UNIVERSITY OF NAIROBI

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DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK

ANALYSIS OF COMMUNITY CONTRIBUTION TOWARDS COMMUNITY POLICING IN MAKINA VILLAGE OF KIBRA SUB COUNTY, NAIROBI COUNTY

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DECLARATION

I hereby declare that this project is my original work and has not been presented for the award of a degree or certificate in this or any other University.

Signature ………………………………….   **Date ……………………………**

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This project report has been submitted for examination with my approval as the University Supervisor.

Signature…………………………………..   **Date ………………………**

Prof. Beneah Mutsotso

DEDICATION

This research work is dedicated to my family for their constant love, support and encouragement while I undertook this very rewarding academic journey. To my family, I want to express my sincere gratitude for your sacrifice, emotional support and understanding that kept me going during this fulfilling journey.

May the Almighty God richly bless you.

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ACRONYMS AND ABBREVATIONS

CP	Community Policing
CBP	Community Based Policing
COK	Constitution of Kenya
SRIC	Security Research and Information Center
ISS	Institute for Security Studies
ICVS	International Crime Victim Survey
UN	United Nations
PESTLE	Political, Economic, Socio-cultural, Technological, Legal, Environmental
UK	United Kingdom
KIPPRA	Kenya Institute for Public Policy Research and Analysis
SAPS	Structural Adjustment Programs
CPU	Community Policing Unit
CPF	Community Policing Forum
ICPC	International Centre for the Prevention of Crime
DFID	Department for International Development
UNODC	United Nations Office on Drugs and Crime
CCTV	Closed Circuit Television
GIZ	Deutsche Gesellschaft fur Internationale Zusammenarbeit (GIZ) GmbH
USA	United States of America
KNBS	Kenya National Bureau of Statistics
IPOA	Independent Policing Oversight Authority
IAU	Internal Affairs Unit
NPSC	National Police Service Commission
NPS	National Police Service
SPSS	Statistical Package for Social Sciences
UN Habitat	United Nations Habitat
NGO	Non-Governmental Organization

ABSTRACT

Community Policing (CP) involves joint efforts of both the police and the locals to discuss and implement strategies in preventing and reducing crime established through relevant legislations. However, the contribution of the community in community policing has not been adequately analyzed and there is insufficient knowledge in this field. The study therefore provides essential information towards understanding how the community contributes to community policing in Kenya. The main objective of the study was to evaluate community contribution towards community policing in security provision in Kibra while the specific objectives were to analyze the forms and impact of community contribution towards community policing; to establish the level of social media utilization in community policing and other community resources used to enhance community policing. The literature review looked at different forms of Community Policing in different jurisdictions including the United Kingdom, France, China, Brazil, Japan and Mozambique. The Study further used Broken Windows Theory and Democratic Theory of Community Policing to summarize and interpret its data.

The research was undertaken in Makina village, Kibra sub county. It used both quantitative and qualitative approaches to enrich its data. The unit of analysis was Makina village with respect to community policing practices and activities. Makina village was divided into three sections which formed the strata. The sampling procedure used was stratified and simple random sampling to identify the respondents in each strata and purposive sampling to identify key informants. The primary respondents were the household heads who were a representative sample of 0.5% (123) of the population of 25,242 residents. The secondary respondents were representatives of the Community Policing committee, business leaders, local administration, National Police Service and members of the focus group discussions. The data collection techniques used were household surveys, key informant interviews, focus group discussions and desk reviews that used questionnaires and interview guides. A pilot study was undertaken as well as peer review to validate the tools of data collection. The study followed laid out ethical considerations and used the Statistical Package for Social Sciences (SPSS) version 21 for data analysis.

The study established that the primary forms of community participation in community policing were reporting crime, participating in community security meetings and elections of community policing committee officials. The contribution of women as a special category was also assessed and the study found that women were actively involved in community policing forums, voicing out their security concerns and sensitizing the community on security. The study further established that financial contributions were made towards security on a monthly basis at an average of KShs. 500. The most common social media applications used to share information on security were WhatsApp and Facebook which had contributed to reduced crime, increased responsiveness to crime reports and more awareness about the activities of the CP committee. Other community resources to enhance CP such as hotlines and floodlights had also led to reduced crime.

The study made recommendations to have awareness creation undertaken by the government and community policing committees on the meaning of community policing. There is need to broaden methods of communication using social media and text messages to capture a wider audience. There is also need for further research on the impact of social media utilization in community policing.

CHAPTER ONE: INTRODUCTION

1.1 Background

Most countries in the world have implemented community-based policing as a means of improving security and improving the partnership between the community and the police. Police brutality and corruption in the United Kingdom and the United States of America from the nineteenth century into the 20th century, marked this political era (in between the years of 1830/40 to 1920/30). The behaviour of the police, that is, corruption and police brutality, saw the relationship between the police and the public suffer. The public did not trust the police and saw them as instruments of maintaining and entrenching that which had been set as precedence, the status quo, of a society that was unjust and discriminatory. Modernization of United States of America (USA) police started in the reform era, in the early 1930 and extended to the 1970s, under which police officials commenced the process of implementing strategies to increase the distance between the public and the police. This was to reduce the corruption believed to be perpetuated by the community and politicians. Professionalism was glorified in support of the services offered. Documented policies and strategies were enforced to improve policing functions and accountability in the communities the police served. This relationship again suffered in the 1960's following social unrest and the increase in crime rates. The police sought to return to the community to reduce unrest and crime (Gayle, 2007).

During the 1960s and the 1970s, the discussions on Community Policing (CP) were pegged on the welfare of the state and those agencies concerned with social welfare who articulated CP welfare. Through neighbourhood watch organizations and police consultative committees, the public was involved in crime prevention, but they depended on police expertise. For example, in Britain, several local programmes operated under this framework, giving the police more power to coordinate the function of providing the public, who formed their clients, both the offenders and community members, with help (Oppler, 1997). According to Gayle (2007), building on the past, CP sought to "incorporate the community service responsibilities from law and order agencies in the Reform Era's support of better professional advancement through education and training to mitigate some of the historically negative perceptions about the police".

There was a concern that the police were functioning as more of social workers compared to police officers. With the implementation of this multi-agency approach during this time, there was a shift

in the meaning and content of this approach. This shift was precipitated by societal changes such as the ascendancy of a consumer discourse, decentralization of national services and the socio-cultural recommendation on individual enterprise and responsibility that reshaped CP in the 1980s and 1990s. Collaborative policing was initiated in the 1980s back when police paternalism, as a model, was in CP and which then evolved into a partnership with many agencies working together with formal structures. The concept of partnership policing began in the 1980s complying with the multi-agency model, where the police, relevant government offices, the public and non-state actors among others collaborated to address security issues. Comparative experiences show that a professional police service with the engagement of a responsible public is useful in creating a safer environment while yielding fruitful results (Oppler, 1997).

The community-based policing (CBP) is comprised of the philosophical as well as an organizational strategy that facilitates the collaboration among key security stakeholders particularly in a manner that ensures crime reduction, solve problems as well as amicable dispute resolution for better standards of living (Safer World, 2008). The public has a crucial function in CP, which determines its success or failure. This outcome is further connected to the nature of relationship between CP and other security apparatus, including the police and other informal security groups. The function of women in CP is another critical element to understand their contribution and impact in CP and to ultimately understand the challenges faced by CP in informal settlements.

The National Police Service described CP as "an approach to policing that recognizes the independence and shared roles of the locals and the police to obtain a peaceful and harmonious environment. Further, CP is envisioned as a steppingstone and fair collaboration among the Police and the civilians whereby security concerns can communally be debated and addressed". Community-oriented policing entails policing plans that are decentralized in a manner that ensures a secure environment is achieved through stakeholders' participation who also have an equal say and implement policing plans together. The stakeholders here include the civilians as well as front line police officers. (UNODC, 2011). The 2015 Presidential taskforce on CP defines Community Policing as a policing plan that permits the police as well as the locals to collaborate to obtain security and resolve conflicts that can degenerate into hostility. The community and the security agencies are capable of sharing information to address crime in a given area while focusing on

building confidence and partnerships in security management. (GOK, 2014). In general, community policing involves joint efforts of both the police and the locals to discuss and implement strategies in preventing and reducing crime established through local legislations provided in individual countries.

The National Police Service Act (2011) observes that police have a duty to abide by the uppermost professional values and integrity. In addition, they are tasked with upholding accountability, moral standards of the society such as fighting corruption. Also, they ensure transparency and protect the laws of the land while respecting human rights. Policing is done with consent and not through coercion. The police form part of the community and not away from it and offer professional services to the citizens. Both the Police and the locals have a duty to find the security priorities of the community, tailor policing to identify and meet community needs and priorities; volunteer their time and efforts; build partnerships and trust; obey the rule of law and be democratic, transparent, accountable and promote integrity. These principles are translated into characteristics of community policing and include the police who are to serve and not be a force; accountable to the legislative instruments of a country and the society; open and identifiable; professional; people-centered around gender, age and group identities; efficient and effective in service delivery; who can be seen and accessed; consultative and participative; and proactive and preventive. They are expected to be committed to preventing crime and open to the public and customize police services. The approach to CP envisions that security is a communal responsibility to obtain a secure environment (Safer world, 2008).

Community policing was expected to be a crime prevention strategy in Kenya where the community can share information with the police. This was premised on the idea that criminals and delinquents live within the communities in which they commit acts that go against the law. This information would then be shared by the community members to the police. Despite the expected benefits, there continues to be challenges in the realization of the fundamental principles of community policing.

1.2 Problem Statement

In Kenya, community policing is embraced in various formal and informal settlements. However, it has mostly focused and been dependent on the interests of specific groups, be it political, social-

cultural, and on the police officers. There has been a lack of an inclusive civilian centered approach, a solid government foundation and decisiveness on community policing. The existing CP model is embedded on people involved in prevention of crime and control within geographical and administrative regions more than on the involvement of the people on police governance and police agencies enabling an environment addressing crime and maintaining law and order. The instrumentalization of the police led to non-participation of the community in policing and perceiving the police as being above the law. Several studies have been undertaken on community policing considering the different socio-cultural and political contexts and different implementation strategies of community policing (GOK, 2009)

Machuki (2012) found that there was a low level of awareness on community policing principles among police officers and the public. Further, there were inadequate resources to implement community policing such as vehicles, office space, personnel and community equipment. Structural and administrative weakness included community policing forums which could not implement community policing; lack of proper use of special vigilante groups, special police units for community policing and police posts; inadequate use of special meetings, police hotlines and collaborations between security agencies. Finally, the socio-cultural challenges included overpopulation, increased crime and poverty levels. Other factors were ethnicity, political or religious divisions, corruption and distrust among the police and the locals.

Chege (2012) observed that implementation approaches of community policing included community partnerships based on reporting crime to the police, gathering intelligence on crime by using information boxes and training and awareness creating on community policing. On challenges, the study established a low understanding of the critical concepts of community policing, lack of capacity and willingness to investigate crime reports, mistrust and lack of consultations between police officers and residents and lack of civic awareness. The framework used to address inadequacies in community policing needed to encompass pre-engagement assessment, program planning and implementing the operation, and monitoring and evaluation. This would assist inform strategies and priorities in community policing.

Mwaura (2014) found that the residents of Kajiado were very concerned with security and better policing. Thus, adoption of community policing was high, and there were positive mutual relations

between the police and residents as well as public participation. Community Policing in Kajiado included foot patrol, problem-oriented policing and team policing. Police partnered in information sharing, investigating crimes and arresting criminals. The level of police deployment in Kajiado North Police Station was generally adequate. The study also found that information sharing was made to senior officials in the police and that the training and awareness levels of community policing by the designated police officers was great.

Wambugu (2005) in his paper 'Evaluating Community Policing Strategy,' sought to find out how the Kenya Police implemented the strategic plan for community policing. He found that most of the police officers were satisfied with their duties and current duty stations. The lack of modern equipment and community support contributed to deteriorating police performance. Further, not all police officers were involved in the formulation of the police strategic plan. The community-policing concept was well understood by a majority of the police officers but most officers preferred to be placed under the general duties section and believed that the current command structure did not support community policing. Lastly, there was need for financial resources, modern equipment and training on the implementation of community policing.

All the above studies have focused more on the contribution of the police and the challenges faced in implementing community policing. The contribution of the community, which is key, was not analyzed adequately and thus there is insufficient knowledge on the contribution of the community in community policing. This study, is therefore, focused on the contribution of the community towards community policing in maintaining law and order in society.

1.3 Research Questions

The research questions of this study are:

1. What are the forms and impact of community contribution towards community policing?
2. What is the level of social media utilization in community policing?
3. What other community resources are utilized to enhance community policing?

1.4 Study Objectives

1.4.1 Overall Objective

To evaluate the community contribution towards community policing in security provision in Kibra, Nairobi City County

1.4.2 Specific Objectives

1. To analyze the forms and impact of community contribution towards community policing

2. To establish the level of social media utilization in community policing

3. To establish other community resources used to enhance community policing

1.5 Rationale of the Study

The studies analyzed in the problem statement focused on the contribution of the police and the challenges faced in implementing community policing. The contribution of the community, which is key, was not analyzed adequately and thus there was insufficient knowledge on community contribution towards community policing. This study, is therefore, focused on the community contribution towards community policing in maintaining law and order in society. The study will contribute to new knowledge in the scientific community. Further, given the security challenges in the country, the study will generate information that can be utilized by the security agencies and the community in enhancing the security of the country.

1.6 Scope and Limitations of the Study

The scope of the study was the contribution of the community in community policing, utilization of social media platforms in community policing and additional community resources utilized in enhancing Community Policing. The study focused on community policing since its implementation and piloting in 2005 and after that, its enactment through the National Police Service Act, 2011. Other forms of community policing before then are not within the scope of this study.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

There are differences in the implementation of community policing in the world. Several state models would primarily emphasize on an enhanced community policing relationship as well as an improved public engagement level. However, obtaining such aspects as well as a sound association usually vary from country to country.

The model used for community policing by different countries is majorly influenced by institutional structures, organizations, culture, historical traditions, state ideology and resources as well as donor support. Furthermore, the historical perception of citizen-state relationship is essential and impacts the tenets of any community policing initiative to prevail. Literally, most western community policing initiatives are drawn from Weberian ideals with a pretext that security ought to be solely controlled by the state. On the other hand, in China, models are based mainly on Maoist principles, which have more emphasis placed on communal engagement with the aim of generating social control. (Denney et al, 2013)

2.1.1 Community Policing in other Jurisdictions

In the United Kingdom, community policing consists of three fundamental aspects (i) Community-Police consultative groups (ii) Availability of community police officers in communities through foot patrols and (iii) Community participation in security initiatives that focus on crime prevention partnerships and are used as informal social methods of crime control. For instance, a local security committee that monitors securities gaps and enforces mitigation measures such as sharing information with the police. This CP approach also comprised of special law enforcement groups known as 'special constabulary' where community members joined the police as formal volunteers to offer support. The police community support officers were civilians employed by the police force to police communities and act as alternatives to police patrol. Neighborhood policing teams were created to be visible and accessible and included the police, special constables, community support officers, volunteers and wardens as well as peace ambassadors to safeguard policing services and promote tranquility driven by the needs of the community. Additionally, the

utilization of other experts like doctors and teachers, village elders, and social workers to conduct security risk assessments and report security breaches to the responsible security agencies. (SEESAC, 2006)

In France, community policing, introduced in the late 1990s, also referred to as "proximity policing" was intended to create an active police force that responds to the needs of the community. As such, the France community policing is majorly attributed and structured around neighborhoods and locations, effective communication, policing roles attached to social service and qualities of interpersonal service required of police officers. This model was mainly operational and based on improved stakeholder engagement to register complaints and expedite case handling as well as arrest offenders rather than be part of the community (Denney et al, 2013).

In China, CP is known as "*mass line policing*" and is communist in that it is 'for the people, rely on the people, from the people and to the people'. In addition, China usually relies on mobilization and empowerment of the civilians on ways of resolving their issues instead of the police as a technique of addressing crime. For instance, the Maoist principles significantly embraces individuals that are masters of their destinies hence delegating policing functions to the family and community in general. The family educates an individual on the values of peace and harmony while enforcing discipline, whereas the community members facilitate proper socialization process, adherence to norms, and proper moral standards such as provide supervision and sanctions, particularly to offenders. Community security committees enforce the process, by spearheading peace talks, disputes resolutions, offering rewards, identification of crimes, as well as security sensitization campaigns. Likewise, the cooperation helps the community policing to be more unified, embrace love and those that are the best in spearheading peace are rewarded. Those that breach the principles are penalized through a quasi-judicial and para-security system. There are social order joint protection teams that are formed across districts and work together to prevent crime. As such, community policing fundamentally presumes that the standards of maintaining social order are more of a collective social responsibility of each community member (Denney et al, 2013).

In Brazil, public mistrust and corruption within the police service led to community policing. Different states have implemented different elements of community policing based on the

sociopolitical and cultural context. Notably, in Rio de Janeiro, most significant city in Brazil, the approach encompasses foot-patrols, identification of security issues and their resolution by the police and the locals. Further, community councils promote dialogue, handle grievances and recommend appropriate action in a bid to mitigate security breaches. Nonetheless, in Sao Paulo, the military-police created small fixed bases and community safety councils of community residents to discuss local concerns. In Minas Gerais, community safety councils employed problem-solving techniques; planned policing strategies and mechanisms of accountability; decentralized and regionalized police activity and used geo-processing apparatus for artificial intelligence, which was also utilized to assess crime trends and used the outcome to create practical solutions to criminal activities. (Denney et al, 2013)

Community policing had 15,500 mini police stations in various regions in Japan. Just under 50 percent of the population go to the police in person rather than call. Personnel in the mini stations do foot-patrols, respond to requests for service, conduct bi-annual security check-ups that target social places and homes, undertake initiatives to prevent crime and offer their time to conduct inspections to enhance security. Also, they developed formal community advisory boards that obtain community feedback from every sub-station and focused on a useful problem-oriented model (Bayley, 1991).

The Mozambique community policing aimed at demilitarizing the armed police and creating a responsible and accountable police force that respected human rights. The end of a 16-year war in 1992 led to the adoption of a model based on community forums where voluntary members to the council of community policing, selected by the community, discussed local problems, facilitated patrols, mediated minor conflicts and arrested those who breached laid out laws. Though, they were banned from being armed. However, over time, selection to the council of community policing changed and was executed by the local leaders such as chiefs in the Kenyan context who primarily practiced nepotism. This resulted in a situation where the elected community policing committee served the chiefs instead of the community. This resulted in security gaps and violations of human rights (Denney et al, 2013).

2.1.2 Community Policing in Kenya

In Kenya, Community policing is modeled on an interactive engagement with the Police. Community policing is envisioned that it will encourage the public to work closely with the Police through the formation of security watch schemes such as the Nyumba Kumi initiative and having response teams respond effectively and promptly. Emphasis is placed on the need for public awareness, education and capacity building for members of the public that is crucial in enabling constructive participation in addressing crime. In March 2002, The Office of the President created a National Steering Committee on Community Policing to implement the concept of community policing. In mid-2002, subsequent meetings among government agencies, police and civil society recommended that moves towards community policing should prioritize accountability in their roles as well as heavily focusing on the empowering of members of local security committees to credibly dispense security services. In addition, partnerships between the police and the communities, improved interaction between civilians and the police in a bid to improve public confidence and trust as well as increase avenues in which the poor can access justice including the marginalized. Community Policing was then first introduced in the country in 2005, by the President of Kenya and was piloted in various locations including Kibera, Ruai, Limuru and Isiolo amongst others. The Kenya National Police Service institutionalized the CP in 2005, which was led by a 15 member's taskforce that were to be dispersed to counties such as Nairobi and Kiambu. (GOK, 2014).

The legislative documents that fed into community policing in Kenya encompassed the Kenya National Police Service Act, 2011 and the report on the National Task Force on Police Reforms. Through the presidential appointment of the taskforce in 2003, a subcommittee was enacted with the role of developing the CP policy. The policy considered CP principles, national and international best practices and finalized a draft, which was published in 2004 and attached to the framework of the government on police reform. A collection of standard operating procedures for the CP was enacted in 2005. (GOK, 2009).

Following an evaluation of the community policing pilot areas in Nairobi and Kiambu counties, it was found that a Community Policing policy is needed to guide community policing. The non-ratification of the national community policing policy as well as guidelines presented major

constraints. These constraints have instigated a proliferation of some initiatives that do not conform to the principles of CP; misunderstanding and vagueness as to what the concept of Community Policing really is in practice; uncertainty to what Community Policing is and the use of the term 'Community Policing' by illegitimate groups to validate vigilante undertakings hence undermining the entire CP initiatives. (GOK, 2009).

The Kenya model of community policing seeks to give special attention to vulnerable groups such as women and children, form victim support centers to assist victims, sharing responsibility and decision-making, resolve intra-community and intercommunity conflicts, involvement of all security stakeholders including the Kenya Police and the community in CP initiatives and problem solving in response to community needs and ensure that CP informs, guides and sustains all activities involving policing on the principles of transparency, accountability, effectiveness and professionalism.   (http://www.kenyapolice.go.ke/pages/links/27-about-us/69-community policing.html – cited on February 2017)

Kenya has adopted community policing committees and community policing forums to implement community policing. The CP Committee is a small group of community representatives within a location that is responsible for representing the interests and security concerns in community policing forums (GOK, 2009). The committee represents the diversity of the community and includes the youth, disabled, elderly and women. The members nominate a chairperson and a deputy as well as a representative from the community and a police officer. The Committee whenever necessary, request for support and advice from different people with different capacities in knowledge, leadership and community interaction. Membership is voluntary. (National Police Service Act, 2011)

The Mwananchi Handbook for Community Policing (2009) defines a community policing forum as a forum that "unites community members and law enforcement authorities to deliberate issues of security and safety affecting the community and at the same time develop measures to address them." It is an oversight body that provides space to the Police and different committees to detect and resolve security concerns in their locations. These CP forums can be established mostly in residential areas. Also, the forums can be held near business centers, social halls, as well as local Police Stations/Posts for easier accessibility, effective communication and mutual support.

2.2 Community Participation in Community Policing

Community policing involves a functioning community policing committee that has a police officer in command of a particular location, who is also accountable for the establishment of local committees on community policing and other relevant administrative structures. The area CP committee must have representatives of community policing forums in the specified location. The officer in command of a police base as well as the committee nominated by the locals at a particular time become the members of the local community policing committee concerned (National Police Service Act, 2011).

The roles of the public include exchange of ideas or information on security affecting their area with the police; providing criminal intelligence for the police to act upon; participating in public forums where they can receive information about community policing; safeguarding the identity of informers; collaborating with the police and the community policing committee to have a good understanding and working relationship and further building trust between themselves and the police.(Safer world, 2008)

The Police being a key partner in community policing are expected to establish and maintain partnerships with the community; promote communication with the community; co-operate with the community in fulfilling their needs in regard to security; improve the provision of police services to the public as well as promote transparency and accountability; expedite the identification of challenges facing the CP and how the identified problems can be resolved through corporation with the community. (National Police Service Act, 2011).

In Bangladesh, the CP initiatives had numerous limitations, which comprised of political interference, varied levels of commitment from relevant stakeholders including skill, knowledge and competence among the CP committee for crime mitigation measures with the police being diverse. In some communities, the police and the community worked positively together and there was, additionally, increased informal engagements between the police and the community, police attending community policing forums and increased report sharing about crimes and misconduct. In other communities, the police continued to maintain a distance with the community, such that the police saw themselves on one side and the community on another side. Thus, there was a sustained attitude of 'them and us' with the community. The actions of the police were reactive

rather than preventive and proactive in addressing crime and other social problems. Corruption within the Police remained a challenge. Having more police officers in the community was counterproductive and also unsafe when officers used their enhanced powers and opportunities to harass or extort money from the most vulnerable groups in the communities (Lee, 2012).

In Nigeria, the southwest region, there was no cooperative effort between the people and the police in addressing crime. Community policing in this region was not in conformity with the principles of CP, as there were no collaborative efforts between the public and the police. All the security stakeholders in Community Policing raised negative attitudes towards each other. The rich residents of the community were aiding and abetting criminals and therefore, shielding the criminal from prosecution. In Nigeria, senior government officials were known to derail the course of justice by their closeness to the seat of power, the police get sucked in, and this accounts for their complicity in addressing crime leaving several cases unresolved in the country (Omowunmi, 2016)

In China, community policing involved the communities who conduct independent roles such as public security. Law and order implementation is basically attained through attributes of informal social control such as education, ethical standards, persuasion, discipline and moral values. In China, the community policing mechanisms have been derived from notions of social prevention measures as a substitute of the physical aspect of law and order enforcement. China still preserves monopoly over repressive policing responsibilities. But the strong communities majorly made of rural families and clans observe the model of Kongfu – (which is an idealistic type of self-governance and informal social control) which is combined with state ideology on Confucianism and 'popular mass line' ideologies and explain CP success. These ideologies combined solidified communal families and clans to deal with public security. China's new Community Policing style at the grassroots is still heavily dependent on informal policing, which has a dense network of resident committees. These committees are invested with informal policing tasks based on traditional values such as self-reliance, discipline, and normative conformity that are mobilized by community party political entrepreneurs to create a sustainable ordering system. These committees are strongly institutionalized that it makes it difficult to differentiate between the state and non-state (Wisler et al, 2007)

2.2.1 Women in Community Policing

In Bujumbura, a survey was done by International Alert to understand the security needs of women and determine if they were being addressed by community policing as part of the more comprehensive security sector reforms. The women placed more emphasis on their personal and household security as compared to public security. They stated that unless the two components were incorporated into police reforms, they would not feel improvements in their safety. The recommendations from the survey proposed that periodic meetings be performed between the police and the locals where women can participate effectively and raise their security concerns. Further, to ensure women's organizations are involved in the implementation of community policing, emphasis was placed on sensitizing the population of the new police forces and the advantages of their functions. (International Alert, 2008)

The International Organization on Immigrations (IOM) put programs to foster the participation of women and girls in community policing. IOM has undertaken security mappings to understand the trust networks of women and their perceptions when it comes to power and security dynamics between stakeholders at the community level. Participation and representation of women in places of training for law enforcement and community members were recommended and are being implemented. Gender mainstreaming is within the training materials, and places of training for special groups such as women and youth community members are conducted distinctly. The Ministry of Interior, in charge of security, is also supported to create a gender-sensitive policing strategic planning process. (https://iraq.iom.int/community-policing - cited April 2019)

The GIZ implemented programs to increase the participation of women in community policing in Bangladesh. The overall increment of women's participating in community policing was important in the enhanced response to crimes affecting women. Efforts were taken to ensure that the participation of women was at 30 percent to give women a collective voice in community policing meetings. Emphasis was made in the private sphere to prevent crime and promote the safety of women and girls. The women took active roles in community policing such as: promoting adult literacy campaigns; local forestation activities and healthcare programs; creating women-friendly living environments in general; and organizing community mobilization events. This contributed to their capacity building as equal members of the community policing forums. This contributed

further to a cultural change where women for the first time were able to attend a community policing meeting without male escorts. Having the voices of the women heard and respected was a great achievement for the women in promoting women's empowerment and gender equality. (Lee, 2012)

2.3 Social Media Utilization in Community Policing

Social media is increasingly being used within community policing to foster communication and improve trust between the police and communities. It has had different reactions in different regions by both the police and communities respectively. According to the Pew Internet Research Centre, Facebook is the most widely used social media platform with more than 71 percent of online adults. This is followed by Instagram and snap chat. Other social media platforms include twitter, WhatsApp and telegram among others. Community policing committees now use platforms such as Facebook, twitter, WhatsApp and Instagram to coordinate their activities, engage with the public on reporting and educate the public. Social media has provided a unique platform to share information with the police by the public.

In Bosnia, some police officers viewed social media as a source of new problems for their agency. This is because much as it eased the process of communication, it was associated with obtaining numerous irrelevant information, which would result in overburdening the police officer's roles. It also seemed to put the police officers under more observation and control of the citizens. This is because any behavior of police officers can be quickly recorded and published on Facebook or YouTube. For other police officers, the potential use of social media in their daily work was abstract due to lack or limited access to the internet at the police stations (Czapska et al, 2018)

The Bosnian citizens pointed out that official social media profiles have a positive influence on the association between the police and the public. Communication through social media with the police was more open, transparent and more comfortable to approach. The two-way communication was profitable to both the police and the locals. The citizens have direct access to the police for emergency cases and share their opinions, ask for advice or find information. The police are more visible through social media and provide more insight into their work including success stories. This brought both groups closer together and enhanced the trust between them (Czapska et al, 2018).

In the United States, Newberry County has adopted social media, and it has changed how police work is done. The County sheriff receives daily information about crime, to the extent, he has had to open multiple pages on Facebook to address the influx of information. (https://www.govtech.com/dc/articles/Social-Media-Elevates-Community-Policing.html - Cited April 2019). Social media in the USA is being used to find criminals who provide police officers with information and evidence they post on their social media accounts. Police also post pictures of fugitives where citizens around the country respond with tips that are used to help capture the criminals. Some police officers also create fake accounts and send friend requests to suspected criminals who are then caught engaging in criminal activities such as human trafficking and pedophilia. The tips and information gathered from the social sites have helped law enforcement agencies solve many cases. Social media has been beneficial with the community and helping law enforcement in the U.S.A. Social media has also helped law enforcement agencies humanize their work, disseminate information and directly engage citizens. (https://www.envisagenow.com/community-policing-innovates-through-social-media/ - cited April 2019)

Currently, in Kenya, there are more than 38.9 million mobile phone users, with statistics indicating that slightly half (29.6 million) of this number have internet access. (CAK, 2016/17). Therefore, Social Media has been incorporated by the different security stakeholders such as chiefs to engage the community members and coordinate security initiatives. (Frilander:2014). In the case of Nakuru County, Chiefs are using twitter to communicate with community residents and one another on crime and information sharing. For those residents without twitter, the chiefs have negotiated with service providers where the tweets are converted to text messages and shared. This has helped both the police and the residents of Nakuru share information quickly and respond more efficiently to crime alerts (http://life-peace.org/hab/social-media-community-policing-and-the-digitisation-of-public-participation-in-kenya/- Cited April 2019).

2.4 Relationship between Community Policing and Other Community Resources

Community-Based Policing is a partnership that involves many actors and resources in implementation. This includes the government, communities and civil society. With the adoption of ICT, Nairobi has become an emerging hub for technological innovation in Africa, and the police

are progressively incorporating ICT into their operations. With the introduction of call centers, online crime reporting (Frilander, 2014) and deployment of new hardware using up-to-date technology that now connects police stations in Nairobi and Mombasa to 1,800 Closed Circuit Television (CCTV) cameras, there is increased adoption of more efficient working practices and new operating concepts (Safaricom).

According to the Kenya National Police Service (2015), CCTV surveillance was not being adequately utilized by communities which was further exacerbated by weak Community Policing structures and thus there was a very low risk of capturing criminal suspects. Thus the detection and prevention of crime using CCTV was very low. The criminals and the public fear of being caught was greatly reduced because the feeling of being watched was inadequate or non-existent. Therefore, there was a low fear to commit crime by criminal suspects because of the perceived low risk of being caught by CCTV surveillance and inadequate or non-existent community policing structures and systems. Further, the National Police Service observed that there was more less on preventive policing and thus low prevention of crime and policing. There was more focus on reactive policing instead of prevention due to weak and inadequate policing structures. (Ministry of Interior and Coordination of National Government, 2015)

According to Safer World (2008), with the adoption of floodlights in market areas and residential areas in Kibra, there was increased security improvement. The use of floodlights was made possible because the community policing initiative in Kibra. Community Policing allowed the creating and building of partnerships with other stakeholders who were able to play a role and enhance community Policing. For example, the residents of Kibra, through community policing, partnered with the local development fund, the Lang'ata Constituency Development Fund and Adopt-a-Light to install high mast flood lights. These floodlights increased lighting in Kibra thus allowing dark alleys that were dark and had become hideouts for criminals to be lit. These alleys were now accessible to community residents and crime greatly reduced. The residents reported that there were reduced incidences of muggings and that they could walk more safely at night. Floodlights had led to reduced fear of crime amongst residents

Further, the independence of oversight institutions such as the IPOA, IAU and NPSC have enhanced the public's confidence in the police to act and intervene on security matters. These

institutions have assisted the police service to increase efficiency and effectiveness in its functions. The IPOA, IAU and NPSC share a mandate in playing an oversight role over the police and holding officers accountable for their actions.

2.5   Theoretical framework

2.5.1   Broken Windows Theory

The theory of broken windows, as advanced by James Wilson and George Kelling (1982) observes that minor forms of disorder such as graffiti, litter and prostitution, when not addressed will result in increased severe crime. Both theorists claimed that police ought to address minor disorders in a bid to reinforce improved police-citizen relations and subsequent informal social-control. This enhances the contribution of the community in addressing crime and enhancing law and order. They observed that physical and social disorder impetus instigated criminal incidents in communities. The disorder leads to law-abiding citizens associating their neighborhoods with insecurity, and thus these citizens withdraw from informal social controls and regulations. Thus there is reduced community participation and contribution to addressing insecurity. The theory insinuates that occasionally, disorders have posed a challenge toward civilian-police interactions hence deteriorating community security and participation. As such, disorder leads to more security gaps because of inadequate practical cooperation between police and the public. It is also claimed that the impact of disorder significantly erodes moral values of a society, which ends up breeding more criminals. It creates apathy among communities to report crime and participate in other forms of security provision and thus creates a sense of hopelessness that crime will not be addressed. Thus, disorder ultimately invites the invasion of criminals in a community. Wilson and Kelling (1982) assert that in case police participate in addressing disorder by either removing or repairing it, they are thus combatting crime by enhancing different forms of social relations and community contribution in a law-abiding community, which have strong acceptable values that embrace peace, social control, security and harmony. Broken windows theory, therefore, suggests that lack of order sends a message that behaviour cannot be effectively regulated using social controls in a community with signs that are clearly seen and widespread of disorder. Disorder thus conveys the lack of restraints and controls to those who may understand this as either tolerance or invitation to criminal behaviour. Therefore, since both aspects of lack of order and criminal activities are

accepted in a society, it will probably be challenging to reinforce the required social norm on crime and disorder. This is contrary to spearheading negative impacts on those who try to strengthen social norms, which denounce crime and disorder (Fagan et al, 2000).

When disorder in the community is at a critically high level, more grave problems are created of crime and urban decay. The broken windows theory typically implies instability, decay, high crime and lack of social order and control. This attracts crime and unlawful activities from other communities creating a state of lawlessness. The primary notion of this strategy of policing is that petty offences can result to more severe offences if those minor offences are not addressed, removed or repaired (Kamalu et al.: 2018). The road to lawlessness begins when a community starts to tolerate minor violations that defy public order and do not contribute to maintain law and order. These include vandalism, illicit drugs, loitering among others and there is a need to address these criminal activities, which eventually prevents bigger crime such as burglary, assault, robbery, assassinations among others. The theory puts much emphasis that the police and the criminal justice system are not enough to address the security concerns, which endangers human lives as well as properties owned. There is need to involve the community (Omowunmi, 2016).

The weakness of the broken windows theory is that it does not specify how the community contributes to improved security in the community, hence the need for the second theory.

2.5.2   Democratic Theory of Community Policing

The CP tenets mostly borrow ideas from principles of democracy, which indicates that a public officer, for example, a police officer, is accountable to the community for the entire responsibilities that fall into their docket. This theory also pegs on the tenet that community members can generate work for the police. The achievement of a democratic nation largely hinges on the voluntary obedience of law and order by the citizens.

The democratic theory of CP significantly depends on the pretext that community policing seems to be more democratic than any conventional policing (Sartori, 1962). This is premised on the notion that it improves the community's capacity to influence policing. Further, communities have intelligible perceptions and interests, and that law enforcement, and the criminal justice system can and should reflect those interests. Developing several platforms for public communication

with the police creates a forum for different groups to voice different ideas and sentiments. The police, therefore, are compelled to tackle disputes amongst values. This confrontation process provides the opportunity in the police decision making for the articulation of rebellious values and norms that also assists officers to have professional maturity of the security personnel. The process also is observed as a way of democratizing the implementation of law and order. For community policing to be democratic, it ought to pick out and spearhead influence to different stakeholders and interests to whom the police would be less concerned about including minority and marginalized groups. (Sklansky, 2005)

The perception that power and authority should be less concentrated between a few stakeholder's traverses around the democratic theory. Literally, it proposed that any social structure, persons and groups will push for their own diverse interests and that would cause community disputes. An effective mechanism is required to obtain better conflict resolution. Despite some involvement and centralized political power and authorities in the decision-making process as a fundamental aspect for effective administration within the security sector, opposing Powers and groups ensure no existence of monopoly groups. The governance process and administrative functions within the police has focused on concentration of power creation and thus become problematic to address security. There is need to have power more equitably shared and mitigate unwarranted concentration of power and uphold equity. The principle of grievance redress mechanisms is significant in theory of democracy. It should be allowed for those persons who have been aggrieved by the police to have their reports investigated and be compensated. (Jones et al, 1996).

2.6 Conceptual Framework
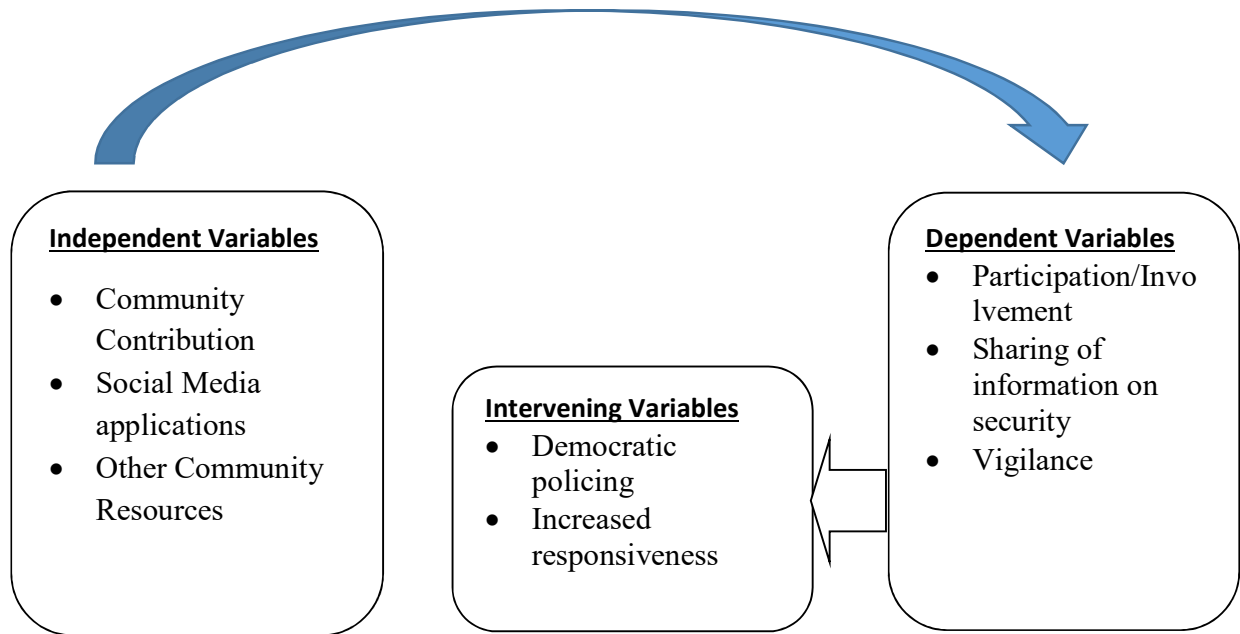
The contribution of the community towards community policing is essential in maintaining law and orders in society. Security requires the involvement of all stakeholders to ensure they have a role in addressing their own security as well as for their neighbours. The level of community contribution towards community policing affects the participation and involvement of the community in managing security in their area. If the community contribution towards community is low, then their involvement in managing security will be low and crime flourishes and vice versa. On social media applications, the more social media applications are used to manage security, the more information is shared on security and hence it helps address insecurity and crime rate is low, and vice versa. The same applies to community resources, the more community resources are used to enhance community policing, the more vigilant the community is on crime. This is because they are using what is readily available to them to manage security in their localities. The independent variable all have an effect and impact on the dependent variables and these affect democratic policing that requires the involvement of the community in policing functions and responsiveness of both the community and the community policing committee in addressing crime.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter contains the data collection technique and sampling method used to undertake the study. Also, the study site is described as well as the target population; sources of data; data collection methods and data analysis and presentation.

3.2 Site Description

The study was conducted in Makina village, located in Nairobi County, Kibera division, Kibra constituency. Nairobi County has approximately 3,138,369 residents (KNBS, 2010). Kibera is situated south-west of Nairobi, nearly 5 Kilometers from the city Centre. Besides, Kibra is renowned for being one of the largest slums in Africa. The area of study is divided into 13 villages and includes Kianda, Soweto East, Soweto West, Gatwekera, Kisumu Ndogo, Lindi, Laini Saba, Silanga, Makina, Mashimoni, Kichhinjio, Kambi Muru and Raila. Makina village was selected out of the 13 villages because it was used as a pilot site by the Government of Kenya and Safer World when Community Policing was introduced in Kenya. (Safer World: 2008)

Makina has a population of approximately 25,242 people with 7,926 households. It has a male and female population of 12,965 and 12,277 respectively. (KNBS, 2010)

3.3 Research Design

This study employed a descriptive survey research design. Both quantitative and qualitative approaches were used to enrich data collection and collation. Both approaches have weaknesses and strengths that when used, contribute to valid data. According to Cooper and Schindler (2003), a descriptive study establishes the impact in regards to the number and percentages of events, issues, attributes, and variables of a particular phenomenon. The design aimed at gathering data without any bias, for instance, where the researcher has no control over the variables. Kombo and Tromp (2006), posits that descriptive design identifies and assesses the cause and effect between variables and it enabled the collection of crucial information on the role of CP in the upkeep of law and order in informal settlements. The potency of descriptive design is often used as a

precursor to more quantitative research designs. Given that the study was conducted at one point in time, a cross-sectional survey was best suited for this study.

3.4 Unit of Analysis

The unit of analysis is defined as the entity being investigated (Kombo, 2006). In this study, the unit of analysis was Makina village of Kibra, Nairobi, with respect to community policing practices and activities.

3.5 Units of Observation

The unit of observation is an object about which information is collected about to clarify the reasonable conclusions that can be obtained from the information gathered (Kombo, 2006). The unit of observation for this study included the household, business premises, community policing committees, local administration and policing facilities and social media sites and platforms.

3.6 Sampling Procedure and Sample Size

Makina village is divided into three sections. Section 1 is Makina Market, section 2 is Makina Courts and section 3 is Makina Stage. The three sections form the 3 strata and this study used stratified sampling method taking into account sampling proportion to size. All the respondents in the target population had an equal opportunity of participating in the study (Kothari, 2004). Stratified sampling technique provides for a more detailed population index and ensures a more representative sample from a fairly homogeneous population. This method of sampling is used when there is need to have representatives from each subgroup within the population in the sample (Kombo and Tromp, 2010). The population, divided into 3 strata, was based on mutually exclusive criteria and systematic samples drawn from each stratum. This study further utilized simple random sampling to identify the respondents in each strata. Purposive sampling was used to select the focus group discussion participants and key informants because they hold in-depth knowledge of relevance to the study. A representative sample of 0.5% (123) which was sufficient to represent the population of 25,242 residents. Section 1 of Makina Market had approximately 8,230 residents, section 2 of Makina Courts had approximately 7,701 and section 3 of Makina Stage had

approximately 9311 people. The following table shows the number of respondents per section that was sampled for the study:

Table 3.1: Sampling Formula

Sections of Makina	Population per Strata	Formula (Sample size of the Strata = Size of entire sample/ Population size*layer size
Section 1 of Makina Market	8,230	40
Section 2 of Makina Courts	7,701	38
section 3 of Makina Stage	9311	45
Total	**25,242**	**123**

3.7   Primary Respondents

The primary respondents for this study were the household heads of Makina village totaling to 123. They were principal contributors to Community Policing.

The secondary respondents were representative members of the community policing committee, business leaders, local administration, national police service and members of the focus group discussions.

3.8   Methods of Data collection

Data collection refers to gathering information to enable the research to address a research question and answer the research questions. Qualitative and quantitative data collection methods were used.

3.8.1   Quantitative Methods

3.8.1.1   Household Survey

A household survey was undertaken, in which 123 household heads who lived in the three sections (strata) identified through random simple sampling were interviewed. It was the main method used to generate quantitative data.

3.8.2 Qualitative Methods

3.8.2.1 Key Informant Interviews

Key informant interviews for in-depth discussions were held to obtain specialized knowledge and particular insight in the topic of study. They were held with those key people who had specialized and detailed knowledge about community contributions in CP activities. They were four in number: a senior Officer from the National Police Service, a member of the CP Committee, leader of the business community and a representative from the local administration. They provided insights on how the community participates in aspects of community policing in the area.

3.8.2.2 Focus Group Discussions

There were 4 focus group discussions with (i) women, (ii) men and (iii) male youth and (iv) female youth. In each group, there were 10 women, 12 men and 9 male youths and 8 female youth respectively. These discussions were held in a community centre in Makina village. The researcher used the village elder to mobilize the respective FGD participants. Further, the researcher facilitated the discussions and one assistant recorded the minutes. Each focus group discussion lasted between 45 minutes and one hour.

3.8.3 Desk Review

Secondary information consists of already existing literature. Time, access and trustworthiness are essential. To supplement the primary data, the researcher used information from diverse secondary sources including the National Police Service Act, 2011, the Constitution of Kenya, 2010, the taskforce report on police reforms and the Community Policing Policy. Other sources included research reports on community policing.

3.9 Tools of Data Collection

3.9.1 Questionnaire

The questionnaires were administered to household heads who live in the area. This was the primary source of quantitative data. It had only closed ended questions and were divided into 4 subsections: socio-demographic characteristics of the respondents, forms of community

participation, the use of social media in CP, and other community resources used to enhance community policing.

3.9.2   Interview Guide

The interview guide is a list of discussion topics on issues guided by the objectives of the study. It guided the in-depth discussions based on the forms of community participation, the use of social media in CP, other community resources used to enhance community policing and recommendations.

3.9.3   Focus Group Discussion Guide

The guide for the focus group discussions were guided by the objectives of the study. The tool was developed based on the topics of study including the forms of community participation, the use of social media in CP, other community resources used to enhance community policing and recommendations.

3.10 Validity

Validity is defined as how well an instrument measures what is intended to measure (Mohajan et al, 2018). To ensure that the tools of data collection were valid, the researcher conducted a pilot study and used the results of the pilot to refine the tools. Some questions were dropped, reframed and new ones introduced.

According to Mugenda (2008), the pilot test serves two purposes (i) polish the instruments so that the respondents can answer the questions with ease and (ii) the researcher is able to assess the validity of the questions and the likelihood of the data to be collected being reliable. The first step towards validating the instruments was done during the pilot study. The questionnaires were served to 10 residents in Makina village. The researcher discussed each questionnaire item with the respondents to determine whether the items were correctly recorded and not open to misinterpretation. After the pilot study, the information obtained was used to modify the instruments. The study was further subjected to peer review for scrutiny to check its validity and suitability for publication. Given that the tools were revised to be accurate, they captured data that matches the reality of community contributions to community policing in Makina village. The

research results may be comparable to other urban informal settlements but may not be generalizable to a rural setting.

3.11 Ethical Observations

In this study, an introduction letter was sought from the University of Nairobi, Department of Sociology and Social Work. Respondents were informed about the study and informed consent was sought before participating in the interview. The researcher ensured that anonymity and confidentiality were maintained throughout the study. Further, informants were informed that they could disqualify themselves or withdraw at any time. The researcher did not share the information with any other party. Before the interview, the researcher explained the aim of the study and assured the respondents that there are no hidden intentions apart from academic requirements.

3.12 Data Analysis

The data collected from this study was analyzed qualitatively and quantitatively. Quantitative data collected from the closed-ended interview items were tallied and analyzed using the Statistical Package for Social Sciences (SPSS) version 21 to generate percentages, frequencies and descriptive statistics. Qualitative data was checked for completeness and relevance to ascertain its usefulness, adequacy and credibility to the study objectives. It was then transcribed and organized into themes, categories and used to explain quantitative values.

CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION

4.1 Introduction

This chapter presents background socio-demographic data and the thematic areas of this study based on the three objectives.

4.2 Socio-Demographic Characteristics of Respondents

This section presents the socio-demographic characteristics of the respondents. This information is useful for this study because it gives the readers a clearer picture of the social characteristics of the respondents, the social environment in which they live and in which they contribute to community policing in providing security. It therefore presents the following social variable shown below: 4.2.1 – 4.2.9.

4.2.1 Gender

In terms of gender distribution, Figure 1 shows the respondents' gender. Most of the respondents, 68 (55%) were male.

Figure 4.1: Gender of Respondents
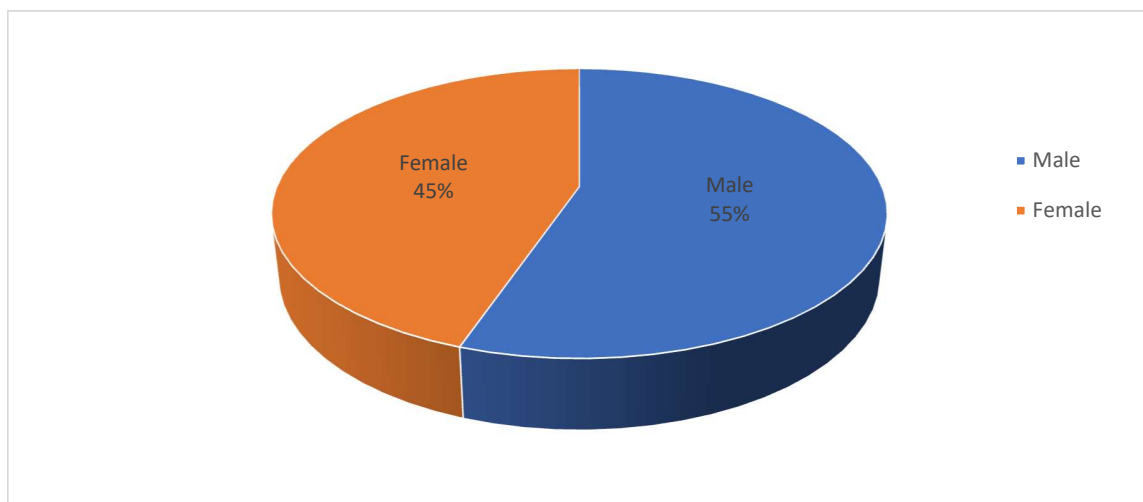
Thus the gender composition of the community in Makina village is majorly composed of male. This difference is consistent with a study (Ndikaru, 2011), which indicated that the male population constituted slightly above half (53%) of the slum population as compared to the female

population. Another study by the African Population and Health Research Centre (APHRC, 2002) indicated that the males in Nairobi's informal settlements averaged about 56%.

4.2.2 Age Distribution Among Respondents

The age of a population has an impact on social and economic activities of an area. In relation to the age distribution, 90 (73%) respondents were between 18 to 35 years, while 31 (25%) respondents were aged between 36 and 60 years as outlined in figure 4.2. These results imply that the majority of the respondents are youth.

Figure 4.2: Age of Respondents
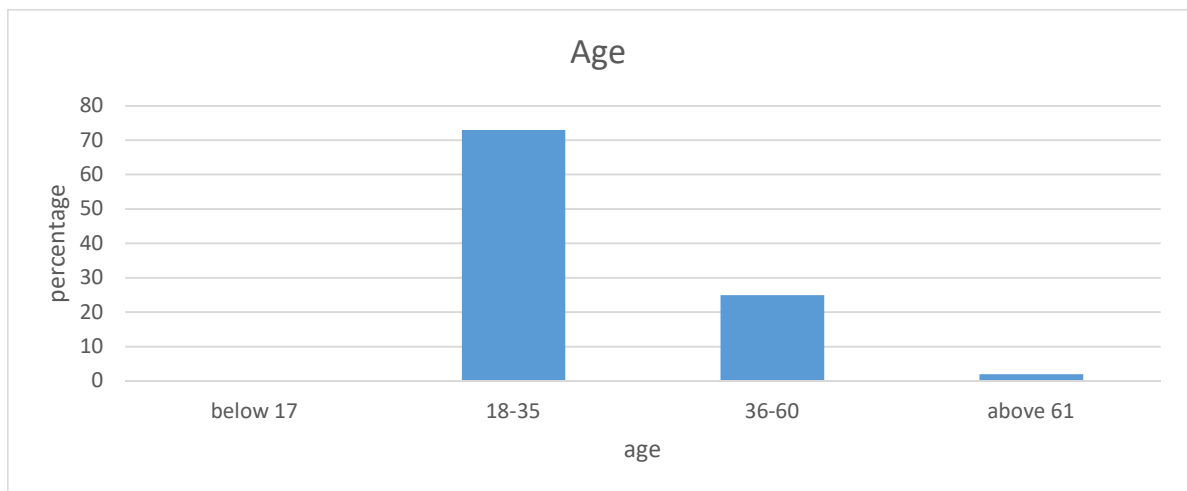
From the findings, a majority of the population in Makina village are youth, aged between 18 and 35 years. This shows that the population is composed of young and active people. A majority of the population in Kenya (KNBS, 2018) is aged between 0-19 years this is followed by the age set of 20-34, while the age set above 60 years are the fewest. Further, population in informal settlements is predominately youth where three quarters of the population is below the age of 35 years (Ndikaru, 2011)

4.2.3 Respondents Levels of Education

The level of education defines various parameters of a population, including the social, cultural and economic status. Figure 4.3 reveals the study findings on the level of education among the respondents. The majority of the respondents, 69 (56%), had acquired secondary education, while 32 (26%) had acquired college education. Another group of 17 (14%) respondents had achieved

primary education and 5 (4%) had achieved university education. The results show that the majority of the respondents were high school graduates, indicating that most of the respondents had attained primary education.

Figure 4.3: Respondents Level of Education
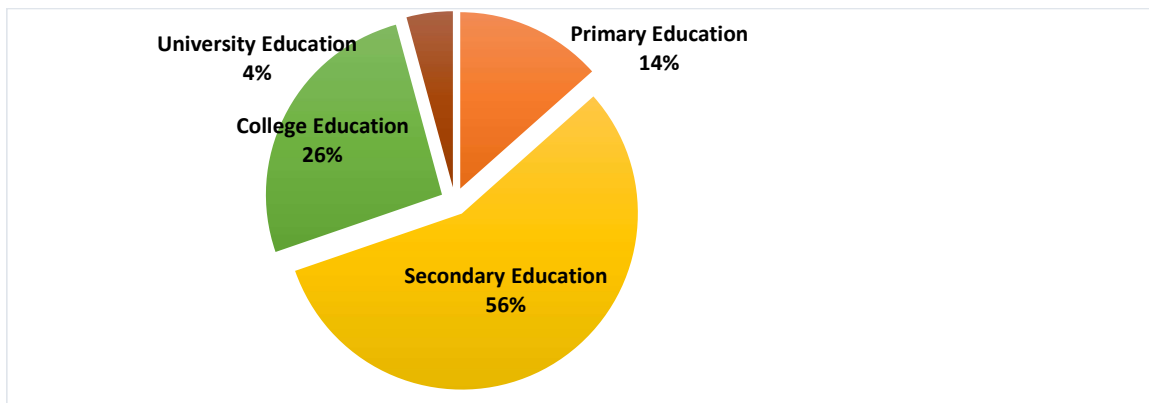
According to KNBS (2013), 51% of the Kenyan populations have at least secondary education and above. About three in four adults (75%) in informal settlements have attained primary and secondary school education and another 15% had tertiary education (Ndikaru, 2011)

4.2.4 Marital Status of Respondents

The study sought to find out the marital status of the community residents of Makina village. According to the survey analysis, the marital status of the respondents as represented in figure 4.4. shows that 62 (50%) respondents were single. The respondents that were married were 52 (42%) while 7 (6%) were separated and 2 (2%) divorced.

Figure 4.4: Respondents Marital Status
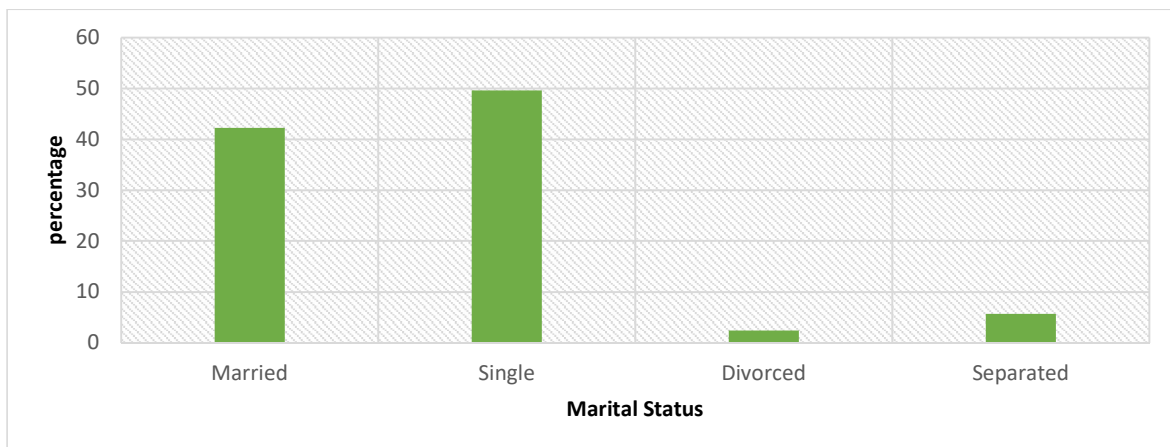
The study shows that a majority of the Makina village residents are single while very few are divorced. This demonstrates that a majority of the residents involved in community policing are single and married.

4.2.5   Years of Residence in Kibra

This study sought to find out the number of years the residents of Makina village have lived in the area. The data analysis illustrated in figure 4.5 shows that 70 (57%) respondents had lived in their current location between 6 to 8 years while 30 (24%) had been residents for between 3 to 5 years. Another group of 23 (19%) residents had stayed in their current location for less than 2 years.

Figure 4.5: Respondents Years of Residence
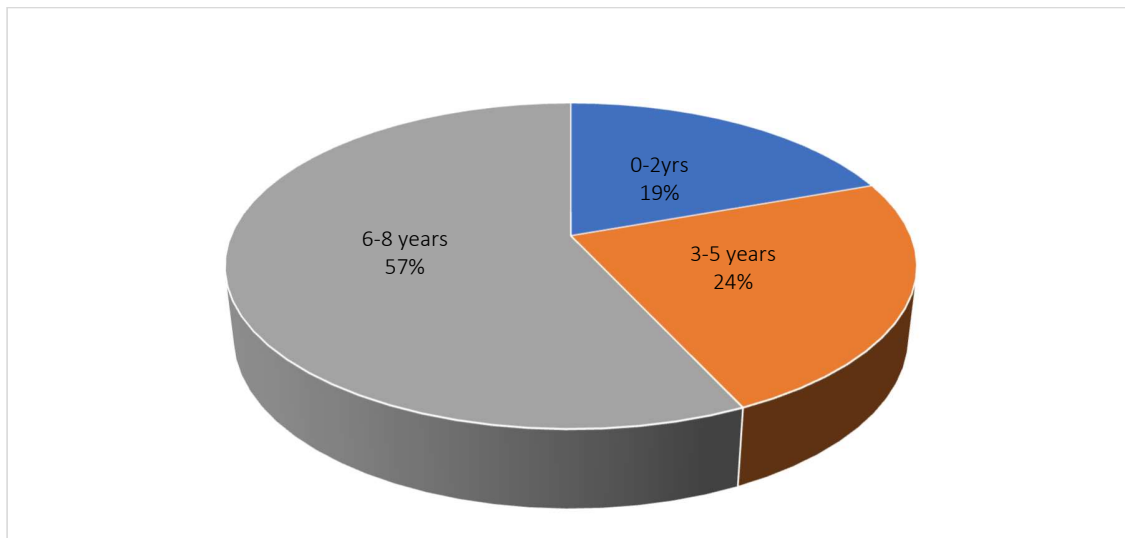
A majority of the respondents in Makina village had lived in the area between 6 and 8 years. This demonstrates that a majority of the respondents have lived in the area for a substantive period of time and are cognizant of the security issues in the area.

4.2.6   Types of Housing

The study sought to establish the type of houses in Makina village. According to figure 4.6, 51 (41%) respondents lived in temporary housing structures whereas 49 (40%) resided in semi-permanent houses. Only 23 (19%) of the respondents lived in permanent houses.

Figure 4.6: Respondents Housing Type
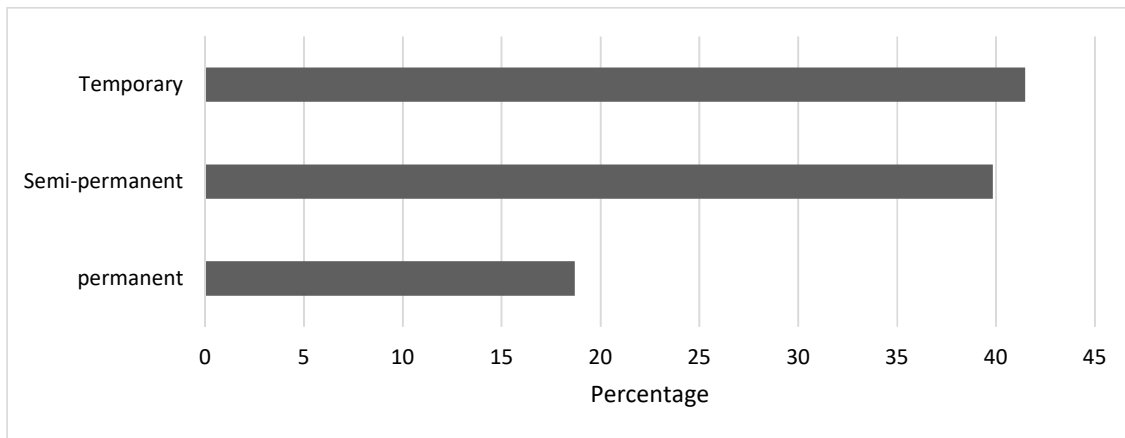
A majority of the respondents live in temporary houses and shows that the residents in Makina prefer to live in temporary houses compared to permanent ones.

4.2.7 Access to Toilet Facilities

The study sought to find out the toilet facilities used by the residents in Makina village. Figure 4.7 shows the respondents' household situation regarding the presence and utilization of toilet facilities. From the data analyzed, 76 (62%) respondents stated that they used pit latrines at their households while 35 (28%) reported that they used flushed toilets but outside the house while 12 (10%) said that they have flush toilets inside their houses.

Figure 4.7: Respondents Toilet Facility
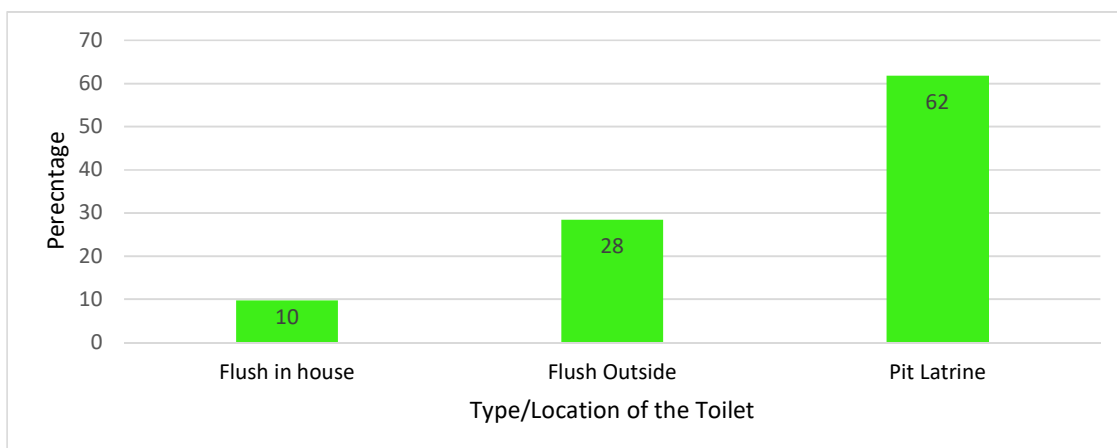
From the study, a majority of the residents in Makina village use pit latrines compared to toilets that flush. This shows that a majority of the households in Makina village have built pit latrines.

The study sought to establish if the residents of Makina village share the toilets with other households. As shown in figure 4.8, a majority of the respondents, 107 (87%), shared their toilet with other households while 16 (13%) did not share their toilets with other households.

Figure 4.8: Respondents Sharing of Toilet
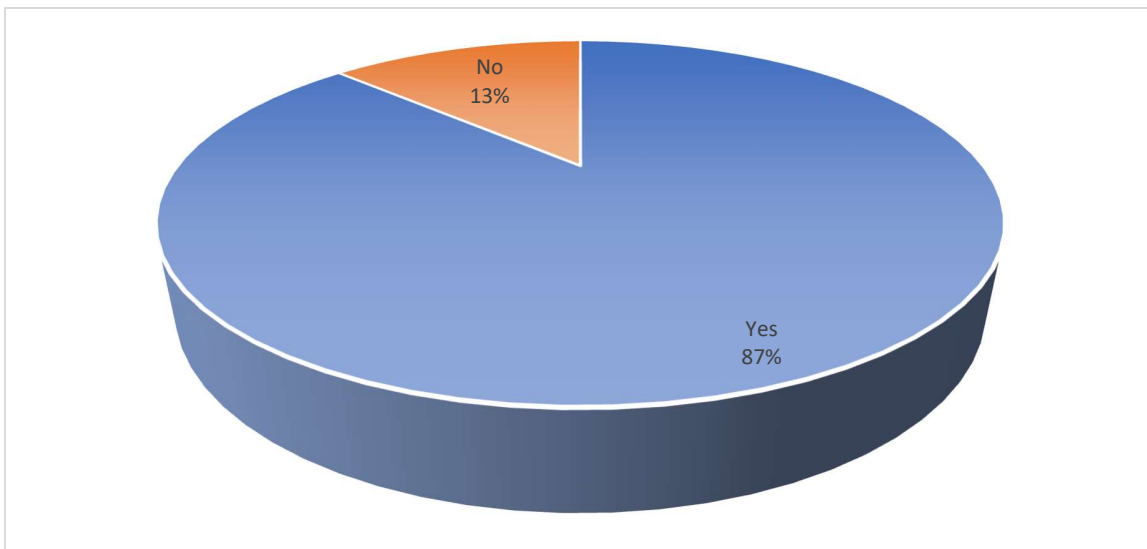
The study therefore demonstrates that the pit latrines that are most used are shared by different households. Therefore, several homes share one pit latrine across many member's different households and are used at any time of the night.

4.2.8 Respondents Sources of Energy

The study sought to find out the different sources of energy used for different activities in the households. From the data analysis, figure 4.9 shows that 96 (78%) respondents use electricity for domestic purposes such as charging their phones and lighting in their households while 21 (17%) use paraffin for lighting and cooking and 6 (5%) use solar to also light their homes and charge their phones.

Figure 4.9: Respondents Sources of Energy
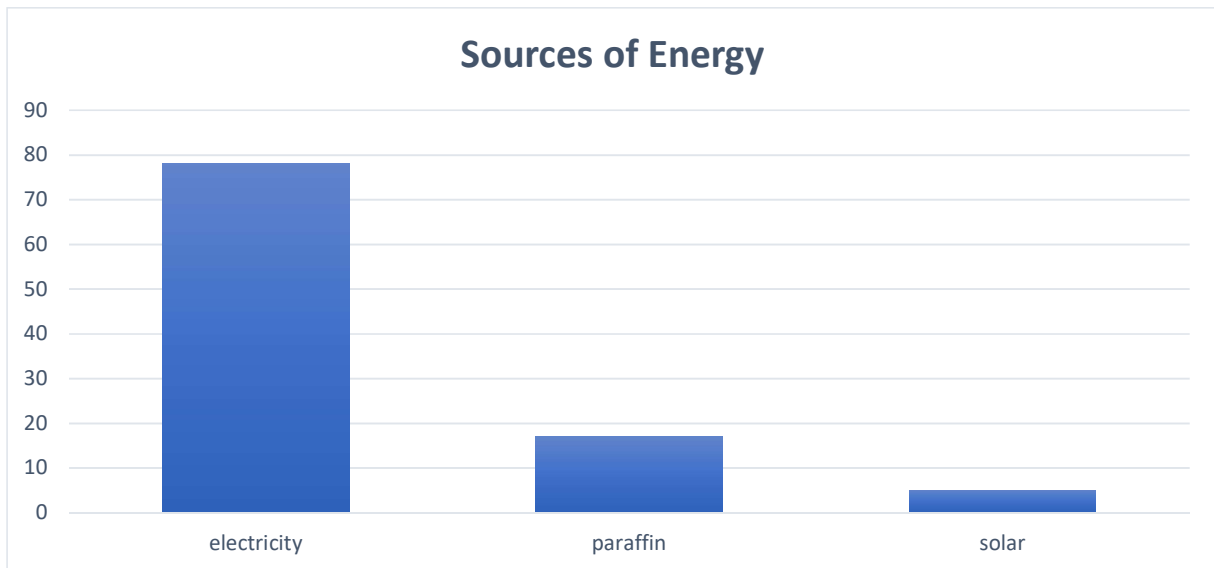
From the findings, a majority of the residents of Makina village use electricity for domestic purposes. This shows there is sufficient lighting in the homes and that the residents prefer electricity instead of paraffin and solar due to affordability.

4.2.9   Respondents Sources of Water

The study sought to find out the sources of water in Makina village. From the findings, 100 (81%) respondents have tap water outside their houses whereas 16 (13%) have tap water inside their houses. Another group of respondents, 7 (6%), stated that they use other means to access water in their households.

The study shows that a majority of the residents of Makina village fetch water from outside their homes. This shows water in Makina village is not adequately piped to allow residents to have water in their homes.

4.3 Forms of Community Contribution towards Community Policing

The first objective of the study focused on the forms of community contribution to community policing. The study recognizes the importance of having the community participate in community policing to promote safety. This section presents findings on the forms of community participation

4.3.1 Forms of Community Participation

The primary aim of CP is to ensure public involvement, and the public is encouraged to participate and work closely with the police. As such, this survey assessed the forms of community participation as outlined in table 4.1. The data reveals that 79 (64.2%) respondents attend community security meetings, 96 (78%) respondents report crime, 92 (74.8%), reported that they participate in elections, whereas 84 (68.3%) reported that they make financial contributions towards security as their role in CP.

Table 4.1: Forms of Community Participation

Forms of Community Participation (N=123)	Frequency	Percent
Attend Community Security Meetings	79	64.2
Make financial contributions towards security	84	68.3
Participate in Elections	92	74.8
Report Crime	96	78

The data analysis in table 4.1 indicates that all the respondents involved in this survey play a crucial role in providing security for their community. According to the Safer world (2009), the public is involved in an exchange of ideas or information on security affecting their area with the police. This brings the importance of reporting crime and attending security meetings as well as public forums to share information a crucial element in the provision of security. Further, the police collect criminal intelligence from the community through having a good understanding and working relationship as well as building trust amongst each other. According to UN Habitat (2011), addressing crime and violence should be done with the local community rather than done to them. For example, in Mozambique, the communities came together and discussed local problems, facilitated patrols, mediated minor conflicts, made arrests but were however prohibited from carrying weapons (Denney et al.: 2013).

A key informant from the National Police Service familiar with the area said,

"The role of the community is key to having a successful CP committee in place. Having been recently transferred from Kiambu County where CP was a success following my interventions, I did not find an existing supportive framework in Kibra from their local police station. The officers at the station had not gotten involved with the community in undertaking CP. I have committed myself to use the skills and knowledge I have to make CP successful in Kibra".

4.3.2 Information Sharing with the Community Police Committee

According to UN Habitat (2011), one of the critical roles of the public in tackling crime and violence include the exchange of ideas or information on security for their locality. A majority, 96 (78%), of the respondents stated that they share information on security with the CP Committee in their locality.

Discussions with the participants of the youth and female focus group discussions showed that residents share information about crimes that are about to take place. This is more specific to women who work in the market place who interact a lot with the community in the course of their work. For example, information on weapons used to commit a crime is shared, more so, who sells the weapons and where they are stored. The community also shares information on drug abuse. However, the respondents did not limit the information shared to crime-related reports. The respondents also share information on planned seminars, politics, relationships and the youth among others. Further seminars and workshops organized by local non-governmental organizations and Radio Stations, for example, Pamoja FM are used to disseminate information and are also used as avenues of sharing information. Some of the residents also make reports directly to the chief, assistant county commissioners, local administration police, village elders, community business chairpersons and representatives of community policing committees. Women also indicated that they share information during their women group meetings known as 'Chama's.'

The frequency of sharing information on crime is important in addressing security in any locality. As a follow-up request, the respondents that reported that they provide information on security to the Community Policing Committee were asked to state how often they provide this security

information. Thus, 49 (51%) respondents revealed that they provide security information to the CP Committee monthly while 15(16%) stated that they provide security information weekly. Further, 20 (21%) respondents indicated that they provide security information daily and 12 (12%) respondents provide security information on an annual basis. Thus a majority of the respondents provide security information on a monthly basis.

The frequency on information on crime was also studied for women. It was further established that 98 (79.7%) respondents indicated that women share information on crime while 25 (20.3%) stated that women do not. Thus a majority of women share information on crime. The survey also established that a majority of 97 (78.9%) respondents indicated that women are involved in sensitizing the community on security while another 26 (21.1%) of the respondents mentioned that women are not. Based on qualitative sources, it was established that a majority of women use women group meetings, the market, religious gatherings and neighbourhoods to sensitize others. A participant from the women focus group discussions said,

> *"Women talk to other women whose children may be involved in criminal activities to address their challenges. Women interact with their neighbours, understand their challenges and their children better, and are therefore able to intervene in security matters. Thus victimization of women has reduced".*

A key informant from the community policing committee said,

> *"Women in the community policing committees undertake sensitization not only on security but also on land disputes, tenant/landlord disputes, business disputes and government projects which are ongoing or being initiated."*

The testimonies show that a majority of the community is proactive in sharing information on crime because of the awareness level of what is happening around them. They recognize the importance on interacting with others, using existing platforms to share information and sensitive other residents and its impact on their security.

4.3.3 Financial Contributions for Provision of Security

Financial contributions are essential in maintaining law and order. The analysis of whether the respondents were making any financial contribution to security in their areas established that a majority of the respondents, 84 (68.3%), contribute to the provision of security in their area while 39 (31.7%) do not contribute.

Further, the person who receives the financial contributions is important in promoting accountability. A further inquiry as to who receives the financial contribution towards the provision of security is outlined in table 4.2, and a majority of the respondents, 46 (54.8%), said they give the area Chief, 16 (19%) contribute to security guards in their area, 22 (26.2%) respondents make their financial contributions to Committee members of the CP in their area.

Table 4.2: Receiver of Financial Contributions for the Provision of Security

Receiver of Financial Contributions (N=84)	Frequency	Percent
Security Guards	16	19
Chief	46	54.8
Committee (Treasurer)	22	26.2
Total	84	100

The respondents who make financial contributions for the provision of security indicated that they contribute at different intervals. In table 4.3, 41 (48.8%) respondents indicated that they make their contributions monthly, 19 (22.6%) make their contributions weekly, 13 (15.5%) make contributions daily and 11 (13.1%) make contributions annually.

Table 4.3: Frequency of Making Financial Contributions

Frequency of Making Financial Contributions (N=84)	Frequency	Percent
Daily	13	15.5
Weekly	19	22.6
Monthly	41	48.8
Yearly	11	13.1
Total	84	100

The study further established that the amount of contributions made by community residents on the provision of security in their area was an average of Ksh. 500 monthly.

A participant in the youth focus group discussions also said as follows:

"In some cases, security guards help manage security in our community. They collect Ksh. 20 from homes and Kshs. 30 from shops every day and are in charge of security. In addition, women pay them Ksh. 50 to escort them to places where they may feel insecure. The Maasai guards have dogs and machetes, which they use for protection"

A majority of respondents who received receipts upon payments, paid to the chief and the CP treasurer. It was established that those who paid directly to the Maasai guards were not issued with receipts because the Maasai record the payments in their own notebook. The testimonies demonstrate that the residents of Makina village are actively involved in contributing financially to security.

4.3.4 Attendance of General Meetings

The study measured the variable on the attendance of general meetings held as one of the avenues that the community is actively involved in CP Initiatives. Most of the respondents 103 (83.7%) indicated that general meetings on CP are often held while 79 (64.2%) had attended a general meeting before. The high attendance reflects the community's commitment to community policing. It was further established that women were active participants in community policing meetings which was contrary to the traditional belief that security matters were a preserve of men. Most of the respondents, 104 (84.6%), agreed that women were active participants in community policing forums. Respondents were asked to confirm the attendance of women during the last community policing forum, and 105 (85.3%) respondents confirmed that women attended some who estimated that 40% attended.

Discussions with the participants of the male focus group discussion showed that general meetings are held and are mostly organized by the Chief and community policing committees. No financial contributions are made to organize the meetings for residents. In some cases, non-governmental organizations (NGO) also organize community policing meetings. In their meetings, it was established that they pay transport reimbursements to the residents who attend their meetings and provide refreshments. NGO meetings are often held between Monday and Friday while those

organized by the chiefs and CP committees are held over the weekend. Such meetings are held at an average of once a month. The meetings are announced through community mobilisers, local radio stations, WhatsApp groups and through use of posters.

A male participant in the male focus group discussions also said as follows,

"Some meetings that are organized by the local administration and non-governmental organizations are not publicized to the local area residents. Instead, we find other people living outside our village attend these meetings. Therefore, we feel excluded from such processes".

A female participant in the youth focus group discussions also said,

"We participate in most forums and seminars on youth, drugs, relationships and security. More so, because these meetings target us, women. The organizers believe that we are likely to disseminate the information to people around us, including our households and friends. We use these meetings to express our problems and come up with possible solutions to fix these problems".

Of those who attended the last general meeting, 17 (21.5%) respondents asked questions as sampled below:

1. *"The youth built shades where they could get informal work such as washing cars and the levels of crime reduced; however, the government came and destroyed these shades. Now the youth are jobless, what is the government going to do to provide these youths with jobs?*
2. *We know that police officers collaborate with criminals to commit a crime, what is your office doing to address rogue police officers?*
3. *We know that there are families who do not send their children to school, what is your office, as the local administration, doing about sending children to school and taking action against parents who refuse to take their children to school?*

4. *There are black markets where goods stolen are sold here in Kibra, how is the office of the local administration going to address this issue?*

5. *There have been a circulation of drugs and guns in Makina village for some time, we know the persons peddling these drugs and guns, will the office of the local administration intervene?"*

During the community policing forums, it was established that women also raise concerns, ask questions and make contributions therefore, women are not passive as traditionally believed. Accordingly, 103 (83.7%) respondents confirmed that during CP forums they have either seen women ask questions or make contributions to voice their concerns on security.

Participants from the focus group discussions indicated that women talk about their security concerns and action is taken. A key informant from the community policing committee indicated that,

> *"Women will report defilement cases because they understand the issues around defilement and child prostitution. Women voice their security concerns also because women are more vulnerable victims of crime. Further, women share information with relevant authorities; they help solve disputes, give firsthand information on crime, always have more information on security than men, and encourage the youth not to get involved in crime."*

A female participant from the women focus group discussions indicated that,

> *"Sometimes, the concerns of women are not considered, and the solutions they give are not always implemented. Even after women voicing their concerns, nothing is done, and we can blame this on patriarchy. Women still need a man to push their agendas and for action to be taken thus important issues will not be implemented until a man participates and supports a woman."*

From the testimonies, it shows that the community is concerned about security and what is happening around them. They are actively involved in attending meeting and making inquiries

on matters that affect them. They understand their problems very well and are actively involved in seeking solutions.

4.3.5   Participation in Elections

Participation in elections is important in selecting members of the community to form the community policing committee who are in charge of facilitating community policing in the localities (NPS Act, 2011). It was established that elections of office bearers are held regularly. On this point, 100 (81.3%) respondents stated that Community policing committees hold elections. According to a key informant, the elections are typically held once a year. It involves residents nominating persons they feel can make an impact on security in the committees. The residents are given a maximum number of representatives they can nominate. For example, every 25 households nominate one individual and the election is conducted by a show of hands. A majority of, 92 (74.8%), respondents participated in the last general election.

Analysis of the membership of the community Policing committee showed that women were 3 (30%) of the total membership. Further, 113 (91.9%) respondents confirmed that women are represented in the Community Policing Committee. The representation of women in the Community Policing Committee is deemed essential as women form part of the special groups identified by the Mwananchi Handbook on Community Policing. (GOK:2009). The Constitution of Kenya, Article 27 (8) allows women to be represented in elective positions by having one-third representation of either gender. Overall, most respondents, 106 (86.2%) were satisfied with the level of their participation in the different forms of contribution to community policing.

The testimonies demonstrate that the community actively contributes to community policing in their localities.

4.4   Impact of Community Contribution to Community Policing Initiatives

This study largely examined the impact of community contribution to Community Policing, as illustrated in table 4.4.

Table 4.4: Impact of Community contribution to Community Policing Initiatives

Impact of Community Contribution to Community Policing, therefore: (N=123)	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total % / N
It is safe to walk at night	(47) 38.2%	(25) 20.3%	(17) 13.8%	(18) 14.6%	(16) 13%	100% N-123
Crime rate has reduced in my area	(54) 43.9%	(33) 26.8%	(23) 18.7%	(9) 7.3%	(4) 3.3%	100% N=123
It is safe to give crime information to the police	(63) 51.2%	(29) 23.6%	(14) 11.4%	(7) 5.7%	(10) 8.1%	100% N=123
I trust the committee to assist resolve crime	(58) 47.2%	(29) 23.6%	(20) 16.2%	(12) 9.8%	(4) 3.2%	100% N=123
Businesses operate for longer hours (close late)	(55) 44.7%	(26) 21.1%	(14) 11.4%	(18) 14.6%	(10) 8.1%	100% N=123

From the analysis, 38.2% strongly agreed, 20.3% agreed, 13.8% said that there was no change, 14.6% disagreed while 13% strongly disagreed that because of the community contribution to Community Policing, it was safe to walk at night. A participant from the male focus group discussions said:

> "Security at night is seasonal. There are times when it is safe to walk at night, and other nights it is not. However, the floodlights in the market have helped businesses open until late".

In terms of crime, 43.9% strongly agreed, 26.8% agreed, 18.7% said there was no change, 7.3% disagreed and 3.3% strongly disagreed that there was a reduction. Safer world (2008) implemented 2 community policing undertakings in Kibra and Isiolo and asserted that crime had reduced as a result of trust between the communities and police officers. On information sharing, 51.2% strongly agreed, 23.6% agreed, 11.4% indicated there was no change, 5.7% disagreed and 8.1% strongly agreed that it was safe to share information on crime with the police. Further, 47.2% strongly agreed, 23.6% agreed, 16.2% were neutral, 9.8% disagreed and 3.2% strongly disagreed that they trust the committee to assist with resolving crime in the area.

A key respondent in the local administration said,

> "I am involved in coordinating security meetings, resolving problems on security and receiving reports. Once I receive the reports, I escalate matters

that are more serious to my seniors for further intervention. I have established different committees on security with the community elders and with the government representatives called the 'National Government Administration Officers' (NGAO) comprised of the chief, assistant chief, assistant county commissioner and Deputy County Commissioner."

A member of the Community Policing committee also said,

"Our committee is involved in addressing security problems that arise, and our patron of this committee is the assistant county commissioner of Nairobi, in Kibra."

On business, 44.7% strongly agreed, 21.1% agreed, 11.4% said operating hours for business have remained unchanged, 14.6% disagreed while another 8.1% strongly disagreed because of the community contribution towards community policing, businesses were operating for longer hours and closed late. The testimonies from majority of the respondents show that the contribution of the community residents towards community policing has allowed the residents feel safe and has positively impacted their social and economic lives.

4.5   Use of Social Media in Community Policing

Social media plays an integral role in community policing initiatives, as such, the roles as well as its impact on security was tested in this research paper as provided in the second objective. The recent developments in the making and use of smart phones, has had crucial effects in using and accessing Social Media. On phone ownership, it was established that 116 (94%) respondents owned a mobile phone.

4.5.1   Communication of Security Matters

Social media applications are being used by communities to share information and discuss issues around them. The study found that most respondents used a variety of social media applications in their day to day interactions with others. As a follow-up to owning a mobile phone, respondents were asked to state the social media application they most frequently use to share information on security. The data in table 4.5 demonstrates that 49 (42.2%) respondents use WhatsApp frequently,

while 42 (36.2%) use Facebook frequently, 23 (19.8%) use Text message, another 1 (0.9%) use Twitter and 1 (0.9%) of the use Instagram. Therefore, a majority of the respondents use WhatsApp and Facebook to share information on security.

Table 4.5: Social Media applications Used

Social media application most frequently used to share information on security (N=116)	Frequency	Percent
Twitter	1	0.9
Instagram	1	0.9
Short Message Service	23	19.8
Facebook	42	36.2
WhatsApp	49	42.2
Total	116	100

A participant in the youth focus group discussions indicated,

"WhatsApp is most preferred because it allows many users to share one platform to communicate and share information. For example, in our area we have 2 WhatsApp groups which means many people are reached instantly. WhatsApp allows for an existing group to hold approximately 200 people in one. Further, it is cheaper to use WhatsApp than text message because Wi-Fi is free in Makina through POA while others opt to use bundles from telecommunication companies."

A key informant from the local administration in Makina said,

"WhatsApp has helped in sharing information between my office and the community, and hence we can manage crime and reduce it. Because of WhatsApp, we can respond in time when a crime has been committed or is yet to be committed. For example, during the presidential elections, a colleague of ours was surrounded by groups of armed men and called for help through WhatsApp, and we were able to respond, go to the incident of crime and help our colleague before our colleague was attacked."

The discussions from the focus group discussions indicated that widespread use of WhatsApp also allowed discussions of other topics such as betting, current affairs, politics, among others.

However, some participants felt that when they use WhatsApp to report that someone has committed a crime, there is no anonymity, and therefore the criminals and the police tend to harass the person who has reported.

A participant from the youth focus group discussions also stated,

"In some areas, the community policing committee does not use social media because 90 percent of the committee members are elderly people who do not know how to use social media and therefore there is a need to have young people in the committees."

Another participant from the women focus group discussions also highlighted the following,

"Women have a Facebook group called 'Kibera Mkwetu' where we discuss matters on security, drugs, and child abuse. We also use Instagram, WhatsApp, and YouTube".

To demonstrate the depth of utilization of social media in security, 67 (55%) respondents knew another person who had used social media to share information on security with the CP committee as shown in table 4.6.

Table 4.6: Information sharing on security using social media by a person known to the respondent to the Community Policing Committee

Respondents who knew another person who had communicated with the committee using social media on security matters (N=123)	Frequency	Percent
Yes	67	54.5
No	53	43.1
No answer	3	2.4
Total	123	100

In addition to knowing another person who had communicated with the CP committee using social media on security matters, 74 (60%) of the respondents confirmed that they share matters on security with their neighbours using a social media application.

4.6   Impact of Social Media on Community Policing

The impact of social media, particularly on community policing initiative was examined, and the results of the analysis are presented in Table 4.7.

Table 4.7: The Impact of Social Media on Community Policing Initiatives

The impact of Social media on Community Policing, therefore: (N=123)	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total % / N
The committee is more responsive to reported crime	(65) 52.8%	(22) 17.9%	(16) 13%	(12) 9.8%	(8) 6.5%	100% N=123
Crime has reduced in my area	(54) 43.9%	(22) 17.9%	(24) 19.5%	(15)12.2 %	(8) 6.5%	100% N=123
I am more informed about the work of the committee	(60) 48.8%	(25) 20.3%	(14) 11.4%	(15) 12.2%	(9) 7.3%	N=123 100%
I know more about the security situation in my area.	(50) 40.7%	(32) 26%	(20) 16.3%	(14) 11.4%	(7)5.6%	100% N=123

The data shows that 52.8% strongly agreed, 17.9% agreed, 13% were neutral, 9.8% disagreed and 6.5% strongly disagreed that because of social media, the CP committee is more responsive to crime reported. According to a local administrator, most of the community policing committees in the locality use social media to receive and share information and further respond to crime reports.

On crime, 43.9% strongly agreed, 17.9% agreed, 19.5% of the respondents stated there was no impact 12.2% disagreed and 6.5% strongly disagreed that it has reduced because of social media. According to Safer World (2008), the National Police Service reported a reduction of up to 40 percent of crime rates due to community policing. Businesses and schools have re-opened and are functioning. They occasioned this to trust between police officers and the communities and the police being more accountable to the communities.

As analyzed, 48.8% strongly agreed, 20.3% agreed, 11.4% were neutral, 12.2% disagreed and 7.3% strongly disagreed that because of Social Media, they are more informed about the work of the CP committee. From qualitative sources of data, many of the youth preferred to use social media to be updated on security and current events. The police and the chief further used these platforms to share information with the community residents. A key informant from the National police said,

"WhatsApp and Facebook were essential social media tools in sharing information on security. Further Community policing is not only focused on sharing information on security but also bad roads and unavailability of water. Social media has enabled the police to respond to matters quickly and get firsthand information faster. Social media also allows the community to highlight and create awareness about their issues and the work they are doing to improve security. This attracts much publicity through radio and TV stations and makes the Community always at the forefront of addressing issues on security."

On awareness, the study established that 40.7% strongly agreed, 26% agreed, 16.3% were neutral, 11.4% disagreed and 5.6% strongly disagreed that social media contributed to their knowledge of the security situation in their localities. The study further found that the use of Social Media by most respondents, 97 (78.9%), had improved security in their locality.

Social media is taking an unprecedented role in addressing security. The testimonies demonstrate that community residents are using social media, more so WhatsApp and Facebook, actively in community policing and other social aspects and its positively impacting their security and lives as they stay informed of what is happening around them.

4.7 Other Community Resources used to enhance Community Policing

The study sought to establish other community resources used to enhance the implementation of community policing as provided in the third objective. Consequently, the study found the following: hotline numbers, closed circuit television and floodlights.

4.7.1 Hotline Numbers

Hotlines were introduced to community policing as crucial resources in sharing information on crime. Law enforcement agencies have taken advantage of this platform to receive information. The survey found that hotlines had been established in various locations as a measure for enhancing community policing and to make it easy for reporting. Consequently, the survey found that there were five custodians of the hotlines who included a local administrator, a police officer, and the chairpersons of the community policing committees in the 3 sections of Makina village.

Each had an independent hotline number. These enabled community members to freely and easily access the numbers for ease of reporting.

Respondents were asked to indicate if they had used the hotline to share information on security as shown in table 4.8, a total of 55 (44.7%) respondents had used the hotline before to share information on security with the respective hotline holders. A key informant from the National Police Service stated,

> *"Kilimani Police Station has an officer in charge who always carries around*
> *the hotline number and can receive reports quickly and respond fast."*

Additionally, 68 (55.3%) respondents reported that they had not shared any information on security with the Committee using the hotline numbers.

Table 4.8: The Use of Hotline Numbers to Share Information with the Community Policing Committee

The Use of Hotline Numbers to Share Information with the Community Policing Committee (N=123)	Frequency	Percent
Yes	55	44.7
No	68	55.3
Total	123	100

Information obtained from the youth focus group discussions showed that those who did not use the hotline believed the police would not respond, some were not aware of the existence of the hotline numbers while others did not believe that the numbers could go through. A participant from the male focus group discussions indicated that:

> *"The police know the criminals and collaborate with the criminals such that*
> *the criminals will tell them that "today we are robbing here, so when you are*
> *called, do not come," and the police do not show up. There are also cases*
> *where the police, when called to respond to crime, do not respond because the*
> *place has high levels of crime and they are afraid to respond. Therefore, I*
> *don't see the value of a hotline in my case"*

The response rate of the Committee was assessed about the information shared through the hotline numbers. The results showed that 37 (67.3%) respondents who have shared information through the hotline numbers acknowledge that the Committee responded in time and took action while 18 (32.7%) indicated that the Committee did not respond nor take any action. Discussions from the youth focus group discussions showed that the hotline holder, reported to, sends a person to the family affected or visits the scene of the crime.

Furthermore, the respondents gave their views on the usefulness of the hotline numbers as shown in table 4.9. Accordingly, 100 (81.3%) of the respondents stated that the hotline numbers were useful.

Table 4.9: The Usefulness of Hotline Numbers

Usefulness of hotline Numbers (N=123)	Frequency	Percent
Yes	100	81.3
No	23	18.7
Total	123	100

Information from qualitative sources indicated that the hotlines were useful because it allowed easy access to share information on crime and action taken immediately through visiting the crime scene. Further, a key informant from the National Police Service stated that the nearest police station to Makina had a designated officer in charge of the hotline number and was able to receive reports quickly and respond fast.

The impact of the hotline numbers was also investigated by checking whether the hotline numbers had resulted in a reduction in crime in the area. According to table 4.10, most of the respondents, 92 (74.8%) were satisfied that the use of the hotline numbers had resulted in the reduction of crime. According to Safer World (2008), in addressing security, crime rates have reduced by 40% due to community policing. This is linked to increased trust between police officers and residents and the police being held accountable by the communities they serve.

Table 4.10: Contribution of Hotline Numbers to Crime Reduction

Contribution of Hotline Numbers to Crime Reduction (N=123)	Frequency	Percent
Yes	92	74.8
No	31	25.2
Total	123	100

From the study, slightly less than half of the respondents had used the hotline and recognized its importance in assisting them address crime. A majority hadn't used it and it shows the fears the community has in using the hotlines. However, despite these fears, the community recognizes the importance of having hotlines.

4.7.2 Closed Circuit Television (CCTV)

CCTV cameras are used as a community resource to enhance community policing. A total of 77 (62.6%) respondents were aware of the existence of CCTV cameras in monitoring crime in Makina village. In addition, the study established that 21 (17.1%) respondents had installed CCTV cameras, in which 5 (23.8%) had installed in their households, 14 (66.7%) in their businesses and 2 (9.5%) at the main gate of their estates. The researcher observed that there were CCTV cameras in the market place where businesses thrived and in some areas, at the main gates of estates. The places where the cameras were installed are presented in table 4.11 below:

Table 4.11: Location of CCTV Cameras

Location of CCTV Cameras (N=21)	Frequency	Percent
House/ Doorstep	5	23.8
Main gate of estates	2	9.5
Business	14	66.7
Total	21	100

Most of the respondents, 74 (60.2%) were willing to share with the police or other security groups CCTV footage in cases where crime has occurred, while 49 (39.8%) respondents are not willing.

From the study, even though a minority used CCTV cameras, a majority of the residents recognize the importance of CCTV.

4.7.3 Floodlights

The other community resource used to enhance community policing are floodlights and 103 (83.7%) respondents acknowledged that they have floodlights in their area. The researcher observed that there was 1 floodlight in each of the three sections that makeup the larger Makina village. Similarly, 103 (83.7%) respondents believed that floodlights resulted in improved security in their area.

Women participants in the focused group discussions indicated that because of the floodlights, women could go to the market early in the mornings, the mugging of people at night had reduced, and business owners could close their businesses late at night and open them very early in the morning. Further, students can walk at night from school and walk safely to school early in the morning.

The floodlights were installed following requests by the community to a company called Adopt-a-Light in partnership with the constituency development fund (Safer world, 2008). Based on observations made, there was an increase in street lighting and tarmacking of roads which also contributed to improved security in the area. In addition, alleys that were previously inaccessible have also been opened up, an eventuality that has led to improved security.

Therefore, from the study, floodlights have contributed to improved infrastructure in Makina village, provided safety to allow residents to conduct business and to children attending school.

4.8   The Impact of Floodlights on Security

The impact of installing floodlights in the survey area was assessed by asking the respondents to respond to several statements as indicated by table 4.12.

Table 4.12: The Impact of Floodlights on Security

Impact of Floodlights on Security, therefore: (N=123)	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total %/ N
Crime has reduced in my area	(73) 59.3%	(26) 21.1%	(11) 8.9%	(6) 4.9%	(7) 5.7%	100% N=123
Business are thriving	(66) 53.7%	(28) 22.8%	(18) 14.6%	(9) 7.3%	(2) 1.6%	100% N=123
I can walk and work late	(70) 56.9%	(16) 13%	(14) 11.4%	(13) 10.6%	(10) 8.1%	100% N=123

As shown in table 4.12, 59.3% strongly agreed, 21.1% agreed, 8.9% were neutral, 4.9% disagreed and 5.7% strongly disagreed that because of floodlights, crime had reduced in their area. There was consensus among all respondents that floodlights in Kibra resulted in reduced crime.

On business, 53.7% strongly agreed, 22.8% agreed, 14.6% remained neutral, 7.3% disagreed and 1.6% strongly disagreed that because of floodlights, businesses were thriving. The participants in

the focus group discussions indicated that business owners were now able to open their businesses very early in the morning and close very late at night. This allowed businesses to thrive because business hours could be extended. The impact of floodlights demonstrates how it affects the economic livelihoods of the community. This shows that business owners can confidently operate their business while the community is able to purchase goods and services without challenges thus improving their quality of life.

From the table 4.12, 56.9% strongly agreed, 13% agreed, 11.4% were neutral, 10.6% disagreed and 8.1% strongly disagreed, that because of floodlights they could walk and work late. A youth participant from the focus group discussions said,

> *"As women, we go to the markets very early in the morning and return late in the evenings. Since the installation of the floodlights, the muggings we experienced have reduced and now we are able to walk late in the night and early mornings".*

A key informant from the business community further stated,

> *"I am able to operate my shop until 12 midnight and go home without fear of being attacked because of the increased lighting. I can also watch football at the social halls up to late at night and walk home safely".*

From the testimonies, floodlights have contributed greatly to improved security and have positively impacted the communities social and economic lives.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Key Findings

The primary forms of community participation in community policing were identified as reporting crime, participating in elections, making financial contributions and attending community policing general meetings. A majority of the respondents indicated that crime reporting and/or sharing of security Information was done with the CP on a monthly basis. A majority of the respondents confirmed that the Community Policing Committee holds elections for the selection of the committee members and that women are represented. Most of the respondents reported that they make financial contributions for the provision of security in their area. Most financial contributions are made monthly at an average of Ksh. 500 to the chief and receipts are issued. A majority of the Community members acknowledged that Community Policing general meetings are held where Community members who participate can ask questions. A majority of the respondents had consensus that because of the community contributions to Community Policing it was safe to walk at night, crime had reduced, it was safe to share information on crime with the police, the CP Committee helped to resolve crime and businesses operated for longer hours. The testimonies show that the community is proactively involved in contributing to community policing. It demonstrates that the community is aware of what is happening around them. They recognize the importance on interacting with others, using existing platforms to share information, sensitizing other residents and how these contributions impact their security. They understand their problems very well and are actively involved in seeking solutions. The testaments demonstrate that the community actively contributes to community policing in their localities.

On the utilization of social media in community policing, a majority of the respondents indicated they own mobile phones, which are the main gadgets used to access Social Media. The respondents reported that WhatsApp was the most popular social media application used to share information on security followed by Facebook. Further, the survey established that because of the use of social media in community policing, a majority of the respondents agreed that the committee was more responsive to reported crime, crime had reduced in the area, the residents were more informed about the work of the Community Policing Committee and residents knew more about the security situation in their localities. In general, the use of Social Media had resulted in improved security

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in their locality. Social media is taking an unprecedented role in addressing security. The testimonies demonstrate that community residents are using social media, more so WhatsApp and Facebook, actively in community policing and other social aspects of their lives and it is positively affecting their security and lives in general as they stay informed of what is happening around them.

On the use of other community resources to enhance community policing, the respondents who made use of hotline numbers to share security information acknowledged that the Community Policing Committee responded in time and took action. Most of the respondents indicated the hotlines are useful and attributed it to the reduction of crime in their area. The survey further established that a few residents of Makina village, to monitor crime, use CCTV cameras and most of the CCTV cameras are installed on the homes and/or business premises of residents. However, a majority of the respondents reported that they would share CCTV footage with the Police or other security groups in case a crime was committed. Many of the respondents confirmed the presence of floodlights and attributed the floodlights to improved security, reduction of crime, businesses thriving and Community members walking and working late. From the study, slightly less than half of the respondents experienced the importance of hotlines in assisting them address crime. A majority hadn't used it and the study shows the fears the community has in using the hotlines. However, despite these fears, the community recognizes the general importance of having hotlines. Even though a minority used CCTV cameras, a majority of the residents recognized the importance of CCTV in addressing crime. Further, floodlights have contributed greatly to improved security, infrastructure and have positively impacted the communities social and economic lives.

5.2 Conclusion

This research study has generated critical findings on the contribution of the community towards community policing in the maintenance of law and order in informal settlements.

The contribution of the community to Community Policing initiatives to maintain law and order in informal settlements have achieved a positive impact in improving security. The Community participates in community policing in various forms and it's an important strategy in the attainment of security in the country.

The use of modern technology in community policing is an area that needs further exploration to assess its contribution to better community policing in the country. It is an important tool for community safety and should be supported at both the national and county level for improved safety. Community Policing has a bearing on the quality of life and securing of livelihoods.

5.3 Recommendations

i) There is a need for awareness campaigns to be undertaken by relevant stakeholders including the government and the community policing committees to enlighten the public on the meaning of community policing and their full responsibilities therein to increase the forms of community participation in community policing.

ii) On the utilization of social media, there is a need to adopt more strategies in the sharing of information that capture a broader audience of public members using social media. This includes the conversion of social media messages into text messages to capture those members of the public that do not own smartphones.

iii) There is need to develop guidelines on the utilization of social media to improve CP taking into account data protection.

iv) There is need for further research on the impact of social media utilization in community policing

v) On other community resources than enhance community policing, there is need to create awareness on the existence of hotline numbers and their importance in addressing insecurity.

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APPENDICES

Appendix 1: Questionnaire for Community Residents

Date of Interview………………

Time………………

Community residents in Makina Village will be the main respondents

Dear Respondent,

My name is Diana Muia. I am a student at the University of Nairobi undertaking a Master of Arts Degree in Sociology specializing in Criminology and Social Order. I am doing a research on the contribution of the community towards Community Policing. I hope my study will inform policy that seeks to promote security in informal settlements. I would like to request for your time so I may ask a set of questions that will inform the study. The information provided will be treated with utmost confidentiality and will be used for the purpose intended. Thank you very much for your support.

SECTION A

General background of the respondent:

1. Gender: _____ Male (1) _____ Female (2)

2. Age:

_____ Below 17 years (1)
_____ 18 – 35 years (2)
_____ 36 – 60 years (3)
_____ 61 years and above (4)

3. Level of education?

_____ None (1)
_____ Primary educations (2)
_____ Secondary Education (3)
_____ College Education (4)
_____ University Education (5)

4. Marital Status

☐ Married (1)

☐ Single (2)

☐ Divorced (3)

☐ Separated (4)

☐ Widowed (5)

5. Years of Residence

☐ 0 - 2 years (1)

☐ 3 - 5years (2)

☐ 6 - 8 years (3)

6. Type of House

☐ Permanent (1)

☐ Semi-Permanent (2)

☐ Temporary (3)

7. Toilet Facility

☐ Flush in House (1)

☐ Flush Outside (2)

☐ Pit Latrine (3)

8. Is toilet shared?

☐ Yes (1)

☐ No (2)

9. Source of lighting Power

☐ Electricity (1)

☐ Solar (2)

☐ Paraffin (3)

10. Source of Water

☐ Tap Inside Home (1)

☐ Tap Outside Home (2)

☐ Other (3)

SECTION B:
Forms of Community Contribution in Community Policing

11. What are your roles in contributing to Community Policing in your area? (Multiple Responses Possible)

☐ Attend Community Security Meetings (1)

    ☐   Report crime (2)

    ☐   Participate in Elections (3)

    ☐   Make financial contributions to security (4)

12. Do you share information on security with the committee?

    ☐   Yes (1)

    ☐   No (2)

13. How often do you share this information?

    ☐   Daily (2)

    ☐   Weekly (2)

    ☐   Monthly (3)

    ☐   Yearly (4)

14. Do women share information on crime?

    ☐   Yes (1)

    ☐   No (2)

15. Do women sensitize the community on security?

    ☐   Yes (1)

    ☐   No (2)

16. Do you contribute for the provision of security in your area?

    ☐   Yes (1)

    ☐   No (2)

17. If yes, who do you contribute to

    ☐   Security Guard (1)

    ☐   Chief (2)

    ☐   Community Policing Committee (3)

18. How often do you contribute?

    ☐   Daily (1)

    ☐   Weekly (2)

    ☐   Monthly (3)

    ☐   Yearly (4)

19. How much do you contribute?

☐ 0 – 500 (1)

☐ 501 – 1000 (2)

☐ 1001 – 1500 (3)

☐ 1501 – 2000 (4)

☐ 2001 – 2500 (5)

20. Are you issued with a receipt for the contribution?

☐ Yes (1)

☐ No (2)

21. Do you ever hold a general meeting for all the community members?

☐ Yes (1)

☐ No (2)

22. Have you ever attended a general meeting on community policing?

☐ Yes (1)

☐ No (2)

23. If yes, in the last general meeting, did you ask questions?

☐ Yes (1)

☐ No (2)

24. Do women participate in community policing meetings?

☐ Yes (1)

☐ No (2)

25. In the last community policing meeting, did you see women attend?

☐ Yes (1)

☐ No (2)

26. Do women voice their security concerns in the community policing meetings?

☐ Yes (1)

☐ No (2)

27. Does the Community Policing Committee Hold elections?

☐ Yes (1)

☐ No (2)

28. Did you participate in the last Community Policing elections?

☐ Yes (1)

☐ No (2)

29. Are women elected in the Community Policing committee?

☐ Yes (1)

☐ No (2)

30. Are you satisfied with your level of participation in the different forms of contributing to community policing?

☐ Yes (1)

☐ No (2)

31. On a scale of 1 to 5, kindly rate the following statements. Please tick the box you select

1 - Strongly agree, 2 - agree, 3 – Neutral, 4 – disagree, 5 - strongly disagree.

Statements	*1*	*2*	*3*	*4*	*5*
▪ Because of the Community Contribution to Community Policing, it is safe to walk at night					
▪ Because of the Community Contribution to Community Policing, the crime rate has reduced in my area					
▪ Because of the Community Contribution to Community Policing, It is safe to share information on crime with the police					
▪ Because of the Community Contribution to Community Policing, I trust the committee to provide security					
▪ Because of the Community Contribution to Community Policing, I trust the committee to assist resolve crime					
▪ Because of the Community Contribution to Community Policing, businesses operate for longer hours (close late)					

Social Media in Community Policing

32. Do you own a phone?

☐ Yes (1)

☐ No (2)

33. Which social media application do you use most frequently to share information on security?

- ☐ Facebook (1)
- ☐ Twitter (2)
- ☐ WhatsApp (3)
- ☐ Instagram (4)
- ☐ Text Message (5)

34. Do you know anybody who has communicated with the committee on security using social media?

- ☐ Yes (1)
- ☐ No (2)

35. Do you use social media to discuss security with your neighbors?

- ☐ Yes (1)
- ☐ No (2)

36. On a scale of 1 to 5, kindly rate the following statements. Please tick the box you select

1 - Strongly agree, 2 - agree, 3 – Neutral, 4 – disagree, 5 - strongly disagree.

Statements	1	2	3	4	5
▪ Because of Social Media, the committee is more responsive to reported crime					
▪ Because of Social Media, crime has reduced in my area					
▪ Because of Social Media, I am more informed about security in my area					
▪ Because of Social Media, I am more informed about the work of the Committee					

37. Do you think social media has helped to improve security in your area?

- ☐ Yes (1)
- ☐ No (2)

Other Community Resources used to enhance Community Policing

38. Have you ever shared information with the committee using their hotline numbers?

- ☐ Yes (1)
- ☐ No (2)

39. If yes, Did the committee respond in time and take action?

☐ Yes (1)

☐ No (2)

40. Do you think the Hotline is Useful?

☐ Yes (1)

☐ No (2)

41. Has the use of the hotline reduced crime?

☐ Yes (1)

☐ No (2)

42. Are you aware of the existence of CCTV cameras in your area?

☐ Yes (1)

☐ No (2)

43. Do you use CCTV cameras to monitor crime?

☐ Yes (1)

☐ No (2)

44. Where have you installed the CCTV cameras?

☐ House (1)

☐ Main gate (2)

☐ Neighborhood (3)

☐ Business (4)

45. In case of a crime, would you share CCTV camera footage with the Police or other security groups?

☐ Yes (1)

☐ No (2)

46. Does your area have floodlights?

☐ Yes (1)

☐ No (2)

47. Have the floodlights improved security?

☐ Yes (1)

☐ No (2)

48. On a scale of 1 to 5, kindly rate the following statements. Please tick the box you select

1 - Strongly agree, 2 - agree, 3 – Neutral, 4 – disagree, 5 - strongly disagree.

Statements	1	2	3	4	5
▪ Because of Flood lights, crime has reduced in my area					
▪ Because of Flood lights, businesses are thriving					
▪ Because of Flood lights, I can walk and work late					

Appendix 2: Key Informant Interview Guide

Date of Interview………………....

Time………………….

Dear Key Informant

My name is Diana Muia. I am a student at the University of Nairobi undertaking a Master of Arts Degree in Sociology specializing in Criminology and Social Order. I am doing a research on the contribution of the community in community policing. I hope my study will inform policy that seeks to promote security in informal settlements. I would like to request for your time so I may ask a set of questions that will inform the study. The information provided will be treated with utmost confidentiality and will be used for the purpose intended. Thank you very much for your support.

INTERVIEW GUIDE:

Forms of community participation in Community Policing

1. How do you contribute to Community Policing in the provision of Security?

2. Do women contribute to community policing in any unique way?

3. How do you engage the Community Policing Committee in providing security?

4. What is the composition of the Community Policing Committee?

Use of Social Media in Community Policing

5. What role do you play in the use of social media to enhance security?

6. What role does the community policing committee play in the use of social media to enhance security?

7. What is the effectiveness of social media in enhancing security?

Other Community Resources used to enhance Community Policing

8. Which community resources are used to enhance community policing?

9. To what extent are these resources effective

Appendix 3: Focus Group Discussion Interview Guide

Date of Interview………………...

Time…………………..

My name is Diana Muia. I am a student at the University of Nairobi undertaking a Master of Arts Degree in Sociology specializing in Criminology and Social Order. I am doing a research on the contribution of the community in community policing. I hope my study will inform policy that seeks to promote security in informal settlements. I would like to ask a set of questions that will inform the study. The information provided will be treated with utmost confidentiality and will be used for the purpose intended. Thank you very much for your support.

INTERVIEW GUIDE:

Forms of Community Participation in Community Policing

1. How does the community contribute to community policing in the provision of security in your area?

2. Do women contribute to community policing in unique ways?

3. What role does the community play in engaging the Community Policing Committee?

Social Media in Community Policing

4. How does the community use social media to enhance security?

5. Is the use of social media in community policing effective?

Other Community Resources used to enhance Community Policing

6. Which community resources are used to enhance community policing?

7. To what extent are these resources effective