

## Midwifing the Second Birth: The Nigerian Police, Historical Education and Nation Building: Some Preliminary Findings

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Article History	Abstract
<b>Original Research Article</b>	<p><i>This paper attempts to interrogate the presence of people-centred training which is fundamental to the providing the Nigerian Police Force with the consciousness and skills for nation-building engagement of the various peoples of the country. It is observed that, the focus of the trainings of this foremost agency of government, is state-centred, which is, the mandate to ensuring there is order and maintenance of the Law for governance. From the parameters set for recruitment to the contents of curriculum in training schools and/or academy, these individuals seem to be given 'general orientation' about human relations and management utilizing psychological theories and concepts without appreciating the cultural peculiarities of the country's constituents which Nigerian History provides. In others words, the focus of the teachings is first and foremost, to identify 'abnormal' behaviour mostly in Eurocentric terms, which could result to problems for the society. This had made this critical agency of government, to be unconscious of the ethnic sensitivities inherent in the country and unintentionally, exacerbated issues inimical to nation-building. It is thus, recommended that, the study of the history of various Nigerian peoples and their linkages, be incorporated into the training contents of the Police Force to ensure a proper appreciation of the problems associated in managing a multi-ethnic state. The paper utilized the historical method in data collation, processing as well as presentation.</i></p> <p><b>Keywords:</b> Police, Education, Nigeria, Nation-Building, History.</p>
<b>Received: 23-07-2025</b>	
<b>Accepted: 14-08-2025</b>	
<b>Published: 25-08-2025</b>	
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### INTRODUCTION

The Nigerian Police Force (NPF) occupies a strategic place in the everyday existential reality of Nigerian peoples. In the state-centric system being operated where adherence to the rule of law is paramount, this foremost agency of government charged with the protection of lives and properties, is virtually involved in everything that concerns various individuals, groups and institutions. From Criminal to Civil matters, nothing is outside the purview of the Police Force and this is also where they cannot be divorced from the herculean task of Nation-Building in Nigeria.

The Police is the agency through which Government (the machinery of the State), manages issues of conflict between various peoples/individuals. Put differently, the state is personified through the Police personnel people meet on a regular basis. However, what the discussion on the Police centres on is the role of this institution in the affairs of citizens of its State. From the People-centred position taken, the inquiry this paper sets out not just to interrogate

how this important institution has regularly put methods and tools in place to manage myriad of problems facing the Nigerian State especially Religious conflicts, land disputes, natural resource control imbroglio amongst others, but also how it could be used as a rallying point for the National identity that the constituents of Nigeria yearn for.

National Identity goes hand in gloves with nation-building. An entity that has evolved an identity, would not fundamentally face problems of cultural crises. So long citizens yearn for a fair deal in terms of governance from their government, the Force is expected to be responsive to the wishes of peoples of country. This paper is written to shed light on the core curriculum issues that provides the springboard for educational engagement as the challenge to the numerous problems facing the Nigerian Police as well as State. Just as Nigeria neglected History and made it a non-required subject in public primary as well as secondary schools until the early twenty-first century, the Police in

Nigeria would continue to follow a vicious cycle about being irresponsible to her people-centred obligations. The NPF can help to break this quagmire through allowing the ways of life of the citizens to be imbibed in the Police for optimal development of the society.

## STATEMENT OF THE PROBLEM

The strategic place of the Nigerian Police Force in the everyday management of the Nigerian peculiarities, cannot be overemphasized. This notable organization charged with the enforcement of law and order, is constitutionally mandated to maintain a fair and just ground for meaningful interactions between and amongst various individuals as well as groups in the society. Her sterling performances in international peacekeeping efforts are highly acknowledged and commended since 1960 (Ayinde, 2021; Abdullahi, et al. 2023; Chilaka and Odoh, 2015). However, the reality is that, the orientation of the NPF about these foreign assignment in contrast within their traditional domestic engagement, is fundamentally different.

They had operated in the various international operations with bravery and professional excellence as peacekeepers but operate at home as Law enforcers. This very wide disparity in their various activities, makes it seems as though, the Police are 'Champions outside, and strugglers inside' in terms of performance indices. It is important to clarify that, peacekeepers have no responsibility to uphold a national law but are obliged to ensure non-aggressive actions from competitors in a dispute. On the other hand, Law enforcers are side takers with the law which sometimes makes it seems like there is an 'oppressor and oppressed' scenario that the Police enables. Also, the operations of the Police in foreign assignment mostly centres on National security but in a domestic sense, they are there ideally for the people's service. In other words, the paradigm in this context, has shifted from National Security to People's Security which has huge implications for the unity and progress of the country.

The issues revolves around whether the Nigerian Police are appreciative of the cultural dynamics of the Nigerian state and how history could enable the agency to solve conflicts as well as build trust amongst various peoples of the state to nip unwarranted crises in the bud. This paper is therefore, done to appraise the professional orientation of the NPF in the training of her personnel, to ascertain whether the place of History as a nation-building tool, had being consciously utilized to enable a deeper understanding of the myriad problems, possible. The focus of this article therefore, is to see the efforts of the Nigerian Police Force in managing the diverse problems facing the country utilizing humanistic tools and experiences in accepting the dynamism of the country's challenges. This would essentially be done by scrutinized the contents delivered of their curriculum in the

Police Training Schools as well as Command institutions, on the inclusion of history as a subject the for shaping the proficient compass of her constituents.

## CONCEPTUAL CLARIFICATION

This paper envisages a paradigm redirection in the professional training of members of this important agency of government through constant evaluation and re-evaluation of contents that guide the mindset of Force personnel. To make the variables of this article very precise, it is important to give not just opinions of others on the issues under discussing but also favourably make meaningful contributions to the conversation.

The concept of 'police' has a long history. Its characteristic feature is that the concept has been narrowed down more and more. 'Police', 'politics' and 'policy' are clearly related words. According to Anneke Osse "the words derive from Latin 'politia', meaning 'civil administration' or 'the State', stemming from the Greek 'polis' (city) and 'politikè' (that which belongs to the city state, to civil society). Originally the word 'police' encompassed the entire responsibility of the State, including religious functions (where these were still the responsibility of the State) (Anneke, 2006). The concept was later used for secular functions of the State and again for certain aspects of these State functions. In the 19th Century, the concept was restricted to those functions of the State that encompass protection against threat. Thus, Police agencies (as opposed to the police function) as we know in the twentieth and early twenty-first centuries, are relatively new. In fact the first civil, public police, was the Metropolitan Police of London, formed in 1829. Other countries followed, with most developed democracies having police for some 100-150 years. In many formerly colonized countries (Nigeria inclusive), the police were 'implanted' by colonial rule, primarily serving the interests of the colonial power at the expense of the local people. The police are the very first institution that a suspect comes in contact with. Whether or not the suspect will obtain justice depends on how the police go about their duty (Nwala & Enyindah, 2022).

The police are said to be agents authorized to act to undertake one part of the state's duty to govern, that is, to secure public order and otherwise to protect the public and enforce the (public) law (Miller, 2023:573–595). In Nigeria, government is firmly instituted and as such, this view of the Police is not applicable since it would presuppose that, Nigeria is always in chaos or the Police is an alien one trying to suppress the people for the rule of their home government.

Police ethnographers and sociologists have long realized that non-criminal-law aspects of policing dominate the police role. The police most often use their authority to

resolve minor disputes and serve as non-violent, first-responders to community disruption. From the punishment-oriented perspective of criminal law, these governance activities are overlooked or treated as not-policing (Butner, 2005) and this is the fundamental point where the police is needed most especially in the task of Nation-Building which has been identified as an important issue in the country's evolutionary process.

Nigeria, who had being described as the 'giant of Africa' due to her sterling and commendable contributions to African development as well as world peace, has been battling with issues of conflict and unhealthy rivalry amongst her constituent nationalities. This could be ascribed to the colonial hangover of 'divide and rule' employed by the then British authorities to ensure the solidarity amongst these peoples did not result to consolidated resistance against foreign rule. Thus, it could be seen that, Nigeria who had being contributing positively to the betterment of others, 'cannot put her house in other'. This is the nation-building debacle which requires all resources at the disposal of the state to engage. We must acknowledge that, the attempt to comprehend the idea of nation-building would throw up other related concepts.

There is a tendency to use the term 'nation-building' interchangeably with that of 'state-building'. Despite this, some intellectual 'eggheads' would maintain that, while closely related, 'nation-building' and 'state-building' are distinct processes. According to Sinclair 'State-building' is seen as the task of building functioning states capable of fulfilling the essential attributes of modern statehood. 'Nation-building', on the other hand, refers to more abstract process of developing a shared sense of identity or community among the various groups making up the population of a particular state (Sinclair, 2006). Distinguished in this way, 'state-building' focuses on the practical task of building or strengthening state institutions, while 'nation-building' is more concerned with the character of relations between citizens and their state. From the above perspective, one can deduce that, the Nigerian Police had being more involved in State-Building efforts than Nation-building contributions which would help make their task of securing lives and properties, easier and people-oriented. This is where the phrase, 'The Police is your Friend', becomes manifest and operationalized as the various peoples would see this agency as being responsive to issues that concerns them. Below is a breakdown of the difference between both concepts.

#### The Differences between Nation-Building and State-Building

	<b>Nation-building</b>	<b>State-building</b>
<i>Leading actors</i>	Community and group leaders, representing identity groups.	Political representatives, elected by the population.
<i>Instruments</i>	Stories. Myths, statues, heroes, cultural traditions.	Laws, state organizations.
<i>Process</i>	Building commitment and mutual understanding; adding and enriching.	Offering solutions by setting rules, regulations and policies: Codifying.
<i>Results</i>	Mutual understanding between different groups, a shared sense of belonging: The 'we'-feeling.	Well-organized state institutions that deliver without discrimination security, justice and social services.
<i>Time frame</i>	Open-ended, constantly evolving.	Results within time frame of political election cycle
<i>Reference</i>	Self-referential: Internal domestic process of selecting and forgetting.	Reference found in international community of states, international laws, treaties, conventions.

Source: Project MUSE, Nation-building and state-building and the challenge of

Fragility. *Nation-Building as Necessary Effort in Fragile States*. Amsterdam University Press, 2016. <https://muse.jhu.edu/book/66532>.

The role the Nigerian Police plays is a function of the education they have on the point of entry into the service of the Force. This helps to equip them with skills, knowledge and the required character to engage their mandate. The training the Force gives her intakes provides the consciousness of their rights, duties as well as non-committal grounds to her engagements.

Schafer (cited in Kolawole, 2015) has identified that, a society devises its own means of impacting or disseminating knowledge of its values, mores and beliefs, for the purpose of protection, change and progression, and to ensure its constant relevance as well as improvement. From this exposition, one can deduce that, since the Nigerian Police Force is part of the Nigerian Society, the concerns and heritage of the various peoples must be protected for their continuous survival. To be explicit, what might be a valuable treasure or property for a particular people, might not be considered as such by the Nigerian Police. Thus, the NPF must be sensitive to understand what is property or valuable to each ethnic nationality and the appropriate way to manage them. This is because the mandate of the Police is to 'protect lives and properties', including ensuring people are 'mentally and psychologically safe'.

The training of learners in any institution must follow a systematic and coordinated format with materials to be delivered, prepared and documented as a curriculum. Kolawole (2015:1) noted that, curriculum is a fundamental aspect of the process of impacting knowledge as an abridged version of the values, and skills of a society, to be conveyed to learners. Educationists are of the consensus that, whatever should be taught in institutions of learning (be it schools organized as nursery, primary and secondary to vocational training centres as well as that of security instruction for the Police and Military), must be influenced by the concerns of the society where it is domiciled. This is consequent upon the reality that, the recipients of such training through the Police Force, end up in the same society where they would utilize all that had been learnt in the overall interest of the society. In this wise, the trainings for members of any security agency especially the Nigerian Police Force, must take cognizance of this to ensure that, they would not be behind in the basic issues that affects the peace, stability and cohesion of the Nigerian state. This is why all should be concerned about the education given to personnel of service and civil forces whose role it is to not just secure people and material things but also the image as well as integrity of the Nigerian state. In other words, the Nigerian Police Force is a mirror of the Nigerian identity which the process of Nation-building attempts to achieve. The Nigerian Police Force should be a reflection of the Nigerian state her citizens desires to see. Should this not be

the case, citizens would be tempted to withdraw their alignment with the Police and by extension, the State. This is where the problem of unity and togetherness is critical and this agency of government must take this issue seriously.

## **POLICE TRAINING AND EDUCATION IN NIGERIA**

The Nigerian Police Force has being described as a 'civil federally selected, trained and armed members of the Nigerian society, charged with certain specific duties', related to recognition as stoppage of wrongdoing. For a country that has over two hundred and fifty (250) ethnic groups, there are numerous ideas of what should constitute wrongdoings as people interact. Thus, apart from issues of Natural Law, it becomes difficult to really appreciate what could be considered wrongdoing as from a 'Nigerian' standpoint. To the explicit, the following are duties of the Force as mandate by the various Acts, Regulations and Laws that guides their operations;

- i.** Prevention and detection of crimes,
- ii.** The apprehension of offenders
- iii.** The preservation of Law and order
- iv.** The protection of lives and properties
- v.** The due enforcement pf all laws and regulations with which they are directly charged and
- vi.** The performance of such military duties within and outside Nigeria as may be required of them by or under the authority of the Police Act or any other Law
- vii.** The prosecution of cases
- viii.** The control and regulation traffic and
- ix.** The protection of the liberty of all Nigerian subjects.

From the above general description of the functions of the Nigerian Police Force, it could be deduced that, majority of the terms of reference for its engagement, are legalistic. In other words, it is more about following a 'regimented' or 'rigid' direction provided by the state (which was occasioned by British colonial experience in the first instance), that was more fundamental to its existence. Thus, the consideration of the cultural sensitivities embedded in the country, was not factored into its make-up for operations as it was what was right or wrong in British 'eyes' especially as regards the protection of capital and commercial interests that was paramount.

The trainings given to personnel covers the following broad areas which include; General Police Duties, Police Act, and Police Regulation; Criminal Law; Criminal Procedure Act; Evidence Act as well as Penal Code and Criminal Procedure Code. Others include; Road Traffic Act; Miscellaneous Act; Musketry Riot and Foot Drill; General



Knowledge; Management. Of these areas of education, the Miscellaneous Acts seems to carry the weight of police activities as it issues related to; Antiquities Act; Children and Young Person Act; Cinematograph Act; Coroners Act; Trade Disputes Act; Crime Prevention Act; Dogs Act; Liquor Act; Firearms Act; Public Collection Act; Public Order Act; Pharmacy Act; Petroleum Act; Illiteracy Protection Acts; Money Lenders Act; Pawn Brokers Act; Lunacy Act; Diplomatic Immunity and Privileges Act; Copy Right Act; Magistrate Court Act; Official Secret Act; Immigration Act; Aliens Act; Explosive Act; Traffic as well as Warden Service Act (Aigbiremolen, 2002).

There is a Department of Education as well as Training and Development in the Nigerian Police Force. While the latter is essentially related to the coordination of teaching/drill activities for recruits as well as already existing members of the Force, that of the former is basically to provide basic and secondary education for children/wards of officers and men of the Force. As for the Police Training Schools and Institutions, the following are some of the institutions below;

- i. Police Staff College, Jos
- ii. Police Academy, Wudil
- iii. Police College, Ikeja
- iv. Police College, Kaduna
- v. Police College, Maiduguri
- vi. Police College, Oji-River
- vii. Police Detective College, Enugu
- viii. Police College of Information Technology, Abeokuta
- ix. Police Mobile Training School, Gwoza
- x. Police Mobile Training School, Ila-Orangun
- xi. Mounted/Dog Training Schools, Jos
- xii. Traffic Training School, Ikeja
- xiii. Police School of Music, Ikeja
- xiv. Police School of Communication, Ikeja and Kaduna
- xv. Police School of Anti-Terrorism, Nonwa-Tai
- xvi. Police Training School, Ibadan
- xvii. Police Training School, Benin
- xviii. Police Training School, Oyin-Akoko
- xix. Police Training School, Makurdi
- xx. Police Training School, Iperu
- xxi. Police Training School, Calabar
- xxii. Police Training School, Ilorin
- xxiii. Police Training School, Ikeja  
(<https://www.npf.gov.ng/home/department/2>)

It must be emphasized that, these training institutions are for individuals who are young adult citizens of Nigeria, between seventeen (17) and twenty-one (21) years of age. They must also be of certain height specification. For male,

such an individual must not be less than 1.67 metres (5 feet, 6 inches) and 1.64 metres (5 feet, 4 inches) for female. They must be medically fit and not be physically challenged in any way. From the above criteria, it is evident that, it is the most fertile and potent age categorization in the country, which is regularly recruited to join the force. This is a huge advantage as well as disadvantage at the same time. While the individuals are trained in the above specialties all year round to ensure they function optimally in the Nigerian state, the lack of Historical education as well as enlightenment on the fundamental issues affecting the advancement of the country, seem not to be adequately carried along in their trainings.

Historical education is the foundation for instilling the sense of nation-hood in citizens of a country. This essentially enables them to appreciate the longstanding relationships between various Nigerian peoples and the knotty points in their existential engagements. While the British adventure into Nigeria is seen to have orchestrated the Nigerian state in the territorial and mechanistic nature it is in the early twentieth century, it did not create the various Nigerian peoples. Put differently, the various Nigerian peoples had adequate knowledge of themselves before the coming of the Arabians as well as Europeans. It is in this sense that it had been said that, there was a 'Nigeria before the British created Nigeria' (Ikime, 1978).

The Police concept and operations in Nigeria, is a transplant of the British Policing idea. This is same for the Nigerian Legal system which has its origin in the aforementioned European commonwealth. Put differently, the British birthed the current idea as well as structure of the Police agency. No doubt, this influenced the mindset as well as working coordination of the Force under discussion over the years. In other words, the Police would be 'indirectly' working to serve the interests of those outside their territorial operational space should they not be mindful of the peculiarities of their situation and future endeavours. A caveat must be added here. The above postulation about the NPF being mindful about external tele-guidance, does not essentially mean there should be an isolation of the country from others in terms of security education and operations. This would mean a foreclosure to any form of collaboration between various security institutions/agencies across the world. This is far from the position of this paper. The point being advocated is that, the domestic concerns must influence external engagements of different entities in the inter-nation-state system. Thus, the Nigerian Police must be very thoughtful and deliberate about incorporating internal concerns into its security training considerations while also having meaningful conversations as well as partnerships with sister foreign institutions on areas of mutual benefits. Nigeria's membership of and collaborations with

organizations such as the International Police (INTERPOL), United Nations Office on Drug and Crime (UNODC), African Police Cooperation (AFRIPOL) and other international organizations established to fight crime especially terrorism in the twenty-first century.

The Nigerian Police Force personifies the Nigerian state as the official law enforcement agency. The state is built on institutions and laws which the Police are custodians of. Thus, one can say that, should one want to comprehend Nigeria, one just have to look at the Nigerian Police Force. To buttress this point, the constituents of the Force are all Nigerian citizens or meet the criteria to become citizens of the Nigerian state (Chapter 3, Section 25, Nigerian Constitution, 1999). In other words, there are no aliens in the Nigerian Police Force.

The national question is about the social, economic and political survival of nations within a nation-state. It is seen as the intricate, complex and multifaceted nature of the engaging manner of relationships between/amongst peoples, groups and interest; their ideational system, their systemic rooting and their multifold attempts to find solutions to their common problems.

The nationality question should be taken to mean the contention about the ownership as well as affiliation to the Nigerian Identity. In other words, who owns the Nigerian identity? Put differently, who is a Nigerian? This question cannot be answered on constitutional basis as the various constitutions of the Federal Republic of Nigeria, have no iota of the 'peoples' involvement of what kind of state, nay, constitution they wanted. Nwolise (2010) noted that, Nigeria is (one) republic that had not carried out a referendum on how to manage its affairs, a negation of the idea itself and being too centralized as a Federal nation-state.

Eweke and Ebizimor had earlier noted that, 'there are no Nigerians in Nigeria' but outside Nigeria'. This is consequent upon the reality that, within the Nigerian territorial space, interactions are based on ethno-national lines. For example, Igbo-Ijaw, Efik-Idoma, Hausa-Kanuri, Tiv-Bini, Yoruba-Fulani relations, amongst others. In fact, there are no Igbo-Nigerian, Ijaw-Nigerian, Birom-Nigerian as well as Ibibio-Nigerian identity as we have in America, Britain and other parts of the world where the general identity had been solidified and accepted to a large extent by those who are affiliated to it. The fear of the unknown had ensured no ethnic nationality had attempted to give up their identity for that they are not sure, would accommodate their cultural and existential concerns. Also, the Nigerian identity is that name needed to essentially interact with others outside the defined geographical space in the Europe created inter-national system. These are perception that cannot be corrected by constitutional provisions.

The Historical education being proposed would enable a socialization process, where this agency of government, would 'repent voluntarily' by acculturating itself into the Nigerian society. This would become the 'second birth' of the Nigerian Police Force whose first, was its conception and initial delivery by colonial parentage. The process of socialization, would enable the Nigerian identity to become firmly engraved in the gene of the agency for it to in return, manage the intricacies of the Nigerian situation.

The point being made above is that, the National identity which enables everyone to identify with the Nigerian brand, does not essentially mean every ethnic nationality would give up themselves to a particular one amongst them. Rather, it would basically entail the reality that, the various peoples have come to accept the existence of an agency which understands what value/morality means to them. The Police would become a reflection of what the people had inculcated into them. The significance of socialization, is to ensure the appearance and development of the self; which encompasses one's personality and functional mind ([www.yourarticlelibrary.com](http://www.yourarticlelibrary.com)).

The envisaged historical framework for engaging the Nigerian Police Force would amongst other things, provide fundamental understanding that, history has sufficient and relevant tools and skills to enable security agencies, function optimally in their chosen endeavour. While it equips one with investigative skills in criminal enquiry, history unveils to one that, crime has past, present as well as future elements as an action in one timeframe, spills forward or being a product of actions from another. For instance, an armed robbery attack that occurred that occurred in 2020, could be investigated and properly prosecuted successfully in 2025. This no doubt, is an historical enablement.

Since the Nigerian Police Force primarily focuses on actions that might be detrimental to the overall peace and stability of society, an appreciation of the 3D (actions as what people DO, are DOING and have DONE) of History would enable the agency see not just the material (capital intensive) issues they were conceived for but the non-material dimensions of security engagements which are equally significant to the wellbeing of the nation. For example, unresolved and unchecked issues of religious intolerance, cultural insensitivity and environmental indifference, are more likely to result in violent confrontations than economic engagement where the media of exchange are quite comprehensible.

## IMPLICATIONS FOR NATION-BUILDING

The implicated nature of the Nigerian Police Force in the study area state is multidimensional. In fact, the outcome of the engagement must be rooted in the fundamental fabric of

the given society. The challenge is that, the Nigerian Police has continued to maintain a state-craft method of ensuring law without considering a people-centred approach to ensuring the stability of lives and properties especially the psychological wellbeing of Nigerians. In an environment where security challenges such as kidnapping, banditry and terrorist-induced activities have become rife, calculated efforts to mobilize the various peoples of the country to 'mentally' engage these problems becomes very important. In other words, this agency would be speaking to each people, in the way and manner they would understand their role in supporting the state maintain the desired peace and unity. Thus, being 'born again' is critical to the Police's ability to aggregate the cooperation of the citizens.

The apparent lack of Nigerian historical education, generated by Nigerian historians for the Nigerian Police Force for delivery to her personnel, has created a situation, where the agency could not adequately respond to calls for true people-centred reforms despite the structural reorganizations over time. For example, the idea of 'State Policing' which is also interchangeably used for 'Community Policing' could have being better engaged should the 'spirits' of the peoples of Nigeria, truly be in the NPF. The fundamental position of these advocacy is the need for the institutionalization of cultural and local peculiarities, in the securing of lives and properties in different parts of the country. This has become a big deal because, the NPF had not assimilated the needed traits as well as behavior of various peoples, to appreciate their concerns and make adequate adjustments that would cater for such concerns. No doubt, the environmental as well as cultural conditions of various parts of the country, would not require a 'one size fits all' approach to the security challenges. The tools and skills needed to manage issues in the riverine areas of the Niger Delta, is not same as that of the arid boundaries of the Chad Basin. In this regard, fundamental questions like, what is security for this particular people and what are they willing to support the Police with to manage such issue(s)? This has to be understood in their worldview utilizing ethnographic skills to appreciate their mindset.

Ultimately, the various peoples' of Nigeria, have not felt the need to identify with Nigeria as an identity within the country itself (the most critical time of Football competitions are what bring Nigerian peoples together), still clinging unto ethnic affiliation because they yearn for an institution especially the Nigerian Police Force, to mirror their origin, present challenges and future aspirations as well as promote and enhance pre-colonial linkages between Nigerian peoples to strengthen the bond of together that blurs their lines of differences. The Nigerian Police Force cannot train her personnel to be 'neutral' in a country when

they are the critical managers. The country is for the Police Force and they must get involved in the best possible ways that would weld peoples together. Neutrality can be done externally and one would be applauded for it. It cannot be done internally as this would mean the police had indirectly allowed its primary stakeholders to be enmeshed in conflict while it stand beside and watch its environment being destroyed.

## CONCLUSION

This paper has attempted to raise the consciousness of the Nigerian Police Force as well as Peoples, on the overarching need for the incorporation of Nigerian History into the teaching/training component of the curriculum of the Force. It is important to emphasize that, this exercise was not embarked upon to see how the contents are currently or whether they have been revised to suit diverse realities. It is rather, a preliminary observation that, there is no History component in the instructional module of this critical agency of the Nigerian government that would deliberately unveil the non-legalistic issues of Nation-Building, grounded on Nigerian History to their personnel, which are equally very important to the security of lives as well as properties of the study area.

Issues of religious intolerance, land disputes, social unrests and political rivalries on ethnic lines, cannot be solved only by the legalistic nature of Police engagements. The various peoples of Nigerian had existed before the creation of the Nigerian state and had strong inter-group relations through marriages, trade as well as religious affiliations. This could be the springboard for engaging inter-groups conflicts, utilizing 'hindsight as foresight' in dealing with such issues.

The envisaged module would look at issues of origin of Nigerian Peoples, environmental peculiarities and urgency for inter-group relations, areas of mutual cooperation as well as conflict and media of dispute resolution. Such curriculum should also contain the origin of the agency in Nigeria and its role in fostering colonial rule. This would enable it appreciate whether it is still repeating mistakes of the past or whether it has set itself firmly on the path of continually encouraging unity and togetherness of the peoples it should protect and preserve.

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