

THE TRINITY AND THE MISSING MISSION IN POLICING

The Vice-Chancellor, Deputy Vice-Chancellor (Administration), Deputy Vice-Chancellor (Academic), Deputy Vice-Chancellor (Research, Innovation and Strategic Partnerships), Registrar, Librarian, Provost of the College of Medicine, Dean of the Postgraduate School, Deans of other Faculties and of Students, Director of the Institute for Peace and Strategic Studies, other Directors, Distinguished Ladies and Gentlemen.

The last time I checked, I discovered that the essence of an inaugural lecture is for professors, who have dutifully built a reputation in their chosen field, to announce to the public their contribution in the said field. This lecture, this evening is therefore, well-intended and its title scientifically sourced from a field of study I do not only have a strong passion for, but also in which I have laboured for more than two decades in Nigeria and outside. This opportunity of this inaugural lecture, therefore, affords me the enablement to announce to the University of Ibadan community and members of the public other than those who are familiar with my research works on Counselling, Policing and Criminal Justice. It is on this threshold of scholarly glory, I stand to declare the awesomeness of the Lord Jesus Christ upon my life generally and career in the University of Ibadan before all of you who gathered here to honour me with your presence. May the Lord honour you all.

I have always admired the ritual of inaugural lectures and do hope that a day would come when I would also stand to pour forth speech and display knowledge as King David admonished. Aderemi Raji-Oyelade in his inaugural lecture of 14 February, 2013, introductorily remarked as follows:

*Sometimes we choose occasions in the course of time;
at other times, occasions choose us and mark us as
players, as agents in the climate of life (p.1).*

In the light of that remark, my own inaugural lecture is being delivered some fifteen years earlier than I hypothetically anticipate this 18th day of May, 2017. Our Vice-Chancellor, Sir, many people here may wonder how do I mean. Until 30 November, 2015, I was a Professor in the Department of Guidance and Counselling, Faculty of Education, University of Ibadan. I however, transferred my service to the Institute for Peace and Strategic Studies (IPSS) on 1 December, 2015 the same day our Vice-Chancellor assumed duty as the 12th Vice-Chancellor of the University of Ibadan. I am sure, my letter of transfer of service was one of the mails the Vice-Chancellor treated on assumption of office. In short, it was that decision to ‘port’ to the Institute for Peace and Strategic Studies that ‘mark me as a player’ before you this evening. For that, it can only be God using men of goodwill as His instruments. No wonder, the wise one, King Solomon counsels in Ecclesiastes 9:11b that:

*The race is not to the swift or the battle to the strong, nor does
food come to the wise or wealth to the brilliant or favour to
the learned; but time and chance happen to them all.*

From that background, my lecture titled “The ‘Trinity’ and the Missing Mission in Policing” is the first inaugural lecture in the glowing history of the IPSS under the leadership of a cerebral

African scholar, Prof. Isaac Olawale Albert who graciously forwarded my name to the Office of the Vice-Chancellor for this lecture. It is also the first lecture from the Strategic Studies Unit in the Institute of which I am the coordinator. And lastly, it is also the first lecture from the field, Counselling and Criminal Justice Studies in Nigeria. As a matter of fact, a colleague described it as the inauguration of inaugural lectures in the Institute for Peace and Strategic Studies.

In the beginning

Mr. Vice-Chancellor, I was admitted to study Guidance and Counselling with 09 Advanced Level Points from my Higher School Certificate after I was denied admission in our Faculty of Law that set a minimum of 10 points in 1985. I came into the Department of Guidance and Counselling as a wounded candidate. After my first year in 200 level, Professor Adebayo Alao (then Dr.) asked if I would be willing to transfer to the Faculty of Law and I replied, No. But I asked ‘How can I become a Ph.D holder?’ Since then I had set my face like a flint hoping for the best in academic world. My Bachelor and Master of Education degrees were in common areas of Guidance and Counseling. But at the doctoral level in the same department, I became a ‘rebel’ of sort by refusing to follow the usual path in the choice of topic. My then Head of Department, Late Professor C.G.M Bakare (our foremost father in the Department) did not agree with my preference of working on the Nigerian police. To him, it was unheard off in the Department of Guidance and Counselling. I urged him just as Prophet Isaiah recorded in his book Chapter 43, Verse 26b:

Let us plead together, that I may be justified.

I shared with him two encounters I had with police men. Ladies and gentlemen, let me share the two stories with you to appreciate the instinct in me as a psychologist that prompted me to foray into policing studies and upon which I am justified through this inaugural lecture.

Sometimes in the year 1994, I traveled to Alaba in Lagos with a friend (name withheld) to buy a stereo sound system as a bachelor. My friend had a good knowledge of various types of the sound system. After the purchase, we were at Ojota to catch a bus to Osogbo where I lived in a one-room apartment. On the receipt of the purchase was letter S written haphazardly. A police man who was on a mission only known to him accosted us and demanded for the receipt of the sound system. It was produced and he declared that it was a stolen good because according to him, letter S was forged to read letter Z. He threatened to arrest us unless we played ball which we initially refused to do. Other commuters unanimously yelled at us to play ball for the bus to take off. I asked my friend: What manner of people are the police in Nigeria? My friend and I concluded that they had a terrible image. Obviously, the police constable under the Police Act of 1990 is empowered to use his discretionary power under participatory management policing. The error in his behaviour was his insistence that I parted with money.

My second story occurred in my town, Ola. For those of you who do not know Ola. Ola is a community of intellectuals in Ejigbo Local Government, Osun State. It is next to Ejigbo in size and population. Ola also has the highest number of professors in the whole local government. In 1995, there was a social party of which I attended as a free born. Then, I was active in the

consumption of alcohol and other social vices limitedly. It was around 11.00 p.m when I had to go to a corner to urinate that a police man accosted me that I was under arrest. The arrest was however, foiled by my associates in alcohol and the police man was declared a persona non grata in Ola. The following morning after coming back to life from the influence of alcohol, I again asked myself what manner of image do Nigerian police carry. After reasoning together with late Professor Bakare, he approved that I worked on the topic, ‘Therapeutic Effectiveness of Problem-Solving and Social Skills Training in Enhancing the Self-Image of the Nigerian Police in Osogbo, Osun State, Nigeria’. That research was carried out under the supervision of Dr. Adeola Adeyoju and late Prof. J.D Ojo, former Dean of Law was my internal/external examiner.

At this lecture, I have two missions. The first is to expatiate on the significance of my scholarship against the backdrop of ignorance of those who have always ‘queried’ my mission in police and criminal justice studies. And two, to profess to the world and beyond what is documented in literature nationally and globally what I have done in police studies in Nigeria and countries like United Kingdom, United States of America, India and Australia. Let me inform this wonderful audience that this lecture is being streamed to the world and specifically, it is also being OERised. Distinguished ladies and gentlemen, right now, this lecture is on the web and thus making it, the first inaugural lecture in the history of the University of Ibadan to be made available in Open Educational Resources. The Distance Learning Centre, University of Ibadan under my administration, would avail future interested inaugural lecturers the same service on request. Doing so would add to the ranking stature of our University globally.

Policing and Our Security Concerns in Nigeria

Policing is synonymous with security. Absence of security provides us with the need for policing. And where policing is effectively rooted, there would be peace and sustainable development. Nigeria as a sovereign democratic country has had her own share of insecurity. This has increasingly brought hardship making the citizenry in some parts of the country to be psychologically distraught.

Aremu (2016) notes that the insecurity which was initially aggravated in 2009 and later blossomed into a full-blown terrorism motivated by *Boko Haram*, a Jihadist fundamental group in the North East, Nigeria has practically affected the entire North East and by extension, the entire country. In the same work, Aremu concludes that the *Boko Haram*-motivated terrorism, more than any insecurity prior to 2009 in Nigeria, was the most serious security challenge that almost brought the entire security apparatus especially the Nigeria Police Force into an operational and logistic halt. And most unfortunately, for members of the Nigeria Police Force, they were initially the main target of *Boko Haram* fighters. The agency suffered losses in personnel, ammunition and properties. Aremu (2016) puts the personnel loss of the Nigeria Police Force between 2009 and 2015 to 525 personnel. And recently also, the Nigerian Army had its toll of losses in some officers. Members of the public also were seriously affected. As a matter of fact, they suffered more casualties in death estimated to be 30,000 within the same period. This excludes those in Internally Displaced Camps estimated at 2.1 million in 207 local government areas of 13 northern states including Abuja in 2015 (Internal Displacement

Monitoring Centre, 2016). Certainly, the figure should have increased given the barrage of Boko Haram assaults in 2016 until the recent decimation of the dreaded Sambisa forest by the gallant officers and men of the Nigerian Army. One of our handicaps in Nigeria is lack of empirical data especially during warfare. Given this national shortcoming, I rely on the data of Global Terrorism Index (2015) which ranks Nigeria with a score of 9.213 and as the third most terrorised country after Iraq and Afghanistan. If President Donald Trump of the United States of America should rely on this data, Nigeria may be listed among countries whose citizens might be temporarily halted to visit America. Lest I forget, in September, 2011, our University had its own share of this security concern as a result of Boko Haram scare. This also resurfaced in the last quarter of the year 2016. Each time, there are scares, the University community would be in a sort of fear. This in itself, is a security risk in that other unsuspecting criminals may lash at the opportunity to commit crime.

One other security concern in Nigeria that is increasingly usurping the popularity of *Boko Haram* is the *Fulani* cattle rustlers-motivated terrorism mainly in the North Central between *Agatu* Nasarawa and Benue and nomadic *Fulanis* over land resource control. This security concern is currently generating media hype. Other than this, we also have the kidnapping ‘business’ in the Southern part of the country. Let me quickly provide this information that while *Boko Haram* and *Fulani* rustlers’ security concerns are classified as terrorism, kidnapping security issues are motivated by pecuniary gains given the increasing spate of unemployment and poverty in the land. Our fourth security concern in Nigeria is the insurgency in the South South and South East geo-political zones. At this point, let me quickly stress the difference between terrorism and insurgency. I have to do this because of common mistakes people make on the two concepts. Even the media is not exempted. While terrorism is a warfare (symmetric or asymmetric) waged against innocent and unsuspecting public driven by political or religious ideology, insurgency is an ideology motivated by agitation of a group of people to vent their displeasure against a constituted authority. Either way, in criminal justice, they both constitute security concerns for security personnel and members of the public.

The question that we should be asking ourselves is: Where do we go from here and who should be in charge? Our consensus of an answer is: Government of course through its agency constitutionally empowered to do so. And that is the Nigeria Police Force.

The Nigeria Police Force and its Evolution

The Nigeria Police Force is one of our inherited legacies from the British colonial masters. At this point of the lecture, let me exposit the concept of police. That would help us in this discourse to understand the people referred to as the police. In taking you through this, I would rely on information from my two books on the police: *Understanding Nigerian Police: Lessons from Psychological Research* and *Policing and Terrorism: Challenges and Issues in Intelligence*. The first book published in 2009 was an aggregation of my ten year research documentation on the Nigerian police. While the second book published in 2014 was my research response to the issue of terrorism in Nigeria and the intervention of the police. I said, Nigerian Police and not the Nigeria Police Force. It is another mistake Nigerians make. Aremu (2009) informed us that the

word, 'police' is a derivative of the Greek word, which means citizenship or *polis*, meaning city. Aremu (2009) again:

Note that the term police from its derivation connotes civil organization of citizens within a city, whose primary role is to provide security for the city and people residing in it (p.1).

Mr. Vice-Chancellor, Sir I would not know if my audience appreciates the import of the word, civil in the police? The Nigeria Police organisation itself wrestles with this till date. As a matter of fact, the Police had attempted to remove the word, "Force" from its appellation. In civilised climes, police agencies do not carry the word, "Force" mainly because they are civil and friendly while on duty. The Nigeria Police in spite of not dropping the word, Force, is said to be your friend. You all know better given your different experiences. Aremu, Uwakwe and Ozurumba(2006) assert that the word, "Police" is the arrangement made in all civilised countries to ensure that the citizenry keep the peace and obey the law. The question is: Do you do your own part of the bargain? From these two definitions of the word, police, you would agree with me that policing is a two-way traffic: the practitioners and the public (our first two Ps).

Now let us address the genesis of the police globally. According to Aremu (2014), the evolution of policing had its roots in the Anglo-Saxon times in England. According to him, the early kings through the police, demanded complete loyalty and obedience from their subjects. This account of police evolution is associated with the time of King Alfred, the Great. Then the Internal Police Force of King Alfred was referred to as *tythingmen* led by a Sheriff. The *tythingmen* who were 100 in number, were subdivided into twelve each to administer criminal justice. Each group of *tythingmen* was led by "Comes Stable" (Master of the House) from where the word "Constable" emerged.

Another account attributed the emergence of the police to the period of Gaius Octavius, the grandnephew of Julius Caesar around 27 B.C. The motivation of Gaius Octavius in establishing what he referred to as the Praetorian Guard was to protect himself from being assassinated like Julius Caesar. The Praetorian Guard was later replaced with the City Brigade of 600 slaves. This also influenced the perception of police profession to comprise people with questionable social status.

In Nigeria, Aremu (2009) submits that the beginning of organised policing was influenced by the British government through its colonisation policy and this was dated to 1861 when the British Consul in Lagos sought the permission of his principal in London to establish a Consular Guard of 30 men. This 30-man Consular Guard was later re-designated as the "Hausa Guard" in 1863. Similarly, in 1893, The Niger Coast Constabulary (the Northern Nigeria Police Force and the Northern Nigeria Regiment) was also established and short-lived for only six years. In effect, the precolonial period Nigeria had two police forces: the Lagos Police Force and the Royal Niger Constabulary until the year 1930 when the two police bodies were merged to become what is known as the Nigeria Police Force.

Earlier in this lecture, I promised to explain how our indigenisation helped to shape public perception of the Nigerian police. This was rooted in how personnel were recruited into the police force then either as the *dogaris* in the North or the *akodas* in the South West. The *dogaris* in the North were later referred to as *yan/dandoka*, while the *akodas* were called *olopa* (he who owns the baton). I would also explain soon what informs *opa* (the baton) and how this shaped the public perception of the police till date. Before then, let me wrap up how public deep-seated perception was shaped especially in Yoruba land of the South West, Nigeria. In the beginning, people that joined the police were regarded as dregs and the rogues who were young and non-disabled. Aremu (2009) said such people were those who were incapable of discipline by their families. This, Aremu (2014) claims led to the popular Yoruba maxim that nothing good can come from the police (*Olopa kii bimo re. Bi ko bi kumo, a bi kondo*). Modern saying that has now become a popular feature in Yoruba folk imagination. Aremu (2014) then sadly concludes that this cultural psychology of the Nigerian police personality from thence resonates till date by members of the public. Amplifying this, Aremu (2002) notes emphatically that the Nigeria Police Force is the most discussed and the most vilified of all security agencies in Nigeria; and that no good relationship exists between the public (P3) and the police (P2). In the same vein, Alemika and Chukwuma (2000) aver that the police-citizen relationship in Nigeria is characterised by deep suspicion and violence. Just I earlier submitted, Tamuno (1970) also traced this long-held public-police disdain to the seed of bitterness that was sown during the British colonial rule in Nigeria. Our Vice-Chancellor, Sir, till date, this public opprobrium of the Nigeria Police Force remains intact.

Now, let us go back to the police baton syndrome that informed the personnel appellation. In our understanding of this, I would explain the Nigerian Police's Crest and Flag.

Figure 1: The Nigeria Police Force Crest



The eagle stands for strength, the crossed baton for office and authority; the elephant is for steadfastness and reliability, while the green ground is for the rich vegetation of Nigeria.

Figure 2: The Nigeria Police Force Flag



As shown above, the Nigeria Police Force has three colours: blue stands for love, loyalty and unity; yellow for discipline and resourcefulness; and green for energy and life.

In a survey study conducted on police trainees and rank and file from some beats in two police state commands in the South West, by Aremu, Uwakwe and Ozurumba (2006) on the understanding and perception of the Nigeria Police Force's crests and colour, it was discovered that the police trainees had the knowledge of the symbols, while a good number of the rank and file had forgotten what the symbols stand for few years after training. I am very sure this audience would then be wondering on the policing knowledge of an average police officer on the street.

Prior to my expounding the 'Trinity' Concept in the Nigeria Police Force, permit me to explain Sir Robert Peel's principles of what policing should be. I also refer to the nine principles of Robert Peel as the true mission of the police.

The principles are as follows:

- To prevent crime and disorder as an alternative to their repression by military force;
- To recognise always that the power of the police to fulfill their functions and duties is dependent on public approval of their existence;
- To recognise always that to secure and maintain the respect and approval of the public also means securing the co-operation of the public;
- To recognise always that the extent to which the cooperation of the public can be secured diminishes proportionately through the use of physical force and compulsion;
- To seek and preserve public favour and not by pandering public opinion;
- To use physical force only when the exercise of persuasion, advice and warning is found to be insufficient to obtain public co-operation;
- To maintain at all times good relationship with the public;
- To recognise always the need for strict adherence to police functions and to refrain from usurping the powers of the judiciary; and
- To recognise always that the test of police efficiency is the absence of crime and disorder in the society.

In Peel's principles, I have found what should actually be the mission of the police (P2). For nineteen years that I have been studying the Nigerian Police (with over 70 publications locally and internationally), my emphasis has always been on paradigm shift in the police using different psychological interventions. This informs my resolve to address the missing mission of the Nigeria Police using the 'Trinity' in policing as my catalyst. This missing mission would be addressed in the latter part after my presentation of the 'Trinity'.

The 'Trinity' in Policing

All over the world, police scholars have always theorised on the best policing approaches that would make the police more effective and civil. This has made police scholars to advance police-community participation. Writing on the concept of community policing, Cordner (1998) is of the view that it has four facets. These are as follows:

- The philosophical, where the community's role is fundamental and the police's role is expanded from traditional policing duties;
- The strategic, where ideas from community policing are developed into strategies for practice;
- The tactical, which focuses on the implementation of the strategies developed, and
- The organisational where the support offered at an organisational level should be encouraged to promote community policing.

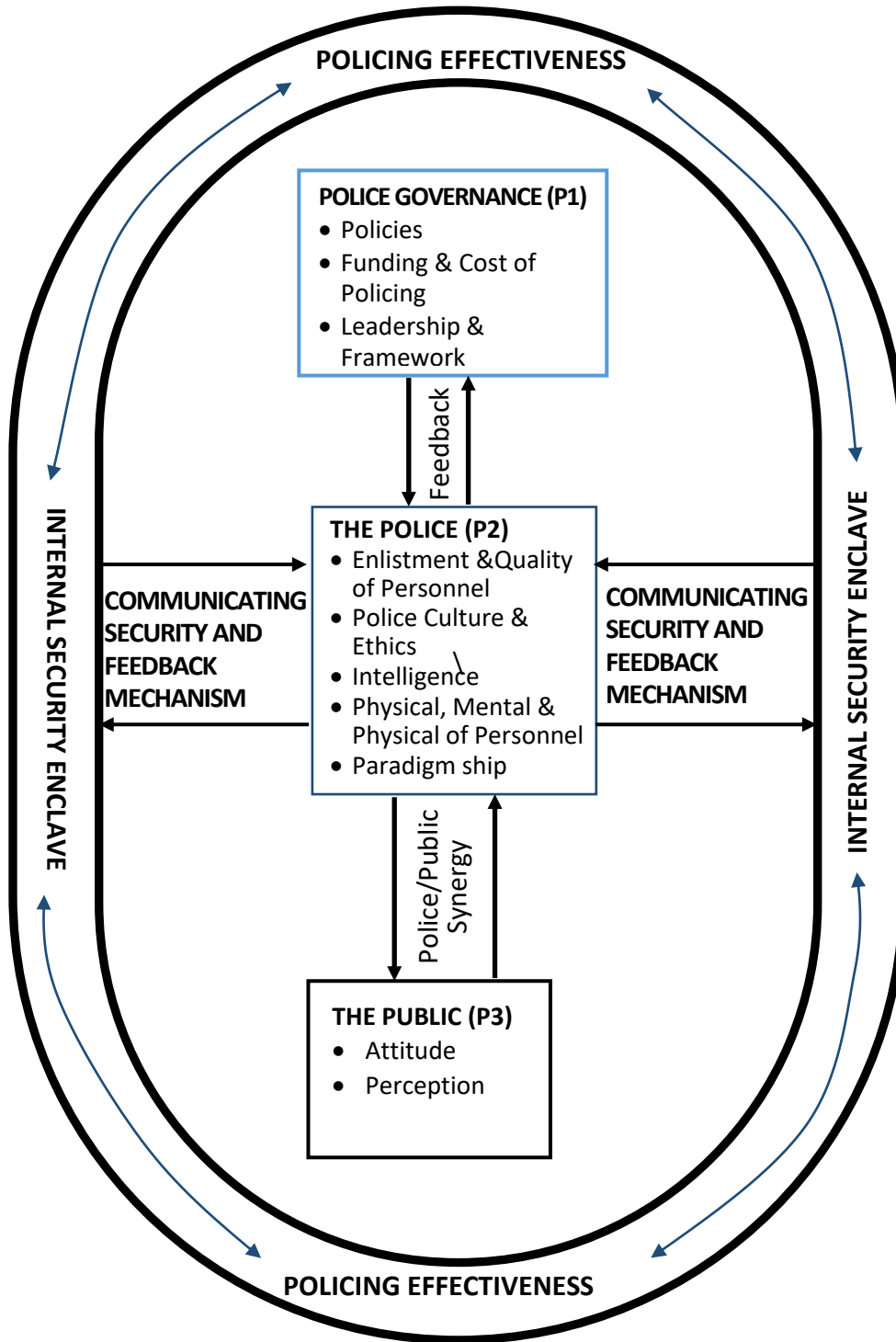
From the four contexts, Aremu (2009) concludes that it is logical to suggest that to have excellent community-policing relationship, the police need to be constantly aware of the attitude they express while in contact with the public and this could be achieved through the effective utilisation of emotional intelligence. I would later address the place of emotional intelligence in policing in this lecture.

Principally, the overriding philosophy of community policing is to make police job seamless and bring policing to the door step of the public (P3). For us to achieve this, we need to explore what Purdy (2013) refers to as three spirits. Distinguished audience, let me quickly allay your fears that I am not here to exorcise spirits from the Nigerian police. However, before my explanation of the three spirits which I have come to refer to as the 'Trinity' in my lecture, I should let you know that it is situated in community policing. The essence of community policing is hinged on a tripod- the polity, the police and the public. Precisely on 30 July, 2016 around 5.00a.m in Lagos, I was engrossed writing a paper which is being published by the University Press on request by Nigerian Anthropological and Sociological Practitioners' Association when I shouted *Eureka* (I have found it) like Archimedes of the Ancient Greece (the only thing was that I did not run out naked like Archimedes did). My audience may wonder what I found out. I found a way around my first ever model on policing effectiveness using the 'trinity' policing approach. For me it was one of my major contributions to policing scholarship in Nigeria.

My 'Trinity' Policing Model was evolved with a view to capturing basic fundamentals that studies have found to have impeded policing effectiveness in Nigeria. There are three fundamental mutually-related conceptual strands in police literature globally: the polity (P1) of policing activities (governance), the police (P2) personnel, and the public (P3), the consumers of policing product. The 3Ps are the tripod of policing effectiveness (P1, P2 & P3 ⇔ Pef). Categorically, Aremu (2014) notes that it is instructive to conclude that effective and result-oriented policing rests squarely on the 'Trinity' (the polity, the police and the public). Again, this is where my earlier submission on community policing plays out.

It is in a response to this submission and others that the idea of the 'Trinity' Model of policing was developed. It is therefore needful to explain the model using each intervention that forms the 'Trinity' in my model.

Figure 3: The 'Trinity' Model of Policing Effectiveness



P1, P2 & P3 → Pef

The first leg in the model is driven by polity (P1) (police governance). Police effectiveness is determined by the quality of both its internal and external governance. This explains why governance constitutes the first intervention in the Model. Purdy (2013) attests to this by stressing that without resources, the police cannot be productive. Aremu (2014) also corroborates this by submitting that the actual cost of policing a state (country) is enormous and requires adequate funding. Aremu (2014) again notes further that “Effective policing depends on adequate budgetary allocation to security of which the police are the primary agents” (p. 12).

All over the world, police governance is tied to the dictates of the ruling class which in many cases are abused. In Nigeria, the police agency is on the exclusive list of the constitution. The police agency until the administration of President Muhammadu Buhari had its own ministry, Ministry of Police Affairs. The force is now under the supervision of Interior Ministry although with a supervisory commission, the Police Service Commission. One of the confronting challenges in this respect is the incessant changes of the leadership of the police which makes internal governance in the force unstable. Between 1966 and date (a period of fifty one years), the Nigeria Police Force has been headed by nineteen Inspectors General of Police. This is approximately 2.5 years for each one of them. The danger in this is that instability in security policies could threaten internal security. Beyond this, it could also lead to unhealthy rivalry most especially at the top hierarchy of police management. Recently, some compulsorily retired Assistant Inspectors General of Police dragged the Federal Government to court on account of this.

The second leg of the intervention in the ‘Trinity’ Model of Policing is the police personnel (P2). The quality of the personnel that constitutes police agency is a direct reflection of the operational working of the agency and its system. The personnel therefore would determine the totality of what operates in the police agency: its vision, philosophy, operations, and the direction. These however, depend on how the personnel is constituted in terms of its enlistment drive and recruitment policy, how the personnel go through the training in police colleges and academy, how they are trained; and what constitutes the training they receive. Purdy (2013) admonishes that the hiring process should support the recruitment efforts and focus on only those who meet the established criteria of ethics, intelligence, interpersonal skills, logical thinking, decision-making, psychological suitability and maturity. Writing in the same vein, Aremu (2014) submits that 21st century policing requires thinking outside the conventional box. He notes further that the police and its personnel, more than ever before, should be more proactive, intelligent-driven, solution-focused and should develop problem-solving abilities. Studies of Aremu (2006, 2009, 2010, and 2013) and Aremu, Pakes and Johnston (2009) have addressed this by concluding that it is the expected paradigm shift requires in the Nigeria Police.

The last leg of my model is the public (P3) which Aremu (2014) refers to as the consumers of policing products. The police work is a function of the support base of members of the public. Unarguably, the public is the determinant of the quality of policing work in the society. Police job is all about contact with the public either directly or through electronic policing. Robert Peel (1829) argues that policing fulfillment are functions and duties that are dependent on public approval. Where the public approves of the police job, security becomes more acceptable and also a function of members of the public who would willingly support the police.

These interventions (P1, P2 & P3) are mutually inclusive to produce overall security outcome, police effectiveness (Pef); and could be driven from all ends and not straight-jacketed. Enhanced police productivity (effectiveness) would be best achieved by a police mechanism (governance) that provides appropriate support to its officers and front-line personnel; and commitment to the police task is also expected by members of the public for police effectiveness.

With these three interventions- the polity (P1), the police personnel (P2) and the public (P3), 'Trinity Policing Model could engender effective policing in the society if the interventions work optimally.

Figure 4: Men of the Nigeria Police Force



Police and Anatomy of Corruption

The subject of corruption is the most popular discourse of recent in Nigeria. As a matter of fact the administration of President Muhammadu Buhari is laying much emphasis on the menace of corruption in Nigeria. Generally, corruption is a function of national life in Nigeria. This permeates public and private sectors including the political class and criminal justice agencies. Myint (2000) in tandem with this submission notes that corruption occurs in all nations, both developed and developing countries and in private and public sectors. Aremu (2017) then takes a cue from Myint's submission that corruption permeates all facets of life. It is only the degree that varies.

Corruption and corrupt behaviour have been variously defined by scholars. One defining thrust in all definitions of corruption and corrupt behaviour is that it is seen as unethical and unapproved behaviour expected of an individual holding a public office in trust for the citizens. Aremu, Pakes and Johnston (2009) define corruption as the absence of integrity or honesty, and use of a position of trust for dishonest gain. The trio further harped on it that corruption is an act done with intent to gain an advantage that is inconsistent with one's official duty. It is well

known that corruption is as old as human existence. In the Holy Bible, children of Prophet Samuel were alleged to have extorted people of Israel by perverting the cause of criminal justice and took bribe. This led to the 'revolt' that culminated in the kingship in Israel. Clearly also, John the Baptist in Luke Chapter 3, Verse 14b was not pleased with the prevalence of corrupt behaviour by advising the security personnel in his time, not to accuse people falsely and should also be contented with their wages. The counsel of John the Baptist further attests to popularity of corruption among the security personnel as far back as 2000 years now. Aremu (2009) then submits that it was from these roots of the ancient organisations, institutions and structures that the modern society emerged.

Taking a general cue from these definitions, the summation here is that certain behaviours like bribery, embezzlement of public fund, acceptance of gratification, misuse of office and trust, stealing, connivance to defraud, defraud, impropriety in office, inducement, tax evasion, laundering and lodgment of fund without a due process; and any form of behaviour that is not in the interest of public trust could be explained as corruption.

Just as it is generally in our national life in Nigeria, so it is in the Nigeria Police Force. Alluding to this, Alderson (1979) contends that where corruption is endemic, it follows that a corrupt society would beget a corrupt police. Explaining why this is so, Punch (2000), argues that police recruits arrive clean and are initiated into what he calls operational code' of the informal system (free meals, drinking on duty, receiving sexual favours, falsifying statements and documents, and lying in courts). What Punch theorises in his theory of Bad Apple is that the police recruits learn to accept these norms as normal and go along with it to be part of the group. What the Yoruba people would refer to as "Ti ewe ba pe lara ose, oun ma pa da di ose ni" (A leaf used to wrap a local soap will eventually transform to the soap after it has stayed long on the soap). Similarly, Aremu (2009) refers to it as a police culture.

At this point, we may reason together as to what motivates corruption in the police. The following could be said to be responsible for this:

Poor Remuneration: The Nigerian police are poorly remunerated. Aremu and Adeyoju (2003) contend that police are not only poorly paid, promotions are delayed for too long and thereby making the morale of the personnel low.

Poverty: There is much poverty in the land. Where poverty thrives, people could resort to unwholesome behaviour to mitigate the effect of poverty. Aremu and Jones (2007) observe that due to the poor indices of the economy, police personnel could embark on any activities including corrupt behaviour to reduce the biting effect of poverty or recession as we currently have in Nigeria.

Dregs of Society: Earlier in this lecture, I referred to the kind of people who in the beginning elected to join the Nigeria Police Force. This calibre of people is used to explain one of the predisposing factors of corruption in the police force. The traditional general feeling is that police job is meant for the low cadre people in the society. Nwolise (2004) avers that members of the police during the colonial period in Nigeria comprised people of low birth and of the class known as "alaarus" (the porters). This class of people then was without fixed abodes and lived a precarious life. In the Nigeria Police, they mostly belong to the rank and file.

Ojukwu (2016) draws an inference from viewpoints of some researchers and conclude that no police organisation in the world is spared of the cankerworm of corruption. While I somehow agree with this submission as I have also come across the same literature. My contention, however, is the degree of corrupt behavior and also because this may not be so in some cases. I have personal experiences to corroborate this. I was in England in 2007/2008 on postdoctoral Commonwealth Fellowship at the Institute of Criminal Justice Studies, University of Portsmouth where I studied corruption in the police. Professors Francis Pakes and Less Johnston were my hosts. With them, I had informed discussion on the subject of corruption. We also made clinic visitation to some county police stations. Throughout my programme, I did not observe an iota of corrupt behaviour among the police personnel. I was also in Cochi in India 2010 to attend International Police Executive Symposium Conference hosted by Kerala Police. On arrival at Kochi, a police corporal was attached to me as an oddly to 'minister' to my needs throughout the four-day conference. He dutifully carried out the assignment. On my departure, he followed me to the airport and ensured I had a VIP treatment. To show my heartfelt appreciation, I offered him the leftover rupees that were with me. This to my chagrin, he politely declined. I was ashamed of myself because I was only trying to carry over the Nigerian behaviour in me. I used the rupees to buy extra chocolates at the airport. I had another encounter with another police system this time around in Singapore in 2003 during a leadership training programme that lasted a month. During the period, I engaged three Singaporean police officers in a two sessions Focus Group Discussion. These police officers, in turn, led me to church every Sunday for worship without asking for anything; and of course, I also thereby not ventured to offer gratification knowing very well that the government of Singapore is very strict in penalties when it comes to corruption. Recently, the Vice President of Nigeria, Professor Yemi Osibajo advised for appropriate models as obtained in other countries as the best way to win the war against corruption. In ancient Greece, Plato advocated that any citizen who accepted gifts in exchange for public service should die without ceremony. Nwolise canvassed for a national day of blessing and curse for honest and corrupt Nigerians respectively.

Distinguished audience, I was trained first and foremost as a Counselling Psychologist. It was my desire and passion for criminal justice that drove me to policing studies. In effect, my research has centred on counselling psychology and criminal justice studies, hence my specialisation, Counselling and Criminal Justice Studies. In all my research on the Nigerian police, I have always employed psychological interventions as a behaviourist. In the almost last two decades of my scholarship on policing, I have used among many, the following psychological theories and models: self-efficacy, social skills, problem-solving, locus of control, emotional intelligence, mentoring and motivation. Through these, I have also developed psychological instruments that are psychometrically validated. Some of these are:

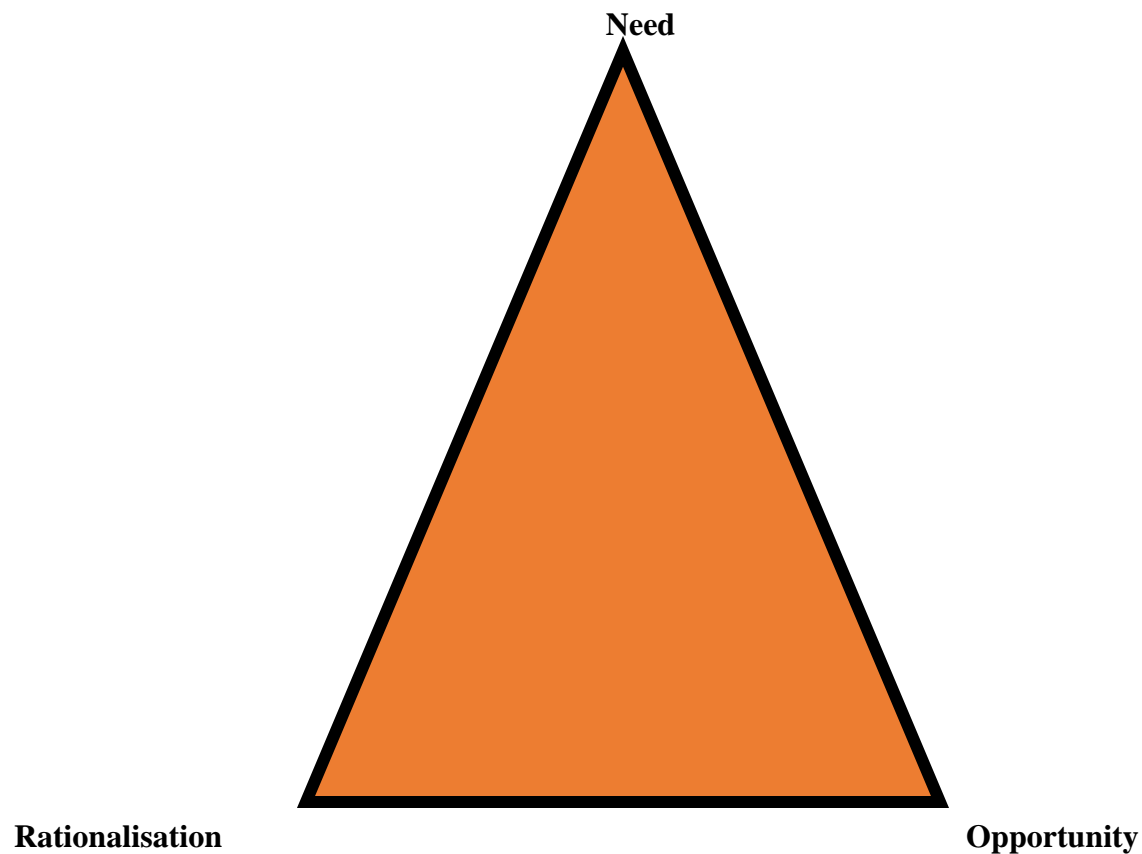
- Police Stress Scale;
- Police Trainees' Career Aspiration Scale;
- Community-Oriented Policing Scale;
- Police Perception of Public Acceptance Scale, and
- Police Corruption Perception Index

These instruments have not only been employed in my studies on the Nigerian police, other researchers have also utilised them.

Justifying the essence of psychological models and theories as related to criminal justice, Aremu (2014) advises that professionals and correctional psychologists could utilise the knowledge in ensuring social order in the society. Aremu advances further that in the present dispensation, the essence of knowledge is to meet the social needs.

Not too far from this opinion, Donald Cressey also in Brytting, et. al. (2015) proposed a model called the 'Fraud Triangle'. In the model, Donald Cressey avers that corrupt behaviour is a function of three elements: need, opportunity and rationalisation. These are contending elements that an individual could be engrossed in. According to Cressey, perceived need could range from affluence to power depending on the individual. This, in essence, means that what an individual feels as the most of his/her needs could precipitate a corrupt behaviour if opportunity (environment) presents itself.

Figure 5: The Fraud (Corruption) Triangle Model



The contention that cannot be suppressed is the fact that corruption is a behavioural problem that has behavioural underpinning. Other determinants of corrupt behaviour could be inability to judge behavioural outcomes and social conformity. Inability to judge outcomes are rooted in human insatiable desire to appease pleasure speaking part of personality refers to as id in Psychology. This could compel an individual towards corruption if found in a reinforcing environment. Social conformity, on the other hand, is desire to be part of the social bandwagon where corruption thrives and unchecked. In so doing, the individual may slip into corruption. My contention and submission is that of a behavioural change rooted in Emotional Intelligence as a means of tackling corruption in Nigeria.

The work of Aremu, Pakes and Johnston (2009) on corruption in the police in Nigeria could therefore be a good reference to start with. Aremu and his foreign colleagues note and conclude that it is suggestive that the expected police transformation and paradigm shift might be possible if the police management could adopt counselling psychological technique like locus of control as a measure of corruption control in the police. Aremu and his colleagues' submission are drawn from fact that the intervention of locus of control as a psychological tool is efficacious in the reduction of corruption in the police. A cue could be drawn from this by asserting that some psychological models and theories could be employed to curb public corruption.

In the light of the above, let me recommend Emotional Intelligence Model as a psychological intervention which could be deployed to curb the menace of corruption especially in the police. Emotional Intelligence (EI) is a psychological construct rooted in the work of Daniel Goleman (1995).

Succinctly, Aremu, et al (2011) note that the emerging view is that in order to be successful in any field that involves frequent social interactions, EI matters. In effect, the art of governance requires frequent interaction. Hence, EI would come into play in ensuring productivity. Drawing an inference from the work of Aremu et al (2011), it is incumbent to assert that EI is effective in the reduction of corruption albeit among police personnel. It stands to reason therefore that the interplay of EI in mitigating corruption in governance could also pass a stringent test if it is used as a psychological intervention.

There has been some strong arguments in favour of the efficacy of EI as an intervention tool through which accountability could be enhanced in governance and organisations. Gray (2011) is of the view that it is always difficult to make people accountable in organisations and perhaps in public governance (emphasis mine) through externally-mediated interventions unlike EI which is a form of internal principles. Empirical nexus has been reported between EI and deviant behavior. Corruption as a behaviour is deviant. Therefore, EI could be used to mitigate deviant corrupt behaviour through good leadership in governance. Thus, it is explicit that EI could play the expected role in ensuring self-accountability; and by extension, corrupt behaviour could become mitigated in the police.

Figure 6: Proceeds of Corruption in hard currency



The Missing Mission

All of us here present in this hall and those in diaspora that are listening to me through various media, understand the simple mission of security agencies. And that is to protect life and properties. The Nigeria Police Force was established for that simple mission. Ojukwu (2016) affirms this when he notes that societal peace, security and prosperity are contingent on the existence of a functioning police organisation. Lord Denning (1980) corroborates this by writing that ‘society for its defense, needs a well-led, well-trained and well-disciplined force of police whom it can trust: and enough of them to be able to prevent crime before it happens, or if it does happen, to detect it and bring the accused to justice’ (p.102).

Distinguished ladies and gentlemen, if I should ask you, tutorially, what are the missing missions in policing in Nigeria? Chances are significantly strong that you would give me the following answers:

- Nigerian police are corrupt.
- Nigerian police are dishonest.
- Nigerian police are reticent of civilians.
- Nigerian police are not friendly although they claim to be your friends.
- Nigerian police are not courteous.

Mr. Vice Chancellor, Sir, I request that my audience could respond to the following questions:

- Who would they call if they are being attacked by armed robbers?
- Who would they call or report to if their cars are snatched by bandits?
- Who would they report to if a business partner defraud?
- To who would they turn to if they want to make arrests?
- Who would they resort to if there is congestion of traffic?

The Nigerian police have also been labelled as brutal and unmindful of human rights. These have grossly impugned on their mission. Anything to the contrary brings the police to disrepute and also causes them to be derided and scorned. The failure of police agency to be proactive and to attract public respect has derisively made its members (including officers) to be disdained and ridiculed.

Ordinarily, the police are strategically trained to respond to peace operations and be civil while doing so. Globally, this is one of the best policing practices. This missing mission makes it professional for the agency to address the proactive lapses. Robert Peel made it abundantly clear that the hallmark of policing profession is to add value not only to the public safety; they should also be seen to be above board. The Nigeria Police Act of 1990 similarly alludes to this by outlawing any form of gifts, free meals and drinks to the police. Value adding policing is not only a mirage in the Nigeria Police. Officers and men of the agency should also be orientated to imbibe appropriate policing culture. Aremu (2016) submits that it is also in tandem with the 'Trinity' Policing Model earlier discussed in this lecture. To add value to policing work in Nigeria, the three core elements of the polity, police personnel and the public would have to be reengineered for results (police effectiveness). The 'trinity model stands to impact on policing effectiveness especially in Nigeria where the three elements are at variance with one another – the police are suspicious of the public, while the public detests the police; and the state interferes and underfunds the police agency. The interference of the state is one of the core missing missions of the Nigeria Police. This does not only affect police governance it has often made the top hierarchy of the Nigeria Police Force to be too political. My submission on this has to do with the Nigeria factor and inconsistent security policies of each of the police chief that is made to sit atop of the Alhaji Kam Salem Police Headquarters in Abuja. Beyond this omnibus presentation of political interference, the same political scenario plays out within the agency. This hurts mainly the rank and file who are predominant and less motivated. Too much political interference in police governance affects operational independence of the agency. This also accounts for the placement of the Nigeria Police in the exclusive list of the 1999 Nigeria Constitution in Sections 214 and 215. This accounts for the continued agitation for state police in Nigeria. My contention whether in research and public commentaries, is the devolution of policing power to the state by making it a constitutional provision under the concurrent list. Examples of countries with state police abound in the United States of America, United Kingdom, India, Pakistan, Belgium, France, Algeria, and South Africa. The expediency of the establishment of state police is also hinged on the fact that our country is grossly under-policed given about 180 million people in a country of 380,000 police personnel. This number translates to ratio 1 police man to 474 Nigerians. And when we approximate this to the nearest hundred, it is ratio 1:500. In the real sense of it, it is even more than this given the fact that one-third of the Nigerian police personnel are providing security, and or carrying briefcases or bags of top Nigerians including their legitimate spouses or concubines. This grossly falls short of the United Nation's recommendation of ratio 1 police 400 citizens.

Value-added policing is a policing culture that is well entrenched in other climes. With such a culture, respect of the public would be naturally earned and not coerced. Coercion often leads to extra judicial killing which is also associated with the Nigerian police. Distinguished audience,

restoring the policing mission in Nigeria would require policing by brain and not policing by force. At this point, Mr. Vice Chancellor, ladies and gentlemen, join me as I go through some reflections and recommendations arising from my researches on the Nigerian Police.

Reflections and Recommendations as I Rethink Policing Work for Effectiveness in Nigeria

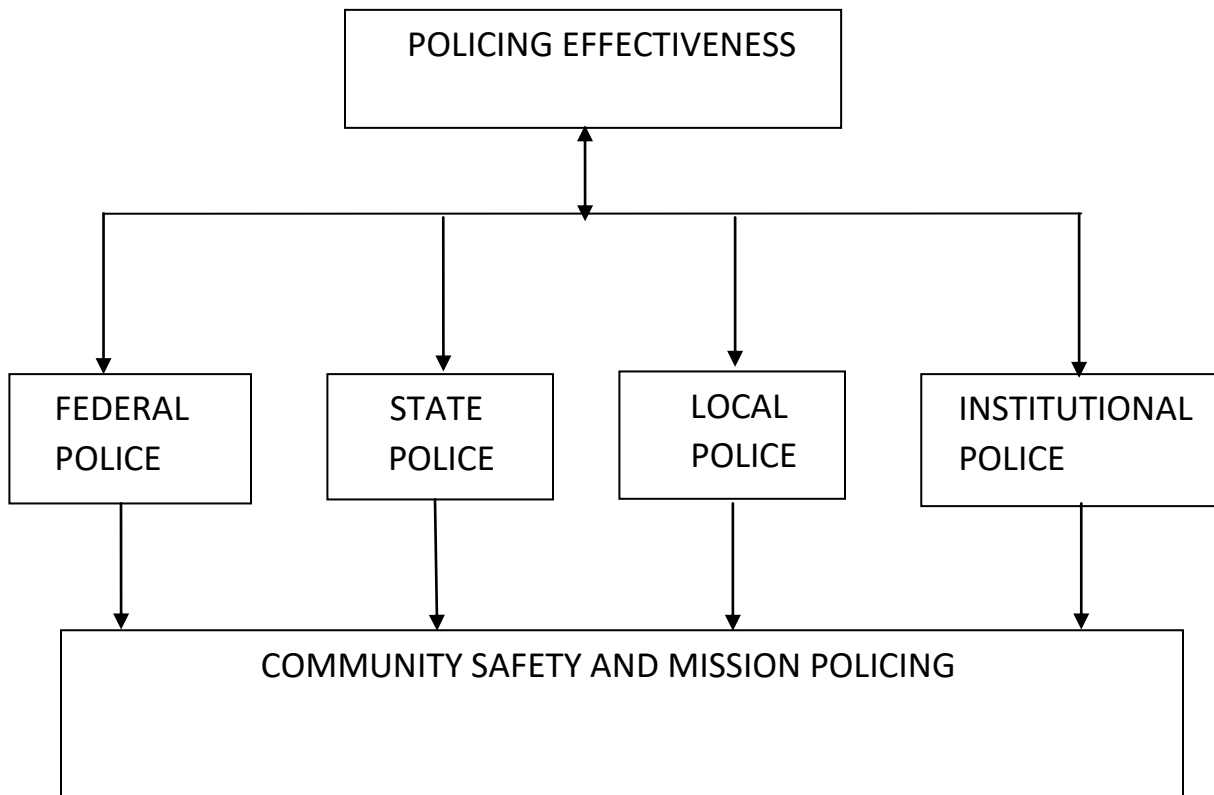
Nigeria as a country is going through colossal security challenges, which have impacted negatively on many strata of her national life. Given these challenges and evident ineffectiveness of the Nigeria Police, there is a need to rethink policing work as operationalized by the Nigeria Police. The clarity is expedient in that other security agencies like the army, navy, air force, civil defense, Department of State Security Service, and others also engage in policing work. The Nigeria Police is arguably the only constitutionally empowered security agency in charge primarily of internal security. In spite of this constitutional role of the police, all is not well with the agency.

Kindly permit me to further make some recommendations that could help promote a paradigm shift in the Nigeria Police. In my over two decades of studying the personnel of the Nigeria Police and its organisational structure, I am always conscious of the psychology of the personnel (especially the rank and file being the most derided) and the architecture of the structure of the agency itself. In that light, I recommend as follows:

- That the Nigerian Government should address the welfare of the personnel. The police should be properly paid for them to maintain proper appearance at all times and gain public respect.
- The Nigeria Police through the Police Service Commission should as a matter of urgency re-appraise its training and education programmes. A 21st century policing is all about intelligence, thinking and problem-solving. These can be engendered in the agency only if the training and education of personnel are made to reflect same. In most of my studies, I have always canvassed for this.
- The Ministry of Interior as the coordinating ministry of the Nigeria Police should set in motion the need to reorganise the agency for effectiveness. The agency has for long been oriented as brutal and its corporate identity decimated. This is not in tandem with best global practices in modern policing which is truly friendly with the public.
 - The Federal Government should also make the Police Service Commission as a matter of policy embrace research works on the police through funding and utilisation of research works on the operations of the Nigeria police. This would promote synergy between academics (police scholars) and practitioners (the police). Examples of this abound in Europe, America and Asia.
 - I also recommend knowledge synergy between the university and the security agencies. In Ibadan Institute for Peace and Strategic Studies, we pride ourselves in that area. Through this university/security agency collaboration, there would be joint knowledge-transfer projects and teaching and real-world operational practice. This is what the proponents of Problem-oriented Policing put in favour of improvements in policing.

- The Nigeria Police, through the instrument of the Police Service Commission should address its bottom approach method of addressing insecurity which is always addressed by the rank and file. More often, the personnel at the lower rung of police hierarchy are not only ill-equipped; they are also not motivated to tackle insecurity. The rank and file embark on reactive policing which is also poorly executed. Modern policing is all about being proactive and eagle-eyed.
- The Federal Government of Nigeria as I advised in my book, *Policing and Terrorism: Challenges and Issues in Intelligence*, should restructure the Nigeria Police. Stemming from this, I recommend that office of the Inspector General of Police should be tenured and insulated from the political influence of the executives.
- My research works on the police are largely mediated using psychological interventions. My findings from the research works are therefore used to facilitate knowledge of counselling psychology in criminal justice studies with emphasis on policing. With those empirical-based findings, I recommend adoption of psychological interventions like self-efficacy, locus of control, emotional intelligence, problem-solving, and others reported in my studies in police education with a view to bringing about the needed positive change and paradigm shift in the police. Policing is essentially a behavioural profession with strategic operational tactics. And just as we pride ourselves in the University of Ibadan, Nigerian police should also be seen to be found worthy in character and operational tactics.
- The Nigeria Police, through the Police Service Commission, should evolve appropriate policing policies that should be publicly-motivated. When informed members of the public are made to involve in developing policies, they naturally see themselves as strategic to the success of the police. In that wise, operational discretion made by the police would be in the interest of the public.
- While I commend the inter-agency collaboration that occur each time there are security scares on our campus, I advise that this should not be one off thing, rather, it should be sustained through intelligence sourcing, mapping and sharing.
- Unequivocally, the Federal Police as it is presently obtained, should be deregulated to give way to multi-level policing that would comprise Federal Police, State Police, Local Police and Institutional Police. This, Nwolise (2016) contends would promote relationship and output. I join Nwolise to contend that where multi-level policing exists, community safety would be guaranteed.

Figure 7: Multi-Level Policing Model



Adapted from Nwolise's (2017) Relationship and Output for Multi-Level Policing System

Ladies and gentlemen, I have come a long way on my researches on the Nigerian police and criminal justice. For emphasis, I won international accolades and brought honour to Nigeria and the University of Ibadan. As at the last count, I have had over seventy publications mainly on the Nigerian police locally and internationally. The last time I checked my profile in Google Scholar, my works on the Nigerian Police have been cited over 53 times. My submission here is that, like it is the case with many research works in Nigeria, my research works have not been fully utilised by the stakeholders in criminal justice in Nigeria especially the Nigeria Police. Although I consult for the agency, it remains at the level of bringing extra money to my table and not the desired policy change and operations as one would expect. The University of Ibadan, through the establishment of the Institute for Peace and Strategic Studies would be willing to provide leadership in that area. For your information, the Institute has perfected two programmes on security and strategic studies that would soon be mounted. Countries like Italy, the United States of America, Australia, the United Kingdom and United Arab Emirates have such institutions where their nationals are trained to acquire in knowledge in criminal justice and strategic studies. When scientifically-based knowledge in behavioural and natural sciences is applied to police work, especially in Nigeria, the police would, barring Nigerian factors, become more effective in preventing and fighting criminality.

Conclusion

Mr. Vice Chancellor, Sir, given the overwhelming challenges confronting the Nigeria Police Force and the question of acceptability in spite of the fact that the agency is supposed to be the primary security agency, one cannot but come to a conclusion that there are issues with the agency and its personnel, the public who is aggrieved and the polity that does not provide the needed funding and support. As long as the Nigeria police are confronted with these challenges, the overriding mission of the police agency, which is protection of life and property, would continue to be elusive in Nigeria. The question then is: What do we do? While I would encourage members of the public to drop the age-long mindset of reticence they have of the police, the agency itself should work on its corporate image through its personnel. Fundamentally too, the Federal Government should address the challenge of welfare and funding of the agency in a transparent manner.

I know that more than ever before, I have been able to advance my scholarship on policing today. The truth is that I have been passionate about my research on the police in Nigeria since that is what I voluntarily decided to do. In all these, however, I have offended people and people have offended me basically because of the ignorance that a scholar with a background in Education cannot profess in criminal justice. I have also been faced with the questions of acceptability motivated by ignorance and poverty of intellect: one, when I was in the Department of Guidance and Counselling, Faculty of Education, it was always ‘why you are in Education as a police scholar?’ And two, when I exited the Faculty of Education on December 1, 2015 to join the Institute for Peace and Strategic Studies, it was ‘can anything good come from the Jerusalem of Education?’ Distinguished audience, with all my contributions to the scholarship on policing in Nigeria and the glory I have brought to the University of Ibadan through same, I would not know again after now, if these people (very few of course) would still make academic charge against me? This myopic and unscientific thinking that security studies using counselling psychology in my own case cannot come from the Faculty of Education has not only been debunked, trashed and perished with those who paraded the thoughts I have shown as well that I have enjoyed tremendous academic nobility in criminal justice studies which has been exported to the Institute for Peace and Strategic Studies, the appropriate academic platform where my academic mission on security studies would receive a further boost given the expanse of research areas to be covered while mentoring young academics. My conclusion of their missing knowledge of what I do has always been that of ignorance. Commander Ebenezer Obey in one of his evergreen lyrics sang. ‘Ko s’ogbon to le da, kosi ’wa to le wu. Ko s’ona to le gba, to le fi taye lorun o (no matter wisdom one employs, one cannot please man).

Distinguished ladies and gentlemen, in all these, I have always have my peace as a police scholar and a Commonwealth Fellow. Henceforth, let nobody disturb my academic peace. For me, it is a mission accomplished.

Acknowledgements

Obviously at this point, I must let you know that my life and career have always been graceful. That only can be made possible by the Unseen Power, the Trinity in-Council who manifests as God the Father, God the Son and God the Holy Spirit. My foremost thanks therefore, is to my Lord Jesus Christ who has always made it possible that His mission over my life and career is made known each time I least expect.

God has always raised destiny helpers along my journey of life. First, I thank the entire Oke dynasty of Onsa's Compound, Ola, Ejigbo Local Government from where God brought me out to bless humanity in my own modest way. From the Oke dynasty is Aremu clan led by Olori Ebi, Chief Adegboyega Aremu, Olu Omo Adjame, Cote D'Ivoire. Grand Frere, Je vous remercie pour tout que vous faites pour la famille. Comrade Oluwasayo Aremu, Pasor Daniel Aremu, Mr. and Mrs. Ayo Ogunfolajin, Mr. Ojo Ajao, Mr. Abel Aremu, Mrs. Ebunlomo Olaniyi, and Mrs. Yemi Aderinola, many thanks for making the family tick.

My gratitude also goes to my teachers at all levels of education for bringing out the best in me and recognise the potentials I am made of. Specifically, let me mention the following: Professor C.G.M Bakare (now late) for believing in me that I could make exploits in criminal justice studies, and Professor S.A Gesinde for giving me the platform to excel through employment in 1998. May their souls find peace with their Creator. Professor Charles Uwakwe for the tonnes of foreign literature on police he cargo-ed to me as a Ph.D student; and for also writing a very beautiful reference letter to Commonwealth Scholarship Commission in 2007. Professor Bridget Soka, an aunty whose milk of kindness is awesome even after her exit from the university. Prof. Helen Nwagwu for her encouragement and uncompromising faith in my scholarship. Prof. Amos Alao brought me to the Department of Guidance and Counselling as an undergraduate and also was instrumental to my admission into the Doctorate class when it was difficult to secure admission due to paucity of staff. As a matter of fact, he was my supervisor until he left for Botswana in search of greener pastures. Mama Dr. Adeola Adeyoju is not only a mother and an encourager but my Ph.D Supervisor. I also happened to be her first Ph.D product. Till today, I enjoy flowering relationship with Mama Dr. Adeola Adeyoju. Mama Adeyoju, may you live long.

From the Institute for Peace and Strategic Studies (IPSS), I am blessed and surrounded with good people who I have had wonderful relationships with long before scholarships brought us together as a family unit. Again and in a special way, I thank very profoundly Prof. Olawale Albert for always demonstrating sound academic leadership that is highly cultured and infectious. Prof. Tajudeen Akanji, Drs. Nathaniel Danjibo, Sola Isola, Willie Eselebor, Niran Aluko and Stephen Faleti. Profoundly, I appreciate Mrs. Bose Alawode and entire members of the administrative staff of IPSS.

I must register my appreciation for the support I received while in the Department of Guidance and Counselling and which I still do till today. In this respect, my gratitude to Professors Ajibola Falaye, Jonathan Osiki and Ayo Hammed, Drs. Adesoji Awoyemi, Chioma Asuzu, Rotimi Animashaun, Moses Ogundokun, Jimoh Audu, Fatai Owodunni, Nike Busari, Adetola Adeyemi, Ndidi Ofole, Buchi Oparah, Adebukola Taiwo and Bunmi Alade. Specially, I would like to

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Ours is a blessed university. In the university, God has raised wonderful people who have become good friends. In this class, is our unassuming Vice Chancellor himself, Prof. Idowu Olayinka. Thank you, Sir for believing in me right from the day you identified me at the Postgraduate school. I should also especially thank you for appointing me as the Director of the Distance Learning Centre. I recognise specially the Deputy Vice Chancellor (Administration), Prof. Ambrose Ayelari. Of specific reference in my acknowledgement, is Prof. Yinka Aderinto, my friend and brother in whom I am always pleased. I got to know more intimately Prof. Bayo Okunade, my immediate past boss at the Distance Learning Centre when I worked with him as his Deputy Director (Academic). Thank you, Sir for your love. My special thanks similarly go to Prof. Wole Oyetade for his support and prayer. Similarly, my appreciation goes to the following people who have always made friendship with them stimulating: Prof. Duro Adeleke, Prof. O.C. Adesina, Prof. E.B. Omobowale, Drs. Ademola Aremu, Deji Omole Femi Ayoola, Dapo Adewole, Angela Chukwu (happy birthday), Mrs. Adejoke Akinpelu and Mrs. Olayinka Ojetunbi. Professor O.B.C Nwolise, my academic consultant, thank you so much. Specially, I thank Prof. Aderemi Raji-Oyelade for his friendship and for the beauty he brought out of the lecture through the editorial work that was carried out. Our own Dr. Gani Adeniran occupies a unique place in my family. Thank you, Sir for always demonstrating constant love for my person and career in the university.

I joined the Distance Learning Centre's family vide my appointment as the Deputy Director (Academic) made possible by Prof. Isaac Adewole on 22 February, 2011. From thence till date, the DLC family has always being growing. Permit me therefore, to laud the beautiful relationships I always enjoy with the entire family. While due to constraint of time I would not be able to mention all of them, permit me to quickly mention Drs. David Okurame, Tunji Babatunde, Kunle Odedokun, Pastor Alex Oladeji, Mr. M.A. Adewumi, Mrs. Afolakemi Ajayi, Mrs. Olayinka Adesanya, Mrs. Olujoke Fakunle, Mrs. Ruth Adeyinka, and entire members of DLC family.

The Church remains a strong tower for the righteous and a place of succour for the wearied. My gratitude goes to my fathers in the Lord for always supporting my academic ministry with prayers. Mention must be made of the love and support I always receive from his eminence Rev. Dr. Samson Ayokunle, the President of the Nigerian Baptist Convention and the Christian Association of Nigeria and his beautiful wife, Pastor Toyin Ayokunle. Similarly, I am obliged to thank the Nigerian Baptist Convention Chairman and the under-shepherd, Union Baptist Church, Oshogbo, Rev. Dr. Olumide Kehinde. Special thanks to my pastor, Rev. Tunde Babatunde and his wife, Mrs. Olunike Babatunde. Sir, through you, I greet very specially the church at Orita-Bashorun, Jubilee Life Baptist Church. Specially, I also appreciate my brother and friend, Rev. Dr. Edward Alabi of Molete Baptist Church. I should also in the same apostolic greetings, recognise the Chairman and members of the Board of the Baptist Mission Schools in Nigeria (Dr. Amos Alabi, Rev. Dr. Moses Adebayo, Pastor Audu Marcus, Rev. Dr. Awotunde, Rev. Dr. Sola Ayo-Obiremi, and Barrister Adeola Okesiji).

The President and members of Baptist High School, Iwo Old Students Association (home and abroad) are also appreciated for always identifying with me and my wife. God bless you my people. In a very special way, I recognise the invaluable assistance I receive from Osun State. Representing that political interest, is my brother and political soul mate, Rt. Hon. Najeem Folasayo Salam, the Speaker of Osun State House of Assembly, a politician in whom there is no guile. Special thanks also to Hon. Bade Falade and Mrs. Olayinka Ojetunbi.

Outside the four walls of the university, God has placed some people on my paths whose goodwill and prayers are unequalled. In that class are: General Abdulrahman Bello Dambazau, the Honourable Minister of Interior whose company of friendship spans over fifteen years. Gen. Lawrence Ngubanne (Rtd), Brigadier General M. Bunza, Brig. General Sani Usman (Director of Army Public Communication), Alhaji Yinka Balogun (Rtd Commissioner of Police), Mr. Leye Oyebade (Commissioner of Police, Abia State), DCG Adeoye Adesoji, Dr. Cybil Akinfenwa (Assistant Commissioner of Police), Mrs. Joyce Mayaki (District Police Officer, Sango) and Alhaji Sanni Moriki (Officer in Charge, Skynet). Specially, I thank all security and media personnel.

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For this lecture, I salute various individuals who come together to form Inaugural Lecture Committee. Specially, I thank the Technical Team led by Dr. Lanre Oladejo. Others are: Messrs Oluremi John, Wale Odeniyi, Oladapo Oladepo, and Samson Mayaki. My secretary, Mrs. Ruth Mbabie, and driver, Mr. Tunde Aderinto also deserve a significant place in my appreciation.

Finally, my immediate family members and adopted children deserve a significant place of mention. Most Excellent Theophilus Aremu (aka the GOC), Precious Priscilla Abisoye and Wise Gamaliel Oluwatamilore, thank you for believing in me and the cause I choose. Remember, the legacy therein is for you. Adesina Aremu, Adebukola Adigun, Boluwatife Olaniyi and Adetutu

Ladi-Ladosu, thank you for being wonderful in your conducts and the keen interest you have always shown in my welfare. The Lord bless you.

My old class mate in secondary school and wife, Her Excellency Olajumoke Omolabake Abake, with you, it is for life. In you, I can answer King Solomon in Proverbs 31, verse 10 that in you, I found a virtuous wife because your worth is priceless. Of a true, my heart safely trusts in you. The entire Aremu clan calls you blessed.

At this point, I remember and I posthumously thank my parents who have joined the saints triumphant. Papa Joseph Aremu you departed on May 12, 1990. And *Maami*, Esther Olatundun Aremu, I bid you good night on February 14, 2015 two days before you exited our world. Till today, that memory resonates. I asked God to grant me three requests while my *maami* was still alive. That I become a professor, provide her a shelter and deliver inaugural lecture in her presence. God graciously answered two of my requests. *Maami*, you may not be here physically, I know in the spiritual realm, you are also listening. Therefore, I dedicate this lecture to your eternal memory.

Finally, Mr. Vice Chancellor, distinguished ladies and gentlemen, I thank you all for freely allowing me to ‘police’ your attention in the last one hour of this lecture. For that, I remain your friend as I sing:

I’m pressing on the upward way,
New heights I’m gaining ev’ry day;
Still praying as I onward bound,
“Lord, plant my feet on higher ground”
*Lord, plant my feet and let me stand,
By faith, on heaven’s table-land,
A higher plane than I have found,
Lord, plant my feet on higher ground.*