# A CRITICAL INQUIRY INTO COMMUNITY POLICING AND CRIME CONTROL STRATEGIES IN SAGBAMA LOCAL GOVERNMENT AREA, BAYELSA STATE

**[1]Oba Preye Inimiesi (Ph.D);**
**[2]Ebiye Solikiri;**
**[3]Onyida, John Dick**
[1]Department of Public Administration, Faculty of Management Sciences, University of Africa, Toru-Orua, Bayelsa State, Nigeria.
**E-mail:** preyeoba@gmail.com; **Orcid ID:** 0009-0000-4602-5092

[2&3]Department of Sociology and Anthropology, Faculty of Social Sciences, Federal University Otuoke, Bayelsa State, Nigeria.

**Abstract**
**Background:** This study interrogated the relationship between community policing and crime control in Sagbama Local Government Area, Bayelsa State, intending to illuminate the monumental role informal security structures play in the barrage against the rising spate of crime in society.
**Methods:** To achieve the objectives of the study, a survey technique was applied using a questionnaire and an interview guide as the research instruments. The sample size for the study was 400. The samples were selected using a multi-stage sampling technique (i.e., cluster, purposeful, simple random, and convenience sampling). In the course of the study, 347 questionnaires were retrieved, collated and analysed. Two analytical techniques were adopted, namely, the use of charts and the thematic method.
**Results:** The results from the data analysis revealed, among others, that the activities of the different community policing groups have engineered a significant reduction in criminal activities in the study area.
**Conclusion:** The study concludes that the police alone cannot single-handedlymanage the crime situation in Sagbama amidst the plethora of challenges that have, over time, contributed to their abysmal output.
**Recommendation:** It becomes imperative to forge a collaboration with the residents who are not just committed and motivated to dwindle criminal occurrences in their area but are familiar with the residents and the environment, which makes it easier to identify, track down and apprehend criminals.
**Keywords:** Community policing, crime control, Police, Sagbama.

**Introduction**
Every society faces a distinct set of crimes, each with increasing severity and impacted by cultural, economic, and social aspects (Inimiesi & Robert, 2023). These crimes, whether small violations or serious offences, present considerable threats to social stability and safety. Historically, all adults in the community were responsible for providing security and ensuring the protection of lives and property. In mediaeval times, systems such as "hue and cry" (a system in which, when a crime is discovered or witnessed, the person raises the alarm and calls on others in the community to join in the pursuit and apprehending of the suspect) and "watch and ward" required that all adults contribute to crime prevention and control, emphasizing communal responsibility for safety (Britannica, 2012). This collaborative approach guaranteed that everyone had a role in preserving order, discouraging criminal activities, and responding to threats. Similar communal systems existed in pre-colonial Nigeria, with institutions such as, elder councils and masquerade cults playing important roles in ensuring community peace, safety, and security (Inimiesi & Robert, 2023). These institutions were based on the ideals of shared responsibility and local governance, using traditional authority and cultural customs to settle issues, enforce standards, and protect community members. Such methods demonstrate how security and safety were intrinsically collective tasks, firmly established in societal structures, and how these old mechanisms paved the way for current security approaches.

The takeover of colonial control in Nigeria saw a substantial transition away from traditional, non-formal methods of community security and towards a central, well-structured, formalized, and bureaucratic approach managed by the state. The colonial administration's policies and behaviours destabilized our traditional institutions of government and security. The British used indirect rule, which co-opted traditional leaders while subordinating them to colonial authority (Kirk-Greene, Reuben, Ajayi, & Falola, 2024). This resulted in the demise of indigenous systems and the formation of a more formalized governmental structure. This change, according to Inimiesi and Maduawuchi (2022), was marked by the formation of the Nigerian Police Force on April 1, 1930, following the merger of the Northern and Southern Protectorates in 1914. The colonial government aimed to establish a united and centralized law enforcement agency to maintain rule and order throughout the newly established nation. The Nigerian Police Force marked a shift from traditional security institutions like as councils of elders and masquerade cults, which had historically maintained communal peace and safety. This new formal system established standardized methods, rules, and a hierarchical structure to enforce colonial laws and preserve the colonial government's interests. As a result, the founding of the Nigerian Police Force signaled the start of modern police in Nigeria, providing the groundwork for the country's current security structure. From then on, it was up to state leaders to innovate, create, and implement comprehensive plans to address these dangers while maintaining law and order (Emmanuel, 2018; Iwarimie-Jaja & Raimi, 2019). In modern times, the public often relies on governmental security systems (police) to secure their protection while protecting their fundamental human rights. As a result, the state must defend its residents against both internal and external dangers, which are critical to any community's existence. Peace, safety, and security are critical to society growth and quality of life.

Despite the noble intentions of establishing the Nigerian Police Force to safeguard residents' lives and property within Nigeria, its efficiency has been greatly hampered by widespread distrust and a historically adversarial relationship with the population (Dany, 2024). The public's faith has been eroded by a history of misconduct, corruption, and power abuse within the force, as evidenced by both past and current testimony. As a result, settlements and inhabitants continue to face high crime rates, and Nigeria's overall security situation remains unstable. The strained connection between the police and the public dates back to the colonial era, when the police were viewed as defenders of the people rather than enforcers of severe political rules (Thomas, 2012). After independence, nothing changed for the better; issues like as extortion, bribery, and excessive use of force developed rapidly, deepening the gap between the populace and the police. Many Nigerians see the police as dishonest and untrustworthy, an impression bolstered by media accounts of police violence and persecution. Reform efforts have frequently been erratic and ineffective, failing to address the underlying roots of distrust. Furthermore, insufficient training, bad working conditions, and a lack of accountability have maintained a cycle of inefficiency and corruption within the force (Inimiesi & Maduawuchi, 2022). As a result, civilians are hesitant to participate in law enforcement and report crimes, viewing the police as a weapon of the state rather than a service to the people.

Sagbama, one of Bayelsa State's eight local government areas, is dealing with an increasing crime issue, which mirrors the situation in many other regions of the state and the country as a whole. The police, as the principal agents in crime prevention, are fast losing efficacy in defending lives and property as the local government area becomes more dynamic and complicated (Inimiesi & Obiene, 2024). This loss in police efficacy might be attributed to factors such as understaffing, low pay, a scarcity of modern equipment and artillery, corruption, and a lack of public collaboration. These conditions have resulted in considerable under-policing in Sagbama LGA. As a result, violent and property crimes occur regularly, frequently remaining unreported and unprosecuted. Many individuals have lost valuables, while others are murdered or severely disabled by armed criminals. Many people avoid sleeping in their houses at night due to a fear of being victimized by criminals. Those who sleep at home take a significant risk. As a result, region has recently been beset by insecurity and lawlessness, with armed robbery and other violent crimes at record

levels. This instability has a wide-ranging influence, discouraging traders from travelling to conduct business not joust in towns but also in specific communities around the LGA. The media is rife with reports of crime in the region. For example, in May 2020, gunmen reportedly kidnapped an 80-year-old father of the local government chairman in the Agbere community (NDLink, 2020). In another example, Punch News reported that two suspected kidnappers were detained while attempting to abduct a member of the Adagbabiri neighbourhood on September 18, 2021. Similarly, a report by internet reporter, Mr. Denies (May 26, 2021, Facebook) recounted a tragic incident in Sagbama L.G.A. in which a young man named Okpegboro was brutally murdered by his friend over a ten-thousand-naira quarrel. After pledging to repay his friend who had lent him the money, it is alleged that the friend knocked Okpegboro unconscious at night with a mortar borrowed from a neighbour before ritually killing him. These crimes highlight the region's ongoing criminal danger, mirroring larger concerns of insecurity and lawlessness. These reports cover only a small portion of the innumerable criminal acts that go unreported or do not make headlines. The real scope of criminal activity is substantially bigger, illustrating the region's widespread insecurity and underreporting difficulties.

The Nigerian Police Force's growing incapacity to deal with the crime wave has prompted several communities in the Local Government area to return to community policing. Simply put, regular individuals have opted to make substantial sacrifices to preserve their families, a tradition that is gradually increasing as a result of the success stories they have generated in other communities around the LGA, and state at large. These community-based security organizations, which are dedicated to ensuring the protection of their lives, properties, and families, have emerged as effective crime control agents. As a result, several community-based security institutions already exist in various communities around the state, and inhabitants increasingly rely on them for protection. This dependency shows the public's doubts about the Nigerian Police's capacity to provide appropriate security without community participation. This hostility has resulted in a return to formerly informal security mechanisms such as community policing, to augment the central police system by gathering local intelligence, arresting violent individuals, and handing them over to the police. Communities that feel underserved and unprotected by the official police force are increasingly turning to traditional methods of ensuring safety, such as local Community Police groups and neighborhood watch systems, to fill the gaps left by the formal police, relying on local knowledge and social cohesion to maintain order and protect residents.

It is important to note that several studies have looked into the link between community policing and crime control in Nigeria. For example, in their study titled "Role of Community Police Group in Battle against Terrorism in North-Eastern Nigeria," Aina and Odiji (2019) discovered that the civilian Joint Task Force (JTF), which functions as a community policing group, has significantly contributed to Nigeria's ongoing anti-terrorism efforts. Their findings underscore the benefits of local vigilance and community engagement in national security measures. Similarly, Mohammed, Liman, and Zamani (2023) investigated the function of police-community interactions in crime prevention in Nigeria's Federal Capital Territory from 2009 to 2020 in their paper titled "Study of the impact of community policing in crime prevention in Nigeria." The study used both quantitative and qualitative methodologies with primary and secondary data sources. The study concluded that the importance of police-community relations in crime prevention in FCT cannot be overstated. It also demonstrated that if the police continue to relate to and enhance the community's confidence, they will continue to get community support with crime prevention. However, these studies did not reflect the particular criminal experience of Bayelsa state. In filling this geographical gap, Daukere et al, (2022), in their work titled "Criminal victimisation and factors responsible for crime incidence in Bayelsa State West Senatorial District, Bayelsa State, Nigeria" found that 65% of their study sample and/or their family members had experience victimizaion by criminals. Furthermore, Inimiesi and Robert's (2023), study titled "Community Policing and Crime Control in Bayelsa State" found that the community policing outfit considerably influenced crime reduction in the research area. However, despite the wide range of

research on community policing and its impact in Bayelsa State, this research only carried out a qualitative assessment of the situation without any attempt to compare the numerical findings with qualitative data. Additionally, little attention has been paid to the unique experiences of Sagbama LGA in Bayelsa State. This absence leaves a significant gap in geography and methods in the current study. As a result, this study seeks to address that vacuum by investigating the impact of community policing on crime control in the Sagbama Local Government Area using a mixed method.

## Study Objectives

The thrust of this research is to examine the relationship between community policing and crime control in Sagbama LGA. The specific objectives are:

1. To examine the rate of crimes in Sagbama LGA before and after the formation of the present community policing strategy.
2. To ascertain the most prevalent forms of crimes in Sagbama LGA,
3. To examine the factors that push individuals/groups to commit crimes in Sagbama LGA,
4. To investigate the extent to which the community policing group has tackled criminal occurrences in Sagbama LGA.

## Review of related literature

### Community Policing

Community policing refers to a strategy that emphasizes the establishment of working partnerships between the police and the community to identify and solve local crime and disorder problems.It allows the police to work with the community and other organizations to address local concerns (Kayode & Dada, 2020). Community policing initiative empowers individuals to combat crime, address social issues, and foster informed communities. Simegnew, Karunakaran, & Engida (2024) highlights that community policing strives to forge partnerships between law enforcement and communities, fostering collective problem-solving, addressing perceptions of crime, establishing structured collaborations, and encouraging shared ownership over safety measures. Community policing integrates a range of tactics and initiatives aimed at bolstering both public safety and trust. Community policing forms alliances with educational institutions, social services, and citizen organizations to devise robust prevention measures against crime and fear (Kayode & Dada, 2020). By collaborating with diverse stakeholders, law enforcement enhances its ability to engage communities in proactive problem-solving, bolstering crime prevention efforts beyond traditional policing methods, and recognizing the indispensable role of community involvement in crime prevention. Community participation in policing, exemplified by the "Broken Windows" theory, emphasizes the importance of active community involvement in preventing crime. Neglected areas often experience increased crime rates, prompting communities to take action to prevent deterioration and demonstrate concern. Through community-based security initiatives, both law enforcement and citizens work together to address underlying issues, strengthening public safety. Aropet (2012) notes that community engagement leads to faster responses to crime, complementing traditional policing methods.

Community policing signifies a transformative approach to law enforcement, centered on collaboration between police and communities to prevent crime and enhance public safety (Soska & Ohmer, 2018; Pertersen & Rudes, 2022). It acknowledges that crime control demands proactive engagement beyond reactive measures, necessitating joint efforts between law enforcement and communities (Twesigye et al., 2022).

### Crime Control

Numerous researchers have expressed a strong interest in the topic of crime control, with each attempting to capture its complexities. Despite the substantial studies, there is still no agreement on the precise meaning of crime control. For example, Bell and Manchin (2011) see crime control as essentially founded in deterrence theory, emphasizing rigorous and rapid punishment as the primary strategy for crime reduction. This term is consistent with Cesare Beccaria's traditional doctrine, published in his masterwork "Crime and Punishment"

in 1764. Beccaria contended that the certainty, speed, and harshness of punishment are critical for discouraging crime (Ranasinghe, 2023). According to their opinion, the certainty and severity of punishment are the most effective deterrents, prohibiting people from participating in illegal activity. Their method is consistent with a retributive ideology, in which society benefits by conveying a clear message that unlawful activities result in terrible consequences. Bell and Manchin suggest that such measures not only incapacitate offenders but also serve as a psychological deterrence to future criminals, thereby improving social order and reducing deviance. Bells, Jaitman, and Machin (2013) present empirical evidence that stiffer punishment had a deterrent impact in their investigation of the London riots.

They discovered a significant decrease in riot-related offences after imposing heavy penalties on rioters, indicating that the threat of harsh punishment can inhibit criminal activity. In a similar vein, Bun, Kelaher, Sarafidis, and Weatherburn (2020); and Nagin (2023) revisited the relationship between crime, deterrence, and punishment and discovered that increasing the risk of arrest and conviction significantly reduces crime rates, supporting the idea that strict and swift punishment can deter criminal activity. This paradigm takes a more conservative approach to crime, focusing on safeguarding society by controlling criminal behaviour and securing justice through strict measures. By taking a punitive approach, they seek to safeguard society through strong legal frameworks that impose harsh punishments, achieving crime control by creating fear of vengeance.

In contrast to punitive viewpoints, Clancey (2016) and Soska and Ohmer (2018) emphasize crime control as a holistic and proactive approach that extends beyond law enforcement. This viewpoint expands crime control to encompass social assistance, empowerment, and proactive measures, indicating a trend towards community-centric security solutions. They argue for a comprehensive framework that includes patterns of attitudes, actions, and community-based measures for decreasing crime and increasing safety. Their viewpoint emphasizes the significance of engaging communities in crime prevention via joint activities including individuals, institutions, and government. Rather than focusing exclusively on punishment, this viewpoint tries to create an atmosphere in which community members actively participate in crime prevention, so encouraging shared responsibility and social cohesiveness. This method combines preventative measures such as education, community policing, public awareness, youth involvement, and socioeconomic development to build resilience against crime, addressing the fundamental causes of crime and increasing resistance to criminal activity. Its goal is to create unfavourable conditions for crime by increasing trust and collaboration among communities, consequently improving the general quality of life.

**Community policing and Crime Control**
The presence of community policing and other private citizens in Nigerian law enforcement processes has elicited a variety of responses from researchers. The goal of community policing is to prevent and (or) regulate crime. They are a civilian security organization united by the shared goal of combating crime in and around their community (Inimiesi & Robert, 2023). Tope (2016) sees community policing as a strategy which does not only allow the police to proactively act beyond mere crime fighting but also to partner with the community members in setting the security priorities in the society and fashioning ways of resolving identifiable problems in the community. It represents a police organization's long-term commitment to a community, as seen by individual officers' ongoing involvement. Braiden (as cited in Igbekoyi & Dada, 2020) argues that the goals of community policing are to empower local residents to oppose crime and hazardous circumstances, which are root causes of social evils, and to build a safe community that is well-informed about public safety concerns.

Community policing organizations in Nigeria operate similarly to the Nigeria Police Force, assisting central police units in preserving order and preventing crime. Their work supplements traditional policing by aiding with everyday security chores and building stronger relationships with the community. This cooperative paradigm represents the larger history of police, in which law enforcement conforms to cultural norms, reinforcing laws to prevent unlawful activity while maintaining community safety and cohesiveness.

According to Musa and Zakariya'u (2016), policing is primarily concerned with ensuring the safety and security of those under its authority.

Security ensures the safety of individuals in a certain area who have a common interest in defending their lives and property. It requires taking precautions to protect residents from risky activities that endanger community well-being. Each society has rules and norms to control behaviour, and violations of these standards result in societal punishment. Community security reflects shared responsibility, encouraging safety and solidarity among residents committed to community well-being.

Historically, communities' security and social order were maintained by localized, informal methods that predate organized police organizations (Irom, 2019). Pre-colonial Nigeria, for example, kept social order through vigilante groups, age-grade alliances, and the authority of traditional leaders who were deeply rooted in the community. These organizations acted as enforcers of communal values and norms, making them especially effective in smaller, close-knit societies founded on mutual trust and shared responsibility. However, the growth of modernization, urbanization, and technological innovation has undermined these informal networks (Inimiesi & Robert, 2023). As societies varied and employment became more specialized, the interpersonal connections that maintained this old security mechanisms frayed, diminishing their effectiveness in complex, urbanized cultures. This trend reflected both administrative and structural changes, in which informal "watch" organizations were finally found ineffective for regulating thriving industrial areas. In Nigeria, as a direct result of British colonial domination, formalized police organizations (The Nigerian Police Force) were established in 1930, with the primary objective of defending colonial interests rather than promoting the public welfare.

Given Nigeria's ethnic variety (nearly 400 ethnic groupings), the British relied on police and constabularies to maintain control, usually utilizing brutal methods to quell revolt (Inimiesi & Robert, 2023). The colonial government had a strong impact on Nigerian Police brutality, which used a military style of policing characterized by pressure and brutality to repress opposition and preserve colonial order (Idowu 2009). During this time, the police were utilized as a tool of governmental control, with severe measures being deployed to keep the peace. The reliance on pressure and force created a culture of violence and human rights violations (Joshua et al., 2020). This military mindset created a culture of repressive policing that persisted even after Nigeria attained independence in 1960. In support of the foregoing, Bakare and Aderinola (2019) noted that after attaining independence in 1960, the Nigerian Police Force (NPF) maintained its militaristic style, which was encouraged by succeeding military governments. During the lengthy years of military governance that followed independence, this authoritarian style of policing was entrenched, with the police regularly serving as a tool of the military government to impose order by force. The 1999 democratic transition was considered as an opportunity to reform the police force; nonetheless, allegations of corruption, abuse of authority, and human rights violations remained. Notable instances, like as the 2005 "Apo Six" killings, in which police officers were charged with the extrajudicial deaths of six young people, exposed the NPF's pervasive culture of impunity Inimiesi & Robert, 2023). This incident, among others, provoked public outrage and underlined the need for comprehensive police reform. Despite efforts to rebuild the force as a democratic organization, the NPF continues to struggle with violence, inefficiency, and public view as a repressive weapon rather than a protector of communities.

In response to formal policing's constraints, community-led security efforts emerged across Nigeria, with organizations like the ONELGA Security Planning and Advisory Committee (OSPAC) in Rivers State stepping in to fill the security hole (Inimiesi & Robert, 2023). According to Mackintoch and Emmanuel (2021), OSPAC was established in 2017 to combat excessive crime in the Emohua Local Government Area, particularly in light of escalating cult violence and kidnapping. The organization brought together local community members, including former cultists, to face the security issues that had taken over the region. In 2019, OSPAC was granted official permission to carry guns, enhancing its capabilities to combat crime. OSPAC quickly established itself as a formidable force against the criminal organizations that had terrorized the area by employing traditional rituals, such as the use of juju and charms for protection, and drawing on

local knowledge. According to Raimi and Ene (2019), citizens played an important role in assisting OSPAC in targeting treatments by sharing knowledge on criminal behaviour. Many displaced individuals returned home as a consequence of this grassroots initiative, which also reduced crime and restored a sense of security. OSPAC's effect emphasizes the importance of community participation in security problems, particularly in places where official law enforcement has failed, despite some people's concerns about the likelihood of extrajudicial tactics inside the organization.

**Theoretical framework**

The Broken Windows Theory was utilized as a theoretical framework to investigate the social relationship between community policing strategies and crime control in Sagbama Local Government Area, Bayelsa State.

The Broken Windows Theory, proposed by social scientists James Q. Wilson and George L. Kelling in 1982, asserts that apparent indicators of disorder and neglect, such as broken windows and graffiti, might contribute to a rise in crime and antisocial conduct. This is because apparent indicators of disorder indicate to potential perpetrators that the area is not being watched and that illegal behaviour is acceptable. The notion is that keeping the environment in order and monitoring it might help to avoid more damage and escalation into more severe crimes. According to the notion, conserving residential settings, addressing minor issues, and enforcing minor laws can not only help to reduce crime but also prevent serious crime by fostering a sense of community concern and deterrence.

This study aligns with the Broken Windows theory. This is because ignoring minor offences may lead to a complete collapse of social order, leading into more serious criminal activity. Community policing, which includes people and law enforcement working together to solve small offences, is consistent with the Broken Windows strategy since it seeks to restore order and prevent crime from escalating. Community policing may improve perceptions of safety and dissuade potential criminals by actively engaging people in reporting and controlling minor offences such as loitering, vandalism, burglary, public disruption, and so on. In Sagbama, where traditional enforcement may meet obstacles, community policing based on the Broken Windows theory provides a proactive and preventative technique. It not only resolves people's problems, but it also builds confidence between law enforcement and the community, resulting in a shared responsibility for keeping public order and boosting overall crime prevention. Using the Broken Windows theory, this study contends that the more these communities rely solely on conventional police, failing to address the visible signs of criminality in their neighbourhoods, the more prevalent and severe criminality will become, as it sends a signal to potential offenders that the area is not monitored and that criminal behaviour is tolerated. According to the Broken Windows theory, we are more likely to have fewer records of crime in environments and communities that make concerted efforts to police their community by providing much-needed support to the Nigerian Police in addressing visible signs of crime than settlements that solely rely on the Police to provide for their policing needs. In this sense, the establishment of community policing structures to address these visible signs of criminality not only provides significant deterrence, but it also sends a message to potential offenders that the area is monitored and that criminal behaviour is not tolerated where the tenets of the Broken Windows theory are manifest.
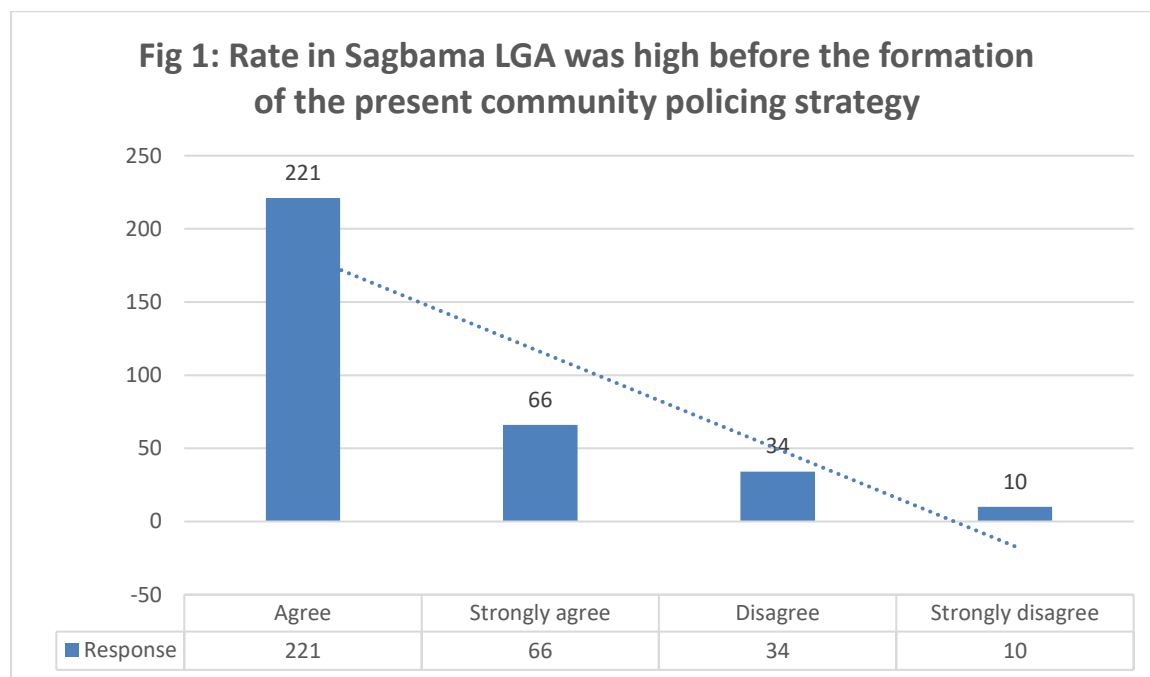
**Methods**

This study employed mixed-approaches to investigate the relationship between community policing and crime control, using qualitative and quantitative methods (survey instruments) to gain a thorough grasp of the complex socioeconomic phenomena. This technique will make it easier to examine numerous factors and allow the researcher to do a descriptive study of the data while also allowing for comprehensive result comparison. According to the National Population Commission's Population projection (2022), the region's total population is 278, 200 people. This is the population of the research. This study's sample size is 400 household heads drawn using the Taro Yamane statistical approach. The research employed cluster, purposeful, simple random, and convenience sampling. The researcher clustered the region according to the

thirteen (13) political wards (that is, Agbere; Angalabiri, Ofoni I, Ofoni II, Ebedebiri, Ossiama, Asamabiri, Odoni, Trofani Sagbama, Agoro, Toru-ebeni, Adagbabiri, and Osekwenike respectively), and from there, simple random sampling was used to select five (5) wards with community policing structures. Again, simple random selection was used to choose five (5) specific villages for the research (Agiama; Sagbama, Ofoni, Agbere, and Bolu-orua). Finally, from these areas, the convenience sample approach was used to pick 78 household occupants on easy-to-contact or reach grounds from each region disproportionately (i.e., regardless of population size), for a total of 390 respondents. In addition, 10 key participants (two from each settlement) were purposefully chosen from notable stakeholders with knowledge on the issue of this research. These included community policing members, group leaders/chairpersons, traditional rulers, and so on. The study's primary data was acquired via a questionnaire and in-depth interviews, while secondary data was gained from published sources. Respondents were told about the study's purpose and their other rights as participants, including confidentiality. Data were summarized using frequency and charts. The questionnaire results were analyzed using descriptive statistics with the aid of the Statistical Package for Social Sciences (SPSS).

**Results and discussion**

**Evaluation of objectives**
**Objective 1:** To examine the rate of crime in Sagbama LGA before the formation of the present community policing group



**Fig 1: Rate in Sagbama LGA was high before the formation of the present community policing strategy**

| | Agree | Strongly agree | Disagree | Strongly disagree |
|---|---|---|---|---|
| Response | 221 | 66 | 34 | 10 |

*Source: Field Survey, 2025*

The distribution above (Fig. 1) reveals respondents' perceptions of the rate of crime in Sagbama Local Government Area of Bayelsa State.  From the tabular distribution, 221(67%) of the respondents agreed that the rate of crime in the research location was high before the formation and establishment of the present-day community policing units. Also, 66(20%) reported that they strongly agreed, 34(10%) disagreed with the statement, while 10(3%) strongly disagreed with the statement.

## Qualitative insights

Respondents unanimously agreed that the crime rate in Sagbama LGA had been alarmingly high before the formation of the vigilante group. They highlighted a period characterized by frequent robberies and other violent crimes, which created an atmosphere of fear and insecurity across communities. The absence of a robust law enforcement presence and delayed police responses exacerbated the situation, allowing criminal elements to operate with impunity.

One respondent, a community elder, recounted:

> Before the vigilante group was established, life in Sagbama was almost unbearable. Petty thieves and cultists operated freely, especially at night. We couldn't sleep with both eyes closed, and our youths were often harassed or even stripped of their valuables in many cases. The police were either too far away or too slow to respond. It felt like we lived in an ungoverned space (Male community elder, personal communication, 26 July, 2025).

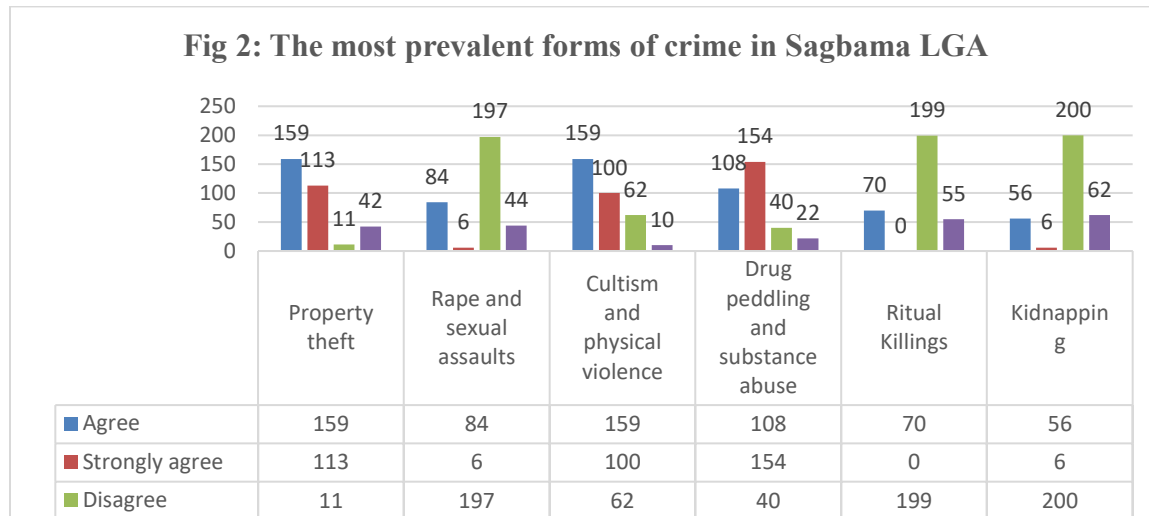Another respondent, a local business owner, shared her ordeal:

> Running a business in this area used to be a nightmare. Criminals would come in broad daylight, brandishing weapons and demanding money. Many shop owners closed their businesses because they couldn't bear the constant harassment and extortion. The vigilante group symbolized hope for us (Female Entrepreneur, personal communication, 26 July, 2025).

A third respondent, a youth leader, emphasized the sense of lawlessness:

> Crime was rampant, and everyone was a potential target. Youths became easy recruits for criminal gangs because there was no deterrent. Houses were broken into, phones snatched, and people attacked on lonely roads. The formation of the vigilante group was the turning point in restoring order and sanity to our community (Youth leader, personal communication, 14 August, 2025).

These testimonies vividly illustrate the pre-vigilante era in Sagbama, characterized by rising crime rates, inadequate policing, and heightened fear among residents. Criminal activities, including theft, vandalism, and armed robbery, thrived under weak surveillance and delayed police responses. The absence of community involvement in security exacerbated these challenges, creating an urgent need for localized, community-driven security initiatives to restore order, ensure safety, and foster collective responsibility for crime control.

**Objective 2:** To ascertain the most prevalent forms of crimes in Sagbama LGA,

Fig 2: The most prevalent forms of crime in Sagbama LGA

| | Property theft | Rape and sexual assaults | Cultism and physical violence | Drug peddling and substance abuse | Ritual Killings | Kidnapping |
|---|---|---|---|---|---|---|
| Agree | 159 | 84 | 159 | 108 | 70 | 56 |
| Strongly agree | 113 | 6 | 100 | 154 | 0 | 6 |
| Disagree | 11 | 197 | 62 | 40 | 199 | 200 |

*Source: Field Survey, 2025*

The distribution above (Fig 2) reveals the most frequent and prevalent crime in Sagbama Local government Area of Bayelsa State. From the tabular distribution, 200(60%) respondents either agreed or strongly agreed that property theft, cultism and physical violence; drug peddling, and substance abuse are more prevalent in the research locale. In the same vein, over 200(60%) of the aggregate respondents either disagreed that rape and sexual assaults; ritual killings, and kidnapping are frequent crimes in the research locale.

**Qualitative insights**

Interview participants unanimously identified various types of crimes in Sagbama Local Government, with prevalent ones including shoplifting or breaking into shops and homes, substance abuse, cultist attacks, unlawful possession of firearms, with occasional cases of kidnapping and ritual killings. These findings suggest a pattern of criminal activity within the community, indicating that these particular offences are recurrent and widespread. Thus, it is reasonable to generalize or conclude that cultist attacks, illegal firearm possession, and property crimes are common occurrences in Sagbama Local Government, reflecting the security challenges faced by residents in the area. According to one of the KPI participants:

Property theft has become a daily occurrence here. Thieves break into houses, steal livestock, and even vandalize small businesses. Many times, people are robbed on their farms or while returning from markets. The police seem overwhelmed, and criminals are emboldened by the lack of consequences (**Community member**, personal communication, 23 July, 2025).

In support of the aforementioned perspective, another key participant emphasized that:

From my observation, the most common crimes here include breaking through ceilings into homes and stores, cultism among the youth, illegal possession of firearms, and political violence, especially during election periods. These issues persist due to weak surveillance and a lack of proactive community security measures (Community police member, personal communication, 23 July, 2025).

This method highlights the perpetrators' familiarity with the community's structural vulnerabilities and lax surveillance systems. Additionally, the participants identified and stressed cultism as a persistent menace, particularly among youths, contributing to both violent clashes and a culture of fear within the locality. One key informant reported that:

In this area, cultism and the illegal possession of firearms, especially among youths belonging to rival cult groups, are alarmingly rampant. These groups frequently clash, causing fear, violence, and disruption of community peace,

while their access to firearms intensifies the scale and impact of these confrontations (Traditional leader, personal communication, 14 August, 2025).

The illegal possession of firearms further exacerbates these security concerns, as it empowers criminal elements and fuels violent confrontations. Political violence, especially during election periods, was also highlighted as a recurring issue, with political thugs and hired actors disrupting electoral processes, intimidating voters, and undermining democratic values.

Other common illegal and criminal acts in the region are sexual molestation and the use of illegal substances. One key participant lent his voice and disdain about the level of illegal substances consumed by respondents. According to him:
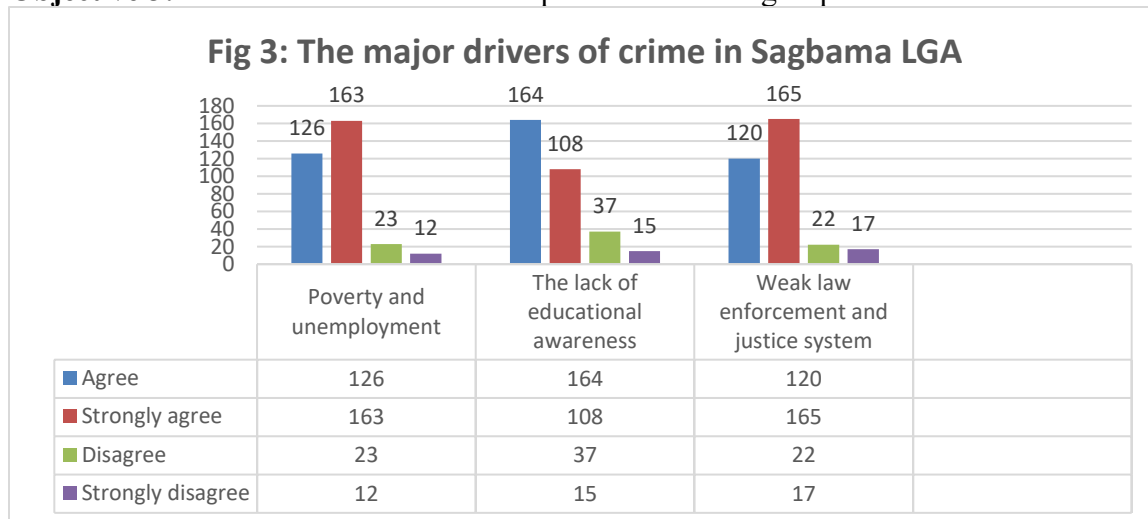
> Substance abuse is destroying our youth. You see young boys hanging around corners, smoking and taking all sorts of drugs. It's not just about them harming themselves; these same boys become aggressive and commit crimes like theft and even rape. The situation is getting out of control (Community elder, personal communication, 23 July, 2025).

In their contributions, some of the respondents adduced that even though kidnapping and ritual killings are not as frequent here compared to other places when it happens, it shakes the entire community. There was a time when some traders were kidnapped on their way back from the market. The families had to pay huge ransoms. It leaves everyone living in fear. According to one of the key participants:

> Kidnapping and ritual killings may not happen every day, but when they do, the horror lingers for a long time. There have been cases of missing persons, and days later, their mutilated bodies are discovered in bushes. These incidents make us question the safety of our communities (Youth leader, personal communication, 20 July, 2025).

Collectively, these criminal activities highlight significant gaps in Sagbama's security infrastructure, revealing weaknesses in surveillance, law enforcement presence, and community engagement. The prevalence of cultism, illegal firearms, political violence, and burglary underscores the urgent need for proactive community policing initiatives. Such approaches would foster collaboration between residents and security agencies, enhance intelligence gathering, and enable swift responses to emerging threats, ultimately creating a safer and more secure environment for all.

**Objective 3:** To examine the factors that push individuals/groups to commit crimes in Sagbama LGA.



Fig 3: The major drivers of crime in Sagbama LGA

|  | Poverty and unemployment | The lack of educational awareness | Weak law enforcement and justice system |
|---|---|---|---|
| ■ Agree | 126 | 164 | 120 |
| ■ Strongly agree | 163 | 108 | 165 |
| ■ Disagree | 23 | 37 | 22 |
| ■ Strongly disagree | 12 | 15 | 17 |

*Source: Field Survey, 2025*

Figure 3 summarises respondents' views on the dominant factors driving criminal behaviour in Sagbama Local Government Area of Bayelsa State. The results reveal a strong perception that economic hardship is central to crime: 126 respondents (39%) agreed, and 163 (50%) strongly agreed that poverty and unemployment push individuals or groups toward criminal activity. In comparison, only 35 respondents (11%) disagreed. The findings also indicate broad support for the role of inadequate educational awareness, with 164 respondents (51%) agreeing and 108 (33%) strongly agreeing that limited education contributes to crime, compared to 53 respondents (16%) who held opposing views. Furthermore, institutional weaknesses were widely acknowledged, as 120 respondents (37%) agreed and 165 (51%) strongly agreed that weak law enforcement and an ineffective justice system significantly fuel criminality in Sagbama LGA, with minimal dissent recorded.

## Qualitative insights

The outcome of the Key Person Interviews (KPIs) regarding the factors driving individuals and groups into criminal activities in Sagbama Local Government Area reveals that poverty and a weak law enforcement and justice system are the primary catalysts. This is because widespread poverty has created an environment of desperation, where limited access to employment opportunities, education, and basic social amenities leaves many individuals vulnerable to illicit activities as a means of survival. According to them, the poverty in the area is heartbreaking. Many youths are idle, and they turn to crime as an easy way out. At the same time, law enforcement agencies lack the capacity and sometimes the willingness to address these crimes. It's a vicious cycle, and it's only getting worse. In justifying this position, one of the participants in the study espoused that:

> Poverty is at the root of most crimes here. Many young people have no jobs, no means of livelihood, and no hope for a better future. When hunger strikes and there's no support system, crime becomes a tempting option. It's hard to blame someone for stealing just to eat (Community member, personal communication, 14 Auguest, 2025).

In lending her support, one of the key participants reported that:

> People commit crimes here because poverty has pushed them to the wall. When someone cannot feed their family, send their children to school, or access healthcare, they become desperate. Desperation can drive people to do things they would normally consider morally wrong (Vigilante member, personal communication, 23 July, 2025).
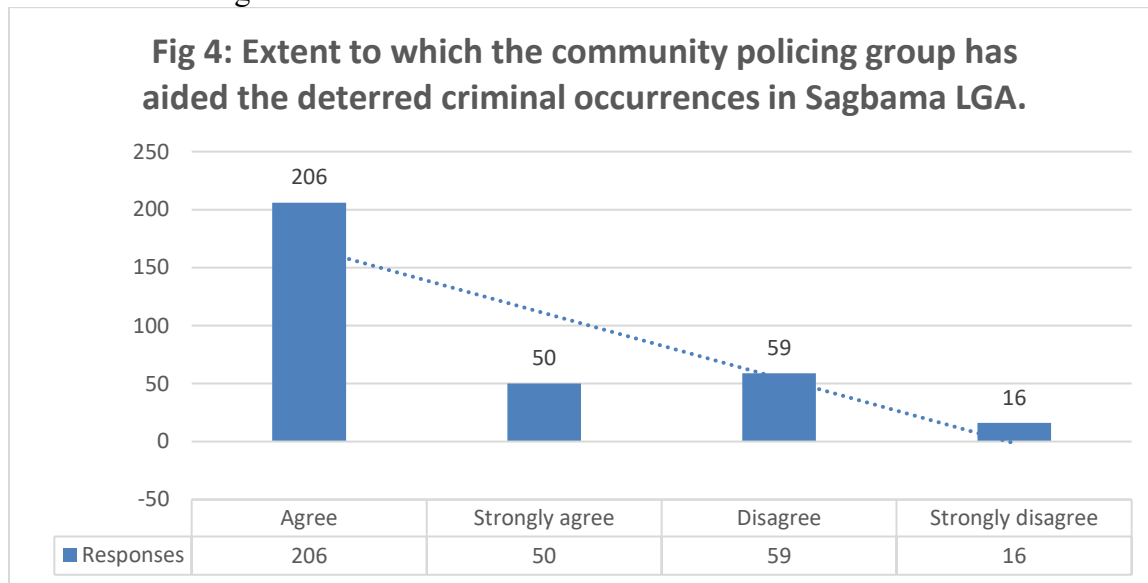
Additionally, the ineffective enforcement of laws, coupled with a sluggish and often compromised justice system, has emboldened criminal elements, as perpetrators frequently evade punishment or manipulate legal processes to their advantage. Interviewees highlighted that the lack of visible law enforcement presence in remote communities exacerbates this issue, creating pockets of lawlessness where criminal activities such as theft, vandalism, and illegal bunkering thrive. Furthermore, corruption within law enforcement agencies undermines public trust, discouraging community cooperation in crime prevention efforts, thereby perpetuating a cycle of criminality and impunity in the region. One member of the Vigilante groups, in buttressing this position espoused that:

> The law enforcement system here is weak and ineffective. Even when criminals are caught, they are often released after a few days. Sometimes, the police lack resources like fuel for patrol vehicles, and other times, corruption ensures

offenders walk free. This encourages others to commit crimes without fear (Vigilante member, personal communication, 23 July, 2025).

These findings reflect the deeply entrenched relationship between poverty, weak law enforcement, and systemic failures in the justice system that drive individuals to commit crimes in Sagbama LGA. It paints a grim picture of economic hardship, lack of employment opportunities, and limited access to essential social services, which have left many residents, particularly the youth, vulnerable to criminal tendencies as a survival strategy. The findings also reveal a profound breakdown in the mechanisms meant to prevent and address crime, as law enforcement agencies struggle with limited resources, corruption, and a lack of accountability. This creates an enabling environment where crime thrives with little fear of repercussions.

**Objective 4:** To investigate the extent to which the community policing group has tackled criminal occurrences in Sagbama LGA.



Fig 4: Extent to which the community policing group has aided the deterred criminal occurrences in Sagbama LGA.

| Responses | Agree | Strongly agree | Disagree | Strongly disagree |
|---|---|---|---|---|
| | 206 | 50 | 59 | 16 |

*Source: Field Survey, 2025*

The findings reveal respondents' perceptions on the extent to which the community policing group has aided the deterrence of criminal occurrences in Sagbama Local Government Area of Bayelsa State. From the tabular distribution, 206(62%) of the aggregate respondents agreed that the formation and establishment of the present-day community policing units have aided the deterrence of criminalities in Sagbama LGA, Bayelsa State. 50(15%) reported that they strongly agreed, 59(18%) disagreed, while 16(5%) strongly disagreed with the statement.

**Qualitative insights**

The outcome of the Key Person Interviews (KPIs) regarding the extent to which community policing has tackled criminal occurrences in Sagbama shows that respondents unequivocally agreed that the establishment of the vigilante group in Sagbama LGA has significantly reduced criminal occurrences, particularly in areas such as shoplifting or breaking into shops and homes, and overall community security. Before the group's formation, residents lived in constant fear due to unchecked criminal activities, but the presence of the vigilante group has brought about a tangible sense of safety and stability. In justifying this position, one of the key informants reported that:

> Since the vigilante group started operating, cases of breaking into shops through the ceiling and other petty thefts have reduced significantly. Before now, we couldn't leave our homes unattended, even for short periods,

> without fear of being robbed. Their presence alone discourages criminals from attempting such acts. I can count how many times my shop was burgled prior to the establishment of the current vigilante group. However, this has significantly reduced as it has been a while since my shop was burgled and my goods carted away (Community member, personal communication, 23 July 2025).

In his support of this position, another key participant espoused that:

> One thing I admire about the vigilante group is their commitment. They are not just doing this as a job; they are doing it because they care about the safety of our community. Crime rates have dropped because these men are genuinely invested in protecting us. The police alone could not handle the crime situation in Sagbama. The vigilante group has filled a critical gap. Their collaboration with the police has made it easier to track down and apprehend criminals. Without them, our situation would have been far worse (Youth leader, personal communication, 20 July 2025).

The group's effectiveness is largely attributed to their deep understanding of the local terrain, swift response to distress calls, and the trust they have cultivated with the community. Residents highlighted that the vigilantes not only deter crime but also serve as a critical complement to the overstretched formal law enforcement agencies. Their collaboration with formal law enforcement agencies has further strengthened crime prevention and control efforts. The positive impact of the vigilante group underscores the importance of community-driven security initiatives in addressing localized security challenges.

**Discussion of findings**

The result captured that an average of 87% of the aggregate respondents affirmed that the rate of crime in the research locale was high before the formation and establishment of the present-day community policing units (vigilante group). This finding supports that of Inimiesi and Robert (2023); Inimiesi and Obiene (2024), who established in their study that the crime rates in different settlements were high. Similarly, there is a consensus on the matter with regard to the KPIs as participants converged that the crime rates had been hitherto high.

The second finding in this study captures the most frequent and prevalent crime in Sagbama Local Government Area of Bayelsa State. The result revealed that an average of 60% of respondents either agreed or strongly agreed that property theft, cultism, physical violence, drug peddling, and substance abuse are more prevalent in the research locale. These findings support that of Daukere et al (2022), who found theft and stealing, burglary and home breaking, among others, as the most recorded criminal activities in Bayelsa West Senatorial district. Again, this finding is supported by the outcome of the KPIs, of which participants unanimously identified shoplifting or breaking into shops and homes, substance abuse, cultist attacks, unlawful possession of firearms, with occasional cases of kidnapping and ritual killings and the most prevalent in the study area.

The result revealed that an average of 78% of the aggregate respondents affirmed that poverty and lack of employment, the lack of adequate educational awareness, and weak law enforcement & justice system are the major drivers of criminalities in Sagbama Local Government Area of Bayelsa State. Again, this finding supports that of Daukere et al (2022), who found in their study that poverty, unemployment, and greed, amongst others, as the factors responsible for the crime level. Additionally, results from the interview revealed that poverty and a weak law enforcement and justice system are the primary catalysts for criminality in Sagbama LGA, Bayelsa State.

The result captured that an aggregate of 256(77%) respondents either agreed or strongly agreed that the formation and establishment of the present-day community policing units has aided the deterrence of criminalities in Sagbama LGA, Bayelsa State. This finding supports that of Aina and Odiji (2019), who

discovered that the civilian Joint Task Force (JTF), which functions as a community policing group, has significantly contributed to Nigeria's ongoing anti-terrorism efforts. In consonance with the foregoing, the results from the Key Persons Interviews revealed that respondents unequivocally agreed that the establishment of the vigilante group in Sagbama LGA has significantly reduced criminal occurrences, particularly in areas such as shoplifting or breaking into shops and homes, and overall community security. Based on this finding, it is easy to submit that there is a positive interface between community policing activities and crime control in the study area.

**Conclusion**

This study concludes that the police alone cannot single-handedly manage the crime situation in Sagbama amidst the plethora of challenges that have, over time, contributed to their abysmal output. Thus, it becomes imperative to forge a collaboration with the residents who are not just committed and motivated to dwindle criminal occurrences in their area but are familiar with the residents and the environment, which makes it easier to identify, track down and apprehend criminals. The study also concludes that community policing plays a pivotal role in crime control, fostering peace, safety, and security. Encouraging and incentivizing community policing enhances its effectiveness, while synergy between the Nigerian Police and vigilante groups is essential for collaborative crime prevention. Clear blueprints for achieving sustainable security outcomes are thus recommended for implementation.

**Recommendations**

Based on the study's findings, the following targeted and evidence-driven recommendations are proposed to address the identified drivers of criminal behaviour and strengthen crime control mechanisms in the study area:

1. There is a popular saying that goes "There is dignity in labour." As such, community vigilante groups should be acknowledged and duly remunerated for their selfless services, which will act as a tool of motivation and deter them from negative thoughts and actions. It will further enhance diligence in the job.
2. The government should, as a matter of necessity, implement targeted poverty alleviation programs, skill acquisition initiatives, and employment opportunities, particularly for youth, to address the underlying economic factors driving individuals into criminal activities.
3. It is recommended that community vigilante members undergo regular and adequate training to enhance their understanding of modern crime-fighting techniques. This will improve their effectiveness in crime prevention, intelligence gathering, and collaboration with formal security agencies, ensuring a safer and more secure community environment
4. Aligned with the political maxim, *"power corrupts, and absolute power corrupts absolutely,"* studies reveal that vigilante actions are not always benign. Sections 33(1) and 34 of Nigeria's Constitution safeguard life and human dignity, prohibiting extrajudicial actions. Therefore, the government should educate citizens on vigilante limitations and enforce punitive measures against members who violate constitutional provisions.

**References**

Aina, M. and Odiji, O. (2019). Role of Community Police group in war against terrorism in North-Eastern Nigeria. *Global Journal of Politics and Law Research, 7*(2), 48-58.

Aropet, O.G. (2012). *Community based security initiative as a Strategy for Crime Prevention in Uganda.* MUK: Makarere

Bakare, A. R., Aderinola, G. T. (2019). *The Nigeria Police and Internal Security Management in Nigeria.* Palgrave Macmillan.

Bell, B. & Machin, S. (2011). *Impact of Migration on Crime and Victimization*: A Report       For       the Migration Advisory Committee, http://www.lse.com

Bells, R., Jaitman, L., and Machin, S. (2013). Crime deterrence: Evidence from the London 2011 Riots. Available online on https://personal.lse.ac.uk/machin/pdf/bb%20lj%20sm%20november%202013.pdf

Britannica, T. Editors of Encyclopaedia (2012, February 23). Hue and cry. Encyclopedia Britannica. https://www.britannica.com/topic/hue-and-cry

Bun, M.J.G., Kelaher, R., Sarafidis, V. *and Weatherburn, D. (2020).* Crime, deterrence and punishment revisited. *Empirical Economics,* 59(1) 2303–2333. https:link.springer.com/article/10.1007/s00181-019-01758-6#citeas

Clancey, G. (2016). Preventing crime: A holistic approach. *Crime Prevention Community Saf*ety, 18, 161–163.

Dany, F. A. T. (2024). Institutional distrust trap: an analysis of the effect of public distrust in the Nigeria Police Force, Policing and Society. *An International Journal of Research and Policy, 1*-15. www.tandfonline.com/journals/gpas20

Daukere, B. E., Akoh, H. O., Yelwa, S. A., Akpu, B., & Amadu, M. A. (2022). Criminal victimisation and factors responsible for crime incidence in Bayelsa State West Senatorial District, Bayelsa State, Nigeria. *NIU Journal of Social Sciences, 8*(2), 143-155.

Emmanuel, I. O. (2018). Caught, clubbed and burnt: Criminological reflections on the Incidence of jungle justice in Benin metropolis, Southern Nigeria. *International Journal of Arts and Humanities (IJAH), 7*(3), 1-11.

Idowu, O. (2009). The History of Police- Military Relations in Nigeria, 1960-2007. *Journal of the Historical Society of Nigeria*, *18*, 113–117.

Igbekoyi, K. E. and Dada, O. D. (2020). Public perception of community policing and crime control in Ekiti State, Nigeria. *Global Journal of Applied, Management and Social Sciences (GOJAMSS), 20*(1), 41-52.

Inimiesi, O. P. & Maduawuchi, E. (2022). Police brutality and human rights abuse in Bayelsa state, Nigeria: A sociological insight. *International Journal of Humanities and Social Science Research, 8(2), 19 -28.*

Inimiesi, O. P. & Robert, E. W. (2023). Vigilantism and Crime Control in Bayelsa. *International Journal of Development Strategies in Humanities, Management and Social Sciences (IJDSHMSS), 13*(2), 256-274.       https://internationalpolicybrief.org/international-journal-of-development-strategies-in-humanities-management-and-social-sciences-volume-13-number-2/.

Inimiesi, O. P. and Obiene, A. G. (2024). Community based security initiative and crime prevention in Bayelsa State: An analysis of Nembe City Internal Security. *Fuoye International Journal of Criminology and Security Studies (FIJCSS), 3*(1), 273-297. https://Fjcss.fuoye.edu.ng

Irom, O. A. (2019). Traditional societies and pre-colonial security systems: Interrogating the Ekpe society in Southeastern Nigeria. *International Journal of History and Philosophical Research, 7*(3), 1-12.

Iwarimie-Jaja, D. & Raimi, L. (2019). The criminal justice system as enablement for social order in Nigeria. *The Nigerian Journal of Sociology & Anthropology, Journal of the Nigerian Anthropological and Sociological Association (NASA), 17*(1), 70-84.

Joshua, S., Gberevbie, D., & Onor, K. (2021). Building Security through Insecurity: The Nigerian Military and Counter-Violence Campaigns in the Fourth Republic. *Sage journal: Armed Forces & Society, 47*(1), 177-200.

Kayode, E. I. and Dada, O. D. (2020). Public Perception of Community based security initiative and Crime Control in Ekiti State, Nigeria. *Global Journal of Applied, Management and Social Sciences (GOJAMSS), 20*(1), 41 – 52.

Kirk-Greene, A. H. M., Reuben, K. U., Ajayi, J .F. A., and Falola, T. O. (2024). Nigeria as a colony. Encyclopedia Britannica. Assessed September 8th from https://www.britannica.com/place/Nigeria.

Mackintoch, U. C., & Emmanuel, O. D. (2021). Conflict management strategy in Rivers state, A study of ONELGA security planning and adversely communities (OSPAC), Research Journal of Social Sciences and Humanities 2(1). http:// www.scholarly-journals.com/RJSSH.

Mohammed, M., Liman, A. I. N. and Zamani, A. (2023). Study of the impact of community policing in crime prevention in Nigeria. *Journal of Public Administration, Finance and Law, 1*(29), 372-387.

Musa, U. G. & Zakariya'u, M. (2016). Community policing in Nigeria: Challenges, prospects and implications for national security. International Journal of Comparative Studies in International Relations and Development, 4(1), 43-54.

Nagin, D. S. (2013). Deterrence in the Twenty-First Century. *Crime and Justice*, *42*(1), 199–263. https://www.jstor.org/stable/10.1086/670398

NDlink, (2020). Kidnapping in Bayelsa State. Retrieved from http://ndlink.org/kidnapping-bayelsa-state-march-15-21-2020/

Pertersen, K. and Rudes, D. (2022). *Crime Control, Community Relations, and Barriers to Community-Based Reform in Policing.* Oxford Research Encyclopedia of Criminology. Retrieved 26 April from https://oxfordre.com/criminology/view/10.1093/acrefore/9780190264079.001.0001/acrefore-9780190264079-e-740.

Raimi, L. & Ene, R. W. (2019). Intelligence failure and insecurity in Nigeria: An analysis of the Boko Haram insurgency, International Journal of Strategic Research in Education, Technology & Humanities, 7(1), 106-120.

Ranasinghe, P. (2023). Cesare Beccaria and the Aesthetic Knowledge of *On Crimes and Punishments*. *Law and Critique* 34(1), 127–144. Retrieved from http://link.springer.com/article/10.1007/s10978-022-09321-6#citeas

Simegnew, D., Karunakaran, R., & Engida, B. (2024). *Community Advancement in Community Policing Within the Addis Ababa City Organization*. *International Journal of Management and Humanities. Blue Eyes Intelligence Engineering and Sciences Publication, 10*(10)15-21. https://www.ijmh.org/wp-content/uploads/papers/v10i10/I171010100624.pdf

Soska, T.M., Ohmer, M.L. (2018). *Community Approaches for Addressing Crime and Violence: Prevention, Intervention, and Restoration.* In: Cnaan, R., Milofsky, C. (eds) Handbook of Community Movements and Local Organizations in the 21st Century. Handbooks of Sociology and Social Research. Springer, Cham.

Thomas, M. (2012). *Colonial policing: A discursive framework. In Violence and Colonial Order: Police, Workers and Protest in the European Colonial Empires, 1918–1940.* Cambridge University Press.

Tope A.O. (2016). The Impact of Emotional Intelligence on Community policing in Democratic Nigeria Agenda Setting for National Development. *Global Community Policing Problems and Challenges, CRC press*, 25-40.

Twesigye, N., Mamerito, N., Shamusi, N., and Wafula O. J. (2022). Community based security initiative and Crime Prevention in Kampala Central Division. *International Journal of Academic and Applied Research (IJAAR), 6*(5), 1-13.