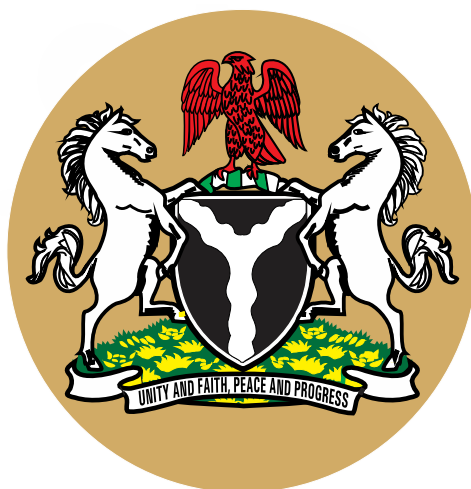




TRADITIONAL INSTITUTIONS AND NATIONAL SECURITY



**Prof. Sani Abubakar Lugga, MFR
The 5th Waziri of Katsina**





From the beginning of colonialism in 1900 up to the end of the First Republic in 1966, Traditional Institutions kept the peace and maintained security in Nigeria through effective local conflict and security management. It is on record that over 80% of deadly crises in Nigeria within the last 100 years occurred after the Traditional Institutions were stripped of their security management powers by the Local government Reforms of 1976. Currently, insecurities of monumental dimensions are bedevilling the Nigerian Nation; and a veritable tool that could effectively assist in containing these insecurities is the Traditional Institution. This Book chronicles the historical roles played by the Traditional Institutions in the maintenance of peace and the provision of security in their communities for centuries. The Book also chronicles the possible roles these Traditional Institutions in particular and all facets of the community in general could play today in conflict resolution, maintenance of peace, surveillance, prevention of crime and provision of security. This model, termed “Community Policing”, is the current best option for tackling the influx of militarily defeated Boko Haram insurgents who are getting embedded in the communities and attacking soft targets. The model could also serve in the containment of farmers/herders clashes, the control of livestock rustling, the prevention of Niger Delta militancy and the effective management of other security challenges in Nigeria.



TRADITIONAL INSTITUTIONS AND NATIONAL SECURITY

**The Roles of Nigerian Traditional
Institutions in Conflict Resolution,
Peace Maintenance, Community
Policing and General Security
Management**

**Prof. Sani Abubakar Lugga, MFR
The 5th Waziri of Katsina**

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By:

Professor Sani Abubakar Lugga, MFR

The 5th Waziri of Katsina

Professor of Management Studies

Doctor of Philosophy in Conflict Management

Fellow of the Nigerian Institute of Management

Fellow of the Institute of Management Consultants (Nigeria)

Fellow of the Institute of Professional Financial Managers (UK)

Fellow of the London Graduate School, London, United Kingdom

Key Founder and former Senior Lecturer, Al-Qalam University, Katsina

Visiting Prof., Ecole Supérieure Universitaire, Cotonou, Benin Republic

Visiting Professor at St. Clements Private Swiss University, Switzerland

Committee Member, Nigeria Supreme Council for Islamic Affairs

Committee Chairman, Jama'atu Nasril Islam, Kaduna, Nigeria

Member of Sultan Foundation for Peace and Development

Executive Member, Interfaith Initiative for Peace, Nigeria

Ambassador of Universal Peace Federation, New York

Member of Professors World Peace Academy, Korea

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Prof. Sani Abubakar Lugga, MFR
The 5th Waziri of Katsina

Chapter One

TRADITIONAL INSTITUTIONS AS PILLARS OF THE COMMUNITY

Community participation in any project or programme cannot be possible without traditional leadership in a country like Nigeria where Traditional Institutions are the pillars upon which all local communities are built.

The term **Traditional Institution** is generally misconstrued to mean and to encompass only **Traditional Rulers**. However, the Traditional Institution is much wider in context and in composition than the Traditional Rulers alone, as it encompasses the following:-

1. **Traditional Rulers** - made up of Emirs, Chiefs, Obas, Obis and Members of their Councils and the District, Village and Ward Heads, most of who occupy their offices and positions through native customs and traditions and are generally hereditary.
2. **Traditional Title Holders** - made up of retired senior public and private sector officials and other respected persons recognised by traditional rulers through the conferment of traditional titles.
3. **Religious Leaders** - made up of Chief Imams, Senior Pastors and leaders of Christian and Muslim religious groups and organisations.
4. **Community Elders** - made up of respected elders of the community whose opinions are respected.

The above listed members of the **traditional institution** normally sit or have regular interaction with or unrestricted access to the Emirs, Kings, Chiefs, Obas and Obis in Council. This combination of the membership of the traditional institution gives them the

advantage of being respected by both the ethnic and the religious communities. Therefore, they have the capacity to positively influence the participation of all ethnic nationalities and religious groups in any project and/or programme.

In order to comprehend the meaning and composition of the **“traditional institution”** in Nigeria, some historical perspectives to the evolution of the institution might be necessary. Traditional leadership evolved in areas that made up Nigeria today when people started to settle in selected places. Small communities were formed around luxuriant agricultural lands and/or around mineral resources, like iron ores. Such communities were led by appointed leaders who were normally head hunters, head farmers or head blacksmiths. Traditional and cultural beliefs later led to the worship of all sorts of idols ranging from anthills, stones, trees, bushes and spirits. As beliefs grew stronger, communities started appointing leaders in the form of chief priests. Such priests were feared and highly respected. When the communities became larger and warfare waged between them, military leaders were appointed alongside spiritual leaders. They worked together, one as a political and military leader and the other as a spiritual leader.

The advent of Islam around 1100 AD eliminated the worshipping of numerous idols and introduced a unique worship of one God-Allah. The areas that mostly embraced the Islamic religion were the ones inhabited mainly by the Hausa, Fulani and Kanuri ethnic groups and later a large percentage of the Yoruba in Western Nigeria also embraced the religion. One of the main benefits bestowed on the Hausa, Fulani, Kanuri and Yoruba societies by the religion of Islam is literacy in the Arabic language and its script. Islamic Education became dominant in those areas through the use

of Arabic letters and numerals. On the other hand, Western Education, through the use of Roman letters and numerals was introduced to the Eastern and some Western parts of Nigeria through Christian Missionaries in the 1800s. The two religions of Islam and Christianity had a large influence on traditional rulership in what became known as “Nigeria”. An Islamic form of government flourished in the North and a large part of the West and a Christian influenced administrative system flourished in the East, before the advent of British colonialism.

With these developments, the working together of traditional rulers, religious leaders, traditional title holders and community elders became pronounced thereby forming the **traditional institutions** that administered the various communities long before colonialism.

Chapter Two

THE IMPERATIVES OF INVOLVING TRADITIONAL INSTITUTIONS IN SECURITY MANAGEMENT

While delivering a Keynote Address at the Annual General Assembly of the Northern Traditional Rulers Council, held at Kaduna on 29th November 2016, the Director General of State Security, Alhaji Lawal Musa Daura, partly stated in his address that,

Historically, Traditional Rulers occupy a special place in the security architecture of their respective communities, long before the advent of colonial rule. They were the ultimate sovereigns in their domains, vested with the full amalgam of executive, legislative and judicial powers. During the colonial rule, the Traditional Rulers in Northern Nigeria were left with their powers intact. They retained immense authority and had latitude to manage security issues without let or hindrance.

The post-colonial era has recorded significant twists and turns in the erosion of the powers of the Traditional Institutions. However, in Northern Nigeria, they still retained and continue to exercise enormous influence in their domains. They also continue to enjoy the respect and obedience of their subjects. They are therefore strategically positioned by historical antecedents to play a critical role in security management. In the North, they are not only custodians of the culture and traditions of their people but serve as religious leaders enjoying the reverence of their people. Thus, the relevance of these attributes even in modern day security management can neither be over-emphasised nor ignored.

In recent years, there has been sustained clamour and contention in public discourse over a constitutional recognition of traditional rulership and accompanying provision of functions. While this clamour subsists, our candid opinion is that Traditional Rulers should continue to play the critical role they have been playing in maintaining peace and security in their respective domains. It is a role that history has bestowed on them and any attempt to tamper with that would result into creating a vacuum which will be very costly to societal peace and security.

To facilitate the effective discharge of this role by Traditional Rulers, it is incumbent upon political leaders and security officials at all levels to continuously provide support to Traditional Institutions. They need to be granted unimpeded access to government functionaries at all times while their advice/suggestions as well as recommendations on emerging or subsisting security issues should be carefully considered and utilised. They should be provided with logistic support and enhanced welfare as well as adequate security briefing on a regular basis.

Given the dynamic nature of society and the growing complexity of threats in the security environment, it is imperative to strengthen the synergy between and among stakeholders. Accordingly, Government is actively considering a renewed and more result oriented partnership with Traditional Rulers. The need to provide them with more effective managerial tools to effectively deliver on their security responsibilities cannot be over-emphasised. In this regard, a strategic security education programme is being considered and it is envisaged to broaden and deepen Traditional Rulers' understanding of security issues and thereby affording

them greater leverage in exploring the full spectrum of security management options, even at the local level. Their membership of the various States Security Councils will be used as one of the avenues to actualise such objectives.

I will like to conclude my address by appreciating the Northern Traditional Rulers, particularly the Sultan of Sokoto, His Eminence Alhaji Muhammad Sa'ad Abubakar III, CFR, mni, for their commitment, resourcefulness and resilience in coping with the fast changing nature of societal dynamics and challenges in the security environment. The security and law enforcement agencies will continue to accord you all the cooperation, collaboration and support required to foster peace and unity in the country, thereby restoring the hope of the entire citizenry in Nigeria.

I will like to express my profound appreciation to this august body for granting me the opportunity, privilege and honour to address you. Thank you all and may Allah bless all of us and protect our great Nation, ameen.

Incidentally, thirteen years ago, precisely on 13th October, 2003, while delivering a keynote address at a National Conference on *Chieftaincy and Security in Nigeria* held at Kano, to commemorate the 40th anniversary of His Royal Highness, the Emir of Kano, Alhaji (Dr) Ado Bayero, CFR, as the Emir of Kano, the then National Security Adviser, General Aliyu Mohamed Gusau, stated that,

Traditional rulers and security agents should be seen as partners in the onerous task of maintaining internal security. Since security is a collective responsibility, it is my contention that traditional rulers should be ascribed official roles as they remain the focal point of the rural populace. This becomes more desirable as

Nigeria today faces numerous threats to its stability. Traditional rulers who had played significant roles in matters of security in the past can be energised to play more roles in the face of new security challenges. It is an accepted fact that chieftaincy institutions in the country have served and will continue to serve vital roles in the maintenance of justice and order, and in the preservation of most of our cherished traditional values, especially in the rural areas where most Nigerians live.

The clarion call is for more recognition taking into consideration their past and on-going roles in the sustenance of our national security. This calls for our traditional rulers to be true partners with government and security agencies at all levels, in order to achieve the objective of Security For All as stated in the current Grand Strategy on National Security which was enunciated at the inception of the present administration in 1999. The nation is proud of the contributions of traditional rulers throughout our history: before, during and after the colonial period, up to the present time. I wish to thank them, on behalf of Government, for their continued commitment to making our great nation a vibrant example for all of Africa and for the world.

These words from the current Director General of the State Security, Alhaji Lawal Musa Daura, and the former National Security Adviser, General Aliyu Mohamed Gusau, no doubt have said it all on the imperatives of community policing through the traditional institutions not only in Northern Nigeria but in the whole Nigerian Nation.

The biggest threats to Nigeria's corporate existence today are insecurities of monumental dimensions. They include religious, ethnic, political and communal conflicts that have been heightened

by the Boko Haram insurgency, livestock rustling and Niger Delta militancy. Other security challenges facing the Nation include, assassinations, kidnappings, armed robbery, cultism, disregard for law and order, disregard for human lives, etc.

The last few years in Nigeria have witnessed an alarming spate of conflicts, insurgency and all forms of security challenges and human rights violations. As a result of various crises in Nigeria, over 40,000 killings were reported between 2011 and 2015 (Premium Times quoting US Council on Foreign Relations, Nigeria Security Tracker, May 2011 to September 2015).

The North-East Recovery and Peace Building Assessment Team stated that public and private properties worth over \$9 billion (about 4.36 trillion Naira at the current parallel market exchange rate) were destroyed in the North-East between 2011 and 2015 (News Agency of Nigeria quoting Senior Special Assistant to the President on Internally Displaced Persons, Dr Mariam Masha, on 31st March, 2016). This figure is almost equal to Nigeria's Federal Government budget of 4.65 trillion Naira for the year 2015!

Several Local Governments once fell to Boko Haram insurgents where they declared the areas as their "Caliphate". These happenings are beyond conflicts, they are a national catastrophe that has retarded the socio-economic development of the Nation thereby making poverty to be on the increase and life to become unbearable for the vast majority of Nigerians

Conflicts are inevitable in a pluralistic Nation like Nigeria that has diverse ethnic, religious and other interest groups; but the metamorphosis of conflicts into insurgencies and other serious security challenges in the country are squarely the results of the

poor management of such conflicts at their early stages of development. The tripartite options of:-

- (1) Military and police action;
- (2) Dialogue and amnesty; and
- (3) Community involvement through the traditional institutions could effectively be used in the management of insurgency, conflicts and other security challenges in Nigeria.

No one-leg of the tripartite options is sufficient enough to manage the insurgencies and conflicts; therefore an appropriate combination should be used.

There is certainly the need for consistent military action in insurgencies and police action in civil strife. But, in all forms of conflicts and security challenges, appropriate dialogue (and in some instances, offer of amnesty) should be employed. For day-to-day surveillance and for regular conflict resolution, the involvement of Traditional Institutions (made up of Traditional Rulers, Religious Leaders and other Community Leaders who are known to have a long history of conflict resolution and community surveillance passed from one generation to the other for centuries) is most appropriate and very desirable.

Military and Police actions may win the battle and quell the civil strife respectively, but it is only dialogue and peaceful resolution of conflicts that ultimately win the peace. Nigeria needs peace for her progress, prosperity and development if she is to take her rightful place as the much professed “Giant of Africa” and Africa’s largest economy.

Chapter Three

HISTORICAL PERSPECTIVES TO TRADITIONAL SECURITY MANAGEMENT

Before the conquest and amalgamation of the Northern and the Southern Protectorates and the Lagos Colony to form Nigeria in 1914 by the colonialists, the various segments were a conglomeration of Caliphates, Empires and Kingdoms with Traditional Authorities as the basis for governance. In Hausaland, for example, the Kingdom was the highest Traditional Authority with the Hausa King and his Councillors at the head. The titles carried by these Councillors may differ from place to place, but their responsibilities were clear. For example, the Waziri was the Senior Councillor and closest adviser to the Emir and he held the portfolio for Central Administration. The District Heads were in charge of many Village Heads under them. The Village Heads, to complete the hierarchy, controlled the Ward Heads in their areas of jurisdiction.

The Sheikh Usman Danfodiyo led Jihad of 1804 established a Caliphate in Hausaland that had traditional leadership at Emirate, District, Village and Ward levels, which operated a unique and effective security network. The arrival of a new face in town was immediately reported to the traditional rulers who ensured that the guest and his host were watched effectively thereby eliminating criminal-aliens who participate in robberies, thefts and other vices. That ensured a theft and robbery free society. The local police (*dogarai*) were well chosen from trusted and very well known families and usually on a hereditary basis.

Theft and murder were very rare occurrences such that houses or rooms did not have burglar proof bars and they were hardly locked

with heavy doors and padlocks. Even with the advent of the then modern Native Authority Police Force, the importance of the Force was so high that senior Princes were always heading them. In Katsina Emirate, for example, the late Emir of Katsina Alhaji Sir Usman Nagogo and his successor son, the late Emir, Alhaji (Dr) Muhammadu Kabir Usman were Native Authority Police Chiefs (*Wakilin Doka*) in 1929 and 1953 respectively. Also in Kano, the late Emir, Alhaji (Dr) Ado Bayero was a onetime Chief of Police in 1956. The same thing obtained in Adamawa, where the late Lamido of Adamawa, Alhaji (Dr) Aliyu Mustapha, was a Police Chief in 1951. His Eminence, late Sultan Abubakar III was also a police supervisor before his becoming the Sultan of Sokoto.

Recruitment into the Native Authority Police Force was done based on recommendations from the Ward, Village and District Heads. That ensured that bad eggs were never recruited into the Force. Discarding this method had sometimes resulted into the recruitment of wrong persons into the respected Nigeria Police Force. This was amply stated by former President of Nigeria, General Olusegun Obasanjo in an 8.00 pm media chat on the Nigerian Television Authority Network on Sunday 7th March 2004. The Tuesday, 9th March 2004, edition of the most popular newspaper in Western Nigeria, the Nigerian Tribune, reported the President as having said,

Unfortunately, we now have robbers in the police force, legitimately recruited.

The Prisons, under the defunct Native Authorities, were so reformatory that those who have been in them never returned. The Judicial system was so honestly administered that Justice was seen to have been done. Of course minor lapses and abuses occurred,

but such were very rare and very insignificant, compared to today's massive corruption and injustice that has pervaded the Executive, the Legislature and even the Judiciary.

Most of the colonial and post colonial periods Emirates and Kingdoms never recorded any serious conflict up to the 1966 massacres, as an aftermath of the Military coup which saw to the brutal murders of some great leaders, like Alhaji Sir Ahmadu Bello the Sardauna of Sokoto, Sir Abubakar Tafawa Balewa, Chief Samuel Akintola and a host of others. That atmosphere of peace and security was due to the excellent security system evolved and sustained by the Native Authorities under the Traditional Institutions. That atmosphere of peace and tranquillity was maintained up to the 1976 Local Government Reforms, when Traditional Institutions were stripped of their administrative powers and same transferred to the Local, State and Federal Governments. Since then, the Nation had been experiencing one form of serious security challenge or another.

Shehu Malami, OFR, Sarkin Sudan of Wurno, in a paper he presented at the Army Command and Staff College, Jaji, on 2nd August, 1978, gave a graphic picture of the historical roles of traditional rulers in the maintenance of peace and security. He stated that, the first two links between traditional rulers and their subjects are the Ward Heads (*Masu Unguwa*) and the Village Heads (*Dagattai*). They are the repository chamber of the local administration. They know every single individual in their locality and have detailed knowledge of their movements. They know the location of all the farms and grazing grounds and to whom they belong. They even have detailed knowledge of how many wives a particular man has and how many children he has and their various

ages. The Ward Head even knows how many head of cattle or how many donkeys a particular person possesses.

With this detailed knowledge of the area, peace and security were guaranteed. Indeed, one of the cardinal duties of the Ward Heads was to report movements of strangers with a view to preventing the people from harbouring thieves and other criminals. They must report immediately the arrival of a visitor or the occurrence of a crime and any outbreak of human or animal diseases, such as cerebral-spinal meningitis, smallpox and rinderpest as well as any unusual movements of livestock and wild animals and news of the appearance of locusts. In addition to all these, they must play an active role in organising and implementing village social and economic activities, such as adult education, community development, etc.

The next link is the District Head (*Hakimi*) who is both the Emir's on-the-spot agent and official Head of his District. He performs not only the task of co-ordination but he also ensures that all the activities of the government are carried out according to laid down policies. He must keep in close contact with the Village Heads as well as report all matters of general interest to the government. It is his duty to see to the general welfare of all the government staff serving in his District and reports any dereliction of duty by any such staff to the government. As the official Head of his District, he travels extensively around in order to keep himself and the government informed of the progress, wishes, aspirations, hopes and fears of his people. While on tour, he visits medical, educational, agricultural and veterinary institutions in order to give paternal advice to students and where necessary to help the teachers and dispensary attendants, etc. with their problems. It is

his duty to take prompt action in tax collection and enrolling of schools' new intakes. He co-operates with all the government officials posted to his District so that their responsibilities are promptly and efficiently carried out. His regular (monthly) touring reports covering all aspects of life in the district from condition of crops on the farms to self help efforts, from availability or scarcity of water or food items to condition of various roads are sent to the Emir.

The conquest of Nigeria started with the conquest of the Lagos area in 1861. Later on, the Lagos Colony, the Southern Protectorate (comprising of the Southern Colonies) and the Northern Protectorate (comprising of the Northern Colonies) were formed as independent administrative territories in 1899 following the Berlin Conference that was convened on Saturday, November 15th, 1884 and lasted up to January 1885. The conference has generally been referred to as the "1884/85 Berlin Conference for the Partitioning of Africa by Western Powers". Initially, between 1885 and 1899, the two (Nigerian) Protectorates were chartered to British Companies operating in the areas, the most prominent being the United Africa Company (UAC) and the Royal Niger Company (RNC).

Effectively, British rule did not cover all parts of present day Nigeria until 1903 when Sokoto and Borno Caliphates were simultaneously conquered by British Forces. In 1914, the Colonies and Protectorates were merged to form "NIGERIA" meaning the "Niger-Area" with Lord Frederick Lugard as Governor General.

The British found well established administrative systems in most parts of Northern Nigeria comprising mainly of the former Sokoto and Borno Caliphates. They did not tamper with the set up due to

obvious reasons. Firstly, the powers of the Emirs, the District Heads, the Judges (*Alkalai*), the Village Heads, the Ward Heads, and the Imams were too tremendous to be tampered with directly through the introduction of a new system. Secondly, Islam was too strong at that time for non-Muslims to attempt abolishing a system it produced over a period of hundreds of years in such vast lands. So the British Colonialists settled for what was termed as, “Indirect Rule”.

That Indirect Rule system allowed the Emirate Councils to administer their domains directly with instructions from the British. The Colonial Provincial Residents and District Officers who served under them played only supervisory roles while the indigenous rulers exercised the day to day control over their domains. That system proved so effective that it was retained in the First Republic, 1960 to 1966.

Under the indirect rule system, the Emirs controlled the various Departments which operated like today’s Ministries. In Katsina Native Authority for example, as at 1928, there were the following Departments:-

1. Taxation and Administration, headed by Waziri
2. Judiciary, headed by Alkali Babba
3. Police, headed by Wakilin Doka
4. Prisons, headed by Yari
5. Forestry, headed by Sarkin Dawa
6. Agriculture, headed by Madawakin Gona
7. Health, headed by Galadiman Magani
8. Social Welfare, headed by Sarkin Tsabta

9. Water Supply, headed by Riyoji
10. Treasury, headed by Ma'aji or Mutawalli
11. Education, headed by Sarkin Malamai
12. Works, headed by Wazirin Ayyuka

The traditional titles of the Departmental Heads might vary from one Emirate to the other, but the traditional functions remained the same. All the Heads of Departments were normally of royal background and well tutored in traditional and formal systems of administration commensurate with their functions.

During British colonial rule, the saving grace for the Traditional Rulers was the very important fact that the colonialists needed the traditional institutions much more than the latter needed the former. Thus, there was a limit to which a colonial officer could undermine an Emir, a Chief, an Oba or an Obi without hurting the wider British interests. The British asserted their authority, but sooner than later they recognised that they had no alternative but to use the Traditional Rulers and their administrative system to run the country.

Lady Bernard Shaw Lugard, in her book, *A Tropical Dependency*, emphasised how useful and effective the British found the system to be and how beneficially they used it. The British had no knowledge of the country; they had no personnel and had no resources to seek to establish an alternative system. They, therefore, decided to use the available manpower and local resources to govern. In Northern Nigeria, for example, under the “Indirect Rule” system, the Emirs and Chiefs exercised tremendous control over the following:-

Judiciary:- The palaces of the Emirs were the “Supreme Courts” of their Emirates. The Shari’ah Courts were all under them and all appeals terminated at their palaces. There was nothing like the British imposed Magistrate, Area and High courts. Criminal and civil cases were handled by the *Alkali* (Judge) and the various District and Village Heads. The Emir served as an “Appellate Judge”.

Religious Matters:- The Emirs, their Councils and their subordinates exercised absolute control over religious matters. Up to 1966, for example, nobody would dare sell or consume food publicly in Katsina, Daura, Sokoto, Kano or Zaria in the afternoon during the Muslim fasting month of *Ramadhan*. Likewise those not fasting illegally or those found selling food or consuming alcohol or those engaged in prostitution, etc would receive instant punishment by the Village Head, District Head, *Alkali* or the Emir. Such social vices like thefts, cheating, etc., were at their lowest ebbs in those days.

Police and Prisons:- The local *Dogarai* (traditional guards), the Native Authority Police and the Prison Services were under the Emirate Councils up to the 16th of February, 1966. All security matters, therefore, were under the direct control of the Emirs and their Councils.

Revenue Generation:- The various forms of taxes aimed at generating revenue were all under the Emirate Councils’ control. A mere announcement by the “town criers” that it was time to pay taxes would lead to payments by all taxable individuals. All revenue generation and the treasury matters were under the Emirates’ direct supervision

Agriculture and Education:- Agricultural, educational and forestry developments were controlled by appointed Councillors who were subordinated directly to the Emirs.

Health and Social Welfare:- The Native Authorities were in charge of all hospitals, clinics, youth centres, sports, cultural activities, etc.

Peace and Security:- The traditional leadership at Emirate, District, Village and Ward levels operated a unique and effective security network. The arrival of a new face in town was immediately reported to the Traditional Rulers who ensured that the guest and his host were watched adequately, thereby eliminating illegal aliens who participated in robberies, thefts and other vices. That ensured a theft and robbery free society. The local Police were well chosen from trusted and very well known families. In fact, local Police work was at one time hereditary, thereby ensuring continuity and trust.

Chapter Four

TRADITIONAL SECURITY MANAGEMENT SYSTEMS AND METHODS

It is interesting to note that about 80% of all the recorded religious and ethnic conflicts that degenerated into full blown crises leading to losses of lives and properties in Nigeria occurred after the 1966, 1967 and 1976 Local Government Reforms, where Traditional Institutions were stripped of their interventionist powers in such conflicts and crises. Prior to 1976, conflicts were easily resolved by Traditional Authorities thereby saving lives and properties without attracting any undue attention or publicity. That also assisted in curtailing the spread of the conflicts and crises from their originating places to other areas.

Traditional Institutions mainly employed dialogue and other alternative dispute resolution methods in managing conflicts. In isolated cases, they used threats and minimal force. They also had excellent surveillance and monitoring systems that enabled them to detect and contain conflicts at their infancy stages before they grow into full-blown crises.

Examples given below of the security management systems and methods in Hausaland may suffice in representing those of traditional institutions in other parts of the areas that make up Nigeria today.

PRE-COLONIAL PERIOD

Prior to the advent of colonialism and prior to the Sheikh Usman Danfodio 1804 led Jihad, inter-tribal and communal conflicts abound in Hausaland where settlement of such conflicts had

generally been through warfare. The Jihad led to the transformation of most of the societies from tribal and communal unions into States under a Caliphate with Headquarters in Sokoto.

For about a century, Sokoto Caliphate had a relatively peaceful existence with some isolated cases of revolts and resistances which were generally settled amicably through dialogue and diplomacy and in some few cases, by threats or the use of minimal force. For example, about ten years before the European conquest, the Caliphate contended with a few of such conflicts like the Kano civil disorder (*basasa*) of 1893-94. Sokoto, embarked on shuttle diplomacy to save the situation with a diplomat, Muhammad Bukhari Dan-Ahmad, assigned the mediatory role by the Sultan of Sokoto. Religiously inspired conflicts were also few during that period. The scale of the conflicts remained insignificant until the conquest of the Caliphate by the British invading army in 1903 when religious conflicts began to gather momentum, a situation that subsists to date.

COLONIAL PERIOD

It has already been averred in Chapter Three of this Book that, during British colonial rule, the colonialists realised that they needed the traditional institutions much more than the traditional institutions needed them. Thus, there was a limit to which a colonial officer could undermine an Emir, a Chief, an Oba or an Obi without hurting the wider British interests. The British asserted their authority, but sooner than later they recognised that they had no alternative, but to use the Traditional Rulers and their administrative system to run the country. Lady Bernard Shaw Lugard, in her book, *A Tropical Dependency*, emphasised how useful and effective the British found the system to be and

how beneficially they used it. The British had no knowledge of the country; they had no personnel and had no resources to seek to establish an alternative system. They, therefore, decided to use the available manpower and local resources to govern. That system came to be popularly known as “**Indirect Rule**” that simply means the utilisation of Traditional Rulers and their long and well tested apparatus of administration to govern the country. Therefore, the traditional security management methods through the Emirs, Chiefs, Kings, District, Village and Ward Heads subsisted throughout colonial rule.

CIVILIAN AND MILITARY PERIODS

The role of Traditional Rulers in security management during the first political period of 1949-60 was a product of the colonial era in which indirect rule strengthened the pre-existing forms of leadership and authority. In Northern Nigeria for example, with the approach of independence, the House of Chiefs was created first in Kaduna and the House of Assembly added to it later. During the period of the 1950s to the 1960s, the House of Chiefs in Kaduna played in many respects, a co-equal role with the House of Assembly on important matters. In fact, at one time, the House of Chiefs served as a senior partner, working as the present day Senate in relation to the House of Representatives. In addition, there were high proportions of traditional figures in the House of Assembly and in Government. That enabled the traditional institution to effectively perform security management roles.

A brief on the way the June 1966 crisis, as an aftermath of the first military coup in January 1966, was handled by Katsina Emirate Council may suffice to demonstrate the way the traditional

institutions handled conflicts after British colonialism in Nigeria, no matter the magnitude of those conflicts.

This Author was a witness to the happenings during the 1966 “genocide” against the Igbo-Easterners in Katsina and had credible information on the “genocide” against the Hausa-Northerners in the East, as a Senior Secondary School student. The riots in both the North and the East were spontaneous and beyond the conventional security apparatus. This Author witnessed when the Emir of Katsina, Alhaji Sir Usman Nagogo, and some of his Emirate Councillors and Imams were going out on foot from one corner of Katsina City to the other calling on people to exercise restraint and leave matters to Allah, the best of all judges. The people respected the Emir’s call and placed a halt to the massacres. The Emir’s guest house, *Sabon Gida* (near the present Army Barracks) was used as a safe haven for the Igbo refugees who were protected, fed and cared for by the Emir. One noticeable aspect of the crisis was that, tenets of war as prescribed by Islam were applied where women, children and the aged were not harmed.

The Katsina traditional institution doused that crisis of immense magnitude and cared for the victims for almost two months (June to July). The counter coup of July 1966 brought some temporary relief before the conflict degenerated into a civil war a year later, in July 1967. Again, traditional institutions were used in the recruitment of emergency soldiers to execute that gruesome war that kept Nigeria one. After the civil war, the programme of reconciliation, rehabilitation and reconstruction was embarked upon by government. Once more, traditional institutions showed their

magnanimity. Besides being the main pillars for reconciliation, they held abandoned properties in trust and handed them back to their rightful owners after the civil war.

The late Emir of Katsina, Alhaji (Dr) Muhammadu Kabir Usman (as the then District Head of Katsina) was a member of the Committee that was set up by the late Emir, Alhaji Sir Usman Nagogo, to handle the abandoned properties issue. The late Emir (Alhaji Muhammadu Kabir Usman) once confirmed to this Author that all rightful Igbo owners of properties, who returned to Katsina after the civil war, got their properties back without any litigation as was done in some parts of the country.

Despite the 1976 Local Government reforms that stripped the traditional institutions of their interventionist powers, they still continued to assist in security management. It is therefore most appropriate here to briefly discuss their efforts in relation to conflicts that kept on recurring since the 1976 reforms.

Since the abolition of the State House of Chiefs in 1967 and the local government reforms of 1976, the Emirs and Chiefs in Northern Nigeria had no forum to meet and discuss conflict, security and other issues. However, the devastation experienced during the 1987 Kafanchan crisis in Kaduna State made them to organise an informal meeting to discuss the issue. At the inaugural meeting of that forum in Kaduna, in June 1987, the Daily Times newspaper of June 17th 1987 reported that,

Their stated objective was the formation of a Committee of Elders that would monitor significant areas and developments likely to lead to tension and hostilities and find preventive measures through tackling their causes.

Since its inaugural meeting, the committee met several times and took many important decisions. But it was noted that all the actions taken by the traditional rulers proved ineffective because their roles were purely advisory and many of their recommendations were not implemented by the reigning government.

Agi (1998) states that the Northern traditional rulers met on July 24th, 1991, dismayed and disheartened by “*the bloody Shiite unrests in Katsina State in April 1991 and in Bauchi State in June 1991*”. They set up a seven man committee with a view to identifying the causes of, and finding solutions to, the frequent civil disturbances and submit their report to the Emirs and Chiefs in order to enable them broker a comprehensive peace agreement. The traditional rulers also called on religious fundamentalists and their cohorts to, “*exercise restraints, eschew violence, intolerance and over-zealousness in their religious pursuits*”. They went on to charge Nigerians, irrespective of their ethnic origins, religious beliefs or political affiliations, to learn to live with one another peacefully for meaningful development in the best interest of the Nation.

As a follow-up, the traditional rulers sent a memorandum to the Federal Military Government urging it to promulgate a Decree banning religious fanaticism before the planned transition to democracy in 1992. In the memorandum, the traditional rulers advised that such a Decree should stipulate heavy penalty, like the death penalty or at least a life sentence, as deterrent to those who cause deaths. The memorandum went on to state that,

It will be suicidal for such an issue to be overlooked. The phenomenon of religious militancy, which is now the bane of

Nigerian Society, was not a part of the country's culture twenty years ago.

Perhaps “twenty years ago” referred to the period between the time of the local government reforms of 1976 and the time the traditional rulers were writing the memorandum in 1992. The traditional rulers then warned seriously that, *“if the government does not take an urgent step, a time will come when the country will turn into a battlefield”* (unfortunately that prediction has now come true!).

The traditional rulers met again in the wake of the December 26th, 1994 decapitation of Gideon Akaluka and the near lynching of Christian Azubuiké in Kano and Sotoko cities respectively. The meeting, which was held in Kaduna, was intended to forge a common response to the problem posed by religious fanatics in the Region. Nothing was achieved as, as usual, government did not implement any of the recommendations the traditional rulers sent to it; and the traditional rulers had no powers to do anything else!

CURRENT INSURGENCY PERIOD

The poor traditional rulers, stripped of all former legal and administrative powers, are now left only to lament and to advise the government on what to do to manage conflicts and crises. On the other hand, the public still sees them as “being powerful” and therefore capable of exerting immense influence and/or pressure on both the government and on all the conflicting parties for them to succumb. With this perception, the citizenry had, on many occasions, castigated the traditional rulers publicly and accused them of doing nothing about the insecurity situation in the country. But the traditional rulers are also victims of the gross insecurity, particularly the Boko Haram insurgency!

Several traditional rulers at District and Village levels have been killed by the Boko Haram insurgents and three first class Emirs (those of Mubi in Adamawa State, Gwoza and Bama in Borno State) were chased out of their domains and their Palaces turned into Boko Haram Zonal Headquarters. The Emir of Gwoza, HRH Alhaji Shehu Mustapha Idrisa Timta, was subsequently killed by the insurgents in a road ambush on Friday 30th May 2014. HRH the Emir of Ganye in Adamawa State, Alhaji Umaru Sanda was attacked at his Palace by Boko Haram on 28th March 2013, he escaped but several people were killed in his town.

By Northern Nigerian ranking of traditional rulers, HRH the Shehu of Borno Alhaji Abubakar Umar ibn Garbai El-Kanemi, comes second after His Eminence the Sultan of Sokoto and he was attacked by Boko Haram at the Central Mosque Maiduguri on Friday 13th July 2012. HRH the Emir of Kano, late Alhaji Ado Bayero comes fourth and he was attacked by Boko Haram near an Islamic School in Kano on Saturday 19th January, 2013. The Successor to late Alhaji Ado Bayero, HRH the Emir of Kano, Malam Muhammadu Sanusi II, was also attacked by Boko Haram at Kano Central Mosque on Friday, 28th November 2014. The Emir of Fika in Yobe State, Alhaji Muhammadu Abali ibn Muhammadu Idrissa was attacked by Boko Haram at the Central Mosque on Friday August 3rd 2012. These first Class Emirs are also Chairmen of the Councils of Traditional Rulers in their respective States. They were all attacked by Boko Haram, they escaped by the Grace of Allah, but some of their aides, body guards and nearby people were killed during the attacks. For example, in Kano alone, over 120 people were killed during the Friday 28th November 2014 attack. Despite all these, Nigerians

accuse the traditional rulers of inaction and expect them to perform miracles in tackling Boko Haram.

Because of their dignified positions, traditional rulers do not complain to or advise government publicly. They meet and articulate their positions and forward same to government under confidential cover. This they did several times on the Boko Haram insurgency. This Author served on many Committees established for this purpose and even served as the Secretary in some of them.

For instance, the traditional rulers visited the former President, Dr. Goodluck Jonathan, several times to offer advises on the “State of the Nation”. In particular, a Committee of the National Council of Traditional Rulers met with President Jonathan on 18th May 2011, just eleven days before his swearing-in as the newly elected President. The Committee was jointly led by His Eminence, Sultan of Sokoto, Muhammad Sa’ad Abubakar, CFR, mni and His Majesty the Ooni of Ife, Oba Sijuade, CFR, and had in the entourage Chairmen of all the Traditional Rulers’ Councils in all the 36 States and the Federal Capital Abuja.

Due to their concern, particularly on the escalating Boko Haram insurgency and its attendant destruction of lives and properties, and on all aspects of the Nation’s life; the Northern Traditional Rulers’ Council wrote a strongly worded letter on the **“State of the Nation”** that was addressed to, personally handed over to and discussed with President Goodluck Jonathan on February 18th, 2013. A Committee was earlier set up to draft the letter that was circulated to all Members of the Council in the North. A Council meeting was then held where the draft was deliberated upon and a final copy produced. The letter was signed by His Eminence the Sultan of Sokoto, who is the Chairman of the Council and a high

powered delegation of senior Emirs and Chiefs accompanied His Eminence the Sultan to deliver the letter. The wide ranging contents of the letter included the following:-

1. Peace and Security.
2. Power, Industry and Employment.
3. Health and Education.
4. Corruption.
5. Development of Agricultural and other non-Oil Sectors.
6. Safeguarding the Sanctity of the Traditional Institutions.
7. Justice and Fairness.

In a similar vein, the Northern Traditional Rulers Council visited President Muhammad Buhari on 24th August 2015, about three months after his swearing-in as the newly elected President. In all the visits, the Traditional Rulers advised the Presidents on all aspects of the “State of the Nation”. They did this by presenting a written letter and making verbal explanatory remarks.

It should be noted that, the traditional rulers, in their own volition and without government or any body’s prompting, formed both a Northern Traditional Rulers’ Council with headquarters in Kaduna and a National Council of Traditional Rulers with headquarters in Abuja. Similar Councils obtain in the Western and Eastern parts of the country. They fund their trips to their meetings and meet periodically in order to discuss National issues and proffer advises. They visit government officials’ concerned (from Mr. President to Governors and top security commanders) or send high powered emissaries to act on their behalf. During each visit, they took along

prepared letters/memos and discussed the contents with the recipients.

The Northern Traditional Council has an Executive Council made up of all Chairmen of the Councils of Traditional Rulers in the nineteen Northern States and of the Federal Capital Abuja. The Council also has a General Assembly made up of all first class Emirs and Chiefs from all the Northern States and Abuja. The Council also operates a General Purposes Committee made up of three Members from each Northern State and one Member from the Abuja Federal Capital.

For the avoidance of doubt, the communiqué of the latest meeting of the Northern Traditional Rulers' Council held in November 2016 is reproduced below. It should be noted that communiqués of meetings are meant for public consumption therefore they do not carry information on very serious and sensitive issues discussed at the meetings. A cursory look at the reproduced communiqué below should therefore hint one of the seriousness of the actual deliberations and the contents of the letters and/or memos extracted from the meetings that were delivered later to the relevant Federal and/or States' Authorities.

COMMUNIQUE ISSUED AT THE END OF THE GENERAL ASSEMBLY OF THE NORTHERN TRADITIONAL RULERS COUNCIL HELD AT AREWA HOUSE, KADUNA ON 29TH AND 30TH NOVEMBER, 2016

The Northern Traditional Rulers Council met at Arewa House, Kaduna, Kaduna State, between Tuesday 29th and Wednesday 30th November, 2016. The meeting was presided over by His Eminence, the Sultan of Sokoto, Alhaji Muhammad Sa'ad Abubakar, CFR, mni, and was attended by the Chairmen and three

members each from the Traditional Councils of the 19 Northern States and the FCT Abuja. The meeting was declared open by His Excellency, the Governor of Kaduna State, Malam Nasir el-Rufai, represented by His Excellency, the Deputy Governor, Mr. Bala Bantex.

In his speech, His Eminence the Sultan congratulated the Nigerian Military for their steadfastness in routing the Boko Haram insurgents but cautioned on the continued suffering of the Internally Displaced Persons (IDPs) who are still in the camps. He lamented on the rising loss of lives and properties as a result of livestock rustling in Zamfara State, farmers and herders clashes in Benue State, ethnic conflicts in Southern Kaduna State and the Niger Delta militancy in the South-South. His Eminence the Sultan also alerted the Nation on the difficulties being encountered by Nigerians as a result of the economic recession and called on governments at all levels to do their best in ameliorating these difficulties and containing the various security challenges. He pledged the unalloyed loyalty of the Traditional Institution to the government and the Institution's readiness to partner with government in ensuring security, peaceful co-existence and rapid development of the Nation. His Eminence thanked the invited Traditional Rulers from the Southern parts of the country who graced the occasion and all other invited guests who delivered papers and goodwill messages. The Sultan also used the opportunity to thank the Traditional Rulers that attended the 10th Year Anniversary of his coronation as the 20th Sultan of Sokoto. He said their presence in such a large number is a testimony to the unity and brotherhood that exists among the traditional rulers in the country. His Eminence finally condoled the Nation on the death of a former Chairman of the Northern Traditional Rulers

Council and an esteemed Statesman, the late Sultan Alhaji Ibrahim Dasuki of blessed memory.

Before declaring the General Assembly open, His Excellency the Host Governor congratulated the Northern Traditional Rulers Council for keeping faith with its annual meetings and for assisting government in tackling various security challenges. He urged the Traditional Rulers to use their esteemed positions to foster peace and understanding amongst their subjects.

In attendance at the General Assembly on special invitation were some Traditional Rulers from the South-West, South-East and South-South regions of the country. Also in attendance were the Hon. Minister for Agriculture, Chief Audu Ogbeh who presented a paper with the theme: “**Agriculture in a Recessionary Period**”; the Director-General of the State Security, Alhaji Lawal Musa Daura, who presented a paper on “**Security as a Panacea for Fostering Peace and Unity**”; the Director General of the Institute of Peace and Conflict Resolution, Prof. Oshita Oshita, who delivered a speech on the activities of the Committee he chairs on Herders/Farmers clashes and a Director with the National Drugs Law Enforcement Agency (NDLEA), Alhaji Baba Hussaini, who delivered a speech on the unfortunate massive rise in drugs abuse by women and youths in the North.

A goodwill message from the South-South was presented by its Chairman, HRM King Edmund Daukoru, Mingi XII, the Amanyannabo of Nembe, the South-East message was delivered by its Chairman, HRM Eze Eberechi Dick, while that of the South-West was delivered by the Alake of Egbaland, HRM Oba Adedotun Gbadebo. The goodwill message from the Ooni of Ife, Oba Adeyeye Enitan, Ojaja II, was delivered by his representative,

Oba Arc. Aderemi Adedapo, Alayemore of Ido-Osun; while His Eminence, Edidem Okon Abasi, Obong of Calabar, HRH Alhaji Aliyu K. Danesi, Idonogie of South-Ibie and HRM Igwe Nnaemeka Achebe, Obi of Onitsha, presented their goodwill messages personally.

A goodwill message was also received from the Governor of Niger State, which was delivered by Alhaji Umar Mohammed Alkali, Special Adviser to the Governor on Special Duties.

After two days of exhaustive deliberations, the Northern Traditional Rulers Council:-

- Noted with appreciation, the successes of President Muhammadu Buhari, GCFR, with regards to the government's anti-corruption war and the declared war on insurgency. The Council resolved to continue to support the government towards achieving peace, stability and good governance.
- Noted the continued escalation of livestock rustling and herders/farmers clashes that are claiming hundreds of innocent lives and billions of Naira worth of properties especially in Zamfara, Kaduna, Katsina and Benue States. Council calls on government to immediately set up a Peace and Reconciliation Committee to tackle the perennial herders/farmers clashes. In a similar vein, government should take decisive action against the criminal livestock rustlers. On its part, Council resolved to give all the required support to both the envisaged Peace and Reconciliation Committee and to the Security agencies for the successful containment of these menaces.
- Noted that one of the major underline causes for the incessant herders/farmers conflicts is the unavailability of adequate

grazing reserves and livestock routes. Council also noted that there have been historical livestock routes and grazing reserves that have been taken over or encroached upon. Therefore Council calls for the provision of grazing reserves and livestock routes that should be legally gazetted and protected. Such reserves should have grazing and watering points and some of them should be developed into modern ranches.

- Noted the success recorded by the Military in the fight against insurgency in the North East and the relocation of some of the Internally Displaced Persons (IDPs) back to their homes. Council however noted the difficulties the remaining IDPs are encountering daily in the camps and the sporadic attacks by the remnants of the insurgents. Council therefore calls on the military to sustain the pressure on the insurgents. The Victims Support Fund is also called upon to do the needful in ameliorating the difficulties the IDPs are encountering. Council also resolved to do whatever is possible to assist the military and the IDPs.
- Noted government's determination to diversify the nation's economy through purposeful development of agriculture and solid minerals. Council therefore resolved to support and encourage any programme geared towards the task of building a stable, strong and purposeful nation. It therefore adopted the formula of Agriculture 1st, Agriculture 2nd and Agriculture 3rd that was proposed by the Hon. Minister.
- Noted the escalation of some socially induced security challenges like kidnapping and drugs abuse. Council also noted that these challenges may not be unconnected with the harsh economic situation in the country and therefore calls on

government to double its efforts in ending the economic recession before it degenerates into a depression.

- Noted the unfortunate continued militancy in the Niger Delta region that results in oil pipeline vandalism and environmental pollution. Council commends the efforts of the South-South traditional rulers and elders towards bringing this menace under control. Council calls on government to continue with these initiatives and urges the militants to embrace dialogue and peaceful resolution of the situation in the interest of the oil communities and the Nation at large.
- Noted with deep concern the continued use of religious and ethnic prejudices in politics and reminds politicians that a democratic society cannot be established through violence, injustice and impunity urging them to eschew all forms of divisive tendencies. Council resolved to work with Security Agencies to expose people involved in these nefarious activities.
- Noted the need for frequent consultation among traditional leaders and resolved to continue to encourage such consultation, exchange of ideas and the promotion of community security, mutual understanding and national integration.

Council appreciates the support of the government and people of Kaduna State towards the successful hosting of the 3rd General Assembly. Council also appreciates the good gesture of the Monarchs from the Southern part of the country for their attendance and participation in this year's General Assembly. Council wishes Nigeria peace, stability, progress and development.

Chapter Five

WHAT ROLES COULD TRADITIONAL INSTITUTIONS PLAY TODAY?

Nigeria needs to explore all available means of conflict resolution that will complement the conventional security outfits. Conflict could be a learning process since it creates opportunities for people to understand each other better, live more peacefully together and accommodate each other's strengths and weaknesses. There is, therefore, the need to create an enabling environment for ethnic and religious groups to consent to come together to find the common ground that could bring about enduring peace between them. This common ground could be found in the Traditional Institutions as they are capable of binding their various people together and brokering peace amongst them. The involvement of Traditional Institutions in conflict and security management will therefore go a long way in resolving conflicts without losses of lives and properties and will assist in instilling sanity, respect and confidence in the security and justice systems. In these regards, one could therefore ask, *“What roles could Traditional Institutions play in the present modern democratic dispensation?”* An attempt is hereby made to discuss some of the roles such Traditional Institutions could effectively play in today's Nigeria.

Control of Religious and Cultural Affairs

Nigeria's major areas of conflicts today are on religion, ethnicity and politics. Before the 1976 Local Government Reforms, which stripped Traditional Institutions of their powers, there were never any recorded serious incidences of religious or ethnic related conflicts, where hundreds of lives were lost as is obtained

nowadays. Most conflicts then were handled effectively by the Traditional Institutions therefore neutralised into regular minor conflicts, against the monumental conflicts that obtain today.

The first major religious crisis in Nigeria, the Maitatsine riot in Kano, which claimed about 6,000 lives, occurred in 1980. The same Maitatsine was deported to his native Cameroon Republic in 1950 when he started to create problems in Kano by the Emir of Kano Muhammadu Sanusi. He returned later after the reign of Emir Sanusi and again started to cause problems. He was jailed in 1973 by Emir of Kano Ado Bayero. After his jail term, he was deported again to his native Cameroon Republic. He returned during the 1979 political era and caused the deaths of thousands of people. That was because Emirs were then asked to “hands-off” security and legal matters by the political authorities in accordance with the 1976 Local Government Reforms!

The first most devastating ethnic conflict in Northern Nigeria occurred in Zangon Kataf, Kaduna State, in 1992. Prior to that, several Emirs of Zazzau contained the situations in that same town several times, particularly in 1959, 1963, 1966 and 1974. If the Emirs had the security powers they had before, they would have contained the 1992 Zangon Kataf ethnic crisis before it degenerated into what it did with resultant deaths of thousands of people and the destruction of properties worth billions of Naira.

These two examples (among hundreds of minor and major ones) demonstrate that Traditional Institutions have the best potential to contain religious and ethnic conflicts as they are capable of bringing together leaders of various sects in the same religion and could equally bring together leaders of different religions. They are also a very strong force in ethnic unity. For example, Traditional

Institutions in Northern Nigeria united their people religiously and ethnically during Colonial Rule and during the First Republic. It was only after the 1966 military coup and the subsequent Local Government Reforms that Northern religious and ethnic unity started breaking up. Even the critics of the Northern Nigerian political leadership under the Premier, the late Sir Ahmadu Bello the Sardauna of Sokoto, conceded that Northern Muslims, Christians, Hausa, Fulani, Kanuri, Nupe, Tiv, Yoruba, Kaje, Idoma, Tarok, etc, all lived harmoniously together under the Northern NPC Government. That government was dominated by the Traditional Institution in its management to the extent that even Christians serving in it bore traditional titles, like Minister Michael Audu Buba who was the Waziri of Shendam in Plateau Province.

Involvement in Peace and Security Matters

The system of local intelligence and enforcement of security used by the Traditional Institutions of yesteryears are enough testimonies to their ability to maintain peace and security in their localities. After all it has now become a common practice for Government Officials to always run to the Traditional Institutions for succour when insecurity engulfs an area and the conventional security agencies failed to contain the situation.

The official involvement of the Traditional Institutions in security matters will ensure that criminals do not find hiding places in their localities since new faces coming into the community will easily be detected and investigated.

Equally, the involvement of the Traditional Institutions in the recruitment into the Police Force, the Nigerian Army and other security agencies will go a long way in the elimination of the recruitment of crooks into the security forces. This could be done

by integrating Traditional Rulers, Religious Leaders and Community Elders into the screening process to ensure that officers and recruits are of good character and upbringing.

Availability of Abundant Traditional Manpower

As stated earlier, Emirs, Kings and Chiefs; Traditional Councillors; District, Village and Ward Heads; Chief Imams, Pastors and other Religious Leaders; coupled with Community Elders abound in nearly all community nooks and crannies. These members of the Traditional Institutions performed wonderfully well in the yesteryears in policing their communities and establishing absolute peace and security within them. Those tasks could still be performed by the Traditional Institutions as the traditional manpower is still there as could be seen from the following analysis.

Katsina State is made up of Katsina and Daura Emirates. As at December 2015, the two Emirates had the following traditional manpower:-

EMIRATE	EMIR IN COUNCIL	DISTRICT HEADS	VILLAGE HEADS	WARD HEADS	TOTALS
Katsina	26	44	456	6,704	7,230
Daura	16	16	140	2,900	3,072
Sub Total				10,302	
Secretariat and other Support Staff at all levels				3,731	
Traditional Title Holders at all levels				2,490	
GRAND TOTAL				16,523	

The table above gives a figure of 10,302 traditional personnel, made up of Traditional Office Holders who are complemented with a retinue of Traditional Police or body guards (the *Dogarai*) and Traditional Servants (the *Buwara*). In addition, the Katsina State Council of Traditional Rulers, each of the two Emirate Councils and each of the Emir's Palaces has Secretariat Staff and other Traditional Staff manning them, some of University Graduate levels. Likewise, each District and Village Head has similar Support Staff. This shows that Their Royal Highnesses the Emirs of Katsina and Daura have under them about **16,521 Traditional Personnel** spread all over Katsina State. If the estimated figure of recognised Chief Imams and Pastors of about **100,000** in the State is added, there will be an estimated **116,521** leaders of the traditional institutions in the State. This figure by far surpasses that of the estimated **6,500 Police** and **State Security Service** personnel working in the State!

Studies have also shown that in Katsina State, there is the residence of a member of the Traditional Institution in about every ten streets in the major towns and at least one member's residence in each of the 9,604 Local Wards (*Unguwa*). There certainly could not be a better means of surveillance and policing of the community than this! With the Katsina State example and a series of researches on the propriety of the Traditional Institutions being involved in security management, the following could be deduced:-

1. Members of the Traditional Institutions are born and bred in their localities and they are permanently resident among their people, so they are conversant with the residents of the areas. Government Security Personnel either live in barracks or

clumsily among the people and they are transferred from time to time and therefore are never fully conversant with the local environment. Therefore, Traditional Institutions are more suited to provide effective surveillance; and effective surveillance is the key to effective security management.

2. Traditional Institutions have better potential for resolving conflicts than the conventional agencies considering their closeness to the people and the fact that they are highly revered in the society. Traditional Leaders understand the basic problems confronting their people and their society culturally, religiously and emotionally, so with this, they are better placed to approach issues with a view to resolving them amicably.
3. The involvement of the Traditional Institution in conflict and security management will contribute positively in tackling justice problems of the community. This is because as custodians of the people's culture, tradition and norms, they would always uphold those virtues which they symbolise.
4. Traditional Institutions have the needed local experience and expertise to handle conflicts and resolve them most efficiently. There is also continuity of tenure (for those who hold traditional offices), unlike in the conventional security/justice systems whereby an investigating or prosecuting Police Officer or a Judge could be transferred or retired, thereby delaying investigation, prosecution, judgement, etc.
5. Traditional Institutions are by nature accountable to the people knowing full well that any misdemeanour by any Traditional Leader would tarnish the good name of the family where he comes from. There is therefore, family pressure on any traditional office holder to maintain the good virtues of the

family tradition. This would make it impossible for the vices inherent in some conventional type of security/justice systems to find any lasting place in the Traditional Institutions.

It has been proved time and again that Traditional Institutions could provide the much needed succour in containing the recurring ethnic and religious conflicts in Nigeria that have been resulting in the unfortunate losses of valuable lives and properties. The Traditional Institution is a veritable tool that could effectively be used in the maintenance of peace and in security management.

It is therefore important that concerted efforts be made to rectify the glaring mistakes of the last three decades vis-à-vis the position of Traditional Institutions. Emirates, Kingdoms, Chiefdoms and other Traditional Councils would need to be substantially strengthened for effective management of conflicts and provision of security.

The reluctance to accord to the Traditional Institutions the authority to serve in matters affecting religion, culture, security and conflict resolution may need to be reconsidered. Also, the tacit advisory roles that Emirs and Chiefs and Religious Leaders play today would need to be formalised. They are already serving as consultants on a variety of issues including security and conflict resolution. Their expertise as peace makers and socio-cultural bridge-builders should be exploited so as to bring greater amity and understanding between the different peoples of Nigeria thereby building a stronger and more viable Nation.

It is the responsibility of government to provide an enabling environment for the citizenry to carry out their legitimate acts of daily living devoid of acrimony, religious and ethnic violence. The Traditional Institutions are the most veritable tools that could be

used by the Government and its Security Agencies in the provision of security, resolution of conflicts and the sustenance of peace and stability. It is therefore time for Governments at all levels and the Security Agencies to utilise the robust and experienced Traditional Institutions for the mobilisation of the citizenry towards community security management. The Traditional Institution, made up of Traditional Rulers, Religious Leaders and Community Elders, is the most qualified institution that could organise the community into providing avenues for dialogue, peaceful resolution of conflicts and crises, local surveillance, understanding and respecting each other's religions and cultures and building a bridge of accommodation between all segments of the community.

A good example of the effect of community participation in security management could be found in surveillance. In this regard, the arrival of a new face in town would immediately be reported through the traditional hierarchy of Ward Head, Village Head, District Head and Emir to the Community Policing Committee and ultimately to the Nigeria Police for immediate action. Here, the guest and his host would be closely monitored, thereby eliminating the settlement of criminals into the communities who participate in insurgency, livestock rustling, robberies, thefts, etc.

Chapter Six

COMMUNITY POLICING AS A MODEL FOR BLENDING TRADITIONAL AND MODERN SECURITY MANAGEMENT SYSTEMS

Community Policing is a philosophy that focuses on managing crime and social disorder through the delivery of security services that include law enforcement, prevention of crime, problem solving and conflict resolution through community engagement and partnership. Community Policing entails building of ties and working closely between Security Agencies and members of the communities they serve. In this program, Governments at all levels, the Police Force, State Security Service, other Security Agencies, Traditional Rulers, Religious Leaders, Community Elders, Voluntary Organisations, Private Sector, Media Organisations and the Citizenry shall all partner to provide effective security management. Ultimately, the program shall lead to peace and security, which shall provide an enabling environment for progress, prosperity and progressive development.

PRINCIPLES OF COMMUNITY POLICING

Wikipedia avers that, Community Policing is a policy that requires security agencies to imbibe a proactive approach to address public safety concerns. An overall research and assessment of community oriented policing carried out in the United States of America in 1990 for example, was positive, as both security officers and community members attest to its effectiveness in reducing crime and raising the sense of security in the community. Community Policing programme creates partnerships between law enforcement agencies and other organisations like civil government agencies,

community members, non-profit service providers, private businesses and the media. The media represent a powerful arm through which security agencies can communicate with the community. The community policing programme recognises that security agencies cannot solve every public safety problem alone, so interactive partnerships are created; where security forces use the public in developing problem-solving solutions.

The contemporary community policing movement emphasises changing the role of law enforcement from a static, reactive, incident-driven bureaucracy to a more dynamic, open, quality-oriented partnership with the community.

Community Policing Philosophy emphasises that security officers should work closely with local citizens and community agencies in designing and implementing a variety of crime prevention strategies and problem-solving measures.

Elements of Community Policing

1. Relying on community-based crime prevention by utilising civilian knowledge of the local environment, neighbourhood watch, and a variety of other techniques, as opposed to relying solely on security officers' patrols.
2. Re-structuring of security patrol from an emergency response based system to emphasising proactive techniques such as regular patrol and regular interaction with the local communities.
3. Increasing security officers' accountability to the civilians they are serving.
4. Building trust between security personnel and the local communities thereby enhancing respect and confidence in the security apparatus.

5. Building a strong synergy that makes members of the communities to freely share intelligence information with security officers in a truly friendly atmosphere.

Conventional Security Agencies generally aim at protecting law-abiding citizens from criminals. They do this by identifying and apprehending criminals and gather enough evidence to prosecute them. In contrast, the main aim of Community Policing is for security agencies to work with and to assist the public in establishing and maintaining a safe and orderly environment. Apprehending criminals is an important goal of Community Policing but its most important goal is to prevent the committing of crimes. Community Policing is concerned with solving the crimes that the community is concerned with and solving concerns by working with and gaining support from the community. The most effective solutions include coordinating security agencies, government resources, citizens and local business to address the problems affecting the community. Security officers get in touch with the community in a variety of ways including town meetings, call-in programs and meeting with interest groups. The security officers use these connections to understand what the community wants out of its security officers and what the community is willing to do to solve its crime and security problems.

SOME OF THE COUNTRIES THAT HAVE EMBRACED COMMUNITY POLICING

Since the late 1940s, but most significantly the early 1970s, several countries all over the World embraced the Community Policing system. One group of countries have integrated it directly into their Police systems while another group have made it into non-governmental organisations. A third group integrated both systems,

as they made some parts of it as an integral part of their Police Force and some other part of it was allowed to be run by non-governmental organisations. Examples of some of the countries that have embraced the Community Policing system are as follows:-

1. **United States of America:** San Francisco Police Department established a Community Relations Unit in 1962. The San Francisco model was adopted by the US Government where the Violent Crime Control and Law Enforcement Act of 1994 established the Office of Community Oriented Policing Services.
2. **Italy:** The Italian Parliament passed a comprehensive Community Policing Law on March 31, 2000 that officially established the programme in the country.
3. **France:** In August 2002, the French Parliament enacted the *Loi d'orientation et de programmation pour la sécurité intérieure*. This law created the Local Security and Crime Prevention Councils all over the country.
4. **South Africa:** The South Africa Community Safety Forum emanated from the requirements outlined in the National Crime Prevention Strategy (NCPS) of 1996, and the 1998 White Paper on Safety and Security.
5. **Sweden:** In 1992, the National Council for Crime Prevention began forming local security committees under the name of *Brottsförebyggande Rad* or BRA.
6. **Germany:** Community Crime Prevention or *Komunale Kriminalprävention* was established in Germany in 2002.
7. **Malaysia:** The Community Oriented Policing Strategies (COPS) organisation of Malaysia was registered in March 2008 as a non-

governmental organisation that is fully participating in the country's security architecture.

8. **Japan:** In Japan, the centuries old local security system known as the *Koban* was officially made a community policing outfit in 1994.
9. **China:** Street Policing Units or Social Control System in China is perhaps the oldest form of modern security policing programme that was started in 1949 as a non-profit organisation and still exists as such. In addition, the Chinese Community Policing Centre was established in 1992 as a government sponsored community policing programme. Therefore, both governmental and non-governmental community policing outfits exist in China.
10. **Israel:** Community Policing Centres under the Israeli National Police began to be established on a large scale in January 1995.
11. **Netherlands:** Community Policing (COP) in Netherlands was established in 1977.
12. **Uganda:** Uganda established Community Policing in October 2013.
13. **India:** The Friends of Police Movement was started as a non-governmental organisation in 1993 and the *Saad Sanvaad*, a government backed community policing initiative was launched in December 2012; making both governmental and non-governmental community policing outfits to exist in India.

The United Kingdom Example

The College of Policing of the United Kingdom, states on its website that, in England and Wales the Crime and Disorder Act of 1998 created a statutory requirement for police-community

partnership, mandated community consultation for local authorities, and also introduced anti-social behaviour orders. The Police Reform Act of 2002 created the role of Police Community Support Officer (PCSO). All 43 Police Forces have Neighbourhood Policing Teams with approximately 3,600 teams established across the UK. These “Safer Neighbourhoods” teams are made up of police officers, PCSOs and special constables, working closely with local council staff and volunteers. Neighbourhood Policing Teams are also part of Local Strategic Partnerships established in every borough. They are non-statutory bodies which bring together at a local level different parts of the public sector as well as the private, business, community and voluntary sectors. The position of Police Community Support Officer (PCSO) is paid and usually full-time. PCSOs work at the frontline of the local force and are meant to be a visible and reassuring presence on the streets or tackling anti-social behaviour.

THE IMPERATIVES OF COMMUNITY POLICING

Community Policing has become most imperative in Nigeria today for the following reasons:-

1. The very successful military operations against Boko Haram insurgents, livestock rustlers and Niger Delta militants is dislodging these criminals and making some of them to leave their forest or creek locations and get embedded into the communities. The management of such situations rests with the Nigeria Police Force, the State Security Service and the Nigeria Security and Civil Defence Corps who are jointly and severally saddled with the responsibility of fishing out these criminals before they regroup or use the opportunity to recruit new converts and unleash new mayhem. Such mayhem is extremely

difficult to contain as they now live within the communities and it is easier to fight them in their forest locations than within townships where civilian collateral damage could be excessive.

2. Insurgency, militancy, rustling, ethnic, religious and communal conflicts and other security challenges always create victims and cause massive destruction of public and private properties and infrastructure. The size of the victims and the level of the destruction of the properties generally depend on the type of security challenge. For example, kidnapping results in a small pool of victims without property destruction, while bombing results in a large pool of victims and massive destruction of properties. Boko Haram insurgency has caused the displacement of more than 2.5 million people. Over 200,000 others have been rescued by the Nigerian Armed Forces. These victims are in the Internally Displaced Persons' (IDPs) camps or staying with relatives. Reports are daily being widely circulated on the pathetic situation of these IDPs who feel seemingly neglected by both the government and the society. It should be noted that when someone is made a victim by another and a third party that could assist neglects the victim; such a victim sees no difference between the one who makes him a victim and the one who refuses to assist him. In most cases, the victim is more annoyed with the one who refuses to assist him than with the one who made him a victim in the first place. The victims of Boko Haram insurgency are in such a deplorable situation and they could likely turn against the government and the society that they perceive as having neglected them. The Nigeria Police Force, the State Security Service and the Nigeria Security and Civil Defence Corps have a task of containing such a likely conflict before it occurs and degenerates into an explosive crisis.

3. Rising number of universities' and other schools' unemployed young graduates and the general rise in massive unemployment as a result of the economic crunch in the country have led to youths' and even elders' restiveness. This is a time bomb waiting to explode. Again, the Nigeria Police Force, the State Security Service and the Nigeria Security and Civil Defence Corps are looked upon to save the situation before it busts into a serious security challenge.

COMMUNITY POLICING IMPLEMENTATION

The administration of security and justice is an important constitutional provision that ensures the maintenance of peace and the protection of human rights. In Nigeria, there are several agencies responsible for the administration of security and justice and they include the following:-

1. The Nigerian Army, the Air Force and the Navy;
2. The Nigeria Police Force;
3. The State Security Service;
4. The Nigeria Security and Civil Defence Corps;
5. Other Para Military Agencies;
6. The Judiciary and
7. The Prison Service

Community Policing programme is concerned with creating partnerships between law enforcement agencies and other organisations like government ministries, departments and agencies, community members, non-governmental organisations, private businesses and the media. The programme recognises that security agencies cannot solve every public safety problem alone,

so interactive partnerships are created. In these regards, even though all security agencies should be involved in the programme, only the following should direct its main operations:-

1. The Nigeria Police

2. The State Security Service

3. The Nigeria Security and Civil Defence Corps

This has become imperative as these three are the only security agencies that have offices and staff in all the States and the Local Governments in Nigeria. They are also the only ones that legally could (1) apprehend, (2) detain, (3) investigate and (4) prosecute suspects. For effective Community Policing;

1. The Nigeria Police Force (NPF) in collaboration with the State Security Service (SSS) and the Nigeria Security and Civil Defence Corps (NSCDC) should create a body to be known as, **Community Policing Committee.**
2. A special **Community Policing Department** that would handle the operations of the Committees should be formed that will be under the direct supervision of the Inspector General of Police at the national level and perhaps to be headed by an Assistant Inspector General of Police (AIG) at the Force Headquarters.
3. Similar Departments should be created at States levels under the Commissioners of Police and at Local Governments levels under the Divisional Police Officers.
4. Senior SSS and NSCDC Officers should be posted to assist the AIG at the national level. States Directors of the SSS and States Commanders of the NSCDC should assist the States Commissioners of Police at states levels. The most senior SSS

and NSCDC staff should assist the Local Governments Divisional Police Officers.

COMPOSITION OF THE CPC

The Community Policing Committee (CPC) should comprise of members drawn from diverse stake-holders and interest groups. It could be made up of the following:-

1. Traditional Rulers
2. Religious Leaders
3. Respected Community Elders
4. Police Officers and Officers of other Security Agencies, like the Military, Customs and Immigration Services, etc.
5. Representatives of the Secretaries to the Federal and States Governments and those of the Local Government Chairmen, at Federal, States and Local Governments levels respectively
6. Respected retired senior Police and other Security Services Officers
7. Responsible youth and women leaders
8. Representatives of the business community and of the Special Interest Groups
9. Representatives of the Media

NOTE:- Vigilante Groups, Civilian JTFs, Muslim and Christian Aid Groups and similar Voluntary Organisations that render peace, conflict resolution and security services could be considered as the Civilian Corps of the Community Policing Committees.

The above composition, when replicated at Federal, States and Local Governments levels would provide:-

1. Unique and effective security surveillance and intelligence network. For example, the arrival of a new face in town would immediately be reported through the traditional hierarchy of Ward Head, Village Head, District Head and Emir to the Community Policing Committee and ultimately to the Nigeria Police for immediate action. In these regards, the guest and his host would be closely monitored, thereby eliminating the settlement of criminals into the communities who participate in insurgencies, livestock rustling, robberies, thefts, etc.
2. In addition, the Community Policing Committees could serve in providing effective conflict resolution and peace maintenance in their respective communities.
3. The Vigilante Groups, the Civilian JTFs, the Muslim and Christian Aid Groups and similar Voluntary Organisations could assist uniformed Security Personnel in night and day patrols. Even the Customs and Immigration Services could benefit from the assistance of these groups in border patrols as they know the local terrains very well.

LEGAL BACKING FOR THE CPC

For the Community Policing Committee (CPC) programme to be a success, it should acquire a legal backing. In the Nigerian context, the process of enacting a fresh Law to cover the CPC may take too long and the new Law might conflict with some existing security Laws. In these regards, two major options could be considered.

1. Amending the Nigeria Police Law to accommodate the Community Policing Committee as is obtained in the United States of America where the Violent Crime Control and Law Enforcement Act of 1994 established the Office of **Community Oriented Policing Services** within the Justice Department.

2. Incorporating the Community Policing Committee with the Corporate Affairs Commission as an NGO (Non Governmental Organisation) as is obtained in Malaysia where the **Community Oriented Policing Strategies (COPS)** of Malaysia was registered in March 2008 as an NGO. This could be achieved via a Constitution that spells out the aims, objectives and operational guidelines of the Community Policing Committees under some Incorporated Trustees and Patrons.

With competent legal backing, the Community Policing Department would attract budgetary allocations and/or grants at Federal, States and Local Governments levels. Nigerian communities are also envisaged to contribute both morally and financially to the Community Policing Committees as they are now involved and are the immediate beneficiaries of its peace and security activities.

There has been in existence, the **Police Community Relations Committee (PCRC)** that was established in May 1984. But it was not until 20th November 2010 that the PCRC got a standard Constitution to guide its activities. Perhaps, as a guide, the PCRC Constitution may form the basis for an enabling amendment to the Police Law or a provision of a Constitution for the establishment of the envisaged **Community Policing Committee (CPC)**. In addition, the existing PCRC structures could make up the starting structures for the new CPC.

Attached as an **APPENDIX** to this Book, is the Author's thought for the Community Policing Committee's **Constitution/Law** that he formulated by editing and amending the Police Community Relations Committee's 2010 Constitution.

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APPENDIX

THE FEDERAL REPUBLIC OF NIGERIA PROPOSED COMMUNITY POLICING COMMITTEE DRAFT CONSTITUTION/LAW

ARTICLE 1: PREAMBLE

In order to create a harmonious, cordial working relationship and lasting understanding between the police and the community, the Nigeria Police Force then established an avenue for some members of the public to interact with members and officers of the Nigeria police for the purpose of enhancing community relations. This partnership and understanding between the general public and the police gave birth to an Association known as the POLICE COMMUNITY RELATIONS COMMITTEE (PCRC) nationwide in May 1984. Since then, the PCRC has been in existence and operational at the States and Divisional Levels. However, the organisational structure, rules and regulations of the association at these levels have not been uniformed as each State and Division had its own bye-laws governing its activities.

With the formation of a national body and the election of National Officers of the PCRC in 2006, it became expedient to evolve a National Constitution that will provide uniform rules and regulations, aims and objectives and a formal organisational frame work that will legally and effectively provide policy direction and guidance to members, the police and the general public. The National Constitution was therefore enacted on 20th November 2010.

With the conversion of the PCRC into a more dynamic and modern outfit, the COMMUNITY POLICING COMMITTEE (CPC), this Constitution/Law is hereby enacted to provide for the establishment and functions of the CPC.

ARTICLE 2: SUPREMACY OF THE CONSTITUTION

- 2.1. This constitution is supreme and its provisions shall be binding on all members nationwide. Any conflict between any provision of this constitution and that of any bye-law of a Zone, State, Area or Divisional Chapter, this constitution shall prevail to the extent of the inconsistency of the said bye-laws and shall render them null and void.
- 2.2. Any person or group of persons who breach or attempt to breach the provisions of this constitution shall be disciplined accordingly.
- 2.3. The Executive powers of the Committee shall be vested in the Chairman and shall be exercised by him directly or through the Deputy Chairman or any other officer of the Executive Committee.

ARTICLE 3: NAME

The name of the association shall be known and referred to as the COMMUNITY POLICING COMMITTEE (PCRC).

ARTICLE 4: MOTTO

SERVICE TO THE NATION AND HUMANITY

ARTICLE 5: AIMS AND OBJECTIVES:

- 5.1. To partner with the Nigeria Police and other Security Agencies so as to enhance cordial relationship that will be in the overall interest of the police and the general public in crime prevention.
- 5.2. To assist the Nigeria Police and other Security Agencies in combating crimes through intelligence information gathering on criminals and criminal activities within the neighbourhood as well as offering logistic assistance and holding problem-solving discussions.
- 5.3. To periodically organise seminars, conferences, workshop etc. that will empower its members on crime prevention strategies and intelligence information gathering.

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- 5.4 To duly and legally establish means of raising funds so as to meet its financial obligations and its commitments to crime fighting and prevention.
- 5.5 To support and subscribe to any public and private institutions, clubs, associations, etc, which may be of immense benefit to the CPC; provided that such persons and institutions do not intend to use the CPC for political, religious or ethnic purposes.
- 5.6 To scout for and encourage qualified and honourable members of the community to seek for a career in the Nigeria Police Force and in other security forces.
- 5.7 To provide a forum through which members of the community and the security agencies can discuss how to arrange and supervise common volunteer corps or vigilante groups.
- 5.8 To identify anything in whatever form or shape that may cause security agencies/public friction and to appraise the situation and remedy same.
- 5.9 To actively participate in all Nigeria Police and other Security Agencies programmes that have direct bearing to community policing and shall render all assistance in the overall interest, safety and security of lives and properties.
- 6.0 To constantly liaise with stakeholders for general policy direction, guidance and assistance in order to provide quality service for a safe neighbourhood.

ARTICLE 6: MEMBERSHIP

- 6.1 Membership is open to all adult citizens of Nigeria irrespective of tribe, state of origin, religion or political affiliations.
- 6.2 Members shall be persons of self-discipline, law-abiding, honest, respectful and dedicated to the ideals of the community policing.
- 6.3 Anyone wishing to be a member shall register in his/her Division by undergoing the necessary registration procedures as spelt out by the Executive Committee.
- 6.4 Persons adjudged to be insane or under any conviction by the Nation's Law Court shall not be admitted to the membership.
- 6.5 All members shall pay a registration fee and monthly dues as shall be prescribed by the Executive Committee before he/she becomes a full-fledged member.
- 6.6 All financial members shall be issued with membership identity cards and shall forfeit same on ceasing to be members.

ARTICLE 7: CATEGORIES OF MEMBERSHIP

There shall be three (3) types of membership.

- 7.1. Individual membership which shall be through the Divisional Branch.
- 7.2. Corporate Membership for registered organisations and institutions.
- 7.3. Honorary membership shall be conferred on individuals who have excelled themselves in the cause of humanity vis-à-vis safety and security of lives and properties.

ARTICLE 8: SECRETARIATS LOCATIONS

The Community Policing Committee shall have a National Secretariat in the Federal Capital Territory, Zonal Secretariat shall be in any State Capital where the AIGP is located within the zone, State Secretariat shall be in each State Capital, Area Command Secretariat shall be in the Area where the Area Command is located while Divisional Secretariat shall be within the DPO's area of jurisdiction.

ARTICLE 9: TYPES OF MEETINGS

The meetings of the CPC shall be conducted and vested in the following:-

- a. National Convention
- b. General Meeting
- c. Executive Committee
- d. Emergency/Extra Ordinary Meeting
- e. National Working Committee Meeting

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9.1. National Convention

The CPC shall have a general assembly to be called and referred to as National Convention. The convention shall comprise the following;

- i. All National Executive Committee Members
- ii. All Patrons and Matrons
- iii. All Officers of the Zone
- iv. All Officers of the States
- v. All Officers of the Area Commands
- vi. All Officers of the Divisions

The convention shall meet once in a year to among others receive and consider;

- i. The National Chairman's report
- ii. Statement of accounts presented by the Auditor.
- iii. Reports from the Zones and States.
- iv. Dissolution of the Executive Committee at the end of its tenure or impeachment of the Executive Committee.
- v. In emergency cases, setting up of a caretaker committee to temporarily act as an interim Executive Committee for a period of not more than three (3) months pending the election of a new Executive Committee. No member of the dissolved Executive Committee shall serve on the caretaker committee.
- vi. Setting up of an electoral committee of persons of proven integrity to conduct elections into the Executive Committee.

The Zones, States and Divisional Branches of the CPC shall equally organise their Mini Conventions once in a year and shall not coincide with the National Convention.

9.2: General Meetings

- i. There shall be a general meeting of the National Executive Committee at least once in a quarter and any other emergency/extra-ordinary meeting which shall be attended by all members.
- ii. Each Zone, State, Area Command and Division shall hold its general meetings at least once in a month.
- iii. The venue of the meetings shall be decided by the Executive Committee at each level and be communicated to members accordingly.
- iv. All members shall attend the general meeting. Memoranda, motions and any other matter for consideration shall be heard at the general meeting.
- v. The meeting shall consider and fix the date for the National Convention and Mini Conventions as appropriate.
- vi. All meetings shall be conducted in an atmosphere that portrays the objectives of the CPC.
- vii. Under no circumstances shall the meetings be turned into political, religious or cultural meetings or rallies.
- viii. A quorum shall be formed at each meeting when one-third of registered members are in attendance.
- ix. Any decision taken at such a meeting shall be binding on all members of the CPC.
- x. An emergency meeting may be convened by the Chairman through the Secretary to discuss any issue that requires urgent decision and action provided the agenda is disclosed.
- xi. In all meetings, the Agenda items must be strictly followed to ensure orderliness.
- xii. In an event the Chairman or his Deputy is not around to preside over the meeting the Secretary shall brief members present on the situation and a Chairman for the meeting shall be appointed by the members present.

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- xiii. A member wishing to speak shall raise his hand and may be given permission by the Chairman to do so.
- xiv. When a member is making his contribution at the meeting, no other member shall interrupt him/her unless on a point of order or information relevant to the issue being discussed and if so allowed by the Chairman.
- xv. When a subject matter for deliberation becomes controversial, the Chairman shall order a vote on the issue. In the event of a tie on an issue put for a vote, the Chairman shall have a casting vote.

ARTICLE 10: EXECUTIVE COMMITTEES

The Executive Committee at any level is the Executive Arm of the Community Policing Committee at that respective level and shall also serve as the Working Committee at the same level. The Executive Committees shall comprise of the following officers:-

10.1: National Executive Committee

- 1. National Chairman (Chairman of the National Traditional Rulers Council of Nigeria)
- 2. Honorary National Chairman (Inspector General Of Police)
- 3. Honorary Deputy National Chairman (Director General SSS)
- 4. Honorary Vice National Chairman (Commandant General NSCDC)
- 5. Co-Deputy National Chairman (to be nominated by Nigerian Supreme Council For Islamic Affairs)
- 6. Co-Deputy National Chairman (to be nominated by Christian Association of Nigeria)
- 7. National Vice Chairman (North East)
- 8. National Vice Chairman (North West)
- 9. National Vice Chairman (North Central)
- 10. National Vice Chairman (South West)
- 11. National Vice Chairman (South South)
- 12. National Vice Chairman (South East)
- 13. National Secretary
- 14. Assistant National Secretary
- 15. National Treasurer
- 16. National Financial Secretary
- 17. National Publicity Secretary
- 18. National Organising Secretary
- 19. National Welfare Secretary
- 20. National Legal Adviser
- 21. National Provost Marshall
- 22. National Auditor
- 23. Zonal Chairmen
- 24. States Chairmen
- 25. Representative of The Nigerian Army
- 26. Representative of The Air Force
- 27. Representative of The Navy
- 28. Representative of The Customs Service
- 29. Representative of The Immigration Service
- 30. Representative of the National Association of Chambers of Commerce, Industries, Mines and Agriculture
- 31. Representative of the Nigerian Legion

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32. Representative of National Council of Women Societies
33. Representative of National Youth Council
34. Representative of National Union of Journalists
35. Representatives of Special Interest Groups (to be determined by the National Executive Committee - NEC)

10.2: Zonal Executive Committee

1. Zonal Chairman (First Class Traditional Ruler)
2. Honorary Zonal Chairman (AIGP of the Zone)
3. Deputy Zonal Chairman
4. Zonal Vice Chairman (one for each State in the Zone)
5. Zonal Secretary
6. Assistant Zonal Secretary
7. Zonal Treasurer
8. Zonal Financial Secretary
9. Zonal Publicity Secretary
10. Zonal Organising Secretary
11. Zonal Welfare Secretary
12. Zonal Legal Adviser
13. Zonal Provost Marshall
14. Zonal Auditor
15. States Chairmen in the Zone
16. Representative of State Security Service
17. Representative of Nigeria Security And Civil Defence Corps
18. Representative of The Nigerian Army
19. Representative of The Air Force
20. Representative of The Navy
21. Representative of The Customs Service
22. Representative of The Immigration Service
23. Representative of the of Chambers of Commerce, Industries, Mines and Agriculture in the Zone
24. Representative of the Nigerian Legion in the Zone
25. Representative of Zonal Council of Women Societies
26. Representative of Zonal Youth Council
27. Representative of National Union of Journalists in the Zone
28. Representatives of Special Interest Groups (to be determined by the Zonal Executive Committee - ZEC)

10.3: State Executive Committee

1. State Chairman (State Council of Traditional Rulers Chairman)
2. Honorary State Chairman (Commissioner of Police)
3. Deputy Honorary State Chairman (Director, SSS)
4. Deputy Honorary State Vice Chairman (Commandant NSCDC)
5. Deputy State Chairman
6. State Secretary
7. Assistant State Secretary
8. State Treasurer

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9. State Financial Secretary
10. State Publicity Secretary
11. State Organising Secretary
12. State Welfare Secretary
13. State Legal Adviser
14. State Provost Marshall
15. State Auditor
16. Representative of The Nigerian Army
17. Representative of The Air Force
18. Representative of The Navy
19. Representative of The Customs Service
20. Representative of The Immigration Service
21. Representative of the of State Chamber of Commerce, Industries, Mines and Agriculture
22. Representative of the State Nigerian Legion
23. Representative of State Council of Women Societies
24. Representative of State Youth Council
25. Representative of State National Union of Journalists
26. Representatives of Special Interest Groups (to be determined by the State Executive Committee - SEC)

10.4: Area Command Executive Committee

1. Area Command Chairman (Senior Traditional Ruler)
2. Honorary Area Command Chairman (Area Commander)
3. Deputy Area Command Chairman
4. Area Command Secretary
5. Assistant Area Command Secretary
6. Area Command Treasurer
7. Area Command Financial Secretary
8. Area Command Publicity Secretary
9. Area Command Organising Secretary
10. Area Command Welfare Secretary
11. Area Command Legal Adviser
12. Area Command Provost st Marshall
13. Area Command Auditor
14. Representative of State Security Service
15. Representative of Nigeria Security And Civil Defence Corps
16. Representative of the Business Community
17. Representative of the Nigerian Legion
18. Representative of Women
19. Representative of Youths
20. Representatives of Special Interest Groups (to be determined by the Area Command Executive Committee)

10.5: Divisional Executive Committee

1. Divisional Chairman (Senior Traditional Ruler in the Division))
2. Honorary Divisional Chairman (Divisional Police Officer)

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3. Deputy Divisional Chairman
4. Divisional Secretary
5. Assistant Divisional Secretary
6. Divisional Treasurer
7. Divisional Financial Secretary
8. Divisional Publicity Secretary
9. Divisional Organising Secretary
10. Divisional Welfare Secretary
11. Divisional Legal Adviser
12. Divisional Provost Marshall
13. Divisional Auditor
14. Representative of State Security Service
15. Representative of Nigeria Security And Civil Defence Corps
16. Representative of the Business Community
17. Representative of the Nigerian Legion
18. Representative of Women
19. Representative of Youths
20. Representatives of Special Interest Groups (to be determined by the Divisional Executive Committee - DEC)

ARTICLE 11: WORKING COMMITTEE

The Working Committees shall comprise of all Officers of the Executive Committees at all levels as spelt out in this Constitution. This committee shall meet as frequently as needed and as convened by the Chairman or the Deputy Chairman in the Chairman's absence.

ARTICLE 12: DUTIES THE EXECUTIVE COMMITTEE

1. Implement decisions taken at meetings and carry out general administration of the CPC.
2. Formulate and Executive projects and programmes that are in the general interest of the police, other security agencies and members of the community.
3. Conduct regular meetings of the Executive Committee and general meetings to discuss vital issues that will promote CPC ideals.
4. Liaise with relevant authorities, organisations and individuals for their support to promote the aims and objectives of the CPC.
5. Appoint standing committees' members or officers as it may consider necessary for the efficient performance of its duties. It shall have the power to suspend or dismiss any member or officer of the standing committee for negligence of duty, dishonesty, incompetence or refusal to carry out decisions or instructions.
6. Devise ways and means of collecting levies and fees from members and other avenues of generating funds for the CPC.
7. Appoint any member to represent it at any function or occasion.

ARTICLE 13: DUTIES OF OFFICERS

The Duties herein under spelt out for the National Officers apply mutatis mutandis to Officers of all other levels

13.1 The National Chairman

The National Chairman shall:

1. Be the leader of the CPC and shall preside at all General and Executive Committee and any special or emergency meetings and shall be responsible for the proper conduct of business at such meetings.
2. Issue directives or instructions to any officer to carry out an assignment that may be in the

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best interest of the CPC.

3. Authorise the summoning of all meetings through the Secretary General.
4. Approve all expenditures and receipts of funds on behalf of the CPC and also be the principal signatory of all the CPC Bank Accounts.
5. Request for progress reports from both the Zones and the States on quarterly basis and such reports must be submitted by those concerned.
6. Pay regular visits to Zones or States to assess their performance at such levels and carry out any other function that may be in the general interest of the CPC.
7. Liaise with governments and other agencies on the affairs of the CPC.
8. Carry out any other function as directed by the NEC, the National Convention or General meeting of the Association.
9. Be the main custodian of all CPC properties etc.
10. Ensure that adequate plans are made and are executed for the economic and budgetary provisions, project implementations and CPC's members' welfare.

13.2: Honorary National Chairman

The Honorary National Chairman:

1. Is the chief coordinator and the chief supervisor of the Community Policing Committee.
2. Is the ultimate arbiter in any dispute arising between or among members of the CPC, the Police, other Security Agencies or the general public.
3. Superintends in all the activities and affairs of the CPC and ensures its staffing and funding.
4. Liaises between the CPC and the government and with the top echelon of the Security Forces.
5. Presents regular reports to the Federal Government and to the National assembly on the activities of the CPC.
6. Solicits for CPC support from the Government, the National Assembly and from donor agencies in Nigeria and abroad.

13.3. Co-Deputy National Chairman

1. He is the second in command and shall perform the functions of the chairman for the period:-
 - (1) The National Chairman is absent.
 - (2) The office of the National Chairman is vacant.
 - (3) The National Chairman is unable to perform his functions by reason of ill-health or incapacitation or for any other reason.
2. He shall perform all other functions and duties assigned to him by the National Chairman or the Executive Committee.
3. In the event that the Chairman is absent or unable to perform the functions of the office of the National Chairman for whatever reasons, the Executive Committee shall conduct a bye-election between the two Co-Deputies for one to occupy the chair and discharge the functions of the chairman for that moment.

13.4 National Vice Chairmen

1. They shall coordinate the activities of the States' Branches within their Zones.
2. They shall attend all National Executive meetings and provide up to date information and reports on the States.
3. Shall perform such other duties as may be assigned to them by the National Chairman or the National Executive Council.
4. In the absence of the National Chairman or his Deputies, any of the Vice Chairmen shall be appointed to chair the meeting.

13.5 National Secretary

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1. He shall be responsible for the general administration of the National Secretariat and he is the custodian of all documents.
2. He shall conduct such correspondence as may be required or approved by the National Chairman, the Executive Committee or the General Meeting.
3. He shall prepare the Agenda for all meetings in consultation with the Chairman and keep the minutes of such meetings.
4. He shall convene all meetings as directed by the Chairman.
5. He shall be one of the signatories to the bank account(s).
6. He shall summarise the resolutions/decisions of each meeting and circulate same to Executive Committee Members for implementation as soon as possible after each meeting.
7. He shall carryout any other assignment given to him by the National Chairman or National Executive Committee.

13.6. Assistant National Secretary

1. He shall deputise for the National Secretary in his absence.
2. He shall assist the National Secretary in the discharge of his duties and perform all functions assigned to him by the National Secretary or the National Executive Committee.

13.7. National Financial Secretary

1. He shall collect all monies due to the CPC from members and pay same to the National Treasurer within twenty-four hours (24 hrs).
2. He shall keep record of all levies and fees paid by members and all grants and donations received and report to the Chairman and the Executive Committee any default on the part of any member.
3. He shall prepare a comprehensive financial record of the CPC for presentation to the National Convention and same to the Auditors for auditing.
4. He shall prepare and submit proposals on revenue generation to the Executive Committee.
5. He shall take custody of all relevant financial documents of the CPC like receipts, nominal records, etc.

13.8. National Treasurer

1. He shall receive and promptly pay all monies due to the CPC into its bank account(s) within 24 hours, except on public holidays where he shall pay same immediately after the holidays.
2. He shall pay for all authorised expenditures and keep records of all receipts and payments made.
3. He shall be a signatory to the CPC's bank account(s) and maintain an imprest as may be approved by the Executive Committee from time to time. Replenishment shall be on proper accounting of the previous imprest.

13.9. National Publicity Secretary

1. He shall be responsible for the general publicity of the CPC's activities in the print, electronic and all other media.
2. He shall project the image of the CPC in accordance with its aims and objectives.
3. He shall issue press releases, rejoinders and organise all press conferences and coverage under the directives of the Chairman.
4. He shall liaise with printers for the all printings and publications.
5. He shall perform all other duties as may be assigned to him by the National Chairman or the National Executive Committee.

13.10 National Organising Secretary

1. He shall be responsible for organising activities, its venues, seating arrangements, etc of the association.

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2. He shall liaise with relevant organizations and individuals on behalf of the association for conferences, seminars etc.
3. He shall organize social activities that will be of relevance to the association and its members.
4. He shall carry out any function assigned to him by the national chairman/NEC

13.11. National Welfare Secretary

1. He shall be in charge of members' welfare at all meetings and functions and submit reports on these to the Chairman and the National Executive Committee.
2. He shall organise members' to participate in all functions and occasions pertaining to the CPC or its members.
3. He shall carry out any function as may be assigned to him by the Chairman or the National Executive Committee.

13.12. National Legal Adviser

1. He shall be the Chief Legal Officer of the CPC who shall handle all its legal matters.
2. He shall advise and guide the CPC on its actions and activities so as to ensure conformity with the Law.

13.13. National Provost Marshal

1. He shall ensure orderliness and good conduct at all CPC meetings, functions and occasions.
2. He shall impose the necessary penalty on any member who misbehaves or violates the rules of any meeting as laid down in this Constitution or as provided for by the National Executive Committee.
3. He shall carry out any function assigned to him by the Chairman or the National Executive Committee.

13.14. National Auditor

1. He shall head the audit unit and cause all financial books of the CPC to be audited.
2. He shall submit CPC's audited accounts and reports to the National Annual Convention.
3. He shall perform audit functions whenever directed to do so by the Chairman or the National Executive Committee

ARTICLE 14: BRANCH COMMITTEES

1. The CPC shall have Branches in the Zones, States, Area Commands and Divisions nationwide. At each Branch, there shall be an Executive Committee as provide for by this Constitution.
2. Each Branch shall maintain a register of its members and records of their financial activities.
3. The Officers of the Branch Committee shall be appointed or elected into the various offices in the same manner as that of the National Executive Committee.
4. Branch meetings shall be as provided for the National Committee in this Constitution.
5. Each Branch shall initiate and execute projects and programmes that have direct bearing to the general welfare of its members and the effective performance of the Police and other Security Agencies in maintaining peace and the provision of security in the communities making up the Branches.
6. Each Branch shall abide by and carry out the directives of any higher Branch or the National Executive Committee as long as the directives do not contravene any provisions of this Constitution.

ARTICLE 15: ELECTIONS AND APPOINTMENTS

1. Election into various offices of the National Executive Committee or Branch Committees of CPC shall be held once every five (5) years at the Annual Convention of each Branch.

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2. An electoral committee of seven (7) persons shall be nominated by the National Executive Committee to be approved by the Convention for the purpose of conducting the election at the National Convention and a similar arrangement shall be made for the Branches.
3. The electoral committee shall provide guidelines and conduct the elections after which it shall cease to exist within six weeks.
4. Only registered financial members of the CPC shall have the right to vote and be voted into any elective office at the various levels.
5. All elections shall be conducted by secret ballot and Officers shall be elected by a simple majority of those present and voting.
6. A National Convention or a Branch Convention may adopt the nomination of any Officer on consensus if it is agreed by all members present.
7. Officers so elected or adopted shall offer diligent service to the CPC at all times and shall place the interest of the CPC first and foremost above any personal interest.
8. No Officer shall hold two elective posts simultaneously.

ARTICLE 16: TENURE AND RESIGNATION OF OFFICERS

1. The tenure for all Officers shall be five years except for the Chairman, the Honorary Chairman and the Institutional Representatives. Officers may be re-elected for a second term of five years only.
2. Any elected or appointed member of the Executive Committee may resign his appointment by giving at least two months' notice.
3. Any officer who wishes to resign must surrender his Identity Card, properties in his possession, etc, before his formal resignation.
4. All letters of resignation shall be addressed to the Chairman or the Secretary who shall inform the Executive Committee for action.
5. Any officer elected midway shall only complete the remaining part of the tenure of the office he is so elected into.

ARTICLES 17: DISCIPLINE

1. The National Executive Committee shall constitute a Disciplinary Committee with a Deputy Chairman or Vice Chairman as Chairman and the National Legal Adviser as Secretary and five (5) other members.
2. The CPC shall not condone subversive activities or any other misdemeanour, which is detrimental to the aims and objectives of CPC. Any member found committing such act shall face severe disciplinary actions such as suspension or expulsion according to the gravity of the offence.
3. Any act of gross mismanagement or embezzlement of CPC funds or other assets shall first be resolved at the Executive Committee level and thereafter, if unresolved, it becomes a subject of litigation.
4. The Disciplinary Committee shall investigate all cases of gross indiscipline, misconduct, mismanagement, embezzlement, etc, with fairness, and make its report and recommendations to the Executive Committee for necessary action.
5. Any Executive Committee member who fails to attend three (3) consecutive meetings of the Executive Committee without any cogent reason shall be fined a sum to be determined by the Executive Committee. Any further repetition of the above shall be termed as gross act of misconduct and shall be referred to the Disciplinary Committee for necessary action.
6. Any member or officer whose conduct or utterance in a meeting is likely to bring about disaffection or disturbance to the smooth conduct of the meeting shall be disciplined by the presiding officer.
7. All members of the CPC shall at all time exhibit good conduct and respect for one another and for constituted authorities.
8. The following disciplinary measures shall be enforced accordingly:

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- a. Failure to pay dues, levies and subscriptions or carry out assigned duties shall attract a fine to be determined by the Executive Committee.
- b. Misrepresentation, false allegation and misconduct of indecent nature shall attract suspension for a period to be determined by the Executive Committee.
- c. Wilful breach of agreement or trust, destruction of CPC properties or books and other miscellaneous offences shall attract punishment to be prescribed by the Disciplinary Committee and approved by the Executive Committee.
- d. Offences that may carry expulsion or prosecution shall include embezzlement, false claims, drunkenness, falsification or destruction of documents and all other offences prescribed by the Executive Committee and/or the Convention.
- e. Any member convicted by any Law Court or seriously indicted by a competent Tribunal or Commission of Enquiry for any criminal offence shall be expelled from the CPC.

ARTICLE 18: SOURCES OF FUNDS

1. Registration of members and payment of monthly dues and other forms of levies as approved from time to time by the Executive Committee.
2. Production and sales of Calendars, Almanacs, Stickers, ID Cards, Pamphlets, Souvenirs, etc.
3. Monies realised from Appeal Funds Launchings and other forms of solicitations for developmental and other projects and activities.
4. Government grants and/or statutory allocations, donations and contributions from members, donations from donor agencies, public and private organisations, etc.
5. Funds realised from social activities like at Award Nights, etc.

ARTICLE 19: STANDING AND AD-HOC COMMITTEES

1. The Executive Committees shall establish the following standing committees:
 - i. Finance and General Purpose Committee.
 - ii. Planning and Strategic Committee.
 - iii. Disciplinary Committee.
 - iv. Welfare Committee.
2. Ad-hoc Committees may be constituted when the need arises.
3. The Executive Committee shall establish the Standing Committees and appoint members based on merit and on diligent commitment to the CPC's ideals.
4. The functions of the Standing and Ad-hoc Committees shall be clearly spelt out by the Executive Committee in order to make them functional and efficient in discharging the aims and objectives of the CPC. The Committees so established shall present their reports to the Executive Committee for necessary action.

ARTICLE 20: FINANCIAL REGULATIONS

1. The Executive Committee at all levels shall ensure prudent management of the CPC's funds through the financial regulations contained herein.
2. Funds collected on behalf of the CPC by those whose offices are saddled with such responsibilities or any other officer must pay such funds into the Bank Account(s) within 24 hours of receipt and the bank teller rendered to the Treasurer at the Level of the Association concern. In the event of public holidays, such payments into Bank Account(s) must be made before 12 noon of the first working day after the holidays.
3. Request for funds to incur any expenditure must be supported with all relevant documents and approvals before such monies are released by the Treasurer.
4. The Finance and General Purpose Committee shall constitute itself into a Tenders Board to handle all jobs that must go through tender processing.
5. Executive Committees at various levels shall determine the approved spending limits for their officers and for the various committees under them.

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6. Membership registration shall be at Divisional levels (see Article 6.3 of this Constitution). Therefore all membership registration fees and dues paid to the Divisions shall be distributed as follows after every quarter:-
 - (a) 10% of the total sum to the National Headquarters.
 - (b) 5% of the total sum to the Zonal Headquarters.
 - (c) 25% of the total sum to the State Headquarters.
 - (d) 5% of the total sum to the Area Command.
 - (e) 55% of the total sum to the Division.
7. Funds realised from any activity or programme at any level of the CPC shall be shared as per the above formula, except funds generated for specific projects that shall be retained wholly for that specific purpose.
8. All officers shall give proper account of any money given to them for projects, assignments, activities, etc.
9. The Auditor at any level shall have free access to the CPC account books and audit same whenever he so wishes.
10. BANK ACCOUNT (S):- The CPC at all levels shall maintain account(s) in bank(s) of their choice as approved by a simple majority of members of the Executive Committee.
11. No money of the CPC shall be kept in any private account or the residence of any member. However imprest money shall be kept in the custody of the relevant officer who shall take all responsibility for their safe keeping.
12. The signatures of the Chairman and that of either the Secretary or the Treasurer shall validate all bank transactions.

ARTICLE 21: RIGHTS AND PRIVILEGES

1. Upon registration, a member is entitled to membership and identity cards, the constitution etc.
2. The CPC shall protect any member who suffers any assault or injustice in the course of discharging official duties and shall render financial assistance to any member who in the course of his duties suffers physical or economic injury or incapacitation.
3. The CPC shall pay a mandatory condolence visit to the family of any member who loses his life in the course of discharging his official duties and equally donate an approved amount to his immediate family.
4. Any member who relocates to a new area automatically becomes a member of that level where he resides.

ARTICLE 22: AWARDS AND HONOURS

1. The CPC shall confer awards and honours on deserving personalities, its members and security officers, particularly those who contributed immensely to security development of the Nation, on the recommendation of the Executive Committee and the approval of the Convention.
2. A certificate of honour shall also be awarded to deserving officers of the CPC at the end of their tenure.

ARTICLES 23: BOARD OF PATRONS

1. The National Convention shall have the power to confer the appointment of Grand Patrons and Patrons as nominated by the Executive Committee and approved by the Convention.
2. Persons so appointed as Grand Patrons and Patrons shall be people of high standing in the community and must have contributed to the security development of their communities in particular and the Nation at large.
3. The Board of Patrons shall consist of the Grand Patrons and the Patrons so appointed.
4. The duties of the Board of Patrons shall include:
 - a. To offer constructive fatherly advice and support to the Executive committee.

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- b. To honour all invitations from the Executive Committee and to participate in the CPC's activities.
- c. To render any possible assistance for the smooth running of the affairs of the CPC.

ARTICLE 24: REGISTER OF MEMBERS

A register of members which shall contain all relevant personal data of members shall be kept and maintained at all levels of the CPC. Relevant annually updated copies shall be deposited by the various levels at the National Secretariat.

ARTICLE 25: PROPERTIES

An inventory of the Community Policing Committee's properties, floating and fixed assets, etc, shall be properly kept and properly maintained by the Secretaries at all levels.

ARTICLE 26: BYE-LAWS

The CPC may from time to time make bye-laws to enhance its smooth running and coordination or revoke bye-laws that are inconsistent with the rules and regulations of the Constitution. All bye-laws, until revoked by the Convention shall be binding on all members.

ARTICLE 27: AMENDMENT OF THE CONSTITUTION

1. The Community Policing Committee Constitution shall be subject to amendment either by alteration, revocation, varying repealing, addition or amendment of all or any of the provisions of the Constitution by not less than one third majority of registered and financial members present at an Annual National Convention or at an Extraordinary National Convention scheduled for the purpose. Provided that notice thereof in writing of the Convention and contents of the amendment shall have been served on members at least twenty one day's before the Convention.
2. The Constitution or any part thereof shall stand amended if the proposed amendment is supported by at least two thirds majority of members present at the Convention and voting, provided that a quorum has been formed.