SHARED SECURITY AND COMMUNITY POLICING: A SOLUTION FOR SUSTAINABLE AFRICAN DEVELOPMENT

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Abstract

In most African Countries today, there has been diverse cases of insecurity. These cases mostly come up as a result of political, tribal, social, economic, religious or even boundary disputes. The primary responsibilities for addressing these challenges have been blamed on the Africans themselves. This is because it is the African teachers who will provide the education their children need to be economically productive and politically effective. African business people need to create the industries that will generate the jobs African workers need. This will reduce idleness and discourage tribal conflict. African parents need to give their children the love, security, and discipline they need to grow into responsible and courageous adults. African political leaders need to make the changes that will reduce corruption and generate the laws, policies, and practices needed to enable and encourage these preceding non-political efforts capable of ensuring reliable security. Even the Fulani herdsmen and farmers conflict today is a land resource based conflict in North-Eastern Nigeria. The Aguleri/Umuleri in Anambra East Local Government Area of Anambra State in Nigeria, a dispute over farm land and grazing land issues, to mention a few, remains a case at hand. Our findings show that the people being governed have lost confidence on their government, who are more concerned with their individual wellbeing. The security challenges of the people mean nothing to them. The security agents lack the maintenance of team spirit required within the service; they lack the maintenance of a disciplined and professional workforce; they are not gender sensitive; they do not promote, protect and respect the human rights of the people they are expected to protect, especially the less privileged one. As such the community felt

the need to protect their lives and properties. This paper wish to look into shared security and community policing as a solution to all these security challenges facing the continent of Africa in general and Nigeria in particular, so as to see the possibility of achieving sustainable African development.

Keywords: Security/Insecurity, African Community, Policing, Sustainability and African/National Development

INTRODUCTION

Africa as a continent is a geographical region accommodating different people with a pattern of life for which they are known and referred to as Africans. It was on this life pattern of Africans that communalism find its base. Communalism has always been seen as one of the African most cherished values. It is not only a system of life for the Africans but also is opposed to Western individualism. However, communalism is anchored on blood relationship and is fortified by marriage ties. It remains a system of thought, a mode of life and as such, offers to man, especially Africans, the opportunity to relate properly with nature that includes the acceptance of the individual who constitutes in himself a unity of every other simple entity. Communalism is also seen among the individuals as an incarnation of divine concern. This divine concern is the reason for shared security and community policing. It requires not just simple entity but united entity. It involves members of a community who though individuals but work for the good of the community. Everyone is his brothers' keeper. This paper is aimed at identifying the roles of shared security and community policing in the effort to attain sustainable African development.

The communal aspects of shared security and community policing is aimed at securing the community so as to combat crime by the community. It will also ensure adequate protection of lives and properties of these same members of the community. When investors are sure of the security of their lives and properties, they become more

attracted to that area and will wish to invest more, thereby increasing productivity, leading to sustainable development. Community life as one of the core African values strengthens the love one has for the other. With this love, it is expected that lives and properties will better be protected not destroyed. Dialogue and peaceful resolution will be applied where there are conflicts. The thought of everyone will be geared towards more meaningful activities capable of promoting the peace and the unity of the community, not robbery and kidnap. The government is then expected to develop such policy that will see to the unification of the community rather than division.

It is on this note that Nze, (1989) remarked that in a true African community life, an individual is elevated beyond his subjective individuality, thus recognizing the universality in him. The interaction and inter-communication between man and nature no doubt spins the kind of unprecedented harmony found in communalism, which is uncommon to and in other modes of living in society, such as, socialism, capitalism, etc. This is because communalism is fraternal and communitarian as it is characterized by a different conception of man and reality. It is because of this understanding of man and reality, which has implications for ontology that we want to examine the concept of communalism in shared security and community policing as solution for sustainable African development.

In communalism, for instance, Nze, (1989:8) is of the opinion that 'Man is not truly man… than where he lives and acts as a recognized citizen of the community. He goes on to say that:

> In African communalism, the individual chooses for the community as he chooses for himself and the community chooses through individual choices of members of the community. That is, individual choices roll on to become collective choices. Therefore, the individual is a participant in choice determination by the collectivity, Nze, (1989:13).

Where there is a conflict between an individual and the community, automatically the communal demands, take precedence for the

individual demands, and are usurped and appropriated therein. The individual in the community works to ensure for the safety, security and interest of the general well-being of the community. That way the community growth and sustainable development will be assured.

SHARED SECURITY AND COMMUNALISM

Shared security brings to mind the fact that increasingly there is the need to share thoughts on what the risks are and how to deal with them. It requires all and involves all possible means, which includes not only individuals or community of people but also social media, mobile technology, cloud technology and all available Internet means. With shared security, stories, news and tips for living securely in a connected world, will be brought on timely especially now the society is globally connected. The same level of insight and practical guidance could be expected, just on a broader scope thus moving into what may be called "Social Media Security". It will help covering a broader range of stories, when appropriate, thereby informing the community of any impending danger that is capable of distorting the peace and security of the masses.

Again, Nze, (1989) puts it beautifully saying that the ontological being of man in African communalism is unique; that in an African communalism, man is man because he functions in a community; man is always elevated beyond his subjective individuality; that man is a universal man, in him one detects and locates other men and that the entire community is discoverable in him, that the individuality of man is a concrete universal, wearing an individual or separate appearance, Nze, (1989:15). Though there is collective response, the action of the collectivity is that of the individual, which does not vitiate individual responsibility.

A community is properly secured when every member of the community is involved in the security process. Information and proper awareness will go a long way in getting all abreast of security challenges. The violence between Fulani herdsmen and farmers could be located in local communities in Nigeria's middle belt regions. The

Fulani herders and farmers were constantly in conflict. While the Fulani herdsmen were struggling to gain access to grazing lands, the Farmers were struggling to protect their farmland and crops against the destruction of the Fulani animals. Farmers accuse the Fulani herders of allowing their animals feed on their still-growing crops and contaminate their community watering-places, the Fulani herders in turn accuse the farmers of denying them access to grazing areas when alternatives cannot be found. In addition, the rapes of non-Fulani women by herders, ethnic tensions between the Hausa and Kanuri as well as latent Fulani herdsmen who in Nigeria are active group, are among the accusations and reasons for the violence. However, with adequate orientation, proper education and being conscious of the love that exist alongside true community life, shared security and community policing will help a lot in settling the differences between these two ethnic groups. Indeed security challenges remain the major concern of shared security and community policing. The invasion of Boko-Haram militants, the Fulani herders and farmers are clear indication that security challenges are prevalent in Nigeria. As such, one of the major solutions to the security challenges includes shared security so as to enable them get abreast of the happenings in the community and with community policing, adequate protection will be provided.

COMMUNITY POLICING AND COMMUNALISM

Community policing involves individual partners who work with traditional police forces to make their neighborhoods safer and to minimize crime. It could also be referred to as neighborhood watch and in some cases written as signs 'Neighborhood Watch'. The United States Department of Justice gave community policing an internet definition as a philosophy that promotes organizational strategies in the community to combat potential situations that might create public safety issues such as crime or even fear of crime and social unrest. They are all public safety issues that community policing seeks to address.

Community policing involves also the use of partnerships between municipal agencies, businesses, individual citizens, non-profit groups and the media in order to develop methods to police the community. In Nigeri's security agency, community policing will be likened to Vigilante Group. These organizations work together to address criminal matters and reduce crime. Instead of simply leaving it to the police force, community policing revolves around a philosophy that the entire community can help take measures to prevent crime.

It was when public police decide to become more involved in local communities in order to deter and reduce criminal activity that Community policing starts. Today's community policing has its origins in the 1960s. The 1960s saw its fair share of urban riots and gang activity. Police often responded to these criminal actions with brute force, and the police's reputation was subsequently damaged. Many citizens did not trust the police departments in their neighborhoods. As a result, some police departments realized that the community was where the police needed to show a presence and regain trust. Consequently, the police started to develop an increased local community presence, besides, the members of a community are far more at home with the local community setting, they know well enough the criminals and areas of the crime. It will be much easier for the members of the community not only to identify the criminals among them but also to discover where they come from. To assure safety and guarantee crime free community, the members of that community have a lot to contribute in the fight against crime in our neighbourhood. When achieved, one should not only be able to live without fear of crime but will also be responsible for keeping the community safe.

Simply put, Community Policing is an approach to policing, which recognizes the independence and shared responsibility of the Police and the Community in ensuring a safe and secure environment for all citizens.It is collaboration between the Police and Community members that identify security challenges in the neighborhood and proffers workable solutions. As against the Traditional Policing

method, Community Policing offers a way for the Police and Community members to work together to resolve problems that exist in their communities. It aims at establishing an active and equal partnership between the Police and the public through which crime and community safety issues can jointly be discussed and solutions determined and implemented. Their works mainly are to create understanding between the police and the members of the community on their role in crime prevention. Police patrols could also be supplemented through private guards and neighbourhood watch groups, otherwise referred to as vigilante groups.

In Kenya as may be found in some African Counties, it is a situation where Kenya Police personnel and some members of the community receive education, capacity building, and community enhancement that will enable constructive participation in addressing the problems of crime. The community through this community policing creates victim support centres, training response teams (units), improve street light or security lights to reduce crime. They also valuate community policing programmes by giving special attention to vulnerable groups who are most likely to become victims e.g. women and children. Responsibility and decision-making are shared as well as sustain commitment from both the police and community, with regard to safety and security needs.

Members of the community through community policing, volunteer useful information on suspicious characters or activities that may pose security threat to the Police. The end point is that there will be shared security responsibilities among the Police and the members of the community. In this way, Community Policing Forum, which is a group of people from the Police and different committees such as local leaders, residents, and community based organizations, meet together to identify and solve security problems in their areas. They can possibly be established in residential places, business areas and estates near local Police Stations for easy communications and complementary support within the Police forces.

However, by this complementary service and community based effort, people will become more aware of existing crimes. The spots or locations of the crime will easily be identified; other existing problems of the area will not only be known but the timing of criminal activities will also be discovered. Shared security and / or community policing, requires the participation and co-operation of the people that make up the community.

COMMUNITY POLICING AND AFRICAN DEVELOPMENT

The activities of community policing ensure the security of lives and properties. They also guarantee sustainable development since development is a process of change from one state to a better state, a continuous advancement from a stage to a better stage. The society, through these activities finds it easy to interact with their physical, biological and inter human environment, transforming them for their own benefit and that of humanity at large. The interactions allow investors from all works of life to invest in such areas where their lives and properties are secure. The assurances of this safety require the members of the community who are acquainted with the happenings of the community or environment where they are protecting. It requires the members of that community who know and understand the community, only then can there be a safer and more prosperous investment. Secured communities where lives and people's properties are well protected encourage development. That effort to overcome obstacles that stand in the way of good living of people in a society remains a sole objective of shared security and community policing.

However, when development is viewed on the individual level, it simply implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material wellbeing. It is then observed that some of these qualities are more of moral categories and are difficult to evaluate. Development in this case becomes qualitative and not communitarian for it is not felt by the

people or the entire community rather it is an individual affair. The sustainability of such development cannot possibly be guaranteed.

In contemporary social science literatures, development is not only vogue and nebulous, but is also polemic. Such concepts as *growth, change*, and in some cases, *industrialization*, are used, interchangeably with development but they tend to complicate the problem of arriving at a definition generally acceptable for the term, development. The Oxford Advanced Learner's Dictionary defines development as "a gradual unfolding of something, some being, or a fuller working out of something". This definition portrays development as "a growth or evolution of animals, plants and races". Thus, it is the full-grown state of a thing or a stage of its advancement. In whichever way development is looked at, it involves people, animal, plant and race and as such requires proper protection, for an effective African development. The means by which this protection may be actualized will simply be by shared security or community policing, otherwise referred to as "peoples' policing". It is only by this form of protection that we can assure ourselves of a sustainable development.

THE VALUES OF DEVELOPMENT

A well protected environment that encourages and sustains development brings to light the values of development. However, looking at development in the context of environmental protection, the questions that call to mind are whether there is a given criteria for measuring development? Can development be said to have a level in which a nation is said to have attained full development in terms of Gross National Product (GNP), Gross Domestic Product (GDP) or per capita income especially when only 10% of the population are enjoying the good things of life at the detriment of the masses? Nigeria here is seen as a typical example of this situation. There is need to view development not just as an economic growth, for that is only a component of development, rather it should transcend from material and financial growth to include other communitarian factors.

Thus, it should be seen as a multi-dimensional process that involves the re-organization of that particular entity or structure. That is where the community comes in. This re-organization is not an individual affair. Until the community feels the impact of development, those other qualitative factors that are required in any given financial growth may not be actualized and until then the percentage that enjoys the good things of life will instead of increasing be decreasing. The core value of development is felt when it moves from being qualitative to quantitative or communitarian. It is also expected that shared security and community policing should feel the impact of this form of development through reformation. It is only in that way that greater percentage of the population will begin to enjoy the good things of life.

AFRICAN COMMUNITY AND UNDERDEVELOPMENT

Even before the emergence of the colonial masters, the Africans live and practice community life as indicated in the early part of this work. Then community policing was a major means of protecting the community and her people living in African continent in their primitive method of community policing could also be seen as underdevelopment. Oguejiofor, (1991) highlights much of the primordial prides of Africans. He points to the fact that Africa was vital to the origin and development of mankind as well as a great deal of its civilization, (24). The evolution history of humanity has its cradle in Africa, and more still, *Homo-Sapiens* first appeared in same continental lands. Technologically, Africa was a leading continent starting from the invention of wooden and bone tools, through the stone-age to the iron-age. Then bows and arrows were their major tools used for hunting and protection, they later began to produce "Den guns" made of woods and steel. Indeed data are available to show that by 600BC, Africa was able to produce what has been described as "perhaps the best steel in the world of the time, and certainly equal to or even better as the steel produced in early modern Europe." Thornton, (1992:46).

It is critical to note that Africa in matters of ancient civilization, kept pace with the rest of the world. Indeed, Africa was the breeding ground for a strong civilization of the ancient past. Such states and great empires like Mali, Sahara, Songhai etc, are sufficient testimonies to the African civilization of the past. However, owing to her unusually small political organizations and her relatively weak military forces and defense machineries, the ominous trans-Atlantic slave trade and colonial adventures were to strike a deadly wound on her development history Oguejiofor, (1991:25-26). What followed were the external and internal causes of African underdevelopment.

Of all the channels of slave trade, the "sheer volumes of the slave traffic across the Atlantic and the brutality with which African slaves were treated renders the European trade fundamentally different from anything that took place within Africa itself", Jefferson (1974: 20)". Commercial relationship then was triangular according to which England, France and colonial America supplied the exports and ships, Africa, the human merchandizes, the colonial plantation and raw materials, Offiong, (1982: 85). These activities contributed nothing to the development of Africans, rather Africans were further underdeveloped.

What is obvious as arising from slave trade was that the cream of African Youth being sold out, who would have worked for the development of the native land! They were reduced to nothing more than beasts of burden and were fortuitously denied education. This was done so that they would not entertain constructive thought of land for development, neither for themselves nor for their father land. But the allied circumstance, which contributed to Africa's under-development, was *Colonial imperialism*. The attraction of the colonial masters was over and above every other thing economic. After the abolition of the slave trade, the commercial legacies of the economic Europe can only stand by a reviewed opportunity of sustaining it. Raw materials and markets for finished goods were all they needed to establish the foundation of the new revolution in the economic sector.

Chinweizu, (1978) maintained that colonialism was not merely the proclaimed civilizing mission but an essential content of economic exploitation, Chinweizu, (1978:27). Gross exploitation of this kind could not allow any form of self and national development of the colonized. Hence, in arts, science, and technology which were the indices of modern development, Africa was frustrated and was never allowed to exhibit or develop her inventive or technical genius, except to the extent it benefits the imperial lords. Even after the flag of independence, the regression occasioned by western selfishness continued, through the complicity of the so called national bourgeoisie, who though they are today-governors in independent African states, yet remain stooges of foreign powers, for gain and power. This paper calls for not only self-identity but African identity. Shared security and community policing should be reawaken and be improved both in its material and method. That will help the realization who we really are even after our encounter with the colonial masters.

AFRICAN IDENTITY CRISES AND WESTERN CONTACT

Even in the struggle for self-realization, Africans are faced with crises. In contact, with the Western World, Africans were made to see all their cherished value as inferior. They held high the western culture to the detriment of their own culture. That way, everything that was seen as good in the African community life, shared security and community policing with all its local materials were looked at as inferior. That was the beginning of the African identity crises.

However, there must be an honest recognition of some works that the western contact with the Africans brought alongside some disadvantages and a great many positive effects- in religion, in politics, in education, and social life. Many practices that were repugnant like the killing of twins were struck down and fought against. Formal education in the schools was introduced with great results. In fact, western science as machines, cars and sundry technology were introduce to save human energy for more

constructive employment and to enhance mass productivity and efficiency in all facets of life. On the agricultural realm for instance, the agrarian pre-colonial Africa leaped, from manual labour to mechanized agriculture. Transportation has gone air and sea, Ore (1979:96). In similar developments, the areas of medicine, communication and politics and many other sectors have got something to gain at the instance of colonial encounter. There were also improvement in the security appliances, from the use of locally made guns, bows and arrows to more sophisticated equipment.

Beside the good news of the colonial legacies, the negative impacts of the experiences were quite enormous to the peril of the African personality. On the whole, the combined effects of slavery, colonialism and Western contact with Africa boil down to: economic, cultural, political, religious and psychological violence to the detriment of authentic development of the people, Oguejiofor, (1991). Development does not call for the discarding of the former activities or labeling them as inferior rather it calls for improving on what has been in existence. Westerners in a closer scrutiny were not indulging in all these developmental activities with the sole intent of helping to improve the lives of Africans rather the effort was to get deeper into the Africans for their selfish interest. They were consistently making Africans see themselves as inferior while the colonial masters were seen as small gods.

Furthermore, there were some internal factors that contributed to the African under-development, Izunwa, (2005), which require serious improvement. Education (Western Education) was among the major event introduced by the colonial masters. Since development is inextricably bound with knowledge especially knowledge of a scientific type, a vast acquisition of relevant principles of the laws of nature remains a sine qua non. Nduka, (2006) is of the view that "knowledge … is a crucial factor in the anatomy of development or under-development. Scientific knowledge is the paradigm of the type of knowledge the mastery of which is the basis of the evolution of a developed or industrialized society", Nduka, (2006:33). Scientific

knowledge arises from observation and experiment. Emerging results are further made to pass through thorough criticism and various epistemological filters. In most cases, this breed of knowledge has been responsible for generating great civilization and universal achievements. This was lacking among the African societies. Again, with the rise of Cartesian philosophy, scientific epistemology jettisoned the religiously based scholasticism; this facilitated unlimited and unprecedented progress in the understanding of organic and mechanical principles and mastery and manipulation of the forces of nature.

However, African traditional societies apply mythical, mystical and religious tempers even to purely scientific and empirical demands. In the native African communities, "knowledge is partly based on experience, the pervasiveness of the sacred …and the fact that such knowledge has not been subjected to close scrutiny and frequent tests greatly reduced the effectiveness," Nduka, (2006:35) suffice it to know that it is such epistemological disposition as described above that has stunted developmental processes of traditional societies in the rapidly changing world. It is therefore expected that western education should be aimed at closing down on the gulf between religious, epistemological and discursively analytical categories especially when applied to empirical matters, for it is evident in the difference between a traditional and underdeveloped society and a developed and highly industrialized one, Nduka, (2006:35).

Another, metaphysical orientation that seals the above epistemological attitude to matter is the African's orientation to nature. Nature is taken to be untouchable. One of the popular views considers nature as semi-divine, having her own secrets which the gods possess exclusively. Any attempt to explain or explore nature in any way, is seen as irreverence. If for instance, "disaster results from attempts to apply man's scientific knowledge; it is his punishment for prying into the "sacred mysteries of the gods", Nduka, (2006:35). This could also be noticed in some of the African local security tools rubbed with some spiritual powers. It is, therefore, believed in the traditional societies,

that only through rituals, could access be gained successfully into nature's domain. In the above formulation, we find in African epistemology, an essential category to the effect that nature is god or that at least God is fully exhausted in the created things (pantheism). Where such ideas as these are highlighted and considered serious, scientific explorations of nature leading to development is mindlessly discredited as an offence against God (nature that creates).

Notice that because of immobile epistemological orientation, and the appeal to once-for-all answers to questions of nature, the sub-Saharan African, has not undergone "even one scientific revolution so that it is metaphorically speaking, light years behind western industrialized society with regard to the acquisition of the type of knowledge necessary for understanding and controlling an increasingly complex and rapidly changing world", Mckay, (1988:83).

Remaining hard-cast in her perspectives and *gneoscological* 'sanctities', it cannot entertain the revolution pursuant to development. What is more, evidence of history shows that most ancient civilizations were heralded by agricultural, metallurgical and literary leaps. While Africa did not lack in the first two, she scored 0% in the literary sphere. That notwithstanding, Islam being a religion of "the book" was introduced in East Africa and flourished with a University in Timbuktu, "it is worth noting that. Sub-Sahara African societies were, till the onset of Colonialism and even beyond it, overwhelmingly non literate societies", which depended largely on the oral tradition as the means of communicating ideas and messages". Failure to develop an averagely literate culture over the centuries has not only denied Sub-Sahara African societies the favourable developmental impetus with literary imparts but has also stunted their intellectual and scientific development. A major lacuna which was to become an obstacle to development technically was the lack of the knowledge of synthetic motions of mathematics, "the universal language of size, shapes and order", Nduka, (2006:38).

This section does not claim to exhaust in material and numerical details, all internal factors contributing to African's regression. But

suffice it to serve as an insight into the scenarios prior and perhaps simultaneous to the Western contact which in turn exacerbated the situation.

CONCLUSION

Community-Based Policing can be cement for security and development. A Police Force supported by the community and capable of arresting insecurity can have a far-reaching impact in enabling a lasting economic, social and political development. As international efforts have so far indicated, reforming a Police organization, re-orienting their shoddy public image and improving their service delivery, means facing daunting political, financial, logistical and historical obstacles.

The above requires mostly human resource development rather than scientific or technological development in the National Development goal. Again every effective foundation to any human achievement starts from human development. With human development we will begin to have a better understanding of our environment, a development that must begin with the development of the human person. This involves the formation of human thought or reasoning and the formation of human method of appreciation not only of a fellow human but also of his environment. Only then can we begin to step into the threshold of African Development which would not douse our rich cultural heritage, but would rather help to promote our culture and where shared security and community policing failed due to the impact of underdevelopment, there is need at this time to modernize it. This will help in the sustenance of African development.

RECOMMENDATION

Achieving lasting and effective reform requires addressing issues of management, leadership, political will, set attitudes, established behaviours and negative public perceptions. With police reforms now undertaken, it is paramount that there should be a clear understanding of what it entails and how it should be undertaken. It is hoped that this

guide will be useful in both situating Community-Based Police reform and shared security within border policy debates, and guiding those planning the implementation.

These therefore, call for a greater necessity to make a re-orientation of not only the entire social and political system but also cultural and economic system. Nigeria, having gone through many forms of transformations and changes since independence, and is yet underdeveloped, should not completely see all the activities of the colonial masters as demoting their development moves. They should realize that there are some kinds of crude practices in the community policing exercises and as such western method should be incorporated. Jungle justice should be replaced with proper judicial act in meting adequate punishment to a well investigated crime. In the execution of shared security and community policing, members should be proactive and responsive in the discharge of their assigned duties such that integrity and courtesy should be exercised at all time. Adequate training should be provided not only on the handling and the use of modern security equipment but also on the establishment of cordial relation with other members of the community.

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