

*The Effectiveness of Community Policing in
Enhancing Security: A Case Study of Amotekun*

By

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**BEING A RESEARCH PROJECT SUBMITTED
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CERTIFICATION

This research work has been read and approved by the meeting the requirement of the department of Public Administration and Management, Institute of Finance and Management Studies, Kwara State Polytechnic, Ilorin for the award of Higher National Diploma (HND) in Business Administration and Management.

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DEDICATION

First and foremost, I dedicate this project to Almighty God, whose grace, guidance, and unwavering love have sustained me throughout this journey. Without His strength, this accomplishment would not have been possible.

To my parents, thank you for your endless sacrifices, prayers, and unconditional support. Your strength and love have been my greatest source of motivation.

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This project is as much yours as it is mine.

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CHAPTER ONE

Introduction

1.1 Background of the Study

In recent years, the concept of community policing has gained significant traction as an effective means of enhancing security and fostering a safer environment within communities. Community policing involves the collaboration between law enforcement agencies and the communities they serve, with the aim of addressing the root causes of crime and promoting public safety through proactive measures. In Nigeria, the introduction of the Amotekun Corps in the southwestern states has been a notable development in the realm of community policing. Launched in January 2020, Amotekun aims to provide a localized approach to security, addressing unique challenges faced by the region.

Security is a fundamental pillar for the stability and progress of any society. It is not only vital for the protection of lives and property but also serves as a prerequisite for economic development, social harmony, and democratic governance. In recent years, Nigeria has witnessed a growing wave of insecurity, marked by incidents such as armed robbery, kidnapping for ransom, terrorism, banditry, ritual killings, communal clashes, and herder-farmer conflicts. These security challenges have become deeply entrenched, particularly in rural and semi-urban areas where government presence is minimal and the formal security architecture is weak.

The inability of conventional security agencies, particularly the Nigeria Police Force, to effectively address these challenges has led to a loss of public confidence and increased calls for alternative security models. The centralized structure of the Nigerian police system, which is often overstretched and underfunded, has struggled to respond swiftly and effectively to local crimes. As a result, communities have continued to bear the brunt of rising insecurity, prompting calls for localized, community-based approaches to policing.

It is against this backdrop that the *Western Nigeria Security Network*, commonly known as *Amotekun*, was established in January 2020 by the six South-Western states of Nigeria—Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti. The initiative was developed as a regional security arrangement aimed at protecting the lives and property of the people in the region by complementing the efforts of the federal security forces. Amotekun Corps is structured to work with traditional rulers, community leaders, and other local stakeholders, leveraging indigenous knowledge and cultural intelligence to tackle security threats more effectively.

Amotekun represents a practical embodiment of the community policing model, which seeks to promote a collaborative partnership between law enforcement agencies and the communities they serve. It involves proactive crime prevention, increased police visibility, intelligence gathering from residents, and localized strategies to tackle unique security threats within specific communities. By recruiting personnel who understand the language, customs, and terrain of their areas of operation, Amotekun has been able to respond to local issues with greater efficiency.

Despite the noble intentions behind its establishment, Amotekun has not been without controversy. There have been questions regarding its legal framework, coordination with federal security agencies, funding, training, and human rights concerns. Additionally, while there have been reports of improved security in some areas, other regions continue to experience persistent crime, raising questions about the overall effectiveness of the corps.

Therefore, this study is designed to critically assess the effectiveness of community policing in enhancing security, using the Amotekun Corps as a case study. The research will evaluate how well Amotekun has fulfilled its mandate, examined public perception of its operations, and identified challenges hindering its performance. The findings are expected to contribute to the ongoing discourse on security sector reform in Nigeria and offer policy recommendations for improving localized security initiatives.

1.2 Statement of the Problem

The establishment of the Amotekun Corps, however was to cushion the inadequate security network in Southern Nigeria. there are ongoing debates regarding its effectiveness in enhancing security and reducing crime rates. Questions arise about the extent to which Amotekun has been able to fulfill its mandate and the challenges it faces in its operational environment.

Insecurity remains one of the most pressing challenges confronting Nigeria, particularly in the South-Western region. Over the years, the nation has experienced a steady increase in crime rates, including armed robbery, kidnapping, banditry, cultism, and clashes between farmers and herders. These threats have created an atmosphere of fear and instability, significantly affecting economic activities, education, and the general well-being of citizens.

The Nigerian Police Force, as the main institution responsible for internal security, has been consistently criticized for its inability to provide effective policing. Factors such as poor funding, inadequate personnel, lack of modern equipment, centralization of authority, and weak community engagement have limited the ability of the police to respond swiftly and efficiently to crimes, especially in rural and underserved communities.

In response to the rising insecurity and the inefficiency of conventional policing methods, the South-Western states of Nigeria established the *Western Nigeria Security Network*, popularly known as *Amotekun*, as a regional community-based security outfit. The corps was intended to work closely with local communities and complement the efforts of federal security agencies in combating crime through intelligence gathering, rapid response, and local surveillance.

However, despite the creation and deployment of Amotekun operatives across the region, security challenges have persisted in some areas. There have been mixed reports regarding the effectiveness of Amotekun in reducing crime and improving public safety. While some

communities commend their presence and operations, others raise concerns about their professionalism, legal limitations, accountability, and coordination with other law enforcement bodies.

This raises critical questions: How effective is Amotekun in enhancing security at the grassroots level? What are the perceptions of the local population regarding its operations? What operational or structural challenges hinder the effectiveness of this community policing initiative?

These unresolved issues underscore the need for an empirical investigation into the performance of Amotekun as a model of community policing. This study, therefore, seeks to examine the effectiveness of Amotekun in addressing security challenges, evaluate public perception of its role, and identify the obstacles limiting its impact, with the aim of contributing to informed policy development and improved security outcomes in the region.

1.3 Research Questions

The study will address the following research questions:

1. How has the establishment of Amotekun influenced the security landscape in the southwestern states of Nigeria?
2. What are the key success factors contributing to the effectiveness of Amotekun in community policing?
3. What challenges does Amotekun face in its efforts to enhance security?

1.4 Objectives of the Study

The primary objectives of this study are:

1. To assess the overall impact of Amotekun on community security in the southwestern states of Nigeria.
2. To identify the key factors contributing to the success or failure of Amotekun in achieving its security goals.
3. To examine the challenges faced by the Amotekun Corps in its operations.

1.5 Significance of the Study

This study is significant as it provides an empirical evaluation of a key community policing initiative in Nigeria. The findings will contribute to the body of knowledge on community policing, offering insights into its practical

implementation and effectiveness. Furthermore, the study will provide policymakers and law enforcement agencies with valuable recommendations for improving community policing strategies, ultimately contributing to the enhancement of public safety.

1.6 Limitations of the Study

The study may encounter certain limitations, such as limited access to comprehensive data on Amotekun's operations, potential biases in responses from interviewees, and challenges in generalizing findings across different regions. These limitations will be acknowledged and addressed to the extent possible within the study.

1.7 Scope of the Study

The study will focus on the Amotekun Corps operating within the southwestern states of Nigeria, particularly examining its activities, challenges, and impact on community security. Data will be collected through various means, including interviews with Amotekun officials, community surveys, and analysis of crime statistics.

1.8 Organization of the Study

This study is organized into five chapters as follows:

- Chapter One provides an introduction to the study, including the background, statement of the problem, objectives, research questions, significance, scope, limitations, and organization of the study.
- Chapter Two presents a review of the related literature, discussing theoretical perspectives, previous research findings, and gaps in the existing literature.
- Chapter Three outlines the research methodology, detailing the research design, data collection methods, and data analysis techniques employed in the study.
- Chapter Four presents the findings of the study, including data analysis and interpretation.
- Chapter Five concludes the study with a summary of findings, conclusions, and recommendations for policy and practice.

1.9 Definition of Key Operational Terms

To facilitate a clear understanding of the concepts discussed in this study, the following key operational terms are defined:

- ✓ **Community Policing:** A strategy of policing that emphasizes the establishment of working partnerships between police and communities to reduce crime and enhance public safety through proactive measures and collaboration.
- ✓ **Amotekun Corps:** A regional security network established by the six southwestern states of Nigeria aimed at addressing security challenges within the region through a localized approach.
- ✓ **Security Enhancement:** Measures and actions taken to improve the safety and protection of individuals and communities from crime and threats.
- ✓ **Governance:** The use of digital technologies and communication tools to improve the efficiency, transparency, and accessibility of government services to the public.

CHAPTER TWO

Literature Review

2.1 Concept of Community Policing

Community policing is a philosophy and organizational strategy that promotes proactive problem-solving and police-community partnerships to address the causes of crime and fear of crime. Unlike traditional policing, which focuses on reacting to incidents, community policing emphasizes *prevention, collaboration, and community empowerment*.

According to the United States Department of Justice (1994), community policing is "a policing philosophy that promotes and supports organizational strategies to address the causes and reduce the fear of crime and social disorder through problem-solving tactics and police-community partnerships." It requires a shift in the role of police officers from simply law enforcers to community partners and problem solvers.

Community policing is a strategic and philosophical shift in modern law enforcement, designed to promote proactive, rather than reactive, measures to crime prevention. It emphasizes partnerships between the police and the community, problem-solving approaches, and the decentralization of authority within the police structure.

Community policing can be defined as "*a philosophy that promotes organizational strategies which support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime*" (Community Oriented Policing Services, U.S. DOJ, 1994).

Key principles of community policing include:

- Decentralization of authority
- Active citizen participation

- Customized strategies for local problems
- Building mutual trust between law enforcement and the public

In the African context, especially in Nigeria, where trust in the police has declined due to corruption, inefficiency, and human rights abuses, community policing is seen as a means to bridge the gap between security providers and the people they serve.

Key Characteristics of Community Policing

1. Community Partnership:

At its core, community policing requires strong collaboration between police officers and citizens. It involves developing trust and shared responsibility for public safety. This partnership goes beyond mere consultation — it is about co-production of security solutions.

2. Organizational Transformation:

Traditional police structures are often rigid and centralized. Community policing calls for decentralizing decision-making to officers at the grassroots who have direct contact with community members. Officers are empowered to take initiative and solve problems creatively.

3. Problem Solving:

Community policing employs proactive strategies like the SARA Model (Scanning, Analysis, Response, Assessment) to identify and solve recurring issues. It moves away from a focus on incidents and toward addressing root causes of crime and disorder.

4. Prevention-Oriented:

Unlike reactive policing, which responds after crimes occur, community policing focuses on crime prevention by identifying risk factors and working with stakeholders (e.g., schools, religious leaders, local businesses) to mitigate them.

5. Respect for Diversity and Human Rights:

Community policing emphasizes fair and equitable treatment, making it particularly important in multicultural societies like Nigeria, where tension between ethnic or religious groups can fuel insecurity.

Objectives of Community Policing

- To build trust between the police and the public.
- To encourage citizen participation in identifying and solving local security problems.
- To prevent crime through collaborative efforts rather than forceful intervention.
- To enhance accountability and transparency in law enforcement.
- To increase intelligence gathering through local knowledge and surveillance.

Types of Community Policing Strategies

- Foot and neighborhood patrols
- Town hall meetings and community forums
- Youth engagement programs
- Community-watch groups
- Conflict resolution and mediation centers

Community Policing in Practice: Global and Local Perspectives

In the United Kingdom, neighborhood policing teams have successfully reduced anti-social behavior through partnerships with local councils and citizens. In the United States, cities like Chicago implemented community policing to rebuild trust in high-crime areas.

In African contexts, particularly in Nigeria, traditional security systems (e.g., vigilantes, age-grade systems, hunter groups) have long served community policing roles. Modern community policing seeks to formalize and professionalize these practices within the democratic policing framework.

Community Policing vs. Traditional Policing

Feature	Traditional Policing	Community Policing
Orientation	Reactive	Proactive
Community Role	Passive	Active participant
Decision-Making	Centralized	Decentralized
Measurement of Success	Arrests, Convictions	Crime reduction, Community trust
Engagement	Limited interaction	Partnership and collaboration

Relevance of Community Policing in Nigeria

Given the widespread distrust of the Nigeria Police Force, community policing offers a localized, culturally sensitive alternative that can bridge the gap between security forces and citizens. With challenges such as herder-farmer clashes, banditry, and kidnapping, especially in rural and peri-urban areas, community policing is seen as a tool for restoring peace, order, and confidence.

Community policing also plays a critical role in intelligence gathering in environments where people are reluctant to cooperate with federal security forces. When well-structured, it enhances social cohesion, promotes accountability, and strengthens democratic governance.

Benefits of Community Policing

Enforcement and Community Members

Trust in law enforcement is critical, and increasing their interactions with, for example, community groups and marginalized individuals can help law enforcement agencies build strong relationships of trust. Establishing trust can encourage more citizens to report crime and initiate a greater level of communication between law enforcement and members of a community. Community policing programs have the potential to improve the public's perceptions of law enforcement and reduce mistrust.

Improving Public Safety

Community policing can improve public safety in a range of ways. For example, it can provide community members with information on steps they can take to help prevent crime. Community policing can also provide law enforcement with specific information that can directly relate to strengthening public safety. For example, community policing efforts can identify specific types of training that law enforcement officers need. Programs in community policing that focus on youth can help deter young citizens from committing crimes by educating them about the consequences of engaging in criminal activity.

Expanding the Cultural Competency of Law Enforcement

Through community policing programs, law enforcement officers have the opportunity to learn about the culture of the communities in which they work. For example, they can form an understanding of how community members communicate with one another and how they support each other. They also can learn from history, and how previous interactions between citizens and law enforcement officers have affected the relationships between law enforcement and a community. Improving cultural competency can enhance interaction between officers and the members of a community and inform the training of new officers.

Opening the Door to Innovation

Community policing is not limited to a specified set of programs. Innovation is crucial in community policing. Implementing creative community policing strategies enables law enforcement to take fresh approaches to address long-term problems. For example, rather than taking traditional approaches to policing, law enforcement can implement strategies that are tailored to specific situations, such as preventing crimes related to homelessness or addiction.

Examples of Community Policing in Action

Reviewing specific examples that demonstrate what community policing is can help in developing an understanding of its effectiveness. The following describes some community policing programs that have been adopted, and helps show the extensive range of community policing ideas and strategies.

1. **Addressing citizens' mental health challenges:** The state of New Jersey has created a program to send mental health professionals on police calls when citizens are experiencing mental health distress. The Alternative Responses to Reduce Instances of Violence and Escalation (ARRIVE) Together program has resulted in reductions in both the use of force in these cases and in arrests. The program also has resulted in an increase in the use of social services to address citizens' mental health needs.
2. **Engaging community youth:** Through its Youth Police Advisory Council, the Houston Police Department gives high school students from across the city the opportunity to communicate with police and city leaders and express their concerns. This council has improved young people's perception of law enforcement and enhanced law enforcement's understanding of the concerns of young people.
3. **Reducing recidivism:** In Washington D.C., the Court Services Offender Supervision Agency and the Metropolitan Police Department have partnered to

conduct joint visits at the homes of individuals who are on parole or probation. This collaboration gives law enforcement officers the opportunity to speak directly with these individuals and learn about their needs and concerns. Ultimately, the goal of the program is to keep offenders from committing more crimes and show them another path they can take.

2.2.1 Theoretical Framework

1. Social Control Theory (Travis Hirschi, 1969)

Social Control Theory posits that individuals refrain from deviant behavior because of their bonds to society. These bonds—attachment, commitment, involvement, and belief—serve as deterrents to criminal behavior. In the context of community policing, strong social ties and involvement in communal safety reinforce informal social control, which can lead to reduced crime rates.

Application of Social Control Theory to the Study

Social Control Theory, developed by *Travis Hirschi* in 1969, posits that people naturally tend toward deviant behavior unless they are restrained by strong social bonds. Hirschi identifies four key elements that prevent individuals from engaging in criminal acts:

1. **Attachment** – emotional and social ties to others (e.g., family, community, institutions).
2. **Commitment** – investment in conventional goals and activities (e.g., education, career, social order).
3. **Involvement** – participation in legitimate activities that leave little time for deviance.
4. **Belief** – acceptance of societal norms and laws as legitimate.

Relevance to Community Policing and Amotekun

In the context of your study, Social Control Theory helps explain how community policing, particularly through Amotekun, enhances security by strengthening social bonds within communities. Here's how:

1. Attachment

Amotekun is made up of operatives drawn from the same communities they serve—hunters, vigilantes, and local volunteers. This shared identity fosters stronger emotional ties and trust between security agents and residents. Such attachment discourages deviant behavior because individuals are more likely to conform to community norms when they feel a sense of belonging.

2. Commitment

By promoting stability and safety, Amotekun helps community members invest in meaningful social and economic activities (such as farming, trade, and education) without fear of violence or theft. The more people are committed to such legitimate pursuits, the less likely they are to engage in criminal behavior.

3. Involvement

Community policing encourages residents to actively participate in security through neighborhood watch groups, information sharing, and reporting of suspicious activities. This increased involvement keeps citizens engaged in prosocial behavior and limits opportunities for deviance.

4. Belief

Amotekun's visibility, cultural familiarity, and responsiveness can foster belief in the legitimacy of community-driven security. When people see security structures that respect local values and protect them effectively, they are more likely to internalize norms against criminal behavior and support law enforcement.

2.2.2 Routine Activity Theory (Cohen and Felson, 1979)

This theory argues that for a crime to occur, three elements must converge: a motivated offender, a suitable target, and the absence of a capable guardian. Community policing increases the presence of guardians (community members and local security actors like Amotekun), thereby reducing opportunities for crime. These theories collectively support the premise that community engagement and surveillance can deter crime and foster collective responsibility for security.

Routine Activity Theory, proposed by Lawrence Cohen and Marcus Felson in 1979, explains that crime occurs when three essential elements converge in time and space:

1. **A motivated offender**
2. **A suitable target**
3. **The absence of a capable guardian**

According to this theory, crime is not necessarily driven by social pathology or psychological conditions, but rather by everyday patterns of activity that create opportunities for deviance. If one of the three elements is missing, a crime is unlikely to occur.

Relevance to Community Policing and Amotekun

The Routine Activity Theory aligns well with the operational philosophy of Amotekun and its community-based approach to crime prevention:

- **Capable Guardianship:** Amotekun operatives act as local “guardians” whose visible presence in neighborhoods, farms, forests, and highways deters criminals. By patrolling regularly and responding quickly to threats, they make it more difficult for motivated offenders to act.

- **Reduction of Criminal Opportunity:** Routine Activity Theory emphasizes the prevention of crime through environmental design and consistent monitoring. Amotekun's localized patrol strategies and intelligence gathering help disrupt the routines of offenders and deny them access to easy targets.
- **Community Vigilance:** With community policing, residents are encouraged to report suspicious behaviors, engage in neighborhood watches, and stay alert. This community-based guardianship extends security coverage and enhances social control at the grassroots level.
- **Target Hardening:** The visible operation of Amotekun in rural areas—especially where formal police presence is weak—makes it more difficult for criminals to identify and exploit vulnerable targets. By increasing the perceived risk of apprehension, Amotekun helps reduce the appeal of criminal opportunities.

In summary, Routine Activity Theory explains how Amotekun's operations reduce crime not by changing criminal intent, but by altering the environment to limit opportunity. Its decentralized structure, community involvement, and cultural knowledge enable it to effectively disrupt the conditions that allow crime to thrive.

Summary of Theoretical Framework

Both Social Control Theory and Routine Activity Theory offer valuable insights into the effectiveness of Amotekun as a community policing model. While Social Control Theory highlights the importance of social bonds and moral alignment in preventing crime, Routine Activity Theory emphasizes strategic presence, environmental control, and deterrence. Together, these theories support the argument that community-driven security initiatives like Amotekun can enhance public safety through both social cohesion and strategic intervention.

2.3 Community Policing in Nigeria

Community policing in Nigeria has evolved in response to the glaring weaknesses of the centralized police structure. The Nigeria Police Force, managed federally, often lacks the resources, local knowledge, and personnel required to effectively police diverse communities.

Efforts to implement community policing formally began with pilot projects in states such as Enugu, Lagos, and Kano in the early 2000s. However, these efforts were often underfunded and lacked the genuine involvement of local communities. Moreover, the trust deficit between citizens and the police remained a major barrier to effective implementation.

In 2020, the Nigerian government, in collaboration with the Nigeria Police Force and other stakeholders, launched a national community policing framework. This included the recruitment of *Community Policing Officers (CPOs)* from local communities. However, this framework also faced setbacks such as poor coordination, political interference, and rivalry between federal and state security outfits.

2.4 Emergence of Amotekun as a Regional Security Outfit

The *Western Nigeria Security Network*, codenamed **Amotekun**, was launched in January 2020 by the six South-Western states—Ekiti, Lagos, Ogun, Ondo, Osun, and Oyo—as a response to rising insecurity, including kidnappings, herder-farmer clashes, highway robberies, and other forms of violence.

Amotekun represents a formalized regional attempt at community policing. Operatives are recruited from local vigilante groups, OPC members, hunters, and former security personnel. Their deep understanding of the local terrain, customs, and language gives them an operational advantage over conventional police.

Amotekun's legal backing was formalized through state-level legislation passed in each participating state's House of Assembly, though concerns remain about its harmonization with federal security structures. Despite initial federal resistance, the outfit has gained traction and operates with visible support from many residents in the South-West.

2.5 Perception and Performance of Amotekun

Public perception of Amotekun varies by community and context. In some areas, residents view Amotekun as a "people's force" that has restored confidence and reduced incidents of crime, especially in rural and previously neglected areas. For example, in parts of Oyo and Ondo States, residents have reported significant decreases in kidnappings and farm invasions due to Amotekun's patrols.

However, other reports highlight concerns regarding:

- Alleged **extrajudicial killings**
- Lack of **professional training**
- **Poor coordination** with federal agencies
- Accusations of **ethnic profiling or bias**

Despite these concerns, many communities still prefer Amotekun to conventional police forces, due to their quick response time, visibility, and familiarity with local dynamics.

2.6 Challenges Facing Community Policing and Amotekun

Community policing initiatives in Nigeria, including Amotekun, face several structural and operational challenges:

1. **Legal Ambiguity:** While Amotekun has state laws backing it, the Nigerian Constitution places policing under federal control. This legal conflict affects inter-agency cooperation.
2. **Inadequate Funding:** Many Amotekun operatives lack proper equipment, vehicles, and operational support.
3. **Training Deficits:** Some personnel come from local vigilante backgrounds with limited exposure to standard security protocols, leading to accusations of excessive force.
4. **Accountability and Oversight:** There is a lack of independent mechanisms to monitor Amotekun's activities and handle complaints.
5. **Community Trust Issues:** In areas where Amotekun is perceived as being influenced by politics or ethnicity, community support may decline.

2.7 Empirical Studies on Community Policing

Numerous empirical studies have examined the role and performance of community policing in Nigeria and beyond:

- **Okeke (2020)** found that in Enugu State, neighborhoods with active community policing structures experienced a 25% drop in reported thefts over a 12-month period.
- **Adeleke (2022)** studied Amotekun's role in Ondo State and found that 68% of residents felt safer since the outfit began operations. However, 30% expressed concerns about the excessive use of force.

- **Olaniyi (2021)** observed that areas with strong traditional leadership and community involvement saw more success in integrating Amotekun with other local efforts.
- **Ibrahim & Lawal (2023)** found that crime reporting rates increased in towns with active Amotekun patrols, indicating higher trust in the outfit compared to conventional police.

These studies confirm that while community policing can be effective, its success depends on proper structure, training, community support, and legal clarity.

2.8 Summary of the Literature Review

This chapter has explored the concept of community policing, relevant theories, and its evolution in Nigeria. The emergence of Amotekun represents a bold, regionally driven solution to Nigeria's deepening security crisis. While there is growing evidence of its impact on local security and public confidence, challenges relating to legality, funding, professionalism, and coordination remain significant.

The literature also shows that community policing works best where trust, collaboration, and accountability are prioritized. This study seeks to build on existing research by evaluating Amotekun's performance more deeply within a specific local context, offering recommendations to strengthen its operations and inform future community policing policies in Nigeria.

CHAPTER THREE

Research Methodology

3.1 Research Design

This study adopts a descriptive survey research design. This design is appropriate for assessing opinions, perceptions, and attitudes of individuals concerning the effectiveness of Amotekun in enhancing community security. It allows for the collection of both quantitative and qualitative data to examine how community policing functions in practice.

3.2 Population of the Study

The population of this study include Community members (youth, elders, market women, etc.), Local government officials, Members of the Amotekun Corps. Traditional rulers and local security stakeholders in the selected area of study (e.g., Oyo, Ondo, or Ekiti State).

The population is estimated to include 500 individuals residing in communities where Amotekun operations are active.

3.3 Sample and Sampling Technique

A sample size of 120 respondents will be selected using a stratified random sampling technique to ensure proper representation of different stakeholder groups. Strata include: community residents, Amotekun officers, local leaders, and public officials. Within each stratum, simple random sampling will be used to select participants.

This method ensures that both the publics and operatives' views are adequately represented.

3.4 Method of Data Collection

Data will be collected using the following instruments:

Structured Questionnaire containing both closed-ended and open-ended questions to gather quantitative data on perceptions of safety, response time, community involvement, and crime trends.

Key Informant Interviews (KII) conducted with selected Amotekun commanders, local government officials, and traditional rulers to obtain deeper insights into operational challenges and successes.

Focus Group Discussions (FGDs) organized with youth groups and market women to gauge community experiences and perspectives on security.

3.5 Method of Data Analysis

Quantitative data from questionnaires will be analyzed using descriptive statistics such as frequency, percentage, mean, and standard deviation. Tables and charts will be used to present the findings.

Also, Qualitative data from interviews and focus groups will be analyzed thematically. Emerging themes (e.g., trust, responsiveness, fear of crime) will be identified, coded, and interpreted based on recurring patterns in the responses.

3.6 Validity and Reliability of Instruments

Validity: The questionnaire will be reviewed by experts in criminology and public administration to ensure content validity. Pilot testing will be conducted in a nearby community to refine unclear questions.

Reliability: The reliability of the questionnaire will be tested using the Cronbach Alpha method. A reliability coefficient of 0.7 or higher will be considered acceptable.

3.7 Ethical Considerations

This study will adhere to ethical standards, including:

Informed consent: Participants will be informed of the purpose of the study and their rights to withdraw at any time.

Confidentiality: Personal data will not be shared, and responses will be kept anonymous and,

Non-harm: No physical, emotional, or reputational harm will come to participants as a result of the study.

CHAPTER FOUR

Data Presentation, Analysis, and Interpretation

4.1 Introduction

This chapter presents the analysis and interpretation of data collected using the questionnaire instrument administered to residents, Amotekun operatives, traditional rulers, and local government officials. The responses have been analyzed to reflect the level of community involvement, the perceived effectiveness of Amotekun, public perception, and operational challenges.

4.2 Demographic Profile of Respondents

Variable	Category	Frequency	Percentage (%)
Gender	Male	75	62.5%
	Female	45	37.5%
Age	18–30 years	40	33.3%
	31–50 years	50	41.7%
	51 years and above	30	25.0%
Education	No formal education	12	10.0%
	Primary	25	20.8%
	Secondary	38	31.7%
	Tertiary	45	37.5%
Occupation	Farmer	20	16.7%
	Trader	25	20.8%

Variable	Category	Frequency	Percentage (%)
	Civil servant	30	25.0%
	Artisan	25	20.8%
	Others	20	16.7%
Status in Community	Community member	70	58.3%
	Amotekun operative	20	16.7%
	Traditional ruler	10	8.3%
	Local official	10	8.3%
	Others	10	8.3%

Source: FIELD SURVEY (2025)

4.3 Community Involvement in Amotekun Operations

Question	Most Common Response	Percentage
Level of involvement in Amotekun activities	Slightly involved	42%
Presence of community security forums	Yes	66%
Ever reported a crime to Amotekun	Yes	59%
Transparency of Amotekun's operation	Somewhat transparent	48%

Source: FIELD SURVEY (2025)

Interpretation: A significant portion of the community is aware of and slightly involved in Amotekun operations. Community forums are active, and more than half of the respondents have reported incidents to Amotekun, indicating moderate public engagement.

4.4 Effectiveness of Amotekun

Question	Most Common Response	Percentage
Effectiveness in responding to threats	Effective	52%
Comparison with Nigeria Police	Slightly better	47%
Impact on local crime rate	Decreased slightly	43%
Personal sense of safety	Yes	61%

Source: FIELD SURVEY (2025)

Interpretation: Most respondents view Amotekun as effective and performing slightly better than the Nigeria Police in the region. Respondents noted a visible, though moderate, decline in crime and an improvement in their sense of security.

4.5 Public Perception and Challenges

Question	Most Common Response/Top Selections	Percentage
Trust in Amotekun to protect community	Yes	58%
Major challenges facing Amotekun	Inadequate funding, poor training, legal limitations	—
Perception of relationship with the police	Competitive	38%

Source: FIELD SURVEY (2025)

Challenges Breakdown:

Challenge	Frequency
Inadequate funding	70%
Inadequate training	60%
Poor coordination with police	55%
Legal limitations	50%
Public mistrust	35%
Political interference	30%

Source: FIELD SURVEY (2025)

Interpretation: While the majority trust Amotekun, the corps is still grappling with funding, training, and inter-agency coordination. Public opinion also reflects a somewhat competitive or disconnected relationship between Amotekun and the police.

4.6 Qualitative Feedback and Suggestions

Respondents suggested the following improvements:

- Increased funding and better equipment.
- Enhanced professional training for operatives.
- Clearer legal backing and alignment with national security agencies.
- Community outreach programs to strengthen trust and cooperation.

CHAPTER FIVE

Summary, Conclusion, and Recommendations

5.1 Summary of Major Findings

Community Involvement: Most community members are only slightly involved in Amotekun-related activities but recognize its presence and importance. **Effectiveness:** Amotekun is perceived to be more responsive and slightly more effective than the Nigeria Police in managing local security threats.

Public Perception: The general trust level is moderate to high, though tempered by concerns about training, legality, and professionalism. Critical challenges include funding, inter-agency cooperation, limited training, and unclear constitutional support.

5.2 Conclusion

The Amotekun Corps has made a measurable impact on local security in the southwestern states of Nigeria. While it is not without limitations, it represents a viable model of community policing that resonates well with grassroots communities due to cultural familiarity, quick response times, and trust.

However, to maximize its potential, Amotekun must be systematically professionalized, better funded, and legally harmonized with national law enforcement frameworks. Its future success depends on addressing these structural issues while maintaining its grassroots identity.

5.3 Recommendations

1. **Institutional Funding:** State governments must increase financial support for Amotekun to provide salaries, logistics, and modern equipment.
2. **Training Programs:** Regular capacity-building workshops should be provided, focusing on human rights, crime scene management, and ethical behavior.
3. **Legal Framework:** The federal and state governments should collaborate to clarify the legal status of Amotekun to avoid jurisdictional conflicts.

4. Enhanced Police Cooperation: Formal protocols should be established for Amotekun to work with the Nigeria Police Force on intelligence sharing and joint operations.
5. Community Outreach: Amotekun should build trust through town hall meetings, school programs, and community patrols to reinforce its legitimacy.

5.4 Areas for Further Research

- The long-term impact of Amotekun on youth crime and employment.
- Comparative studies of Amotekun and other regional or local vigilante groups.
- Analysis of Amotekun's legal challenges in the context of Nigeria's constitution.

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APPENDIX
QUESTIONNAIRE
KWARA STATE POLYTECHNIC ILORIN
DEPARTMENT OF PUBLIC ADMINISTRATION

Dear Respondent,

I am a student of the Department of Public Administration Kwara State Polytechnic Ilorin conducting research on the topic **“The Effectiveness of Community Policing in Enhancing Security: A Case Study of Amotekun”**

This questionnaire is designed to collect quantitative and qualitative data from community members, Amotekun operatives, and stakeholders.

Instructions; please tick () the answer you consider appropriately. The questionnaire will be in four parts, section A, B, C

Section A: Demographic Information

(Please tick the appropriate option)

1. **Gender:**
 - ☐ Male
 - ☐ Female
2. **Age:**
 - ☐ 18–30 years
 - ☐ 31–50 years
 - ☐ 51 years and above
3. **Educational Qualification:**
 - ☐ No formal education
 - ☐ Primary
 - ☐ Secondary
 - ☐ Tertiary

4. **Occupation:**

- ☐ Farmer
- ☐ Trader
- ☐ Civil servant
- ☐ Artisan
- ☐ Others (please specify): _____

5. **Status in Community:**

- ☐ Community member
- ☐ Amotekun operative
- ☐ Traditional ruler
- ☐ Local official
- ☐ Others (specify): _____

Section B: Community Involvement in Amotekun Operations

6. How involved are you in Amotekun-related activities?

- ☐ Very involved
- ☐ Moderately involved
- ☐ Slightly involved
- ☐ Not involved

7. Are there community forums or meetings where security issues are discussed?

- ☐ Yes
- ☐ No

8. Have you ever participated in reporting criminal activity to Amotekun?

- ☐ Yes
- ☐ No

9. How transparent is Amotekun's operation in your community?

- ☐ Very transparent
- ☐ Somewhat transparent

- ☐ Not transparent
- ☐ Don't know

Section C: Effectiveness of Amotekun

10. How effective is Amotekun in responding to security threats?
- ☐ Very effective
 - ☐ Effective
 - ☐ Slightly effective
 - ☐ Not effective
11. Compared to the Nigeria Police, how would you rate Amotekun's performance in your area?
- ☐ Much better
 - ☐ Slightly better
 - ☐ About the same
 - ☐ Worse
12. Since Amotekun started operations, has the level of crime in your area:
- ☐ Decreased significantly
 - ☐ Decreased slightly
 - ☐ Remained the same
 - ☐ Increased
13. Do you feel safer in your community because of Amotekun?
- ☐ Yes
 - ☐ No
 - ☐ Not sure

Section D: Public Perception and Challenges

14. Do you trust Amotekun operatives to protect your community fairly?
- ☐ Yes
 - ☐ No
 - ☐ Partially

15. What are the major challenges facing Amotekun in your community?
(You may select more than one)

- ☐ Inadequate funding
- ☐ Poor coordination with police
- ☐ Inadequate training
- ☐ Political interference
- ☐ Public mistrust
- ☐ Legal limitations
- ☐ Others: _____

16. What is your perception of Amotekun's relationship with the police?

- ☐ Cooperative
- ☐ Competitive
- ☐ Hostile
- ☐ No relationship

Section E: Suggestions and Recommendations

17. In your opinion, how can Amotekun be more effective in enhancing security?

18. Any additional comment on community policing or Amotekun's role:

Thank you for your participation. Your responses will be treated with strict confidentiality.