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### The Influence of Police-Community Partnership Strategy on Social Relations in Nairobi County, Kenya

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**Abstract:** Post terrorism security intervention strategies cut across social, cultural, economic and political lens of the society. It is a vague area in social life that calls for sociological approach and few studies have been conducted on this phenomenon. Studies that exist deal with causes, impacts and counter terrorism measures. However, how it affects peoples' social relations in areas of interaction, trust building, social groupings, social inclusion/exclusion has not been adequately examined. Therefore, the study examined the influence of post terrorism security intervention strategies and its impact on social relations in the County of Nairobi, Kenya. Based on the study, this paper examines the effect of police-community partnership strategy on social relations. The study adopted a mixed methods research design using concurrent triangulation technique. It used a sample size of 384 respondents comprising 361 were heads of households, 15 members of Nairobi County Security Board and 8 survivors of terrorism acts. Convenient sampling technique was used to select heads of the households and purposive sampling technique was used to identify members of Nairobi County Security Board. Moreover, snowball sampling was used to identify terror survivors. Key informants interview schedule and interview schedule were essentially employed methods of data collection. The data collected was subsequently analysed using both qualitative and quantitative methods, that is, descriptive statistics mainly used for qualitative data and direct quotation used for qualitative data. The findings of the study indicated that police-community partnership builds trust when police avert terror acts. However, when they fail to prevent terrorism, there is mistrust of the police by the community. Therefore, the study concluded that effective police-community partnership depends on optimizing positive contact between patrol officers and community members. The study recommends that police-community partnership should be enhanced by engaging those directly and indirectly affected by terror attacks.

**Keywords:** Influence, Police-Community Partnership, Strategy, Social Relations, Nairobi County, Kenya

## I. Introduction

Counter-terror measures have received a wide range of criticisms, especially on their specific target on all Muslims as key suspects, and for their simplistic, generic and one-dimensional negative attitude towards Islam in the circumstance (Bonino, 2013; Patel, 2017). Such measures perpetuate the unlearned view that extremism and radicalization is ingrained in the Muslim culture. It is a school of thought that negatively presents all Muslims as extremists, rather than rebuking the extremist mindset found in some individuals. As such, anti-Muslim sentiments have driven most states and their allied services to construe Muslims as a deviant religion of disobedience and criminality, which is itself considered to be built on anti-Western hostility and a history of Orientalism (Said, 1979).

With reference to the war on terror, the above views imply that there is an acceptance in lay society that the brown man is dangerous, a clear adaptation of earlier racist mythologies around the black man (Bhattacharyya, 2008). These views have been used further to represent and sustain racial beliefs. Surveillance and control measures undertaken under counter-terror strategies have certainly redefined the lives and experiences of Muslims (Kagwanja, 2006). The anti-Muslim school of thought that predominantly features in the counter-terror logic presents Muslims, and brown people in general, as antagonistic and a threat to civil society, both morally and legally. Terrorism has turned into a progressively mind-boggling and topographically scattered psychological militant risk. To address this problem, the United States uses integrated activities and assets to combat the root causes of terrorism at home and abroad. As such, the United States thoroughly screens, evaluates and uses a range of counter-terror initiatives (Richelson, 2018).

### 1.1 Police-Community Partnership Strategy and Social Relations

Police-community partnership as a post-terrorism security intervention strategy involves collaboration between police and community members characterized by problem-solving partnerships to enhance public safety and social relationships (George, 2013). It can be defined as a policing perception which goes beyond the standardized law enforcement approaches. This is a broadened outlook that recognizes the significance of activities that lead to the orderliness and well-being of all neighbours. Such activities include assisting accident or crime victims, helping resolve domestic wars, providing emergency medical services and dealing with neighbourhood conflicts such as family violence, landlord-tenant disputes, or racial harassment. It also entails working with residents and local operations to improve neighbourhood conditions, controlling

automobile and pedestrian traffic, providing emergency social services and referrals to those at risk (for example, adolescent runaways, the homeless, the intoxicated, and the mentally ill). Moreover, the strategy involves safeguarding the exercise of constitutional rights, for example, guaranteeing a person's right to speak, protecting lawful assemblies from disruption, and providing a model of citizenship characterised by helpfulness, respect for others, honesty, and fairness (Linda, 2007).

Police-community partnership was adopted widely among law enforcement agencies in the 1990s. Its envisaged aim was the improvement of trust between community members and police, thus leveraging police resources through voluntary assistance by community members in public safety measures (Kelling, 2013). Further, it is an approach to law enforcement that stresses the need for strong sustainable relationships between their police and the communities they work in. In this framework, public safety becomes a collective problem solving activity through open communication and understanding of common interests, which ideally promotes societal cohesion and democratic values (Coquilhat, 2008).

The police have been having a shift of roles from their normal responsibilities of maintaining law and order to handling terrorism threat. Competing interests in society at times result in the negation of the law. Some of the infringements of laws are ignored, sometimes because the acts committed have no disruptive consequence for the society (Hanniman, 2008). In Kenya, the terrorism attack at the Westgate Mall in Nairobi in 2013 which claimed over sixty-two lives and wounded several others could not have been as severe if community policing existed. Involving the public in community policing is most probable that they could have divulged information to the country's security apparatus leading to the arrest of assailants (Lambert & Githens-Mazer, 2010).

The office of community-oriented policing in the United States of America describes community policing as a strategy that enhances organizational strategies to support the logical use of partnerships between communities and law enforcement agencies and harnesses techniques to solve problems and tackle the root causes of issues affecting public safety such as social disorder, crime and fear of crime (Lambert & Githens-Mazer, 2010). This is because community policing is a "soft" tool that thrives on building of trust with local communities and indulging them as partners to develop information driven solutions to local issues. This soft power approach to prevention of radicalization consists of population-centric methods, and contains features such as information sharing, capacity building and

trust building (Otiso, 2009). Such engagement is also meant to promote community awareness about the threat of violent extremism. The rationale is that the more aware communities are of potential threats to their security, the more empowered they are to be resilient against it and the better prepared they are to counter the threats themselves (Spalek & McDonald, 2010).

Community policing broad approach gives tremendous emphasis on proactive and preventive policing. Interacting with residents, developing partnerships between both public and private community stakeholders and community leaders, sharing information as well as investigating reports of unusual or suspicious behaviour are all components of community policing that are easily transferable to the prevention of radicalization (Rosand, Fink & Ipe, 2009).

Community members are imperatives a force multiplier. They can help identify, prevent, and eliminate radical ideologies and behaviours at the normative stages. The foundations in relation to a successful police-community partnership approach are the close, mutually beneficial associations linking police and community members. Community policing includes two complementary core components, namely community partnership and problem solving; that is, to build up community partnership, the police should have positive associations with the community. They should engage the community for improved crime control, and must bring together their resources inclusive the community's so as to effectively address the most urgent concerns of community members. Problem solving is the process through which the explicit apprehension of communities are acknowledged and through which the most appropriate remedies to abate these tribulations are established (Spalek & McDonald, 2010).

Speckhard and Paz (2012) identify two elements upon which such reforms rest: changing the methods and practice of the police and taking up steps to effectively establish a bond between the police and the citizens. For the solutions to be found for community problems, the police and the public must move beyond a narrow focus on individual crimes or incidents, and instead consider innovative ways of addressing immediate community concerns that give rise to crime and disorder (Horowitz, 2012).

Findlay (2004) observes that in order for the police to respond to the challenge of domestic terrorism, there is an urgent need for extensive restructuring of police organizations in order to embed a 'community-based' approach in their counter terrorism strategy. Police-community partnership empowers the police to aspire to reach out to communities that have long been

alienated from attention. The process begins with raising awareness about people's rights, the role of the police, and the methods the police can use to support community safety and security. Special concentration needs to be placed on the vulnerable youths and those who have disproportionately suffered in the hands of the police before (Spalek, 2012).

There exists little empirical evidence on the requisite police reforms intended to accommodate a community policing strategy in prevention of radicalization. Aronson (2012) used a purely quantitative approach to explore the role of the Muslim community in the prevention of terrorism in Kenya. Conversely, this study sought to find out ways of engaging the participation of all available communities in the prevention of radicalization in Nairobi County. Key considerations were the capacity building for officers on professionalism, human rights, resource management, rule of law and emerging trends in radicalization to violent extremism. Additional responsibilities and duties for patrol officers plus organizational flexibility should mandate officers to innovate new dimensions understanding crimes and social problems that anciently have not been part of a patrol officer's duty and responsibilities. Indeed, Baker (2007) opines that if officers are to embrace community policing principles in the prevention of radicalization, they have to be more aware of what's happening around the world and how it impacts on the local communities.

The major goal of community policing is to curb criminal acts and disorder by cautiously examining the signs of challenges in neighbourhoods and then using appropriate problem-solving methodologies. The "community" for which a patrol officer is given responsibility should be a small, well-defined geographical area. Beats should be configured in a manner that preserves, as much as possible, the unique geographical and social characteristics of neighbourhoods while still allowing efficient service (Muchira, 2016).

Effective community policing depends on making effective use of positive interaction amongst patrol officers in conjunction with community members. Patrol cars are merely one method of conveying police services. Police departments may supplement automobile patrols with foot, scooter, bicycle and horseback patrols, as well as adding "mini-stations" to bring police nearer to the community. Community meetings should be held regularly as such forums will create a room for police and community members to have an opportunity to air grievances, agitation and come up with solutions. Officers working long-term periods on a shift become known

to community members and further become conscious of the day-to-day workings of the community. Increased police presence is an initiative aimed at initiating trust and reduces dread of crime among community members, which, in turn, helps to uphold neighbourhood security. Schultz (2007) stated 'Fear must be reduced if community members are to participate actively in policing'. Member of the community will not act if they know that their actions will interfere with their status quo of safety.

All members of the community are viewed as partners under the community policing philosophy, who share responsibility for developing and implementing solutions to public safety priorities. There is an inherent notion that individuals who live or work in a specific community are better situated to identify immediate social concerns and disorders. Therefore, trusting partnerships are the cornerstone of community policing. In order for these partnerships to be successful, they must be based on transparency, communication and respect (Scheider, Chapman & Seelman, 2004). Through communication and collaboration, law enforcement agencies and the people they serve can tailor initiatives to address specific, agreed-upon needs and help foster a common purpose in keeping communities safer. In countering violent extremism, lasting partnerships are necessary for law enforcement to achieve the appropriate balance between delivering traditional police services and working to prevent radicalization (Jackson, 2015).

Maguire and Wells (2009) opine that fostering trusting partnerships begins with being aware of community concerns and being sensitive to the norms and practices of diverse groups within the community. Taking into account specific ethnic, religious and social practices is essential for law enforcement when interacting and communicating with members of the community. Important to note here is the possibility that even within a specific group, there could be different practices and beliefs that necessitate unique responses from law enforcement. These services help develop trust amongst the police and member of community. This trust will enable the police to have greater accessibility to valuable information from the community that could lead to the solutions and prevention of crimes, will engender support for needed crime-control measures, and will give a chance for officers to set up a working relationship with the community. The entire police organization must be involved in enlisting the cooperation of community members in promoting safety and security (Lamin & Teboh, 2016).

According to Greenberg, Boardman, Vining and Weimer (2017), the effective mobilization of

community support requires different approaches in different communities. Establishing trust and obtaining cooperation are often easier in middle-class and affluent communities than in poorer communities, where mistrust of police may have a long history. Building bonds in some neighbourhoods may involve supporting basic social institutions (for example, families, churches, schools) that have been weakened by pervasive crime or disorder. The creation of viable communities is necessary if lasting alliances that nurture cooperative efforts are to be sustained. Under community policing, the police become both catalysts and facilitators in the development of these communities.

An ongoing debate in the literature focuses on the opportunity of using community-policing strategies in the fight against terrorism. Although some researchers (Docobo, 2005; Kelling & Bratton, 2006; Morreale & Lambert, 2012) argue that community policing strategies and tactics can assist law enforcement organizations, others (De Guzman, 2002; Murray, 2005) state that these two policies have different agendas and cannot be converged to benefit each other. Proponents of using community policing in counterterrorism state that police departments can benefit from community policing to prevent possible terrorist attacks by gathering intelligence and informing citizens to increase their awareness against suspicious activities in their community. On the other hand, critics believe that community policing has a different philosophy, which was created to solve local crime issues in the community; thus, it does not fit the goals of national counterterrorism policies.

Sandole (2010) asserts that there are three ways to fight terrorism, focusing on the level of symptoms, relations, and deep-rooted causes. According to Sandole, combatting terrorism today is performed based on the level of symptoms and considered within the frame of real politic. The struggle against terrorism aims to reach a consistent and long-term solution. Instead of the military using repressive and harsh methods, the goal is to implement democratic reforms, legal arrangements, social and cultural initiatives, and economic investments (Cinoglu, 2010). International initiatives also propose that governments remain a frame of universal standards, including transparency, accountability, human rights, and abiding by rule of law, when combatting terrorism further seek national and international consensus by appealing to civil initiatives.

Under the soft power policies at the macro level, community policing is an extremely effective option at the local level. During the last few decades, as scholars have claimed that this philosophy gives more chances for police to counter terrorism, police

practitioners have sought to conduct projects to confirm this idea. For example, Pickering *et al.* (2008) interviewed and surveyed community representatives, police officers and ordinary citizens to explore the role of community policing in combatting terrorism in the state of Victoria in Australia. According to their results, most informants believed that community policing is an essential tool in countering terrorism. Citizens are satisfied with the works of multicultural liaison officers (MLOs) and believe that community-policing programs improve the trust between the police and community as well as strengthen the legitimacy of police. People have also suggested that police should boost their cultural literacy.

According to Sandole (2010), a comprehensive approach that concentrates on the root causes of problem and involved multiple actors and functions is carried to combat terrorism and violent acts. In this respect, the philosophy of community policing is a useful and effective tool that functions at the local level. In other words, community-policing practices help police prevent security problems before coming off the hinges by controlling the heartbeat of the local community. Intelligence gathering via community policing does not involve the same risk as traditional and known methods as it is based on trust and community participation (Pickering *et al.*, 2008). Based on his study conducted with neighbourhood officers working in large-, medium-, and small-scale police departments in the United Kingdom, Innes (2006) emphasized the role of community policing in being aware of local problems. Positive and warm relations between police and the community will impair the influence of slander and invalidate black propaganda put forth by terrorist organizations (Scheider & Chapman, 2007; Leting & Chepchirchir, 2017).

Community policing programmes bring all people relevant to public and private sectors around a platform. As such, they help the police to determine the risk factors, discuss the pertinent details, and find solutions collectively. Collective work also makes remarkable contributions to the stages of crisis prevention and crisis intervention into probable terror threats (Scheider & Chapman, 2003). It is an effective aspect in combatting terrorism as it is an output that prevents alienation and strengthens partnership (Cinoglu, 2010). In addition, the community policing approach accelerates democratic principles such as public participation, transparency, and accountability in daily life (Gozubenli & Akbas, 2009). Police under the civil control mechanism were more careful about respecting people's fundamental rights and freedoms.

Akbulut and Beren (2012) hold that community policing projects raise the sensitivity of people who have attended any kind of activity. People start to take precautions not to fall victim to terror. They also stress that community-policing projects are a distinctive sign of the shift in Turkey's counterterrorism strategies, showing a transition from a splintered to holistic campaign as well as a shift from punitive-oriented strategies to exhilarative-centred strategies when combatting terrorism.

In Kenya, the *Nyumba Kumi* initiative is a strategy of anchoring community policing at the household level or any other generic cluster (Leting & Chepchirchir, 2017). The concept is aimed at bringing local community together in a pursuit of common ideals such as a safe, sustainable and prosperous neighbourhood. The concept of *Nyumba Kumi* community policing was adopted from the past forty years where it had a success story for decades in countries such as Tanzania. 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 & 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 neighbourhood, this was to ensure welfare and public satisfaction. Though the police are accountable for enthusiastic and neutral administration of law and critical emergencies, community policing is a joint police and society broad focal point.

Community policing programmes such as the Neighbourhood 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 & Ratcliffie, 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 implicated in identifying, arresting and reforming criminals.

The Kenya Police Strategic Plan 2010-2014 identified community policing as one of key strategies to be implemented within the strategic period with the aim of preventing terrorism in the country, particularly within Eastleigh in Nairobi, Mombasa and North Eastern region. Further, the Government in 2013 rolled out a community-based programme christened *Nyumba Kumi* (ten households) with the aim of anchoring community policing at the house level (Kenya gazette Notice No. 14485). Consequently, several community-policing clusters were rolled out in 2013, in radicalization hotspots.

Mogire and Mktutu (2011) provided a critical analysis of measures that have been taken in Kenya in response to the terror attacks and threats made in the country. They illustrate the measures, the rationale and motivations behind them and evaluate their efficiency. They argue that while these measures are aimed at addressing the perceived main causes of terrorism in Kenya, the assumptions upon which they are based are often flawed, do not have domestic support and are externally imposed, primarily by the US, and hence are often criticized as a tool of US imperialism. They point out that the price of these measures has been high in terms of the negation of the civil and human rights and freedoms.

Ramirez and Walters (2008) observes that counterterrorism and counter radicalization requires a detailed and sophisticated understanding of individual and community dynamics and how these relate to the wider social context. However, Jackson (2015) asserts that within security policies and strategies tackling Al Qaeda-linked terrorism in the UK, there are significant tensions between approaches that emphasize community cohesion and those that emphasize liberal freedoms associated with liberal democracy. The former can problematize Muslim identities as a whole; for Islamic ideology here is portrayed as dangerous and in conflict with western values (Jackson, 2015). Subsequently,

Muslims are viewed as not integrating with wider British society. The need to acknowledge and address the risks to communities as well as state agencies highlights the fundamental connection between state and community security; which resonates with the current shift to security-based diplomacy that Kenya and Somalia face in the context of managing transnational terrorism.

Spalek (2015) provides four reasons governments need to put communities at the heart of counter radicalization approaches. First, they offer important sources of information and intelligence: This is especially important against a group such as Al Qaeda, which is willing to inflict mass carnage with no warning whatsoever. Second, communities picking up these signs are best placed to act preemptively to divert their young people from extremism: the self-policing society. Third, while the state must also play a role, communities must take the lead in tackling problems that either create grievances or hinder their ability to organize, such as poverty, poor educational and employment attainment, and the paucity of effective leadership and representation. Within security-based diplomacy in the management of transnational terrorism, the security service cannot act without the consent of the communities they are there to protect (Spalek, 2015).

Briggs, Fieschi and Lownsborough (2014) argue that a community-based approach to counter radicalization and counterterrorism must be locally based and recognize and respond to the differences within the Muslim community, which is far from homogenous. Furthermore, it needs to be rooted in an understanding of faith, without which it is easy for government and security forces to misread the signs within the community. Nonetheless, Spalek observes that communities with a strong and rich infrastructure are more resilient and better equipped to deal with internal problems. In theoretical perspective, the social-movement approach to Islamic activism stays deep within the recesses of the rise of transnational terrorism. To be clear, social group explanations are capable of giving valuable and instructive insights on how groups develop and behave, but as unitary and all-encompassing lens through which they view Islamic terror act and extremism. Therefore, a community-based approach can offer a deeply influential strategy on counter-terrorism policy between Kenya and Somalia.

Jacobson (2010) asserts that the Saudi government pursues a community and family-level approach which focuses on radicalized individuals who have not yet taken violent actions. Once an individual is apprehended, imams and religious clerics are involved in providing religious re-education. In addition, the Saudis offer various incentives to

former detainees and their families to try to keep them from reverting to radicalism, including assistance in finding a job, helping a spouse and providing financial or housing assistance (Jacobson, 2010). Although the programme forces the individual to renounce violence, it does not necessarily change the underlying cause for what motivated the violence in the first place: the radical ideology.

According to Hughbank and Githens (2010), community intelligence can be a valuable tool for law enforcement; it gives marginalized communities an opportunity to bring their concerns to police. However, Currier and Winter (2015) argue that when the community is involved in anti-terrorism programmes it comes as a challenge. Historically, distrust has existed between intelligence agencies and the community on matters of security due to misperceptions and the existence of tension due search of terror actors. Furthermore, while the state is attempting to forge the partnership with the community they should be aware that some individuals and groups might have their contrary and personal agendas, which are not in line with the interest of the community (Currier & Winter, 2015). Price (2014) asserts that community intelligence should aim at increasing involvement of community members with police and the intervention project to improve public safety and the community environment. Moreover, the strategy must increase communities' roles in "affecting positive change" through various ways, including reporting crimes, seeking protection and intervention from police and volunteer community policing (Price, 2014).

There has been a good will between the state and the community on the fight against terrorism and extremism. According to Topping and Byrne (2012), capabilities at the community stage require to be sought out and supported or else enhanced. Public authorities are advised to trade with caution and should not create stigma to particular communities by trying to create empowerment to them specifically, against terrorism. Public authorities can as well diminish the risks and be more effective if they include a wide population on a various range of issues, more so those of concerning to the communities. On the same note, Hughbank and Githens (2010) point out that community intelligence perspectives of dealing with terrorism should intend to reinforce public confidence in, and support for, counterterrorism policies and actions, including police action, thereby having a contribution to their legitimacy before the public as well as some communities in particular. Such techniques highlight efficient accountability of state authorities in their counterterrorism labours to the public in general and, in particular, to those individuals and communities most directly concerned with counterterrorism

policies and measures. They seek, in particular, to offer opportunities and mechanisms to increase transparency, accessibility and consultation in decision-making, implementation and review (Hughbank & Githens, 2010).

In addition, Price (2014) contends that community intelligence sharing approaches look for the participation, reinforcement as well as the confidence of people from local communities in the preparation, execution and assessment of counterterrorism procedures to add to their efficiency. They are rooted on the thought that terrorism activities are intimidation to the community's security, not just state security, and that communities are stakeholders and partners in counterterrorism, not just the passive object of law enforcement tactics. Nevertheless, Topping and Byrne (2012) emphasize that communities need to be empowered against terrorism and, in particular, against violent extremism.

The most effective way to prevent domestic terrorism is to have an effective community policing policy embracing different groups within the community and may assist in keeping people out of terrorist organizations. McGarrell *et al.* (2007) suggest when law enforcement personnel build up strong relationships with community members, they are more likely to gain knowledge of this critical information. Chappell and Gibson (2009) found that 85% of police chiefs surveyed believed homeland security and community policing are complementary. Due to its reliance on partnerships with the community intended to gain information, community policing may give an outline on which to build a homeland security strategy.

Police-community partnership is a factor in social relations especially in a cosmopolitan area such as Nairobi County. The community has been aspiring to be served by the police in their extra service of protecting them against domestic terror attacks. Strong sustainable relationships can only be created when the two parties share a symbiotic relationship. Through police-community partnership public safety has been enhanced. However, Muslim and Somali ethnics have faced a lot of discrimination as their trust by community is low and they are always seen as the source of terror. As such, instead of community building a strong cooperation and bond, there is always division based on religion and ethnic background. This strains social relationships.

### **1.2 Statement of the Problem**

Post terrorism security interventions are designed to address not only the immediate aftermath of terrorism attacks but also the ensuring of social relations in and among the communities living together more so in our case Nairobi county. This is more crucial considering that the planning and execution of

terrorist attacks also embraces local community agents. Globally and even in Africa, East Africa and Kenya, security interventions have had adverse implications on social relations in the immediate environment as well as national levels as stated by (Alozieuwa, 2012). Nairobi County has not been an exception, due to growing terrorist threats and the myriad post terrorism security interventions strategies by state and its actors. As a result of terrorism and counterterror activities, social relations in Nairobi have similarly been affected which might be at variance to those in other jurisdictions. This is especially the case since particular interventions, such as police-community partnerships, have had long-term social impacts that require sociological responses. In this regard, therefore, the study examined the nature of police-community partnerships as a post terrorism security intervention strategy and its influence on social relations in Nairobi County Kenya.

## II. Methodology

The study was conducted in Nairobi County, Kenya. The County has remained a hotspot of terror attacks, the latest being the Dusit Restaurant attack on January 15<sup>th</sup>, 2019. Out of approximately 40 attacks that took place between the year 2011 and 2017, about 27 occurred at Nairobi County and its surroundings. As such, most of the survivors are found there. Due to the frequency of terror attacks, the residents of Nairobi County have a different perspective of social relations compared to their counterparts from other counties in Kenya.

This study adopted mixed methods research design by use of concurrent Triangulation technique. The study targeted all households living in Nairobi County who have been affected by terrorism directly or indirectly. In this group, the main target was the heads of household, security heads of the study area and survivors of terrorist attacks. According to the Kenya National Bureau of Statistics (KNBS) (2009), there were 985,106 households in Nairobi County. This population formed the target population of the study. The sample size for the study was determined using sample size determination formula advanced by Krejcie and Morgan (1970). The formula is given as:

$$n = \frac{X^2 * N * P(1 - P)}{(ME^2 * (N - 1)) + (X^2 * P * (1 - P))}$$

Where:

n= Sample size

$X^2$  = Chi-square for the specified confidence level at 1 degree of freedom

N= population size

P = population proportion

Therefore, in the study the sample size was:

$$n = \frac{3.841 * 985106 * .5(1 - .5P)}{(.05 * .05 * (985106 - 1)) + (3.841 * .5 * (1 - .5))}$$

$$= 384 \text{ respondents}$$

The study purposively selected Nairobi County. In addition, the study used proportionate sampling to determine the number of respondents from each cluster (sub-county/constituency) that is Dagoretti North, Dagoretti South, Embakassi central, Embakassi East, Embakassi North, Embakassi South, Embakassi West, Kamukunji, Kasarani, Kibra, Langata, Makadara, Mathare, Roysambu, Ruaraka, Starehe and Westlands including survivors and County Security Board to give a total of 384 respondents

The study used two data collection tools interview schedule and key informants interviews schedule as the main methods of collecting data. Data analysis methods entailed both qualitative and quantitative methods. Quantitative analysis involved using descriptive statistics where frequencies and percentages were utilized in order to describe the background characteristics of the respondents. In relation to quantitative analysis, the raw data from the field was first cleaned, edited and classified to ensure that the critical information to the research objectives were isolated. Coding of variables then followed to ease entering of data into an SPSS version 22 program where outputs in form of tables were obtained and used for data presentation. Qualitative data, on the other hand, was analysed by selecting the common themes that was presented by the respondents in relation to the study objectives. Qualitative data was presented in form of direct quotations from the respondents as well as indirect quotations as formatted by the researcher without altering the meaning.

## III. Results and Discussion

The objective of the study was to examine how police-community partnership security intervention strategy has affected the relationship of the police with the community they serve. The study results from Table 1 below indicate that 90.4% were of the opinion that the response from the police and security agencies after terrorism was fast and 90.2% were of the opinion that since the incident occurred what the police has done does not satisfy the community. Moreover, 89.6% opined that the government has not done enough to assist the victims while 85.6% were of the opinion that the police relate well with the community after terrorism. Additionally, 85.6% were of the opinion that they were not satisfied with the police service provision after the terrorism act whereas 88.4% were of the opinion that the police in Nairobi County better earn their trust after terrorism



act. Majority (91.6%) were satisfied with the response time of police officers to terrorism acts in progress and 91.8% held that the foundations of a flourishing police-community partnership strategy

are the close, mutually beneficial bond between police and community members. Lastly, 89.0% stated that police-community partnerships have an effect on the process of social relations.

**Table 1: Police community partnerships strategy and Social relations**

Statements		SD	D	U	A	SA	Total	Mean
The response from the police after terror act distress call from community was fast	F	0	0	41	102	240	384	4.52
	%	0	0	10.8	26.6	62.6	100	90.4
Since the incident occurred what the police has done doesn't satisfy the community	F	0	0	41	102	240	384	4.51
	%	0	0	10.8	26.6	62.6	100	90.2
The police has not done enough to assist the victims	F	0	0	41	113	229	384	4.48
	%	0	0	10.8	29.5	59.7	100	89.6
The police relate well with the community after terrorism if the avert terror act	F	0	11	33	177	163	384	4.28
	%	0	2.9	8.6	46	42.4	100	85.6
Not satisfied with the police service provision after the terrorism act	F	0	11	33	177	163	384	4.28
	%	0	2.9	8.6	46	42.4	100	85.6
The police in Nairobi county better earn trust after terrorism act if they save the community	F	0	0	47	130	207	384	4.42
	%	0	0	12.2	33.8	54	100	88.4
I am satisfied with the response time of police officers to terrorism act in progress	F	0	0	14	130	240	384	4.58
	%	0	0	3.6	33.8	62.6	100	91.6
The basics of a flourishing police community partnership strategy are the close, commonly beneficial ties between police and community members	F	0	0	14	130	240	384	4.59
	%	0	0	3.6	33.8	62.6	100	91.8
Police community partnerships have an effect on social relations	F	0	0	41	127	215	384	4.45
	%	0	0	10.8	33.1	56.1	100	89.0

*Source: Field Research (2019)*

From the above results, it is evident that the response from the police after distress call was fast. Nevertheless, the respondents stated that since terrorism occurred the police had done very little to support the victims and the survivors. Encouragingly, the community members always relate well the community members if they are able to avert terrorism from taking place. However, their relationship diminishes if the terrorist manage to strike. The trust of the community on the police was also addressed and the results were that their trust rose when they manage terrorism and dissatisfaction arises when they do not manage terrorism. These results were interrogated further in the specific issues addressed below.

### 3.2 Swift Police Response to Community Distress Call after Terror Attack

As indicated in Table 1 above, the study deduced that the response from the police after terror acts distress calls from community was fast (90.4 %.). The explanation for this swift response to distress calls

was given in an interview by the Nairobi County Security Board:

For the first time in Kenyan history terror attack, the Dusit restaurant terror attack was well coordinated and the response rate by the police was very swift with few casualties. The government assist to bill the hospital expenses but there after they do not go beyond following up to see that the families have continued with their livelihood and this is still our weakness (Personal Communication, Member, Nairobi County Security Board, 2019).

As the Board member further stated: "a house hold resident of Embakasi East said "our police are currently behaving they no longer waste their time where call up on, in the previous years of uniformed men use to take two to three hours to arrive at a crime scene."

Another response came from a terror survivor of the United States Embassy Cooperative Building, Kenya, terror attack that occurred on 7<sup>th</sup> August 1998 who said:

Terrorism is a terrible thing no one should encounter, its a threat to even police officers and therefore as much as people would say that the police responded very fast to Dusit terror attack all the previous attacks where not well responded to so we cant conclude the swiftness from one incidence out of many (Personal Communication, Terror Survivor, 2019).

This indicates that the police in Kenya have gone through vigorous experience when it comes to dealing with terror act. The institution of National Counter Terrorism Centre has enhanced the prevention and management of violent terrorist activities, dealing with violent radicalism and support granted to international missions on the war against terrorism. The police have also received extra training on vigilance. As such, the community believes that the presence of police in their areas is synonymous with safety itself.

Kelling and Moore (2013) stated that a breakthrough concerning the time response of police in the course of a terrorism crisis depends on arrange of activities, most of which are contingent on human intelligence and productive partnerships linking local law enforcement and other agencies. A general debate on how the police can successfully prevent and respond to terrorism, along with specific examples of the advances agencies are aimed to help police with conducting their own security assessment and implementing effective systems and procedures. Among other relevant aspects, a successful security strategy can in due course facilitate and strengthen the security measures that are already being undertaken in communities. It can also make possible other strategic improvements in intelligence gathering and sharing. This fact was attested to by one survivor of a terror attack; that the swiftness of the police is about saving lives and minimising fatalities. Therefore, their response and actions before, during and after a terror act contributes significantly to the satisfaction of the community with the police in general.

### **3.3 Community Satisfaction with Police Treatment of Victims and Survivors of Terrorism**

Police and community are expected to treat one another well in terms of sharing information, identifying the survivors of terrorism, making follow-ups on the progress of recovery after terrorism and protecting the community from further harm by the

terrorists. Therefore, the study sought to ascertain whether or not the community members were satisfied with the police treatment of the victims and survivors of terrorism. From Table 1 above, 90.2% of the respondents were not contented with police treatment of victims and survivors of terrorism. They argued that although the government promises heaven to the victims and survivors, most of what is promised is only done to the level of burial for the deceased. There is no follow-up on the victims and survivors of terrorism. As one of the survivors from bitterly stated:

I was one of the victims of Cooperative House terror attack in 1998, and I was promised a compensation for the disability I suffered then. Up to now I am still trusting God for that compensation by the American Embassy and the Kenya government, watu hawa watakuhaidi lakini kushika pesa ni mungu (these people will always promise but never put money where their mouth is) (Personal Communication, Terror Survivor, 2019).

From the above statement, it is evident that not much is done by the government through the police when it comes to follow-up of terrorism victims and survivors.

The respondents were asked on how they related with the police after terrorism. Most of the respondents were not satisfied with the police service provision after the terrorism act. They stated that after the act of terrorism the police normally harass them when searching for information. This is accredited to a well-known belief by the police and the public that terrorists hide and live among community members. Therefore, the police at times use extreme measures to flush out terror suspects and the result of such measures is sour relations between them and the communities. This particular problem is common among minority communities. As one respondent of Somali ethnicity in Eastleigh stated: "After terrorism we rely suffer because the government looks at us as suspects and we become the victims of suspicion we are beaten, harassed, mocked and torched for us to release information pertaining terrorist in our midst" (Personal Communication, Eastleigh Nairobi Resident, 2019).

Police searches and numerous stops were said to interfere with most relations in the community, further leading to inefficiency in police work. In some cases, beliefs about the police were reported to cause discouragement and injury to the self-esteem of the officers. In particular cases where the searches and police stops occurred in a community surrounded

by Muslims, this is often seen as biased and discriminatory to that community. Muslims minorities are stopped and searched by the police more often than other minorities or those from other religions. The injury caused by the afore-stated beliefs of the police towards the Muslim communities is distinct and evident. Community relations and self-confidence in the police has consequently dwindled. This has hampered the efficiency of counterterrorism policing. It has interfered with the cooperation of witnesses, which could have led to arrests and interruption of terrorist plans.

### **3.4 Police and Community Members' Trust after Terrorist Act**

The police are the pillars of security in any society. Most residents of Nairobi have surrendered their trust to police when it comes to their safety, especially in matters relating to terrorism. This is due to the threat and fear instilled by past terror acts. As such, most (88.4%) of the respondents (Table 1) noted that police better earn their trust after the terror act if they want to avert massive deaths in future events of terror. A respondent from Lag'ata Nairobi had this to say: "Our disciplined forces to us is like a chameleon, when they protect us we really put a lot of trust in them but when we are hit by the terror we lose our trust in them" (Personal Communication, Lang'ata Nairobi Resident, 2019). A terror survivor also stated thus: "trust is a two-way activity; I only trust the police when they do something good in terms of managing terrorism but when they fail I really feel naked without security" (Personal Communication, Terror Survivor, 2019).

During interview with members of the County Security Board their general sentiment was that the police have received greater trust from the community in Nairobi as compared to other counties. This implies that people's trust in the police, especially concerning procedural justice, plays a vital role in post terrorism. Procedural justice is proportional to sober treatment inclusive of self-respect and esteem. It advocates that every person should be allowed to give their views in matters of decision-making and be given an impartial treatment. As such, those in positions of authority should uphold people's best interests at all times. The writings of Coquilhat (2008) on public safety becomes support the idea that open communication and understanding of common interests, which ideally promotes societal cohesion and democratic values, increase the level of trust between the police and community. Maguire and Wells (2009) opine that fostering trusting police-community partnerships begins with being aware of community concerns and being sensitive to the norms and practices of diverse groups within the community. Taking into account definite cultural, spiritual and communal practices is vital for law

enforcement when communicating with members of the community.

### **3.5 Foundations of a Successful Police-Community Partnership Strategy**

As illustrated in Table 1, partnership between police and community is established by trust, cooperation, understanding and working in togetherness. In relation to, the fundamentals of a flourishing police-community partnership strategy, most respondents with 91.6% noted close, commonly helpful ties between police and community members. Putting in place and sustaining mutual trust is the central goal of the first core component of police-community partnership. Efficient policing is impossible if there is no trust between police and citizens. A member of Nairobi County Security Board stated that it takes time to break down barriers of apathy and mistrust. Building trust needs a lot of continuous, persistent reassurance and ongoing attempt by both the police and the community. It is easier to lose trust than build it; it is a learning process and to attract trust one should affect the individually emotionally, spiritually and even psychologically.

### **3.6 Summary of Police-Community Partnership and its Effects on Social Relations**

Police and community working together is an achievement on the process of social relations. Police-community partnership strategy gives much keenness to full partnership between the community and its police in identifying and ameliorating local crime and disorder problems which can be associated with terror acts. The philosophy of police-community partnership strategy is built on the belief that people deserve and have a right to say how their communities are policed in exchange for their involvement and support. The police cannot successfully stop and investigate terror devoid of the willing participation of the public. Therefore, police-community partnership strategy transforms the police from being an emergency squad in fighting terror into a proactive organization with ready solutions.

The strength of a thriving police-community partnership strategy is the close and beneficial bond between police and community members. Police-community partnership consists of two corresponding components, namely community partnership and problem solving. To stabilize community partnership, the police must build positive relationships with the community. This must involve the community in the interest of achieving better terrorism control and deterrence and must pool their resources with those of the community to address the most urgent concerns of community members. Problem solving is the processes through which the explicit concerns of communities are known and through which the most appropriate remedies to stop these problems are

found by the members of the community. It is the members of the community who have a final word in matters relating to their security and other development projects. The objective of police-community partnership is to decrease terrorism and disorder by cautiously examining the characteristics of challenges in neighbourhoods and then applying appropriate problem solving remedies. The community for which any patrol officer is handed the duty should be a small and well-defined geographical area.

Successful police-community partnership is mostly dependent on ensuring positive contact between patrol officers and community members. Use of patrol cars can be one of the effective s of conveying police services. The police departments can substitute automobile patrols with foot, scooter bicycle and horseback patrols. Mini police stations may be effectively added to bring police closer to the people. Habitual community meetings and forums should be encouraged frequently to give police and community members an opportunity to openly state their concerns and find ways to address them. Most of the officers working on long-term assignments turn out to be familiar figures to community members and grow to be aware of the day-to-day workings of the community. Increased police presence is preliminary step in establishing trust and also reduces fear of terrorism among community members, which, in turn, helps create neighbourhood security. For community members to participate enthusiastically in policing fear should be reduced among the people by enabling free interaction and maintain peaceful cohesion with police. The community members may fail to not act when needed especially if they believe that their actions will put at risk their safety.

The limitation of police-community relations in numerous parts of Kenya today can be argued to be detrimental to effective policing. An enhancement in the relationships between the police and the communities they are assigned to serve is a very important step towards the accomplishment of tremendous levels of affordable personal safety. The manner in which the role of the police and the relationship between police and society are understood, by both the police and community, has a vital bearing on their expectations, and hence on the relationship itself. Recommendations for the improvement of police-community relations must therefore be based on a full analysis of the way in which the police-community partnership strategy is understood and their social relationship.

The connection between the police and the community greatly informs how effective policing will culminate in the fortification of social order. This can be addressed in numerous levels. The police are

also human and cannot be left to live alone without interacting with the community; they cannot function on their own. Police in an autonomous society receive authority by the state on behalf of the people, they are expected to finally be held responsible to the people they serve. There are two main features of policing which come to place from the description of the role of the police. It can be stated that the police are the only agency in society that is granted the legal authority to use force in the implementation of their duties if need be. The police are capable of denying individuals of the same rights and freedoms, which are regarded as vital.

In the community-policing partnership strategy and philosophy, everyone is viewed as partners who contribute to different day-to-day activities that build up and put into practice solutions to public safety priorities. Intrinsic in this is the belief that people who live or work in a definite community are better placed to identify immediate social concerns and disorders. In order for these partnerships to thrive, they must be based on transparency, communication and respect (Scheider, Chapman & Seelman, 2004).

#### **IV. Conclusion and Recommendations**

Effective police-community partnership in dealing with terrorism is strongly dependent on optimizing positive contact between patrol officers and community members. Habitual community meetings and forums will give police and community members a chance to fully express their concerns and formulate long lasting solution to issues raised by giving ways of addressing them. The affiliation between the police and the community informs to an imperative degree how successful policing will be in the protection of social order. An advancement in the relationships between the police and the communities is a very important step to the achievement of greater levels of affordable personal safety. The manner in which the role of the police and the relationship between police and community are understood, by both police and community themselves, has a vital bearing on their expectations, and hence on the relationship itself.

The Kenya government should utilise multi-sectorial strategies in caring for the terror survivors and those indirectly affected by acts of terrorism. Such people should be engaged in police-community partnerships to bring about multi-faceted approaches to post terrorism results. The study focused on post terrorism security intervention strategies and their influence on social relations in Nairobi County Kenya, but did not look at whether the same results can be achieved in other counties of Kenya. Therefore, future studies should be conducted in other counties.

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