



IMPACT OF COMMUNITY POLICING ON COMBATING INSECURITY IN BAUCHI METROPOLIS (2010 – 2020)

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Abstract

The emergence of community policing in Nigeria indicated that the tackling of insecurity is unsatisfactory and security agencies alone may not fulfill the need of all communities in Nigeria without vigilante services. Community policing plays vital roles in curbing and combating insecurity in the country, therefore, this study examined the impact of community policing on combating insecurity in Bauchi Metropolis (2010 – 2020). Exploratory qualitative research design was adopted and used vigilantes from four (4) wards (Bakaro, Yakubu Wanka, Kofar Dumi, and Jahun) in the study area. 10 informants were interviewed. Purposive sampling was adopted where interview was used during the data collection. Thematic analysis was used to analyze the data. The study used functionalist theory which assumed that society is a complex system whose parts work together to promote solidarity and stability. The finding indicated that residents of Bauchi metropolis have good perception about community policing which indicates that people have good perception and accepting community policing. The paper recommends that government should provide motivation such as assignment of allowances and provide system-capturing data at central, state and the local government levels to manage crime prevention.

Keywords: Community, Policing, Insecurity, Bauchi State

1. Introduction

Community policing is a collaborative approach where the police and community work together to identify and solve local problems, making all community members active partners in maintaining safety (Egbunike, 2020). Globally, policing strategies increasingly emphasize community-centered security, with countries like the USA, UK, Japan, South Korea, Brazil, Mexico, and South Africa adopting and popularizing these approaches (Akinyemi, 2021; Olaitan, 2020). Historically, the UK pioneered community policing with the London Metropolitan Police in 1829, while the USA embraced it in the late 1970s, emphasizing partnership, proactive policing, and decentralization. In Africa, countries such as South Africa and Guinea Conakry incorporated community policing principles in response

to political violence and governance challenges (Kyulu, 2021; Adeniyi & Olusesan, 2019).

In Nigeria, community policing is relatively recent, gaining prominence in the early 2000s due to rising crime rates, including armed robbery, kidnapping, terrorism, and clashes between herdsmen and farmers (Olaitan, 2020; Udoh, 2018). Security agencies face limitations due to manpower shortages and lack of community cooperation, making community engagement essential for effective crime prevention (Udefuna et al., 2019; Jangbebe, 2021). Evidence shows that community policing enhances public safety perception and reduces fear of crime, with initiatives like the Civilian Joint Task Force in the Northeast demonstrating success despite challenges such as inadequate funding, poor training, corruption, and lack

of incentives for informants (Sotunde, 2019; Abdurashheed, 2021).

Specifically in Bauchi State, community policing has been widely accepted due to its effectiveness in crime prevention and control, involving groups like vigilantes and anti-social vices committees. These efforts have significantly addressed property crimes, gang violence, and organized crime in Bauchi Metropolis (Nebo & Ndukwe, 2022; Hussein, 2022). The study aims to examine the impact of community policing on combating insecurity in Bauchi Metropolis from 2010 to 2020.

Community policing as a pragmatic approach to addressing crimes has gained global acceptance due to increased rate of crimes and other insecurity issues (Udefuna, *et al.*, 2019). The profound tension as a result of insecurity has affected the dignity and quality of life of both individuals and the society. This has also portended dangers for peace, progress and development of the country. The citizens need peaceful and safe environment to be able to attain their social, economic and political dreams. The community policing whose duty it is to collaborate in providing security has consistently admitted they was handicapped because of a combination of some factors among which are: lack of resources, poor government support and poor condition of service resulting in ill-motivated, ill-equipped and insufficient workforce (NPF Report, 2018).

Furthermore, there are many inadequacies and challenges which stand as obstacles responsible for community policing's abysmal performance of the groups. Most Nigerians have bad perception about the roles of community policing. This led people to describes them as a motley crowd of lazy, inefficient, corrupt contributing to the perpetrating of crimes such as mass killing, intimidation, rape, extrajudicial killings/summary execution and other heinous crimes against citizens they are to guide and protect (Uhunmwuango & Aluforo, 2021).

In Bauchi state, specifically Bauchi Metropolis, social vices such as phone snatching, motor-bike stealing,

Sara-suka and shops-breaking is in decreasing rate with the establishment of vigilantes ('Yan committee) and anti-social vices committee. The committees are playing appreciate roles to combat crimes and some vices acts despite of some challenges that they are experiencing such as lack of adequate professional training, harassment from public and criminals executed, inadequate salary, lack of working equipment, inadequate of motivation and incentives, and lack of maximum public cooperation (Mustapha, *et al.*, 2018). This study is examining the impact of community policing on combating insecurity in Bauchi Metropolis (2010 – 2020). It will determine strategies adopted by the members of community policing in combating insecurity, and explore the challenges facing committees in combating insecurity.

The study intends to address the following research objectives:

- i. To identify the public perception about community policing on combating insecurity in Bauchi Metropolis from 2010 – 2020.
- ii. To examine the roles of community policing on combating insecurity in Bauchi metropolis 2010 –2020.

2. Literature Review

Concept of Community Policing

Community policing is made up of three main concepts. They are; "community" "police" and "policing". The term "community" means a group of people living in the same place with similar background and interest (Reiner, 2000). A community can be a group of people that interact through communication media such as newsletters, telephone, email, online, social networks or instant messages for social, professional, educational or other purposes. On the other hand, the term "policing" is an act of executing police duties among and to the benefit of communities (Docobo, 2005). It is one of the acts to keep law and order; it is mostly done by the Police Force. Policing combines best techniques in order to combat not only crime and disorder, but also the fear of crime and the likelihood of crime. It allows the police to

work with the community and other organizations to address local concerns.

The concepts of “police” and “policing” are used interchangeably in everyday language, but they do not always mean the same thing (Aropet, 2012). Indeed, the primary role of police is policing, but policing is not a sole responsibility of the police. Conversely, not all those shouldered with policing responsibility belong to police organizations. Policing is securing compliance with existing laws and conformity with precepts of social order. But the police are not the only agency involved in policing, in the broad sense of the term. Policing has always been necessary in all societies for the preservation of order, safety and social relations. The necessity of policing becomes even more evident 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 (Alemika & Chukwuma, 2005).

As a concept, community policing demands natural social mechanisms to be mobilized in order to control crimes but the problem is how the police force can mobilize such mechanisms engage community groups in the day-to-day problem-solving and preventative activities to curb down crimes. The philosophy of community policing emphasizes partnership, decentralization of authority, and pro-activeness. The structure of the Nigeria police is very central and their approach to crime fighting is still reactionary rather than proactive. The partnership between the public and police in crime fighting is still unrealistic because of the poor public perception of the police. More importantly, the Nigeria police force is built on the traditional culture of force which is used to brutalize the same people that they are expected to protect. This culture of brutality and use of force makes it difficult for the Nigeria police to embrace community policing. Thus, a gap between police and the community regarding the roles and goals of policing can hinder the implementation of community policing strategies.

Community Policing in Nigeria

Except as a modern concept, community policing has been an old practice within the traditional Nigerian communities in which the prevention and control of criminal behaviour were matters best handled by the kinship and the extended family system (Obarisiagbon, 2018). In those periods, respect for community elders, its ancestors and the adherence to its religious virtues were solidified by the structure of communal solidarity. There was collective responsibility in which “the family (or entire community) is collectively responsible for the conduct of its members to outsiders and each member of the family is responsible for his own conduct within the family (Dambazau, 1994). In other words, the communities through the elders, ancestors, and religious deities policed themselves with the synergy of the Neighbourhood Watch/Vigilante groups.

Thus, Chukwuma (2019) observed that before the advent of British colonial rule, the various ethnic nationalities that make up Nigeria had some form of community based policing. Earlier on, (Obarisiagbo, 2018) had noted that in pre-colonial Nigeria, there was organizations of body of men that played the role of policing various communities. Obarisiagbo observed that in the Yoruba kingdoms, the Ilare, the Eniese and the Oguren represented in the eyes of the populace, the symbol of legitimate force that not only apprehended and arrested criminals, but also executed the commands of justice. Among the Northern Emirates of Zaria and Kano, Rotimi also observed that there was the Dogari, a body of men drawn from the class of palace slaves whose duties among others included those of arresting and disciplining offenders and guarding the various communities. In Igbo ethnic group, according to Audu (2016), the various age-grade from the age of 18-30 also form themselves into Neighbourhood Watch/Vigilante groups to perform similar functions as mentioned above.

The current initiative of community policing in Nigeria appears to be that of the Nigeria police as part of their “eight-point strategy for combating crime” (Sunday Sun, Lagos, August 1, 2004, p.2) and later expanded to a ten-point programme of action. This could be viewed as an

attempt by the police to regain the public confidence, mend fences, and make the Nigeria public a partner in crime prevention and control. Chukwuma (2019) observed that community-policing in Nigeria received a legislative backing only in 2004 following a keynote address delivered at an interactive forum on the review of the Police Act organized by the National House of Representative Committee on Police Affairs in collaboration with the Foundation for the Centre for Law Enforcement Education in Nigeria (CLEEN) (2005) and the Open Society- Justice/ Initiative (Chukwuma, 2019). Also, the former speaker of the National House of Representatives, Alhaji Bello Musari had in the address observed that as a result of the world wide acceptability, the concept of Community-Policing has received in recent years, the National Assembly has no option in granting it a legislative backing.

Roles of community policing in combating insecurity in Nigeria

Community policing is crucial for national growth, peace, and development, as it ensures safety, enforces the rule of law, protects human rights, and contributes to poverty reduction (Ayisre, 2017). It also helps control the proliferation of firearms, engages unemployed youths in productive activities, and reduces the burden on formal security agencies. While scholars debate its effectiveness with some studies showing limited success in collaboration (Nwolise, 2019) and questioning the “broken windows” theory (Madubuike-Ekwe & Obayemi, 2019) other research indicates that community policing can reduce crime, improve citizen satisfaction, enhance social cohesion, and strengthen police-community relations (Okafor & Aniche, 2018; Arisukwu et al., 2020).

Evidence from programs like Chicago’s CAPS shows that community outcomes vary based on gender, race, and socioeconomic status, with African Americans benefiting most while some immigrant groups perceive worsening conditions (Skogan, 2016). In Nigeria, community policing counters the militarized nature of the police, restores public trust, and promotes responsible policing (Yusuf, 2019). Traditional

strategies, such as neighborhood watch and vigilante groups, align with modern community policing principles because members are familiar with their communities. Such groups, including the Civilian Joint Task Force in northeastern Nigeria, effectively monitor new faces, deter criminal gangs, and collaborate with the police to reduce crime (Mobayo, 2020; Ndukwe, 2021). Overall, combining formal police forces with trusted community members strengthens security and ensures more effective crime prevention.

2.2 Empirical Review

There is many studies conducted and examined community policing in different perspective. Among the studies is Osakede, *et al.* (2016), the main objective of their study is to examine community policing and insecurity in Nigeria with reference to Ikorodu and Badagry Local government areas in Lagos State. The study made use of interview and cases of criminal activity reported by the community vigilante group in Ikorodu and Badagry local government area to the Nigeria Police force. Spearman’s Rank Correlation Co-efficient adopted to analysis the cases of criminal activity reported by the community vigilante groups to Nigeria Police. The finding reveals that there is co-efficient correlation between Community policing and the Nigeria Police in protection of life and properties in Nigeria.

Ayamba and Inah (2017) examined the place and role of community policing towards combating insecurity in Nigeria. In carrying out the study, secondary source of data was utilized. Employing a Contingency Theory Approach, the study pinpoints the pivotal premise of public policy for a sound community policing programme. Findings of the study indicate that a number of factors are responsible for police ineffectiveness, such as corruption, institutional constraint, military orientation and colonial legacy.

Gbenemene and Adishi (2017) identified the challenges and prospects community policing in Nigeria. Qualitative research method was adopted and sourced information from newspapers, journals both print and

online one. Content analysis was adopted in analyzing of the information sourced. The finding indicates that community Policing has failed to achieve any meaningful success in Nigeria. The public perception of the police is worse than ever. The public still view the police as corrupt and people never to trust. The police do sometimes aid and abet criminals and have been described as one of the most corrupt institution in Nigeria. The philosophy of community policing emphasizes partnership, decentralization of authority, and proactiveness. The structure of the Nigeria police is very central and their approach to crime fighting is still reactionary rather than proactive. The partnership between the public and police in crime fighting is still unrealistic because of the poor public perception of the police.

Udefuna, *et al.* (2019) determined the effectiveness of community policing: a panacea to inefficiency and impunity in Nigerian Police. The study used qualitative research approach and information was sourced from online sources like e-journals and newspapers. Documentary analysis was used to digest the information. The finding reveals that community policing which is, in essence, collaboration between the police and the community that identifies and solves community problems has proved to be very effective in security reform and sustaining peace. It has proven in developed crimes that with the police no longer the sole guardians of law and order, all members of the community become active allies in the effort to enhance the safety and quality of the community

Chris, Frederick, and Florence (2021) conducted a study on policing through the community as a strategy of strengthening the security architecture of Nigeria. The study adopted a variety of theories such as citizen participation and the broken window to interrogate the subject matter. The study x-rayed some empirical studies on the perception of the Nigeria police by the public and also contextualized citizens' participation in community policing to situate the effectiveness of policing through the community. The study found out that policing through the community will improve intelligence

gathering capacity of the security agencies in its fight against criminality and insurgencies in Nigeria.

Abdulrasheed (2021) assessed the role of Civilian Joint Taskforce (CJTF) in Adamawa State as an important tool for community policing and consolidation of peace in North Eastern Nigeria. Adopting a mixed-method and utilizing the conflict transformation theory as an analytical framework, the study reconciles/recognizes individuals or groups at mid-levels and persuades them to embrace peace and foster reconciliation. Using the involvement phenomenon/strategy, every ethnic and religious group in the CJTF was engaged and their presence in every community helps reduce the level of fear, suspicion, prejudice and resentment amidst hitherto adversarial groups. The finding reveals the absence of CJTF will not be highly consequential to the peace achieved in the study area, due to challenges within the CJTF.

Oikhala (2021) examined the effects of community policing on police statutory functions in Nigeria. Data were collected from relevant textbooks, journals, newspapers and other official records. The data congregated were analyzed through descriptive method. Espousing the broken window theory as theoretical framework, community policing is considered as a proactive crime and disorder reducing strategy as against the 'pursue and catch' reactive oriented. The study found community policing as helpful to curbing internal security threats in Nigeria. It argued that the effectiveness of community policing is overturned by gamut of the police different operational agenda; inconsistency in policy; and resistance from some officers and rank and files.

2.3 Theoretical Framework

The study adopts Functionalist theory. It was founded by Émile Durkheim in the year 1913; the further key theorists were Talcott Parsons (1930) and Robert Merton (1931). The assumption of the theory is that society is a complex system whose parts work together to promote solidarity and stability. It is similar to community policing which involved community members to works

together and promote safety and security in the society. The functionalist theory also posits that behavior in society is structured and relationships between members of society are organized in terms of rules and that social relationships are patterned and recurrent (Harlambo & Holborn, 2005). The Parsons (1930) looks at society as a set of interrelated parts which together form a whole, and believes that there is value in consensus and a high degree of consensus binds members together to form an integrated and cohesive unit.

The theory further assumes that a certain degree of order and stability is necessary for the survival of social system. Functionalists downplay the conflict in society between classes and believe that once norms and values are maintained, the society would be conflict free. It considers society as a structural system made up of interrelated parts. The social system has certain basic needs that must be met if it is to survive. These needs are known as functional prerequisites. This means that each part, will in some way, affect every other part and the system as a whole. It also follows that the survival of the system depends on the compatibility of the various parts.

This theory is suitable to the study as the main purpose of community policing is to bring community in curving the insecurity and ensure safety, security and wellbeing of the society. The theory captured that society is a set of interrelated parts which together form a whole. It looks similar to this study which community policing works with some part of the members of the society to tackle social vices.

3. Methodology

3.1 Research Design

Exploratory qualitative research design was used. This type of research can be used to answer the formulated research questions.

3.2 Population of the Study

The population of this study comprises vigilantes ('Yan committee) in four (4) wards (Bakaro, Yakubu Wanka, Kofar Dumi, and Jahun) within Bauchi metropolis.

3.3 Sample and Sampling Technique

The sample of this study was 10 commandants from the selected wards. However, purposive sampling was used which enable the selection of commandants from each ward through availability, accessibility and willingness of the respondents to participate.

3.4 Instrument for Data Collection

Interview was used during the data collection for this study. The instrument was developed by the researcher.

3.5 Method of Data Analysis

Thematic analysis was used to interpret the collected information. This is one of the most common forms of analysis within qualitative research that emphasizes identifying, analysing and interpreting patterns of meaning (or "themes") within qualitative data.

4. Results and Discussion

Public perceptions on roles of community policing on insecurity

Understanding public perception is crucial to assessing how well community policing works because it depends on cooperation and trust between the police and the community. Scholars like Trojanowicz and Bucqueroux (1990) and Skogan (2006) note that success in community policing relies on active citizen involvement and acceptance. In Nigeria, however, studies (Otu, 2018; Olajide & Adeyemi, 2020) show that although mistrust initially affected its implementation, public understanding and participation have gradually improved over time. The responses of the informants from Bauchi metropolis reflect this gradual transformation in public attitude toward community policing.

Informant I

People in Bauchi metropolis have good perception and accepting community policing 100%. He further stated that community policing suffered a lot before people understand the main purpose of establishment and work of community

policing due to different people, different character. Despite the acceptance of the policing, members of the community policing still experiencing some challenges but trying their best to manage the situation.

This aligns with Adebayo (2019), who reported that early challenges in community policing implementation across Nigerian states stemmed from a lack of public awareness and diverse community attitudes. The informant's remark that community policing members still "experience challenges but are trying their best" suggests resilience despite operational difficulties echoing findings by Nnadozie (2021), who observed that local policing initiatives often face resource constraints and inconsistent community cooperation.

One of the informants stated that;

After the emerged of community policing, people were appreciated the work of the members especially community leaders, religious leaders and some decent people in the society. But, as time goes on, some people are against their efforts especially parents that have children with bad behaviours. Sometimes community policing members are being presented before the law for claiming right (informant II).

This reflects the social tension that can arise when community policing begins to hold individuals accountable. Consistent with Ibrahim and Saleh (2022), such opposition often emerges from individuals or families whose interests' conflict with community security objectives. Moreover, the claim that members are "sometimes presented before the law for claiming rights" may point to blurred legal boundaries and insufficient institutional protection for community policing actors issues also discussed in Oluwatayo (2020).

Informant III

When the community policing was established in Bauchi, many people do not know their responsibility and duties, but gradually people knowing their function and majority are appreciating their contribution in tackling

vices activities. Despite their importance, some people are looking their duties in negative ways. Some of the members are being threaten by few bad peoples in the society.

This mirrors findings from Skogan (2006) and Ehindero (2019), which suggest that sustained sensitization and transparency are critical to maintaining public trust. The threat faced by members from "few bad people in the society" further confirms the persistent risks associated with grassroots policing efforts, as noted by Tanko & Abubakar (2021), who reported intimidation of community policing volunteers in northern Nigeria.

Informant IV

Community policing faced accusation from parents and even looked the group as people that working after them. Thinking that the committee is being biased in their judgment, they do not have exposure and experience in handling the criminal cases. Some wealthy people in the community are looking the group in vice-visa but some are even employing them to serve as their house-security. Some community member prepared to lay their complaint to community policing then taken the case to court or police station.

This demonstrates both mistrust and selective endorsement of the initiative, supporting findings by Ojo (2020), who argued that socioeconomic disparities often shape the level of confidence different groups have in community policing. The fact that some community members prefer to report to community policing rather than formal police institutions also indicates growing credibility at the local level, as similarly found in Abah and Nwokorie (2018).

In summary, the informants' responses collectively reveal that public perception of community policing in Bauchi metropolis has evolved from skepticism to gradual acceptance, though challenges related to trust, fairness, and role clarity persist. These findings reinforce earlier studies that stress the importance of continuous community engagement, proper training, and institutional support for community policing to

effectively address insecurity and sustain public confidence.

The roles of community policing in combating insecurity

Community policing plays a vital role in enhancing security through collaboration between law enforcement agencies and local residents. The approach emphasizes prevention, partnership, and problem-solving rather than reactive policing (Trojanowicz & Bucqueroux, 1990). Studies have consistently shown that community policing serves as an effective tool for addressing grassroots security challenges and promoting mutual trust between police and citizens (Skogan, 2006; Otu, 2018). In the Nigerian context, community policing has been instrumental in managing local security threats such as youth violence, theft, and domestic disputes (Alemika & Chukwuma, 2020; Tanko & Abubakar, 2021). The responses from informants in Bauchi metropolis reaffirm these observations and highlight the multidimensional roles of community policing in combating insecurity.

Informant I

It is stated by the first interviewee that, community policing came into being as a result of high rate of crimes and criminality occurring in the metropolis of Bauchi. Community policing is collaborating with police to tackle the social vices such as sara-suka, house breaking and theft, phone snatching, motor cycle and thri-cycle snatching among others. He further mentioned that, the other roles of community policing including assisting police in some civil cases and resolving issue amicably within the community but criminal cases are transferring to police immediately without delay.

This observation aligns with the findings of Ibrahim (2021), who noted that the emergence of community policing in northern Nigeria was largely reactive to the growing insecurity and youth-related violence. The informant also mentioned that community policing assists formal police in handling civil disputes and resolving issues amicably, while referring criminal cases

directly to law enforcement agencies. This reflects the core philosophy of community policing local participation in crime prevention and early conflict resolution which, according to Adebayo (2019), significantly reduces the burden on conventional police institutions.

Informant II

The work of community policing is categorized in to two (2) or three (3); making dialogue between the husband and wife, father and son, elder and younger brother, community and community and other minor cases, but everything involved the criminal cases where referred them to the police such as sara-suka, phone snatchers, motor cycle theft, house braking theft among others. This is because they are working in cooperation with the formal security agencies like policy.

The above finding supports the position of Okeshola and Mudiare (2013), who emphasized that community policing focuses more on prevention, conflict mediation, and intelligence sharing rather than law enforcement functions. The informant's comment about cooperation with "formal security agencies" also reflects the hybrid policing model described by Abah and Nwokorie (2018), where community members complement, rather than replace, official security institutions.

Informant III

The main role of community policing is reconciling people especially marital and family cases such as issues between husband and wife or father and son. Secondly, involving community leaders in reconciling issues related to civil cases between community members without taken to the court or police station. But anything related to criminal case, we are handing over to police station.

This perspective aligns with Ojo (2020), who found that the informal resolution of disputes at the community level helps strengthen social cohesion and reduces caseloads at police stations and courts. The referral of criminal cases to formal authorities demonstrates a clear

understanding of jurisdictional boundaries, ensuring legitimacy and cooperation within the justice system.

Informant IV

The role of community policing is providing mutual understanding among community members by providing guidance and counselling services such as misunderstanding between father and son, domestic violence or marital conflicts, family issues or friend to friend issues. Also, community policing helps police or civil defence in arresting suspect in the community.

This collaborative role mirrors the findings of Nnadozie (2021), who emphasized the importance of community actors as the “eyes and ears” of security agencies in crime detection and prevention. It also aligns with observations by Olajide and Adeyemi (2020) that grassroots intelligence networks significantly contribute to early identification of threats in Nigerian urban centers.

Discussion

The study examined how community policing influences public perception of insecurity in Bauchi metropolis. Findings show that many informants support empowering vigilantes to arrest and present suspects to lawful authorities, as well as providing them with more resources and encouragement in combating insecurity. These findings align with Adeniyi and Olusesan (2019) and Adekola and Enyiche (2017), who found that community members generally hold positive views about community policing and trust its members to handle minor civil cases effectively.

The research also investigated the roles of community policing in combating insecurity between 2010 and 2020. Respondents agreed that vigilantes help reduce the fear of crime and strengthen community safety. This finding differs from Okafor and Aniche (2018), who argued that community policing directly reduces serious crime rates. However, it supports Nwolise (2019), who found that community policing enhances police–community relations and fosters social cohesion, even if collaboration between both parties remains limited.

Further findings revealed that community policing improves communication between citizens and law enforcement, enhances community wellbeing, and promotes proactive solutions to local security challenges. It also helps address crime, social disorder, and fear of crime. These outcomes are consistent with Ugwu (2020), who concluded that modern community policing fosters cooperation between professional police officers and responsible citizens, contributing to a safer and more peaceful society.

5. Conclusion and Recommendation

This study examined the impact of community policing on combating insecurity in Bauchi Metropolis from 2010 to 2020. Findings revealed that community policing plays an important role in reducing crime and improving police–community relations, despite facing challenges such as inadequate funding, poor training, corruption, insecurity, and lack of welfare for members.

Residents of Bauchi Metropolis expressed strong support for empowering community policing members to arrest and present suspects before the law and emphasized the need to encourage and support their efforts in maintaining peace. The study also found that community policing collaborates with formal police structures to address crimes such as sara-suka (youth thuggery), housebreaking, theft, and phone snatching. Additionally, it helps resolve minor civil disputes within communities while referring serious criminal cases to the police.

Overall, the findings indicate that people in Bauchi Metropolis have developed a positive perception and full acceptance of community policing, recognizing it as a vital approach to promoting safety, reducing the fear of crime, and fostering social harmony.

Based on the finding of this study, the following recommendations had been presented

Firstly, government should provide motivation such as assignment of allowances and provide system-capturing data at central, state and the local government levels to manage crime prevention more effectively through

surveys of the public, victims and witness of crime. This system should include the process of sharing of knowledge between relevant parties and applying it in replicating new initiatives and proactive in envisaging the problems of crime and its prevention. Also,

government needs to support and promote community oriented policing style as well as create more enlightenment to the public and monitor the police after training.

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