

Barriers To Effective Community Policing in Kenya: Case of Ingarua Location, Marigat Sub-County

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Abstract- This study examined the effectiveness of community policing in enhancing security in Ingarua Location, Marigat Sub-County. Community policing, a partnership between the police and the public, seeks to address local security challenges and improve community well-being. The study aimed to evaluate barriers to effective community policing in the area. Guided by Social Structure Theory and Normative Sponsorship Theory, a descriptive research design was adopted, using both qualitative and quantitative methods through interviews and questionnaires. The target population comprised 710 respondents, including households, community policing members, and National Police Service officers. Findings revealed that inadequate funding significantly limits key activities such as patrols, training, and crime prevention. The study concludes that weak police-community relations, mistrust, poor accessibility, and resource constraints undermine the success of community policing. It recommends enhanced funding, trust-building measures, and stronger collaboration to improve security outcomes in Ingarua Location and similar contexts.

Index Terms: Barriers, Collaboration, Community Policing, Nyumba Kumi, Partnership, Public Trust, Resilience

I. INTRODUCTION

Community policing is a globally recognized law enforcement strategy that emphasizes cooperation between the police and the community to enhance security. Its origins can be traced to the 19th century in the United Kingdom when Sir Robert Peel introduced the Principles of Democratic Policing, advocating for crime prevention through public collaboration rather than aggressive policing. This principle laid the foundation for modern community policing, emphasizing accessibility, trust-building, and proactive engagement between law enforcement and civilians. The concept later evolved in response to urban unrest in the United States during the 1960s when excessive police force led to public mistrust. Efforts to rebuild these relationships culminated in the 1982 Broken Windows Theory by James Q. Wilson and George Kelling, which argued that

maintaining order in neighborhoods prevents crime escalation (Wilson & Kelling, 1982). The theory gained traction globally, influencing various policing models, including in the United Kingdom, where community policing became a central component of law enforcement strategies.

In the UK, the introduction of community policing was largely driven by concerns over police misconduct, racism, and institutional failures in handling crimes. During the 1990s, several high-profile cases highlighted deep-seated issues within the UK's police force. One of the most notable cases was the mishandling of the murder investigation of Stephen Lawrence, a Black teenager killed in a racially motivated attack in 1993. The Macpherson Report (1999) concluded that the Metropolitan Police were institutionally racist and called for reforms that emphasized stronger community engagement and accountability (Macpherson, 1999). This led to the development of the Neighbourhood Policing initiative, which sought to rebuild trust and encourage active participation from communities in crime prevention.

The UK's community policing model operates through Safer Neighbourhood Teams (SNTs), which consist of police officers, community support officers, and local authorities working together to address local concerns. The approach emphasizes visibility, accessibility, and problem-solving, with officers engaging directly with community members through public meetings, social events, and local advisory panels (Neyroud & Beckley, 2001). Despite these efforts, challenges persist. Funding cuts to police departments have reduced the number of officers available for community policing, limiting their presence in high-crime areas. Additionally, concerns over racial profiling and stop-and-search policies have undermined trust, particularly among ethnic minority groups. Reports have shown that Black individuals in the UK are disproportionately targeted by stop-and-search tactics, leading to

ongoing tensions between law enforcement and marginalized communities (Home Office, 2021). While the UK has made progress in implementing community policing, there is still work to be done to ensure it is equitable, well-resourced, and responsive to the needs of all citizens.

Globally, community policing has been implemented in different ways depending on local governance structures, crime trends, and public perceptions of law enforcement. In Central Asian countries, for example, law enforcement agencies have historically struggled with public trust due to corruption, excessive use of force, and discrimination. However, efforts to establish Community Police Partnership Teams (CPPTs) and Local Crime Prevention Centers (LCPCs) have led to improved cooperation in some areas (SAFERWORLD, 2021). In Latin America, countries such as Chile have had success in crime reduction through strong community involvement and social crime prevention programs, including youth outreach initiatives and the establishment of community centers (Baker, 2013). These efforts highlight the importance of integrating social services into policing strategies to address the root causes of crime rather than relying solely on law enforcement.

Within the African continent, the concept of community policing has deep historical roots in traditional governance and justice systems. Before the introduction of formal policing during colonial rule, African societies maintained law and order through community-led initiatives, where elders, chiefs, and local councils played a crucial role in dispute resolution. Customary justice systems such as the Gacaca courts in Rwanda, Ubuntu philosophy in Southern Africa, and Nyumba Kumi (Ten Households) structures in East Africa emphasized communal responsibility for security and conflict resolution (Kyed, 2020). These traditional systems relied on restorative justice rather than punitive measures, fostering social cohesion and accountability within communities.

However, the colonial era disrupted these indigenous security mechanisms by imposing centralized policing structures that prioritized the interests of colonial authorities over those of local populations. Colonial administrators established police forces to maintain control, enforce taxation, and suppress resistance rather than protect citizens (Tankebe & Liebling, 2018). In South Africa, for example, the

apartheid-era police force was notorious for serving the interests of the white minority government while oppressing Black communities (Hornberger, 2019). Similarly, in British-ruled Nigeria, the police primarily functioned as an instrument of state power rather than a service-oriented entity (Alemika, 2022). This colonial legacy created a long-standing mistrust between the police and the community, a challenge that persists in many African countries today.

In response to these historical grievances, many African nations have sought to reintroduce community-centered policing strategies to bridge the trust gap between law enforcement agencies and civilians. In South Africa, the government introduced Community Policing Forums (CPFs) in the 1990s as part of post-apartheid police reforms aimed at rebuilding trust between law enforcement and communities (Burger, 2018). While CPFs have facilitated greater collaboration between the police and residents, challenges such as corruption, political interference, and resource constraints have hindered their full effectiveness (Pelser, 2020).

Nigeria, facing increasing security threats from armed robbery, insurgency, and kidnapping, incorporated community policing under the Police Reform Act (2020). The initiative established Police Community Relations Committees (PCRC) across the country, enabling civilians to work alongside police officers in intelligence gathering and crime prevention (Oluwaniyi, 2021). However, studies indicate that inadequate funding, lack of proper training for community volunteers, and political influences have limited the program's impact (Alemika, 2022).

Ghana's Neighbourhood Watch Committees operate in collaboration with the Ghana Police Service to enhance local security, particularly in urban centers with high crime rates. These committees, often led by community elders and religious leaders, focus on addressing issues such as burglary, drug-related crimes, and youth violence (Tankebe & Boakye, 2020). While they have been effective in reducing petty crimes in some areas, challenges such as inconsistent funding, limited legal authority, and the lack of formalized partnerships with law enforcement agencies have constrained their success.

In Sierra Leone, the Local Policing Partnership Board (LPPB) system was introduced as a post-civil war initiative to rebuild community trust in law

enforcement. These boards play a crucial role in conflict resolution, addressing domestic violence cases, and engaging youth in crime prevention efforts. They have been particularly successful in fostering reconciliation and strengthening local security structures, but their sustainability remains dependent on continued government support and external funding (Manning, 2019).

Important to note is that, across Sub-Saharan Africa, community policing has been adapted to fit the unique security challenges and governance structures of different nations. While these initiatives have shown promise in enhancing security, their success largely depends on the level of community engagement, institutional support, and resource allocation. The experiences of South Africa, Nigeria, Tanzania, Rwanda, Ghana, and Sierra Leone highlight both the potential and limitations of community policing in African contexts. Addressing issues such as corruption, inadequate training, and political interference remains critical to ensuring the long-term effectiveness of community-driven security initiatives.

At the East Africa region, Tanzania has integrated community policing into local governance structures by collaborating with traditional security groups like the *Sungusungu* vigilantes. Originally formed in the 1980s to combat cattle rustling and theft in rural areas, the *Sungusungu* have become an essential part of law enforcement, providing grassroots intelligence and acting as intermediaries between law enforcement and the community (Bukuluki et al., 2020). However, concerns about human rights violations and extrajudicial actions by vigilante groups have sparked debates on the regulation and oversight of such community-led initiatives (Schafer, 2021).

Rwanda has successfully merged community policing with its national civic engagement program, *Umuganda*, which mandates monthly community service activities, including neighborhood watch programs and security patrols (Uwimbabazi & Lawrence, 2018). This model has helped strengthen social cohesion and improve information sharing between the police and the public. However, critics argue that the state-driven nature of *Umuganda* sometimes limits genuine community-led participation, as local government officials exert significant influence over these initiatives (Kagire, 2019).

1.1 Kenyan context

At the national level, Kenya formally introduced community policing in 2001, piloting it in Nairobi and Isiolo. The initiative aimed to build public trust, enhance intelligence-led policing, and mobilize community resources to improve security (Republic of Kenya, 2004). The Kenyan model is based on collaboration between law enforcement agencies and the public, emphasizing long-term crime prevention rather than reactive responses. Community policing is anchored in the assumption that criminals and their accomplices reside within the same communities they target, making local participation crucial in identifying and addressing security threats (Carter, 2023). Over the years, the concept has evolved, and in 2015, the government introduced the Nyumba Kumi (Ten Households) initiative as part of community policing efforts. This initiative sought to deepen community engagement by ensuring that households within a given locality are responsible for their security, promoting information-sharing among neighbors, and enhancing coordination with law enforcement (Republic of Kenya, 2015).

Despite its potential benefits, community policing in Kenya faces significant challenges. Public trust in the police remains low due to corruption, extrajudicial killings, and perceived bias in handling security matters (Osse, 2019). Many communities remain skeptical about cooperating with the police, fearing victimization or retaliation from both law enforcement officers and criminals. In urban areas like Nairobi and Mombasa, community policing has struggled due to police misconduct and lack of accountability (Kagari & Muntingh, 2021). Furthermore, the absence of a comprehensive legal framework governing community policing has weakened implementation efforts, making the initiative inconsistent across different regions (Ndung'u & Salifu, 2021).

Resistance from within the police force has also hindered progress, as some officers view community policing as a threat to their authority or an additional burden without proper incentives (Hope, 2022). The success of community policing relies on officers embracing a community-service approach rather than a militarized model of policing. However, limited funding and inadequate training for community policing units have further constrained the program's effectiveness (Kiarie, 2020). The lack of structured

and standardized training has led to inconsistent approaches across counties, with some areas reporting success while others have seen little impact (Ogalo, 2021).

At the sub-county level, focusing on Iingarua Location in Marigat Sub-County, crime remains a persistent challenge, particularly in the form of banditry and cattle rustling. The area, located in Baringo County, has long been affected by inter-community conflicts driven by competition over grazing land and water resources. Banditry attacks often result in loss of lives, displacement of families, and destruction of property (Kaimba et al., 2020). To counter these challenges, Community Policing Forums (CPFs) have been established in Iingarua, with the aim of fostering collaboration between residents and security agencies. However, their effectiveness has been hampered by a lack of structured training programs for both the police and the public (Chumba et al., 2018). Many community members remain unaware of their roles in community policing, and without proper sensitization, participation remains minimal.

Weak enforcement mechanisms and resource constraints have further impeded the success of community policing in Iingarua. Police stations and posts in the region often lack adequate personnel, logistical support, and infrastructure to respond effectively to security threats (Wairagu et al., 2019). The vastness of the region and the difficult terrain make patrolling challenging, and communities often rely on informal security groups to fill the gap left by formal law enforcement. While the Nyumba Kumi initiative has been implemented in some parts of Iingarua, its effectiveness has been inconsistent due to socio-economic challenges, lack of trust between law enforcement and locals, and political interference (Kimaiyo, 2021).

Another key challenge affecting the implementation of community policing in Marigat Sub-County is the proliferation of illegal firearms. Due to frequent cattle raids and inter-ethnic conflicts, many residents have resorted to arming themselves for protection, undermining the role of law enforcement in maintaining order (Mkutu, 2019). Disarmament efforts have faced resistance, as communities often perceive the government's approach as biased or failing to provide alternative means of security (Mutahi & Ruteere, 2020). Addressing these

challenges requires a holistic approach that integrates policing with broader socio-economic interventions such as education, conflict resolution mechanisms, and economic empowerment programs.

Given these challenges, this study assessed the effectiveness of community policing in Iingarua Location, upon identifying gaps in implementation and proposing strategies to enhance security. By evaluating community policing in Iingarua Location, this study will contribute valuable insights into improving security at the local level and informing broader policy discussions on policing in Kenya. Strengthening community policing requires a multi-stakeholder approach involving government agencies, civil society organizations, traditional leaders, and community members working together to create sustainable security solutions.

1.2 Statement of the Problem

Community policing is seen as an important tool in addressing rising insecurity, promoting collaboration, and fostering trust between the police and citizens. In Kenya, community policing was introduced as a strategy to foster trust, collaboration, and shared responsibility between the police and the public in maintaining law and order. It has been embraced across the country, with the government making significant efforts to implement and strengthen community policing due to its perceived benefits. In 2017, the National Government released the Kenya Community Policing Guidelines, which recognize the local community's voluntary participation in maintaining security and emphasize the need for police to be responsive to the communities (Republic of Kenya, 2017).

However, despite its widespread implementation, security issues remain a significant challenge in Iingarua Location, Marigat Sub-County in Baringo County. Banditry, cattle rustling, and other forms of organized crime continue to threaten the safety and livelihoods of residents. A report by the National Police Service (NPS) (2023) indicates that Baringo County remains one of the most insecure regions in Kenya, with recurring cases of livestock theft, armed attacks, and violent conflicts, particularly in areas like Iingarua. Additionally, a *Daily Nation* article (2023) highlighted that despite community policing efforts, locals have expressed concerns over the slow response of law enforcement, inadequate police

presence, and a lack of sustainable collaboration between security agencies and community members. These persistent security threats raise questions about the effectiveness of community policing in the region and highlight the need for a critical assessment of its implementation.

It is upon this background that this study sought to establish the effectiveness of community policing in Iingarua Location, Marigat Sub-County. By examining the successes, challenges, and gaps in the current community policing framework, the study aimed at providing insights into improving security strategies and enhancing the partnership between the police and the community.

1.3 Study Objective

The objective of this study was to evaluate barriers to effective community policing in Iingarua location.

II. LITERATURE REVIEW

2.1 Theoretical Framework

A theoretical framework provides a structure for research by linking the study to existing theories, concepts and models. A theory is a set of interrelated constructs, definitions and propositions that present a systematic view of phenomenon by specifying relations among variables, with the purpose of explaining and predicting the phenomenon Hassan 2024. This study used theoretical framework guided by two theories: social structure theory and normative sponsorship theory to explain the effectiveness of community policing in Iingarua Location Marigat Sub County. The theoretical framework will aid in explaining the relationship among variables (Hassan, 2024).

2.1.1 Social Structure Theory

Émile Durkheim introduced the foundations of Social Structure Theory in *The Division of Labor in Society* (1893) and later expanded on it in *Suicide: A Study in Sociology* (1897). His work emphasized how societal structures influence individual behavior, particularly in relation to crime and deviance. According to Durkheim, crime is a social fact that results from the way society is organized, and he argued that addressing broader social issues such as poverty, inequality, and lack of community cohesion can reduce crime rates. This theory is particularly relevant to community policing, as it suggests that crime prevention should go beyond law enforcement

to include social interventions that strengthen community bonds and address root causes of criminal behavior (Bernard et al., 2016). In the context of this study, Social Structure Theory guided an examination of how social conditions in Iingarua Location, Marigat Sub-County contribute to crime and how community policing can be adapted to address these challenges.

Building upon Durkheim's ideas, modern scholars have further refined Social Structure Theory in criminology. Pratt and Cullen (2019) argue that structural factors such as economic conditions, social disorganization, and lack of community resources play a crucial role in shaping crime patterns. These factors are evident in Iingarua, where persistent issues such as unemployment, marginalization, and limited access to education and social services contribute to crime, particularly cattle rustling and banditry. This study utilized Social Structure Theory to assess how these socio-economic conditions influence crime trends and to evaluate the extent to which community policing strategies in Iingarua incorporate social interventions to mitigate crime. For instance, targeted interventions such as youth empowerment programs, employment creation initiatives, and education-based crime prevention will be examined as potential tools for reducing crime and enhancing security in the area.

Similarly, Bernard *et al.* (2016) emphasize that community policing strategies aligned with Social Structure Theory should focus on fostering social cohesion, trust, and targeted interventions that address underlying causes of insecurity. In this study, social cohesion was analyzed as a critical factor in the success of community policing efforts, with particular attention to how local leaders, elders, and law enforcement officers collaborate to strengthen communal ties. The study also assessed whether trust-building initiatives, such as community forums and participatory decision-making, are effectively incorporated into the existing policing framework.

A holistic approach to policing that integrates social services with law enforcement is another key aspect of Social Structure Theory. Skogan and Frydl (2019) argue that effective community policing extends beyond crime control to include social support mechanisms that address systemic issues such as poverty, substance abuse, and family breakdowns. This study will explore whether community policing

in IIngarua includes elements such as counseling services, rehabilitation programs, and partnerships with social workers. By understanding the interplay between law enforcement and social interventions, the study will provide insights into the effectiveness of community policing in addressing security challenges in IIngarua.

Overall, Social Structure Theory provides a theoretical lens through which this study will analyze the effectiveness of community policing in IIngarua. By examining how socio-economic conditions shape crime patterns and assessing whether policing strategies incorporate targeted social interventions, the study contributed to a deeper understanding of the role of community policing in enhancing security. Applying this framework also helped identify potential gaps in the implementation of community policing and suggest improvements that align with the broader social realities of the community.

2.1.2 Normative sponsorship Theory

Normative Sponsorship Theory is a sociological framework that explains the success of social programs or policies based on their alignment with the norms, values, and expectations of the community. Introduced by Donald C. Stone, the theory was initially developed to address public relations and communication strategies but has since been widely applied in community-oriented initiatives, including community policing (Stone, 1965). The theory posits that the effectiveness of any social initiative depends on how well it resonates with the shared beliefs and interests of the target population (Schafer et al., 2019). In the context of community policing, this means that law enforcement agencies must design and implement strategies that reflect the specific security concerns, cultural values, and expectations of the local community.

This study benefited from Normative Sponsorship Theory by providing a framework for analyzing the role of community perceptions, trust, and cooperation in the effectiveness of community policing in IIngarua Location, Marigat Sub-County. According to Gill et al., (2018), community policing programs are most successful when they align with local norms and address issues that matter to residents. In regions where community policing is perceived as an external imposition rather than a collaborative effort, resistance from the public undermines the program's effectiveness (Mazerolle & Wickes, 2020). This

study used the theory to assess whether community policing efforts in IIngarua are aligned with local expectations and whether this alignment influences participation and trust in law enforcement.

Additionally, Normative Sponsorship Theory highlights the importance of involving community leaders, civil society groups, and other stakeholders in policing efforts. Research by Myhill and Bradford (2019) suggests that when police departments engage with local leaders and align their practices with community expectations, they enhance their legitimacy and encourage active public involvement. In areas where law enforcement agencies have successfully incorporated traditional conflict resolution methods into modern policing, public cooperation and crime reporting rates have increased (Tankebe, 2019). This study examined whether community policing strategies in IIngarua integrate traditional approaches and local governance structures, thereby influencing their success.

The theory is closely related to the research concept of community policing as it underscores the role of social legitimacy in law enforcement. According to Tyler and Huo (2022), citizens are more likely to comply with the law and cooperate with police when they perceive the authorities as legitimate and acting in their best interests. When law enforcement agencies fail to recognize or respect community norms, tensions arise, leading to reduced public trust and engagement (Bottoms & Tankebe, 2017). By applying this theoretical perspective, the study assessed the extent to which the local community perceives community policing as a legitimate and beneficial approach to enhancing security.

Furthermore, Normative Sponsorship Theory aligns with the idea that sustainable crime prevention requires an approach rooted in mutual understanding between law enforcement and the public. Studies by Skogan and Frydl (2019) emphasize that community participation in policing initiatives leads to better crime control outcomes because residents feel empowered to contribute to local safety efforts. In IIngarua, where crime challenges such as cattle rustling persist, evaluating the alignment of community policing with local values helped to determine its effectiveness in fostering public cooperation and information sharing.

By using Normative Sponsorship Theory, this study offered insights into how community policing efforts in Iingarua can be improved by enhancing police-community relationships. The theory provides a lens for understanding why certain community policing programs succeed while others fail, depending on the extent to which they are integrated into local social structures (Reisig & Tankebe, 2021). Ultimately, applying this theory enabled the study to recommend strategies that enhance community-police partnerships, improve trust, and promote sustainable security solutions tailored to the needs of the local population.

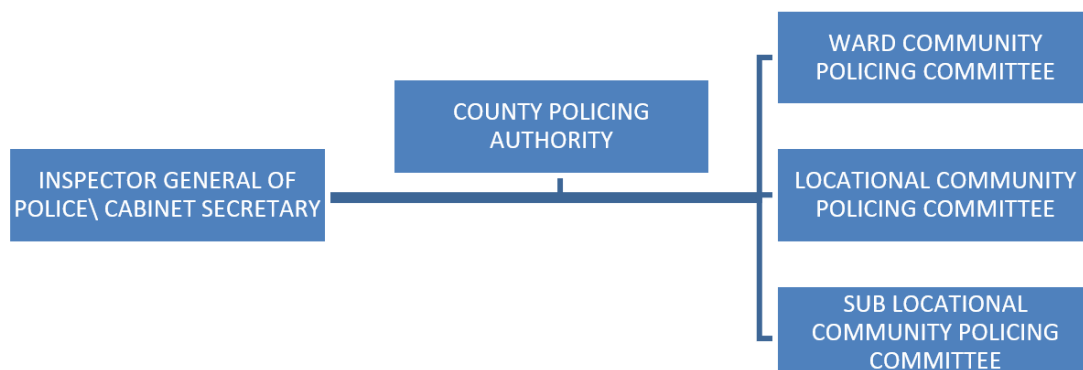
2.2 History of Community Policing in Africa and Kenya

A number of countries in Africa have adopted community policing as a key component of their security framework. These countries include South Africa, Tanzania, and Nigeria. In South Africa, community policing was used during the transition from apartheid rule to democratic rule. This underscores the role of community policing in building trust between the community and the police. This policing strove to follow a more democratic and human rights-oriented form of policing. To fulfill this new "vision for policing" in South Africa, policymakers decided to make community policing the core of this transformed policing approach in South Africa (Hornberger, 2020).

In Tanzania, community policing was introduced to curb lawlessness and threats of secession, particularly in the northern region, caused by militants returning from the war between Uganda and Tanzania. These militias threatened neighboring communities in central Uganda, leading locals to group themselves to protect their people against theft by militias from northern Uganda. These informal groupings were referred to as *sungusungu* and later evolved into community policing, forming a critical part of Tanzanian policing. From 1982 onward, in central Tanzania, Sukuma and Nyamwezi villagers began to organize their own form of community policing, which became known throughout Tanzania as *sungusungu*. Over time, these groups, which initially by-passed official state organs, became an integral part of the administrative structures of vast areas of rural Tanzania (Baker, 2019).

In Kenya, community policing was rolled out in 2005 by President Mwai Kibaki but was particularly enforced after the 2007 post-election violence. The National Police Service was pressured to undertake reforms and improve its relationship with the public, which had remarkably deteriorated as the police were accused of partiality and extrajudicial killings during the post-election violence of 2007. A National Taskforce established to investigate the violence recommended that policing agencies embrace community policing as one of the strategies in crime prevention (KIPPRA, 2021).

Community Policing Membership Chart



2.3 Challenges and Principles of Community Policing in Kenya

Community policing in Kenya, faces multiple structural and operational challenges that undermine its effectiveness.

2.3.1 Challenges of Community Policing

A major obstacle lies in the limited training and conceptual understanding among community policing members. Many act beyond their mandate, resembling vigilante groups that often resort to unlawful practices such as mob justice. Alemika (2022) observes that such informal policing

frequently ignores the rule of law, leading to human rights violations and “jungle justice.”

Another challenge is the overlapping mandates of grassroots security structures, notably between the *Nyumba Kumi* initiative and community policing committees. Both are led by the National Government Administration Officers, resulting in poor coordination and power struggles (Otieno, 2021). Although the National Police Service Strategic Plan (2018–2022) recognizes this duplication, it provides no clear mechanism to harmonize their operations.

Further, inadequate resource allocation from the national government hampers the sustainability of community policing. Many committees lack operational budgets, forcing members to volunteer without incentives, which weakens commitment and continuity (Otieno, 2021). Despite the National Police Service Commission’s mandate to support these programs, financial and technical limitations persist, undermining their long-term effectiveness.

2.3.2 Principles of Community Policing

Kenya’s Constitution (2010) anchors community policing in values of partnership, accountability, human rights, and inclusivity, aligning with national goals of peace and security.

Partnership and Collaboration: Article 10 promotes citizen participation in governance, extending to security through forums such as *Nyumba Kumi* (Republic of Kenya, 2010). Effective community policing relies on collaboration among citizens, law enforcement, civil society, and local leaders (Mutahi & Ruteere, 2020; KIPPRA, 2019), fostering trust and shared responsibility.

Proactive Crime Prevention: Instead of reactive policing, community policing emphasizes addressing root causes of insecurity unemployment, drug abuse, and poverty through local partnerships. Kioko (2017) notes that such proactive engagement strengthens intelligence gathering and prevents crime.

Transparency and Public Trust: Building mutual trust is crucial, particularly given Kenya’s history of colonial-style policing and corruption (Mutahi & Ruteere, 2020). Open communication, public dialogue, and ethical conduct enhance confidence in law enforcement (KNCHR, 2021).

Problem-Solving Approach: Guided by the devolution principle in Article 174, community policing empowers local actors to identify and

resolve security challenges through context-specific strategies (National Police Service, 2018; Kenya Law Reform Commission, 2020).

Ethical Conduct and Accountability: Articles 10 and 232 of the Constitution, and Chapter Six on integrity, mandate professionalism and transparency in public service (Republic of Kenya, 2010). The National Police Service Act (2011) and IPOA (2021) emphasize ethical policing and accountability to the public.

Community Empowerment: Effective community policing gives citizens an active role in maintaining safety, supported through training and capacity building at the grassroots level (NPS, 2021; IPOA, 2022).

Human Rights: Upholding human dignity, equality, and fairness is fundamental. Article 244(b) requires police to respect rights and freedoms, discouraging excessive force (KNCHR, 2021; IPOA, 2022).

Inclusivity: Community policing integrates diverse groups ethnic, religious, and socio-economic—to foster social cohesion and cultural sensitivity (KNCHR, 2022; NPS, 2021).

Community Resilience and Sustainability: Long-term success depends on empowering communities to be self-reliant and proactive in addressing security challenges. Initiatives such as *Nyumba Kumi* promote local solutions and enduring partnerships (KNCHR, 2022).

III. RESEARCH METHODOLOGY

3.1 Research Design

This study adopted a descriptive design. This design was preferred on account of its ability to describe such things as behaviour, attitudes, values and characteristics as they are (Mugenda and Mugenda, 2003). Variables under study were measured in their natural setting and sought to find out factors associated with certain occurrences, outcomes and conditions of behavior (Khan, 1993)

3.2 Target Population

This is the population in which the researcher wants to generalize the results of the study (Mugenda & Mugenda, 2003). The target population will be 710 constituting of all community policing members, National Police Service officers and the general population in Ilingarua location Marigat division, Marigat Sub County.

Table 1: Distribution of households, community policing members and National Police Service officers

S/NO	Population category	Target population
1	House holds	672
2	Community policing members	15
3	NPS officers	23
4.	TOTAL	710

Source: Survey Data, 2025

The household data for Iingarua location, Marigat division, Marigat Sub County was obtained from the Kenya Population and Housing Census Report; Distribution of Population by Administrative Units, Volume II, 2019.

The community policing members and NPS population was obtained from the Officer Commanding Police Station office, Marigat police station.

3.3 Sample Size and Sampling Procedure

Sample Size

Households were identified as the appropriate sampling units, reflecting the structure of the general community from which the data were drawn. In line with the recommendations of Kothari (2004) and Nachmias and Nachmias (1996), the selection of the sampling unit and the estimation of sample size were guided by methodological rigor to ensure adequate coverage of the target population.

To determine the optimal number of respondents, the study applied Cochran's formula, a standard approach for estimating sample sizes in large populations while maintaining specified confidence and precision levels. Using this formula, and based on a total population of 672 households, the calculated sample size was 384 households at a 95% confidence level and a 5% margin of error. This procedure enhanced the reliability of the findings by ensuring that the sample was sufficiently large to reflect population characteristics while remaining feasible for fieldwork implementation.

$$n_0 = \frac{Z^2 p(1-p)}{e^2}$$

Where:

n_0 = initial sample size

Z = Z-score (typically 1.96 for 95% confidence level)

p = estimated proportion of the population with the characteristics of interest (typically 0.5 if unknown, as it maximizes the sample size)

e = margin of error (commonly 0.05 for 95% confidence)

Substituting for the variable in the formula, a population N of 676, which in this case is infinite population, gave a sample size of

$$n_0 = \frac{(1.96)^2 (0.5) (0.5)}{(0.05)^2}$$

$$= 384.16$$

$$\approx 384$$

The study interviewed three key informant interviews who included the Marigat OCS, Iingarua location Chief and a senior village elder from Iingarua. Also, four FGDs were conducted; this included household heads, Nyumba kumi leaders, village elders and youths.

3.4 Sampling Procedures

Systematic sampling was adopted for the selection of household respondents owing to its procedural simplicity, cost efficiency, and suitability for studies involving large populations. Under this approach, every *K*th household was selected from the sampling frame, where the sampling interval (*K*) was determined using the formula:

$$K = (N/n)$$

where *N* denotes the target population and *n* represents the desired sample size. In this study, the sampling interval was calculated as $676 \div 245 = 2.759$, which was approximated to $K = 3$. The first household was randomly selected to establish the starting point, after which every third household was included in the sample.

A census survey was additionally undertaken among members of the National Police Service and the Community Policing Committee to ensure comprehensive data coverage. As noted by Kothari (2014), a census survey is particularly appropriate when the target population is relatively small and information is required from all units, thereby enhancing the accuracy and completeness of the data collected.

Data collection was conducted through structured questionnaires and interview schedules, facilitating the acquisition of both quantitative and qualitative data relevant to the study objectives.

IV. RESULTS AND DISCUSSION

4.1 Demographic Data

Demographic data of the respondents constituted age of respondents, gender, duration of living, length of involvement in community policing services and the role of an individual in community policing.

Table 2: Age of the respondent

Age	Frequency	Percentage
20- 30 years	142	37.0
31-40 years	125	32.6
41-50 years	78	20.3
51-60 years	39	10.2
Total	384	100.0

Source: Survey Data, 2025

The frequency table 2 provides the age distribution of respondents in the study. Out of the 384 valid responses, the largest proportion (37.0%) falls within the 20–30 years age group, followed by 31–40 years at 32.6%. Respondents aged 41–50 years account for 20.3%, while the 51–60 years category has the smallest representation at 10.2%. The cumulative percentage shows that 69.5% of respondents are aged 40 or younger, while 89.8% are aged 50 or younger. This distribution suggests that the majority of the respondents are relatively young, with a declining number of participants as age increases.

Table 3: Gender

	Frequency	Percentage
Male	186	48.4
Female	198	51.6
Total	384	100.0

Source: Survey Data, 2025

The frequency table 3 presents the gender distribution of respondents in the study. Out of the 384 valid responses, 48.4% (186 respondents) are male, while 51.6% (198 respondents) are female. This indicates a nearly balanced gender representation, with a slightly higher proportion of female respondents. The cumulative percentage confirms that all valid responses fall within these two categories, ensuring a well-distributed sample in terms of gender.

Table 4: Period lived in the region

	Frequency	Percentage
1 year	37	9.6
2-3 years	55	14.3
Over 4 years	292	76.0
Total	384	100.0

Source: Survey Data (2025)

The frequency table 4 illustrates the length of residence of respondents in Ingarua Location. Out of the 384 valid responses, the majority (76.0%) have lived in the area for over four years, indicating a well-established and experienced population. A smaller proportion (14.3%) have resided in the location for 2–3 years, while only 9.6% have been there for just one year. The cumulative percentage shows that nearly a quarter (24.0%) of the respondents have lived in Ingarua for three years or less, while the vast majority (76.0%) have been long-term residents. This distribution suggests that most respondents have a deep understanding of the community, which may influence their perceptions of local security and community policing efforts.

Table 5: Duration of involvement in community policing

	Frequency	Percentage
Less than 1 year	85	22.1
2-3 years	186	48.4
4-5 years	113	29.4
Total	384	100.0

Source: Survey Data (2025)

The frequency table 5 presents the duration of respondents' involvement in community policing in Ingarua Location. Out of the 384 valid responses, the largest proportion (48.4%) have been engaged in community policing for 2–3 years. Additionally, 29.4% have participated for 4–5 years, indicating a significant number of long-term participants. Meanwhile, 22.1% have been involved for less than one year, representing newer members in community policing efforts. The cumulative percentage shows that 70.6% of respondents have at least two years of experience in community policing. This suggests that most respondents have substantial involvement in community policing, which may enhance their understanding of its effectiveness and challenges in enhancing security.

Table 2: Role in Community Policing

	Frequency	Percentage
Community member	206	53.6
Civil servant	72	18.8
Community leader	106	27.6
Total	384	100.0

Source: Survey Data (2025)

The frequency table 6 presents the roles of respondents in community policing within Ingarua Location. Out of the 384 valid responses, the majority (53.6%) identify as community members, reflecting strong grassroots participation in security initiatives. Community leaders account for 27.6% of the respondents, indicating the involvement of local leadership in guiding and implementing community policing strategies. Meanwhile, civil servants make up 18.8% of the participants, highlighting the role of government officials in supporting these efforts. The cumulative percentage shows that 72.4% of respondents are either community members or civil servants, while the remaining 27.6% hold leadership roles. This distribution suggests that community policing in Ingarua Location benefits from diverse participation, which may enhance its effectiveness in addressing security concerns.

4.2 Barriers to community policing

Community policing in Ingarua Location faces several challenges that hinder its effectiveness. This subsection presents an in-depth analysis of these barriers, as identified through survey data and statistical analysis. Key issues such as limited resources, poor communication, inadequate training, and trust-related concerns are explored to understand their impact on police-community collaboration. While some challenges, like political interference and corruption, appear minimal, others—such as resource constraints and communication gaps, emerge as significant impediments. The presentation is as follows:

Table 7: Lack of trust between the community and the police officers

	Frequency	Percentage
Yes	57	14.8
No	327	85.2
Total	384	100.0

Source: Survey Data (2025)

Findings of table 7 indicates that a lack of trust between the community and police officers is not a significant challenge in participating in community policing in Ingarua Location. Only 14.8% of respondents identified it as a challenge, while the majority (85.2%) disagreed. The cumulative percentage confirms that all responses were accounted for, reaching 100%.

These findings suggest that while trust issues exist for a small segment of the population, overall, trust levels between the police and the community appear to be relatively strong. This could be attributed to effective community policing strategies that foster collaboration. However, continuous efforts such as transparency, accountability, and engagement initiatives could further strengthen trust and encourage greater participation in community policing programs.

Table 8: Limited Resources and funding for the community policing activities

	Frequency	Percentage
Yes	362	94.3
No	22	5.7
Total	384	100.0

Source: Survey Data (2025)

The findings of table 8 shows that limited resources and funding are a major challenge in community policing in Ingarua Location. A significant 94.3% of respondents identified this as a challenge, while only 5.7% did not see it as an issue. The cumulative percentage confirms that all responses were recorded, reaching 100%.

These findings highlight the urgent need for increased financial and material support for community policing initiatives. Without adequate funding, efforts such as police patrols, community meetings, and crime prevention programs may be hindered. Addressing this challenge through government support, partnerships, and community-driven funding solutions could enhance the effectiveness of community policing in the area.

Table 9: Cultural differences/ethnic Tensions

	Frequency	Percentage
Yes	44	11.5
No	340	88.5
Total	384	100.0

Source: Survey Data (2025)

Findings of table 9 reveals that cultural differences and ethnic tensions are not perceived as a major challenge in community policing in IIngarua Location. Only 11.5% of respondents identified this as a challenge, while a significant 88.5% did not consider it an issue. The cumulative percentage confirms that all responses were accounted for, reaching 100%.

This suggests that despite the diverse cultural backgrounds in the community, ethnic tensions do not significantly hinder collaboration between law enforcement and residents. However, while the percentage is low, it is still essential to foster inclusivity and cultural sensitivity in community policing initiatives to ensure all groups feel represented and engaged in security efforts.

Table 10: Poor Communication between police and community policing members

	Frequency	Percentage
Yes	86	22.4
No	298	77.6
Total	384	100.0

Source: Survey Data (2025)

Findings of table 10 indicates that poor communication between the police and community policing members is a concern for some but not a dominant challenge. About 22.4% of respondents acknowledged it as a challenge, while a majority (77.6%) did not see it as a significant issue. The cumulative percentage confirms that all responses were accounted for, reaching 100%.

While communication does not appear to be a widespread obstacle, the fact that nearly a quarter of respondents perceive it as an issue suggests room for improvement. Enhancing communication channels, fostering transparency, and encouraging regular dialogue between the police and community members could further strengthen trust and cooperation in community policing efforts.

Table 11: Inadequate training for the police officers and the community policing

	Frequency	Percentage
Yes	67	17.4
No	317	82.6
Total	384	100.0

Source: Survey Data (2025)

Findings of table 11 indicate that 17.4% of respondents believe inadequate training for police officers and community policing members is a challenge, while a majority (82.6%) do not see it as a significant issue. The cumulative percentage confirms that all responses sum up to 100%.

Although training is not perceived as a major obstacle by most respondents, the fact that nearly one in five identifies it as a concern suggests that there is still a need for capacity-building initiatives. Providing targeted training programs on conflict resolution, crime prevention strategies, and community engagement could further enhance the effectiveness of community policing in IIngarua.

Table 12: Corruption

	Frequency	Percentage
Yes	21	5.5
No	363	94.5
Total	384	100.0

Source: Survey Data (2025)

Findings of table 12 indicates that 5.5% of respondents view corruption as a challenge in community policing, whereas the vast majority (94.5%) do not consider it a significant issue. This suggests that, at least in IIngarua Location, corruption is not a major barrier to effective community policing. However, even a small percentage recognizing it as a problem underscores the importance of continued transparency, accountability, and integrity measures in law enforcement and community interactions.

Table 13: Resistance from community members

	Frequency	Percentage
Yes	21	5.5
No	363	94.5
Total	384	100.0

Source: Survey Data (2025)

Findings of table 13 indicates that only 5.5% of respondents believe resistance from community members is a challenge to community policing, while the vast majority (94.5%) do not see it as an issue.

This suggests that most residents of IIngarua Location are receptive to community policing initiatives, which is a positive indicator for collaboration between law enforcement and the

community. However, addressing concerns from the small percentage of resistant individuals could further strengthen participation and effectiveness.

Table 14: Political interference

	Frequency	Percentage
Yes	24	6.3
No	360	93.8
Total	384	100.0

Source: Survey Data (2025)

The data in table 14 indicates that only 6.3% of respondents perceive political interference as a challenge to community policing, while a vast majority (93.8%) do not.

This suggests that political factors have minimal influence on community policing efforts in Ingarua Location. However, ensuring that community policing remains independent and free from external political pressure is crucial for its continued effectiveness.

Table 15: Access to police officers

	Frequency	Percentage
Strongly agree	20	5.2
Agree	28	7.3
Neutral	310	80.7
Disagree	16	4.2
Strongly disagree	10	2.6
Total	384	100.0

Source: Survey Data (2025)

The data in table 15 shows that a vast majority (80.7%) of respondents remain neutral regarding police accessibility and openness to collaboration in Ingarua Location. Only a small percentage strongly agree (5.2%) or agree (7.3%) with the statement, while 6.8% either disagree or strongly disagree.

This suggests that while there may not be outright resistance to collaboration, there is also no strong perception of police accessibility. Addressing this neutrality could involve improving police-community engagement, increasing police presence,

and fostering trust through proactive outreach programs.

Table 16: citizen's safety while reporting crime

	Frequency	Percentage
Yes	41	10.7
No	288	75.0
Sometimes	55	14.3
Total	384	100.0

Source: Survey Data (2025)

The findings of table 16 indicates that a significant majority (75%) of respondents do not feel safe reporting crimes to the police in Ingarua Location. Only 10.7% feel safe, while 14.3% report feeling safe "sometimes."

This suggests a major trust and security concern that may hinder effective crime reporting and community-police collaboration. Addressing factors such as police accountability, protection of whistleblowers, and community engagement could help improve confidence in crime reporting.

Table 17: Level of cooperation between the police and the community

	Frequency	Percentage
Very high	19	4.9
High	50	13.0
Moderate	293	76.3
Low	22	5.7
Total	384	100.0

Source: Survey Data (2025)

The data table 17 reveals that most respondents (76.3%) rate the level of cooperation between the police and the community in Ingarua Location as moderate. Only 17.9% perceive cooperation as high or very high, while 5.7% rate it as low.

This suggests that while there is some collaboration, there is still room for improvement. Strengthening trust, increasing community engagement, and addressing concerns like accessibility and transparency could help enhance police-community cooperation.

Table 18: Inferential Statistics on Barriers

	Communalities	
	Initial	Extraction
Lack of Accessibility	1.000	.643
Mistrust	1.000	.604
Fear of Victimization	1.000	.573
Cost of Communication	1.000	.530
Lack of trust	1.000	.601
Limited Resources	1.000	.615
Ethnic Tensions	1.000	.515
Poor Communication	1.000	.698
Inadequate Training	1.000	.714
Political	1.000	.552
Corruption	1.000	.463
Resistance	1.000	.624

Source: Survey Data (2025), Extraction Method: Principal Component Analysis

The communalities table from the principal component analysis (PCA) indicates how much of each variable's variance is explained by the extracted components. Initially, all variables have a value of 1.000, meaning they start with their total variance. The extraction values show the proportion of variance retained after PCA extraction, with higher values indicating stronger representation in the principal components. From the table, barriers due to inadequate training (0.714) and poor communication (0.698) have the highest communalities, suggesting these factors are well accounted for by the extracted components and play a significant role in the dataset's underlying structure. Other factors such as lack of accessibility (0.643), resistance (0.624), limited resources (0.615), mistrust (0.604), and lack of trust (0.601) also have relatively high communalities, indicating they contribute meaningfully to the principal components. Conversely, barrier due to corruption (0.463) and ethnic tensions (0.515) have the lowest communalities, suggesting these variables are less strongly represented by the extracted components, meaning they may not align well with the dominant factors in the dataset. This could imply that corruption and ethnic tensions are more context-specific or influenced by unique, unaccounted-for variables. Overall, the results suggest that issues like inadequate training, poor communication, accessibility, and trust-related concerns are the most influential barriers to community policing in this context.

V. CONCLUSION

According to the objective, which was to evaluate barriers to effective community policing in Iingarua

Location, the study concludes that; the relationship between the police and the community in Iingarua remains weak due to significant issues of mistrust and limited accessibility. A majority of respondents (86.2%) expressed concerns about corruption and biased policing, which undermine confidence in law enforcement. Additionally, 95.1% reported that the police are not easily accessible, leading to frustration and reluctance in reporting crimes. Without trust and accessibility, community policing efforts struggle to gain community support and participation, making it difficult to enhance security effectively.

Further, despite the introduction of community policing, its impact on police-community relations has been minimal. An overwhelming 99.0% of respondents indicated that the relationship had not improved, with 53.1% noting only a "very small extent" of change. Therefore, lack of proactive strategies and genuine engagement has limited the success of the initiative in fostering strong police-community collaboration.

Lastly, the study concludes that, the most significant challenge facing community policing in Iingarua is the lack of resources. A striking 94.3% of respondents identified inadequate funding as a major barrier to effective implementation. Community policing committees struggle with insufficient financial support for routine patrols, training programs, and equipment. Police officers also operate with outdated resources, reducing their ability to respond effectively to security issues. Without increased funding and logistical support, community policing will continue to face difficulties in achieving its intended objectives.

Majorly, despite the implementation of community policing in Ilngarua Location, has not effectively addressed security challenges due to weak police-community relations, mistrust, poor accessibility, and resource constraints. Therefore, In Kenya, community policing remains a promising yet underutilized framework for grassroots security governance. While the constitutional and policy environment supports participatory and human-rights-based policing, its implementation is constrained by limited resources, overlapping mandates, and weak institutional capacity. Addressing these gaps through clearer coordination, adequate funding, continuous training, and accountability can transform community policing into a sustainable model of citizen-driven security and social cohesion.

VI. RECOMMENDATIONS

The study recommends that to overcome the challenges facing community policing in Ilngarua Location, increased funding and resource allocation are necessary. The study found that resource constraints are the most significant barrier, affecting patrols, training, and the provision of essential equipment. Establishing a dedicated budget for community policing at both national and county government levels would enhance operational capacity. The National Government, County Government of Baringo, and non-governmental organizations (NGOs) should work together to secure financial support for security initiatives. Implementation should involve transparent budget allocation, public-private partnerships, and proper resource distribution.

Additionally, necessary equipment such as communication tools and vehicles should be provided to facilitate security operations. Regular audits should be conducted to ensure accountability in the use of funds. By addressing resource shortages, community policing can be more effective in preventing crime, strengthening trust, and improving overall security in Ilngarua Location.

Suggestions for future research

From the research, the following potential areas for future research are suggested to future scholars;

- i. Evaluating the Long-Term Impact of Community Policing on Crime Reduction and Public Safety in Ilngarua Location.

- ii. Cultural Sensitivity in Law Enforcement: Enhancing Police-Community Relations in Ilngarua.
- iii. Assessing the Impact of Resource Constraints on the Effectiveness of Community Policing in Ilngarua.

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