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Dynamics of Community Policing Initiatives and Implications on Security in Mombasa County, Kenya

By

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Abstract

The purpose of this article is to address the dynamics of community policing initiatives and implications on security in Mombasa County, Kenya. Community policing is an initiative that promotes collaboration between the police and the community in order to reduce crime, social disorder, and insecurity in neighborhoods. Given that this initiative is new in Kenya, the research sought to examine its effects on security improvement in Mombasa County, which is a hot bed of insecurity. The study adopted a descriptive research design in order to probe for details among the respondents. While some of the respondents were identified through stratification of three categories of neighborhoods in the county, others were identified purposively based on their participation in community policing initiative. The findings of the research indicated that community policing initiative has already been implemented in the county although a large number of the population has not fully understood how it operates. Majority of the respondents observed that the initiative has contributed positively towards eradicating insecurity. Finally, the study established that there was a poor working relationship between the community members and the police, which undermined the efficiency of the community policing initiative. The study recommends for more public education on the initiative and cultivation of trust between the police force and community members.

Key terms: Kenya, Community policing; *Nyumba Kumi*; initiative; security improvement, Mombasa

Dynamics of Community Policing Initiatives and Implications on Security in Mombasa County, Kenya

By

Alexander Muteti, Dr. Daniel Mange Mbirithi and Dr. Felix Kiruthu

Introduction and Background

The main objective of this article is to examine issues related to community policing initiatives and how they affect peace and security matters in Mombasa County, Kenya. Community policing is an initiative that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime (Kacak, 2018). The initiative is based on the principle of coordination and consultation between the police and the community, not only in the determination of security needs, but also in the execution of crime prevention (Ruteere and Pommerole, 2003). Community policing has been employed elsewhere in the world to combat crime and maintain peace and security in the community.

Community policing is not a new initiative, Kacak (2018) argues that it could be traced back to the British reform of the police in the 19th century, whose metropolitan model and basic organizational structure would later influence police organizations around the globe. The necessity to reform the police then was informed by the dynamic socio-economic transformation of the Victorian era, characterized by fast urbanization, prosperity on one hand, and development of slums with accompanying rise in crime, on the other hand. The situation made it imperative for the British police to intervene in cases of alcohol abuse, domestic violence and other deviant behavior especially in the slums.

Discussing community policing in Ireland, Toppling (2008) posits that community policing in Ireland is synonymous with working with community. Given the intractable conflicts that dogged the country for decades up to 1998, the initiative was seen as an important strategy of reconnecting the police to the people. He observes that the lesson from Ireland is that police – community engagement has promoted inter-communal relations. Therefore, community policing should logically be utilized as a link to the local contexts of multiple realities on the ground. This implies that there is no “size that fits all” when it comes to community policing. Each country and specific locale will require an approach that is suitable to address context specific issues of concern.

Innes (2006) investigated how community policing strategies and practices tackled the emergent terrorist attacks in the United Kingdom. The study findings revealed that community policing programs bring people, public and private sectors around a common platform. As a result, this assists security officers to find out the risk factors in the community, create a room for them to discuss and communicate the important details and discover solutions collectively. A similar research conducted in the USA by Scheider, Chapman and Seelman (2004), noted that building partnerships with public and private community stakeholders, interacting with residents and community leaders, sharing information, and investigating reports of suspicious or unusual behavior, are all components of community policing that are easily transferable to terrorism prevention and countering violent extremism.

According to Ruteere and Pommerole (2003), the modern initiative to control crime through collaboration between members of the community and the police originated in North America and Europe in the 1980s. Later it was introduced in Africa as part of measures to improve security in contexts where crime was found to be out of control. In Africa, community policing was first

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introduced in South Africa, with a view to transforming the former repressive and authoritarian apartheid police into a more democratic force. However, like in Kenya, this approach was not popular among members of the police force who found it cumbersome and time consuming. In addition, there were reports that community policing was characterized by preferential policing of wealthier neighborhoods and this aroused suspicion against the police among the members of the public.

In Kenya, community policing, has been dogged by the inherited troubled image of the police force, whose image was tarnished by the colonial misuse of the force to control Africans in the urban spaces, who were mainly viewed as illegal immigrants in the urban spaces by the colonialist for many years (Obimo, 2007). During the immediate post-independence period, the image of the Kenyan police force was further dented in the Kenyan public court mainly because it was highly politicized or misused by both the Jomo Kenyatta and the Moi regime to harass the opposition politicians.

According to Ruteere and Pommerole, (2003), community policing became visible in Nairobi in the 1990s. The initiative was characterized by use of different strategies. For instance, in the Central Business District of Nairobi, it was first conceived as involvement of civilians as police reserve officers, construction of police offices and residential houses through pooling of resources by residents and well-wishers. As part of this initiative, several police booths were installed in different parts of the city where residents could report incidents of crime to the police officers.

In other instances, community policing was carried out through the use of vigilantes or community watch groups. The Kenya Human Rights Commission, for instance, partnered with landlords of one of the informal settlements in Nairobi to establish community watch groups that monitored not only criminal elements but also cases of harassment by the police of either the landlords or tenants in the area. Kagwanja (2003) and Anderson (2002) have also observed how the Mungiki militia in the Rift Valley, Nairobi and Central Kenya, which started as vigilantes with avowed objective to protect members of the community from the corrupt police force and criminals, turned rogue extorting for money and caused untold panic among the low in-come communities in Nairobi and among villagers in the central part of Kenya since the 1990s.

The government of Kenya embraced community policing strategy as core crime preventive strategy in 2004. In the following year, the organizational strategy Community Police Forums was set up in all police stations following the official launch of the strategy by President Mwai Kibaki (Obimo, 2007). Decision to set up Community Police Forums is made by the local leaders, residents, local police, national government administration and the business community. Mombasa County at the Kenyan coast, which is the focus of the study, was purposively identified as it has been one of the hot spot counties in Kenya in terms of reported incidence of drug trafficking, violent crime and Violent Extremism (UNDP, 2017; Mombasa County CVE Mapping Report, 2018). Similarly, the police Annual Crime from 2015 to 2017 singled out the County for rise in the radicalization of the youth, which remains one of the most significant threats to insecurity (National Police Service, 2017).

Focusing on community policing at the Kenyan coast, Scuberth (2014) attributes the adoption of different aspects of community policing in Kenya since the 1980s to the weakening of state capacity to provide security due to both internal and external factors. Externally, the structural adjustment programs which were introduced by the Bretton woods institutions pressured the government to implement neo liberal policy agenda of economic liberalization and privatization. This subsequently resorted to rapid unemployment in urban areas, informal settlements and the loss of state capacity to maintain security in such neighborhoods. Under such circumstances, private militias emerged which were often co-opted by politicians to serve different interests.

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Hamadi, one of the oral respondents in the study, observed that at the Kenyan coast, insecurity was marked by a pattern of attacks associated with Violent Extremism phenomena, targeting mainly young men and old men who professed a more moderate religious brand of Islam was prevalent in Mombasa in the 1990s. The attacks were perpetrated mainly by youthful Muslims who subscribed to a stricter version of Islam. They referred to themselves 'Answar' (Hamadi, Oral Interview: January, 2018). Answar implies that this category of Muslims had rescued the religion from corruption.

Statement of the Problem

Mombasa has been a hotspot of insecurity in Kenya. The 1990s witnessed a different threat to peace and security at the Kenyan coast with the advent of the Mombasa Republican Council (MRC), which fought for the secession of the Kenyan coastal region from the rest of the country, citing historical injustices since the colonial era (Ngala, 2016). Under the prevailing security situation, the police and the local administrators began to encourage the communities to work closely with them in reporting any suspected criminals as well as any threats to peace and security. In addition to threats of violent Extremism, another factor that made communities in Mombasa region to adopt community policing was drug trafficking (Mombasa County CVE Mapping Report, 2018). Schuberth (2014) observes that whereas hard drugs were initially consumed in the region by wealthy inhabitants and tourists, the practice gradually spread to the low-income areas in Mvita such as Kisauni and Likoni. Consequently, Community Policing here involved collaboration between the police and faith-based organizations, with a view to fighting the menace. Mombasa County too has had experienced rising cases of radicalisation of the youths mainly through religious practices.

After the entry of the Kenya Defence Forces into Somalia in 2011 in pursuit of Al Shabaab militants, these militants launched several terrorist attacks in different parts of the country (Ngala, 2016). Residents of the Kenyan coastal areas like Mombasa, Nairobi and Northern Kenya, where terrorist attacks became more prevalent since then have lived in fear (Odhiambo, Maito and Kassilly, 2013). In the light of these security challenges, the Kenyan government announced several initiatives to deal with growing rise in criminality and security threats in the country (Atta-Asamoah, 2015). One of these initiatives specifically aimed at thwarting acts of terrorism and was named the *Nyumba Kumi* initiative.

There was need to find out the effect of the community policing initiative in promoting national security in Mombasa County which has been characterized by high incidence of drug trafficking, rise in radicalization of the youth and subsequent threats of terrorist attacks.

Objectives of the Study

The study sought to achieve the following objectives, to:

1. Examine the extent to which *Nyumba Kumi* initiative has been implemented in Mvita Sub-County.
2. Investigate how *Nyumba Kumi* has affected security situation in Mvita Sub-County.
3. Examine how the relationship between the community and security officers influences the effectiveness of *Nyumba Kumi* initiative.

Methodology

The study employed a descriptive research design, using a mixed research approach. This design was necessary in order to probe for complex relations between the police and members of the community. Mvita Sub-County is a major tourist destination in the country and is considered more vulnerable to terror attacks than other parts of the country (Momanyi, 2015). Indeed, it has been

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reported to have been a theatre of terror agents seeking to recruit youth into terrorist groups like the al-Shabaab (Sibena, 2015).

Sampling Techniques and Sample Size

The target population for the study comprised all the 143,128 residents of Mvita Sub-County in Mombasa County. From this population, a representative sample was determined using the formula by Krejcie & Morgan (1970), which is used to calculate a sample size (s), from a given finite population (P) such that the sample will be within plus or minus 0.05 of the population proportion with a 95 percent level of confidence. This formula is presented below.

$$s = \frac{X^2NP(1-P)}{d^2(N-1) + X^2P}$$

Where:

X^2 = table value of Chi-Square at the desired confidence level (in this case 3.84)

N = the population size, in this case 143,128

P = the population proportion (assumed to be 0.5 since this would provide the maximum sample size)

d = the degree of accuracy expressed as a proportion (0.05)

Computing the desired sample size using this formula gave 383 as the minimum number of respondents. This sample was selected using stratified sampling to ensure representativeness of all socio-economic groups in the municipality. The residents were stratified into three categories of the residential zones – high income, middle income and low-income zones. This enhanced uniformity in the representation of different search categories as it emphasizes homogeneity in each stratum considered.

According to the Kenya Demographic Health Survey (KDHS, 2009), the distribution of the *de jure* household population is categorized into five wealth levels (quintiles) with 20% falling in the lowest quintile, 20% in the second lowest, 20% in the middle, 19.9% in the fourth, and 20.1% in the highest wealth quintile (p.26). For this study, the first stratum – low income – comprised of those falling in the lowest and second lowest quintiles (40%); the second stratum – middle income – comprised those in the middle quintile (20%); and the third stratum comprised of those in fourth and highest wealth quintiles (40%). Based on this distribution, 40% of 383 were drawn from the low-income stratum, 20% from the middle-income stratum, and 40% from the high-income stratum. Therefore, the sample size comprised of 153 residents from low income zones, 77 residents from middle income zones, and 153 residents from high income zones, giving a total sample of 383.

In addition, purposive sampling was used to select a sample of 20 police officers, 10 community policing committee members, a representative from the County Commissioner's office and a representative from the County Police offices. All the Government Policing Officers (GPAs) representing Mvita Sub-County were purposively selected to participate in the study. These respondents provided qualitative data.

The Extent to Which Community Policing Initiative has been Implemented in Mvita Sub-County.

The first objective of the study was to establish the extent to which *Nyumba Kumi* initiative has been implemented in Mvita Sub-County. To address this objective, the researchers first sought to find out the proportion of respondents who had an opportunity to be trained on community policing.

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Table 1.1: Proportion of respondents who had attended community policing training

Ever attended training?	Frequency	Percent
Yes	124	33.8
No	243	66.2
Total	367	100.0

Source: Researchers (2018)

The majority of the respondents (66.2%) reported that they had never attended community policing training, with 33.8% having attended training related to community policing. Training is a critical component of the implementation of community policing initiative Obimo (2014). As a result of lack of training, there was low understanding on the core concepts of community policing by the residents of Mvita Muteti, Mange & Kiruthu (2018).

Table 1.2 illustrates the frequency in which community members have ever attended meeting on community policing and awareness campaigns on community policing.

Table 1.2: Attendance of meetings and awareness campaigns on community policing

Frequency of attendance	Very often		Often		Rarely		Never	
	f	%	F	%	f	%	F	%
How often do you attend meetings on community policing	50	13.6	103	28.1	118	32.1	96	26.2
How often do you attend awareness campaign on community policing	13	3.5	21	5.7	266	72.5	67	18.3

Source: Researchers (2018)

According to the research findings from Table 1.2, 28.1% of the respondents often attended meetings on community policing, 32.1% rarely attended meetings while 26.2% never attended. In relation to awareness campaign, majority of the respondents (72.5%) rarely attended awareness campaigns on community policing. Regular attendance of meetings and awareness campaigns are indicators of a well implemented community policing initiative. The results show that less than 50% of the respondents combined very often or often attended community policing meetings Muteti et al., (2018).

The researcher sought to find out whether community members were involved in community policing programs. Table 1.3 shows the proportion of respondents, by gender, who were involved in community policing activities.

Table 1.3: Involvement in community policing activities across gender

Involvement in community policing activities	Gender		Total
	Male	Female	
Involved	135	52	187
Not involved	38	142	180
Total	173	194	367

χ^2 value = 96.041; df = 1, sig. = 0.000

Source: Researchers (2018)

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Table 1.3 shows that 187 (51.0%) of the community members reported that they were involved in community policing activities, while 180 (49.0%) indicated that they were not involved. A chi-square test of independence was performed to examine the relation between gender and involvement in community policing activities. The relation between these variables was significant, $\chi^2 (1, N = 367) = 96.041, p < 0.05$. Male residents were more likely to be involved in community policing activities than their female counterparts. The community policing activities include fund raising, maintenance of buildings, civic education and conflict resolution, among others Obimo, (2007).

The male dominance in community policing could be attributed to the fact that in Kenya, security matters are male dominated is quite clear. Most of the police force comprises male officers and female officers are few by comparison. However, the finding contradicts the results of a study in the US by Garcia, Gu, Pattavina and Pierce (2002), who established that female residents generally express more interest in community policing than their male counterparts. Similarly, Zeigler and Gunderson (2005) observed that, studies examining gender differences and community policing conclude that women are more inclined than men to seek community policing positions and perform more effectively in such positions. These conflicting research findings could be explained by the fact that Western cultural setup is different from the Kenyan one. In Mombasa, women may not actively participate in security matters because culturally it is considered the duty of males.

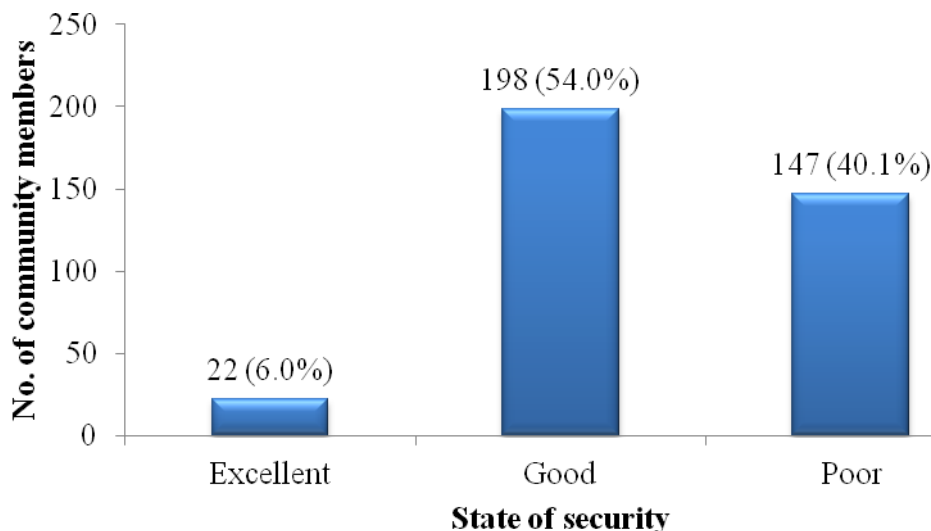
In addition, one oral respondent reported that participating in community policing training in Mvita is complicated by several factors including the fact that local vigilantes still operate in the area, hand in hand, with other community policing initiatives especially in the low-income areas. The motivation of the youth to join these vigilantes is motivated by poverty in the slums and subsequent lack of other economic opportunities. Many men and women have been afraid of getting into trouble with some of these militias (Shauri-oral Respondent-December 2017). Women in particular would not feel free to participate in community policing in this kind of environment. Participation in community policing requires a lot of commitment by members of the Community Policing Forums. Therefore, lack of participation in meetings and training cannot be attributed to lack of commitment by members of the police force and the national government administration alone. Local leaders and residents were reported to find it very difficult to participate consistently in these forums due to personal commitments (Rashid- Oral Respondent), Muteti et.al., (2018).

Role of Community Policing in Improving Security

The second objective of the study was to find out how *Nyumba Kumi* has led to improvement of security in Mvita Sub-County. To meet this objective, the study respondents were asked to describe the state of security in their neighbourhood.

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Figure 1.3: State of security after introduction of *Nyumba Kumi*



Source: Researchers (2018)

The research results from figure 1.3 indicate that, following the introduction of the community policing initiative, 22 (6.0%) of the respondents were of the view that the state of security improved immensely, 198 (54.0%) reported that it became satisfactory, while 147 (40.1%) indicated that it remained poor. This clearly indicates that majority of the combined respondents (60.0%) were of the view that security level had improved in their neighborhood. The results of the analysis therefore imply that *Nyumba Kumi* initiative has had a positive impact on the security situation in spite of the reservations some members had on how it was being conducted. These results concur with the findings by Sevinc & Guler (2015), who established that community policing helped in reduction of insurgence among citizens and offers an alternative approach in the fight against terrorism.

A similar study conducted in the state of Victoria in Australia by Pickering, McCulloch and Neville (2008) which entailed interviewing police officers, community representatives, and ordinary citizens, the research findings indicated that community policing plays a great role in combating terrorism. Most of the respondents perceived community policing to be an important tool in counter-terrorism.

These findings are however in contrast to findings of a study by Wambugha (2010), who investigated the effects of the implementation of community policing initiative among the Pokot pastoralists in Kenya. The findings revealed that community policing was found to have failed in improving security within and among West Pokot county communities. Nevertheless, it must be noted that the Pokot community live in an environment that exposes them to attacks within a pastoralist environment.

Previous research has shown that community members are willing to support security officers in fighting terrorism, especially when they have faith in the police. In one study conducted in Nigeria, Elntib, Nass, Ioannou, Ryan and Christiansen (2017), sought to find out whether members of the public were willing to help the police during the Boko Haram crisis. The results revealed a strong association between perceived effectiveness of the police and citizens' willingness to report to the police. Respondents who questioned the effectiveness of the police were found to be less willing to report criminal activity.

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Similar findings were reported by Scheider and Chapman (2003), whose research in the US found that communal work between the police and the community members makes outstanding contributions to the stages of crisis prevention and crisis intervention into probable terror threats. This positive and warm relation between the police and the community are valuable aspects in fighting terrorism (Muteti et.al.,2018).

As Toppling (2008) has noted in his study on community policing in Ireland, it is those outside the periphery of police engagement who benefit most from localized security engagement. This may include communities traditionally alienated from normative policing considerations, those opposed to the state police, or groups concerned with their own research agenda.

Table 1.4: Roles of Community Policing

Roles	Yes		No	
	F	%	F	%
Building trust between the community and law enforcement	339	92.4	28	7.6
Preventing young generation from engaging in crime, violence and terrorist activities	323	88.0	44	12.0
Establishing partnership structures between the police and community members	260	70.8	107	29.2
Establishing trust between the police and citizens	258	70.3	109	29.7
Assisting the police to prepare for and prevent terrorist attack	251	68.4	116	31.6
Setting up active joint venture between the security officers and the members of the community	250	68.1	117	31.9
Informing community members of suspected terrorist attacks	160	43.6	207	56.4

Source: Researchers (2018)

The respondents were asked to indicate the ways in which *Nyumba Kumi* had led to improvement of security in Mvita Sub-County. The research results from Table 1.4 show that, majority of the community members reported that the major role of community policing programme included: building trust between the community and law enforcement (92.4%); preventing young generation from engaging in crime, violence and terrorist activities (88.0%) and establishing partnership structures between the police and community members (70.8%). Other roles that were mentioned by over 60.0% of the respondents included; establishing trust between the police and citizens, assisting the police to prepare for and prevent terrorist attack and setting up active joint venture between the security officers and the members of the community Muteti et.al., (2018).

These findings were in agreement with Chapman and Schneider (2000) who assert that community policing plays a vital role in homeland security. These roles include; assisting the police to prepare for and prevent terrorist attack and also helping the police to respond to the fear such threats engender. Community policing also assists to build trust between the community and law enforcement, which allows officers to develop skills/knowledge of the community and resident

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activity and can provide vital intelligence relating to potential terrorist actions (Muteti et.al, 2018). In relation to fighting against terrorism, community policing can play a vital role in countering violent extremism through engaging the community and forming partnerships that pro-actively and mutually build trust, challenge misinformation, educate, promote transparency, defuse conflicts, open communication channels, solve daily problems, and build community capacities (START, 2015).

Challenges Experienced in the Implementation of Nyumba Kumi Initiative

The study also sought to find out the challenges experienced in the implementation of *Nyumba Kumi* initiative in Mvita Sub-County. To address this objective, the researcher sought to find out whether community members were facing challenges while working with the police officers.

Table 1.5: Proportion of respondents who encounter challenges while working with police officers

Encounter challenges?	Frequency	Percent
Yes	244	66.5
No	123	33.5
Total	367	100.0

Source: Researchers (2018)

From Table 1.5, of the 367 respondents who took part in the study, 244 (66.5%) stated that they had a challenge working with the police officers, while 123 (33.5%) indicated that they did not face any challenge. The major challenges faced by the community members while working with the security officers were; lack of trust, lack of cooperation from the security officers, corruption and untimely responses to security emergencies Muteti et.al., (2018). As one of the respondents reported:

Some security officers are very rude and this makes many of our community members to develop a negative perception towards security officers. We do not have confidence that when we share information to such officers it will be acted upon. (Oral Interview with a community leader A, Mvita sub-County, November 2017).

Trust between police and the public is a critical factor in counter-terrorism efforts. A study by Sevinc and Guler (2016) in the southeast region of Turkey on the role of community policing in counter-terrorism based on data collected from interviews with police officers, indicated that community policing programs in the region provided effective ways of establishing trust between citizens and the police. In addition, it overcomes prejudice, increases citizens' willingness to seek assistance from the police, and prevents young people from engaging in crime, violence, and terrorist activities. Similarly, the study by Pickering *et al.* (2008) in Australia revealed that citizens believed that community policing programs played a role in improving the trust between the police and community as well as strengthening the legitimacy of police. This shows that Kenya could learn from other countries, such as Turkey and Australia on how to improve trust between police and citizens. It is also instructive to note that these two countries started implementing community policing earlier than Kenya. Australia introduced community policing in the early 1990s (Mulvey, 2002).

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1.5: Challenges experienced by the police while working with the community members (multiple responses)

Challenges	Frequency	Percentage
Mistrust/ Lack of trust	19	95.0
Lack of cooperation	17	85.0
Interference from politicians	16	80.0
Community members negative attitude towards police	15	75.0
Fear of giving information	14	70.0
Misunderstanding	13	65.0
Hostility in some communities	11	55.0
Tribalism	9	45.0
Hiding suspects	8	40.0
False allegations	5	25.0
Some community members have no idea on security	2	10.0

Source: Researchers (2018)

Research findings show that the major challenges that were faced by the police officers while working with the community members were; lack of trust (95.0%), lack of cooperation (85.0%), interference from politicians (80.0%) and negative attitude of the community members towards the police. A further analysis also revealed that most of the community members had a fear of giving out information (70.0%) and most of them lacked understanding (65.0%). Oral respondents explained why there is lack of trust for the police and administrators by the members of the community. First, the Kenyan police force has been cited in several reports as being the most corrupt institution in the public sector. This image diminishes lack of trust for the police officers by a large population. Secondly, given that the Kenyan coast is largely populated by Muslim, there is fear that most police officers and government officials have an ulterior motive against the coastal communities (Muteti et.al, 2018). Moreover, as Ruteere and Marie (2003) have concluded, community policing approach is not popular among some members of the police force who find it cumbersome and time consuming.

Schanzer, Kurzman, Toliver and Miller (2016) investigated the challenges of using community policing strategies to prevent violent extremism in the USA. They found that community policing agencies in USA face multiple obstacles to creating community partnerships focused on preventing acts of violent extremism. They found that a major difficulty is that in some communities these community policing agencies have been targeting only violent extremism by Muslims and not to other forms of violent extremism. Seeing this as a double standard, some Muslim Americans have expressed reluctance to participate or expressed outright opposition to such programs. Another challenge identified was distrust of well-intentioned policing activities due to fears of intrusive surveillance. The study further established that policing agencies face internal obstacles such as inadequacy of resources (Muteti et.al, 2018).

There are many reasons why the police have difficult interactions with the communities they are supposed to serve and protect. Ross (2012), study on the US, concluded that many of the challenges experienced in community policing stem from the fact that overall, police departments have contrasting perspectives, poor communications, and concerns about the nature of social control in a free society. The police deal with the community on several levels: individually, as a group/organization, and as political actors. When it appears that law enforcement represents the

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interests of the communities in which they police, there is general harmony. When police are out of sync with these sentiments, there is discontent and dissention (Ross, 2012).

The majority of the community members were not satisfied with their interaction with the security officers. In corroboration with this finding, majority of the police officers interviewed rated their interaction with the community members as below average, meaning most of them were not interacting well with members of the community (Muteti et.al, 2018). One police officer reported:

Community members treat the police with suspicion and fear. They are reluctant to report on crime due to fear of retribution. Due to this fact, very few citizens come to report cases. This is one area that all stakeholders need to work on in order to win the fight against crime here in Mombasa (Oral Interview with a Police Officer B, 07, November 2017).

Similarly, in Kenya, some of the members of the public had reservation on the trust worthiness of Community Policing Forums. For instance, there were accusations that community policing was characterized by preferential policing of the wealthier neighborhoods in terms of police patrols and this aroused suspicion against the police among the members of the public (Muteti, et.al. 2018). In addition, it should be noted however, Schuberth (2014) has also observed that vigilantes in Mombasa in low in-come areas work with both with police and the drug lords. This could explain why some of the members of the community are not very positive about community policing initiative

Other challenges experienced in Community policing were attributed to lack of adequate resources. A police officer reported that it was difficult to convince some members of the community to participate in joint patrolling with the police in expansive areas where the police officers are few. Some of the members of the public would demand for compensation, in addition to purchase of boots and other basic items required for the purpose (Muteti et.al, 2018).

Conclusion and Recommendations

From the study findings above, the following conclusion can be made; first, although community policing programs have been established successfully in Mvita neighborhoods in Mombasa County, majority of the community members rarely attended community policing training and meetings on community policing. However, the failure to participate in community policing activities can be attributed several factors, including lack of adequate time due to personal commitments and fear of conflict with vigilantes working not only with drug lords and possibly suspected criminal elements. Finally, women were under represented in participation in community policing activities and this was attributed to the cultural traditions among communities of the Kenyan coast where leadership and security roles are considered a male preoccupation.

The study established that community policing in Mvita had a positive impact. The research findings indicate that the approach has contributed to more building of trust between the community and the police. Therefore, suspected criminal elements are reported to the police in general, as well as cases of those suspected to be involved in activities that could threaten security. Never the less, it should be observed that there exists some level of mistrust between the police and members of the community. Some members of the Muslim community view the police as having profiled them especially because there is a lot of scrutiny of activities of the youth and especially the Muslim youth. This because most cases of radicalization have been attributed elements from the Islamic community.

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The major challenges faced by the community members while working with the security officers were: lack of trust, lack of cooperation from the security officers, corruption and untimely responses to security emergencies. Lack of adequate resources by the community policing forum was also reported to be a major challenge hindering the optimal performance of the community policing forum.

As we have already seen, given the diversity of the population in Mvita in terms of class and religion, some neighborhoods find it more difficult to participate than others. For instance, youth from neighborhoods that are more marginalized are compromised by drug lords to join vigilantes whose work contradicts the focus of community policing forums. On the other hand, even some of the police officers were reported as viewing the community policing approach as cumbersome and time consuming. Conclusively, it can be argued that building of more trust between members of community, national government administration and the police service could lead to better outcome in community policing strategy.

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