

**ACHIEVEMENT OF INTERNAL SECURITY AND COMMUNITY
PEACEBUILDING IN IGBOLAND THROUGH EFFECTIVE
COMMUNITY POLICING**

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Abstract

The paper studies the conflict arising from the challenges of internal insecurity in Igboland. The paper discovered that effective community policing if properly harnessed will reduce internal insecurity because, the perspectives of community policing are holistic one that intends to achieve human relations, and security of lives and properties which aim to maintain the sacredness of human life and promote community peacebuilding. The paper also argues that these perspectives of community policing if it's in accordance with the socio-cultural and religious beliefs of the Igbo people, the recent insecurity would be minimized. The work also found out that community policing is abreast with the African worldview, and to some degree, it ably curbed internal insecurity in Igboland in the pre-colonial period. Finally, the paper suggests that if community policing is developed towards community peacebuilding that focuses on the prevention of crime and evil and the maintenance of community consciousness, it will assist in controlling the present internal insecurity, fostering peace and well-being of the people in Igboland.

Keywords: Policing, Igboland, Security, Nigeria, Peacebuilding

Introduction

A persistent challenge in Nigeria today is the pursuit of internal security and community peace-building, which calls for the creation of practical methods to promote harmony and stability. In the distinctive social environment of Igboland, the importance of social cohesiveness and group welfare has long been maintained as fundamental principles of social development. Igboland in Nigeria is a region, which is distinguished by a rich cultural legacy that upholds the ideals of social cohesion, group responsibility, and communal cooperation. Igboland has prioritized the use of community policing as a critical tool for resolving security issues and

advancing long-term peace in the past decades of its existence. This proactive approach to community prebuilding and internal security highlights the region's dedication to creating a safe environment that supports social progress and holistic development.

An understanding of the historical and cultural foundations of Igboland is necessary in order to appreciate the centrality of communal peace-building and internal security. Nwankwo (2018) Observe that Igbo people are well-known for their tenacity and vibrant culture, and have traditionally upheld community ideals that put the well of the group ahead of the interests of any one person. Igbo society is woven together by complex kinship networks, group decision-making procedures, and a strong sense of social duty. According to Echeruo (2005), this communal ethos, which is based on the idea of "Igwebuiké" (community effort), is a prime example of the value of cooperation and teamwork in overcoming obstacles and fostering social resilience. As a result, the historical background of Igboland emphasizes the fundamental link between the goal of internal security and communal values, emphasizing the critical role that community police play in upholding these fundamental ideas.

Even with its deep cultural roots, Igboland has faced numerous obstacles to internal security, making a comprehensive strategy to handle modern dangers necessary. A recurring worry is the increase in criminal activity, which has put the fabric of social harmony and stability in jeopardy. Nwankwo (2016) states the activities of this danger include banditry, kidnapping, cultism, and communal conflicts. Furthermore, the security environment has become more precarious due to the weakening of borders and the growing power of transnational criminal networks, which have created major barriers to the advancement and development of the region. In addition, social unrest has been exacerbated by the nation's growing urbanization and socioeconomic inequality, which emphasizes how urgent it is to put in place efficient systems to lessen these difficulties and guarantee the security and welfare of people in Igboland.

As a result of the intricate security dynamics, Igboland needs to set out on a bold mission to strengthen community policing as the foundation of its security architecture. Ikelegbe (2008) defines community policing as a cooperative strategy that unites law enforcement organizations with nearby communities to proactively address security issues. This definition strikes a deep harmony with the collective mindset of the people of Igboland. Otu (2019), writes that community policing aims to create a symbiotic

relationship between law enforcement and the community by promoting mutual trust, understanding, and shared accountability. This leads to increased collaboration and collective security. Essentially, this strategy is in line with the ancient Igbo concept of communal solidarity and signifies a paradigm change in the direction of a security framework that is more inclusive and participatory and that gives local communities the capacity to take an active role in their own safety and well-being.

In addition, Nwankwo (2016) notes that Igboland's community policing system incorporates traditional conflict resolution techniques and indigenous knowledge systems into its operational structure, making it culturally sensitive. This culturally sensitive approach strengthens the region's resolve to protect its cultural legacy while tackling modern security issues by acknowledging the importance of traditional institutions and community leaders in resolving conflicts and promoting social cohesion.

Igboland's excellent community policing approach to internal security and community peace-building highlights the region's tenacity and dedication to fostering a safe and peaceful society. The adoption of community policing acts as a catalyst for enhancing social cohesion, building trust, and encouraging cooperative efforts toward lasting peace and development since it is based on the rich cultural legacy and communal values that characterize the Igbo people. The integration of community policing is a testament to Igboland's proactive and inclusive approach to security governance, highlighting the critical role of shared responsibility and collective action in creating a resilient and prosperous society, even as the region continues to face evolving security challenges within the framework of a rapidly changing socio-political landscape.

Theoretical Framework

This paper adopted structural conflict theory in its study. The theory proposes that the way in which a society is structured determines the method of its social institutions. What the theory states is that the architecture of any society is the outcome of how the society is structured. This means that the institutions of the society such as political, legal, religious, cultural, and the security of any society is based on the structure of the society.

The theory identifies social problems like political, economic, injustice, poverty, inequality, and discrimination as sources of conflict. And that these conflicts occur as a result of how a society is structured. In explaining

the structural conflict theory, Falati (2009) writes "the main argument of the structural conflict theory is that conflict is built into the particular ways societies are structured and organised." (p.41). For example, Karl Marx writes that conflict in society is a result of the exploitation of the proletariat by the bourgeoisie. This means that the structure or the relationship between the capitalists (bourgeoisie) and the workers (proletariat) which is exploitative transpires to conflict or class conflict. In other words, the social conflict occurs because of how the bourgeoisie and proletariat are structured.

If a conflict or social conflict is determined by how the society is structured, then solutions to such conflict are also determined by how the same society is structured. Therefore, the way communities in Igboland are structured requires that community policing which focuses on peacebuilding seems to be a panacea to the emerging security challenges that face the area.

In Igboland, the communities are homogeneous in nature, everyone exists for everyone, what concerns one concerns another, and the security of one is a concern for all, and the security of all matters for everyone. By this, security is better under community policing where its operation and administration do not have the bureaucratic nature of the Nigerian Police Force, but the inspiration of peacebuilding and not necessarily punitive in nature.

Community Policing

According to Community Oriented Policing Services (2014), community policing can be defined as "A philosophy that promotes organizational strategies that support the systematic use of partnership and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime." (p.1).

Onovo (nd), writes "Faced with this more sophisticated and enterprising criminal threat, our emerging policing philosophy - community policing recognizes that the police alone do not have the necessary proactive and reactive capability and capacity to meet the challenges. Thus, multi-agency and community collaboration - Through partnership - become imperative." (np). What Onovo emphasized is the need for the involvement of the community in the challenges of the complicated and daring criminals that face society. He also said that the Nigerian police lack the necessary provident and responsive to meet the challenges. The provident and

responsive which the Nigerian police lack includes, problem-solving oriented policing, expression of community consciousness, exemplary lifestyle, compassion, and shortage of manpower. From what Onovo explained, one can understand that the way the police system is structured determines the internal security situation In Igboland.

The Community Oriented Services understand community policing from two perspectives, partnership and problem-solving techniques. That is, partnership with the people for whom the services of policing are provided and secondly, using problem-solving techniques in the provision of policing. Peak and Barth (2009) opined thus:

Community policing goes beyond simply putting officers on foot or by bicycle or in neighbourhood stations. It redefines the role of the officers on the street, from crime fighters to problem solvers and neighbourhood ombudsman ... this philosophy asks officers to break away from the binds of incident-driven policing and to seek proactive and creative resolutions to crime and disorder.

The above piece pointed out that community policing is different from the police or the policing which the people are conversant with. It is not the type of police that have police commandry offices like the divisional offices, Area Commands, States Police Commands, Police Headquarters, and also many special units such as the state CIDs, Special Anti-robbery Squad, Anti-Kidnapping, and many outstations. It is not also the type of police that stay on the roads with their vehicles, guns, and sticks. It is the policing that will add problem-solving to the function of the police and not just crime fighters. A community policing that would be foresighted and innovative in the prevention of crime. This therefore means that in order to achieve effective policing there is a need for the structuring of policing towards effective community policing that is proactive and problem-solving.

Carter (1996) made reference to Trojanowicz and Bucqueroux and defined community policing as "A new philosophy of policing based on the concept that police officers and private citizens working together in creative ways can help solve contemporary community problems related to crime, fear of crime, social and physical disorder and neighborhood decay."

In further explanation by Carter, the concept of community policing is that police create a good relationship with the law-abiding citizens or people of a community or a particular area, according to them the opportunity to

have a greater voice in ensuring local priorities and assist them the efforts to improve the overall quality of life in their neighbourhoods.

From the above writers, it is apparent that there is no generally accepted definition of community policing. It is defined differently by different people. Every one of the writers defined it from their own perspectives or understanding. One can say that one environment influences one definition. Against this backdrop, we, therefore, say that for Igbo people, community policing is a system of thinking, behavior, reasoning, belief, philosophy, and practices aimed to enhance the safety of lives and properties that ensures peacebuilding that maintains the harmonious relationship between the people and supramundane.

The community policing that this paper proposes is not the type of vigilante or the neighborhood watch who parades themselves with guns which they shoot anyhow as a means of begging for money and praises to politicians and other influential persons during functions such as traditional marriages, funerals, chieftaincy titles and even birthdays. Rather, it is the type of policing our forefathers practiced in the traditional Igbo societies. Then they had no police force, prisons, courts, lawyers, magistrates, and judges, and yet they were still able to secure lives and properties, settle their disputes, live like brothers and sisters, and maintain peace in the communities.

Traditional Approaches to Community Policing: Before colonization, Igboland had a decentralized system of administration, with each community functioning largely independently and by its own set of traditions and customs. In this context, societal norms and shared values that emphasized collective duty and accountability served as the cornerstones of community policing. One of the main duties of the elder was maintaining peace and resolving conflicts among their villages. These respected elders were well-versed in customary laws and were respected for their wisdom and impartiality in settling conflicts.

Another aspect of the Igbo social structure was age-grade systems, essential for social control and conflict resolution. These age courses fostered a sense of community cohesion and solidarity by bringing individuals who belong to specific age groups together, which in turn assisted in maintaining peace and order in the communities. Amongst their responsibilities include community policing, enforcing social mores and community rules to prevent minor disputes from developing into larger conflicts.

The Impact of Traditional Institutions on Policing: In Igboland, traditional institutions such as the council of elders, the *umuanna*, the *umuada*, the age grades, and the traditional rulers, were essential to upholding social order and enforcing the law. They were in charge of overseeing community affairs and enforcing rules as the highest authority. The elder council mediated and arbitrated disputes between rival factions and worked to bring about peace. It was composed of well-liked locals with a reputation for integrity and wisdom. Their participation in the policy process was essential to creating a climate of peace and a sense of shared accountability.

The traditional institutions' participation in enforcing the law and managing conflicts was crucial in laying the groundwork for community policing in Igboland. These institutions were accountable for maintaining peace and order as well as the preservation of the cultural legacy and social ideals that served as the cornerstone of Igbo society. With their profound understanding of the community's customs and traditions, they were able to dispense justice in an unbiased manner while adhering to prevailing societal norms.

In addition, they functioned as keepers of communal wisdom, passing down indigenous knowledge and oral traditions that influenced community policing strategies from one generation to the next. Their duties extended beyond the imposition of severe penalties; they also included the promotion of moral conduct, social concord, and harmonious interpersonal relationships within the community.

The history of community policing in Igboland is a reflection of the intricate relationships between indigenous governance structures, traditional beliefs, and local customs that shape the policing methods in Igboland. The foundation for emphasizing intergroup harmony, group accountability, and the preservation of cultural legacies was established before colonization. As a result, law enforcement adopted a unique strategy that is still applicable in contemporary Igbo society. Understanding this historical background is essential to understanding the resilience and enduring worth of Igboland's customary community policing.

Community Policing as an Approach to Problem-Solving

In order to address the underlying causes of crime and improve community well-being, collaborative problem-solving is emphasized in community policing, which is at the forefront of improving security in society.

Examining the state of community policing today, this essay draws on current research to emphasize the field's focus on problem-solving and its changing influence on contemporary police techniques.

Community policing in the twenty-first century has developed into a dynamic ideology that takes into account the shifting nature of societal issues, rather than just being an organizational tactic. This means that community policing should shift from traditional crime control to a comprehensive, community-oriented problem-solving approach. Goldstein (1987), writes that: "the most transformative aspect of the community policing movement has been the shift from the reactive crime-response model to a more proactive problem-solving or problem-oriented policing" (POP) model. The problem-solving approach aims to prevent crime early by identifying and addressing specific issues associated with criminal activities. The problem-solving approach encourages creative problem-solving among law enforcement agencies, traditional rulers, and other traditional institutions and community members to identify the root causes of crimes and address them. This change is necessary in order to adjust to the intricate and varied problems that communities are currently facing.

Community policing's fundamental component is its dedication to problem-solving as an underlying principle. Some scholars emphasized that problem-solving within community policing should not be separated but blended with the system that includes the relationship between the police and community members. To discover, analyze, and resolve issues that affect the community, this integrated approach emphasizes the value of ongoing participation and teamwork.

Community members' involvement in problem identification is a key component of modern community policing. Community efforts are not just to be said; it is actually worked and aimed at problem-solving techniques. This cooperative approach encourages a sense of collaborative accountability in resolving challenges and recognizes that community members have distinct insights into local problems.

Igbo land's community policing methodology, which focuses on problem-solving, is strongly ingrained in the local culture. For the Igbo people, addressing issues at their roots is the best method to solve problems permanently. Community policing problem-solving efforts are built upon this cultural affinity for resolving difficulties at their foundation.

In Igboland, a key component of community policing is community involvement in problem identification. Information provided implies that in Igboland, the community actively participates in recognizing problems and helping to find solutions, rather than merely depending on outside law enforcement. It seems that this strategy has its roots in the community's customary democratic decision-making procedures.

The assessment of community policing effectiveness in Igboland is based on customary norms. A larger, more comprehensive understanding of societal advancement is consistent with the notion that community success is linked not only to decreased crime but also to peace and general well-being. A collective attitude to achievement is suggested by the allusion to "Umunna," the Igbo idea of the extended family, which emphasizes connectivity and mutual assistance among members. It symbolizes the knowledge that a community's well-being goes beyond numbers or particular metrics and includes the general welfare of its members. This strategy for achievement emphasizes the value of interpersonal connections, social cohesiveness, and the general standard of living in a society.

The Role of Technology in Advancing Community Policing

Community policing has evolved significantly in recent years, with technology playing a pivotal role in enhancing law enforcement's ability to connect with and serve local communities. The ways in which technology assists in community policing, examining various tools and strategies that foster collaboration and communication between law enforcement agencies and the communities they serve are numerous.

Surveillance Technologies: One crucial aspect of community policing involves ensuring public safety through surveillance technologies. Closed-circuit television (CCTV) and cameras enable law enforcement and community people to monitor public spaces actively. According to Smith (2019), "Surveillance technologies act as force multipliers, allowing law enforcement to extend their reach and enhance situational awareness in communities."

Predictive Policing Algorithms (PPAs): In modern-day policing, PPAs can be referred to as the use of technologies in data science and artificial intelligence to foretell threats and propound remedies. Technology also aids in proactive crime prevention through the use of predictive policing algorithms. These algorithms analyze historical crime data to identify

potential hotspots and allocate resources accordingly. As highlighted by Williams (2021), "Predictive policing technologies enable law enforcement to allocate resources more efficiently, addressing potential issues before they escalate."

In fact, in the dynamic cultural landscape of Igboland, integrating technology into community policing practices is instrumental in fostering safer environments and stronger bonds between law enforcement and local communities. Drawing insights from specific tools and strategies implemented in the region, technology improves community policing in Igboland.

Social Media Engagement: The rise of social media platforms has transformed the way law enforcement interacts with the community. By actively engaging with the public through platforms like Twitter, Facebook, WhatsApp, and Instagram, the Nigerian police can disseminate information, address concerns, and build trust. In the words of Brown (2020), "Social media has become a powerful tool for community policing, providing a direct line of communication between law enforcement and the public." Also, Okoli (2020), highlighted that "Platforms like Facebook and WhatsApp are utilized to share safety tips, disseminate information, and address community concerns, fostering a sense of community and shared responsibility."

The introduction of community policing mobile applications tailored to the cultural context of Igboland has transformed the way residents interact with law enforcement. Nwosu (2021) notes, "Mobile apps designed for Igboland facilitate direct communication between citizens and police, enabling prompt reporting of incidents and creating a channel for collaborative problem-solving."

Community Policing Apps: The development of mobile applications designed for community policing facilitates direct communication between residents and law enforcement. These apps often include features such as anonymous tip reporting, crime mapping, and community event notifications. According to Garcia (2018), "Community policing apps empower residents to actively participate in enhancing public safety, fostering a sense of shared responsibility."

Smart Surveillance Solutions: In Igboland, the deployment of smart surveillance technologies has significantly enhanced the effectiveness of community policing efforts. According to Okafor (2022), "Smart CCTV

systems allow for real-time monitoring of public spaces, aiding law enforcement in proactive crime prevention and rapid response to incidents."

Data-Driven Policing Strategies: Technology provides a data-driven approach to problem-solving, it allows a more targeted response with pieces of evidence when fighting insecurity in the community. This point where community safety and information collide is a prime example of how flexible the strategy is to meet the needs of the digital era. In Igboland, with law enforcement leveraging data to identify crime trends and allocate resources effectively, technology-driven data analysis has become integral to policing, According to Anya (2019), "Data-driven policing strategies enable law enforcement in Igboland to make informed decisions, ensuring a targeted and efficient response to emerging security challenges."

In conclusion, technology serves as a cornerstone in the advancement of community policing, providing law enforcement agencies with tools to enhance surveillance, engage with the community through social media, implement predictive policing strategies, and facilitate direct communication through mobile applications. As society continues to evolve, it is imperative for law enforcement to leverage technological advancements responsibly, ensuring that community policing remains a collaborative and transparent effort between law enforcement and the communities they serve.

Impact of Trust in Community Policing

In the current environment, developing trust continues to be essential to the success of community policing. In order to build trust in Igboland, it must continue to uphold these cultural values and integrate them into daily interactions. It includes a persistent commitment to encouraging transparency, efficient communication, and a true commitment to the community's well-being rather than simply dealing with urgent problems. The community fabric's resilience and cohesion are enhanced by this procedure, which is deeply embedded in Igbo cultural norms. Taking this into consideration, modern community police tactics place a high value on transparent communication and community involvement as necessary components of building and preserving confidence.

The modern community security approach acknowledges the necessity of continuously assessing and modifying tactics. This attitude implies that community people should continue to take an open and adaptable

approach. In reaction to the shifting dynamics and new requirements of the community, they must be prepared to modify and adapt their attempts and methods. This calls for a dedication to continuous communication with the community, frequent data gathering and analysis, and the readiness to adapt as needed. By continuously assessing their approach and making adjustments based on the success of adopted strategies, law enforcement organizations are guaranteed to be responsive and adaptable.

In this instance, being proactive, being attentive, and demonstrating accountability are all critical to establishing trust. In order to successfully tackle it, police personnel must actively attempt to understand the interests and concerns of the local populace, participate in local events, and incorporate themselves into the community. Earning and preserving confidence also heavily depends on law enforcement activities being transparent and communicating consistently.

The importance of trust in community policing cannot be emphasized, particularly in Igboland where shared values and community relationships are very significant. A sense of collaboration and respect for one another develops when the community is engaged, heard, and respected in the policing process, creating a more secure and harmonious society. The development of trust is greatly aided by this cultural competency, which enables law enforcement to address the complex dynamics of local communities with humility and understanding. And by building this trust, the effectiveness of community policing is achievable.

The Impact of Trust in Community Policing

The level of trust that exists among law enforcement and the community is a crucial component in determining the success of community policing. According to Tyler and Huo (2002), "The legitimacy and efficacy of policing strategies are contingent upon the presence of trust between the police and the community." The absence of trust can impede the beneficial development of relationships as the community may view police efforts as oppressive or invasive.

In order to create and preserve trust in the community, effective communication is essential. Skogan and Frydl (2004), note that "Open communication channels between police and residents foster a sense of transparency, reducing suspicion and fostering trust," To achieve this, there is a need to develop communication tactics that support the development of

trust including neighborhood outreach programs, town hall meetings on a regular basis, and community forums.

Another crucial component in building trust is accountability. According to Sherman (2015), "Police agencies must demonstrate accountability for their actions to earn and maintain the trust of the community." The community's confidence in the impartiality and integrity of law enforcement is largely influenced by timely disciplinary actions, transparent investigations into wrongdoing, and adherence to ethical norms.

Instead of focusing on reactive law enforcement, community policing prioritizes proactive problem-solving. In this situation, trust promotes collaboration in recognizing and resolving communal problems. According to Rosenbaum and Lurigio (1994), "Trust enables residents to collaborate with the police in solving problems, leading to more effective crime prevention and improved quality of life."

There are obstacles to community policing trust, notwithstanding its significance. The foundation of trust can be undermined by institutional problems, historical conflicts, and incidents of police wrongdoing. According to Skolnick and Fyfe (1993), "Past negative experiences can linger in the community's collective memory, making it challenging for police to regain trust." To establish trust, it is imperative to acknowledge historical wrongdoing and put improvements into place.

To sum up, trust is a critical element of effective community policing. To build and preserve trust, police enforcement and the community must practice effective communication, accountability, proactive problem-solving, and acknowledgment of past wrongs. Research indicates that creating and maintaining trust between law enforcement agencies and the communities they serve is a continuous process that calls for commitment and cooperation.

Trust is the cornerstone of social relationships in Igboland, where it is ingrained in the cultural fabric. According to Ogbuagu (2010), "Trust is a central tenet of Igbo society, and it extends to relationships with institutions such as the police." The success of community policing projects in Igboland depends on acknowledging and honoring this cultural focus on trust. Again, active community involvement in policing activities is promoted by trust. According to Achara (2019), "In Igboland, where community bonds are strong, trust motivates individuals to actively collaborate with the police in crime prevention and resolution." The collaborative approach

emphasizes shared responsibility for the community's well-being, and it's in line with the Igboland communal culture.

Developing confidence in the Igbo community necessitates effective communication above all other factors. In the words of Ezeani (2018), "Open dialogue and community engagement are key elements in building trust between the police and the people in Igboland." Understanding and collaboration are greatly enhanced by gatherings of communities, local languages, and conventional communication methods.

In Igboland, developing trust requires both cultural sensitivity and accountability. According to Okafor (2015), "Police officers must be culturally aware and respectful of traditional norms to gain and maintain the trust of the community." In addition, the police force's accountability practices, such as swiftly resolving complaints, meet the Igbo people's traditional expectations of justice and fairness.

As cultural norms have a significant impact on social interactions in Igboland, trust is essential to effective community policing. Establishing and preserving trust between the police and the community depends on effective communication, cultural sensitivity, accountability, and community participation. The efficacy of community policing in Igboland can be improved by recognizing obstacles and capitalizing on cultural assets.

Challenges of Community Policing

A proactive approach to law enforcement, community policing aims to strengthen the bonds between police and the communities they serve. The adoption of this strategy presents a number of obstacles even though it has already been widely acknowledged as a successful way of improving internal security. These difficulties may hamper the implementation and upkeep of community-policing initiatives.

Resource Restrictions: Skogan & Hartnett (1997) note that allocating enough staff and financial resources to support community policing initiatives may provide difficulties for police departments. This is because community policing is mostly dependent on interacting with the community and establishing connections, both of which need a lot of resources. Discussing the challenges that face community policing in Igboland, Ikelegbe, (2001), writes that Community policing in Igboland may encounter difficulties due to socioeconomic discrepancies. Community members may find it difficult to support and actively participate in

community policing initiatives due to high levels of poverty and scarce resources. Some members of the communities in Igboland find it difficult to make up the financial obligations required of them to make effective community policing.

Some critics contend that a greater dependence on technology can unintentionally result in excessive police in some regions. Furthermore, the complete execution of initiatives aimed at solving problems may be restricted by resource limitations. Recognizing these issues and working toward solutions that balance creativity, equity, and resource efficiency are crucial.

Limited Infrastructure and Education/Training: Nnadozie, (2019), writes that in certain areas of Igboland, there can be issues with the region's inadequate communication and transportation infrastructure. This problem of infrastructure can restrict the ability of law enforcement personnel and the community members in charge of security to move around and respond to situations, which could impede the successful application of community policing tactics,

Also to effectively implement community policing, law enforcement personnel must get specific training in conflict resolution, communication, and community involvement. According to Wycoff and Skogan (1986), officers may find it more difficult to successfully execute community policing tactics if they do not have access to exhaustive training programs.

Fear and Mistrust in the Community: According to the report of the Bureau of Justice Assistance (2013), a key component of community policing is fostering trust between the police and the public, but doing so can be extremely difficult when there is already a sense of mistrust. This mistrust most often occurs because of previous misconduct, incidences of police abuse, or institutionalized prejudices.

Mistrust can also be a result of cultural and religious differences. For instance in Nigeria, there are different subgroups with different cultures and languages which sometimes lead to mistrust and misunderstanding. Onyeoziri (2017), writes that due to cultural differences that might affect how communities view and interact with law enforcement, this variety may make it difficult to achieve consistency in community policing techniques. In Igboland, Traditional African religions, Islamic, and Christianity coexist in some communities, and according to Odoemene (2011), these religious differences have the power to influence how the members of the

community view law enforcement and how willingly they engage with collaborative policing initiatives.

Historical tension can also cause mistrust. For example, in Igboland, the Nigerian Civil War has remained one of the major causes of historical tensions in the area. Until recently majority of the people in Igboland who fought the war felt unsafe with people from northern Nigeria. According to Nkwocha (2013), the collaboration and efficacy of community policing initiatives can be affected by these kinds of lingering historical concerns that affect the interaction between law enforcement agencies and communities.

In Igboland and even other places in Nigeria, trust may be undermined by past incidents and occurrences of police corruption, which is consistent with worldwide trends. According to Udechukwu (2021), "Acknowledging past grievances and incorporating community input in policing strategies are vital steps in rebuilding and sustaining trust."

Political Interference: The success of community policing efforts can be affected by the state of politics. Maguire & King, (2004), remark that the continuity and durability of community policing initiatives may be impacted by changes in law enforcement agencies' priorities as a result of changes in political leadership or policy agendas. Most often change in government results in a change in the leadership of security institutions leadership. Another problem of political interference is how to manage the customary political structures. For instance, in Igboland, there is a well-established customary political structure, in which traditional leaders hold important positions in local affairs. So, to ensure the success of community policing, there is a need for integration with the established traditional institutions without necessarily distorting the structure, and this requires cautious navigation and teamwork by the police and community.

Summary

In Igboland, proactive problem-solving methods that have become embedded in the local way of life are essential components of effective community policing. In order to successfully address challenges, it places a strong emphasis on cooperation, dialogue, and the development of trust between law enforcement and the community. This establishment of solid ties between police officers and the community is one important factor; and mutual consciousness of another person's desires and concerns, as well as frequent engagement, are also essential for this. Police development of

relationships with the public and learning important information about local problems through community engagement programs like town hall meetings, neighborhood watch programs, and cultural events are also vital.

In this perspective, strategies for solving problems are essential. Officers should work together with community people to identify underlying issues that are creating crime or unrest, as opposed to only responding to occurrences. Approaches like problem-oriented policing, gathering extensive data on crime trends, and working with locals to provide customized solutions are needed. Community-driven initiatives may be used to address underlying issues including drug usage, unemployment, and resource scarcity.

Moreover, sensitivity to cultural differences and knowledge of Igboland's traditional customs ought to be stressed in officer training courses especially those to serve in Igboland. In order to reduce miscommunications and confrontations, this cultural competency promotes improved police-diverse community cooperation and communication.

Mechanisms for oversight and input are put in place to guarantee accountability and openness. Community trust and accountability are upheld through regular reviews, platforms for community feedback, and channels for submitting complaints or issues with police behavior. In general, Igboland's successful community policing integrates cultural sensitivity, proactive problem-solving, community involvement, and responsibility to build a more secure and united society.

Conclusion

Reflecting on the structural conflict theory, Igboland has a substantial opportunity to enhance internal security through restructuring community policing. More effective and responsive security measures can be achieved through strengthening community-police cooperation and empowering local law enforcement authorities. Restructuring the community in a way that is sensitive to the unique requirements of the community can improve comprehension, encourage proactive crime prevention tactics, and strengthen trust. Additionally, it helps promote cultural sensitivity, making sure that the values and traditions of Igboland are reflected in police operations. Ultimately, by bringing communities and law enforcement to collaborate in a partnership to confront crime and promote peace, such restructuring encompasses great promise for creating a safer, more secure environment.

Community policing represents the changing face of law enforcement in reaction to the intricate issues that communities confront. It is a modern approach to problem-solving. Community policing is still an innovative and flexible tactic, with a focus on cooperation, technology integration, and real-time assessment. Community policing continues to be an essential foundation for creating safer, more resilient communities and creating long-lasting relationships between the public and law enforcement as it works through the difficulties of the contemporary world.

In summary, community policing in Igboland is a problem-solving strategy that successfully combines traditional values and modern tactics. Community policing, rooted in Igbo cultural ethos, is a dynamic and culturally aware method for resolving issues and promoting security. Community policing, which ensures the safety and well-being of communities while honoring and conserving their distinctive cultural heritage, is a testament to the adaptation of policing methods as it negotiates the cultural intricacies of Igboland.

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