

The Police Image in Nigeria: Matters Arising and Challenges

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Abstract: - The statutory functions of the police cover the protection of life and property of the citizens.

There is the observation that the issue of police image has generated interests in the Nigerian nation and beyond today. It is also observed that the police system in Nigeria as inherited at independence was militaristic. This paper examines how the police as the chief law enforcement agent in Nigeria dented their image by the abuse of their office and abuse of rights of citizens which they should protect. The research found that in Nigeria, the police have in their daily functions of policing and law enforcement violated the rights of Nigerians. Other findings include the issue of lacking credibility in the police force and that due process as neglected work ethics was prevalent. In this research emphasis was placed on the abuse of fundamental rights which affects the image of the police during rule implementation. The research concludes that proper orientation in respect of law and strict adherence to law enforcement rules will result to a positive change and redeem the image of the Nigeria police.

Key Words: Dignity and liberty, Militaristic, Lacking Credibility, Rules Enforcement, Orientation

I. CREATION OF POLICE

In 1663 watchmen in the city of London were paid to do work related to the duty of the police today. Those referred to here were the unemployed who were paid so as to guard the streets at night for safety. The watchmen were as inefficient as a few constables who continued to be the only form of policing in the London city. The watchmen and constables were unable to forestall lawlessness, especially in the city of London. This led to more demand for better and effective force to tackle hoodlums, miscreants, and criminals and to protect public interest. Effective deliberations in British Parliament, Sir Robert Peel in 1829 established the London Metropolitan Police. This creation resulted to become the world's first modern organized police force.

In the United States during the proclamation of the police force by President John Kennedy on the dedication of "National Police Week," May 15, he noted that protecting Americans since the nation's birth has been the duty of law-enforcement officers. According to Gary Potter, the United States police force is described as a relatively modern invention ignited and sparked by changing public order notions driven by politics and economics. Gary Potter described as being very informal those act of policing in Colonial America. According to him this is based on a profit scheme, privately funded pattern that adopted people part-time system. It was also observed that the towns and the

common residents relied on a "night watch" in which volunteers signed up for a certain day and time. The chief and major reason was to look out for colonists who engaged in prostitution or gambling. This practice which started in Boston in 1636, New York in 1658 and Philadelphia in 1700 was pointed out not to be very efficient due to misconduct of the watchmen who often drank and slept while on duty. To pay for the irregularity, offenders were placed and put on watch duty as a form of punishment. Potter further pointed out that constables supervised Night-watch officers, though not actually an esteemed highly demanded job. To Potter the early policemen did not want to wear badges owing to their precedent bad reputations. They did not want to be identified as those unwanted and hated by people Potter (2017). This resulted to situations where localities tried compulsory service where only the rich enough paid some intermediaries to do the policing duty for them either ironically as a criminal or a community thug.

With the growth of states and nations, different policing systems were adopted in different countries. It is pointed out that increasing urbanization and the large size of the cities hindered the night-watch system practically unworkable. Potter observed that the first publicly funded, organized police force with officers on full-time duty was created in Boston in 1838. This was necessitated by the circumstance that Boston was a large shipping commercial center, and business owners hires people to protect their property and safeguard the transportation of goods to other destinations. Those merchants in a way to save money reduced cost of maintaining police force by using citizens in the "collective good." Potter explained the first formal slave patrol was created Carolina colonies in 1704 but during the Civil War, the military was the form of law enforcement in the South. During Reconstruction local sheriffs functioned though like slave patrols they enforced segregation and disenfranchisement of freed slaves. Reference is made that businessmen in 19th century had connections to politicians and insight of strike and disruption of workforce. So in the 1880s, all major United States cities had police forces. This was informed by fears of labor-union organizers and of large waves of Catholic, Irish, Italian, German, and Eastern European immigrants, and which prompted calls for the preservation of law and order, or protection of public interest.

In the era of political machines, police captains and sergeants for each precinct were regularly picked by the local political party ward leader. The owned taverns or maintained

street gangs that intimidated voters, harass opponents of parties, or provide payoffs to allow illegal drinking, gambling and prostitution. This prompted President Hoover to appoint the Wickersham Commission in 1929 to investigate the ineffectiveness of law enforcement nationwide. For the police to be independent from political party ward leaders, the map of police precincts was redesigned to differentiate them from political wards. The drive to professionalize the police followed and the campaigns were promoted in the 20th century, but Walker argues this was not all good to move toward professionalism in policing. He reasoned that it would promote police departments that will be inward-looking, isolated from the public and exacerbating tensions between police and the communities they serve. John Kennedy's 1963 proclamation resulting in the improvement and modernization of America's police force continues to this day. With South Africa according to Waxman, what formed the police today in South Africa were those who succeeded the police forces of, the orange river colony, cape colony, Transvaal colony, natal colony, in South Africa proclamation 18 formed the south African police on April 1 1913. This clearly showed merging of four old colonies of the police forces after the new union of South Africa in 1910.

The history of the Kenyan police service according to, the Kenya Police Service 2020 Police Headquarters, Vigilance House, Harambee Avenue, Nairobi, show that the Kenya police has began between 1887- 1902. Its foundation is linked to the Imperial British East Africa (I.B.E.A.) Company owned by a businessman Sir William McKinnon. In the interest of his business Sir William McKinnon provided some form of security for his trading warehouses and stores located along the coastline of Kenya. From this origin the concept of policing service was constituted in Mombasa. Policing activities which concentrated on protection of Sir William McKinnon Company mainly of Indian origin with a skeletal staff of some Africans known as 'Askaris. The construction of the Kenya - Uganda Railway provided for the growth of the baby police force. It is noted that by 1902 there existed police service units at Mombasa, Nairobi and Kisumu chiefly for the reason of safeguarding the railways property, materials and the manpower hired in the railway construction. The laws in force at the time were from India with the Indian Criminal Procedure Code, the Indian Evidence Act and Police Ordinance. It is notable that up to 1907, the Kenya Police was organized along military lines and the training was military in nature. In 1906, the Kenya Police was legally constituted by a Police Ordinance. In 1926, the Criminal Intelligence Unit was established for collecting, tabulating and recording the history and data of criminals, undesirable and suspicious persons with a skeletal staff of former police officers from Britain and South Africa. Also in 1926 the Railway Police Unit was established to deal with prevention and detection of offences in the railways from the coast to Kisumu, Kilindini Harbour and branch lines.

II. THE DUTY OF POLICE IN NIGERIA

The police are a recognized and an indispensable organization which is charged with the responsibility of maintaining law and order. The police are an instrument of social control in society. They are the most visible and closest arm of the criminal justice system. They are agents of the executive empowered to enforce the law and ensure social order through the instrumentality of legitimized use of force. The police are the principal law enforcement agent of the state. The police are made up of men and women who are organized by the state to operate as a paramilitary force with the sole purpose of defending the position and status of law and to enforce the laws, values and ideologies that justify, legitimize and defend prevailing distribution of power and wealth in society (Alemika, 1993 31-32).

In a historical perspective, the protection of the lives and property of the local people was not in the agenda of the colonial European masters. Instead, the colonial police was chiefly for the protection of the lives and property of the colonial masters. The colonial police was an instrument of coercion and oppression in order to manipulate and exploit the people and their resources. The colonial police was policing the colonial master, protecting their lives and property, and enforcing their obnoxious laws, which was in its entirety, alienating and oppressive. The colonial police commanded by the British, according to Imobighe (2003 p79), did not change after independence. Rather than shed their colonial heritage, successive post-independence government simply sharpened the oppressive instrument of the police for the promotion of their own selfish interest. Before our encounter with and subsequent immersion into the world capitalist economy, the various ethnic groups whether big or small had an age long internal arrangement and mechanism for the maintenance of social order in their various enclaves. All communities had and still have laws, and values which have been passed down from generation to generation that regulate the behavior and activities of their members.

The violation of such highly cherished laws and norms always often provoked stringent sanctions on the violators from their community through its specialized instrument of law enforcement like the age-grade, secret cults and oracles. In Nigeria, before the British colonial rule was foisted on our territory and psych, religion played an invaluable role in the guaranteeing of law and order. According to the constitutional rights project in many communities, religion played a very important role in the maintenance of law and order. Religious offences attracted public attention and amounted to social abominations. Among some Igbo communities, such offences included murder, theft, adultery, birth of twins, and deformed babies. The oracles and supernatural forces were the basic feature of the pre-colonial police system. However, an investigation of the origins, development and role of the British-inspired police force in Nigeria reveals that they were shaped by the nature of European interest in the country and the reactions of the

indigenous people to their activities. Long standing European interest in West Africa was commerce, (Tamuno, 1971 p1)

The first form of organized police service in Nigeria was enunciated in April 1861, when the British consul charged with the administration of the colony of Lagos, among other things, authorized to form a consular guard to help in the maintenance of law and order in the colony. Much later, in 1863, the 30 man consular guard became known as the Hausa Guard, due mainly to the fact that they were all made up of Hausa people. This 30 man consular guards was in 1879 regularized by an ordinance establishing a constabulary for the colony of Lagos. The ordinance earned it the Hausa Constabulary. The Hausa Constabulary was mainly military in nature, but still performed some civil police function. In 1896, the Lagos police force was created and armed like the Hausa Constabulary. For the areas now known as Edo, Rivers and Cross River states, a Niger Coast Constabulary, modeled on the Hausa Constabulary was formed. With the proclamation of Northern and Southern protectorates in 1900, the Royal Niger Constabulary was split into the Northern Nigerian Police Force and the Northern Nigeria Regiment which eventually gave birth to Nigerian Army (Igiebor 1986).

The Northern Nigeria Police in the words of Membere (1982:13) was reorganized and enlarged in 1903. The name again changed in 1906 to Northern Nigeria Constabulary and expanded. A further reorganization took place in 1908 and its name changed again to Northern Nigeria Police with its strength reduced. In 1914, the Southern and Northern protectorate was amalgamated but, the South and North had its own police force until April 1, 1930 when the two separate police from the North and South were merged to form the present Nigeria Police Force (NPF) under the police ordinance No 2 of 1930 with its headquarters in Lagos (Membere, 1982). The British inspired police was an instrument for suppression, oppression, subjugation and exploitation of the local people. They were awful instrument at the beck and call of the exploiters. Its emergence as a force in the hands of the imperialist was to whittle down the insurgence and opposition against the colonizer.

According to Tamuno (1971), by far the most crucial factor in understanding the existence of semi military police lay in the nature of Nigerian opposition to British jurisdiction and rule. Opposition increased during the period of European scramble for Africa. It became more pronounced when in the wake of the Brussels Conference of 1880's and 1890's. Britain began to undertake seriously the international obligation to make effective its control over the protectorates claimed in Nigeria and elsewhere in Africa. In Africa and indeed Nigeria, the formal policing organization created by the British was meant to protect their lives and property which was in no way extended to people. Their emergence enabled the "white" to oppress the people and cat away their valued resources. They were instrument of exploitation and violation of the right of the local people. The police was a weapon in

the hand of the rich against the poor and have remained so till now. This is why Kayode (2008:15) supports that British colonialism in Nigeria was a mixed bag of blessings and curses. Human Rights were certainly not a central feature of the erstwhile colonial administration of the country. Many of the atrocities committed against Nigerians in that dispensation were inconceivable in the metropolis. Such atrocities were disguised as necessary incidents of the civilizing mission of the colonialists.

Ake (1996) writing on the nature and characters of the colonial state and why Human Rights were necessarily not part of the state policy, states that, the power of the colonial state *was* not only absolute but arbitrary. The colonial situation was not unlike, Hobbes pre-political state, in which all claims are arbitrary and all rights are only powers. In the essential military situation of imposing and maintaining colonial domination, the colonizers had no choice but to reject in principle any restriction on their use of power. The import of this is that of a necessity, the colonial police force was a culture bearing organization. They bear and reflected the culture of the state that established them. The colonial state in its entirety and dealings with their subjects was, in the words of Ake, absolute and arbitrary, so was the police. Suffice it to state that the post colonial state and its police force still wear the mark of absolutism and arbitrariness, a negation of the human rights of her citizens.

The powers of the Nigeria Police Force are clearly stated in the Nigeria Police Act. It is within these constitutional and legal provisions that the Nigeria Police derives its power to function as the chief law enforcement agent of the Nigerian State. The Police Act section 23, has it that: Subject to the provision of sections 174 and 211 of the constitution of the Federal Republic of Nigeria 1999 which relate to the power of the Attorney- General of the Federation and of a state to institute and undertake, take over and continue or discontinue criminal proceedings against any person before any court of law in Nigeria, any police officer may conduct in person all prosecutions before any court whether or not the information or complaint is laid in his name. Others bordering on the power of the police stated in the Act are: Section 24 power to arrest without warrant power to arrest without having warrant in possession power to summon or serve summons power to bail person arrested without warrant power to search power to detain and search suspected persons power to take finger prints. The Police Act section 4 stipulates the general functions of the police. These function falls within the powers of the police. They are: the prevention and detection of crime, the apprehension of offenders, the preservation of law and order, the protection of life and property, the due enforcement of all laws and regulation with which they are directly or indirectly charged and to perform such military duties within and outside Nigeria as may be required of them by, or under the authority of this or any Act.

III. MATTERS ARISING

The Police force in Nigeria abuse and violate the fundamental human rights of Nigerians which affect the image of the police. Dehumanization is a distortion of the vocation of becoming more fully human. This distortion is not an historical vocation (Paulo, 1972). According to Michael (2008), right is distinguished from wrong and all societies have standards of right and wrong. The 1999 Constitution of the Federal Republic of Nigeria stipulates the nature and forms of rights to be enjoyed by her citizens. The denial of these fundamental human rights to which citizens are entitled result in the violation or abuse of human rights. The police image is damaged today by the inability of the police to keep to their charges or schedule of work among other things in relation to the protection and promotion of human rights. This task is bestowed on them by virtue of their being the most visible of the justice system, in the protection of the society by making it crime free. The main constitutional function of the police revolves around the protection of life, dignity, liberty and property of citizens. However, in spite of the noble path charted for them constitutionally as the protector of the people's fundamental human rights, the police have charted its own course.

The path toed by police today, is that of the violator of the rights of those they are supposed to protect, an enemy of those they are supposed to be friends and the killer of those they are entitled to save and protect. As David, cited in Raymond (2007) observed, the police generally have not served as independent actors, but rather as an instrument of those wielding political power. This is to say that the police force is the creature of politics. The nature and character of politics or the state that birthed our contemporary police force is at the root of this matter hence Douglass (1990) averred that history matters not just because we can learn from the past, but because the present and future are connected to the past by the continuity of a society's institutions. Today's and tomorrow choices are shaped by the past. In Nigeria, the police force was created through a means no less accepted, and foisted on them as an instrument of oppression, exploitation and dehumanization.

Battered image of Nigeria police is associated with a huge crisis of human right abuses and violation of the right of her citizens. The police, in spite of the provision of the constitution on the fundamental right to human life, have in countless times and situation abrogated the spirit of the law on this right. The only condition (s) under which the law permits the lawful taking of citizen lives are (i) in execution of the sentence of a court, (ii) In defence of unlawful violence, (iii) In order to effect lawful arrest or (iv) In order to quell crisis of national security. The Nigerian Police Force has been involved in actions that have resulted in the unconstitutional loss of life of many Nigerians. The handling of gun by the policemen whose salary is not enough to take him home have brought about dissatisfaction and anger among men of the police force.

With little provocation, countless of innocent Nigerians have lost their lives from the "high powered" gun wielding policemen. In a study conducted by Nwankwo et al (1993), on police extrajudicial killings it is revealed that in 1981, Dele Udoh a popular Nigerian athlete based in the United States, who was home to represent Nigeria at a tournament, was shot dead by a policeman in Lagos, following an argument at a police check-point. Among the numerous cases of police excesses recorded two years later in 1983, was one in which six university graduates on national service were shot dead during a ceremony at Ughelli, Delta State. In July, 1986, a 26-year old man Sunday Amusan died in the hands of policemen at Ijebu-Igbo, Ogun State, in rather unseemly circumstances. Reports said he was initially struck down by a vehicle which was carrying policemen. In order to conceal the evidence, the policemen were said to have clubbed him to death only to claim later that he was an armed robber who died in a shoot-out with policemen. In Lagos also in the same year 1986, Alhaji Haruna Umar a police commissioner, was shot and killed by policemen, who did not realize his identity when he was in his friend's house.

In August 1986 at Port Harcourt Rivers State Eunice Dallas, a pregnant woman, was shot through the spinal cord by a policeman leaving her permanently paralysed. In October 1987, John Paul Ifedi a graduate of the Institute of Management and Technology Enugu, was killed by a policeman at Aguda, a suburb of Lagos. In November 1987, two brothers, Saka and Sulu Dawodu, were shot dead by a policeman when they intervened in a traffic dispute between the police and another driver. Similarly, a policeman had killed a butcher in Minna Niger State. This triggered violent riots by the aggrieved public.

The Nigerian Tribune of March 19, 2001(p. 29-30) in its Editorials captioned "Police Killings at University of Lagos and ESUT" disclosed that no fewer than 15 students from both institutions lost their lives to the police when protesting peacefully against the authorities hike in school fees. Also on March 31, 2003 armed policemen reportedly sacked Kadawa village, Kano state (North West) Nigeria in a desperate move to apprehend suspects of an earlier attack on a police station. Three persons were feared dead in the resultant action of the police that was largely believed to be retaliatory. In April, 2003, a policeman reportedly shot two persons dead at a filling station in Asaba, Delta State, (South-South) Nigeria following disagreement occasioned by fuel scarcity. The desire by the policeman in plain uniform to jump the long queue at the filling station reportedly irked drivers who challenged the policeman and resisted his move. The policeman who allegedly shot two persons dead as a result of the scuffle was reportedly overpowered and lynched to death.

On June 8, 2005, the country was thrown into a shock when men of the Abuja command of the Nigeria police, dispatched 5 young men and a lady, all aged between 21 and 25, to the world beyond in what perhaps remains the worst

extra-judicial killing by the men in uniform. The murdered young men are Paulinus Ogonna, Anthony Nwekeke, Ifeanyi Ozor, Chinedu Meniru, Isaac Ekene and Augustina Arebon. Also in February 2006 four persons were killed when a joint patrol of the military and police stormed Ariara market in Abia State on the excuse of preventing vigilante groups from operating there. On July 2007 police from the federal Territory (FCT) command shot and killed Mallam Ibrahim, a respected Islamic cleric who was staying at the house of a friend. On November 8, 2007, a police officer in Anambra state shot and killed 15 years old Offiali and wounded six other bus passengers after the driver refused to pay N20.00 naira bribe.

On January 3, 2008, police in the Oke Agbe area of Ondo State allegedly shot and killed three youths and wounded two others who were demonstrating local police extortion. On February 25, 2008, police killed approximately 50 persons, burned nearly 100 homes, and destroyed more than 150 market stalls in Ogaminana, just outside Okene, in Adayi Local Government area of Kogi State. The police said to have attacked the village to avenge, though without investigation the reported killing of a colleague by local youths the previous day. Also in February 2009 the police shot and killed the driver and the conductor of a commercial bus around Ijaye area of Lagos for failure to pay "mandatory" 20 Naira bribe at a police check point.

A horrifying extra-judicial murder by the police was the death of Mohammed Yusuf, leader of the famous Boko Haram sect. His death has been described as a shocking and brazen contempt for the rule of law by the Nigerian police. Yusuf who was said to have been captured and handed over to the police armed-less by some men of the Nigerian Army, was later reported to have been killed in a shootout with the police when he was trying to escape. This unverifiable sad report can only emanate in a country like Nigeria, where the law enforcement agents have unleashed barbaric act on citizens. Life in Nigeria is almost "nasty brutish and short". The mysteries surrounding the death of Yusuf compelled President Yar Adua to set up a panel of inquiry to investigate the matter without result till today.

The affected public image of the police in Nigeria is related to the issue where police force have been engaged in acts that violates this constitutional provision and invariably dent the police. In order to get statement or confession from a suspect, the police have always utilized force or torture. When suspects are arrested, they are hand-cuffed as though they are criminals. The various police stations in Nigeria, particularly in the urban centers are house of terror. The police employs the use of maximum force in dealing with innocent citizens. The police cell depicts a horrowful and obscene sight. It is reminiscent of Arguin factory in Mauretania built by Portuguese slave trader in 1448 where captured slaves are kept, Rodney (ND.p6). It represents a place where human self worth is reduced to zero. In contemporary Nigeria, the right to dignity has been grossly violated by the State and its law

enforcement agents, of which the police is the chief offender here.

In Nigeria people have lost their right to personal liberty due to the activities of the police. When called upon during robbery incident, police only arrive after the criminals had finished their illegal operation, the police in a bid not to go back empty handed have often been noted to have arrested innocent people as suspects. Most times, when they go for arrest with clear information concerning the criminal suspect, they also go further to arrest others who are not involved in the case in order to get money off them through the bail charge.

According to Ehindero (1986), for an arrest to be valid, it must comply with specific legal requirements. There must be an asserted authority and intention to assert in every arrest. To be under arrest, there must be an intention, known to the offender to persecute him. Arrest means more than a deprivation of liberty. It is a step in the criminal process in apprehending a person's liberty so that he may come forward to answer a suspected crime. This has become one of the commonest means by which people's right to personal liberty have been violated. When a criminal suspect abscond for fear of been arrested, the police usually arrest relatives. They have also been accused of denying people bail when due. These entire amount to violation of people's right to liberty. No doubt, a shocking revelation was made on November 14th 2007, when the former Inspector General of Police Mike Okiro announced official statistics showing that " 785 suspected armed robbers had died in encounter with police in the three months since his tenure began. The statistics also indicated that police killed at least 8,564, persons between the year 2000 and 2007" These report shows in clear terms how the police have violated the rights of Nigerians.

Again, Amnesty International has indicted the Nigerian Government and its security agents for grossly abusing and violating the rights of innocent Nigerians. The report explains that torture was paramount and endemic in law enforcement operations, and includes torture of those in police custody often used to extract information during confessions. The methods of torture include flogging with whips, beating with batons and machetes, shooting in the foot, threatening with powder cartridges, suspension from the ceiling, and denying of food, water and medical treatment".

The report further states that national police, army and other security forces committed extra-judicial killing and used lethal and excessive force to apprehend criminals and to disperse demonstrators during the year" A non-Governmental Organization (NGO) on denial of access to justice in Nigeria, explained it that more than 8,000 Nigerians have been killed through extra judicial killings in the past eight years in Nigeria. Every year, many Nigerians are killed by the police. There may not be an accurate official statistics on police extra judicial killings but it is a high and increasing incident in Nigeria. On Police stakeout it is observed according to Udu that the image of the Nigeria police is

portrayed when detectives want to capture criminals in the act of perpetrating a crime, they often “stake out” the crime scene, waiting and watching from just out of sight to be on hand if a crime occur. Police also use stakeouts to find a witness or to serve legal papers, like subpoenas. Here, FBI agents watch the home of Chicago Mafia don Sam Giancana in 1963 (Encarta 2009).

The constitutional duty of the Nigerian police is to maintain public safety and public order. In practice, many members of the Nigeria police are lawbreakers. There are many instances of these law enforcement agents caught fighting, demanding and accepting bribe, killing citizens indiscriminately and raping women among other things. Disturbed by this development, Georgie Iortema takes a swipe on the Nigeria police where he reveals artistically the obnoxious and nefarious acts of the men and officers of the police force who commonly trample on the rights of the citizens. The article highlights the negative life of the police that depicts moral bankruptcy, depravity, desperation and misery both in their domestic and public life. The message is poignant and full of moral lessons.

The bad eggs within the police force mar the image of the police and should be checked without further delay because they constitute a threat to citizens' peace. It is sad to learn that some officers of the Nigerian police no longer protect the citizens and serve the state instead they extort money from the citizens. The 2019 Nigeria Police Watch, Policing Your Police reported that the police detained Lagos DPO for rape in the Punch by Nigeria Police Watch April 19, 2014. The comments were recorded that the Lagos State Police Command has arrested the Divisional Police Officer in charge of Onikan Station, Mr. Adekunle Awe for alleged rape and threat to life. According to reports, two other police officers of the rank of inspector were also arrested as part of ongoing investigations. A 31-year-old cook, Idowu Akinwunmi, had accused Awe of raping her in his office on April 15, 2014. The source said, “The DPO has been detained at the Special Investigation Bureau at the command headquarters. Two other inspectors, who were on duty when the alleged offence took place, have also been arrested. Punch reports that Police Public Relations Officer, Ngozi Braide, also confirmed the development to our correspondent on the telephone. She said, “As you know, allegation of rape is a very grievous one and we have commenced investigation into the matter.

The DPO has been relieved of his post and is in custody so as not to interfere with investigations. The victim had said she was forced into having sex with the DPO after he had threatened to kill her and throw her and the other suspects in prison. In the public and the media, the Nigerian police are the most smeared, pelted and slandered with different kinds of derogatory vocabularies such as trigger happy, corrupt, brutal, inefficient, uncivil, illiterates, dirty as if they can be done without. The police are the closest agent of the federal government to the public, they are encountered daily, either

patrolling the streets or controlling traffic or helping the vulnerable in the society. The police, however, need the public cooperation for effective policing but most would want to do everything possible to avoid any contact with the police, but they are unavoidable in most cases in terms of keeping the peace and maintenance of security in society.

IV. CHALLENGES TO REDEEMING THE IMAGE OF NIGERIA POLICE

1. Leadership

The negative role of the political leadership class in the entrenchment of corruption in Nigeria basically explains what results to the poor image of the police in Nigeria. Tignor (1993) examined and discussed political corruption in Nigeria from a historical point of view before independence, the activities of Nigerian nationalists and the colonial masters and observed that the police cannot be an exception. The police are corrupt because the political leadership class in Nigeria is corrupt. The political leadership class in Nigeria cannot exonerate itself from the current travails of the police in the country. Tignor (1993) explored the pernicious effect of corruption on public policy decisions, actions, and the management of collapsed infrastructure and the nation's resources as well as its socio-economic implications to development. He explored the corrupt tendencies of the political leadership class in Nigeria since 1960 and its implication for socioeconomic development. The conclusion is that for Nigeria to experience sustainable policing and development, responsible and credible leaders must emerge to implant the act of good and selfless governance in the country. The fact is that political leadership and corruption have been interwoven in Nigeria.

2. Governmental Structure

Nigeria's policies concerning police at different time have been influenced by different political experiences. Government officials act as decision makers, thereby influencing the formulation of internal policies in Nigeria. In formulation of internal policy in the democratic dispensation the president, minister of internal affairs and the parliament or legislature influence the making of internal policy. Therefore, there is a long process before a policy is made as these involve broad consultation leading to truncated due process leading to failure of polices.

3. Lack of incentives and motivation

The police have no good pay and no encouraging financial facility or benefits. The police are abandoned by the government, hated and avoided by the public. Police quarters are in shambles with very low salary. The police therefore have no shame to collect and give balances back to drivers on the traffic and highway. This particular government neglect of the Nigeria police appears to have no end.

4. Challenge of Funding

Equally daunting as challenge to Nigeria police has been the inadequacy of fund. The salary of the police is never attractive. With the harsh international economy the police are encouraged to resort to bribe and extortion.

5. Nigeria's internal policy practice is challenged by professional deficiency. Evidence has it that Nigerian policy making practitioners seem not to have received the requisite training and orientation to meet up with the decision realities and challenges of the present global age (Fawowara 2008).

6. Internal Environment

Changes, disturbances or disorders that occur within Nigeria's internal environment have influenced the nature and course of her internal policy. The level of ethnic cleansing and social disharmony and group suspicion in Nigeria has negated the democratization of the process of policy making.

7. Social Structure

The nature of social group diversity and the degree of conflict and harmony that characterizes the mutual relationship in Nigeria is determinant in the formulation of internal policy. Therefore, there is a long process before policy is made as these involved broad consultation and due process.

V. CONCLUSION

The overwhelming public hatred against the police in Nigeria is deeply rooted in colonialism. They were used mainly to contain or suppress the natives who were against colonial exploitation, hence the hostility between the public and the police have been endemic. The challenges facing Nigeria's internal policy in recent time are several. Based on issues on ground from the cited instances, Nigeria's policy as it affects the police is fraught with challenges which over the years have limited the expected performance of the police. The absence of harmony and the deep rooted mistrust between the two continued even till date. The public has never seen the police as friends but as enemies that should be avoided or destroyed. In fact so many people learnt very early to hate the

police and see them as enemy. Out of no fault of their own the police had suffered at both ends damned and condemned when charged with maintenance and enforcement of laws and regulations.

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