

Re-Inventing Police Legitimacy for Crime Control in Nigeria: A Human Factor Approach

DESTINY E. AGWANWO
University of Port Harcourt, Nigeria.

EBERE J. OKORIE
University of Uyo, Nigeria.

Abstract. In Nigeria today, the level of crime and criminal activities has phenomenally heightened. This has manifested in the perennial cases of kidnapping, assassination, bombing, bank robbery, homicide, burglary, forcible rape, high-way and low-way robbery, pipe line vandalism, oil theft and ritual killings among other forms of crimes. Owing to this prevailing situation, this study was set out to investigate the issue of police legitimacy crisis and their capacity to control crime. The study relied solely on secondary data and content analysis. This study revealed that the absence of police legitimacy is responsible for the inability of the police to get assistance from the public in the area of crime control because they see the police as being corrupt, using force illegitimately, lacking integrity, and bereft of trust and accountability. From the findings of the study, the researchers therefore recommended the adoption of human factors approach as a means of redressing police legitimacy crisis in Nigeria. The human factors approach entails the police frantically building and gathering integrity, trust, accountability, responsibility and other virtues to itself. It is strongly believed that the development and adoption of human factor features among the police will go a long way in redeeming their battered image, and thus repositioning the force on the part of efficiency in crime control in Nigeria.

Keywords: Re-inventing, police, legitimacy, crime control, human factor, Nigeria

1. Introduction

There is, no doubt, that two among the major functions of the modern state, following Hobbes' treatise, include the protection of the lives and properties of citizens; and the provision of congenial milieu for meaningful social relations to take place. Globally, the establishment of the police and other security agencies are very important security arrangement every state makes to ensure social order. In Nigeria, however, the police and policing styles adopted have come to be at a crossroads; which has given rise to a heightened state of insecurity in the country. Since 1999 that Nigeria transited from several years of military rule to a civilian rule, there has been an obvious increase in the extent and magnitude of security challenges in the country. The "general security index of the country is mind boggling and it is still grappling with the problem of how to effectively protect the lives and property of citizens and ensure that law and order prevails" (Otu, 2014:231).

In Nigeria currently, because of the heightened level of crime and criminal activities that are going on brazenly the "crime problems" have put the police and policing systems in a very serious crisis. This crisis manifest in the police

being daily defeated in the battle against crime control and in their failure to respond to and give effective policing attention to the public when they cry out for help. This inability of the Nigerian police to effectively perform its constitutional mandate has been traced to its lack of legitimacy or general unacceptability (Onoge, 1993; Eke, 1999; Agwanwo, 2009, Okorie, 2012).

Suchman (1967) as cited in Eke (1999:215) notes that, "all social institutions or subsystems are required to provide proof of their legitimacy and effectiveness in order to justify society's continued support". The question of the police reinventing its legitimacy presupposes the fact that, the Nigeria police at the moment is suffering legitimacy crisis. This crisis is not just that of their inability to effectively and efficiently perform their legal responsibilities, but that of their being found doing the exact things they were established to correct or fight. This, thus negates the postulation of Deb when he notes that if law represents the collective conscience of society, the policeman, its principal law enforcer must be the staunchest protagonist, defender and keeper of that conscience. Thus, supporting this position, Mallick (cited in Ghosh, 2007) opines that the policeman ought to be an ideal citizen from every point of view; must be on the side of good, everywhere and at all times. But to do good; the policeman must be good himself.

The policeman in Nigeria seems to be quite different from the ideal policeman described by Deb and Mallick. Over the years, some Nigerian police officers appear to represent the staunchest antagonist to the collective conscience of the Nigerian society. Some of their actions have pitted them against the public. Acts of corruption, human rights abuse, aiding and abetting criminals, poor response to distress calls and the use of police as instrument of violence/oppression among other actions, have come to be identified as some of obvious deviant acts that have made the public look at them with cynicism and suspicion. This negative impression that the people have of the police has weakened the capacity of the police to effectively discharge their duties. Contending in the same directions, Omale (2014) notes that the

increasing unethical police practice is a major obstacle to police legitimacy and effectiveness in crime control.

The public is a resource necessary for efficient policing. Robert Peel, the founder of modern police remarked that the police are the public and the public are the police. This means the police and the public are to work hand in hand to achieve a crime-free society (Aremu, 2019). The public are "legally compelled to aid the police in crime prevention" (Ayling and Grabosky, 2006:28). However, Tyler (2003) noted that, the willingness to help police fight crime (either proactively, or just by complying with law) is more likely to exist if police are seen as legitimate, and that legitimacy judgments are shaped by people's view about the fairness of the processes the police use when dealing with members of the public. But, on the contrary, the Nigeria police is highly conceived as an illegitimate social institution bequeathed to the modern state by the departing oppressive colonial regime in Nigeria. This is in line with what Osaghea (1989:36) said when he argues that "the colonial state, being essentially a law and order state, as was consistent with colonial enterprise, was built on the monopoly of the instrument of coercion but not the legitimate use of force and violence". The police as an occupation force, used to subjugate the people to the exploitative motive of the imperialists, their presence since independence in 1960, has often been treated with rejection, and avoidance; and thus, this has made them unacceptable to the masses (Agwanwo, 2009).

In fact, as Ohakwe (1989) as cited in Opolot (1995) observes, one of the primary challenges facing the police today is the necessity to restore the sense of trust to the relationships that exists between them and the public. It is necessary for the police to cultivate a sense of discipline and solicitousness toward the public such that will serve to create the fundamental perception of the police authority as being a service group rather than a repressive arm of the government. Indeed, it is the perception of the public about the police as a repressive arm of the government that has strained the relationship between the public and the police. This eventually has culminated in the

police legitimacy crisis that is now frustrating their policing capacity in crime control. Reversing this trend, would require re-inventing their lost image through the human factor approach. However, based on the problem identified, the objectives of this study are to examine the issue of police legitimacy crisis, its negative impact on crime control, and how the adoption of human factors approach would help the police regain their lost image for effective crime control. In order to achieve these objectives, this study relied on secondary source of data.

2. Literature Review

2.1 Conceptual Discourse

Legitimacy is a complex and controversial concept. It is a remarkably complex concept and has been subject of diverse meanings. In modern time, Max Weber was the first sociologist to use the concept of legitimacy for the classification of social phenomena (Eke, 1999). Max Weber's theory of legitimacy formulated a century ago, proved to be very seminal. The three ideal types of legitimacy he identified became classic concepts; and subsequent sociologists, political analyst and philosophers have continued to classify the phenomenon of legitimacy in one or the other of his three ideal types: traditional, charismatic and legal-rational legitimacy (Dogan, 2009) as cited in Haller (2009). As Benn and Peters (1959), (cited in Ojo 2003:19), long observe, to "Max Weber, legitimacy being popularity or general acceptability of governmental authority can have various sources or bases such as tradition, charisma and legal rationality, including mysticism as the source of authority exercised by religious leaders".

Legitimacy is obviously a pivotal term for evaluating and appraising social institution in contemporary society. Tyler (2003) defines legitimacy as a value controlled by an authority, a law, an institution that leads others to feel obliged to obey its decisions and directives. Friedrich (1980), as cited in Eke (1999), submits that legitimacy involves explicit or implicit justification for the authority of an order on the one hand, and the development of a concomitant

sense of obligations on the part of subjects or citizens on the other hand. Amuwo (1993) notes that the concept of legitimacy is a salient one which students of politics often seek recourse to. It qualifies power and renders it acceptable. It also makes power a societal possession; it defines and delimits the context, content and contours of state-civil-society relations. And, of course, according to Fucuyama, (2004) while there have been historically many forms of legitimacy in today's world, the only serious source of legitimacy is democracy.

However, in spite of its obvious importance to social order, legitimacy appears to be an elusive concept. As Weiler (1997) notes, legitimacy is suggestive rather than possessing analytically rigorous qualities. For Osaghae (1989) legitimacy is the belief in the normal right of government or any of its agencies to be obeyed. A more comprehensive definition is the one given by Ballamy and Castiglione (2003). According to them, legitimacy is defined as the normatively conditioned and voluntary acceptance by the ruled of the government (or it agencies) of their ruler. For them, it involves both an internal and an external dimension. The internal dimension reflects the ways people within any organization, including a state, relate to one another, and to the institutions governing their lives. Such internal legitimacy arises from a fit between socially-accepted norms, customs and beliefs, and formalized process of authorization through relatively direct or indirect forms of consent. The external dimension reflects a supposedly objective as opposed to subjective point of view, such that could be adopted from the outside. It stems from the justification of these institutions' rationale and their congruence with certain formal and substantive norms, such as legal and human rights respectively.

From the definitions and explanations as seen above, the question about the relational meaning of the concept police legitimacy. What then is *Police Legitimacy*? Police legitimacy is a situation or process by which the institution, powers and roles and functions of the police are being accepted by those that are being policed. It is the acceptance of the legal powers, presence

and responsibilities of the police to provide security for lives and property, and for the maintenance of social order in society. Police legitimacy, in other words, is a function of the police (institution and process) ability and capacity to persuade those being policed of their appropriateness so as to be granted wider legitimation (Ayling, 2007). Thus, police legitimacy can be examined based on input and output criteria. Input legitimacy is based on the normative principle that citizens will participate, either directly or indirectly in the process of policing the people, while output legitimacy, is based on the functional principle of the utility of police decision for the people (Haller, 2009).

Franke, Bierie and MacKenzie (2010), observe that a favourable perception of legitimacy can play an important role in the effectiveness of criminal justice network. As confidence in the institution builds up the public would be more disposed to accept the actions of the police, and those of rule of law. But on the contrary, when the confidence in the institution wanes, and the cynicism sets in, practitioners find it difficult to work to ensure the effective application of the rule of law. Citizens are less likely to support, cooperate with, and obey authorities who lack legitimacy in their eyes (Tyler, 2006a and 2006b). At this point of our discussion, it is necessary to ask this pertinent question: Is the Nigeria police a legitimate force or experiencing legitimacy crisis? Flowing from our x-ray on legitimacy, it is apparent that the legitimacy of any system, institution, state or its apparatus is not just based on the justification of its legal existence and its power/role; but on the assessment of the institution's ability or capacity to endear itself to the perceptive sensibility of those for whom such an institution was created to serve. Deriving from this stand point, the legitimacy of the Nigerian police should be based on what Nigerians perceives the police to be. Do the Nigerian public accept and willingly to obey them? Do they see the police as a worthy ally? Conversely, do the police see the masses as their friends? There could be a long list of these posers, but the obvious revelation is that over the years, particularly from their emergence as a force, at the beck and call of the oppressive colonial regime until their inheritance

by the post-colonial state in Nigeria, their role as the coercive agent of the state has obviously been conspicuous, and has thus negatively pitted them against the public. Corroborating the above, Aremu (2013) avers that the Nigeria police has a checkered history of unacceptability with the public.

2.2 Factors in Police Legitimacy Crisis

The police in Nigeria remains the foremost law enforcement agent of the Nigerian state. In spite of this fact, the force has been deeply enmeshed in the crisis of non-acceptability or illegitimacy. A lot of factors have been advanced as the reasons for this situation. The history and evolution of the force as a creation of the western imperialism, super-imposed by the British as an oppressive and subjugating force used to suppress the 'locals' who are against their plunderous escapades in the colonies has been one of the strongest factors. As rightly pointed out by Onoge (1993):

The burden of colonial policing was the subordination of the national interest of the people to the political and economic interest of the state. Through armed patrols, raids arrest and detention, the colonial police protected colonial economy by policing labour... The police, in the consciousness of the people, became the symbol of dictatorial establishment rather than the protector of the protectors of the people's rights. As the people had no checks over the arbitrariness of the police, they either avoided "police trouble" or mediated inevitable contacts with bribe offering.

Also, Ake (1991) cited in Opolot (1995:187) states that "citizens see the state and its development agents as enemies to be evaded, cheated and defeated if possible, but never partners". As a result, Nigerians are no friends of the police force. They would prefer to obstruct rather than help policemen to do their duty. Even if a police patrol team arrives in time to prevent a suspect from being lynched, the mobs would always like to have their way and would not even mind lynching the rescuing policemen along with the suspect (Idowu, 1980, in Opolot, 1995).

Besides the factors surrounding its creation serving as a major reason for its legitimacy crisis, the police in Nigeria operate within such a political and social environment that has predisposed to legitimacy crisis. As Agwanwo (2015) notes, contemporary society, with its political system and law enforcement agencies, operate under one form of state system or another. Whatever form it may take, the state occupies a unique and hegemonic position in contemporary social and political system. The Nigerian state, like the formal police are both alien institution created by western imperialist to continue to ties the people and their resources/environment to the needs of the very few nationals and the West. Hence, the state and its law enforcement agent (like the police) are faced with legitimacy crisis as institutions super-imposed on the people; its activities are often confronted with resistance.

Police corruption is another factor that has also predisposed to legitimacy crisis. The perception and attitude of the public toward the police are very negative. In many circles, the Nigerian police is viewed as being synonymous with corruption. Among the security agents in Nigeria, the police appear to be most corrupt (Agwanwo, 2009). Olusanya (2013) notes that corruption and incompetence are bywords for the police. Police corruption, most often is driven by material gains. Police corruption is any proscribed behaviour engaged by law enforcement officers who receive or expect to receive, by virtue of their official position, an actual or potential unauthorized material gain, (Roebuck and Barker, 1974; cited in Aremu, 2014).The level of corruption in the force can only be better imagined than told. Mr. Balogun, the erstwhile Inspector-General of Police, was convicted of corruption for mis-appropriating millions of force funds to himself. Apart from the above cases of corruption, according to Olusanya, “Mr. Ehindero had to sack 10,000 policemen as “bad eggs” in 2006”. Indeed, Newburn (1999), as cited in Aremu (2014:47) summarize police corruption thus:

- It is pervasive, in that corrupt practices are found in many police agencies;

- It is also a continuing problem, because there is evidence of corruption at all stages of police history;
- It is not simply a problem of the lower ranks, it cuts across;
- That there certain areas of policing that are more ‘at risk’ of corruption; and
- Police corruption is not mainly financial; it extends beyond bribery and extortion.

The Nigeria police also suffer from cultural legitimacy. Prior to our encounter with and subsequent immersion in the capitalist world order, the various nations and tribe in Africa and indeed Nigeria had evolved an age-long means of policing their environments which had been proved to be effective and efficient in nature. This pristine form of policing involved age-grades, secret cults, royal guard and messengers, oracles, value, natural law and religions, among others (Agwanwo, 2015). This form of policing was highly cherished because it evolved from within the cultural milieu to serve their specific social, cultural, political, economic, and religious needs. It helped to protect the lives and property of the natives and ensured social order. However, the contact with capitalist order and in the process of time, as noted by Iwarimie-Jaja (2015), the native police system was overtaken by the process of colonization of pre-colonial Nigerian entities (villages and communities). This, then, heralded the beginning of the legitimacy crisis for the formal police in Nigeria.

The lack of cultural legitimacy, according to Eke (1999) has been responsible for much disrespect for the police in Nigeria. Since culture mediates power and acts as framework upon which self-interest is defined and realized in any community, a police force cannot assume legitimacy from the mere fact of its official recognition in existing formal documents. The process through which the Nigerian modern police force system’s standards are articulated and adopted do not address questions of cultural legitimacy or the quality or state of its being in conformity with recognized principles or accepted rules and standards of a given culture. Cultural legitimacy is a desired value for the acceptance of police authority. The very

absence of it breeds suspicion and contempt for a police force.

2.3 Police Legitimacy Crisis and Crime Problem

A lot of security issues, with varying degrees of negative consequences have confronted the Nigerian state and citizens since the nation's independence till date. Crimes such as armed robbery, kidnapping, politically motivated killings, ethno-religious violence, corruption, drug trafficking, ritual killings, cultism and cult violence, human and child trafficking, smuggling of contraband goods, money laundering, electoral violence, intra/inter community violence, pipe-line vandalism, piracy, arms trafficking, oil bunkering, bank robbery, cybercrimes, ATM fraud, mob justice, rape, herdsmen and farmers crisis, among others have been known to besiege the Nigerian nation. Reflecting on even the ethnic dimension of crime in Nigeria, Ezenwoke (2017:44) as cited in Aremu (2019) avers that:

Beginning with the OPC challenges of the late 1990 in the South west, to the militancy in the Niger Delta, the Boko Haram terror group and the herdsmen in the North, have taken the nation by storm, killing, maiming and destroying of live and property These security challenges have been addressed through many across the country on a regular basis. The IPOB recently joined in the fray, even as commercial kidnapping spread the South east.....in the North Central and North-east, herdsmen have turned the whole geopolitical regions into a theatre of war and blood.

These forms of crime have become so resistant in spite of the police constitutional responsibility to curb crime. In this respect, Akuul (2011:19) has said that:

from the late 1990's to date, the Nigeria Police Force has embarked on several measures of fighting crime, some of which includes: Operation Sweep, Operation Flush, Operation Fire for Fire, Anti-crime Patrol, Operation Dzenda to mention a few.... all these efforts to ensure peace. However, it can be argued that these measures have not been able to attain the desired aims and objectives.

Thus, some scholars have pinned down the inability of the Nigeria police curb crime in spite of the well thought out crime control measures to legitimacy crisis and their deviant behaviours, (Ake, 1991, in Opolot, 1995; Onoge, 1993; Aremu, 2019).

3. Re-Inventing Police Legitimacy through Human Factor Approach

The concept of human factor approach to organizational legitimacy and efficiency, according to Adjibolosoo (1995) has to do with "spectrum of personality characteristics and other dimensions of human performance that enable social, economic and political institutions to function and remain functional over time". Their functionality and longevity of existence depend on how the public perceive its existence in terms of its legitimacy. The main claim of human factor approach is that no organization or institution can sustain its activities and gain public acceptance without human elements in such an organization being reliable, committed, disciplined, skilled, and appropriately qualified. Apart from these characteristics, such elements must believe strongly in the ideals of their society and institutions and affirm them at all times (Mararike, 2003). We shall discussed some of these ideals below.

3.1 Integrity

"Decades ago, the police was renowned for its integrity, honour and service. People were proud to be policemen and the community felt safe and secure. Not anymore because they are rotten" Guardian Editorial, (2003).

The supreme quality for leadership is unquestionably integrity. Without it, no real success of progress is possible, no matter whether it is on a section gang, a football field, in an army, or in an office, Dwight Eisenhower.

Integrity is a state of being honest or being imbued with strong moral principles. It means exhibiting uprightness, innocence, straightness, consistency and moral rectitude. Integrity has to do with one being able to adhere to official, moral and ethical principles of one's job. As Adjibolosoo (2003:14) notes, one is said to have

integrity when he/she exhibits a non-compromising tenacity of adherence to ethical and moral principles. Such an individual has a sound moral character and speaks words within the bounds of honesty. Those who have integrity are most frequently true to their words and promises even when it hurts to keep such words and promises.

So, integrity is a necessary ingredient in the performance of organizational duties, especially as it has to do with police duties. Thus, Klockars (2001) sees police integrity as the normative inclination among the police to resist temptation to abuse the rights and privileges of their occupation. A police agency of low integrity cannot resist temptations of their office and so will engage in serious forms of police misconduct. This means it has motivation to be transparent in its works, and definitely cannot be held accountable to the rule of law, and is not concerned with the protection of human rights in the process (Ivkovic and Shelley, 2007). People with a high level of integrity are dependable and perform their duties to the end, and earn respect and support from the public. When the police adopt the principle of integrity, they will naturally endear themselves to the public and this will go a long way to correcting their poor public image, and so enhance their efficiency in service delivery.

The US Department of Justice (2001) observes that for the police to maintain integrity, they must ensure that: 1) they must recognize and respect the value and dignity of everybody, 2) they should show courtesy in all public contacts, 3) they should, at all times, exercise control. In Nigeria, however, the above tenets are not adhered to. Instead, we see many Inspectors General of police being fired for acts of corruption/lack of integrity. As noted by Jike (2009) even the proponent of fire for fire, Mr. Tafa Balogun was relieved of his job as inspector general of police because he became a victim of very profound corrupt practices. Such were the experiences of all IGs after him, including Mr. Sunday Ehindero, Mike Okiro and even the current IG, Mr. Ogbonna Onovo.

3.2 Responsibility

We demand corporate responsibility for a shoddy product (business) or polluted beach,

however, we refuse to require individuals to accept responsibility for their own behaviour. Perhaps it is easier to legislate and regulate spoiled meat than to legislate spoiled people-whether they are from the west side of Chicago or the president of a savings and loans, (Blanch Brick).

Whatever failures I have known, whatever error I have committed, whatever follies I have witnessed in public and private life, have been the consequences of action without thought, (Bernard Baruch, advisor to US President).

In any organization, individuals are recruited to perform certain tasks. The employer and the organizational environment expect such employees to perform based on the responsibility assigned them. Covey (1989:29) submits that “human beings are responsible for their own lives. Their behaviour is a function of their decisions, not conditions; they can subordinate feelings to value. They have the initiative and the responsibility to make things happen. They do not blame circumstances, conditions or conditioning for their behavior”. To be responsible means to have honour or pleasure to make sure that a task or duty is carried out according to the jobs specification. It stipulates the notion of being in full control, doing what is necessary to accomplish assigned task and also overcome associated challenges, being irresponsible is to be negligent of duty (Adjibolosoo, 2003). This then means that people in an organization, even in the police force, must exhibit responsible attitude to the organization ideals for the organization to succeed.

3.3 Accountability

This refers to the ability to “account for past actions in relationship to the decisions which precipitated the action, the wisdom of those decisions, the extent to which they were adequately and efficiently implemented, and the value of their effects” (Stufflebeam, 1971:20). Accountability connotes a sense of answerability to a person or body that has imposed a task or duty (Sachdev, 1986). The word accountability is synonymous with responsibility. A responsible person is one that can be held

accountable for his/her actions, duty, or role to a higher or lower authority, or even to the public. This places a responsibility on organizations to acquire the necessary ability to perform; the obligation to provide information and/or justification and the necessity to absorb the consequences of unaccountable actions including disciplinary measures (Igbuzor, 2012). Covey (2004) also point out that integrity means being integrated around principles and natural laws that ultimately govern the consequences of one's behaviour.

Indeed, there are some factors that influence accountability. Paul (1991:12) identifies two factors that influence accountability. 'One is the extent to which the public has access to alternative supplies of a given public service. The second is the degree to which they can influence the final outcome of the service through some form of participation or articulation of protest/feedback irrespective of whether the exit option exists'. People especially police officers who are not accountable are usually sloppy, unconcerned and untrustworthy. Though they may claim their remunerations, they may not satisfactorily accomplish their assigned tasks. They know that they do not render accounts to anybody else but themselves. When a community (or police agency) is mostly inhabited with people who are never accountable, such a community or institution will be faced with numerous social, economic and political challenges (Adjibolosoo, 2003).

3.4 Trust

Trust is essentially a sociological concept that expresses the relationship that exists between individuals and others in a social structure. Trust basically expresses an individual belief in another to act or do things that would promote the interest of the one exercising positive belief in the other (Aluko, 2012). Uslander (2006) cited in Tankebe (2008), notes that, trust plays a key role in creating a vibrant community or institution. When people trust each other, they are more likely to take an active role in their community or institution. Covey (2004) observes that "just as trust is the key to all relationships, so also is trust the glue of

organizations. It is the cement that holds the bricks together. It comes from three sources: the personal, the institutional, and one person consciously choosing to give it to another- an act that leads me to feel your belief that I can add value".

Trust is one of the ingredients that make people to develop confidence in the ability of others to do what they ought to do rightly. It also serves as a binding force in social relationships. Adjibolosoo (2003) avers that it does not only bind people together, but also builds among a community of people a confident expectation that assigned tasks will be performed as expected on schedule. Similarly, the existence of trust among a community of people promotes personal integrity, freedom, equity, fairness and justice. According to Jike (2009) trust is the tendency for person A to bring B into confidence; to confide in person B without the possibility of information leakage. It is generally believed that the Nigeria police often sell information to men of the underworld for a price. Sometimes, complaints are shopped out for a price. In fact, this has been a bane in the performance of the police in Nigeria.

3.5 Emotional Intelligence

Emotional Intelligence (EI) is very critical in actualizing any well-conceived task. Bennis (2001) observed that emotional intelligence is responsible for 85% of outstanding performance in the work place or organization. Coleman (1995:3) defines "emotional intelligence as the ability to be able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification, to regulate one's moods and keep distress from swamping the ability to think; to empathize and to hope". Aremu (2014) in his view conceives emotional intelligence as an individual's ability to deal effectively with the emotions confronting him and significant others. Salovey and Mayer (1990) and Goleman, (1995) identify five forms of IE as: self-awareness, motivation, self-regulation, empathy and adeptness in relationships.

Indeed, as a matter of fact, often times Nigeria police officers do not show emotional intelligence in the performance of their duties.

Nwolise (2004) remarks that the inability of Nigeria police officers to display empathy in the course of policing has led to a deep-seated dislike of the police by the public. It has also engendered a public perception of the police as an instrument of oppression, rather than of agents of the law and guards of the citizenry. Aremu (2006) writing on the importance of police EI, has noted that the Nigeria police, as presently constituted needs a major transformation which can only be achieved through EI education. Policing, as presently practiced in Nigeria, requires a significant degree of the application EI. This is primarily based on the fact that police job basically depends on human interface. As O'Neil and Crushing, (1991) cited in Aremu (2014) point out, law-enforcement faces daily challenges and stress that few other occupations undergo. Few occupations require the intensity of constant alertness, proper mood and demeanour, short-term memory, and physiological stamina that the police work requires. To be effective, efficient and endear themselves to the public, law-enforcement officers in today's social environment require emotional intelligence and a sense of self-control to meet the demand faced in the streets.

4. The Way Forward

The security situation in Nigeria is very pathetic at the moment. Owing to this security impasse, the criminal justice network, particularly its foremost agent, the police, need to vigorously work to reposition itself for the task before them. The Inspector-General of Police and the relevant governmental agencies charged with the police oversight functions need to place emphasis and also evolve strategies and principles of redeeming the negative image of the police. This will involve re-orienting the police on the need to be public-friendly. They should be trained to bring up such innate human qualities in them that will help them to treat the public with human face and so endear themselves to the people they are meant to protect. Such innate human factor should include cultivation of good integrity, accountability, trust, among others, for the purposes of confidence building that will make policing result-oriented.

Also, the implementation of the code of conduct that was launched by the former president, Goodluck Jonathan should be emphasized and religiously put into practice to fast-track the process of rebirth in the police. The government of the day should adequately motivate and remunerate the police to make them put in their very best in crime prevention and detection. The practice of community policing will help to build trust and partnership between the public and the police. With these practice in operation, the police would become legitimized in the mind of the public. Scholars have noted that the police cannot secure public compliance and cooperation without maintaining legitimacy (Skogan and Frydl, 2004; Skogan and Meares, 2004; Sunshine and Tyler, 2003).

5. Conclusion

The police as an inevitable agent of the state is of vital importance to every society. The main reason for its establishment is, among other things, the maintenance of law and social order in society. In Nigeria, like in most African nations, this foremost institution has been enmeshed in the crisis of legitimacy, arising not only from the misgiving surrounding its origin and evolution, but also more importantly from their lack of effective utilization of those innate human feature (human factors) that would help endear them to the people they are serving. The absence of such human factors as integrity, trust, accountability, responsibility among others, also account for their being perceived wrongly, as corrupt, inefficient, brutal; necessitating their legitimacy crisis. Therefore, the adoption and development of human factor features among the police will go a long way in redeeming the battered image and reposition the force on the part of efficiency in Nigeria. This, invariably, will place them in a position of getting the much needed support from the public in the area of collaboration or partnership for crime control. Given the level of crime in Nigeria, therefore, the adoption of human factor will enable the police to reduce crime to its barest.

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