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PSYCHOSOCIAL HEALTH OF MEMBERS OF VIGILANTE SERVICE OF OGUN STATE, NIGERIA: IMPLICATIONS FOR COMMUNITY POLICING

AKINNAWO E. OLUTOPE¹; AKPUNNE BEDE C²

¹Department of Behavioural Studies, Redeemer's University, Ede, Osun State, Nigeria.

²Department of Behavioural Studies, Redeemer's University, Ede, Osun State, Nigeria.

Abstract

The current security challenges in Nigeria necessitate the employment of organised private security at the community level. Similar to community policing the vigilante service of Ogun State (VSO) Nigeria carry out activities such as crime detection, management and prevention at the community level. Research on community policing in Nigerian communities is scanty in literature. 177 members of the VSO purposefully selected from Obafemi-Owode Local Government responded to Awaritefe Psychological Index (API) Form X, supplemented with semi structured questionnaire. Descriptive and inferential statistics were employed in data analysis. 67% of VSO members got moral support, while 38.4% got financial support to augment their income from friends and families. The prevalence of psychopathology ranges from 24.3% (intellect disorder) to 41.2% (mood disorder) and 44.4% for general psychopathology. Family size and educational level had significant influence on the psychological health of the participants, while religion and family type had no influence on their psychological health. Marriage tenure and job tenure were significant correlates of psychological health while age had no significant correlation with the psychological health of the participants. The prevalence of psychopathology was considered to be abnormally high and could render the VSO members security liabilities. This situation poses serious security threats if not addressed. Marriage tenure, family size and educational level were recommended for consideration during recruitment exercise of this group of security officers.

Keywords: Psychosocial health, vigilante service, community policing.

1.1 Introduction

Community policing is not foreign or new to Nigeria. Long before European colonialism, the traditional African societies had in place age grade and societies whose roles included crime prevention and law enforcement. It was a requirement for every adult male citizen of certain age grade to belong to the security societies. According to Okeke (2013) in the Igbo pre-colonial societies, the role of policing or protecting lives and property of the people was the responsibility of the entire community even though it was facilitated by the age grade and masquerade societies.

The rationale behind the vigilante justice is premised on the perception that adequate mechanism for crime management and punishment of offenders in the society are either non-existent or insufficient. This ideology sees the government as ineffective in enforcing the law thus certain categories of persons are either escaping the law or perceived as being above the law. Hence the vigilante groups claim to justify their actions as fulfilling the wishes of the community (Amnesty International 2012).

The traditional concept of vigilante in Nigeria refers to un-armed voluntary citizen groups created in local communities to help the security forces confront common criminality and social violence, by arresting suspected delinquents and handing them over to the police (Amnesty international 2012; Okeke, 2013). The Nigerian law recognises the lawfulness of vigilante groups arresting suspected criminals provided that they are unarmed and that the suspect is immediately handed over to the police. In line with this the Nigerian Criminal Procedure Act, section 14 (1) affirmed that "... Any private person arresting any other person without a warrant shall without unnecessary delay make over the person so arrested to a police officer, or in absence of a police officer shall take such person to the nearest police station". To this end it therefore behoves the community to give heed particularly to the mental health as well as the general health of these security group in order to ensure that people of sound mind and body are selected as vigilante security officers.

1.2 Materials

1.2.1 Vigilantism and Public Perception of Nigerian Police Force (NPF).

The Nigerian Police Force (NPF) has over the years tried to promote a slogan which says "*the police is your friend*". However due to the experiences of the populace with the NPF this slogan is seen as far from the truth. Though it is lawful for vigilante operatives to arrest suspected criminals and hand them over to the police (Amnesty International 2012), due to the corruption in the police, the suspected criminals easily find their ways back in the streets

terrorizing people and even in extreme cases unleashing vengeance on those people that handed them over to the police or masterminded their arrest by the police (Okeke, 2013).

Prior to the advent of the Nigeria Police Force, there were various groups performing the role of policing the communities in what is today known as Nigeria. It was this model of community policing that colonial police supplanted with the colonial police in 1889 to provide quasi-military assistance to the British colonial administration in Nigeria. This institution was perceived as anti people. (Tamuno, 1970; Ahmed, 2012; Rotimi, Alemika & Chukwuma, 2012; Okafor & Ikuteyijo, 2012). Hence right from onset the Nigerian police force was pitched against the people as its purposed handed over by the colonial administrators was to protect government functionaries against the natives (Ekeh, 2002). The present Nigerian police force is therefore perceived by many as a carryover from the colonial regime.

The Nigerian Police Force (NPF) is often accused of revealing the identity of their informants to the suspected criminals after being released by the police in questionable circumstances who later go after the informants. Also, the Nigerian Police Force (NPF) has on many occasions failed to redeem the price tag it puts on suspected criminals at large. The police has been accused of bribery and corruption, extortion of motorists, illegal road blocks, extra-judicial killings, intimidation and the use of excessive force on innocent citizens, giving arms to armed robbers, involvement in the armed robbery, mass and illegal arrest, unable to confront the armed robbers, etc (Ekeh, 2002; Amnesty International, 2012).

Amnesty International (2012) affirmed that the police officers are sometimes use as private body guards and thugs by rich politicians and plays an ignoble role in election violence. All these perceptions of the people of the police disconnected them from the police.

The perceptions of the people of the police worsened to the extent that community members perceived as police informants are derided. Under this state of affairs, many Nigerian communities no longer looked to the Nigerian Police Force for their protection from violent criminals or from other sources of danger. Instead they have resorted to other means like self-defence or mob action for their own protection including unregulated and often violent reprisals against suspected sources of their collective endangerment (Ekeh 2002; Amnesty International, 2012; Okeke 2013).

As a result of the numerous challenges facing the Nigerian Police such as inability to earn the trust and support of the community, poor funding resulting in their being ill equipped, poorly trained and paid, corruption, extra judicial killing, to mention a few, the NPF is perceived as unable to deal with the security issues confronting the country, hence some state governments

form, endorse and sponsor vigilante groups. The rise in crime and insecurity and sense of low performances by the Nigeria Police Force (NPF) led to the expansion and proliferation of vigilante groups at local and state levels (Amnesty International, 2012) in the Yoruba-speaking South-West by the O'odua People's Congress (OPC), in the Igbo speaking South East by the Bakassi, and in most of the Northern states by Sharia implementation committees (Hisbah) (Pratten, 2008, Okeke, 2013).

The increased incidence of crime since the end of the military regime has resulted to the proliferation of heavily armed vigilante groups in nearly every corners of Nigeria. Owing to erosion of confidence in the police by the people and mutual mistrust or distrust between the police and emerging vigilante security apparatus, the vigilante stopped handing over suspected criminals to the police and instead began to carry out extra-judicial executions and killings of suspected criminals (Amnesty International 2012). The discontent between the police and the community resulted to the emergence of the vigilante security in Nigeria.

1.2.2 Community Policing and Security Challenges in Nigeria

The concept of community policing has been variously defined. According to SAPS Police (1994), community policing is a philosophy that guides police community partnerships and a problem-solving approach responsive to the needs of the community. Stipak (1994) defined community policing as a management strategy that promotes the joint responsibility of citizens and the police for community safety, through working partnerships and interpersonal contact. In the same line, Masrofski, Worden & Snipes, (1995) defined community policing as making the police more cooperative with those who are not police. Similarly, Van Rooyen (2001) affirmed that community policing as a philosophy and strategy which is based on a partnership between the community and the police to find creative solutions for contemporary community problems, crime and other related matters. According to US Department of justice (2003) community policing is a philosophy that promotes organizational strategies, which support the systematic use of partnerships and problem-solving techniques, to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime. To Ikuteyijo & Rotimi (2012) community policing entails community partnership in creating a safe and secure environment for all in which people take active part in their own affairs. The core of the community policing in Nigeria is that for members of the police force to fulfill the privileged role they perform in the society, they must be part of and not apart from the communities they serve.

The three defining features of core elements of the Nigeria Police Force (NPF) philosophy of community policing include; one, that the responsibility for community safety and crime prevention is not solely that of the police, but a shared one between the police and the people; two, that policing is not simple about reacting to incidents or calls for service from the public once a crime has been committed rather it is proactively addressing local problems and small issues before they grow into bigger ones and/or crimes, that is, policing-as-a-process; and three, that community policing entails officer discretion, flexibility and freedom over how they do their jobs and respond to community needs, without the need to resort to formal rules and arrest procedures (The Dawn, 2011)

Policing strategies that worked in the past are not always effective today. The desired goal, an enhanced sense of safety, security, and well-being, has not been achieved. Practitioners agree that there is a pressing need for innovation to curb the crises in many communities maintain crimes in Nigeria e.g. sexual offences, stealing kidnapping ritual killing, terrorism and so on. Many urban communities are experiencing serious problems with illegal drugs, gang violence, murders, and burglaries.

Community policing differs from traditional policing in how the community is perceived and in its expanded policing goals. While crime control and prevention remain central priorities, community policing strategies use a wide variety of methods to address these goals. The police and the community become partners in addressing problems of disorder and neglect (e.g., gang activity, abandoned cars, and broken windows) that, although perhaps not criminal, can eventually lead to serious crime. As links between the police and the community are strengthened over time, the ensuing partnership will be better able to pinpoint and mitigate the underlying causes of crime. For a better partnership in community policing in Nigeria there is need for improved communication and understanding between the police and the public (The Dawn, 2011).

In this rapidly changing environment, where police deal with with an epidemic drug problem, gang activity, terrorism, kidnapping and increased levels of violence, the concept of community policing should be given serious considerations. The Nigerian communities must take a unified stand against crime, violence, and disregard for the law, and must make a commitment to increasing crime-prevention and intervention activities. Also police agencies must help build stronger, more self-sufficient communities in which crime and disorder will not thrive.

The US department of Justice (2013) sees community policing as democracy in action which requires the active participation of local government, civic and business leaders, public and private agencies, residents, churches, schools, and hospitals. All who share a concern for the welfare of the neighborhood should bear responsibility for safeguarding that welfare. The growing trend within Nigerian communities to participate in the fight against crime and disorder through formations of vigilante organisations has paralleled a growing recognition by police that traditional crime-fighting tactics alone have a limited impact on controlling crime. The foundations of a successful community policing strategy are the close, mutually beneficial ties between police and community members.

Community policing consists of two complementary core components, community partnership and problem solving. To develop community partnership, police must develop positive relationships with the community, must involve the community in the quest for better crime control and prevention, and must pool their resources with those of the community to address the most urgent concerns of community members. Problem solving is the process through which the specific concerns of communities are identified and through which the most appropriate remedies to abate these problems are found (Department of Justice 2013).

Community policing does not imply that police are no longer in authority or that the primary duty of preserving law and order is subordinated. However, tapping into the expertise and resources that exist within communities will relieve police of some of their burdens. Local government officials, social agencies, schools, church groups, business people—all those who work and live in the community and have a stake in its development—will share responsibility for finding workable solutions to problems that detract from the safety and security of the community (Okeke 2013, Department of Justice 2013).

Some of the problems facing community policing in Nigeria include low level of awareness about the programme by the Nigerian police officers as well as the general public, thus, many police officers and the general public are ignorant about what community policing is all about. secondly, the challenge of changing the perception of police officers about their primary responsibility in the society, because many of them still have the perception that their primary responsibility is to arrest, detain and interrogate a person suspected of committing a crime and to enforce law and order in the society by all means without seeking support from any member of the society. Furthermore, there is the challenge of gaining confidence, cooperation and understanding of the members of the public. Finally and more importantly, is the problem of implementation of community policing in Nigeria (The Dawn, 2011).

1.2.3 Mental Health Status: A Global Perspective.

Mental health describes the level of psychological wellbeing of an individual. Due to cultural differences, subjective assessment and competing professional theories, WHO (2001) declares that there is no official definition of mental health. Hence what constitute mental health is socially constructed and defined. WHO (2010) however defines mental health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". Hundreds of millions of people worldwide are affected by mental disorders (WHO, 2003; WHO, 2006; WHO, 2008). Study carried out by Storrie, Ahern & Tuckett, (2010) on mental health problem among youths affirmed that the WHO statement on global mental health status suggests that nearly half the world's population are affected by mental illness with an impact on their self-esteem, relationships and ability to function in everyday life. 154 million people suffer from depression and 25 million people from schizophrenia; 91 million people are affected by alcohol use disorders and 15 million by drug use disorders (WHO 2008). As many as 50 million people suffer from epilepsy and 24 million from Alzheimer and other dementias (WHO 2006). About 877,000 people die by suicide every year (WHO 2003). The prevalence of mental disorder in Nigeria is about 4.7%. (Mathers & Loncar, 2006; Abiodun, 2006). In a related study WHO (2007) declared that 20% Nigerians suffer Mental illness. However, Owoyemi, (2013) reports that about 64 million Nigerians suffer from mental illness.

An overview of gender and age difference of global mental health status shows that the overall prevalence of mental disorders is almost the same for men and women. Some studies show a higher prevalence of depression among women than men, as well as higher rates of most anxiety and eating disorders (Hyman, 2006). Approximately one in five children suffers from a mental disorder (WHO 2005; Kelleher 2004). Adolescent depression often continues, unabated, into adulthood (Dunn & Goodyear 2006). Overall prevalence of mental disorders is almost the same for men and women. There is a higher prevalence of depression among women than men, as well as higher rates of most anxiety and eating disorders. (Hyman, 2006). Men have higher rates of attention-deficit/ hyperactivity disorder, autism and substance abuse disorders (Hyman , 2006). Approximately one in five children suffers from a mental disorder (WHO 2005; Kelleher 2004). Adolescent depression often continues unabated into adulthood (Dunn & Goodyer 2006). WHO (2008) reveals that older people suffer from common mental health problems and mental disorders at rates that are similar to

their younger, adult counterparts. Previous findings showed that dementia and other cognitive impairment, bereavement and suicide are more common among the elderly populations (Brodaty, 1993). The prevalence of depressive disorders among people aged 65 years and older is estimated at 10% to 15%, although certain estimates range as high as 45% (Hendrie & Crossett, 1990).

In study of the Buffalo Police Department, Violanti et.al (2008) found that the pressures of law enforcement put officers at risk for high blood pressure, insomnia, increased levels of destructive stress hormones, heart problems, post-traumatic stress disorder (PTSD) and suicide. The daily psychological stresses that police officers experience in their work put them at significantly higher risk than the general population for a host of long-term physical and mental health effects, and an increase incidence of chronic disease and high suicide rates (Violanti, 2008; Goldbaum, 2012). Police officers are commonly considered to be a high-risk group for the development of mental health disturbances because of the various critical incidents and potential traumatic events they encounter during their career. Operational stressors, such as witnessing the death of children, confrontations with victims of sexual harassment, serious traffic accidents, suicide and experiencing violence, might increase the risk of symptoms of anxiety, hostility and fatigue. Some police officers may develop mental disorders, such as depression and post-traumatic stress disorder (PTSD) (Berg, Hem & Lau, 2006; Velden, 2013). This study aims at ascertaining the psychosocial health of members of vigilante service of Ogun State in Obafemi- Owode community.

1.2.4. Objectives

1. To ascertain the prevalence of psychopathology among members of Vigilante Service of Ogun state (VSO).
2. To find out the influence of family size on the psychopathology of members of Vigilante Service of Ogun state (VSO).
3. To determine the influence of educational background on the psychopathology of members of Vigilante Service of Ogun state (VSO).
4. To ascertain the relationship between tenure of marriage and psychopathology of members of Vigilante Service of Ogun state (VSO).
5. To determine the relationship between job tenure and psychopathology of members of Vigilante Service of Ogun state.

1.2.5. Research Questions.

1. What is the prevalence of psychopathology among members of Vigilante Service of Ogun state (VSO)?
2. What is the influence of family size on the psychopathology of members of Vigilante Service of Ogun state (VSO)?
3. What is the influence of educational background on the psychopathology of members of Vigilante Service of Ogun state (VSO)?
4. What is the relationship between tenure of marriage and psychopathology of members of Vigilante Service of Ogun state (VSO)?
5. What is the relationship between job tenure and psychopathology of members of Vigilante Service of Ogun state?

1.3. Methodology

A cross sectional survey design was employed in the study. The population comprised of members of the vigilante service of Ogun state (VSO). A purposive sampling technique was adopted to select 177 members of VSO from Obafemi-Owode local government command who participated in the study.

1.3.1. Instrument

Awaritefe Psychological Index (API Form X) which consists of 76 items (including 2 lie scales) and a structural questionnaire were used to gather data for the study.

API Form X has acceptable psychometric properties which had been reported in other studies (Awaritefe, 1982, Akinnawo & Ofovwe 2012).

1.3.2. Data presentation and analysis.

The data was analysed using SPSS package, such as simple percentage, Analysis of Variance (ANOVA) and t-test for independent groups and Pearson moment correlation analysis.

1.3.3. Demographic Characteristics of Participants.

A total of 177 members of VSO participated in the study. The mean age of participants was 41.1 years. 87.6% were male while 12.4% were female, 49.2% had no formal education, 22.0% had primary education, 18.1% had secondary education, while 9.6% had some form of tertiary education. 91.0% were married while 6.2% were singles. 44.6% were Christians while 54.2% were Muslims. The average of the tenure of marriage was 10.8 years, mean of the job

tenure in VSO was 5.2 years. 61.5% were from monogamous families, while 33.1% were from polygamous families. Returns on family size showed that 8.1% had 1-3 members, 58.4% had 4-7 members while 31.7% had 8 members and above.

1.3.4. Moral and financial support from family and friends.

67% of members of VSO got moral support from friends and families, while only 38.4% got financial support to augment their income.

1.4. Results

1.4.1. Research question 1. What is the prevalence of psychopathology among members of VSO?

Table1: Prevalence of Psychopathological Disorder among VSO members.

Psychopathological symptoms	Prevalence
Insomnia	39.0%
Intellect disorder	24.3%
Heat disorder	35.0%
Mood disorder	41.2%
Head region disorder	33.9%
Alimentary track disorder	32.2%
General somatic disorder	39.4%
General psychopathology	44.4%

Result revealed that 39.0% of members of the vigilante service of Ogun State (VSO) suffered from insomnia, 24.3% had intellect disorder, 35.0% had heat disorder, 41.2% suffered from mood disorder, 33.9% suffer disorder in the head region, 32.2% had alimentary track disorder, finally, 39.4% suffered general somatic disorder. The prevalence of general psychopathology members of VSO was 44.4%. This prevalence is considered to be abnormally high and could render members of VSO liabilities and if not properly managed a security threat to the communities they serve.

1.4.2. Research question 2. What is the influence of family size on the psychopathological of members of VSO?

Table 2: ANOVA of family size difference in psychological health of VSO members.

Psychological health	Family size	N	Mean	S.D	df	F	P
Insomnia	1 – 3 members	13	1.385	2.631	3	2.501	>0.05
	4-7 members	94	2.713	2.846			
	8+ members	51	3.333	3.198			
Intellect disorder	1 – 3 members	13	.462	.877	3	3.388	<0.05
	4-7 members	94	2.139	2.443			
	8+ members	51	1.490	1.911			
Heat disorder	1 – 3 members	13	.000	.000	3	2.712	<0.05
	4-7 members	94	2.767	5.032			
	8+ members	51	4.098	5.808			
Mood disorder	1 – 3 members	13	3.923	5.619	3	3.521	<0.05
	4-7 members	94	11.255	9.472			
	8+ members	51	10.902	10.404			
Head region disorder	1 – 3 members	13	1.692	2.562	3	4.110	<0.05
	4-7 members	94	2.585	2.927			
	8+ members	51	4.255	4.426			
Alimentary track disorder	1 – 3 members	13	.923	1.754	3	2.319	>0.05
	4-7 members	94	2.383	2.619			
	8+ members	51	2.882	3.525			
General somatic disorder	1 – 3 members	13	3.539	4.909	3	3.973	<0.05
	4-7 members	94	6.926	5.712			
	8+ members	51	8.333	6.105			
General psychopathology	1 – 3 members	13	11.923	18.052	3	8.005	<0.05
	4-7 members	94	31.170	18.036			
	8+ members	51	36.529	22.693			

*significant at $P > 0.05$

Table 2 revealed significant family size difference in disordered intellect, heat, mood, head region and general psychopathology. Overall those whose family size were 8 and above members consistently returned higher mean score. This is an indication that they suffered more psychological disorder than those with lesser family size.

1.4.3. Research question 3. What is the influence of educational background on the psychological health of members of VSO?

Table 3: ANOVA of influence of educational background on psychological health of VSO members.

Psychological health	Educational Background	Mean square	S/D	df	F	P
Insomnia	No education	3.4368	2.987	3	4.11	<0.05
	Pry educ	1.8205	2.394			
	Secondary	2.5000	3.005			
	OND+	1.6471	2.262			
Intellect disorder	No education	2.2069	2.168	3	3.120	<0.05
	Pry educ	1.0769	2.193			
	Secondary	1.3750	2.324			
	OND+	1.2353	1.921			
Heat disorder	No education	3.7011	5.632	3	2.54	<0.05
	Pry educ	1.1026	2.023			
	Secondary	2.5000	4.399			
	OND+	3.1765	6.738			
Mood disorder	No education	12.6092	10.716	3	2.55	<0.05
	Pry educ	10.1026	8.696			
	Secondary	8.3125	7.288			
	OND+	7.2941	9.584			
Head region disorder	No education	3.5057	3.788	3	2.56	< 0.05
	Pry educ	1.7436	2.124			
	Secondary	3.2500	3.818			
	OND+	2.5294	2.897			
Alimentary track disorder	No education	2.0690	2.514	3	1.50	>0.05
	Pry educ	3.2051	2.939			
	Secondary	2.5000	3.574			
	OND+	2.0000	3.298			
General somatic disorder	No education	8.1839	5.546	3	4.79	<0.05
	Pry educ	4.2564	3.985			
	Secondary	5.8125	5.608			
	OND+	7.0000	8.448			
General psychopathology	No education	36.3103	19.420	3	4.42	<0.05
	Pry educ	24.7179	19.234			
	Secondary	26.0625	20.683			
	OND+	24.8824	24.852			

Table 3 revealed that educational background of members of VSO had significant influence on their mental health status. The study returned significant educational background influence on insomnia, disordered intellect, heat, mood, head region, general somatic and general

psychopathology. VSO members with no formal education consistently manifested higher mean score in the reported psychological disorder than those that had some form of formal education.

1.4.4. Research question 4. What is the relationship between tenure of marriage and psychological health of members of VSO?

Table 4: Pearson moment correlation between tenure of marriage and psychological health of members of VSO

Tenure of marriage	r	p
Insomnia	.122*	<0.05
Intellect disorder	.040*	<0.05
Heat disorder	.006	>0.05
Mood disorder	-.073	>0.05
Head region disorder	.003*	<0.05
Alimentary track disorder	-.104*	<0.05
General somatic disorder	.106*	<0.05
General psychopathology	.007*	<0.05

Table 4 revealed significant positive correlation between tenure of marriage and insomnia, disordered intellect, head region, general somatic and general psychopathology. This shows that the more the years of marriage the more the manifested poor mental health. A significant negative correlation was returned for alimentary track disorder while there was no significant correlation between tenure of marriage and disordered heat and mood of members of VSO.

1.4.5. Research question 5. What is the relationship between job tenure and psychological health of members of Vigilante Service of Ogun state?

Table 5: Pearson moment correlation between job tenure and psychological health of members of VSO

Job Tenure	r	p
Insomnia	-.033*	<0.05
Intellect disorder	-.032*	<0.05
Heat disorder	.068	>0.05
Mood disorder	-.052	>0.05
Head region disorder	.048*	<0.05
Alimentary track disorder	-.040*	<0.05
General somatic disorder	.038*	<0.05
General psychopathology	.006*	<0.05

Table 5 returned a significant positive correlation between job tenure and disordered head region, general somatic and general psychopathology. Showing that the longer the years of service as VSO member, the more the degree of reported psychological disorder. A significant negative correlation was also returned for insomnia, disordered intellect, and alimentary track. However there was no significant correlation between job tenure and disordered heat and mood of members of VSO.

1.5. Discussions

The study returned that 67% of the member of VSO members got moral support while 38.4% got financial support to augment their income from family and friends. This suggests that friends and family members are aware of their profession and not only approve but support them. This is an indication that the vigilante security outfit is popular with community dwellers in the area of crime prevention and protection of lives and properties. This is in line with the reports of Amnesty International (2012), and Okeke (2013) that with the public perception of high level of bribery and corruption, the Nigerian Police Force (NPF) has lost the favour and trust of the community. The study also returned that 38.4% of VSO members got financial support from family and friends. This is an indication of their poor

remuneration. As a voluntary outfit, VSO members receive meagre stipends from the state government. This compels most of them to engage in other profession when they are not on call as vigilante officer. There is however the need for the various stakeholders which approved their formation to make some sort of financial provision as incentive for them. Also communities in which they serve should organise some form of financial contributions through the Community Development Authority (CDA) to augment whatever the government is able to give this group of security officers.

The study also returned an abnormally high level of prevalence of psychopathology among VSO members which ranged from 38.4% to 41.2%. This finding corroborates the reports of WHO, (2008) and Owoyemi, (2013) who declared a high prevalence of Mental illness among Nigerians. Night work (such as security officers, nurses etc) has also been associated with emotional health, social life and mental health disturbances (Iwata & Egashira, 1997; Mori & Kageyama, 1995). Research has shown that shift work, in particular night work, can have negative effects on health, safety and well-being (Monk et al., 1997; Akerstedt et al., 1982; Eastman, 1992).

The study returned that family size and educational background had significant influence on the psychological health of VSO members. This is in line with the submission made by Carballo et.al (2013) that birth order and family structure significantly predicted the risk of being diagnosed with Emotional Disorder (ED) or, attention deficit hyperactivity disorder (ADHD). Also among people with a diagnosis of anxiety or affective disorder a significant association was found between educational status and likelihood of having sought mental health service. Individuals with higher education levels were more likely to receive services than individuals with lower education level. A marked inequality in mental health service use by educational level that was consistent across service type was reported by Statistics Canada (2003) and Steele et al (2007).

The study showed that religion had no significant influence on the psychological health of VSO members. In an empirical study, Copper-White (2013) found no significant difference on the prevalence of emotional disorder between those who believed in a “god” and those who do not believe. However in a study on religion and mental health by Koenig et.al (2013) it was reported that people who believe in an angry, vengeful god are more likely to suffer from social anxiety, paranoia, obsessional thinking, and compulsions. In other words the attributes of the “gods” a person believes in, can influence his/her mental health status. Some studies have revealed that Christians who attend church report higher life satisfaction than those who don't (Copper-White 2014).

The study reported that family type had no significant influence on the psychological health of VSO members. This is contrary to the submission of a study carried out by Carballo et.al on individuals who consulted psychiatrics and psychologists at public mental health clinic in Madrid. It was reported that sib-ship size predicted the risk of being diagnosed with a childhood mental disorder.

Furthermore Marriage tenure and job tenure were found to have significant positive correlation with psychological health of VSO members. In a related study on shift work hospital nurses in Iran Ardekani et.al (2008) returned no significant association between mental disorders, age and job tenure. However Stansfeld & Marmot (1992) believed that mental disorders occurred less, particularly in females, when job tenure was low. In order words the lower the tenure of job the lesser the psychological disorder returned for VSO members. VSO members with longer stay in the job suffered more mental health disorder than those with lesser years of service. Kim & McKenry (2002); Simon (2002) and Lamb et al. (2003) submitted that marital status has significant influence on the mental health of individuals. Those who are stably unmarried experience larger increases in depressive symptoms than do those who are stably married (Kim and McKenry, 2002; Simon, 2002).

1.5.1. Implications for community policing in Nigeria.

There is a need for a re-think of community policing policies and practice in Nigeria. Due to the inability of the Nigerian police force (NPF) to effectively secure the lives and properties of people, there is no doubt a need to re-strategize in the method of policing our communities to accommodate community participation and partnership as well as problem solving. When community dwellers are involved in their security, a lot more can be achieved to reduce crime in the society. The security service rendered by the vigilante organisation in Nigeria is a welcomed one. However there is need to put the right organisational structure on ground to deter those not fit from joining. The result of this study showed an abnormally high prevalence of poor mental health among members of vigilante service of Ogun state this is quite worrisome. This by implication shows that a lot is left to be done in getting the vigilante service that earns the trust and confidence of the populace.

There is need for a well defined value base for members of the vigilante services in the country. Once the value is known and adhered to there will be a greater support given to the service by the people and in effect a more secured community. Community policing relies on the establishment of a clear, unambiguous link of values to behaviours. By creating a system of performance measurement, specific operational meaning can be given to seemingly

abstract values. According to American Bureau of Justice (1994) the guiding values central to community policing are trust, cooperation, communication, ingenuity, integrity, initiative, discretion, leadership, responsibility, respect, and a broadened commitment to public safety and security. The vigilante service of Nigeria should have a concise mission statement that embodies these values. Also these values should be widely communicated to personnel, local government, and members of the community and should form the basis of assessment systems that match actions and behaviors to the goals of community policing.

The implementation of community policing should take into cognizance implementation plans that will take into account the cultural and societal uniqueness of various communities. In other words, implementation plans should vary from one vigilante organisation to another and from one community to another. The most appropriate implementation in terms of structure and recruitment of personnel should be considered.

Another essential element of successful implementation of community policing in Nigeria is communication. Communication must be timely, comprehensive, and direct. The police chief executive must explain the concepts of community policing thoroughly to the entire police organization, vigilante organisations, the local political leadership, public and private agencies, and the community at large. All participants must understand their role in community policing efforts. Regular communication will encourage active participation and decrease resistance and opposition. Lines of communication must be maintained both within the police organization and between the police and participants within the community. Successful functioning of community policing requires the smooth flow of information.

The implementation of a community policing strategy must be a dynamic and flexible process. Ongoing input, evaluation, and feedback from both inside and outside the police organization are essential to making community policing work. All phases of community policing implementation must be carefully planned and properly timed to maximize success. Planning must be responsive to changing needs, conditions, and priorities. One that is open to suggestion and criticism will allow refinements and revisions to be made in the functioning of community policing.

An untrained man with power is a potential danger to all around him. Training is indispensable to the effective policing of a community. Training should communicate and reinforce the changes taking place in organizational values and policies, and should help build consensus, resolve, and unity both inside and outside the police organization (American Bureau of Justice 1994). Training in community policing should supplement law enforcement techniques with communication and leadership skills that will encourage participation from

the community. All personnel should become skilled in the techniques of problem solving, motivating, and team-building. Training should involve the entire agency and should include civilian personnel who can enlist participation in community meetings, help the police organization sharpen its marketing message, and incorporate sophisticated technology into the organization's service-oriented operations.

1.6. Conclusions

In line with the reported findings this study concludes that:

1. Family size and educational level had significant influence on the psychological health of VSO members.
2. Religion and family type had no significant influence on the psychological health of VSO members.
3. Marriage tenure and job tenure have significant positive correlation with psychological health of VSO members
4. Age had no significant correlation with psychological health of the VSO members.
5. There is an abnormally high prevalence of psychological disorder among VSO members which if not properly checked could make the group a security threat.
6. Majority of VSO members got moral support while only a few got financial support to augment their income from family and friends.
7. The prevalence of psychopathology among VSO members ranged from 38.4% to 41.2%

1.7. Recommendations.

Based on the foregoing a well structured recruitment procedure should be designed in order to select the best hands as members of security outfits. Indices such as Marriage tenure, family size and educational level should be included as basic criteria for qualification as a member during recruitment exercises.

1.8. References

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