



**UNIVERSITY OF NAIROBI**

**THE ROLE OF TRUST IN EFFECTIVE COMMUNITY POLICING: THE  
CASE OF RUI TOWNSHIP, NAIROBI**

**BY: MUTUKU ALPHAEUS ITUMO  
REG No: C50/P/8791/06**

**SUPERVISOR: DR. KIEMO**

**UNIVERSITY OF NAIROBI  
FACULTY OF ARTS  
DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK**



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## DECLARATION

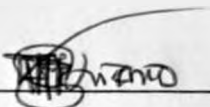
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Signature:  \_\_\_\_\_ Date: 29/10/2009

**ALPHAEUS ITUMO MUTUKU**

**REG NO: C50/P/8791/2006**

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

Signature:  \_\_\_\_\_ Date: 29/10/2009

**DR. KIEMO**

**DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK**

**UNIVERSITY OF NAIROBI**

**P.O BOX 30197**

**NAIROBI, KENYA**

## **DEDICATION**

To my beloved wife Jane Itumo and daughter Ashley Mbula, My dear father Priestley Mutuku for relentless efforts in my studies, My Only brother Francis Mwanzia and my only sister Ann Mwikali for moral support. Special appreciation to my late mother Rose Mbula who passed on during my first semester examinations, who was a key inspiration in my life.

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## ABSTRACT

Community policing is 'a policy and a strategy aimed at achieving more effective and efficient crime control, reduced fear of crime, improved quality of life, improved police services and police legitimacy, through a proactive reliance on community resources that seeks to change crime-causing conditions. It assumes a need for greater accountability of police, greater public share in decision making and greater concern for civil rights and liberties.' Community policing could therefore be used as a way to forge links between police and previously excluded communities, build trust between the two, and facilitate a change in the perceptions of the community towards the police. Both the community and the Police must create a working partnership and mutual confidence to solve security problems and desist from unnecessarily blaming each other. Communication plays a pivotal role in establishment of trust, which in return helps in building strong community contact, which yields to community partnerships; in essence, there cannot be any reasonable partnership without establishing a mutual contact first.

The study set out to investigate socio-demographic factors (age, gender and education level) relationship with trust in community policing and the relationship between police communication and accountability with the levels of trust.

Social exchange theory and symbolic interactionism theory governed the study; empirical investigation was carried out in Ruai Township community. This was because the township was the first site where community policing programme in Kenya was launched. As a result of this tremendous accomplishments were expected to have been achieved in the locality. The research design used was a cross-sectional survey research from which a sample of 203 respondents was purposively drawn randomly depending on their availability and convenience.

Analysis was carried using SPSS. Chi-square test was used to test association between variables and levels of trust while Phi test was used as a measure of that association.

The recommendations of the study are that, the police and the community should share responsibility and decision-making as well as sustained commitment from both the police and community, with regard to safety and security needs. Police should also direct their actions strictly towards their functions and never appear to usurp the powers of the judiciary, example, in the recent cases of extrajudicial killings. Serious institutional reforms must be applied to

transform the Kenya police from a force to a service. Improved transparency and fairness of police personnel administration will be a key step to ensuring accountability. The chief enemy of accountability is impunity which only exists due to lack of effective mechanisms for investigating and punishing police misconduct

# CHAPTER ONE

## 1.1 INTRODUCTION

There is no universally accepted definition of community policing. Skogan and Hartnett (1997), suggest that community policing involves reforming decision-making processes and creating new cultures within police departments. It is not a packet of specific tactical plans...it assumes a commitment to broadly focused problem-oriented policing and requires that police be responsive to citizens demands when they decide what local problems are and set their priorities.

Robert Friedmann (1987) has defined effective community policing as 'a policy and a strategy aimed at achieving more effective and efficient crime control, reduced fear of crime, improved quality of life, improved police services and police legitimacy, through a proactive reliance on community resources that seeks to change crime-causing conditions. It assumes a need for greater accountability of police, greater public share in decision making and greater concern for civil rights and liberties.' Community policing could therefore be used as a way to forge links between police and previously excluded communities, build trust between the two, and facilitate a change in the perceptions of the community towards the police. Both the community and the Police must create a working partnership and mutual confidence based on mutual trust to solve security problems and desist from unnecessarily blaming each other, that is, the Policing must be by consent rather than by coercion.

Trust is one of the most pervasive and perhaps for that reason, least noticed aspect of social life. Human interactions depend upon a basic level of trust, even in sexual relationships, a man and woman will only have a strong marital partnership in presence of trust. A high level of trust between the police and the community is a fundamental necessity for a civil society. Trust relates to both contingencies and persons, that is, the expectation based on good but less than perfect evidence that events will turn out in a way not harmful to an individual. There are various aspects of trust which are honesty, confidence, commitment, consistency in communication and

behaviour, efficiency and professionalism. Honesty and trust are not simply matters of character and morality; they're crucial for efficient human interaction and a smoothly working environment with regard to community policing. There is no trust without honesty and as discussed elsewhere in this study; people will only trust the police when they are sure that the police are only acting for the public good. Any act of suspicion by the police will depict dishonesty which in return erodes public trust in the police. For example if an individual gives some information to the police and he is assured that he will not be mentioned anywhere in the proceedings only to be called later to appear before court as a witness, this is a clear indicator that the police was only using him for their own good, that is gather the information and compel him to prove the same information in court, hence the current outcry for a witness protection act in Kenyan laws.

Communication plays a pivotal role in establishment of trust, which in return helps in building strong community contact, which yields to community partnerships; in essence, there cannot be any reasonable partnership without establishing a mutual contact first. Communication is then basically seen as transferring of information expressed by *talking* agents to *listening* agents. This is accomplished by information spreading between agents in much the same way as information spreading within the mind of a single agent, with the restriction that information spreading between agents is limited to identical attributes and in proportion to the connection weights linking the attributes between agents. A crucial aspect of this between-agents dissemination of information is trust, or the degree to which the information on a given attribute or concept by a given agent is deemed reliable and valid. The connection weight held by agents on the same concept reflects this degree of trust. If the citizens do not trust the police, they will not talk to them; they will avoid police contact. Therefore, if distrust causes avoidance and failure to communicate, the implications of the police organization are very dramatic. Citizens will not report crime; they will not give statements to police investigating crimes and they will not testify in court. The results will be inefficiency and unsecure community.

According to a survey of Los Angeles residents' opinions of police job performance and officers' demeanor, police can increase residents' approval of their job performance by increasing their informal contacts with citizens through participating in community meetings, increasing officers' visibility in neighborhoods, and talking with citizens. Such informal contacts had a positive impact on job approval ratings even when other factors associated with lower approval ratings such as residents' perceptions that their neighborhoods are crime ridden, dangerous, and disorderly, were present. Informal contacts with police also lessened the negative impact of residents' formal contacts with police (such as being arrested or questioned by police). Residents with both types of contact reported higher approval ratings than residents with only formal contact. Race and ethnicity were not found to be as important as neighborhood characteristics or personal contacts in determining the public's satisfaction with police, although race and ethnicity did seem to play a role in residents' assessment of officers' demeanor.

Trust is earned for it has value which can either be terminal e.g. giving directions to a stranger (expecting no kickback), or instrumental e.g. giving police information with expectation of being protected (reciprocity). In community policing concept, trust must have an instrumental value in that, there must be a social exchange between the police and the community which can be manifest through an observable aspect of consistency in communication and behavior or through other non-observable aspects (perceptions) such as honesty, confidence, commitment and intelligence. A consistency in flow of information through communication establishes trust; individuals tend to open-up to people they frequently communicate with, which in return yield confidence in such individuals that they can pass confidential information to them. In community policing, the police become an integral part of the community culture, and the community assists in defining future priorities and in allocating resources. This is only possible through effective communication. Confidential communication is founded on communication and action. The society cannot be located inside individuals but between them, that is through trust. Society exist only when individuals communicate; until they begin to communicate, individuals are not in society and when they communicate, they do so to a very limited extend, never as "whole persons". This is to say that, individuals exhibit some levels of distrust, but it is worth noting

that, the limits of society are established by limits of communication. All that is not communicated remains outside the society. (Lee 2000, Luhmann 1997).

If communication establishes the limits of society, individuals are always more outside the society than inside it. Only through communication an actor acquires connection to society. Trust thus demands mutual commitment which can only be put to test by both sides becoming involved in it.

Professionalism, an observable aspect which is coupled with a non-observable aspect of intelligence, is another clear indicator of trust. People tend to trust people they consider to be professionals in their field of exercise. Credentials tell prospects that you are a professional with knowledge and experience that can be applied toward helping the community meet the challenges they face. Credentials build positive expectations. Simply by knowing that you are working with a skilled professional helps build confidence and positive expectations that a successful outcome will be achieved. In most incidences, people regard professionals like doctors and teachers with a high dignity despite the fact that, some may not measure up to the professional standards. For example, an individual may trust a doctor that he will do the best to cure him and that he has a firm belief in the doctor that he cannot put his life in jeopardy. But despite this trust, there are cases where some doctors kill their patients intentionally (mercy killing) or carelessly, as in reported cases where some surgical blades have been left inside a patient after an operation, only to be discovered years later. In such regard, people will tend to trust the police if they know that they are qualified to be police officers and that they are well trained in their different areas of specializations.

Trust is also based on past experiences, past actions determine future behaviour. Police have in the past been accused of brutality in arresting suspects, where some suspects have been beaten senselessly before been locked up in the police cells; this contravenes the criminal law in Kenya which clearly states that “one is presumed innocent, until proved guilty.”(Cap 63. laws of Kenya) But according to the Kenya police “one is guilty, unless proved innocent.” This poses the question, do the police enforce the existing criminal law or do they have their own legal

reference regarding criminality and the constitutional rights of the citizenry? There has been in the past and most recently allegations of extra judicial killings by the police, with such previous experiences and accusations can the police earn public trust? Are all policemen consistent in the way they behave? Do they share the same personality? Is it true that once a policeman, always a policeman? Police have also been accused of physical abuse of prisoners in police cells, anxiety to prosecute (*utase mea mbele*)-the court will determine your fate) and poor investigative skills where in most cases, the witness turns out to be the victim and the innocent are convicted through police framing. With all this in police history, how can the community trust the police, when such trust in the past has been abused?

## **1.2 Problem statement**

KEBS (2008) notes that, in recent years, there has been increasing concern about crime rates generally in Kenya. Machera (1997) observes that Kenya was reported as having the highest rate of crime in East Africa by UNAIDS in 1992. This is a shocking revelation and although over time this may have changed due to public awareness programs termed as community policing initiatives, it is not clear what the current status is. Newspaper reports have occasionally reflected the problem of escalating crime. Some of the cases reported in the media have been shockingly severe causing serious harm to the victims and in some extreme cases, resulting to police officers being turned into victims. In line with the recent attention on community policing, crime levels are expected to shrink but do the two partners in this association that is, the police and community trust each other?

Trust plays a key role in crime prevention through community policing. The border between trust and suspicion is very porous and unbridled trust in the police can morph into mutual suspicion among citizens. Citizens inform the police either because they trust them or because they are in fear of them. There is however a threshold beyond which they trade the mutual trust binding them for benefits handed to them by the police - they then become informers.

Police officers are granted tremendous power and authority to carry out the duties entrusted to them. A police officer has the authority to deprive a person of his or her individual freedoms based solely on the officer's sworn testimony -- testimony that could place someone in prison for many years. A police officer also has the authority to take a person's life, based on limited information and the officer's state of mind, should the officer perceive that his or her life or the life of another is in jeopardy. These powers are afforded to police officers as a result of a public trust, a trust that is earned. A loss of this trust will ultimately result in diminished powers and an officer's or department's inability to perform essential duties.

Building on trust requires always at least two actors and because of this the mutual commitment is an absolute precondition for trust. As Luhmann (ibid, 42) notes trust is always a risky investment. He says that when we trust somebody, it must be possible for him to abuse our trust. Due to this fact, the process of trust needs the mutual commitment that makes it possible to test the functionality of this process. The abiding process of trust doesn't grow in a minute. The mutual relationship deepens, when the partner responds one's actions and one acknowledges the good actions of the other. The process is usually not continuous, but rather fragmentary. The actors, who are engaged in the process of trust, must recognize the situations that have to do with trust. The building of this process is dependent on easily interpretable situations and the possibilities of communication. In certain or secure situations one doesn't need trust - the routines are enough. When one runs into uncertain and risky conditions, and does not have enough knowledge (or social complexity) to solve the new problems, he needs trust. This begs the question why the Kenya police lack such mutual commitment and communication which make it possible to test the functionality of the community policing process.

Establishing and maintaining mutual trust is the central goal of community policing, that is, community partnership. Trust is a relationship of reliance. A trusted party is presumed to seek to fulfill policies, ethical codes, law and the previous promises. The goals of community policing is to reduce crime by carefully examining the characteristics of problems in neighborhoods and then applying appropriate problem solving remedies. Effective community policing



depends on optimizing positive contact between police officers and community members. It is not hard to comprehend why people who come from countries where the police are the enforcers of undemocratic and stringent government policy sometimes view the police with distrust and apprehension. What is more alarming however is the notion that the police force possess a “*police culture*” which effectively prevents the development of meaningful community relations, in most cases they refer the public as “*raia*” which means citizens, in other words, it gives a notion that, the police are not part and parcel of the Kenya’s citizenry, this poses the question that, how then can police engage in a meaningful partnership with a community in which they dissociate themselves from?. There is also a tendency for the police because of their profession, to be isolated from the general community, where by meaningful community contact suffers.

Individuals tend to trust people who clearly show a concern in their plight and whom they uphold with at most assurance that they will be there in times of dire need; individuals will only trust the police if they are rest assured that the criminal information divulged to the police will be acted on without fail. That is, if the community identifies the criminals, the police will act on them and that the due process will take course. This does not clearly apply in the Kenyan criminal justice system as cases have been reported where criminals have been arrested by the police and released without trial. This clearly shows the lack of commitment by the police to crime prevention through community policing. Commitment begets efficiency; it is only when the police are committed to the end course of preventing crime that they will be efficient in their duties.

Most nations and international organizations have been looking for ways to reconcile bitterly divided communities, to create and maintain peace. Truth and reconciliation commissions have enabled former oppressors and their victims to live in the same society without tearing each other apart. “Peace-keeping” has become the principle business of many national armies, and this sometimes means creating peace where there was none to keep. In the Balkans, the former Soviet Union, Angola, Indonesia and elsewhere, international organizations have been seeking ways to

promote social cohesion and the stability which encourages economic growth. Failure in this endeavor is far more dramatic and “interesting” than success, and gets itself better reported in the media, so that the ordinary newspaper-reader or television viewer gains the impression that, promoting trust is hopeless, and people are certainly not well informed on the ways in which success is sometimes achieved.

In advanced western societies, trust is also a serious problem; there is growing public distrust of the institutions, official and professional, in which people place confidence, and as a result, there is more litigation, demoralized social workers, greater reluctance to help the police, and the like. Robert Putnam notes that since the 1960s memberships in associations of civil society has drastically declined, and that as a result the peaceful interaction of citizens necessary to democracy is threatened (Robert Putnam, 2000). Francis Fukuyama also provides abundant evidence of growing distrust; rising crime rates, the weakening of the family, distrust towards scientists, doctors, police personnel, state officials, and so on (Francis Fukuyama, 1999).

Trust describes people’s attitude towards events produced by human actions and which are, therefore, at least potentially subject to their control, to the extent that people may monitor and influence the actions of others. The necessity of trust can be regarded also as an appropriate starting point for the derivation of rules for proper conduct or how to act successfully in the world of complexity and uncertainty. As a matter of fact, it is this complexity and uncertainty that creates the need for trust.

Police departments are enduring fiscal shortfalls, increased service requests, significant rises in the fees associated with law enforcement duties, and greater levels of public scrutiny. As a result, the traditional model of policing is no longer effective. Law enforcement agencies have been forced to make significant changes in the way they do business in order to keep pace with the ever-changing environment. Reinvigorating communities is essential if we are to deter crime and create more vital neighborhoods. In some communities, it will take time to break down barriers of mistrust so that meaningful partnership can be forced. Trust is the value that underlies and

links the components of community partnerships with the police that will produce social achievements. Without trust between police and citizens, effective community policing is impossible.

Crime control tactics need to be augmented with strategies that prevent crime, reduce fear of crime and improve the quality of life in neighborhoods. Fear of crime has become a significance problem in itself. A highly visible police presence helps reduce fear within the community, fear which has been found to be “more closely correlated with disorder than with crime. However, because fear of crime and limit of activity, keep residents in their homes and continue to empty streets, this climate of decline can result in even greater numbers of crime. By getting the community involved, police will have more resources available for crime-prevention activities, instead of being forced into after-the-fact response to crime.

However despite many concerted efforts by the Kenya police, least has been achieved in crime prevention through community policing. Trust of individuals and institutions remain a key setback in realizing community oriented crime prevention initiatives and with many studies having being carried on community policing, none of these studies have looked into the role of trust in effective community policing, thus making the concept a virgin venture for this study.

### **1.3 Objectives**

The broad objective of this research is to study factors affecting the level of trust in community policing.

#### **Specific objectives of the study**

The specific objectives include;

1. To relate views about the police to socio-demographic characteristics of community members.
2. To establish the role of communication in community views about the police.
3. To examine how police accountability affects public views about the police

## 1.4 Justification of the proposed research

Ruai Township was selected purposely as the study location because it was the first locality in Kenya where community policing was launched.

According to Giddens, trust is related to absence in time and in space. There would be no need to trust anyone whose thought processes are transparent, or to trust any system whose workings are wholly known and understood... trust is basically bound up not with risk but with contingency. Trust always carries the connotation of reliability in the face of contingent outcomes; whether these concern of the actions of individuals or the operation of systems...risk and trust intertwine. Risk is not just a matter of individual action. There are 'environments of risk' that collectively affect large masses of individuals (Giddens 1990, 33-35).

Police–community relations are very much like marriage. At its best, a marriage is an ongoing person to person relationship that:

- Involves mutual respect and acceptance,

- Involves self awareness and other-awareness,

- Involves interdependence rather than dependence, so that participants retain their individuality and their separate roles,

- Involves commitment and continuing work on the relationship,

- Involves effective communication and a mutual willingness to listen,

- Involves crisis and problem-solving.

These are also the elements of positive effective police-community relations. Community relations also have the same pitfalls that a marriage has, that is:

- Sometimes we take it for granted and it suffers from neglect,

- Sometimes the commitment is halfhearted, and then so is the relationship,

- Sometimes we make an assumption that the joining of the two parties involved is a reward of an effort expended, when in reality, it is the beginning of an agreement to work together,

Sometimes we pay lip service to the concept but are afraid to risk involving ourselves in the reality of it.

There is at least one major difference, in police-community relations, neither party can file for divorce. For better or worse, they will have a relationship. This is a reason enough to make the relationship a positive one, mostly likely through development of trust between the two parties.

Police-community partnerships have been launched in Kenya, and despite many funds having been pumped into such initiatives, little or nothing has been realized so far, for crime rates still remain high. Thus, there must be other confounding factors which must be responsible for the stalemate. This study has examined trust in relation to community policing and the factors which influence the levels of trust, which are, but not limited to; commitment, accountability, honesty, professionalism/training and communication.

Despite the alleged necessity of trust development in many institutions, empirical research on trust development in community policing in Kenya is scarce, thus trust in community policing strategies remains a territory to be explored.

### **1.5 Scope and limitations**

The Study has examined some social factors and Individual perceptions on community policing in regard to police conduct. Not all the social factors or individual perceptions were examined in this study; the scope of socio-demographic factors was limited to age, gender and level of education. Individual views examined in this study were limited to communication and police accountability; these were to enable the researcher to establish levels of trust in the community.

The study focused on interviewing respondents who were aged over 18 years. The limit of 18 years was chosen because it is legally accepted as an age when an individual is regarded by the law as mature and criminally responsible and mature.

One key limitation of this study is the fact that there exists a public fear and suspicion of the police and thus the study was treated as a confidential matter, thus, there is likelihood that respondents may not have shared all their experiences owing to the confidential nature of the subject under investigation.

## **1.6 Definition of terms and acronyms**

### **Community policing**

Community policing in this study will refer to an approach to policing that recognizes the independence and shared responsibility of the Police and the Community in ensuring a safe and secure environment for all citizens.

### **Police Officer**

Police officer in this study shall mean a member of the Kenya police force whichever the rank or formation and the Administration police.

### **Community**

This shall refer to members living within the area of study.

### **Social factors**

These are those factors which are of a social nature as defined in the scope and limitations section, whose effect on public perception about the police will be examined. These factors shall include age, level of education, gender and marital status.

### **Connection weight**

A connection weight in this study refers to common idea or ideology.

### **Covert information**

Covert information in this study refers to any hidden information that is, information that is not openly disclosed.

**Frictional encounters**

A frictional encounter in this study refers to un-cordial encounters between the police and community members.

**Formal contacts**

Formal encounters in this study refer to the positive contacts the respondents have with the police.

**Informal contacts**

Informal contacts in this study refer to the negative encounters the respondents have with the police

**NGO**

NGO in this study refers to non-governmental organization

**OCS**

In this study, OCS refers to officer commanding police station.

# CHAPTER TWO:

## LITERATURE REVIEW

### 2.1 Introduction

This section examines literature on trust in community policing with regard to definition and scope, society perspectives, factors influencing trust and their impacts on community policing. Some of the theories that can be used to explain the role of trust in community policing have been examined in the theoretical framework. The conceptual model has drawn from the theories explored in this chapter.

### 2.2 Definition and scope of trust in community policing

One of the most influential recent discussions of trust, Giddens defines it as 'confidence in the reliability of a person or system' and provides a useful summary of the chief issues which are raised by this concept (Giddens, 1990). Trust embraces constructs of ethics, morals, emotions, values and natural attitudes and combines a variety of fields, including philosophy, psychology, sociology, political science, computer science, economics and organizational behavior ((Tyler and Kramer, 1996). It is, consequently, a complicated and multifaceted concept (Ammeter, 2004) and difficult to frame it in a single definition (Jones and Bowie, 1998). In an attempt to unravel this conceptual difficulty, trust is here studied as an element of collaboration in the context of organizations, rather than as any aspect of individual personality. Although definitions of trust remain impartial, as they focus only on specific aspects of the concept they share some common elements. In particular, trust requires the eagerness of an actor – the 'trustor' -to enter into a position of complexity and uncertainty ((Luhmann, 1979), p.4) and thus, become vulnerable due to the threat of opportunistic behaviour of another actor – the 'trustee' (Gallivan, 2001).



Therefore, there are two interrelated conditions in every instance of trust; the condition of risk (Misztal, 1996) and that of interdependence, which are both prerequisites for trust to arise (Costa, 2003). This happens because without both conditions there is no need for trust (Gallivan, 2001) police- community organizations are, within the trust literature, viewed as mechanisms that develop shared meanings among the social actors and thus trust (Bachmann, 2001); they are patterns of social action that combine both formal regulations and informal cultural understandings which have obtained applicability over time and shape social actors' behaviour (Bachmann, 2001), (Lane and Bachmann, 1996). Consequently, as institutions they depend on shared beliefs, shared experience and background assumptions among the social actors and are to a high degree self-validating (Lane and Bachmann, 1996). However, such mechanisms function in a *latent* manner (Bachmann, 2001), as they direct expectations long before.

Sanctions have to be considered (Luhmann, 1979). In such institutions, rules and norms function as background structures that mitigate against risk and coordinate people's expectations during their interactions (Lane, 1998). A first obvious meaning of trust when entering in a relationship with a customer is their genuine interest to buy. Such interest is expressed via sales visits, in professional exhibitions, or via e-mail and phone call. Face-to-face is very important at this early stage of dealings with customers and even with customers that are already known to the company face-to-face interaction is considered irreplaceable.

### **2.3 Society perspectives on trust**

Trust gives the police greater access to valuable information that leads to prevention and solutions of crimes. It also engenders support for police activities and provide basis for productive working with the community that will find solutions on local problems. Given the current climate of distrust in many communities, police chiefs and their officers need to make a concerted effort to forge bonds of understanding and cooperation with community members. Building trust will require ongoing effort, but it is essential for community policing.

People tend to produce trust spontaneously, indeed to overproduce it, like a gland which secretes more of a certain chemical than is strictly necessary for the body. People 'secrete' trust sometimes when circumstances do warrant it. Not indefinitely; trust can become eroded, can turn into suspicion and then breakdown altogether.

In advanced western societies, trust is also a serious problem; there is growing public distrust of the institutions, official and professional, in which people place confidence, and as a result, there is more litigation, demoralized social workers, greater reluctance to help the police, and the like. Robert Putnam notes that since the 1960s memberships in associations of civil society has drastically declined, and that as a result the peaceful interaction of citizens necessary to democracy is threatened (Robert Putnam, 2000). Francis Fukuyama also provides abundant evidence of growing distrust; rising crime rates, the weakening of the family, distrust towards scientists, doctors, police personnel, state officials, and so on (Francis Fukuyama, 1999).

Trust describes people's attitude towards events produced by human actions and which are, therefore, at least potentially subject to their control, to the extent that people may monitor and influence the actions of others. The necessity of trust can be regarded also as an appropriate starting point for the derivation of rules for proper conduct or how to act successfully in the world of complexity and uncertainty (ibid. 4). As a matter of fact, it is this complexity and uncertainty that creates the need for trust.

According to Giddens, trust is related to absence in time and in space. There would be no need to trust anyone whose thought processes are transparent, or to trust any system whose workings are wholly known and understood... trust is basically bound up not with risk but with contingency. Trust always carries the connotation of reliability in the face of contingent outcomes; whether these concern of the actions of individuals or the operation of systems...risk and trust intertwine. Risk is not just a matter of individual action. There are 'environments of risk' that collectively affect large masses of individuals (Giddens 1990, 33-35).

In a study done in Albania, it shows that Initiatives toward community policing are challenging, where in the last decade police have regrettably been misused by the politics, a fact that has damaged the image of the police and at the same time ruined the mutual trust between citizens and police. Corruption and low level of professionalism have been other factors which have contributed to damaging the image of the police being at the service of the community. This feeling of mistrust is demonstrated by the low level of crime reporting on the part of the community. The police, on the other side, have shown lack of faith in some areas where police forces have faced conflicts, leading to a considerable number of victims among the police forces.

## **2.4 Factors influencing trust**

This study borrows the concept of commitment from Morgan and Hunt (1994) who defined commitment as "an exchange partner believing that an ongoing relationship with another is so important as to warrant maximum efforts at maintaining it; that is, the committed party believes the relationship endures indefinitely," and commitment is central to all of the relational exchanges between the police and the public. The above definition has its root in social exchange (Cook and Emerson 1978), marriage (Thompson and Spanier 1983), and organizations (Meyer and Allen 1984).

In its reports "shielded from justice", Human Rights Watch reports that police abuse, remains one of the most serious and divisive human rights violations in the United States. The excessive use of force by police officers, including unjustified shootings, severe beatings, fatal choking's, and rough treatment, persist because of overwhelming barriers to accountability make it possible for police officers who commit human rights violations to escape due punishment and often to repeat their offenses. "Shielded from justice" looked at police misconduct in 14 cities and found each of these cities lacked effective public accountability and transparency, that is, open and public sharing of information and documentation, and repeatedly failed to appropriately respond to officers who have committed such violations. Trust also involves the sub-dimensions of honesty, benevolence and competence (Anderson and Narus, 1990; Geyskens, 1998). Dapiran

and Hogarth-Scott (2003) perceive it as a coordinating mechanism based on shared norms and collaboration within an uncertain environment.

In recent years, people across USA have been exposed to police abuses that have tainted their view of law enforcement. In 1991, Rodney King was seen being struck repeatedly by Los Angeles police officers with their batons; tape of the incident was aired night after night on national news. In 1997, Abner Louima, a Haitian immigrant, was held down by New York Police officers and repeatedly sodomized with a plunger. In the latter part of the 1990s, the Rampart investigation erupted in Los Angeles, resulting in officers being arrested for planting evidence, falsifying testimony, and stealing drugs. In addition, most recently the Inglewood Police Department had two of its officers indicted for assaulting a 16-year old suspect and filing a false police report. Incidents such as these, which have occurred in many large law enforcement agencies throughout the country, erode the trust and confidence once held by the American public of its police departments. A loss of public trust often results in anti-police demonstrations, increased complaints against police officers, and demands for civilian oversight.

In a study done in the Republic of Macedonia, the absence of the community policing idea was linked to the specific multi-ethnic character of the state. Organization of the police force was attributed to unwillingness of the authorities to give multi-cultural answers to the multi-cultural structures and demands of society. The fear of further dissolution, inter-ethnic mistrust and negative attitudes created serious hurdles against any initiatives that could be perceived as aimed at strengthening local self-government. The system of community policing would require a high level of involvement of the ethnic communities in the national and local police structures. As a result of the rigidity of this question, and in present conditions of continued inter-ethnic tension, the situation has reached a level where the members of distinct ethnic communities perceive police as representatives of the ethnicity of the local majority population and as a manifestation of its power. In the past 10 years, other than non-Macedonians have made up not more than 4% of the police force. Moreover, just a small part of this percentage has been uniformed police officers serving in their ethnic or linguistic communities. As a result of this situation, police

officers who represent another ethnic group than the local Populations have neither perceived as a part of the community in which they work, nor as a part of the structures that have been established to protect citizens' rights and freedoms. Instead, they are seen as representatives of a power concentrated outside that community and being hostile towards the community in which they operate. In the absence of any direct contacts between police officers and the community, the police are identified as protectors of other people's interests and rights. Under these conditions, in the micro-environment in which police officers work they are never perceived as people whose duty is to serve and protect.

In another similar study done on building trust among the Aboriginal and ethno-cultural communities in Toronto, it argued that racial profiling erodes public confidence in the justice system and contributes to a growing mistrust towards the police. People who find themselves subject to racial profiling become alienated from the justice system. They understandably come to believe that the system does not practice equitable and fair treatment for all. In Kenya, for example, the local newspapers have reported some cases where some Kenyans of Somali or Arab ethnic communities have been deported to Guantanamo bay under allegations of being terror suspects. The issue being explored here is whether ethnicity has an influence on trust in community policing.

The launch of community policing have gone down the history of the Kenya Police, as one of the important strategy that marked the commencement of a journey to fight crime in the country. Security is the key to the socio-economic and political development of any country because a secure country is a conducive environment for both social and foreign investment. Community policing have encouraged members of the public, and other corporate bodies to establish a mutual working relationship with the police to isolate criminals from the midst of the society. (Resila Onyango, 2005).

Working with communities as partners is a healthy step towards addressing systemic inequalities. However, the police face strong internal demands from the citizens, whose human

rights include the dignity of recognition, or what Plato called *thymos*. The ability or failure to meet this demand is a source of the anger, pride, and shame that influence the public's trust and confidence in police. *Thymos* emerges as being somehow related to the value one sets on oneself, what we might call "self-esteem." . . . Socrates suggests a relationship between anger and "self-esteem" by explaining that the nobler a man is—that is, the more highly he evaluates his own worth—the more angry he will become when he has been dealt with unjustly. . . . *Thymos* is something like an innate human sense of justice: people believe that they have a certain worth, and when other people act as though they are worth less—when they do not *recognize* their worth at its correct value—then they become angry. The intimate relationship between them fades paving way for distrust (Ibid., 164–65). A model project taken up in Quebec provides a good example of communities working together closely as partners with law enforcers. In this case law enforcers and First Nations communities worked as a unit to combat organized crime, which was undermining the well-being of the community. What distinguishes this project is that the community itself contacted the police in Quebec to help them fight the spread of crystal meth and other drugs that were invading their community. Selected First Nations officers were specifically trained to combat organized crime, and they went on to work in collaboration with the community. In addition to effectively combating crime, this initiative has facilitated more collaborative work with the band councils. It has initiated social programs for the youth, rehabilitation programs for the offenders, and other educational activities. This kind of project can empower the community to be confident to serve and protect itself and to trust law enforcers to be individuals who listen to what the community needs. Many participants indicated the need for more projects like that one if we are to achieve a healthier and trusting relationship between police and diverse communities.

Where there is trust there are increased possibilities for experience and action, there is an increase in the complexity of the social system and also in the number of possibilities which can be reconciled with its structure, because trust constitutes a more effective form of complexity reduction. Trust broadens our possibilities to reduce complexity. According to Luhmann, this reduction is possible with communication because trust is a general communicative message

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(others are for example love, money and power). As Luhmann notes, the traditional concept of communication is mistaken. We are rather supposed to understand communication as a synthesis and processing of three different and independent choices: information, transmission and understanding. In information it is a matter of what we transmit, in transmission how we transmit it and in understanding the separation of transmitted information from the way we transmit it. Understanding consists of the communicative actions through which the receiver reacts to the message. Communication is not possible without expression and language. Only communication can communicate. Confidential communication is founded on communication and action.

Credentials tell prospects that one is a professional with knowledge and experience that can be applied toward helping them meet the challenges they face. Credentials build positive expectations. Simply by knowing that one is working with a skilled professional helps build confidence and positive expectations that a successful outcome will be achieved. Credentials build credibility. Credentials build power. Few people go to those who appear to be weaker than they are for help. We usually seek out strong and powerful people to help us get what we need.

Lack of trust in a reflexive society would lead to feelings of anomie. The feelings of dissatisfaction and alienation are always somehow present. On the other hand, if there is an occasional lack of confidence, it doesn't affect much personal trust relationships. But the lack of trust simply reduces the range of possibilities for rational action. (Luhmann 1988, 103-105.) This can be interpreted that we don't have the kind of attitude that enables us to take risks. Trust needs confidence, but confidence also needs trust.

## **2.5 Impacts of trust.**

Negative encounters have a greater tendency to erode satisfaction with the police when they are citizen-initiated. The individuals' unmet expectations of how the police could or should have assisted them during an encounter may be as influential in forming opinions as the experience itself, regardless of whether citizens or police initiate the contact. Trust and confidence in the police, however, are built on more than police encounters.



Some would argue that satisfaction with law enforcement is a dynamic concept, evolving with each citizen's interaction with the police. But recent research challenges that contention. Attitudes toward the police appear to be relatively stable, and people's preexisting views shape their perceptions of future encounters. Researchers at the University of Illinois–Chicago found that residents' initial attitudes toward the police played a critical role in determining their judgments of subsequent experiences and in the formation of future attitudes toward police.

NIJ's continuing research into the determinants of satisfaction, trust, and confidence in the police reveals that attitudes toward the police are shaped by a combination of demographic variables, neighborhood conditions, direct and vicarious police citizen encounters, and prior attitudes. The police cannot control some of these factors; others, however, are a direct consequence of an individual officer's actions and demeanor.

## **2.6 Theoretical framework**

A number of theories have been advanced and can be used to explain the role of trust in community policing. This section examines some of those theories. However this research is grounded on two major theories namely social exchange theory and symbolic interactionism theories. Some other theories that explain trust in community policing will receive some mention in passing but as noted, the two theories guiding this research will receive considerable attention.

### **2.6.1 Social exchange theory**

“Exchange is by no means the prerogative of the economist and the economic market outside the market. We find that we exchange favors, toys, courtesies, discussions, recipes etc with our neighbors and colleagues” (Anthony Heath A critique of Exchange Theory). According to Blau (1964: Pg. 88), social exchanges are not minor curiosities of minor or no significance in social life. Rather, (According to Heath, Pg. 1) the exchanges of gifts and favors between friends, neighbors and kin are enduring threads in the social fabric.

George Simmel looks at exchange theory from a gratitude point of view. He says that although in the feeling called gratitude, the sociological character emerges much less directly. Its sociological importance can hardly be overestimated. Gratitude supplements the legal order. All contacts among men rest on the scheme of giving and returning the equivalence. It establishes the bond of interaction and of reciprocity of service and return service. In social exchange the equivalence is that which one party in the exchange anticipates to receive in return for the favor extended to the other party. The return favor is left to the giver and cannot be enforced by any kind of coercion. If the return favor is perceived by the receiver as not equivalent the recipient will be disappointed and angry. This supports the idea of how mistrust develops between the police and the community especially when the community feels shortchanged by the police.

Trust, of some level, is a prerequisite for exchange. It is the inter-personal reliance gained from past experience and it differs from confidence because trust requires a previous engagement on a person's account, recognizing and accepting that risk exists (Luhmann, 1988). That is, trust is a relationship-based concept, which is created, reinforced, or decreased by bilateral, relational activities in a series of economic exchanges. Trust, therefore is distinctive to something involving goodwill. Trust is frequently defined as willingness to take risk (Johnson-George and Swap, 1982; Kee and Knox, 1970; Mayer, 1995; Williamson, 1993). Trust is warranted when the expected gain from placing oneself at risk by another is positive, and the decision to accept such a risk is taken to imply trust (Williamson, 1993).

From a social perspective, exchange in terms of interaction is evident in Marx work where he says that people are inherently social. Man is not only a social animal, but an animal which can develop into an individual only in society. This means that truly human capabilities make no sense in isolation; they must relate and interact with other natural and social worlds. In Marx view, people cannot express their humanness without nature and other people.

Peter Blau's goal (1964) says that, social structure is the basis of an analysis of the social processes that govern the relations between individuals and groups. . . "(George Ritzer) His

focus is on the process of exchange. He says that the process of exchange is what drives human behavior and motivates relationships among groups and individuals. Blau's concept of social exchange is limited to actions that depend on rewarding reactions from others. These actions cease once the expected reactions are not forthcoming. Once initial bonds are created, the rewards that the individuals provide each other serve to maintain and enhance the bonds. The opposite would also be true, that once the rewards cease, the bonds weaken or altogether stop.

### **2.6.2 Symbolic interactionism theory.**

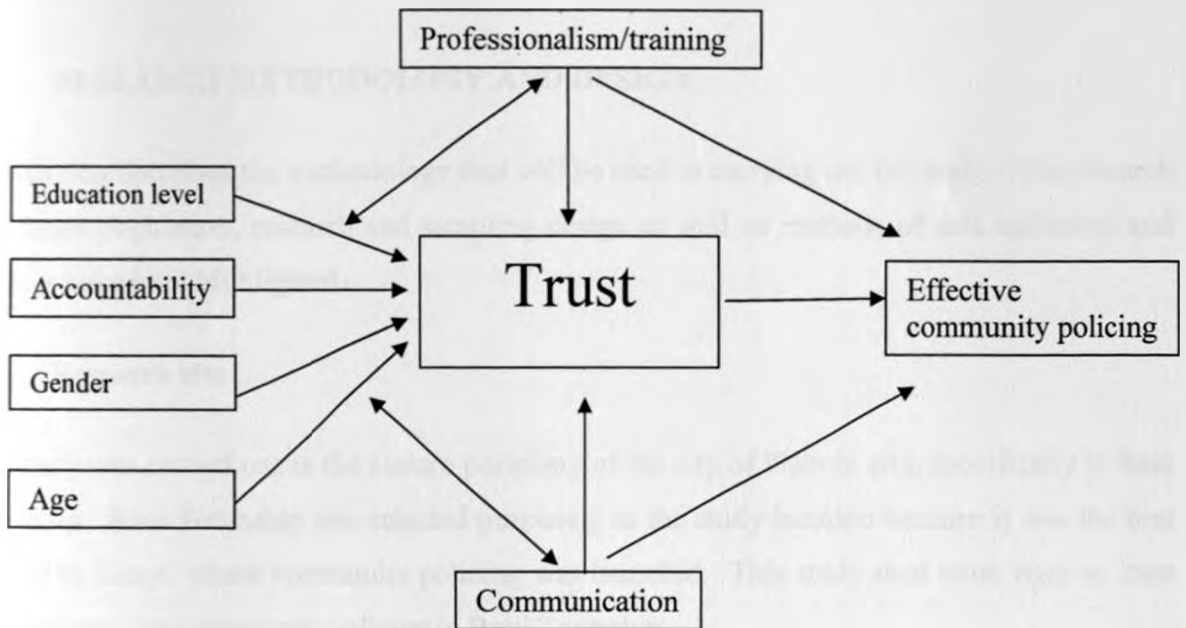
Erving Goffman's concept of impression management (Goffman 1959) is initially applied to the definition and empirical examination of trust. Among the first to apply Goffman to the examination of trust is James Henslin's (1968) study of cab drivers in which he deconstructs Goffman's notion of the "front" (a. the setting; b. appearances; c. manners of the performer; and d. the fit of the actor with the expectations of the audience) to formulate a conceptualization of trust. To Henslin, trust develops where "an actor has offered a definition of himself and the audience is willing to interact with the actor on the basis of that definition..." (Henslin Ibidem: 140). As Henslin proposes that the process of trust development involves the, the proffering of a definition of self by an actor; Such that when the audience perceives fit between the parts of the front of the actor; And accepts this definition as valid; The audience is willing, without coercion, to engage in interaction with the actor; The interaction being based on the accepted definition of the actor, and; The continuance of this interaction being dependent on the continued acceptance of this definition, or the substitution of a different definition that is also satisfactory to the audience (Henslin Ibidem: 140). Thus, the police community partnerships can only be forged at a will between the two and not by coercion; the partnership is supposed to be community based and not police based.

The Police are required to display a complete attitudinal transformation. A police that is seen to have changed its character, making a break from past practices and working in partnership with communities' offers profound resonance to creating a partnership. But the Police will not build

legitimacy in a society where a uniformed officer is more a cause for fear than a source of protection. The police uniform is intimidating in the first place, it symbolizes a source of authority and command, the police language is less appealing and lacks courtesy, and in most cases it signifies the police brutal and coercive culture. Where legacies of mistrust are not overcome, creating a new culture of trust and cooperation will be difficult to forge.

In his book *The Logic of Collective Action: Public Goods and the Theory of Groups* (1965) Olson argue that individuals in any group attempting collective action will have incentive to ‘free ride’ on others. This goes against the theory that if everyone in a group has common interests; they will work collectively to achieve them. But ‘free riding’ is only possible where a group provides benefits for only active participants. In other words, Olson argues that it is possible for individuals to form groups to take collective action, but that such action and the realization of its outcomes or benefits, is not as a result of active participation by each member of the group – there will be ‘free riders’. Free riders are described in economic terms as actors who consume more than their fair share of resources, or shoulder less than a fair share of the costs of production. Olson asserts that unless a group has very specific characteristics, the provision of collective good is doomed to fail. Perhaps this explains why many identifiable groups, community policing initiative being an example, fail to organize themselves despite the obvious benefits of doing so. Forms of collective action differ in regard to the distribution of benefits and harms to those who are external to it (mobs, gangs and cartels are forms of collective action, as well as neighborhood associations and charities).

## Conceptual framework



## 2.8 Hypotheses

Considering the evidence from the literature review, the following hypotheses will be tested during the study:

1. Socio-demographic factors are significant in determining the levels of trust in community policing such that:
  - Women will be more trusting than men
  - Young people will be more trusting than older people
  - More educated people will have more trust than less educated people
2. Communication influences the levels of trust in community policing such that, the more the frequency of communication the higher the trust.
3. Police accountability influences the levels of trust in community policing such that the more accountable police officers are, the higher the trust.

# CHAPTER THREE

## 3.0 RESEARCH METHODOLOGY AND DESIGN

This section describes the methodology that will be used in carrying out the study. The research site, target population, research and sampling design as well as methods of data collection and analysis have been highlighted.

### 3.1 Research site

The study was carried out in the eastern periphery of the city of Nairobi city, specifically in Ruai Township. Ruai Township was selected purposely as the study location because it was the first locality in Kenya where community policing was launched. This study shed more light on trust as a challenge on community policing in Ruai Township.

### 3.2 Target population

Ruai Township has an approximated population of 23,000 with 6,000 household administratively organized into 15 villages, middle class with 96% home ownership, most of whom are still in employment. (Community handbook, Kenya Police, 2005)

The study considered residents from Ruai Township.

### 3.3 Research design

Cross-sectional survey design was used to study the role of trust in effective community policing by establishing relationship between community views on the police and their levels of trust. This involved administering questionnaires to community members in Ruai Township.

### **3.4 Sampling design and sampling size**

Purposive random sampling design was used to select a sample of 203 community members subjectively depending on their availability and convenience.

### **3.5 Methods of Data collection**

The study used both qualitative and quantitative research methods.

#### **Primary data**

The following techniques were used to collect primary data:

##### **a). Questionnaires**

The researcher used closed-ended questionnaires which were self-administered. Follow ups were made to ensure collections of the questionnaires in time, as well as assist respondents in any difficulty encountered in completion of the questionnaires.

##### **b). Key informant individual interviews**

Key informant interviews were used to interview individuals who are not part of the phenomenon under investigation, but had special expertise or knowledge in community policing on account of their privileged observational position.

For key informants, the sampling method used was purposive sampling as the study sought key informants who were very conversant with community policing. A key informant interview guide was used (see annex 2). Four key informants were interviewed which included the OCS Ruai police station, the area chief and two social workers.

### **3.6 Data description**

The study collected views of community members with regard to police.

### **3.7 Unit of analysis**

The unit of analysis for this study was views drawn from the community members. Information was sought from the community members on the factors that influenced the community members' levels of trust in the police.

### **3.8 Unit of observation**

The unit of observation in this study was the community members.

### **3.9 Data analysis**

The data was analysed using statistical package for social scientists (SPSS). Data was edited both during coding and after coding to make sure that all schedules had been completed as required. Cross tabulations of different variables was done to determine emerging relationships and associations between the variables. Cleaning of data involved proof reading of the data to find and correct errors and inconsistencies.

The study employed descriptive statistics of tables and graphs to present and analyse data.

Chi-square test was used to test association between variables and levels of trust, thus was a basis for rejecting or accepting the null hypothesis. Phi test was used as measures of that association.

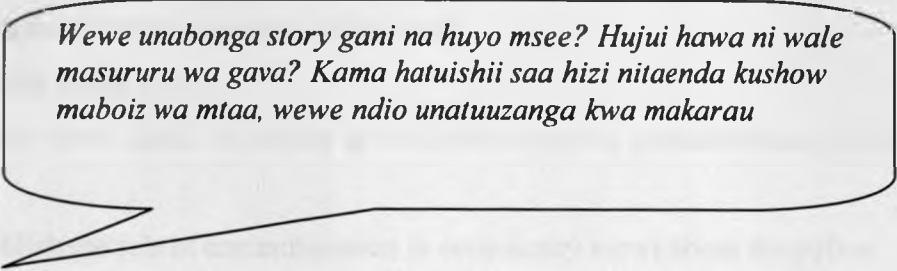
### **3.10 Problems encountered.**

The study was successfully undertaken but not without limitations. One such limitation was that some of the respondents declined to respond to the questionnaires some indicated that the researcher was a government spy. This made it difficult to make a conclusive generalization of the study objectives.

Other respondents were asking for money from the researcher accusing him of having received a lot of money from an NGO and wanted to keep the money to himself while expecting response for free.



Another limitation was that, due to the sensitivity of the subject of study, most of the respondents abstained from the questionnaires, to a far extend the researcher was forced by circumstances not to conduct a FGD because the respondents, even after being informed on the nature and use of the study, feared that they will be victimized later on by the police or fellow community members. One of the respondents was verbally threatened by his friends that,



*Wewe unabonga story gani na huyo msee? Hujui hawa ni wale masururu wa gava? Kama hatuishii saa hizi nitaenda kushow maboiz wa mtaa, wewe ndio unatuuzanga kwa makarau*

“Why are you talking to that man? Don’t you know that he is a government spy? If we do not leave now I will report you to the youths in the community that you are the sell out to the police”.

# CHAPTER FOUR

## DATA ANALYSIS AND FINDINGS PRESENTATION

### 4.0 INTRODUCTION

This section of the report provides information on the study findings which includes the presentation of the data in form of tables, charts and graphs, the analysis and interpretation of the findings in accordance with the objectives of the study.

The objectives of the study were;

1. To relate views about the police to socio-demographic characteristics of community members.
2. To establish the role of communication in community views about the police.
3. To examine how police accountability affects public views about the police

#### 4.0.1. Back ground of the respondents

The study used 203 respondents who were randomly sampled from Ruai Township. The respondents included males and females with different levels of education and also of different ages ranging from 18 years and over.

##### 4.0.1.1. Gender of the respondents'

**Table 1: Gender of the respondents'**

Gender	Frequency	Percent
Male	130	64.0
Female	73	36.0
Total	203	100.0

The study comprised of 64% majority of male respondents and 36% female respondents.

#### 4.0.1.2. Respondents' level of education

**Table 2: Respondents' level of education**

Education level	Frequency	Percent
Secondary	19	9.4
College	154	75.9
University	30	14.8
Total	203	100.0

The study used respondents who had different levels of education with majority of the respondents forming 75.9% of the sample of study having college education as indicated in table 2.

#### 4.0.1.3. Age of the respondents'

**Table 3: Age of the respondents'**

Age	Frequency	Percent
18yrs-24yrs	48	23.6
25yrs-30yrs	55	27.1
31yrs-35yrs	36	17.7
36yrs-40yrs	36	17.7
over 40 yrs	28	13.8
Total	203	100.0

The respondents in this study varied in age with majority of 23.6% of the respondents falling within the age bracket of 18-24 years as indicated in table 3

#### 4.1. Relationship between views about the police and Socio-demographic characteristics of community members.

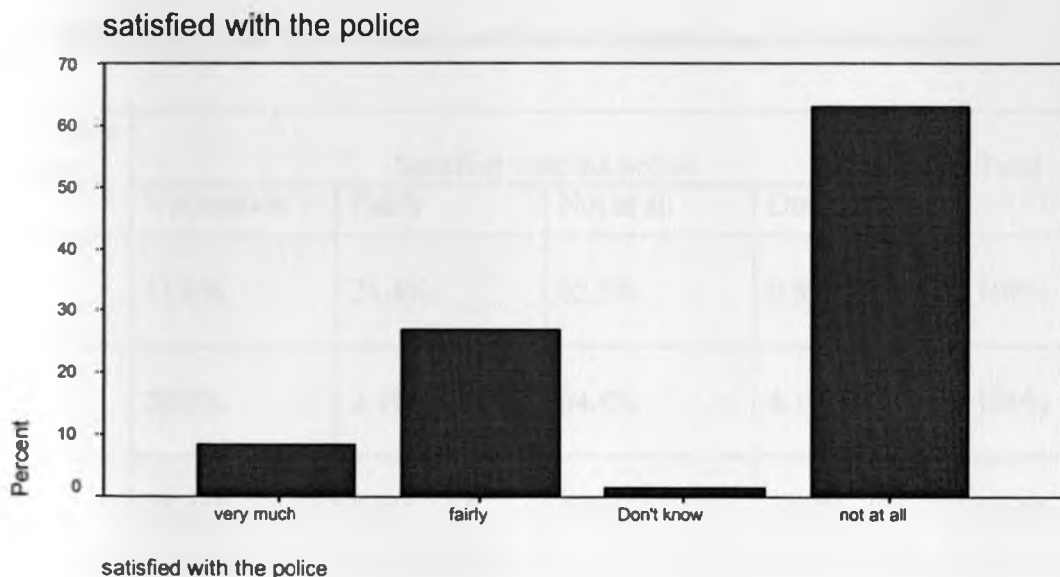
This was the first objective of this study where the researcher held the assumption that, individual views on satisfaction with services from police were as a result of community policing. This assessment aimed at establishing the level of satisfaction with the police services and trust which were later cross tabulated with the respondents' socio-demographic

characteristics to establish the relationship between the two. The results were analyzed and presented as follows:

#### 4.1.1 Respondents Level of Satisfaction with the police services

The respondents were asked to indicate whether they were satisfied with the police services.

**Figure 1: Respondents Level of Satisfaction with the police services**



The findings were that, a minority of only 8% of the respondents were very much satisfied with police services compared with a majority of 63% of the respondents who were not at all satisfied with the police services. This was a clear indication that majority of the respondents were not satisfied with the police services which the researcher attributed to poor service delivery by the police through previous encounters which the respondents could have had with the police. Negative encounters have a greater tendency to erode satisfaction with the police when they are citizen-initiated. The individuals' unmet expectations of how the police could or should have assisted them during an encounter may be as influential in forming opinions as the experience itself, regardless of whether citizens or police initiate the contact. The researcher conducted some

cross tabulations between gender, age and levels of education with the levels of satisfaction with police services to establish the association between these socio demographic characteristics and the levels of satisfaction with police services.

**4.1.2 Gender and satisfaction with police services**

The study sought to establish the association between the respondents' gender and their level of satisfaction with police services. The results were as indicated in table 4.

**Table 4: Relationship between Gender and level of satisfaction with the police**

Gender of the respondent	Satisfied with the police				Total
	Very much	Fairly	Not at all	Don't know	
Male	11.5%	25.4%	62.3%	0.8%	100%
Female	28.8%	2.7%	64.4%	4.1%	100%
Total	26.6%	2.0%	0.3%	63.1%	100%

The findings indicated that, more female respondents were very much satisfied with police services compared with male respondents, this was expected as naturally, women are more trusting than men.

**4.1.3. Gender and trusting the police**

The researcher sought to establish the association between the gender of the respondent and trusting the police. The results were as indicated in table 5.

**Table 5: Relationship between gender of the respondent and level of trust**

Gender of the respondent	Trusting the police			Total
	High trust	Moderate trust	Low trust	
Male	17.5%	66%	16.5%	100%
Female	25%	40%	35.5%	100%

From the study, out of 203 respondents, 60 respondents who were neutral on this question were not analyzed. The findings indicated that, out of 143 respondents, more women respondents (25%) had high trust in the police than male respondents (17.5%), the remaining. This finding was expected for male respondents were assumed to have had frequent negative encounters with the police which could in return affect their level of trust. A chi square test results indicated that there existed a strong association between gender and levels of trust. That is, 21.019 at 0.01 significance level (see table 24).

#### **4.1.4 Age and satisfaction with police services**

This section of the study sought to find out the association between the respondents satisfaction with the police services given their ages. The findings are as tabulated in table 6.

**Table 6; Relationship between Age and level of satisfaction with police services**

Age	Satisfied with the police				Total
	Very much	Fairly	Not at all	Don't know	
Young	12.4%	27.0%	59.9%	0.7%	100%
Old	0%	25.8%	69.7%	4.5%	100%

The findings indicate that, the relationship between age and level of satisfaction with police services was comparable, this finding the researcher attributed to the respondents lack of an alternative although young men were very much satisfied with the police services than the old, which the researcher attributed to the difference between their duration of exposure to each other. That is the old respondents had lived with the police for a longer period thus experiencing more dissatisfaction with the police services than the young respondents.

**4.1.5. Age and trusting the police**

The study further sought to establish whether there was an association between age and the levels of trust as indicated in table 7.

**Table 7: Relationship between age and level of trust**

Age	Trusting the police			Total
	High trust	Moderate trust	Low trust	
Young	56.3%	14.6%	29.1%	100%
Old	32.5%	65%	2.5%	100%

The findings indicated that, younger respondents (56.3%) had high trust than the old respondents (32.5%). The researcher attributed this with the frequency of encounters between the police and the respondents and that the old respondents had more previous encounters with the police which could have lowered their trust levels. However, the study disclosed the existence of a very strong association between age and the level of trust through a chi square test which gave a result of 17.884 value at 0.01 significance level, (see table 24). This concurs with social exchange theory that, trust of some level is a prerequisite for exchange. It is the inter-personal reliance gained from past experience and it differs from confidence because trust requires a previous engagement on a person's account, recognizing and accepting that risk exists, that is, trust is a relationship-based concept, which is created, reinforced, or decreased by bilateral, relational activities in a series of exchanges. Hence, the researcher attributed the old respondents' low levels of trust with police to more previous encounters with the police compared with the young respondents.

#### 4.1.6. Education level and satisfaction with police services

This segment of the study sought to establish the respondents' satisfaction with the police services given their education level. The results are as indicated in table 8.

**Table 8; Relationship between Education level and level of satisfaction**

Education level	Satisfied with the police				Total
	Very much	Fairly	Not at all	Don't know	
High	0%	61.1%	22.2%	16.7%	100%
Low	13.6%	32.8%	52.8%	0.8%	100%



The study found out that, more respondents (13.6%) who had a low level of education were very much satisfied with the police services compared with the respondents who had high education as indicated in table 8. This could have been contributed to the levels of expectations amongst the respondents in that, respondents with high education had more expectations from the police than respondents with low education. This concurs with the theory of symbolic interactionism that, all contacts among men rest on the scheme of giving and returning the equivalence, it establishes the bond of interaction and of reciprocity of service and return service. In social exchange the equivalence is that which one party in the exchange anticipates to receive in return for the favor extended to the other party. If the return favor is perceived by the receiver as not equivalent the recipient will be disappointed and angry thus express dissatisfaction with the giver.

A cross-tabulation between education and level of education as indicated in table 9 below showed that, the respondents with low education had high trust than the respondents with higher education.

**Table 9: Education levels and trust**

Education level	Trusting the police			Total
	High trust	Moderate trust	Low trust	
High	6.2%	18%	75.8%	100%
Low	18.2%	42.9%	39%	100%

The findings of the study were that, the socio- demographic characteristics of the respondents were significant on the respondent's views about the police. As table 1 show, there existed a difference in level of satisfaction among the respondents with regard to gender; female respondents were more satisfied with police services than male respondents. With regard to age, the young respondents were fairly satisfied with the police services compared with 60.7% of the

old respondents who were never satisfied with the police services at all as indicated in table 2. The researcher attributed this to minimal frequency of encounters between the young and the police with an assumption that most of them were unemployed and had little or nothing to demand the services of the police.

The findings of the study were that there was a significant relationship between socio-demographic characteristics of the respondents and the levels of trust. The young were revealed to be more trusting than the old while women were revealed to have a higher trust of the police than men.

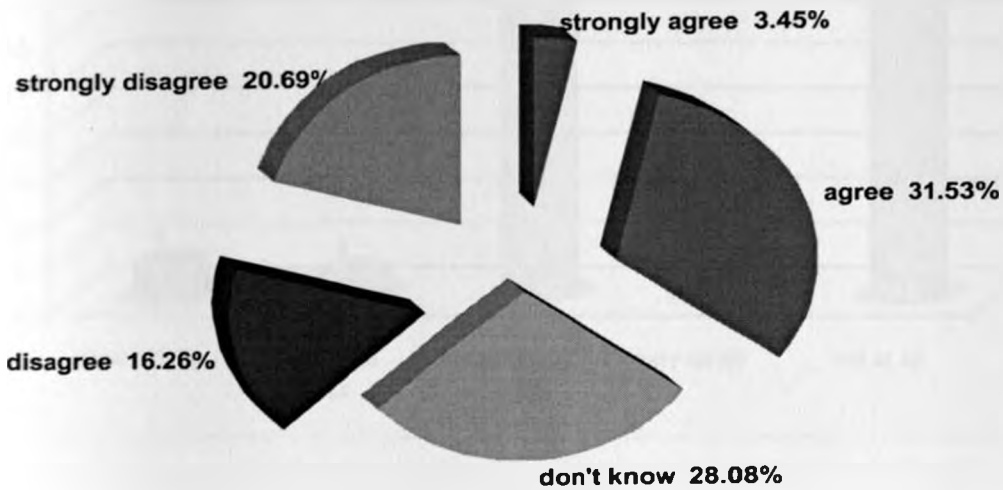
#### **4.2. The role of communication in views about the police**

The study sought to establish whether frequency of communication, both formal and informal, affected the public views about the police which in return could indicate the levels of trust between the police and the respondents.

##### **4.2.1 Views of police communication with the public**

The respondents were asked to indicate their level of agreement with different propositions of whether the police communicated freely with the community. This was because the researcher presumed that communication was interpreted differently by different persons. The responses were as presented in Figure 2

**Figure 2: views of police communication with the public**

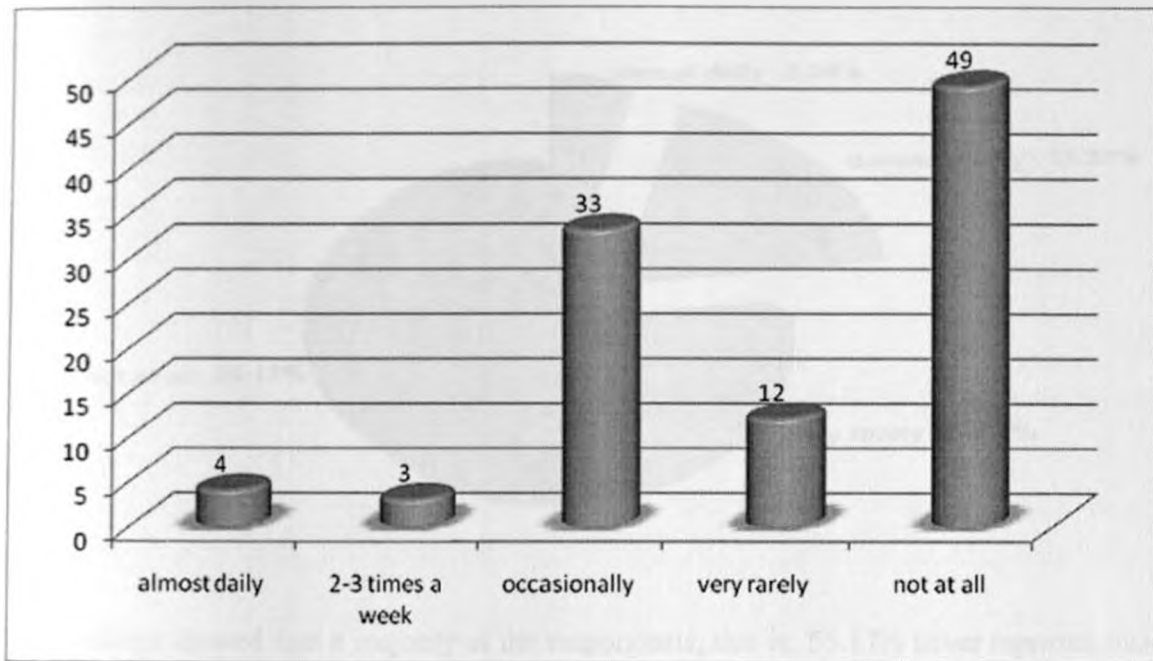


The findings indicated that most respondents disagreed that there existed police communication with the public. A minority of the respondents representing 3.45% of the study sample was of the view that the police were communicating with the public. This was a clear indication that there was a breakdown in communication with the community which the researcher attributed to mistrust.

#### **4.2.2. Respondents participation in community policing programs**

Participation in community policing programs was an indicator that there was any formal communication or interaction with the police. The respondents were asked to indicate the frequency of their participation in community policing programmes. The results were as indicated in figure 3

**Figure 3: Frequency of participation in community policing**

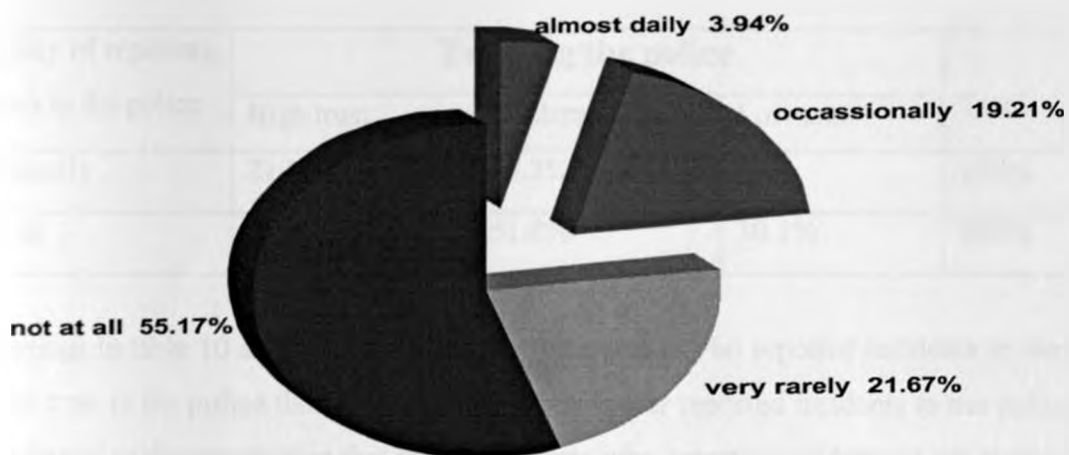


The study found out that, majority of the respondents, that is, 49% never participated in community policing programmes compared with a small minority who had frequently participated in community policing programmes. These findings indicated that, there were minimal positive formal encounters with the police.

#### **4.2.3. Respondents reporting of incidents to the police**

The question on frequency of reporting incidents to police sought to establish whether there existed free communication between the police and the respondents based on the respondent's initiative and independent of any police persuasion or coercion. The respondents were asked to indicate their frequency of reporting incidents to the police. The results were as indicated in figure 4.

**Figure 4: Frequency of reporting incidents to the police**



The findings showed that a majority of the respondents, that is, 55.17% never reported incidents to the police at all, compared to a minority of 3.94% of the respondents who reported incidents to the police almost daily as shown in figure 4 above. This was an indicator that there existed some social distance between the police which hampered meaningful flow of information.

#### **4.2.4. Frequency of reporting incidents to the police and trusting the police**

The study further tried to establish whether the reporting of incidents to the police was based on certain levels of trust. The researcher had the notion that, the respondents who were reporting incidents to the police were doing so because they trusted the police will intervene and act according to their expectation. The results were as indicated in table 10.

**Table 10: Relationship between the frequency of reporting incidents to the police and levels of trust**

Frequency of reporting incidents to the police	Trusting the police			Total
	High trust	Moderate trust	Low trust	
Occasionally	21.7%	68.3%	10%	100%
Not at all	18.1%	51.8%	30.1%	100%

The findings in table 10 above indicate that the respondents who reported incidents to the police had high trust in the police than the respondents who never reported incidents to the police. This was attributed to the assumption that the respondents who reported incidents to the police did so due to trust that the police will intervene and act according to their expectations. An interesting finding was that a reasonable percentage who never reported incidents to the police had high trust on the police. This the researcher attributed to the respondents lack of choice. Data from key informant interviews indicated that, there was fear of the police by the community members even when they were urged by the police to report incidents to them. This the researcher attributed to either police inefficiency or unprofessionalism coupled with brutality.

#### **4.2.5. Frequency of arrests by the police**

The question on Frequency of arrests by the police sought to establish if frictional encounters with the police affected communication with the police. The respondents were asked to indicate their frequency of being arrested by the police. The results were as indicated in table 11.

**Table 11: Frequency of being arrested by the police**

Rate of arrest	Frequency	Percentage (%)
Occasionally	16	8
very rarely	17	9
not at all	170	83
Total	203	100

The study found out that a majority of the respondents (83%) had never been arrested by the police. Thus, most of the respondents had no frictional encounters with the police.

A cross tabulation between the frequency of arrests by the police and whether the respondents were scared of the police as shown in table 12 below indicated that, the relationship between being arrested by the police and the respondents being scared of the police was comparable. As discussed earlier, trust describes people's attitude towards events produced by human actions and which are, therefore, at least potentially subject to their control, to the extent that people may monitor and influence the actions of others. The researcher attributed this unusual observation to corruption with the assumption that, why could the respondents being scared of the police if they could buy their way out? This concurs with the concept of social exchange where exchange is limited to actions that depend on rewarding reactions from others. Once initial bonds are created, the rewards that the individuals provide each other serve to maintain and enhance the bonds. The opposite would also be true, that once the rewards cease, the bonds weaken and thus the individuals will experience fear of the police. This creates a social distance between the police and community members which is detrimental for effective communication for both parties.

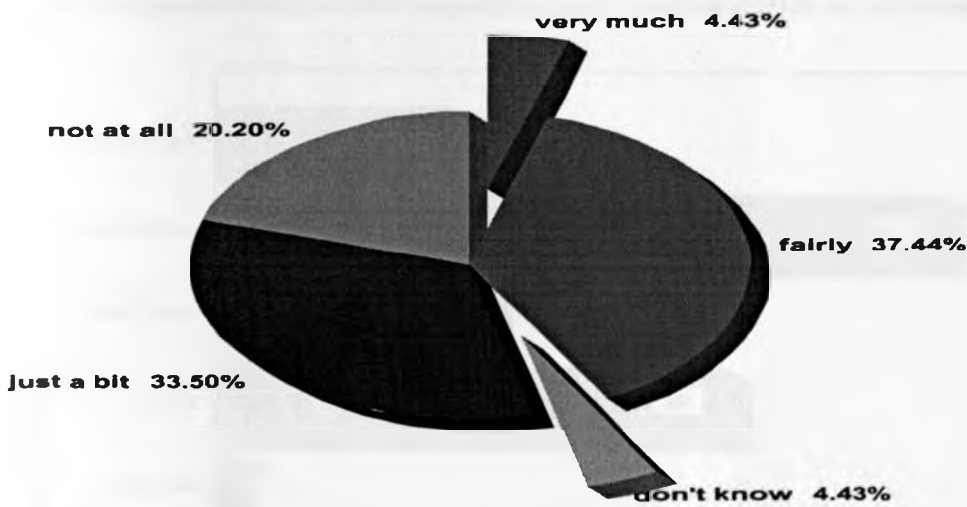
**Table 12: Relationship between frequency of arrest by the police and being scared of the police**

Frequency of arrest by police	Scared of the police				Total
	very much	Fairly	Not at all	Don't know	
Occasionally	24.2%	27.3%	27.3%	21.2%	100%
Never arrested	25.3%	49.4%	21.8%	3.5%	100%

**4.2.6. Police courtesy**

The question of police courtesy sought to establish whether the police were good communicators and whether they could be the initiators of good communication with the community members. Respondents were asked to indicate whether the police were courteous. The results were as indicated in figure 5.

**Figure 5: police courtesy**



The study revealed that, a minority (4.43%) of the respondents were of the view that the police were very courteous, compared with a majority (20.20%) of the respondents who were of the

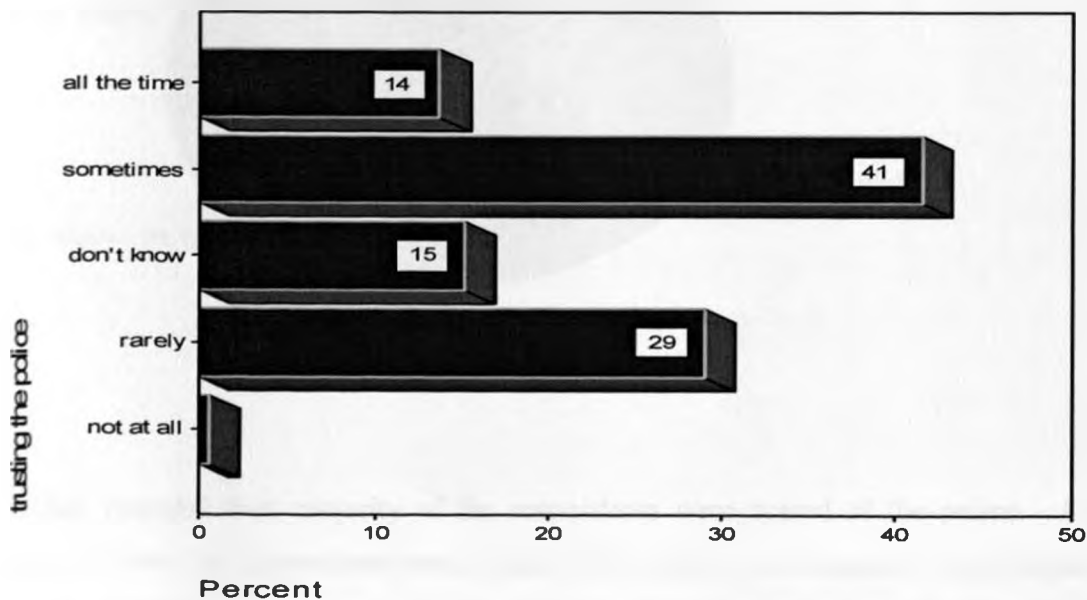


view that the police were not courteous at all as indicated in figure 5. This is in accord with symbolic interactionism theory where, the process of trust development involves the proffering of a definition of self by an actor; Such that when the audience perceives fit between the parts of the front of the actor; And accepts this definition as valid; The audience is willing, without coercion, to engage in interaction with the actor; The interaction being based on the accepted definition of the actor, and; The continuance of this interaction being dependent on the continued acceptance of this definition, or the substitution of a different definition that is also satisfactory to the audience, in this case the police being the actor and the respondents the audience.

#### 4.2.7. Respondents views with regard to police confidentiality in information handling.

The question on whether the respondents trusted that the police could hold criminal information disclosed to them as confidential sought to establish whether the respondents had confidence with the police to an extent that they could disclose any confidential information to them without any reservations. The respondents were asked to indicate whether they trusted that the police could hold the information disclosed to them as confidential. The results were as indicated in figure 6.

**Figure 6: Respondents views with regard to police confidentiality in information handling.**

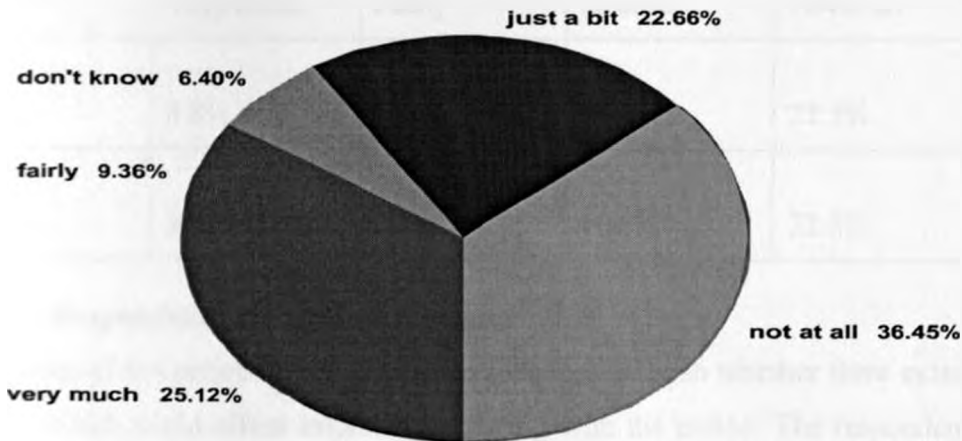


The study disclosed that, a considerable majority of the respondents had some trust in the police with regard to confidentiality in information handling. This the researcher attributed to the respondents lack of an alternative option where they could report any confidential information regarding crime in the community.

#### 4.2.8. Scared of the police

The question of being scared of the police sought to establish the social distance between the police and the respondents as to whether the respondents could communicate with the police freely without being scared of their presence. Respondents were asked to indicate whether they were scared of the police. The results were as indicated in figure 7.

Figure 7: respondents being scared of the police



The studies revealed that, majority of the respondents were scared of the police. A cross tabulation between the respondents being scared of the police and frequency of participation in community policing programmes as indicated in table 13 revealed that, a minority of the

respondents who often participated in community policing (8.8%) were very much scared of the police compared with a majority (35.8%) of the respondents who rarely participated in community policing who were very much scared of the police. A chi test analysis indicated a 37.708 at 0.01 significance level (see table 24). Thus there existed a strong association between participation in community policing and respondents being scared of the police, which indicated that, the frequency of interaction closed-in the social distance while lack of frequent interactions widened the social distance between the police and the respondents which affected free communication.

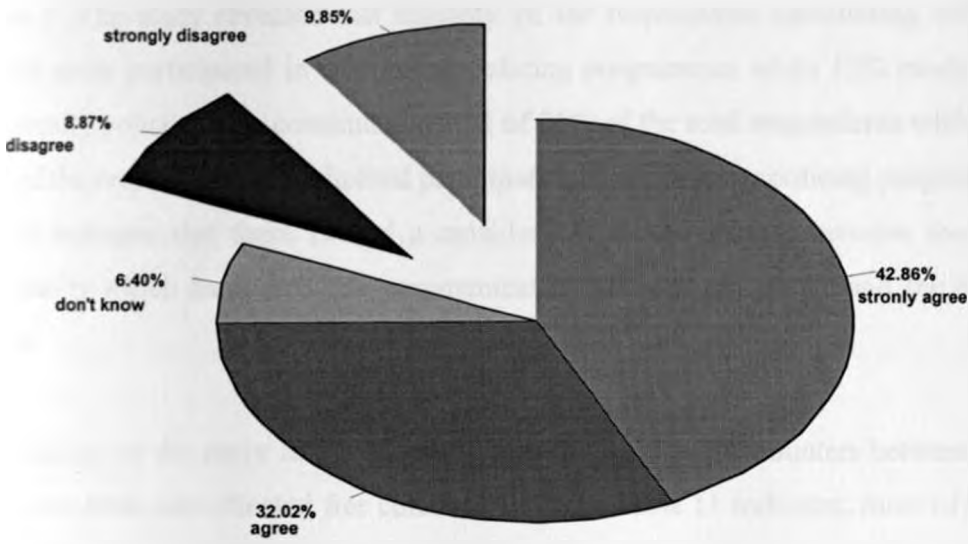
**Table 13: relationship between being scared of the police and the frequency of participation in community policing**

Participation in community policing	scared of the police				Total
	Very much	Fairly	Neutral	Not at all	
Often	8.8%	68.8%	0%	22.5%	100%
Rarely	35.5%	30.9%	10.6%	22.8%	100%

**4.2.9. Respondents suspicion of the police**

Suspicion of the police by the respondents was to establish whether there existed distrust of the police which could affect information sharing with the police. The respondents were asked to indicate whether they will question if a policeman gave them a compliment. The results were as indicated in figure 8.

**Figure8: Respondents suspicion of the police**



The study revealed that, a majority of the respondents, that is 42.86%, strongly agreed they will question if a police officer gave them a compliment compared with a 9.85% minority of the respondents who strongly disagreed that they would question when a police officer gave them a compliment. This was an indicator that there existed some mistrust between the police and the respondents which affected meaningful communication between the police and the respondents, this concurs with symbolic interactionism theory where by individuals attach special meanings to symbols and that making a break from past practices and working in partnership with communities' offers profound resonance to creating a partnership. But the Police will not build legitimacy in a society where a uniformed officer is more a cause for fear and suspicion than a source of protection.

Generally, the findings indicate that there existed a minimal level of communication with the police. As indicated in figure 2, majority of the respondents who constituted 60% of the sample disagreed that there existed police communication with the public. Only 4% of the respondents agreed that there existed some communication between the police and the public, this was

evident through the respondents frequency of participation in community policing programmes which established the social distance between the respondents and the police as indicated in figure 3. The study revealed that majority of the respondents constituting 49% of the study sample never participated in community policing programmes while 12% rarely participated in community policing, this constituted a total of 51% of the total respondents while the remaining 49% of the respondents had admitted participation in community policing programmes. This was a clear indicator that there existed a considerable social distance between the police and the community which hampered free communication between the police and the community they served.

The findings of the study further indicated that the frictional encounters between the police and the respondents also affected free communication, as table 11 indicates, most of the respondents who had been arrested by the police occasionally were very much scared of the police. This also affected the frequency of participation in community policing as indicated in table 12, where majority of the respondents who were scared of the police rarely participated in community policing. This was also evident in frequency of reporting incidents to police whereby majority of the respondents, that is 55% of the study sample never reported incidents to the police, 22% of the respondents reported incidents to the police very rarely while a minority of 19% and 4% of the respondents reported incidents to the police occasionally and almost daily to the police respectively as indicated in figure 4.

The findings further indicated that the police lacked courtesy with a 49% majority of the respondents revealing that the police had no courtesy as compared with 23% Of the respondents who held the view that the police were courteous while a reasonable majority of the respondents constituting 28% of the study sample remained impartial which could be attributed to either lack of physical encounters between the respondents and the police or the social distance which existed between the police and the respondents. It was also clear from the study that the police partially lacked credibility in handling confidential information as indicated in figure 6, with 30% of the respondents not trusting that the police could hold information divulged to them as

confidential, 55% of the respondents trusted that the police could hold information entrusted to them as confidential, this was attributed to the fact that majority of the respondents had no other choice, for if then not entrust the information to the Kenya police there was no an alternative police service.

The findings also indicated that there existed some level of suspicion between the police and the community they served. As indicated in figure 8, 75% of the respondents questioned if a police officer gave them a compliment, this depicted some mistrust of the police by the respondents. Distrust was linked to the style of policing, which affords less recognition and dignity to police by the people who have face-to-face contact with the police. However, police practices are influenced by crime rates meaning that, attributing public distrust of the police to police tactics was still fundamentally about the experience of crime. This concurs with the theory of symbolic interactionism where the concept of impression management is initially applied to the definition and empirical examination of trust, as discussed in the literature review, the process of trust development involves the, the proffering of a definition of self by an actor; Such that when the audience perceives fit between the parts of the front of the actor; And accepts this definition as valid; The audience is willing, without coercion, to engage in interaction with the actor; The interaction being based on the accepted definition of the actor, and; The continuance of this interaction being dependent on the continued acceptance of this definition, or the substitution of a different definition that is also satisfactory to the audience, without such, communication is hampered.

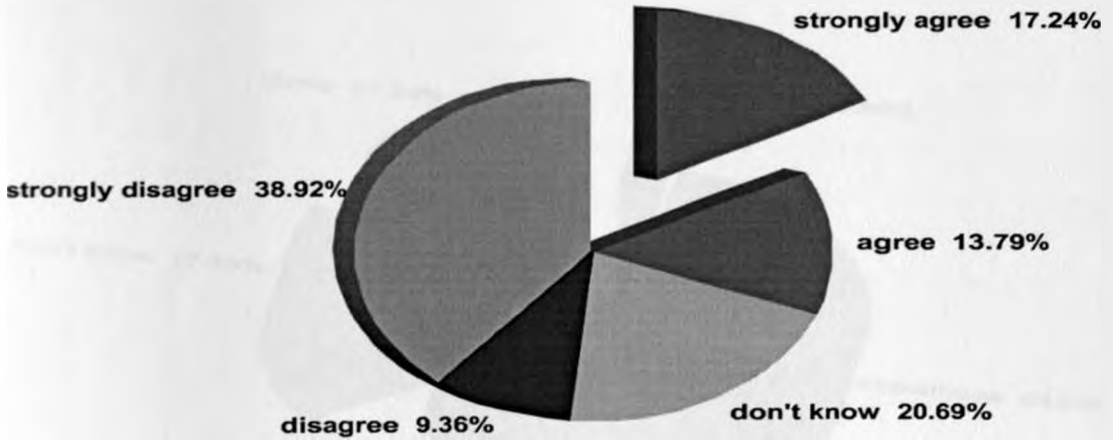
#### **4.3. How police accountability affects community views about the police**

The study sought to find out the respondents views of public on police accountability.

##### **4.3.1 Views of the community on police accountability**

The respondents were asked to indicate the level of agreement with different propositions as to whether the police were accountable for their actions. The results are as shown in figure 9.

**Figure 9: views of public on police accountability**

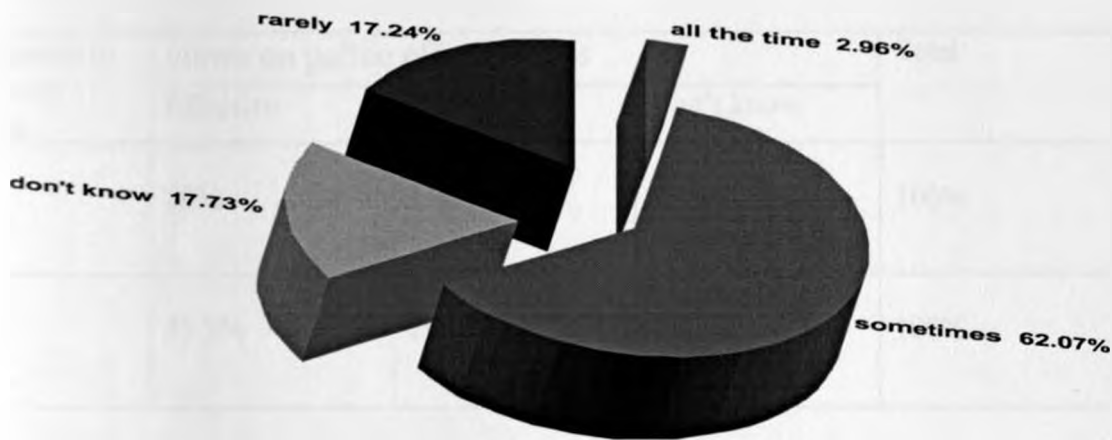


The study revealed that minority of the respondents, 17.24% strongly agreed that the police were accountable compared with a considerable majority of the respondents who were in disagreement that the police were accountable. As discussed earlier, The excessive use of force by police officers, including unjustified shootings, severe beatings, fatal choking's, and rough treatment, persist because of overwhelming barriers to accountability which make it possible for police officers who commit human rights violations to escape due punishment and often to repeat their offenses. Lack of effective public accountability and transparency, that is, open and public sharing of information and documentation, and repeatedly failure to appropriately respond to officers who have committed such violations erodes public trust.

#### **4.3.2. Respondents view of Effectiveness of police**

The question on police effectiveness sought to establish the views the respondents held with regard to their effectiveness. The subject of study here was whether police could be held accountable with regard to how effective they were in their services. Respondents were asked to rate the effectiveness of the police. The responses are presented in figure 10.

**Figure 10: Effectiveness of police**



The findings were that, most respondents constituting 62.07% were of the opinion that the police were fairly effective compared with a minority, comprising of 17.24% who admitted that the police were rarely effective.

A cross tabulation between police effectiveness and respondents frequency of participation in community policing programmes, as indicated in table 14 disclosed that, majority (80%) of the respondents who often participated in community policing were of the view that the police were effective compared with 55.6% of the respondents who rarely participated in community policing who held the view that the police were effective. Thus the frequency of interaction and social proximity between the community and the police affected the views the respondents had on police effectiveness. This concurs with the theory of symbolic interactionism where an actor offers a definition of himself and the audience is willing to interact with the actor on the basis of that definition, that is if the police had presented themselves as effective before the respondents, it was expected that the respondents would view them as effective irrespective of the frequency of contacts.



**Table 14: relationship between frequencies of participation in community policing and police effectiveness**

Participation in community policing	views on police effectiveness			Total
	Effective	Not effective	Don't know	
Often	80%	15%	5%	100%
Rarely	55.3%	19.5%	25.2%	100%

**4.3.3. Police response to incidents**

The question on police response to incidents was to establish whether the police were serving the community interests. Respondents were asked to rate police response to incidents. The responses are presented in table 15.

**Table 15: police response to incidents**

Response rate	Frequency	Percent
Very fast	20	9.9
Fast	79	38.9
Don't know	76	37.4
Rarely respond	28	13.8
Total	203	100.0

The study divulged that, majority of the respondents, which is 38.9% admitted that the police were fast in responding to incidents compared with a minority of 13.8% of the respondents who were of the view that police never responded to incidents.

A cross tabulation between police response and respondents satisfaction with the police as indicated in table 16 showed that, majority of the respondents (51.5%) who held the view that the police respond to incidents were very much satisfied with police services compared with 3.6% minority of the respondents who were of the view that the police do not respond to incidents who were not satisfied with police services. Hence past experiences in service delivery affected respondents' views about police.

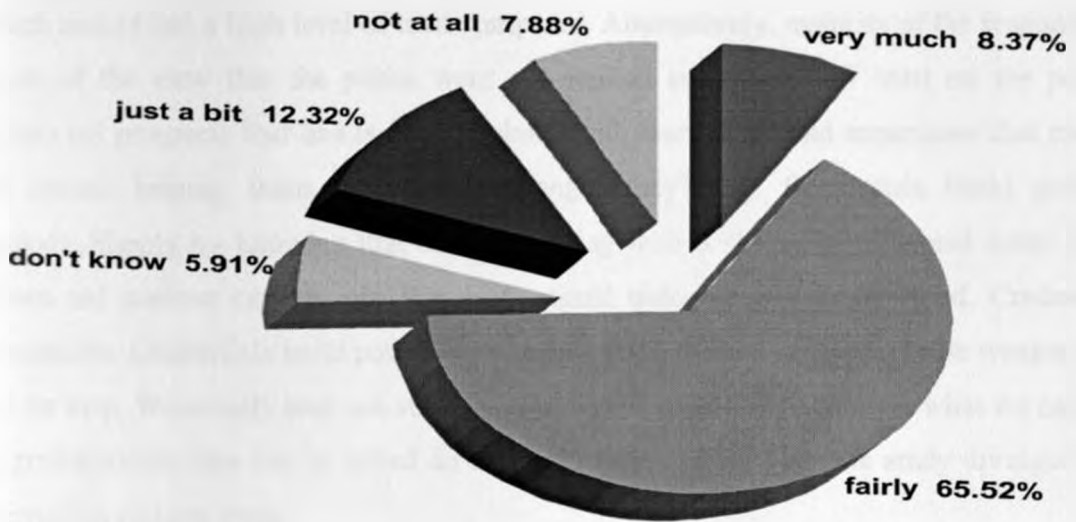
**Table 16: Relationship between police response to incidents and satisfaction with the police services**

Views of police response to incidents	satisfied with the police services			Total
	Yes	Not at all	Don't know	
Respond	51.5%	45.5%	3%	100%
Don't respond	3.6%	96.4%	0%	100%
Don't know	25%	73.7%	1.3%	100%

#### 4.3.4. Police training

Police training was an indicator as to whether the police were qualified in the first place to perform their duties as professionals as professionalism in this study was linked to accountability. That is, the more one is professional, the more he can be accountable for his actions. The respondents were asked to rate whether the police were well trained. The responses were as presented in figure 11

**Figure 11: police training**



The study revealed a majority (65.52%) of the respondents were of the view that the police were fairly trained compared to a minority (7.88%) of the respondents who had the view that the police were not well trained at all.

**Table 17: Relationship between police professionalism/training with levels of trust**

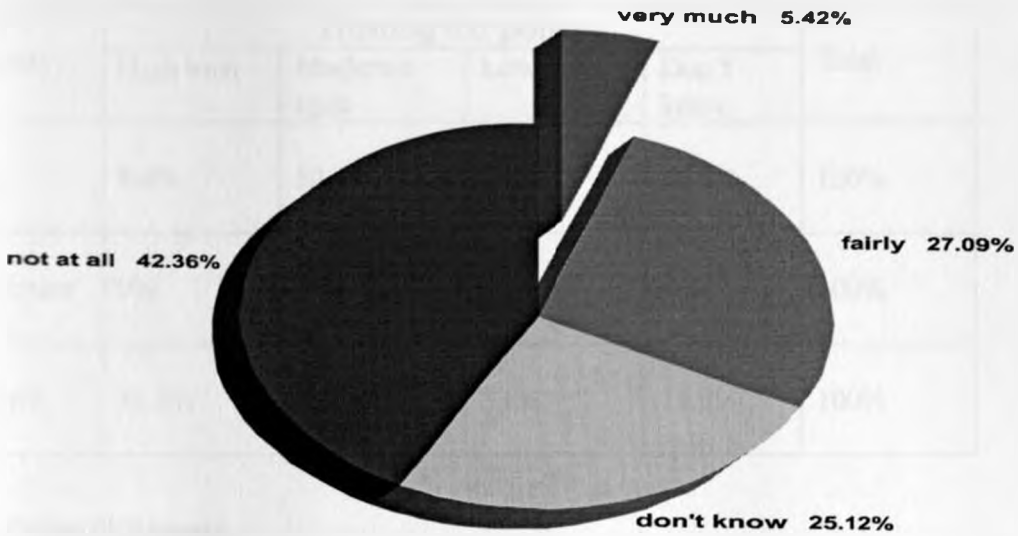
Police training	Trusting the police				Total
	High trust	Moderate trust	Low trust	Don't know	
Very much	64.7%	11.8%	5.9%	17.6%	100%
Fairly	11.4%	49%	20.8%	18.8%	100%
Not at all	0%	32%	68%	0%	100%
Don't know	0%	8.3%	91.7%	0%	100%

A cross tabulation between police training and levels of trust as indicated in table 17, the study revealed that a majority (64.7%) of the respondents who were of the view that the police were very much trained had a high level of trust compared. Alternatively, majority of the respondents who were of the view that the police were not trained at all had low trust on the police. Credentials tell prospects that one is a professional with knowledge and experience that can be applied toward helping them meet the challenges they face. Credentials build positive expectations. Simply by knowing that one is working with a skilled professional helps build confidence and positive expectations that a successful outcome will be achieved. Credentials build credibility. Credentials build power. Few people go to those who appear to be weaker than they are for help. We usually seek out strong and powerful people to help us get what we need. It is only professionals who can be relied on and held accountable. Thus the study divulged that professionalism dictates trust.

#### **4.3.5. Police efficiency**

The question on police efficiency sought to establish whether the police could be held accountable on basis of their effectiveness in discharge of their duties. Respondents were asked to rate whether the police were efficient in their work. The responses were as presented in figure 12.

**Figure 12: Police efficiency**



The study disclosed that a minority of respondents (5.42%) was of the view that the police were very efficient in their work while a reasonable majority (42.36%) of the respondents were of the view that the police were not efficient at all in their work. The researcher attributed this insignificant difference to the wrong answers the respondents could have given to the study or that the respondents had no other public law enforcement agency to compare efficiency.

A cross tabulation between respondents views on police efficiency and their levels of trusting the police as indicated in table 18 revealed an interesting finding that, more (21.6%) respondents who viewed the police not to be effective at all had a high level of trust in the police compared with few (8.4%) respondents who viewed the police to be fairly efficient who had high trust in the police. But it was also clear that, most respondents who had low trust in the police were those who held the view that the police were not at all efficient. A chi square test indicated that there was a very strong association between respondents views on police efficiency and levels of trust that is, 16.094 value at 0.001 level of significance. Thus the researcher attributed the anomaly in the findings to misinformation by the respondents.

**Table 18: Relationship between police efficiency and levels of trust**

Police efficiency	Trusting the police				Total
	High trust	Moderate trust	Low trust	Don't know	
Fairly	8.4%	52.3%	22.4%	16.8%	100%
Don't know	0%	12.5%	87.5%	0%	100%
Not at all	21.6%	30.7%	33%	14.8%	100%

**4.3.6. Police dishonesty**

The question on police dishonesty sought to establish whether the police were honest in their community interactions. Respondents were asked to rate whether the police were dishonest. The responses are presented in table 19.

**Table 19: Police dishonesty**

Rate of dishonesty	Frequency	Percentage (%)
Very much	95	46.8
Fairly	68	33.5
Not at all	15	7.4
Don't know	25	12.3
Total	203	100

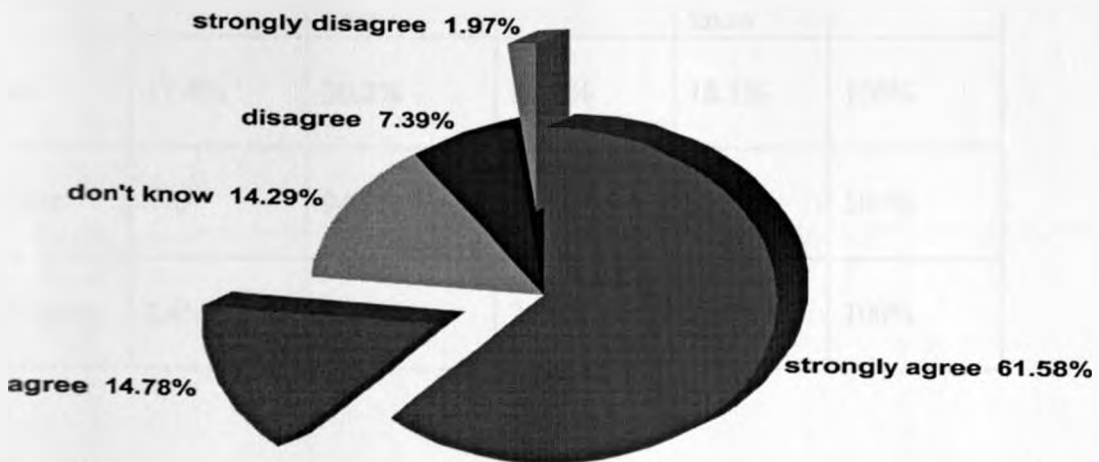
The results were that, majority of the respondents that is 46.8%, indicated that the police were very much dishonest with a minority (7.4%) of the respondents with the view that the police were not at all dishonest. Thus the study revealed that there exist a high level of dishonesty between the respondents and the police thus mistrust.

### 4.3.7. Police investigation of complaints

This question sought to establish whether the police were accountable to all complaints reported to them. The assumption here was that, thorough investigation of complaints meant that the police could be bestowed with more responsibilities and community members could report more incidents to the police once they are rest assured that due process would take place.

The respondents were asked to indicate to what extent they agreed with the statement that the police do not investigate complaints made to them. The results were as indicated in figure 13.

**Figure 13: Police investigation of complaints**



The study revealed that, majority of the respondents both strongly agreed and agreed that the police never investigated complaints made to them, only a small minority of the respondents both disagreed and strongly disagreed that the police never investigated complaints made to them.

A cross tabulation between the respondents views on police investigation of complaints and levels of trust as shown in table 20 indicated that, 17.4% of the respondents who were of the

view that police do not investigate complaints had a high level of trust in the police compared with none of the respondents who held the view that the police investigated complaints who had high trust in the police. This was interesting because why could an individual trust another when there is no reciprocity whatsoever? This the researcher also attributed to the respondents lack of choice. It is apparent true that most people report incidents to the police for investigations despite past failures in the police to investigate cases and also delayed investigations citing the examples of J.M Kariuki murder, Julie Ward and recent extrajudicial killings by the same police among other cases.

**Table 20: Relationship between police investigation of complaints and levels of trust**

Level agreement of	Trusting the police				Total
	High trust	Moderate trust	Low trust	Don't know	
Agree	17.4%	30.3%	34.2%	18.1%	100%
Disagree	0%	94.7%	5.3%	0%	100%
Don't know	3.4%	65.5%	20.7%	10.3%	100%

#### 4.3.8. Police corruption

To establish whether the police were corrupt in their interactions with community members, the respondents were asked to rate the police in terms of whether they only arrested people so as to gain bribes. The subject being explored here was whether if the police were corrupt then they could be held accountable? The results were as indicated in table 21.



**Table 21: Police corruption**

Police bribery	Frequency	Percent
Strongly agree	129	63.5
Agree	48	23.6
Disagree	6	3.0
Strongly disagree	19	9.4
Don't know	1	0.5
Total	203	100.0

Majority of the respondents, that is, 63.5% strongly agreed that the police arrested people only to gain bribes compared with a minority of the respondents disagreeing that the police arrest people to gain bribes. The findings indicate a high level of corruption within the police which affected them to being held accountable.

#### 4.3.9. Police secrecy in information handling

This sought to establish whether the police were accountable for any covert information divulged to them. The respondents were asked to rate their level of agreement that the police will hold information they disclosed to them with at most secrecy. The results were as indicated in table 22.

**Table 22: Police secrecy in information handling**

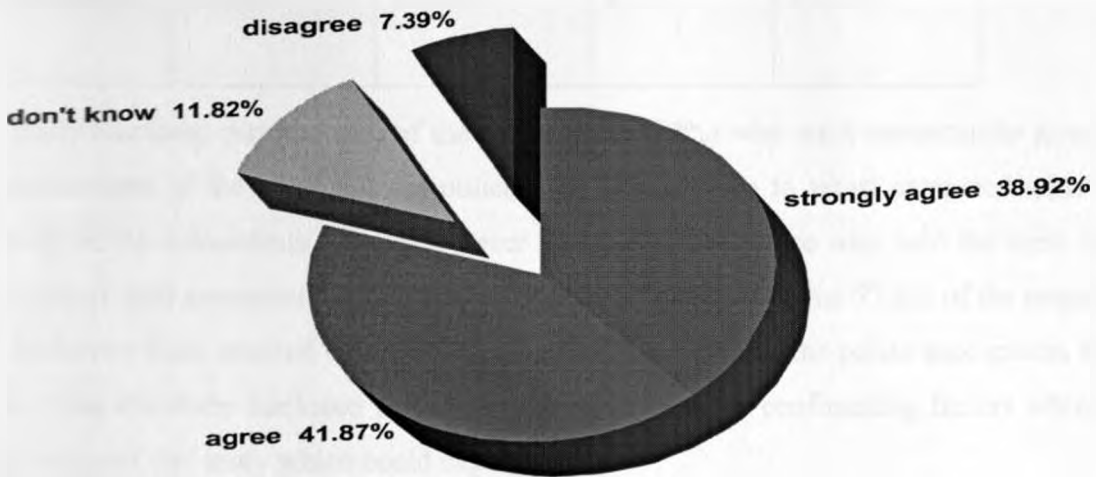
Rate of agreement	Frequency	Percent
Strongly agree	13	6.4
Agree	57	28.1
Disagree	41	20.2
Strongly disagree	35	17.2
Don't know	57	28.1
Total	203	100.0

The study revealed that a minority of the respondents were in strong agreement that the police could treat the information given to them with at most secrecy in comparison with a slight majority (17.2%) of the respondents who were in strong disagreement on the same.

#### 4.3.10. Use of excessive force by the police

The use of excess force sought to establish the level of professionalism within the police in execution of their duties. The respondents were asked to rate the use of too much force by police to arrest. The results were as indicated in figure 14.

Figure 14: Use of excessive force by the police



The study revealed that, majority of the respondents in the sample strongly agreed and agreed that the police used excessive force very much in effecting an arrest compared with a minority (7.39%) of the respondents refuted the claim that the police used excessive force in effecting an arrest. This prompted the researcher to cross tabulate between frequency of being arrested by the police and use of too much force by police to arrest as indicated in table 23, to establish if the

Frequency of negative encounters or real experience affected the respondent views regarding use of excessive force.

**Table 23: Relationship between frequency of being arrested by the police and use of too much force by police to arrest**

Frequency of arrest by police	Police use much force to arrest			Total
	Agree	Disagree	Don't know	
Occasionally	97%	3%	0%	100%
Never arrested	77.6%	17.6%	4.7%	100%

The study disclosed that majority of the respondents (97%) who were occasionally arrested by the police were of the view that the police used excess force to arrest compared with 17.6% minority of the respondents who were never arrested by the police who held the view that the police never used excessive force to arrest. Interesting to note was the 77.6% of the respondents who had never been arrested by the police who held the view that the police used excess force to arrest. Thus the study disclosed that there seemed to be other confounding factors which were out of scope of this study which could explain this.

Generally, the findings disclosed that, the police lacked in accountability as figure 9 indicates, majority of the respondents constituting 51% of the study sample viewed the police not accountable compared with 28% of the respondents who viewed the police to be accountable. This was linked to the lack of police effectiveness as in figure 10. As table 10 indicates, the study revealed that the police were not swift enough to action, only those respondents who were very much satisfied or fairly satisfied with the police services believed that the police were swift to act as indicated in table 15. This concurs with the theory of social exchange whereby, from a

gratitude point of view, the sociological character emerges much less directly. Its sociological importance can hardly be overestimated with gratitude supplementing the legal order. All contacts among men rest on the scheme of giving and returning the equivalence. It establishes the bond of interaction and of reciprocity of service and return service. In social exchange the equivalence is that which one party in the exchange anticipates to receive in return for the favor extended to the other party. The return favor is left to the giver and cannot be enforced by any kind of coercion. If the return favor is perceived by the receiver as not equivalent the recipient will be disappointed and angry. Hence from reciprocity of services rendered, the respondents who believed the police to be swift in action were beneficiaries of such services from the police.

The study further disclosed the police were fairly trained and hence could their assignments. This was also eminent in police efficiency where by a reasonable number of the respondents held the view that the police were efficient in their work as indicated in figure 12. It was the researcher's assumption that, Credentials tell prospects that one is a professional with knowledge and experience that can be applied toward helping him meet the challenges he faces.

Credentials build positive expectations. Simply by knowing that one is working with a skilled professional helps build confidence and positive expectations that a successful outcome will be achieved. Credentials build credibility and power only few people go to those who appear to be weaker than they are for help. This left the researcher with a question that, if the police are fairly trained then why is there a lag in delivery of services to the communities they serve? However, the study disclosed that the police were dishonest with a minority of only 18% of the respondents refuting the claim. The findings also disclosed that the police were reluctant to investigate complaints made to them, the study also revealed with majority of the respondents strongly agreeing and agreeing that the police do not investigate complaints made to them respectively, the study found out that this contributed to low levels of trust and the respondents not reporting any complaints to the police as indicated in table 10.

The findings also indicated that the police were corrupt with majority of the respondents who had been occasionally or very rarely arrested by the police affirming that, the police arrested

people so as to gain bribes as shown in table 20. The study also revealed that most of the respondents were uncertain as to whether the police could hold information divulged to them with at most secrecy. Brutality was also eminent in how the police effected arrests with the respondents who were occasionally or very rarely arrested by the police affirming to this claim as shown in table 22.

#### 4.4 Hypotheses testing

For the hypothesis testing, chi-square test was used as a test of association between various variables and levels of trust thus was a basis for accepting or rejecting the null hypothesis. While Phi test was used as a measure of that association. The table 24 summaries the statistical tests carried out.

**Table 24: Hypotheses testing**

Variable	X <sup>2</sup>	df	A	Hypothesis	(Ø)	Ø <sup>2</sup>	% explained
Gender	21.019	3	0.01	Accepted	.188	0.66	66%
Reporting incidents	9.835	3	0.01	Accepted	.220	0.20	20%
Frequency of arrests	8.892	3	0.01	Accepted	.247	0.031	3.1%
Level of education	21.061	2	0.01	Accepted	-.371	0.02	2%
Age	17.884	3	0.01	Accepted	.297	0.01	1%
Police training	34.002	6	0.01	Accepted	.663	0.01	1%
Police efficiency	27.055	6	0.01	Accepted	.365	0.01	1%
Police investigations	37.931	6	0.01	Accepted	.432	0.01	1%
Use of force by police	41.006	4	0.01	Accepted	.535	0.01	1%
Participation in community policing	37.708	3	0.01	Accepted	.431	0.01	1%
Police accountability	64.830	6	0.01	Accepted	.565	0.01	1%
Police communication	67.572	9	0.01	Accepted	.680	0.01	1%
Satisfaction with police services	40.866	6	0.01	Accepted	.529	0.01	1%

# CHAPTER FIVE:

## 5.0 SUMMARY, CONCLUSION AND RECOMMENDATION

### 5.1 Summary and Conclusion

Trust is one of the most pervasive and perhaps for that reason, least noticed aspect of social life. Human interactions depend upon a basic level of trust. A high level of trust between the police and the community is a fundamental necessity for a civil society. Ruai Township was the initial contact point between the police and community where the first community policing initiative was launched. Though crime rates are minimal compared with other areas in Nairobi city, the levels of trust between the police and the community members are minimal. This study examined socio-demographic factors and community views in regard to the role of trust in effective community policing

The study concludes that Socio-demographic characteristics (age, gender and level of education) affect views about the police by the community. Men were more likely to trust the police than women irrespective of the many frictional encounters males have with the police. From a social perspective, people are inherently social in terms of exchange. The social structure is the basis of an analysis of the social processes that govern the relations between individuals and groups the concept of social exchange is limited to actions that depend on rewarding reactions from others. This is coupled by the fact that trust embraces constructs of ethics, morals, emotions, values and natural attitudes and combines a variety of fields.

Police Community Organizations are, within the trust literature, viewed as mechanisms that develop shared meanings among the social actors and thus trust. Working with communities as partners is a healthy step towards addressing systemic inequalities. However, the police face strong internal demands from the citizens, whose human rights include the dignity of recognition. The ability or failure to meet this demand is a source of the anger, pride, and shame that influence the public's trust and confidence in police.

Related to trust is communication. The study established that, there was minimum communication between the police and the respondents. This meant that the communication levels were not strong enough to establish strong community partnerships hence depicting some degree of mistrust between the police and the community.

Trust gives the police greater access to valuable information that leads to prevention and solutions of crimes. Without trust, free communication is hampered hence making it hard for problem identification and problem solving processes which are key routes in effective community policing. This concurs with the Social exchange theory that, "Exchange is by no means the prerogative of the economist and the economic market outside the market.

The police should emphasize on police community relations programs which are also a strategy for enhancing public perception of the police. These programs have good impact which include; increase likelihood of citizen cooperation in providing information to assist in law enforcement, more compliance with the law, improved relations with the members of the public and community support for budget appropriations in an environment of competing demands.

The study concurs with that of Resila Onyango (2005). She Argues that , the launch of community policing have gone down the history of the Kenya Police, as one of the important strategy that marked the commencement of a journey to fight crime in the country. Security is the key to the socio-economic and political development of any country because a secure country is a conducive environment for both social and foreign investment. Community policing have encouraged members of the public, and other corporate bodies to establish a mutual working relationship with the police to isolate criminals from the midst of the society. In this study the respondents indicated that the Kenya Police have implemented wide ranging reforms that have enabled it to face the challenges in providing security needs for Kenyans. Reform is essential if we are to tackle and reduce crime, anti-social behaviour and the fear of crime.

The Kenya police therefore have to set ambitious performance standards in order to deliver the expected quality of service through a transparent performance management system. This is the only way the image of the police force can be elevated which for many years has been tainted.

Consequently, as institutions they depend on shared beliefs, shared experience. Modern strategies emphasize proactive policing particularly in the form of community policing, which aims at forging a partnership between the community and the police. Community policing is the most widely acceptable strategy for improving police community relations. Thus the community policing strategy can only realize meaningful solutions in presence of meaningful trust which is only possible through free interaction and communication, both formal and informal, between the police and the community.

There a positive relationship between the level of trust and the degree of commitment, and accountability by the police. The concept of impression management (Goffman 1959) is initially applied to the definition and empirical examination of trust as evident in the Symbolic interactionism theory. According to (Henslin: 140), trust develops where “an actor has offered a definition of himself and the audience is willing to interact with the actor on the basis of that definition. Henslin proposes that the process of trust development involves the, proffering of a definition of self by an actor; such that the audience perceives fit between the parts of the front of the actor; and accepts this definition as valid.

Corruption and low level of professionalism have been factors which have contributed to damaging the image of the police being at the service of the community. Hence the police force must take great strides in trying to enhance its performance. Lack of accountability is evident in cases where the police stay long before responding to emergencies and also in the latest extra judicial killings.



## 5.2 Recommendations

For the police departments to maintain high levels of trust from the communities, based on the socio-demographic backgrounds, a guard against complacency within the agencies ought to be put in place and maximization of the entrusted resources.

The police at all time should maintain a strong and mutual relationship with the public that gives reality to the theoretical historic tradition that; the police are public and the public are the police. It is only when the practical sense of this realism is achieved through concerted efforts by both the police and community, without any coercion, that will give meaning and realism to the old "unwritten police slogan" "*Utumishi Kwa Wote*" (Service To All). Despite the formal police contacts which are only visible through arrests and patrols, informal contacts must be emphasized to strike a good rapport with the community they serve.

The police and the community should share responsibility and decision-making as well as sustained commitment from both the police and community, with regard to safety and security needs. Resolving conflict between and within community groupings is a manner which enhances peace and stability. Problem solving should be on a consultative approach that constantly seeks to approve responsiveness to identified community needs. Participation should be for all members of the Kenya Police in community policing and problem solving initiatives. Ensuring that community policing informs, guide and sustain all policing activities. This will change the programme from the current "*police policing*" to "*community policing*".

Police should always direct their actions strictly towards their functions and never appear to usurp the powers of the judiciary, example, in the recent cases of extrajudicial killings. The test of police efficiency is the absence of crime and disorder, not the visible evidence of police action in dealing with it. For accountability purposes the police should practice honesty, benevolence, integrity, self discipline and responsibility and competence.

Serious institutional reforms must be applied to transform the Kenya police from a force to a service. Improved transparency and fairness of police personnel administration will be a key step in ensuring accountability. The chief enemy of accountability is impunity which only exists due to lack of effective mechanisms for investigating and punishing police misconduct.

### **5.3 Area for further research**

This study has not been able to look at political factors, socio-economic factors and environmental factors in relation to community policing. This study therefore has suggested as an area for further research.

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## ANNEX 1: STRUCTURED QUESTIONNAIRE.

### INTRODUCTION:

My name is Alphaeus Itumo mutuku, I am carrying out a study on the role of trust in community policing whose purpose is to provide information that can help in effective crime control and prevention. I am requesting for your time so that I can ask you a set of questions that will inform the study. I would like to assure you that what we discuss will remain strictly confidential and that your identity will not be revealed. If you agree to the interview, please let us proceed. Thank you.

#### A. general background of respondent

1. Respondents gender  
(1) male (2) Female
2. How old are you?
  - (a) 18 years to 24 years
  - (b) 25 years to 30 years
  - (c) 31 years to 35 years
  - (d) 36 years to 40 years
  - (e) Over 40 years
3. What is your level or education?
  - (a) Primary school
  - (b) Secondary School
  - (c) College
  - (d) University

#### B. Have your experienced any of the following?

	Frequency of occurrence ( How often does this happen)
5 Participated in any community policing programs?	1. Almost daily [ ] 2. 2-3 times a week [ ] 3. Occasionally [ ] 4. Very rarely [ ] 5. Not at all [ ]
6 Reported an incident to the police?	1. Almost daily [ ] 2. 2-3 times a week [ ] 3. Occasionally [ ] 4. Very rarely [ ] 5. Not at all [ ]

7. Been arrested by the police?	1. Almost daily [ ] 2. 2-3 times a week [ ] 3. Occasionally [ ] 4. Very rarely [ ] 5. Not at all [ ]
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C. To what extent Do you agree or disagree with the following statements? Please tick where appropriate.

	Statement	To what extent?
8.	I trust that police would treat information I disclose to them as confidential.	1. All the time [ ] 2. Sometimes [ ] 3. Rarely [ ] 4. I don't trust them at all [ ] 5. Don't know.
9.	The police respond to incidences.	1. Very fast [ ] 2. Fast [ ] 3. Rarely respond [ ] 4. Don't respond at all [ ] 5. Don't know [ ]
10.	The police are effective in their job.	1. All the time [ ] 2. Sometimes [ ] 3. Rarely [ ] 4. Not at all [ ] 5. Don't know

D. In this section I am going to make some statements with regard to the police. Please tick your level of agreement to the statements appropriately.

E.

<u>Reactions to the police</u>	Very much	Fairly	Don't know	Not at all
11. I am Satisfied with the police				
12. I am scared of the police				



7	Been arrested by the police?	1. Almost daily [ ] 2. 2-3 times a week [ ] 3. Occasionally [ ] 4. Very rarely [ ] 5. Not at all [ ]
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C. To what extent Do you agree or disagree with the following statements? Please tick where appropriate.

	Statement	To what extent?
8.	I trust that police would treat information I disclose to them as confidential.	1. All the time [ ] 2. Sometimes [ ] 3. Rarely [ ] 4. I don't trust them at all [ ] 5. Don't know.
9.	The police respond to incidences.	1. Very fast [ ] 2. Fast [ ] 3. Rarely respond [ ] 4. Don't respond at all [ ] 5. Don't know [ ]
10.	The police are effective in their job.	1. All the time [ ] 2. Sometimes [ ] 3. Rarely [ ] 4. Not at all [ ] 5. Don't know

D. In this section I am going to make some statements with regard to the police. Please tick your level of agreement to the statements appropriately.

E.

<u>Reactions to the police</u>	Very much	Fairly	Don't know	Not at all
11. I am Satisfied with the police				
12. I am scared of the police				

**F. In this section I have listed some police characteristics. Please indicate your level of rating in regard to these characteristics appropriately.**

Characteristic rated	Very	Fairly	Don't know	Not at all
13. Well Trained				
14. Efficient				
15. Courteous				
16. Dishonest				

**G. Level of agreement with different propositions about the police. Please tick where appropriate your level of agreement to these propositions.( SA-strongly Agree, A-Agree, DN- Don't know, D-Disagree, SD-Strongly Disagree).**

Statement	SA	A	DN	D	SD
17.The police don't investigate properly Complaints made against them					
18.Some policemen arrest people to gain bribes					
19.Police hold information given to them in at most secrecy					
20.Policemen are never around when you need them					
21.Policemen communicate freely with the community					
22. Policemen are never accountable to members of public					
23.Police use too much force when arresting people					
24. If a policeman gave me a compliment, I would really question if he meant what he said.					

## **ANNEX 2: KEY INFORMANT INTERVIEW GUIDE**

We all know that community policing has experienced one form of challenge or another. Let us talk about one of these challenges, called trust i.e. the confidence that does not need coercion or persuasion to pass confidential information to another person

1. How do residents of Ruai Township experience this kind of challenge?
2. What factors do you think contribute to lack of trust?
3. How is lack of trust manifested in Ruai Township?
4. What do you do to cope with police mistrust?
5. How have these experiences of mistrust affected community policing efforts in Ruai Township?
6. What do you think can be done to minimize police mistrust?