as well as security of life and property. This led to collaborative efforts by different communities and governments (as well as its security agencies). This is based on the understanding that people's security is the best form of security and such could complement the efforts of government in the business of protection of lives and property of citizens (Nwogwugwu, Alao&Ikechi-Ekpendu, 2018). It could be seen as the collaborative efforts between the government security agents and local people to nip crimes in the bud. It is paradigm shift from the reactive policing approach to a sustainable preventive policing model where local people are conscious of their role in taking active part in forestalling crimes in their localities by means of gathering and sharing intelligence to conventional security operatives.

The importance of community security could be observed from the standpoint that it formed one of the seven dimensions of human security elaborated in the 1994 Human Development Report with emphasis on the security that people derive from the groups they belong to which in turn provides a cultural identity and a reassuring set of values. According to United Nations Development Programme (UNDP), it includes both group and personal security which focus on ensuring that communities and their members are 'free from fear,' or in broader perspective to ensure “freedom from fear.”

Crime Reduction

Crime reduction is an action or actions taken to stop criminal activities from happening or occurring in a society, on the hand. Crime reduction refers to methods taken by the government to reduce crime in a society. For instance, a theory of criminal justice places emphasis on reducing the crime in society through increased efforts of the security agencies. It could also be seen as efforts made by governments or non-government actors to reduce crime, by using strategies and available resources at their disposal (Miller, 2018 cited in Mbazu, 2024).

The perspective or starting point for crime reduction is people, places or situations already known for criminal activity. This can be a group of offenders who have racked up a long record of assaults and robbery. It might be a residential neighborhood that has been plagued by break-ins. It could be a situation, such as out-of-control house parties where the peace is disturbed and underage drinking and sexual exploitation may take place. Crime reduction starts with assessing the current problem and developing strategies to decrease the amount of criminal activity, or minimize the harm it causes. The definition of crime reduction is the attempt to reduce victimization and to deter crime and criminals (Ani, 2018 cited in Mbazu, 2024). It is applied specifically to efforts made by the police and/or citizens to reduce crime, enforce the law, and maintain criminal justice. Ani (2018) cited in Mbazu (2024) simply stressed that for individuals to avoid areas that are well known for high criminal activities it reduces their chances for victimization and, in turn, they invariably take an active role in crime reduction. It is important to note that crimes can occur anywhere, any time.

Theoretical Framework

The study adopted the Community Security theory of Change propounded by the Asia Foundation in 2012 as part of efforts to achieve community security in Timor-Leste as result of conscious efforts that began in 2008. The main thrust of the theory is to establish state-community security model at the local or village level and integrate them into the security institutional reforms in order to develop proactive safety and security approaches to facilitate improved state-society relations, leading to a more stable and secured environment (The Asia Foundation, 2012).

The implementation of the theory was done on the basis of a multi-level approach that involves - collaborative security, key actors and citizens' actions.

Stage 1: Collaborative security between the various law enforcement or security agencies and community leaders at the local level - This phase emphasizes the ability of security agencies and community leaders to work together collaboratively, employing different steps in community policing framework with potency to enhance effective security for communities which would in turn be incorporated into the higher institutional security reforms (The Asia Foundation quoted in Djurdjevic-Lukic, 2014).

Stage 2: Key Actors –This would involve linking community policing mechanisms to the higher level institutionalized security apparatus at the national and state levels, with the political actors who serve as the principal policy makers. It is believed that this would lead to adoption of policies capable of supporting community-level cooperation and community oriented security (The Asia Foundation, 2012).

Stage 3: Citizens' Actions –This phase has to do with connecting the collaborative security results with expectations of the citizenry through the media and other enlightenment and orientation channels. The active participation of a large society would create a morefriendly political atmosphere for the adoption of the needed security institutional reforms as well as resulting to attitudinal change by the police as they perform their functions and interact with local people (Djurdjevic-Lukic, 2014). This phase of the theory holds the promise of eliminating the existing feeling of mutual distrust between the police and the general public.

From the foregoing discussions, it could be observed that the theory does not lean towards a particular segment of the population as it involves the collaboration of active citizenry (the masses) and the elites (the policy makers) who would drive the process of the programme in focus (Green 2011).

The theory is relevant to this study in that it promotes collaboration between the security agency which in this case is the police, community leaders, political elites as well as the general public. This worthy cooperation is germane to facilitate right institutional reforms on the part of the political leaders as well as build confidence and trust between the police and general public which are instrumental for sharing security intelligence necessary to proactively nib crimes of all sorts in the bud instead of reacting after crimes have taken place.

Philosophy of Community Policing

The philosophy of community policing is for citizens and police to share responsibility for their community's safety. It means that citizens and the police will work collectively to identify problems, propose solutions, implement action and evaluate the results in the community. The idea of Community policing is quite different from traditional policing that emphasizes strict police authority on crime prevention. In community policing, the police must share power with residents of a community, and

critical decisions need to be made at the community level, rather than at police stations (Bohm& Haley, 2005). The goal of community policing is to decentralize police decision making authority. To achieve this goal, it requires the successful implementation of three essential and complementary components or operational strategies namely community partnership, problem solving, and change management. Community policing was intended to address the causes of crime and reduce the fear of crime in affected communities. It employs creative management styles so as to engage responsible members of the public in proactive problem-solving tactics to minimize the level of criminal activities and facilitate law enforcement in the communities. The core elements of community policing are as follows:

- A broader definition of police work;
- A reordering of police priorities giving greater attention to crime and disorder;
- A focus on problem-solving and prevention, rather than incident driven policing;
- A recognition that the “community”, however defined, plays a critical role in solving neighborhood problems, and
- A recognition that police organization must be restructured and reorganized to be responsive to the demands of this new approach and to encourage a new pattern of behavior;
- A recognition that police services, operation and management must be decentralized for effectiveness, so that local police officers can speedily address problems and needs encountered at the local levels;
- That the training of police officers must cover the areas of social interactions and problem solving in addition to traditional policing skills;
- There must be a partnership between the police and the communities in defining or identifying, local problems and needs and developing solutions to identified problems;
- Commitment to development of long-term and proactive policies and programmes to prevent crime and disorder(Law and Justice in Emerging Democracies 2016 cited in Mbazu, 2024).

Vigilante and Neighbourhood Watch as Community Policing Outfits

Although, some vigilante security outfits may have started as neighbourhood watch, they are not exactly the same. Vigilante and neighbourhood watch are both private security organizations primarily made up of volunteers to provide security in their respective areas of operation. Vigilante is a private individual who legally or illegally punishes an alleged law breaker or participates in a group, which metes out extra-legal or extra-judicial punishment to an alleged lawbreaker. Following from this definition, vigilante group therefore metes out extra-legal or extra-judicial punishment to an alleged lawbreaker. However, not all vigilante activities are illegal, because sometimes vigilante began by apprehending or catching criminals and hand them over to the police (Ani, 2018 cited in Mbazu, 2024). Vigilante justice is borne out of the idea that criminal punishment is either non-existent or insufficient for the crime, usually based on the perception that the government is ineffective in enforcing the law and this need community members to volunteer to protect the community. In other instances, a person may choose a role of vigilante as a result of personal experience as opposed to social demand. Persons seen as “escaping from the law” or “above the law” are sometimes the targets of vigilantism. It may target persons or organizations involved in illegal activities in general or it may be aimed against a specific group or type of activity, for example,

police corruption. Vigilante behaviour may differ in degree of violence, and in some cases vigilantes may assault targets verbally, physically attack them or vandalise their property. Any person who defies the law to further justice is a vigilante (Aniche, 2018).

Neighbourhood watch, on the other hand, is an organized group of citizens devoted to crime and vandalism prevention within a neighbourhood. Therefore, members of neighbourhood watch and others who use legal means of bringing people to justice are not considered vigilantes. In other words, neighbourhood crime watch is not vigilante security apparatus, because when suspecting criminal activities, members of neighbourhood watch or crime watch are encouraged to contact authorities or police and not to intervene. Neighbourhood watches, therefore, are police informants in that they give police relevant information that helps the police in their investigations and crime preventions (Aniche, 2018). In Nigeria, ethnic militias or militant groups have been erroneously taken to be vigilante groups. Although, some ethnic militias are involved in vigilante service, they are not strictly speaking vigilante security apparatus in that they are engaged in other activities which are not necessarily or primarily vigilante service. The point is that vigilante activities are not the primary roles of the ethnic militant groups like Odua People's Congress (OPC), Movement for Actualization of Sovereign State of Biafra (MASSOB), Arewa Consultative Forum, etc. It so happened that along the line, these radical ethnic organizations began to assume or usurp the responsibilities of vigilante security. The traditional concept of vigilante in Nigeria, however, exclusively refers to an un-armed voluntary citizens or groups created in local communities to help the security agents by arresting suspected criminals or delinquents and handing them over to the police.

Community Policing and Reduction of Crimes in Nigeria

Community policing is a security arrangement in which members of the public are involved in the conduct of policing their locality to complement the efforts of the police in crime control by giving useful security intelligence information to law enforcement agencies in the neighbourhood (Eke, 2009). In community policing, the community is usually expected to be engaged in the policing role through volunteer schemes, initiating neighbourhood support networks and supporting police patrol activities. Preventing crime and reducing the fear of crime, are both closely related to rebuilding secured communities (Griene, 2000). It is widely acknowledged that good police/public relations are vital to achieve successful policing. Without sustained public contact, officers would be unable to exercise their discretion appropriately and would find themselves isolated, increasingly hostile and unable to empathize with the public.

As it is no longer news that vigilante groups or neighbourhood watch that are expected to work in collaboration with the police require training and retraining programmes to be able to effectively carry out their responsibilities, community policing provides them ample opportunity to undergo training and retraining programmes on strategies, methodologies and techniques of modern day policing responsibilities in order to reduce to the barest minimum incidences of jungle justices, which in the past had marred the operations of some of them. Therefore, the vigilante groups/neighbourhood watch being the state's security apparatus that are closer to the people and having fair knowledge of behavioural pattern of residents in their communities who double as their neighbours would certainly serve as a viable link for intelligence gathering and sharing at the local level to help nip crimes in the bud in their various areas of operation (Nwogwugwu & Abioye, 2015). This to a large extent reduces the rate of crime in their domains.

Moreso, as the vigilante groups/neighbourhood watch have a good knowledge of terrain of their communities and maintain close relationship with the residents, it stands to reason that they would be able to identify strangers within the communities, such that any suspicious elements would be swiftly and quickly arrested and subsequently handed over to the police for further security checks and possible prosecution. This shift in approach in policing is very essential to prevent crime from happening thereby reducing incidences of crime across all the breadths and widths of the country.

The need for community policing stems from the fact that security apparatus of the Nigerian state that is centrally controlled and commanded had failed to adequately protect the citizens (Nwogwugwu&Abioye, 2015). This has resulted to persistent clamour for establishment of state police by well meaning Nigerians, which is believed to have the magic wand to tackle security challenges across the country (Nwogwugwu&Kupoluyi, 2015).

The application of community policing as a strategy using civilian joint taskforce to curb insurgency in the Northeast Nigeria could be viewed from the standpoint of providing security coverage. This stems from the fact that the local security knowledge of the community leadership and vigilante operatives could be converted into assets for the purpose of monitoring, reporting and taking preliminary steps to forestall crimes. It is no longer news that the members of the vigilante groups are recruited by community development associations in consultation with their respective traditional rulers. This is to ensure that miscreants are not recruited who could take advantage of the opportunity to carry out their nefarious activities. Therefore, community policing has been helpful in the fight against insurgency in the Northeast as the civilian joint taskforce has continually assisted the conventional joint security taskforce with vital intelligence that they have used to prevent strikes by insurgents.

In urban communities, community policing requires active participation of house owners otherwise known as landlord as well as tenants. The members should be made to understand the vision of securing everyone through community policing framework to enable them key into the scheme. This will go a long way to reduce to the barest minimum the high rate of crimes in the urban areas.

The implementation of community policing in Nigeria has grown beyond local communities as the tripod ethnic groups upon which the country stands have several security outfits in an anxious bid to tackle the rising wave of insecurity in Nigeria. In South-West is Amotekun Corps; in the North is Civilian Joint Task Force and in the South-East Ebubeagu Regional Security Outfit (now Neighbourhood Watch). The establishment of these community policing outfits is aimed at prevention and reduction of crimes in Nigeria and various regions in the federation.

Methodology

The researcher adopted the descriptive survey design. According to Fonta (2014) cited in Mbazu (2024), survey design is a systematic collection and presentation of data to give a clear picture of a particular situation.

This work was carried out in Ivo Local Government Area of Ebonyi State. Ivo local government area is in Ebonyi state, South-east geopolitical zone of Nigeria and has its headquarters in the town of Isieke. The Local Government Area is made up of several towns and villages such as Ishiagu, Akaeze, Obinagu-Ishiagu, Amanonye, Nzerem, Isieke, Ameke, and Ihie. The people that reside in the local government area are people of Igbo extraction who speak variant of Igbo Language. The important landmarks in the Local Government Area include the Federal College of Agriculture Ishiagu and the Crushed Rocks Industries

Limited. Ivo Local Government Area witnesses two distinct seasons which are the rainy and the dry seasons. The rural dwellers engage in farming while others engage in public service as means of livelihood.

The projected population of the local government area as at 2023 was 131,969 obtained using National Population Commission (NPC) projected population formula. Meanwhile the sample size was 400 gotten through the application of Taro Yameni formula.

The major instrument for data collection was structured questionnaire which was face and content validated. Out of 400 copies of questionnaire distributed, 380 copies of the questionnaire were returned, representing 95% while 20 copies of the questionnaire were not returned, representing 5%. Meanwhile, the data collected were presented in frequency tables while the formulated hypotheses were tested using Chi-Square inferential statistics represented with the formula below:

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

Where O = Observed frequency

E = Expected frequency

\sum = Summation

Test of Hypotheses

Hypothesis One (1)

H₀: Community policing has not facilitated reduction of armed robbery activities in Ivo Local Government Area.

H_a: Community policing has facilitated reduction of armed robbery activities in Ivo Local Government Area

Table 1: Community policing helps in reduction of armed robbery activities in Ivo Local Government Area

Responses	No of Respondents	Percentage
Agree	281	73.9
Strongly agree	66	17.4
Undecided	18	4.8
Disagree	10	2.6
Strongly disagree	5	1.3
Total	380	100

Source: Field Survey, 2023.

Expected frequency (E) = $\frac{380}{5} = 76$

Table 2: Chi-Square Calculation

Observed Frequency	Expected frequency (E)	(O-E)	(O-E) ²	$\frac{(O-E)^2}{E}$
281	76	205	42025	552.9
66	76	-10	100	1.31
18	76	-58	3364	44.26
10	76	-66	4356	57.31
5	76	-71	5041	66.32
Total	380			722.1

Source: Field Survey, 2023.

Therefore, calculated Chi-square = 722.1

To compute the degree of freedom (DF) or critical value

$$DF = (R-1) (C-1)$$

Where:

R = Number of row = 5

C = Number of columns = 2

$$Df = (5-1) (2-1)$$

$$= (4) (1)$$

$$= 4 \times 1$$

$$= 4$$

$$Df = 4$$

We can refer to the table of the sampling distribution of χ^2 for Df4 at 0.05 level of significance. The critical χ^2 value for Df4 at 0.05 level of significance is 7.81

$$X^2 = \text{Calculated value } 722.1$$

$$X^2 = \text{Critical value } 7.81$$

Decision Rule

If the calculated value of X^2 is greater than the critical value, the null hypothesis is rejected and the alternative hypothesis is accepted and vice versa. Conclusion, since the calculated value is greater than the critical value, we accepted the alternative hypothesis and rejected the null hypothesis. This implies that community policing has significantly facilitated reduction of armed robbery activities in selected Ivo Local Government Area

Hypotheses Two

H_{02} : Community policing has not assisted in reduction of youth restiveness in Ivo Local Government Area.

H_{a2} : Community policing has assisted in reduction of youth restiveness in Ivo Local Government Area

Table 3: Community policing aids in reduction of youth restiveness in Ivo Local Government Area

Responses	No of Respondents	Percentage
Agree	100	26.4
Strongly agree	160	42.2
Undecided	20	5.2
Disagree	80	21.1
Strongly disagree	20	5.2
Total	380	100

Source: FieldSurvey, 2023.

$$\text{Expected frequency (E)} = \frac{380}{5} = 76$$

Table 4: Chi-Square Calculation

Observed Frequency	Expected frequency (E)	(O-E)	(O-E) ²	$\frac{(O-E)^2}{E}$
100	76	24	576	7.5
160	76	84	7056	92.8
20	76	-56	3136	41.26
80	76	-4	16	0.21
20	76	-56	3136	41.26
Total	380			183.03

Source: Field Survey, 2023.

Therefore, calculated Chi-Square = 183.03

To compute the degree of freedom (Df) or critical value

$$DF = (R-1) (C-1)$$

Where:

R = Number of row = 5

C = Number of columns = 2

$$Df = (5-1) (2-1)$$

$$= (4) (1)$$

$$= 4 \times 1$$

$$= 4$$

$$Df = 4$$

We can refer to the table of the sampling distribution of χ^2 for Df4 at 0.05 level of significance. The critical χ^2 value for Df4 at 0.05 level of significance is 7.81

X^2 = Calculated value 183.03

X^2 = Critical value 7.81

Decision Rule

If the calculated value of X^2 is greater than the critical value, the null hypothesis is rejected and the alternative hypothesis is accepted and vice versa. Conclusion, since the calculated value is greater than the critical value we accept the alternative and reject the null hypothesis. This implies that Community policing has significantly assisted in reduction of youth restiveness of Ivo Local Government Area

Hypotheses Three

H_{03} : Community policing has not promoted the protection of lives and property Ivo Local Government Area.

H_{a3} : Community policing has promoted the protection of lives and property in Ivo Local Government Area

Table 5: Community policing promotes the protection of lives and properties in Ivo Local Government Area

Responses	No of Respondents	Percentage
Agree	300	78.9
Strongly agree	40	10.6
Undecided	21	5.5
Disagree	19	5
Strongly disagree	0	0
Total	380	100

Source: Field Survey, 2023.

$$\text{Expected frequency (E)} = 380 = \frac{76}{5}$$

Table 6: Chi-Square Calculation

Observed Frequency	Expected frequency (E)	(O-E)	(O-E) ²	$\frac{(O-E)^2}{E}$
300	76	224	448	5.89
40	76	36	1296	17.05
21	76	-55	3025	39.80
19	76	-57	3249	42.75
0	76	-76	5776	76
Total	380			181.49

Source:Field Survey, 2023.

Therefore, calculated Chi-Square = 181.49

To compute the degree of freedom (DF) or critical value

$$DF = (R-1) (C-1)$$

Where:

R = Number of row = 5

C = Number of columns= 2

$$Df = (5-1) (2-1)$$

$$= (4) (1)$$

$$= 4 \times 1$$

$$= 4$$

$$Df = 4$$

We can refer to the table of the sampling distribution of x^2 for Df4 at 0.05 level of significance. The critical x^2 value for Df4 at 0.05 level of significance is 7.81

X^2 = Calculated value 181.49

X^2 = Critical value 7.81

Decision Rule

If the calculated value of X^2 is greater than the critical value, the null hypothesis is rejected and the alternative hypothesis is accepted and vice versa. Conclusion, since the calculated value is greater than the critical value we accept the alternative and reject the null hypothesis. This implies that Community policing has significantly promoted the protection of lives and property in Ivo Local Government Area

Major Findings

Therefore, the major findings of the study are summarized hereunder:

1. That community policing has significantly facilitated reduction of armed robbery activities in Ivo Local Government Area.
2. That community policing has significantly assisted in reduction of youth restiveness in Ivo Local Government Area.
3. That community policing has significantly promoted the protection of lives and property in Ivo Local Government Area.

Conclusion

Community policing is an ideal that ensures partnership between the community members and the police in crime prevention and control. The establishing of trust and good cordial relationship between the

community members and the police will enhance effective crime prevention and control. In Nigeria today, security challenges are rising everyday which range from communal clashes, farmers/herders clashes, burning of police stations, armed robbery, kidnapping etc. These security challenges require community security outfit that will assist the police in giving useful information for prevention of wanton killings going on in Nigerian communities.

Recommendations

Based on the findings we recommended as follows:

1. Community members should collaborate with community security apparatus (vigilante/neighbourhood watch) to beef up surveillance in their domains in order to reduce armed robbery activities in Ivo Local Government Area and by extension Ebonyi State.
2. Community leaders in partnership with police and vigilante/neighbourhood watch should collaborate in area of security intelligence gathering and sharing in order to reduce youth restiveness such as social unrest, cultism, election violence etc in the area.
3. Community members in concert with vigilante groups/neighbourhood watch should always report suspicious movements to the police. In extreme cases, they should apprehend criminal elements and hand same over to the police for further actions to guarantee protection of lives and properties in the area.

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