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## Influence of *Nyumba Kumi* Community Policing Initiative on Social Cohesion among Cosmopolitan Sub Locations in Nakuru County

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### Abstract

*Nyumba Kumi Initiative was introduced in the Kenya community policing cycle by presidential order of the President of Republic of Kenya gazetted in 2013. The Nyumba Kumi Initiative was to anchor community policing at the household level with a definite physical address with the aim of achieving a safe and sustainable neighborhood. Most studies pursue an initiative of community policing by looking at the security aspect while leaving out social cohesion within cosmopolitan communities. This study therefore assessed the influence of the Nyumba Kumi Initiative on Social Cohesion among cosmopolitan sub-locations in Nakuru County. The study specifically examined the influence of the Nyumba Kumi Initiative partnership process on building inter-community trust among cosmopolitan sub-locations in Nakuru County; the influence of the Nyumba Kumi Initiative communication process on building inter-community trust among cosmopolitan sub-locations in Nakuru County; the influence of the Nyumba Kumi Initiative transparency and accountability on building inter-community trust among cosmopolitan sub-locations in Nakuru County; and the influence of the Nyumba Kumi Initiative democratic community policing on building inter-community trust among cosmopolitan sub-locations in Nakuru County. The study adopted the ex post facto research design. The target population of the study was the 87 Assistant Chiefs in the cosmopolitan sub-locations in Nakuru Town. The study conveniently took a census of all the 87 Assistant Chiefs to form the required sample. Primary data was collected using structured questionnaires administered to the study sample. The validity of research instruments was tested using content validity and reliability using Cronbach Alpha. The study used the Pearson Correlation to establish the relationship between the input elements of the Nyumba Kumi Initiative and the level of inter-community trust. The study found out that the Assistant Chiefs in the cosmopolitan sub-locations in Nakuru County used the initiative purely for tackling insecurity but not to integrate the respective communities living in their sub-locations towards a cohesive society. This was evident by the fact that apart from partnership and communication achieved at different levels of the initiative structure, there were low levels of transparency and accountability in running the initiative and poor democratization process in the initiative thus limited influence on social integration in the sub-locations. The study recommended concerted effort from all stakeholders to improve the level of democratization, transparency and accountability in the Nyumba Kumi Community Policing Initiative.*

**Key Words:** Social Cohesion, Nyumba Kumi, Community Policing, Social Control, Community Partnership, Community Security

## Introduction

### 1.1. Background of the Study

*Nyumba Kumi* is a strategy of anchoring community policing at the household level or any other generic cluster. The concept is aimed at bringing local community together in a pursuit of common ideals such as a safe, sustainable and prosperous neighborhood. The concept of *Nyumba Kumi* community policing was adopted from Tanzania where it had a success story for decades. This ensured that the police and immigration officers knew precisely who was staying in which hotel, who was renting and living in which house, who owned which property, and who was moving in and out of the villages. No aliens were to rent a house in Tanzania, stay in a hotel or arrive at a village without the Immigration and Police knowing about it in 24 hours. They were also expected to keep records of such people. Community policing has become the new orthodoxy for police officers; it is the only form of policing available for anyone who seeks to improve police operations, management, or relations with the public (Eck and Rosenbaum, 1989).

This model has been proposed as the solution for criminal behaviour and terrorism. The initiative encourages locals to interact and share information about each other. They are also expected to monitor security threats and provide information to the local administration and security organs. Using measured levels of neighborhood, this was to ensure safety and public satisfaction. Although the police are still responsible for vigorous and impartial enforcement of law and life threatening emergencies, community policing is a joint police and society wide focus. Realizing that the police alone cannot solve the problems of crime Kenya has gone a long way towards achieving these goals (Rhonda, 2000).

Community policing programmes such as Neighborhood Watch can be seen as a partial return to the more informal civilian policing that was the norm before the emergence of modern bureaucratic policing in industrialized countries (Lawday, 2000). Given the limitations on expansion of the Welfare State, the community is being asked to share more of the responsibility for addressing crime and disorder (Segrave and Ratcliffe, 2004). Policing is becoming more proactive in preventing crime and disorder and the stronger educational background of police means that they can perform a wider range of preventive functions and collaborate with other agencies (Murray 2005). Community Policing (CP) has been found to have an unrelenting appeal regardless of the many constructions of its meaning, each informed by different methodical undertakings by the actor and authors concerned. It is seen to be a rather “chameleon concept” (Fielding, 2005).

*Nyumba Kumi* community policing in Kenya was supposed to introduce partnership and problem-solving approaches aimed at improving the relations between the security agencies and the community subsequently improving the quality of police services, and notably reducing crime levels. This is because crime takes place in the community and thus members of the community should be involved in identifying, arresting and reforming criminals. However, the fruits of the much praised and publicized strategy have not been forthcoming in many parts of Kenya where it was rolled out, Nakuru County included. This is especially with regards to social cohesion. Therefore, this study sought to examine the influence of the *Nyumba Kumi* Initiative on Social Cohesion among cosmopolitan sub-locations in Nakuru County.

## Literature Review

### 2.1 Theoretical and literature Review

This study was based on the Social Identity Theory that was developed by Henri Tajfel and John Turner (1979) and it focuses on processes of inter-personal and inter-group social interactions. One's membership in social groups and categories, according to this theory, forms an important part of his or her self-concept. When an individual interacts with another person, they will not act as single individuals but as representatives of a whole group or category of people. Even during a single conversation, an individual may interact with another person both at a personal level and as a member of a particular group. The social identity theory explains inter-personal and inter-group relationships among the members of the *Nyumba Kumi* concept. It determines the role of a Neighborhood Watch Group in guiding the interaction between people living in that neighborhood. This theory focuses on psychological and sociological aspects of group behaviour which is a key theme for this research. People inevitably acquire religious identity largely due to the group into which they are born.

This circumstantial “neighborhood identity”, however, affects the way an individual relates with those from outside his or her group. The Social Identity Theory underscores the existence of three fundamental psychological mechanisms which includes the process of ‘categorization’ that denotes the process whereby objects, events, and people are classified basing on the similarities of members in the same group, and the differences between those in another group.

The second psychological process is ‘social comparison’ which refers to the process of comparing one’s own social group with those of others. In this context, some social groups are viewed as having more power, prestige, or status than others. As a result, members of a group will compare their own groups with others and determine the relative status of their own group. Such group comparisons and determinations of relative status according to this theory result in the tendency of members of a particular group to refrain from seeking membership in a group which does not share the same beliefs and ideas as those of their own group. They instead tend to cling more to the beliefs and ideas of their own social group. The third psychological process relates to the tendency for people to use group membership as a source of positive self-esteem which is a basic motivation for humans. But, if a group does not compare favorably with others, one may seek to leave the group or distance oneself from it. In the case where the option of leaving the group is nonexistent, then people may seek alternative strategies such as comparing their own group to that of a lower status.

If we take Kenya as a bigger social entity; *Nyumba Kumi* and those who are visitors in the neighborhood, form only a small part of that bigger reality. The quality of relationship between members of these groups may, however, affect the wellbeing of the bigger social entity (the Kenyan society). If the relationship is in any way unsatisfactory, then it could create tension between the parties involved and by extension the wider Kenyan society. The social identity theory helps us interpret the processes involved in social interaction with a view to understanding the *Nyumba Kumi* Initiative in post-independent Kenya.

## 2.2 Structure of Community policing

In the last three decades, community policing (CP) has attracted increasing attention as a strategy to improve public security and safety. It seeks to transform the policing organizations from reliance on criminal law and procedures to adoption of consensual extra-legal strategies in problem solving (Brogden, 2002) and emphasizes participation and partnership with the communities in order to address security and other social order problems. This co-production of social order is a key defining characteristic of CP and is founded on two basic assumptions: that positive day-to-day encounters with the police are an important avenue through which the public image of the police can be enhanced and bring changes in the public reservations regarding police trustworthiness (Goldsmith 2005; Muller 2010; Tenkebe 2008); that improvement in the citizens’ perceptions of police trustworthiness and legitimacy will increase the willingness of residents to cooperate with the police and comply with the law (Hawdon, 2008).

In Kenya, CP has been implemented since 1990, although in few isolated projects. However, the report of the National Task Force on Police Reforms formed after the 2007–08 post-election violence has made a strong case that CP should be strengthened in order to ensure the participation of the public in the provision of public safety and security services. It also recommended the fast-tracking of a National Community Policing Policy (NCPP) to provide a legal and institutional framework for the implementation of CP (GoK, 2009).

This study adopted the ‘bottom-up’ model of CP, which emphasizes partnership with the community and consultation with citizenry to ensure that police take into account the community’s perspective while recognizing the role of the police in resolving neighborhood problems. It also stresses preventive policing rather than merely reacting to calls for help (Frühling, 2007).

The process of design and implementation of the CP initiative involves multiple agencies at different levels based on their specific interests. Key stakeholders include: the private sector represented through the Kenya Private Sector Alliance (KEPSA), who have been active in the early experiments mostly in Nairobi, by providing funding for the first pilot programmes, and NGOs such as Saferworld and Peace Net, a Kenyan NGO supported by donors, that play a role in advocacy, funding, training and production of curriculum and materials, as well as supporting some pilot projects. NGOs are considered vital in terms of education and sensitization of the public. The Provincial Administration and Internal Security Ministry (Administrative Officers and Police Officers) through their national network conduct trainings and

raise awareness, especially through the role of the local chiefs and sub-chiefs. They are expected to 'explain, support and disseminate CP programmes and ideas in various public security and development functions within their jurisdiction (GoK and Saferworld, 2009).

In order to create a platform conducive for the working of the programme, the policy framework's main objectives are to: improve on information sharing and handling by creating public awareness on the nature and quality of information required for security purposes; build a strong partnership that enables consultation and participation; and provide human and physical capacities; and mobilizing of adequate resources for successful implementation of CP. CP is built on the principles of voluntarism, partnership, prioritization of community needs, legal compliance, emphasis on promoting trust between communities and the police based on integrity responsiveness, transparency, accountability, and being proactive. Ultimately, CP is expected to lead to improved community safety, reduced crime and the fear of crime, enhanced access to justice and more peaceful communities (Saferworld, 2008).

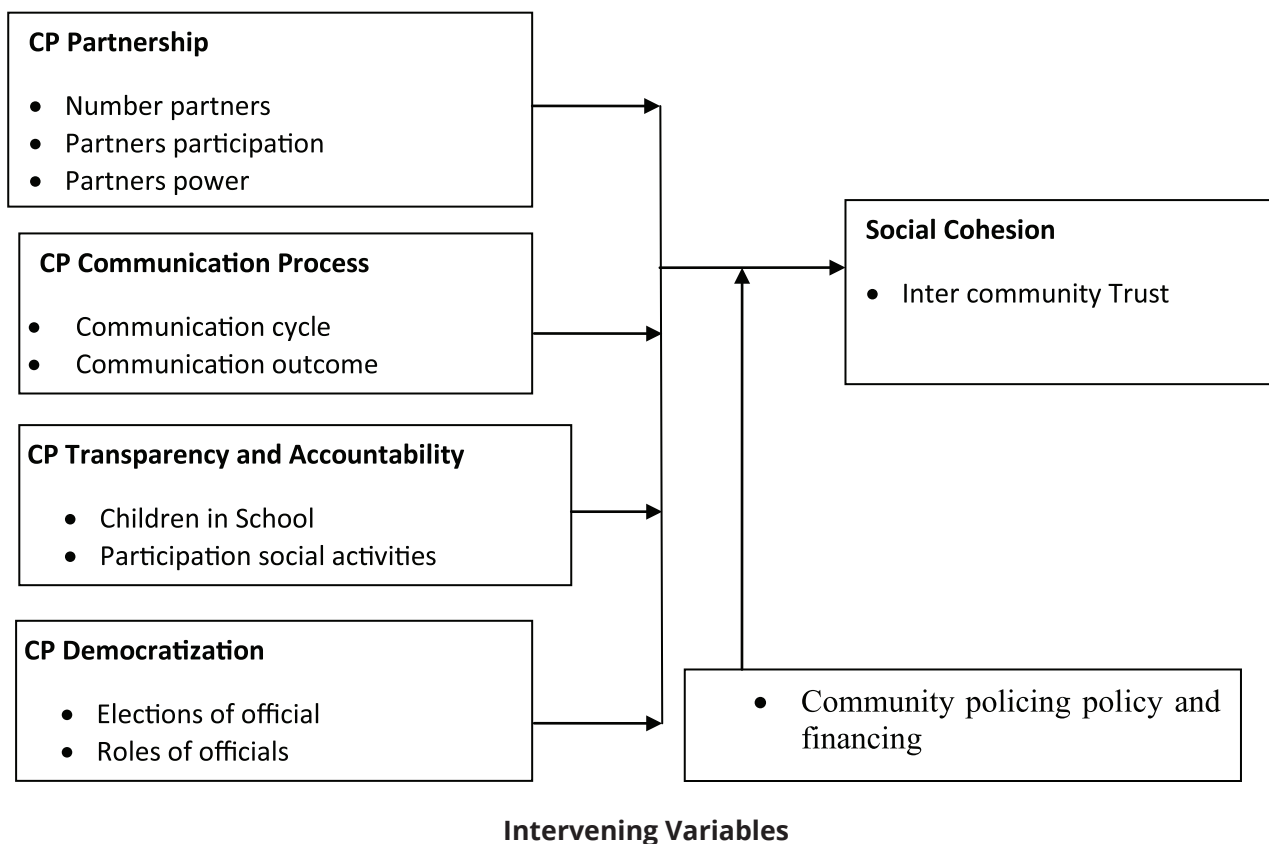
The operational units of CP in Kenya are the Community Policing Committees (CPC). The CPCs are multi-level structures that roughly correspond to the country's administrative units. The membership includes representatives from the community, resident associations, Community Based Organizations, Faith-Based Organizations, the Private Sector- and law-enforcement agencies. The lowest cluster is the block, which brings together a number of households, generally recommended at between 5-10 households (*Nyumba Kumi*). The block and the village/zone CPC's only comprised of community members without any representation of the law enforcement agencies or other stakeholders. The committees at the block and sub-location levels are to meet twice a month, while those at higher levels meet once a month. The interaction and continuity between different levels of committees is to be achieved by ensuring that representatives of the lower levels of CPC's participate at the higher level committees. The Division is the highest level of community police partnership where community representation is recognised.

The CPC's emphasise ownership and control by the community by its composition. Representatives of the community assume leadership of the Committee except for the secretarial positions, starting at the location level, which are jointly held by a representative of the security agencies and a community member. This might be to ensure that CP is seen to be driven by the community and not as an agenda of the police. The requirements to lead and to participate in the committees are solely based on moral characteristics of an individual in the community such as high integrity and respect. People who hold political and elected positions are specifically prohibited from holding positions at different levels of the Committee. This is meant to emphasise the apolitical characteristic of the committees. Furthermore, the committees are required to be sensitive to the representation of youth, people with disabilities and women. This is expected to give the committees the legitimate authority based on moral leadership, as well as a broad-based composition.

The Draft Policy identifies four main responsibilities of the community to be performed through the CPCs: implementing social activities for building a strong community and maintenance of social order; undertaking crime prevention activities; reporting to stakeholders and relevant authorities by ensuring that reports are available for public scrutiny; and meeting special community needs. In practice, based on different documents, the tasks performed by the CPCs at the zonal level include: night patrols, general surveillance, resource mobilization (putting up facilities such as accommodation for police officers and other facilities), youth engagement, and related activities (Kenya Police, 2005).

### ***2.3 Conceptual Framework***

As shown in figure 1. The independent variables are; CP partnership, communication, transparency, accountability and democratisation. The dependent variable is social cohesion conceptualised as inter-community trust. The intervening variable was community policing policy and financing.

**Figure 1** | Influence of CP on Social Cohesion

Source: Own Conceptualization (2017).

## Material and Methods

### 3.1 Research Design

The study adopted *ex post facto* research design to analyse data on the influence of *Nyumba Kumi* Community Policing Initiative on social cohesion among the cosmopolitan sub-locations in Nakuru County. The study came up with the following hypotheses:-

- i. Partnership process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub-locations in Nakuru County
- ii. Communication process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub-locations in Nakuru County
- iii. Transparency and accountability process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub-locations in Nakuru County
- iv. Democratisation process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub-locations in Nakuru County

### 3.2 Target Population, Sampling Technique and Sample Size

The target population of the study was the Assistant Chiefs working in the cosmopolitan sub-locations in Nakuru County. According to the State Department in the Office of the President, there are currently 87 Assistant Chiefs in the



cosmopolitan sub-locations in Nakuru County. Since the population was small, the researcher purposively did a census of the 87 administrators to form the sample size for the study.

### 3.3 Data Collection Tool

The study used structured questionnaires to collect data on the influence of *Nyumba Kumi* Community Policing Initiative on social cohesion among the cosmopolitan sub-locations in Nakuru County. The study used a 5-point Likert Scale to standardize the way data was collected for easy analysis. Validity of research instruments was done by presenting the instrument to the supervisors to evaluate the applicability and appropriateness of the content, clarity, and adequacy of the instrument. Any suggestions they put forward led to the instrument being modified appropriately. Reliability of the research instrument was determined by use of Cronbach Alpha with the aid of SPSS version 20.

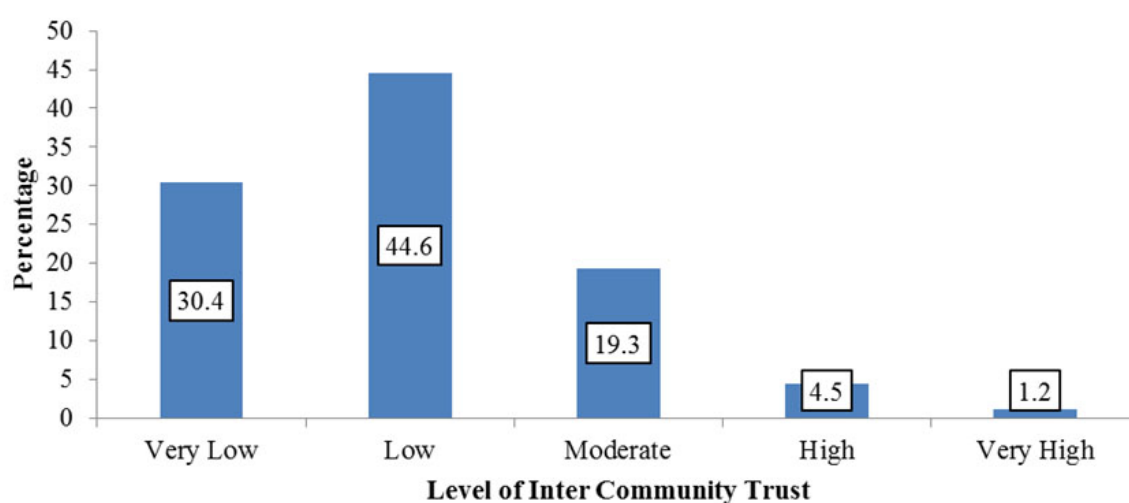
### 3.4 Data Analysis

Data collected was processed, coded and analysed based on the research objectives. Both descriptive and inferential statistics were used. This was achieved with the help of the Statistical Package for Social Sciences (SPSS 20). Descriptive statistics involving the use of frequencies and percentages helped bring out the basic features of the data while inferential statistics were used to provide a basis for testing the relationships between the study variables and drawing meaningful inferences that could be generalized across populations of interest. Hence, the inferential statistical method used in the study was the correlation analysis ( $r$ ). Correlation analysis was used to determine the nature of the relationship between variables at a generally accepted conventional significant level of  $P=0.05$  (Sekaran, 2003). Pearson Correlation was used to analyze the relationship between specific objectives of *Nyumba Kumi* Initiative and social cohesion. The data was analyzed with the aid of SPSS version 20 and presented in the form of tables and charts.

## Results

### 4.1 Descriptive Statistics

Figure 2 | Level of Inter Community Trust



The study established that although the Assistant Chiefs in the cosmopolitan sub-locations in Nakuru County are aware of *Nyumba Kumi* Community Policing Initiative, majority of respondents view the level of inter community trust as low with only 6.7% of them rating above moderate as compared to 75.0% who rated it below moderate. This finding indicated that the Assistant Chiefs who are the implementers of *Nyumba Kumi* Community Policing Initiative at the base see it as a tool to address insecurity but not as a social cohesion tool.

Figure 3 | Level of Partnership in Nyumba Kumi Initiative

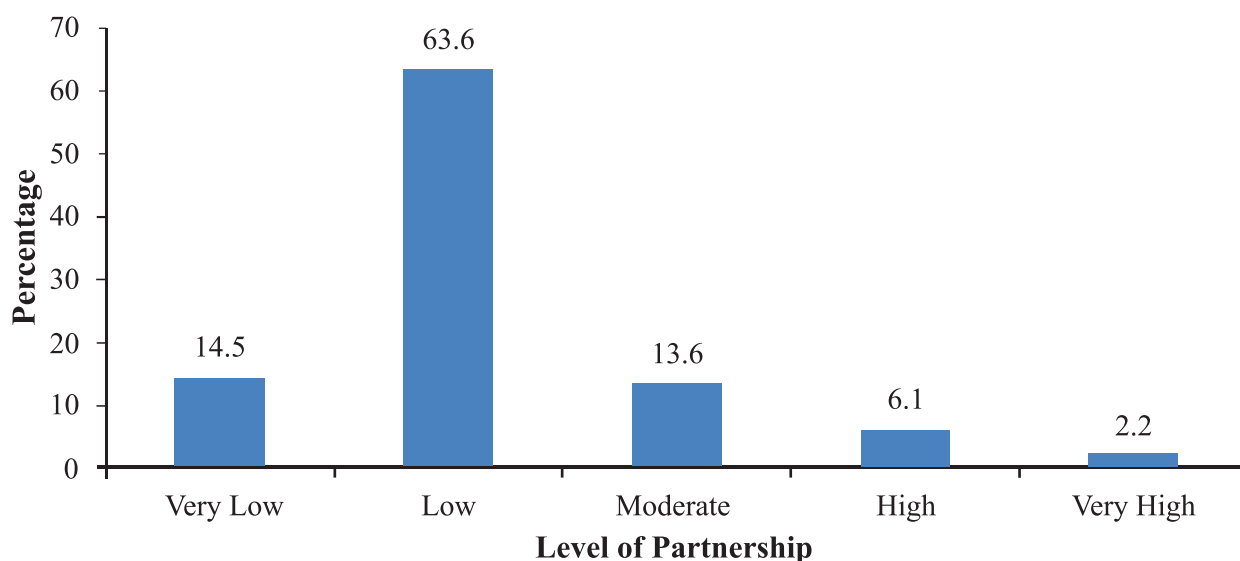


Figure 3 presents the Assistant Chief’s view on the level of partnership of the initiative. The study established that majority of the respondents, (78.1%) observed that the level of partnership was below moderate as compared to 8.3% who observed that the partnership was above moderate.

Figure 4 | Awareness of Nyumba Kumi Community Policing Structure

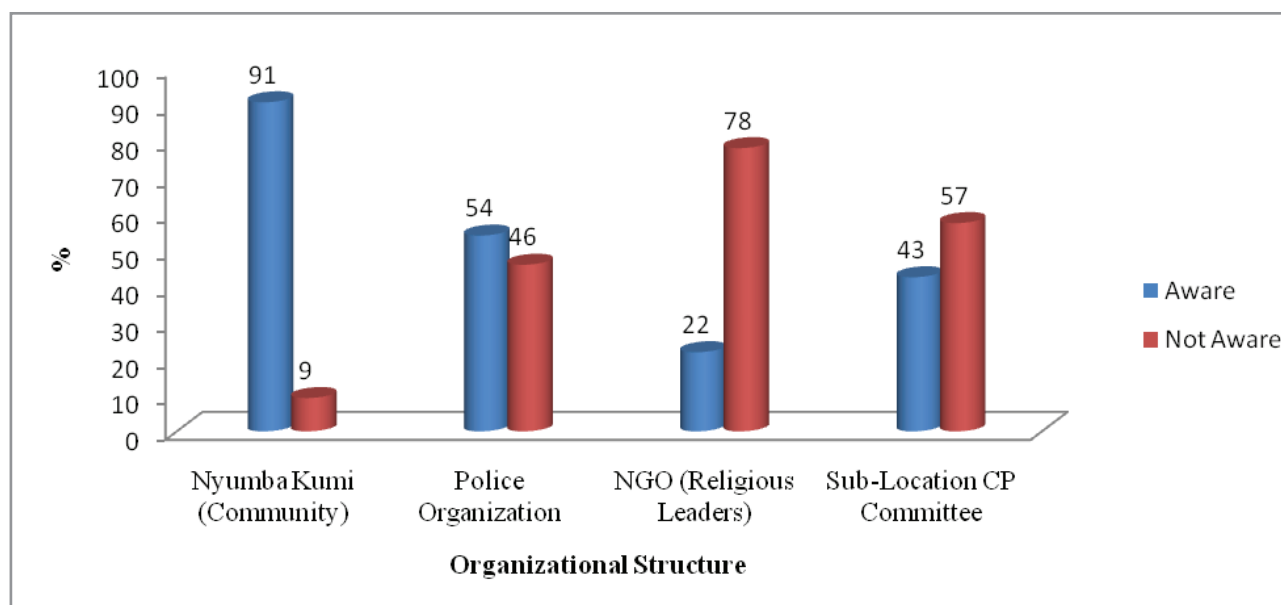


Figure 4 was used to analyse Assistant Chiefs’ awareness of the Nyumba Kumi Community Policing structure. The study established that majority of the respondents i.e. 91% were aware of the Nyumba Kumi (community) as the basic structure of the initiative compared to 9% who were not aware. Almost half of the respondents were unaware of police organization (Kenya Police) as also part and parcel of the structure. Majority of the respondents i.e. 78%, were not aware that NGO’s

including religious leaders were part of the structure, compared to 12% who were aware. Almost half were aware of sub-location CP Committee as part of the structure. This finding indicated that the Assistant Chiefs were aware of *Nyumba Kumi* as the base of CP initiative but were fairly aware of police organization and sub-location CP committees but were not aware of NGO's including religious leaders, as part of the structures.

**Figure 5** | *Effectiveness of Nyumba Kumi Initiative Structure*

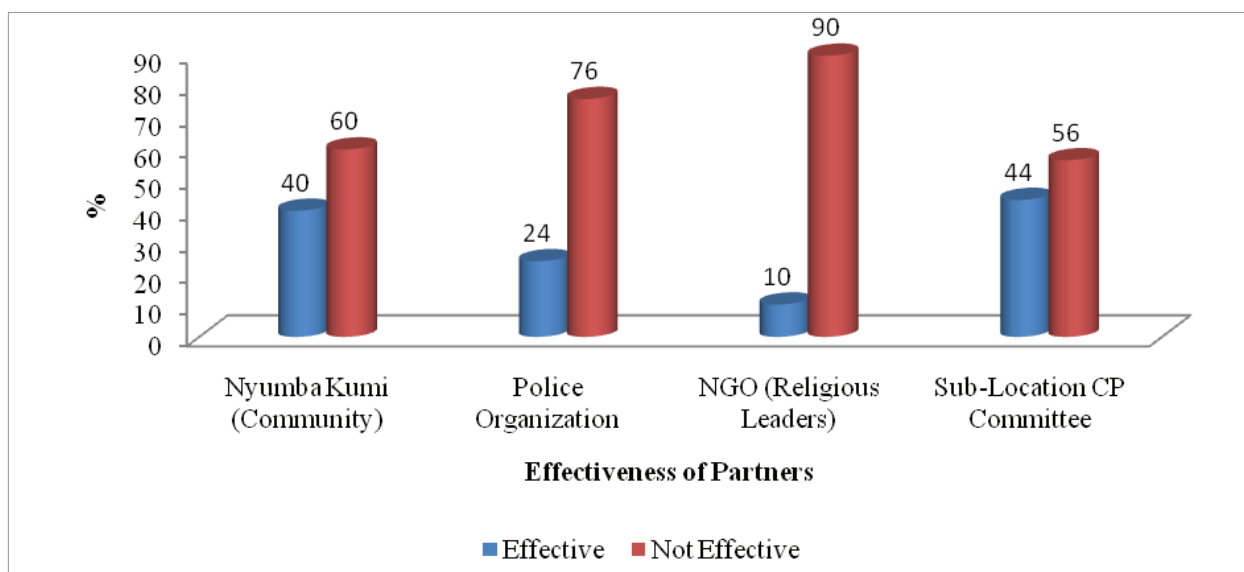
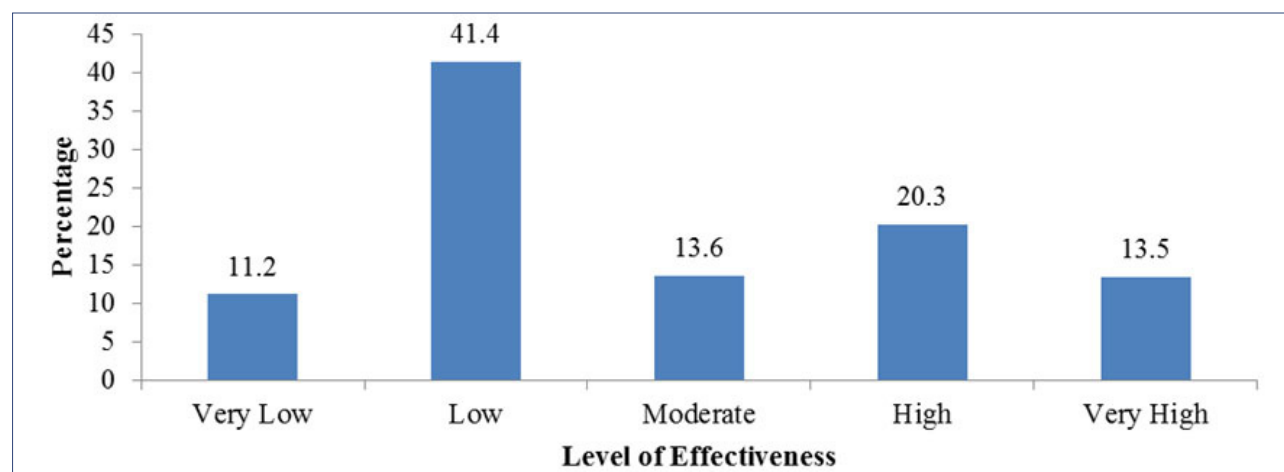


Figure 5 presents the findings on the effectiveness of each level of *Nyumba Kumi* structure. The study established that majority of the respondents i.e. 60%, observed that the community level operative of *Nyumba Kumi* structure was not effective compared to 40% who observed that the structure was effective. Majority i.e. 76%, observed that the police organization level was not effective compared to 24% who observed that it was effective. 90% observed that NGOs including religious leaders' level was not effective compared to 10% who observed that the level was effective. Almost half observed that the sub-Location CP Committee was effective. Interestingly this is the level of which the Assistant Chiefs are chairpersons. The finding indicated that apart from sub-Location level, the other levels of *Nyumba Kumi* CP were not effective.

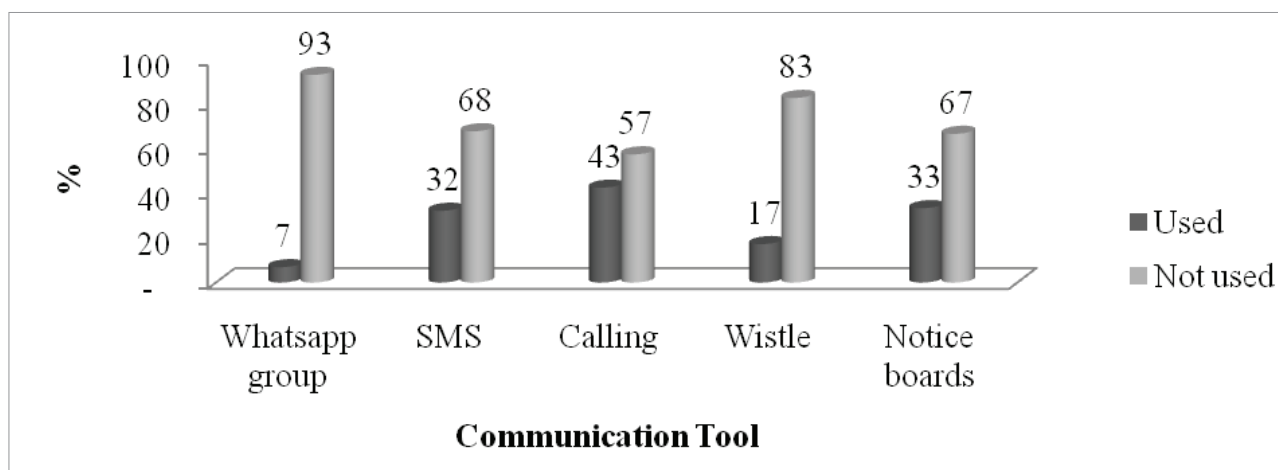
**Figure 6** | *Effectiveness of Communication Process in the Nyumba Kumi Initiative*





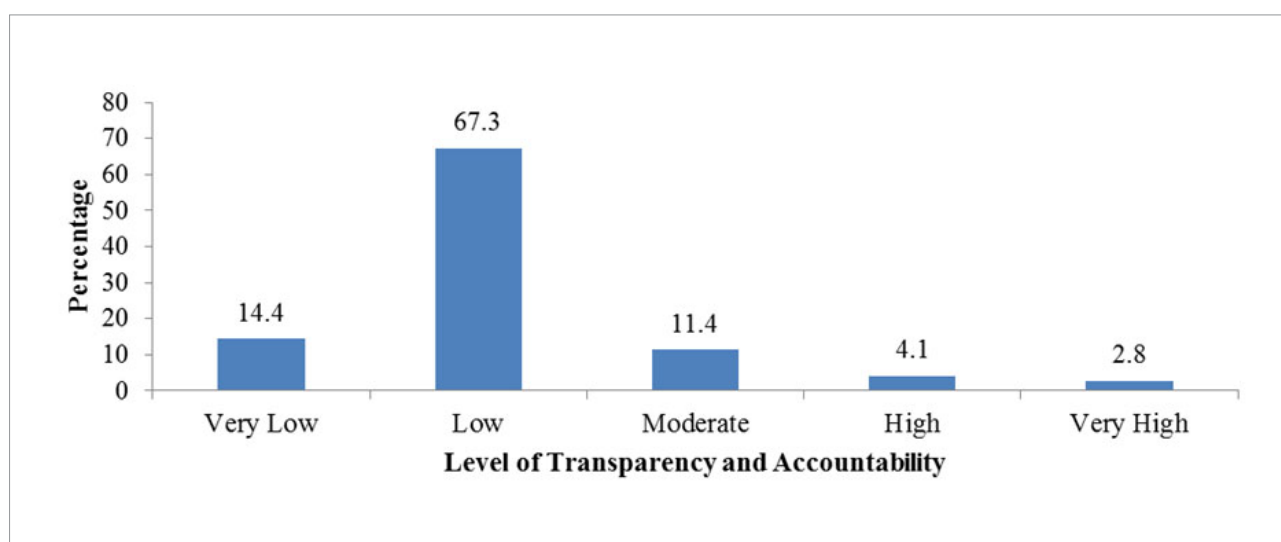
The study established that majority of respondents i.e. 52.6%, observed that the communication process' effectiveness in the initiative was below moderate as compared to 33.8% who observed that it was above moderate. Communication being an important aspect in social cohesion should be effectively applied across the whole structure of the Nyumba Kumi CP initiative.

Figure 7 | Communication Tools Used in the Initiative



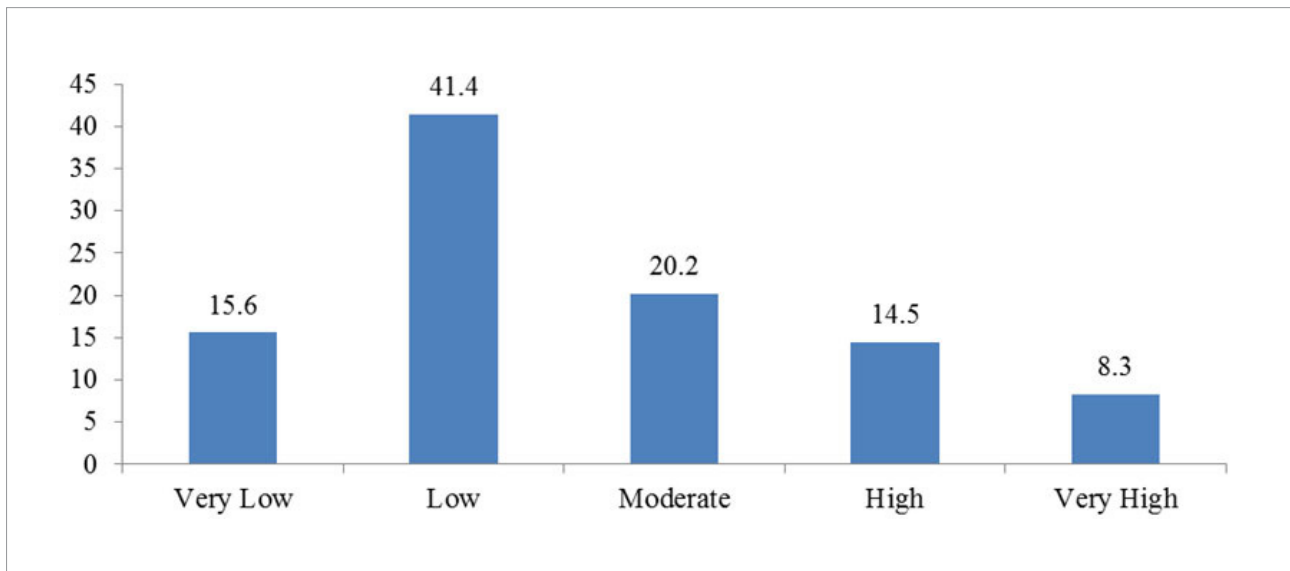
The study established that majority of the respondents ie 93%, did not use Whatsapp groups as a communication tool compared to 7% who used it. 68% did not use Short Message Service (SMS) compared to 32% that used it. Almost half of the respondents both used and did not use phone calling in the initiative in enhancing social cohesion. Majority of respondents (83%) did not use Whistle to enhance social cohesion communication compared to 17% who used it. 67% used Noticeboard as a tool of communication in enhancing social cohesion. This finding indicated that the Assistant Chiefs did not effectively employ key communication tools to enhance social cohesion in their sub locations.

Figure 8 | Transparency and Accountability in the Nyumba Kumi Initiative



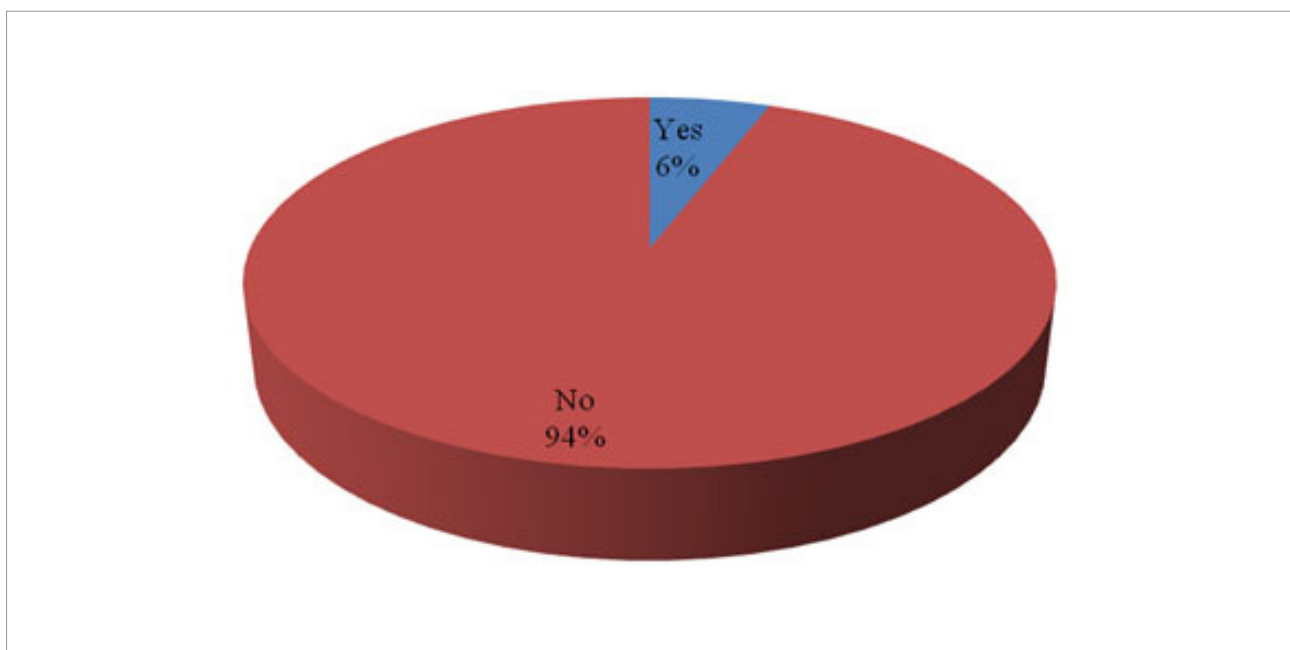
The study established that majority of respondents revealed that transparency and accountability was below moderate at each level of the *Nyumba Kumi* CP Initiative as shown by 81.7% as compared to 6.9% who observed that the presence of communication was above moderate. This finding confirms that there was ineffectiveness as far as the partnership of the initiative was concerned.

**Figure 9** | *Democratic Election of Leaders of Nyumba Kumi Initiative*



The study established that majority of the respondents i.e. 57.0%, observed that the level of democratic election of the officials in the initiative was below average as compared to 22.8% who observed that the level was above average. This finding confirms the slow take off of the initiative which by now could have been felt. This therefore also inhibited the desired social cohesion.

**Figure 10** | *Availability of the Initiative Policy at Each Level of the Structure*



Majority of respondents i.e. 94%, observed that each level of the *Nyumba Kumi* Initiative did not have the policy meant to guide their operation compared to 6%. This was in spite of the availability of the policy within government administrative structures.

#### 4.2 Hypotheses Tests

This section presents the analysis of the hypotheses tests using inferential statistics. The four hypotheses set to be analyzed were; Partnership process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub locations in Nakuru County; Communication process in the *Nyumba Kumi* initiative does not influence social cohesion among cosmopolitan sub locations in Nakuru County; Transparency and Accountability process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub locations in Nakuru County and Democratization process in the *Nyumba Kumi* Initiative does not influence social cohesion among cosmopolitan sub locations in Nakuru County. As proposed in the methodology, this section used Pearson Correlation Analysis to either reject or accept the set hypotheses at a 0.05 significance level.

**Table 2** | Correlation between *Nyumba Kumi* Initiative Factors and Social Cohesion

Variable	Partnership	Communication	Transparency & Accountability	Democratization	Social Cohesion
Partnership	1				
Communication	.803	1			
Transparency & Accountability	.187	.499	1		
Democratization	.025	.025	.094	1	
Social Cohesion	.431	.225	0.094	0.018	1
	.005	.015	0.573	0.814	

The study established a significant positive correlation between partnership in *Nyumba Kumi* CP Initiative and social cohesion with  $r=0.431$ ,  $p=0.005$  at 95.0% confidence level, the hypothesis that Partnership process in the *Nyumba Kumi* initiative does not influence social cohesion among cosmopolitan sub locations in Nakuru County was rejected. The study established a significant positive correlation of  $r=0.225$ ,  $p=0.015$  at 95.0% confidence level indicating that the hypothesis that Communication process in the *Nyumba Kumi* initiative does not influence the building of inter-communities trust among cosmopolitan sub locations in Nakuru County was rejected.

However, a correlation of coefficient of  $r=0.094$ ,  $p=0.573$  between Transparency and Accountability components of *Nyumba Kumi* Initiative and social cohesion indicated that the relationship between the variable is insignificant ( $P>0.05$ ). Therefore, the hypothesis that Transparency and Accountability process in the *Nyumba Kumi* initiative does not influence social cohesion among cosmopolitan sub-locations in Nakuru County was accepted. Finally, the study established insignificant ( $P>0.05$ ) correlation of  $r=0.018$ ,  $p=0.814$  between Democratization and social cohesion hence the hypothesis that Democratization process in the *Nyumba Kumi* initiative does not influence social cohesion among cosmopolitan sub locations in Nakuru County was accepted.

#### 4.3 Summary and Conclusion

The aim of the study was to analyze the influence of *Nyumba Kumi* Community Policing Initiative on social cohesion among cosmopolitan sub locations in Nakuru County. The study found out that the Assistant Chiefs in the cosmopolitan Sub

Locations in Nakuru County used the initiative purely for tackling insecurity but not to integrate the respective communities living in their sub locations towards a cohesive society. This was evident by the fact that apart from partnership achieved at different levels of the initiative structure, there was lack of effective communication among the communities, lack of transparency and accountability in running the initiative and poor democratization process in the initiative, negatively influencing social integration in the sub locations. The inferential results revealed that partnership and communication have significant positive influence on social cohesion among cosmopolitan sub-locations in Nakuru County while the influence of democratization, transparency and accountability was not significant.

#### 4.4 Recommendations

- i. The government should make sure that *Nyumba Kumi* CP Initiative Policy is disseminated to the grassroots for the concept to be effectively appreciated at the community level.
- ii. The Public Administration should use the initiative to tackle the wider challenges affecting the communities of which this study zeroed-in concerning social cohesion among cosmopolitan communities living in Kenya which when not addressed may result in insecurity.
- iii. *Nyumba Kumi* Initiative should use tools of communication to enhance social integration including the WhatsApp mobile phone application, SMS, mobile callings, and Whistle, among others.
- iv. The activities of *Nyumba Kumi* should be transparently monitored and each unit should have an effective accountability process through monthly, quarterly, and annual reports whose structure and format should be participatorily developed for the benefit of the goal of social cohesion.
- v. The government should roll-out effective democratisation of the initiative including allowing the cosmopolitan communities to elect their *Nyumba Kumi* officials, which should be the face of the community.

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