

POLICING AS VIEWED BY POLICE AND THE COMMUNITY: OPPORTUNITIES AND
CHALLENGES OF COOPERATION IN CRIME PREVENTION IN JIMMA TOWN

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Declaration

I declare that this MA thesis is my original work which has not been submitted for any degree at any University. Moreover, this thesis contains no material previously published by any other person except where due acknowledgement has been made. The comments of my advisors and reviewer have been duly incorporated.

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Acronyms

ATA	Anti-Terrorism Act
CCP	Community Crime Prevention
CEL	Community Engagement and Liaison
CMCP	Community Mobilization and Crime Prevention
COP	Community Oriented Policing
CP	Community Policing
CSA	Central Statistics Agency
CSC	Community Safety and Consultation
ECS	Enforcement and Crime Suppression,
EMA	Ethiopian Mapping Agency
EPRDF	Ethiopian Peoples' Revolutionary Democratic Front
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
ICPC	International Centre for the Prevention of Crime
OSAC	Overseas Security Advisory Counsel
POR	Prevention of Recidivism
SCP	Social Crime Prevention
UNHRC	United Nation Human Rights Convention
USA	United State of America
US	United State

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Abstract

This study sought to investigate the views of police and the community towards policing. Policing in general is rarely studied in Ethiopia, especially in Jimma town. As the result, efforts were exerted to fill this research gap by investigating the existing condition of police-community partnership and factors affecting the partnership in Jimma town of Oromia National Regional State. Methodologically, the study employed case study design as it gives the opportunity to use multiple methods of data collection. The data were collected from purposively but systematically selected interviewees, focus group participants and key informants. Therefore two key informants, fourteen informants were interviewed from the local community and police (community policing and regular police officers). Additionally, two focus group discussions were held with the local community and police. The data collected through these instruments were analyzed using thematic and narrative qualitative data analysis technique. The results of the study show that the community is less energetic to resist deviant behavior/crime as a local concern; low social solidarity in police as well as between police and community; uncontrolled crime and unsafe community indicating poor police performance or ineffective policing in the town; and that policing has been challenged by unnecessary interference of administrative authorities, lack of police integrity and low of social solidarity. The study also identified that community policing and its fruits like the formation of security boards and construction of community policing houses are the existing opportunities of cooperation in crime prevention in Jimma town. Based on the results, the study forwarded policy recommendations focusing, mainly, on the enhancement of social solidarity within police and between police and the community.

Key words: Policing, community, Jimma town, view, cooperation, Crime prevention, community policing.

Chapter One: Introduction

1.1. Background of the study

Policing in the name of protecting social order and communal security has existed in one form or another throughout history. Institutional theory which explains the origin and development of police function argues that police function emerged and developed in parallel with the formation of state. It argues that in the egalitarian, all individuals enjoy equal access to basic resources while differential access based on class to basic resources came into being in the later whereby the dominant class had exclusive control over these resources (Kappeler and Gainer 2011; Robinson and Richard 1987). Mechanisms of social control to preserve such inequality have also become part of a state organization, and hence studies of societal evolution shows that the police have been mentioned as incidentally emerged out of the transition from a stateless to a state society. In early states, fear of reversed position by the common people assumed and real threats generally led to the creation of a bodyguard for the sovereign (Crank 2003). Thus, a coercive, stateless society was converted to a society with a police institution acting on behalf of a dominant class.

The establishment of formal police in today's states goes to the history of England where they established a police organization by Act in 1829 (Rodriguez 2008; Kappeler and Gainer 2011). Here, a quasi-military organizational design was established in early policing in London and its colonies in America. In this early period night watch was established to guard cities against fire, crime, and disorder (Rodriguez 2008; Torijian 2005).

During this beginning time of English policing, people simply policed themselves. Volunteers or those recruited into service carried out police functions. Policing became formalized with the adoption of regular night watches managed by volunteers that ultimately ended in paid forces that provided service around the clock. These forces underwent reform that professionalized (bureaucratized) and attempted to depoliticize the police. In this process, police narrowed their mandate to "crime-fighting" and motorized patrol replaced foot patrol with the police rapidly adopting more modern technology. The bulk of modern police history shows that each succeeding advance inadvertently distanced the police further and further from the people they ostensibly served (Fisher-Stewart 2007).

The British applied their police force in all colonies including Africa. In most colonial states of Africa, the police force was there to keep the colonialists in power and to protect their trade interests in the colonies and other African states. After liberation, many nations of the continent adopted police institutions of the colonial powers. Because of its background, African police have many problems as a paramilitary pattern. This paramilitary nature of the police force must have negatively affected police service to the public. As a result, in policing today, the need for police-public partnerships is widely discussed over and studied and it is believed that it is hardly possible to meet citizen's expectation of freedom from crime and violence by any government without a good police-public partnership (Verma et.al. 2013).

Although the objective of police is to maintain security and fight crime for the good of the community (Tainton 2010), the service it renders to the state outweighs that of the community. In other word, it mainly serves the best interest of the state (Rodriguez 2008). Hence, community continuously negotiate and renegotiate normative understandings of what policing should look like, who is entitled to it, what is expected of it, and who should be authorized to provide it (Crank 2003).

Around 1960s USA police initiated the philosophy of "broken window" tactics in crime prevention which initiated the development of community oriented policing in the 1970s. The advantages and disadvantages of community oriented policing varies from country to country. The advantages are that it reduces fear of crime, and its flexibility. The disadvantages are that community policing require the highest community involvement, but experience indicates that most often few residents show involvement. It lacks active public involvement. However, community policing is a common and well accepted model of policing by police organization of many countries including African states. Despite the popularity, critics argue that community policing tends to favor the interest of dominant social group (Wysle1996). Members of community policing tend to support those in power with whom they share something in common. Murray (2005), in his study, on the other hand argues that community policing is facing a newly emerging challenge.

As the result of pervasive crime and violence that disturbs the daily life in societies, police and other law enforcement entities are considered as core actors in a larger system of national law and order in Sub Saharan Africa (Matthew (2015). The role of police, as internal security actor and a gateway to the justice system for victims of crime to get access to justice is very important. It is at this point that Police community partnership is required for the police to assist people, solicit support and actively participate in dealing with security related problems (Kappeler and Gaines 2011). Public confidence in the police as a whole appears to have risen in recent years, but others still argue that there is considerable distrust of the institution, particularly due to corruption and the arbitrary use of police powers (Lisa Denney 2015).

Because of their potential impact on a broad citizenry, such activities often raise civil liberty questions. This makes the crime prevention activities of the community policing become controversial issue. However, several police activities are at least partially justified by the assumption that they contribute to crime prevention through three functions: surveillance, crime analysis, and offender tracking (Nwaubani, Anyikwa & Azuh 2014).

When comes to Ethiopia, in 1935 Emperor Haile Selassie I authorized the establishment of official, British-trained police forces in Addis Ababa and in other four cities in the country. Around 1942, he organized the Imperial Ethiopian Police under British instruction as a centralized national force with paramilitary and constabulary units (Keller and Omwani 2007). However, that first police force was despised by the local community and it was ineffective. The general public rarely looked upon such individuals with affection. Police operations generally emphasized punishment rather than prevention.

After 1991 Ethiopia police has made reform to depart from the past among which the application of community policing is the major one. Community policing of the country now involves wider communities through its extended layers of structure (Kalkidan 2015). Community policing is a very recent phenomena in Ethiopia as it was adopted into the country's policing in the year 2005. The model has got unique feature in the country. It is characterized by the 1:5 organizational principles (announced in 2010) and its top-down approach). The organization brings five

families in neighborhood together being represented by one individual in the local committee which in turn continued being represented by collective of representatives of the five in the next highest committee (Demelash 2005).

Police-community relation and community views towards police after the new philosophy was introduced into Ethiopian policing, there is no as such encouraging change although police has underwent reforms to depart from traditional policing. As stated by Denney and Demelash (2013), *“people spoke about the police in the derisory terms often apparent in fragile state contexts, for instance, bemoaning unprofessionalism, lack of discipline, corruption, abuse of power, and so on. The picture was significantly more nuanced.”* Community policing in Ethiopia, at least in Amhara region as indicated in Denney and Demelash (2013), has been perceived and therefore welcomed as a policing approach coinciding with traditional dispute resolution mechanism that was transferred from their ancestors.

Following the reform at federal level, Oromia Regional State started to implement community policing in the last five years according to Denney and Demelash (2013). The police division of the town agrees that community policing of the town has shown some progress. However, there are limitations in policing services of the town because crime prevention still remains the main challenge. Therefore, the police views of community and their cooperation with the police in crime prevention requires further investigation which this study tries to achieve.

1.2. Statement of the problem

Despite the cooperation between the community and police as well as the view of the community toward this relationship is very crucial, still there is little information on these issues because most of the existing literatures focus on other issues. Weisburd et.al. (2000) conducted a study in the US under the supervision of Department of Justice and tried to investigate the attitudes of the police, towards misuse of authority. It assessed the role and the attitudes of community policing in reducing misuse of authority, however, it did not pay attention to the views of the community. The study conducted by Funk (2014) on community policing also dedicated only to identify whether community policing principle addresses the issue of diversity in a multi - ethnic community. Pelsler (1999) who conducted research on community policing in South Africa concentrated on the challenges of community policing. The study concluded that community

policing improves police-community relation and police legitimacy but the study failed to consider community perceptions of policing. In the same way Okeshola and Mudiare (2013) in their study in Nigeria on a similar topic focused on challenges and prospects. Although they broadly discussed community policing of the country and its future direction, they did not indicate the issues of community views and its implication on cooperation in crime prevention. The study conducted by Mabasa (2012) on community policing again mainly emphasized the role of community policing in crime prevention. Even if the study discussed police-community cooperation, it overlooked the issue of community views toward police community cooperation.

When it comes to Ethiopia, the views of community towards community policing is inadequately studied. Taye Kejia (2011) conducted an assessment research on factors affecting implementation of community policing in Hawassa town. In his research, the issue of community views on policing was not given attention. The study tried to identify different factors contributed to the ineffective implementation of community policing in Hawassa town. Another study conducted in Amhara region by Denney and Demelash (2013) explored the nature of community policing in the region. According to this research, community policing excluded women and girls as well as members/supporters of opposition parties. Nevertheless, it did not try to show anything about the views of community and their cooperation in policing. Moreover, the ever conducted studies were done by researchers from the police organizations and fail to investigate the issue from sociological point of views.

Therefore, this research is intended to fill these research gaps by studying the views of community and police towards policing as well as the existing opportunities and challenges in this regard in Jimma town.

1.3. Objectives of the research

1.3.1. General objective

The general objective of this study is to investigate views of police and community towards policing with the prevailing opportunities and challenges of cooperation in crime prevention.

1.3.2. Specific objectives

The specific objectives of the study were:

- to explore Jimma town police-community cooperation in crime prevention;
- to identify the views of Jimma town police and community towards policing; and
- to identify factors affecting police- community cooperation in crime prevention in Jimma town.

1.4. Significance of the study

A lot have been said in literatures about policing and its function, but yet the issue of view of police vis-à-vis cooperation was not adequately studied. Each study has something to contribute in the academic world. Likewise, this research contributed its share to improve policing services of Jimma town by providing useful recommendations. Besides, it will also serve as a spring board for next researchers or students who are interested to make further investigation on similar topic or study related subjects.

1.5.Scope and limitation of the study

1.5.1. Scope of the study

The study is limited to police-community relation environment. It was planned to study not everything about policing but focuses on such issues as ‘views’ of community and the police towards policing. In the case of cooperation, the study focuses only on the cooperation between police and the community and the factors affecting this cooperation. Although crime prevention was discussed to some extent, it was not the focus area of this study. The entire research was planned to be completed in June 2016.

1.5.2. Limitation of the study

Policing data is difficult to work with – often developed on the basis of poor record-keeping and open to political interference in the third World Countries. In Ethiopia, researchers (Denney 2015) reported that inaccuracy and variance of data between national and regional record centers on the same issue is a big challenge. Moreover, policing is an inherently political function – as a result, studying policing can touch on highly sensitive areas that governments in particular are not always keen to stay open to external investigation, and this may affect the research. For this reason, data collection was highly dependent on interview. The fact that I used purposive

sampling was believed to partly solve the problem. Apart from these, today the tradition in research is more of mixed than purely qualitative. Therefore, the use of a purely qualitative approach also might have limited the study to gather as much adequate data as possible.

1.6. Organization of the study

The study is organized into five main chapters. The first chapter presents; a brief background of the study, the problem statement and objective of the research, significance of the study, scope and limitation are also covered.

In chapter two different literatures were revised with the aim of getting a broader understanding and identifying research gaps. The global as well as the national contextual overview of policing in general and the issues of views of police and community towards policing as well as the opportunities and challenges of cooperation in crime prevention are also discussed. In addition, the theoretical framework that explains the issue under discussion is stated in this chapter.

Chapter three focuses on the methodological issues. In this chapter study setting, description of the study area, study design, research design, the study population, sampling techniques, methods of data collection, tools of data collection, sources of data, methods of data analysis, data validity and reliability and ethical consideration of the study are covered in this particular chapter.

In Chapter four the information obtained through using various qualitative methods is analyzed. The findings and discussion of the findings are presented in separate section.

The last and fifth chapter renders the conclusion and recommendations based on the findings of the study.

Chapter Two: Review of the Literature

2.1. Definition of terms

Community: in this study ‘community’ refers to the community for which a patrol officer is given responsibility which should be a small and well-defined geographical area (Okeshola and Patience 2013).

Police: The definition of police with the concept of community policing is: “Police are the public and the public are the police; police officers are those who are paid to give full-time attention to the duties of every citizen (Kappeller and Gains 2011).

Crime prevention: The United Nations Guidelines stated, “Crime Prevention comprises strategies and measures that seek to reduce the risk of crimes occurring, and their potential harmful effects on individuals and society, including fear of crime, by intervening to influence their multiple causes” (ICPC 2005).

Community policing: “Community policing is a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime” (COPS 2014).

Police-community relation: “refers to the sum total of attitudes and behaviors between police and the communities they serve. They can range from positive to negative in general or with respect to particular thing police do” (Fisher-Stewart 2007).

2.2. Police-community partnership

The importance of police service to the community on the one hand and the blurred position of police between the state and the community interesting issue as it has implications on views of people and police-community cooperation. Police serve the government, the community and individuals by maintaining order, providing protection to life and property (Tainton 2010). However, in performing its functions, it is common and seems an avoidable that police offend some residents or groups of people or individuals as they have the responsibility and authority to

enforce the law (Boer and Changwon 2011). There are times when police use force and act arbitrarily which is unlawful. Unlawful and arbitrary policing is a form of social disorder and undermines the rule of law (Rodriguez 2008). These and other factors are potentially affecting the view of police and police-community cooperation, which is required for the quality of police services to the public.

According to Wisler and Ihekwoaba (2007), the difficulties of policing observed in Western democracies exist in abundance in towns and villages of Africa. As a result of the pervasiveness of crime and violence that disturbs the daily life in societies, Police and other law enforcement entities are considered as core actors in a larger system of national law and order (Schwartz 2015). It is at this point that Police community partnership is required for the police to assist people, solicit support and active participation in dealing with these problems (Kappeler and Gaines 2011). Traditional policing is old enough to fit the ever changing society of today with the spirit of freedom. Community-oriented policing and police-community cooperation is now the accepted framework for all progressive police departments (Kappeler and Gainer 2011; Tainton 2010).

Since recent time police reform has been taking place in many countries around the world including Africa by adopting community policing and it is a common and well accepted model of policing. Yet, the practices and even some of the principles guiding this framework vary across the globe (Kappeler and Gainer 2011). In addition, an earlier study by Skogan (1996) identified that community policing has setbacks, in that it tends to favor the dominant social group. According to this study, members of community policing tend to support those with whom they share something in common. Therefore, although efforts have been made to improve policing in the continent, peoples thirsty for good police service remain unanswered riddle.

The concept of crime prevention is central to community policing and forms an integral component to contemporary policing practices. Paul McKenna in Torijian (2005) defines crime prevention as "any activity that tends to reduce violence, disorder, delinquency, or fear of crime by attacking the identified cause(s) of such events." McKenna categorizes crime prevention into 'opportunity' and 'social development'. The first speaks to reducing the opportunity for criminal activity. Any police initiative that discourages criminal activity based on changes to an

environmental setting would fall under this category. The second category is social development, focuses on the person committing the crime and refers to building strong social networks for high-risk groups (Torijian 2005).

2.1.1. Views of police and community towards policing

2.1.1.1. Views of police

Police officer's perception of the citizens they claimed to be serving and the perception of citizens to police officers are rarely researched (Okeshola 2013). Police service to the community is affected by the view of the police officers themselves (Madsen 2007). According to Rodriguez (2008) most police officers did not view their activities as "police work," and such police officers as a consequence attempt to pacify community concerns without making substantive change. Police ethics are challenges both at the collective, systematic and organizational level, as well as at the individual level. Collectively, police officers are frequently characterized in terms of their masculinity, bravery, authority, aggression, and distrust and suspicion.

Boer and Changwon (2011) on the other hand in their work state that most police officers have a moral mission: they want to serve society with a principled cause. Weisburd et.al (2000) found out that police have different views how to treat individuals during contact. A significant number of police officers believe that use of force is necessary. It was also reported that the police tend to arrest all people who misbehave against officers during contact. On top of that, even if majority of police believe that use of force is wrong, they often do not report other police misconduct. As part of the society some individual police officer may share the same view with the society he/she belongs to. In U.S. Black officers have sympathy for their society. Woods (2014) in his dissertation research found that racial profiling exists in the police agency. He further detailed his finding that black officers perceive that white officers do not want to discuss racial issues at the presence of the black officers. Weisburd et.al (2000) also confirms this finding. The few studies conducted on Ethiopian policing did not address the issue of racial profiling.

2.1.1.2. Views of the Community

According to Bittner (in Brikley and Taylor 2014), within the broader historical context of the relationship between the police and public the ability to use force may have serious implications: first, police work is a polluted occupation because of its position between state and the public

and mandateff and power to deal with concerns in the community. Historically police have represented oppressive forces and the public cannot simply forget this in spite of the many police reforms to improve the relations. In the second place, police are also actively offensive to someone in almost every encounter with the public (Brickley and Taylor 2014). Finally, Bittner in Brickley and Taylor (2014) asserts that naturally, in areas with greater frequency of police intervention, it is likely to see more people who are offended by police actions because such areas with high crime rates necessitate police attention and intervention.

The other common factor is that police corruption certainly affects public respect for the police and its legitimacy. The effect of corruption differs across countries based on development of democracy. Corruption in Western countries discolors only those who knowingly exploit the opportunity. In Africa corruption problem does not affect the criminal alone but troubles everyone, and it involves almost all police officers (Beyley and Robert.2011). Another study also indicates that there are yet other most important factors influencing unfavorable view of the police were lesser informal contact with police, victimization, higher fear of crime, higher perceived level of violent crime, higher perceived disorder in one's neighborhood, and lower neighborhood cohesion and control (Maxson et.al. 2003).

A research conducted in the USA indicates that there is racial/ethnic variance in the view toward the police. The white are inclined to deny the existence of police misconduct while blacks and Hispanics are more inclined to believe that the police are abusive and misconduct is common (Skogan 1996). The study concludes that people who take this view may see the entire police department as rotten, which can have important implications for the overall legitimacy of a police agency and for people's willingness to cooperate with its officers (Ronald and Steven 2004). Schuck and Dennis (2005) indicated that racial/ethnic profiling existed both with police officers and in the agency.

Not less important, citizens' views of the police are also strongly influenced by repeated exposure to media reports on police abuse, and it is one of the strongest predictors of citizens' perceptions of misconduct. People who frequently watch, read or hear about incidents of misconduct, as presented in the media, are inclined to believe that misconduct is a common occurrence in both their town and their neighborhood, and such media exposure affects blacks,

Hispanics, and whites alike (Weitzer, and Steven 2005). In a similar way observations of police misbehavior or witnessing an officer mistreat a person may be a profoundly disturbing experience for the observer. Although this has rarely been examined, it appears that witnessing police wrongdoing can significantly lower one's overall opinions of the police (Stephen 2014).

2.1.2. The concept of Deviance and Crime prevention

Deviant behavior is a sociological concept which is labeled as deviant irregularly in different culture and social organization. As a result, definitions of "what is deviant" vary in place and time across societies and from one group to another within the same society. Sociologists use the term deviance to refer to any violation of rules and norms. From a sociological perspective, deviance is relative (Clinard and Meier 2011). Besides the variation in the definition of deviance the engagement in it also varies from individual to individual. Interactionists argue that within the same social environment some individuals can resist to engage in deviant behavior while others persist being deviant. They suggest that individuals can be influenced by their peers, overwhelmed by role models, and the role of peer groups.

In short, in the study of deviance, the following issues are to be considered: how a behavior is labeled as deviant, who and why of deviant members of society, the reaction of society to deviance and its consequence, and types and impacts of social controls. Deviance is more general than crime. Its punishment is also milder than that of crime (Nalah et.al. 2013). Crime is necessarily deviance but not all deviance is crime. Crime can be common crime, white collar and delinquency (Clinard and Meier 2011).

The idea of crime prevention is the essential component of contemporary policing practices. It can be seen as any activity that is planned to reduce violence, disorder, delinquency, or fear of crime by attacking the identified causes of such events; or can also be viewed as any policy that causes a lower number of crimes to occur in the future than would have occurred without that policy (ICPC 2005).

Crime prevention Approaches: the UN guidelines, further divides the crime prevention approaches in four categories as Social crime prevention (SCP), Situational crime prevention

(SCP), Community crime prevention (CCP) and Prevention of recidivism (POR). These social approaches are based on policies which offer support to the most vulnerable populations or areas, and have been integrated into nearly all prevention programs implemented. In all the four approaches partnership, cooperation, participation, and prevention are essential for effective policing. The best approach in crime prevention and ensuring community safety is the integration of norms and standards in the strategies used by agencies like policing institution. The commitment to develop universally relevant norms of good governance is crucial. The absence of principles of good governance like inequality of access to resources, and to decision-making processes, helps to contribute to high rates of violence and crime (Welsh and David 2012).

Trust in the police: building trust between the community and police contributes directly to the success of safety and prevention action. The legitimacy of police, the integrity of officers, and the equitable treatment of citizens by the police are conditions that appear central to the effectiveness of public policies on public safety and crime prevention (Sagant and Margaret 2010). Another research suggests that levels of fear of crime and sense of insecurity can increase when there is a decline in confidence in public bodies in general and the police in particular. No matter how efforts are done, confidence cannot be built by asserting the effectiveness of services; legitimacy needs to be built through structures of accountability and the participation of civil society in the governance of security (ICPC 2005).

2.1.3. Theoretical Framework

2.1.3.1. Social capital theory

As a theory, social capital has different dimensions: trust, rules and norms governing sanctions, types of social interaction, network resources and network characteristics. Social capital is located at different levels: individual, informal groups, formal organization, the community, ethnic group and also at nation level. These levels can be summarized as macro meso and micro level social capitals.

The presence or absence of social capital is determined by different factors. Different scholars presented their own classifications of these determinants. The following are said to be the main determinants: *“history and culture, family, education, social class, economic inequalities, strength and characteristics of civic societies, patterns of individual consumption and personal*

values, residential mobility and the build environment” while politics and economy can be a short term determinant (Claridge 2004:12).

In general, social capital is sourced mainly from networks that may be created by the means of the above list of determinants. The network is seen from egocentric and sociocentric approaches.

According to egocentric perspective:

An individual’s social capital is characterized by one’s direct relationships with others and by the other people and relationships that a person can reach through those to whom she is directly tied.” The sociocentric approach, meanwhile, suggests that social capital is based on a person’s relative position within a given network, rather than the individual’s direct relationship with people in it (Qianhong Fu 2004).

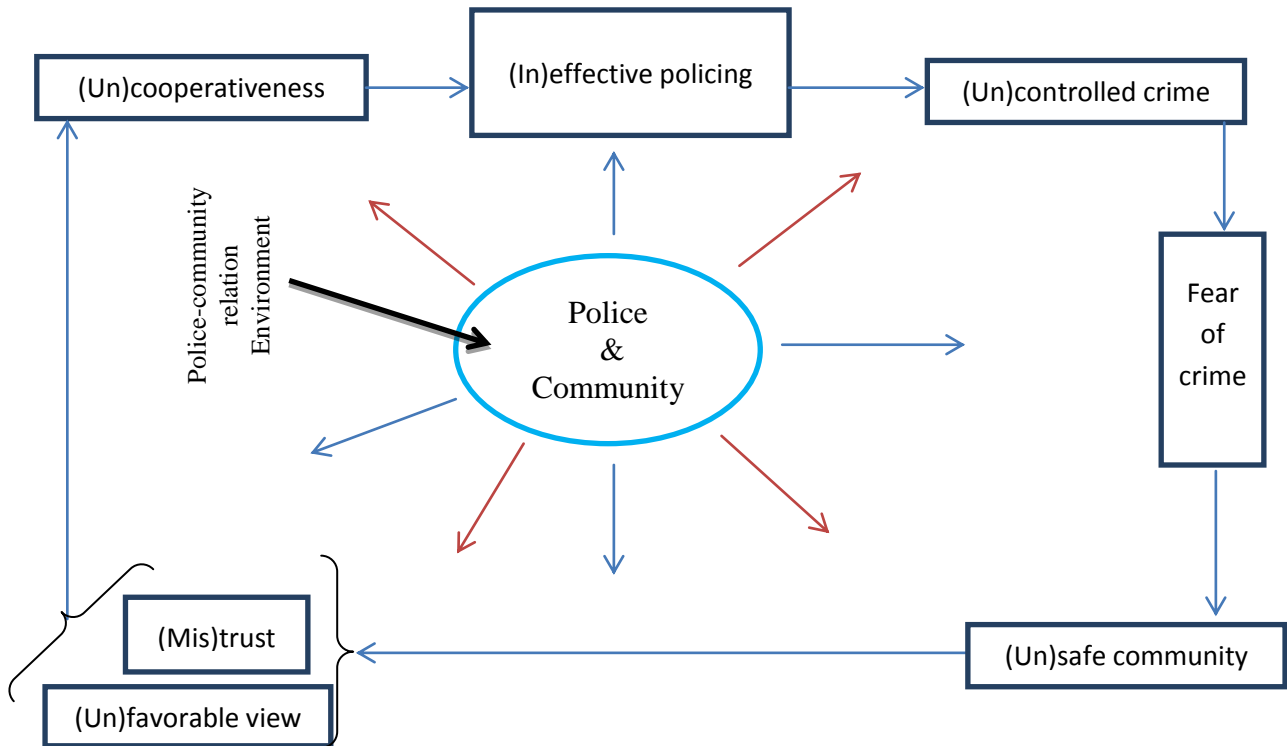
Choi (2010) stated in his research that physical capital relates to physical establishments, human capital relates to personal resources like skill, and knowledge while social capital is neither physical establishment nor personal resources but emanated from social relation and commonalities.

Social capital consists of two categories as structural and cognitive. Structural social capital is “the extent and intensity of associations or activity” and the cognitive social capital is “perceptions of support, reciprocity, expectations and trust” (Choi 2010:11). In both categories, elements such as trust, norms, networks are considered to have high value in facilitating coordination between individuals in a group or community. Like in other capitals, one need to invest his/her money and time to achieve what is intended in the social. Social capital can be negative or positive and it is capital only under certain social contexts (Claridge 2004).

Social capital is a very important and relevant concept in policing and police organization for individual officers as well as police organization to be effective in their job. Studies show that officers with rich social capital, meaning having good relationship with other officers (peers and supervisors) can find their jobs well done while those who lack the capital suffers hindrances to their jobs (Robinson 2003). Since policing, especially community policing fundamentally based

on partnership and trust, it is essential to employ social capital theory as a theoretical framework in this study. The following figure shows the application of the theory in this study.

Figure: 1. The course of policing and police-community relation



Derived from USA Office of Community Oriented Policing services (COPS) (2007)

Policing can be effective or ineffective in crime prevention. The question about ‘how policing can be effective or ineffective’ can be seen from police-community relation point of view. Most research based literatures indicate that the nature of police-community relation, police culture and integrity, community view of policing and many other factors affect the work of police in the community. In the relation between the two, each has their own obligations to discharge to ensure effective policing (Torijian 2005).

The views of both the police and the community towards policing can be favorable or unfavorable. While most police want to serve society with moral mission (Boer and Changwon 2011), others are reported to have poor view of their work - *policing* (Rodriguez 2008). Madsen (2007) on the other hand says that police culture and ethics, for instance aggression and suspicion, the way police treat suspects also varies from police to police challenge policing

works (Weisburd et.al 2000). This seriously affects police-community relation by first downgrading their views of and then trust in the police as the research shows. This finally makes the residents to have unfavorable views towards police. People with unfavorable views most often show uncooperativeness. The community must be ready to co-operate with the police (implying trust) but this can be possible only when police demonstrate integrity throughout police-community interactions and service delivery. Research on policing indicates that police integrity enhances community trust and cooperativeness (Kirkup 2013). Trusting people cooperate, cooperation enhance effectiveness in policing which is believed to reduce crime; reduction of crime reduce fear and increase safety which finally give way to good view of police among the community (Robinson 2007).

2.1.3.2. Community Policing Model

An outgrowth of problem-oriented policing was community-oriented policing, or community policing for short. This practice involves a cooperative effort between police and the communities they serve where both work together to solve crime and crime-related problems. It also includes a series of strategies that bring the police closer to the community to reduce and solve crime and crime-related problems. Community policing is often defined by the programs it subsumes, mini police stations; problem-oriented policing, neighborhood meetings with the police; crime prevention programs; foot patrol by beat cops; and police getting more involved in community activities.

The notion of community policing as public relations can be interpreted in three ways: the characterization of community policing as public relations, its causes, and effects. A number of experts have offered suggestions on how to improve the implementation of community policing programs. Bayley (1988), for example, outlines four improvements, including systematically monitoring the effectiveness “of community policing as a crime-control strategy”; giving “an institution outside the police . . . the authority and capatown to determine whether community police operations conform to the rule of law” ; improving the selection and training of police officers who will engage in community policing; and “develop[ing] the capatown to formulate and implement general policies of policing, calling on all resources both public and private so as to provide effective and equal protection to all segments of the population” .

According to Manning (1984), “If a community police scheme is to be successful it will require: structural and legal change, changes in habits of dispute settlement and definition, in organizational structure, performance evaluation and in reward structures within the police”. These suggestions are necessary to help community policing become a concrete reality, but are not in and of themselves sufficient. As formulated, these proposed changes do not minimize the problems and their unflattering effects on community policing.

Police-community relation

When there is good police–community relations, police have a better understanding of the public’s concerns (especially those that are crime related), and citizens are more inclined to report crimes that occur to the police, provide tips/intelligence to law enforcement, willingly serve as witnesses, and are happy to participate in jury trials. By extension, police also become more proactive, thereby preventing crimes before they occur or minimizing their impact, instead of simply reacting to calls for service. Good police–community relations prevent the possibility that the public thinks that police are simply a mechanism for intelligence collection. When there are poor police–community relations, the police typically lack a basic understanding of community problems, goals, and desires, and the community, particularly those citizens who are experiencing high rates of crime, poverty, and homelessness, perceive police as an occupying and out-of-touch force that does more harm than good. In these situations, police departments primarily assume a reactive mode of response to community problems (Fisher-Stewart 2007).

Community Participation

Finally, community participation involves members of the community taking an active role in trying to genuinely help the police. “It is the widely used social work concept of community organization, with particular attention to the pivotal responsibility of the police and other criminal justice agencies.” In the end police–community relations is a process where the entire police department (not a specialized unit) is engaged with the communities they serve in order to make it a safe and better place to live. Many implemented projects of crime prevention demonstrated that effective community participation is the guarantor of success to ensure community safety. In fact, the term community safety places a greater emphasis on community

interaction and the ways in which it can be maintained and reinforced (Sagant and Margaret 2010).

2.2. Context Review

2.2.1. Political context

Ethiopia is the second most populous country in Africa and the first in East Africa. According to the 2007 Census results the population comprised of 80 million people (UNDP 2012). Ethnic and religious diversity makes for a very plural state which has, from the 1991 onwards exhibited a considerable tendency toward internal violence. After freedom from the military socialist regime, Ethiopian politics has witnessed a series of ethnic conflicts, religious and ethnic demonstrations and strikes, for instance, that occurred after 2005 national election (Schwartz 2015). Although police agencies are supposed to be gateways of access to justice, as Schwartz states (2015), in all the conflicts and strikes occurred in Ethiopia the police involvement to suppress under the umbrella of law enforcement have resulted in bloody clashes which in turn have caused public resentments especially among the victims. The constitution allows the Federal Police to interfere in such cases that often time the bloody clashes took place when the Federal Police involve and not during the regional police's. The condition in the Oromia National Regional State is getting worse than before because the pace at which conflicts are occurring and the coverage in terms of geography and mass involvement increasing (Kalkidan 2015).

The nature and manner of internal security actors in the country is important and is reported to be corrupt, use excessive force, politically bias and other violations of human rights and due process in jurisdictions of all stages. When the people persist, however, local communities may view the state as a primary driver of injustice and insecurity (Schwartz 2015). In Ethiopia, the many and multidimensional forms of physical and structural violence and endemic political corruption have had a particularly profound impact on public service delivery. Policing is no exception. Both democracy and human rights are relatively new concepts in Ethiopian Government policy. Much work still needs to be done to acquaint both public servants and citizens with the whole range of human rights as framed in international covenants and conventions and guaranteed in the Country's Constitution (UNDP 2012).

2.2.2. Policy Context

FDRE Proclamations related to Policing: The Ethiopian Police system is organized in Federal Police Service and nine national regional states and two councils of town administration. The federal police are legally founded with the proclamation number of 313/2003. The government of the FDRE established Federal police as autonomous organ in 2011 as per the proclamation No 720/2011 with the above mandates. Their structure is more or less similar with the structure used in the Federal Police. The regional services are also independent when it comes to administering and implementing the actual police work. Regional Police Commissions are under their own respective national regional governments based on the constitution Art 52(g). Nevertheless, they are expected to submit to Article 23 of the Federal Police Proclamation which states police “shall work in cooperation and mutually supportive way with the Regional Police Commissions in the prevention and investigation of crimes.” Therefore, the regional state polices frequently ask support of the federal police when it seems necessary Demelash (2005). Therefore, the Federal Police often interfere in regional operations at the invitation of Regional Police Commissions in matters of serious national importance like terrorism (FDRE constitution 1995; <http://addisstandard.com/policing-ethiopia-the-force-vs-service-dilemma/>).

Anti-Terrorist Act (ATA): This is the other important document to be considered in this review. Governments recognized that they need to put in place effective systems to address terrorism and other threats to security (Parves and Rani 2015). Ethiopia enacted Anti-Terrorist Act in accordance with Article 55(1) of the Constitution in 2009 being initiated by the necessity of peace and security of the nations, nationalities and peoples of Ethiopia. The danger of terrorism to the peace, security and development of the country had become necessary to legislate adequate legal provisions. The Act puts huge restriction on human rights and it does not clearly delineate between terrorist and non-terrorist acts. The articles witnesses give their statements to the court secretly and at the absence of the suspect (FDRE ATA 652/2009). Denny and Demelash (2013) stated that this act caused the arrest of many journalists (in Ethiopia) when their criticism of the government was translated as security treats. International law (UNHRC Art. 10 and 11) establishes clear standards for how to balance security needs and the authoritative of respecting by placing limits on the extent to which states may restrict human rights (Boer and Changwon 2011). Such crude definition may have impact in the final

conclusion of the judges' decision on the criminal cases they attend. In Lahore Pakistan, criminals committed murder at different time treated differently; that is while one is defined as terrorism, the other one was concluded as non-terrorist crime (Tariq and Mehwish 2015). Canada Anti-Terrorism Act showed commitment to observe international conventions such as the freedom of expression. Although the Act puts some restrictions to freedom of expression it provides the judge mechanisms to check whether there is reasonable ground to conclude that certain act is an act of terrorism when the case is brought to the court (Mendel 2015).

2.3. Empirical review

A number of studies have been conducted on policing in different countries. Among these, some identified findings related to challenges of policing while others worked on police perception. According to Verma and his colleagues (2013) communications, political pressure and interference, fear of the unknown, lack of training, costs, and supervision must be identified and addressed in order to support the process of policing. Monica and Changwon (2011) state the common challenge as accountability at policy and strategy as well as at managerial level. Brown (2002) in his study identified demographic factors like age and race, as well as socio-economic status, encounter with the police, level of education, neighborhood condition or the combination of some of these negatively affect the view of the public towards policing. Residents in low income and high crime areas tend to show less cooperation with the police even withdraw from cooperation. In such areas neighborhood are full of distrust and hostility and view each other with suspicion (Solomon Wood 2014).

Although governments put their hope in community policing for better security and police-community relation, studies show that communities are less convinced that it is fully functional (Nwaubani et.al. 2014). The same research revealed that members of the public perceive lack of trust, poor image, inadequate manpower, corruption and poor educational background as challenges possibly facing the police force and by implication community-policing. These above mentioned social and systemic problems are in turn responsible for ineffective and inefficient policing. Moreover, since recent time, community policing has been challenged by terrorism and it has shifted the trend of policing back to the traditional type. Police services might be tempted to abandon community policing and revert to the traditional model of policing with its emphasis on Paramilitarism” (Murray 2005).

In almost all literature, community policing is known as citizen-led effort to contribute to police reform, however, Lisa and Demelash (2013) argue that community policing, in their case studies including Ethiopia, is rather introduced either by the police or by development partners. They further stated that community policing (in Amhara region of Ethiopia) is loosely connected to the justice system.

Chapter Three: Research Methods

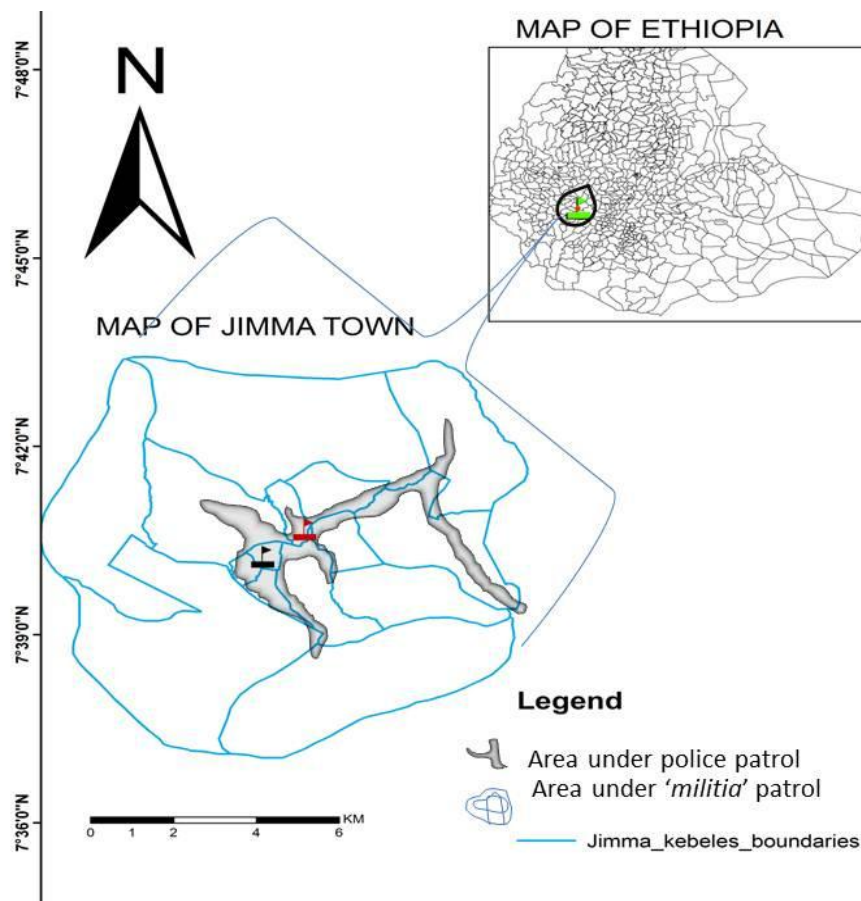
3.1. Description of the study area

This research is planned to be conducted in Jimma town, Oromia National Regional State, which is located in Southwestern Ethiopia. It is situated 353 kms from Addis Ababa, and between altitudes of 1720 and 2010 meters above sea level. The astronomical location of Jimma town is 7°40'N and 36°60'E; and geographically, it is situated between Mana woreda in the North and North west, Kersa woreda in the East and North east, Dedo woreda in the South, and Seka Cekorsa woreda in the West (EMA 1980). According to CSA Population Projection (2015) the total population of the town is 177,900. Administratively, the town is divided into 17 kebeles.

The rationale behind the selection of the study area is that, first it is easily accessible to me as a researcher to collect data and complete the study within the time frame; second, Jimma town is the only town in the southwestern part of Ethiopia where different federal and regional institutions are located. Among such institutions are military camps, governmental and private universities and colleges, research centers, etc. which, in one way or another, attract police attention or require police services. There are 814 small and medium scale manufacturing industries and 571 business enterprises: agriculture (54), industry (47), construction (147), trade (184) and service (139). There are 39 primary and 9 secondary schools and 7 private colleges and two Government University and College. The other one is that in general there are 115 health institutions. Most importantly, despite the availability of literature, policing is inadequately studied in Ethiopia particularly in the study area.

According to the socio-economic profile of Jimma town compile by Jimma Town Finance and Economic Development Office (2015) the main ethnicities residing in the town are Oromo, Amhara, Gurage, Dawuro, Yem and Kaffa. The means of living for people in the town

Figure 2. Map of the study area



3.2. Study design

This study was a qualitative research and employed case study design. Qualitative approach is important for studies like this type which intended to collect and analyze subjective data. Case study is selected as the issue is national but the study focused on a specific study area – Jimma town. Case study design was chosen as it allows the use of multiple methods in data collection and analysis. Moreover, it can also be used for studies to be conducted in few months in a specific area and this was also another reason for choosing the design.

3.2.1. Data sources

The sources of data for this study were both primary and secondary. Primary data were collected through interview and FGD from police and the local community. The source of secondary data

was documents of Jimma town police; this included reports and other relevant materials. Literature was also exhaustively reviewed to validate the study.

3.2.2. Study population, Sampling and Sample Size

The population of the study was all residents of Jimma town categorized into three groups: two groups of police (community policing officers and regular police) and local community. Sample size, in qualitative research, is not directed by rigid rules. It is suggested that information richness is often the most important factor in the selection of samples (Bradley 1993). In order to strengthen the generalizability of the findings, Jimma town is purposely divided into two based on patrol as 'areas patrolled by police as 'central community' and 'areas patrolled by' militia 'as' non-central community, rather than taking *kebeles* as communities and units of study Informants of interview and participants of FGD were selected proportionately from these two areas/communities.

Accordingly, the informants of this research were recruited purposely but proportionately from the two group of the study population namely police and the local community. The selection of informants from the community again was from the central and border communities. Through representation of informants from different communities of the two areas of the town ensured equal chance of gathering enough and necessary data for the study. The participants of the FGD were also recruited similarly from these same groups for two separate sessions each with 6 participants, three from the areas patrolled by police and other three from areas patrolled by 'militias'. A key informant was recruited from police officers, particularly, head of departments and community leaders who play advisory role in community policing as they have deeper knowledge about the issue.

3.2.3. Data collection tools

In order to gather the necessary data required for the research objectives, interview guideline was prepared and used. The major data collection techniques were semi-structured interview and Focus group discussion (FGD). FGD was conducted with two FGD groups which included community police officers and other police officers as (FGD-1) and the local community as (FGD-2). The FGD was arranged in two separate sessions with the two different groups because of heterogeneity. These separate sessions helped the participants to discuss freely without any

fear and also helped the researcher to ask more details. The third data collection tool was Key-informants interview. The other data collection interview was the collection of or getting access to documents.

3.2.4. Data validity and reliability

The structures of the interviews were prepared in the way it allowed the respondent the opportunity to give the researcher as wide a range of appropriate information as possible. Above all, Pilot test was carried out to test the data collection instruments of the study before I entered the actual data collection. This gave me the opportunity to know more about the issues thereby rethink and shape the tools in a more perfect way.

FGD guide was prepared ahead of time carefully and was also supported by advisors comments before utilization. In addition, multiple informants and multiple methods of data gathering within this study it-self was recursive checks against the validity of the researchers' interpretations. This means interview was supported and cross-checked by two FGDs. Since the interview and FGD were conducted solely by the researcher, high care was taken.

3.2.5. Method of Data analysis

Since the data collected in this study through both interview and FGD were qualitative, data analysis also followed the same approach. In qualitative research data collection and analysis go simultaneously. The data collected in each day should be analyzed immediately. Therefore, there were the work of coding, arranging and analyzing of data in each day of data collection. Next, these arranged data were described, interpreted and analyzed accordingly. The step next to analysis was discussion of the finding which was followed by policy recommendation. In general thematic data analysis and direct quotation of words of informants were used in the analysis section. Based on the findings drawn out of the discussion, the necessary policy recommendation was forwarded.

3.2.6. Ethical considerations

It is the culture of research, especially, primary research that the researcher takes whatever steps are necessary to ensure ethics codes are not broken. Accordingly, in this research all interviewees were fully informed of the research aims by giving them a participant information sheet and consent form (Annex 2). The contents of participant information sheet were information about

who the researcher is, what the research is aiming to explore and details of all their rights as a participant in the research. It was made clear that their participation was entirely voluntary and they had the right to withdraw at any point before the final date of submission of the research report and that no reason was needed. All participants were assured of their anonymity in the research and they would not be personally identifiable. All of these safety measures were undertaken so that no harm will come to the researcher, or any of the respondents because of the research.

Chapter Four: Result and Discussion

4.1. Results

4.1.1. Introduction

In this section, the results brought forward from the data collected through the interview, FGD, key informant interview and document review are presented as the findings of the study. During data collection, 14 individuals were interviewed (10 from the community and 4 from police officers. Five informants were taken from the community in areas under police patrol and five were from the community under militia patrol (community patrol). A resident and who is a member of security board was key informant as he has practical experience and good observation of community policing practice in the neighborhood. Another key informant was from police among police department leaders. FGD was fully conducted with the community groups while conducting a full-fledged FGD with police officers was challenging activities I encountered during data collection. In order to complete data collection, I gathered a small group of police officers with whom I have personal relation and then held the discussion. Police key informant interview was conducted with one police officer and one community policing security board member whom have deeper knowledge and information about the issue. Secondary data accessed from Jimma town police guidance included a five years report (2010/11 – 2014/15), human resource document, and Community policing training manual; and the other is a socio-economic profile of Jimma town collected from Jimma town Finance and Economic Development Office.

4.1.2. Police-community cooperation in Jimma town

During the interview and FGD, informants and participants stated about their reaction to certain anti-social behaviors or local concerns when they were asked some questions like, “If a group of local children were playing absentee from school and hanging around on a street corner, how likely is that you and the people in your neighborhood would do something about?” and “If a child was rude to an adult, how likely is it that you and the people in your neighborhood would tell that child off?”

Most of them indicated that the people in the neighborhood do not tell off such children. According to the informants, people do not even pay attention to children hanging around the

street, but in the case of being rude they witnessed that some people tell them off. When they were probed why? They listed some of the reasons as carelessness, thinking that it is not their concern, and fear of negative reaction either from the children or their parents.

Another question they were asked was “If two people are fighting and one beat the other to death, how likely are you and people in your neighborhood do something?” The response of the informants to this question was similar. It was stated that the community claim that it was the culture to set apart persons beating one another.

The interviewee asserted that people do not want to involve in setting apart people fighting rather run away from such events. Some informants said they set apart if the people are from the neighborhood. The reasons stated by most of the informant were fear of legal related issues (to avoid being a witness at the court), fear of being hurt by either of the two in the middle of the fight.

If the communities have weak culture of fighting corruption, it is important to see whether they show the tendency to report the occurrences of any deviant behavior or crime that bother their neighborhood. To evaluate this issue of reporting crimes, the informants were asked some questions. In response to these questions, they indicated that the community is weak in reporting concerns including crime. It is also found that they are weak in cooperating in crime prevention. During the FGD session with the community, one of the participants shared his experience as follows:

I am a guard for certain institution; one day a young guy removed a lid from a motorbike. As I saw, I followed him; but he saw me and run away and I chased him calling others for help. Unfortunately nobody tried to help me to catch him. I continued running after him and finally he dropped the lid behind him and escaped himself.

In reporting crime, the information obtained from interview and FGD indicated that the community does not report corruption to the police or other concerned bodies.

According to the informants, the reason for not reporting corruption, because first, corruption is a hidden crime but most pervasive in all sectors; second in corruption, perpetrators had networks with authorities at different level. Third, because of this network, it is difficult to be sure if the person receiving the corruption report is out of the network or free from corruption. The interview result identified that, in police, corruption is prevalent in transport sector and traffic police have often bad image among the community. Complaints from the community (e.g. vehicle drivers) were ended in vain. According to the key informants, police regularly conduct review or “*gimgama*” on corruption cases but there was no encouraging measure. They conclude that corruption is not practically committed. Other police interviewees also stated that police officers do not expose their fellow officers guilty of misbehavior. As the result, they often simply move the corrupt officer from one position to another position.

Therefore, the informants said that they do not want to report corruption as there is no guarantee for the unintended consequences. One of the informants said –

We may discuss [about corruption] in private about what is going on around in the town. Corruption and power are interrelated that there is little hope for change to come no matter how people report hundred times. Corruption is, indeed, in control of power. Reporting criminals, particularly in corruption, means exposing oneself to risks as they usually revenge through their informal networks established. They prefer to live in peace with the perpetrators.

The informants felt that there is no guarantee for the community to confidently report crime of this kind. The other interview well expressed the situation using idiomatic expression, “*telba benchacha band mukecha.*” Its crude translation is ‘The whoop of Linseed is calmed down in a single mortar.’

Nevertheless, most of my informants believe that cooperation is crucial in crime prevention. The more the community cooperate the more policing becomes effective. If they believe in the importance of cooperation, why did they fail to cooperate? The reason is that there is lack of good governance at all level of administration hierarchies. Moreover, both police and other state agencies also lack commitment.

4.1.3. Existing strategies, physical and social structures in line with policing

In this sub-section, information about strategies which are required for police-community cooperation is identified. The first important strategy that is believed to ease police-community cooperation and relation is ‘community policing’. My informants witnessed that community policing have brought police and its services closer to police and also helped police to improve their relation with the community.

Along with community policing, police officers were assigned to *kebeles*. At the beginning (in 2010/11), 14 community police officers were assigned to 13 *kebeles* of the town but after 5 years in 2014/15 the number of officers assigned as community policing officer was increased to 45 to cover all 17 *kebeles* of the town. Therefore, at least two officers are now permanently assigned to each *kebele*. Some wider *kebeles* may have more than two officers as the information from the key informants revealed.

The secondary data collected from police indicate that the advent of community policing was paralleled by the introduction of an organizational structure which the government put into action since 2010 across the nation to reach the smallest social unity – the household. This is the second important that would ease communication between police and community. Actually, my key informants made clear that community policing used the 1:5 organizational structure locally known as ‘*tokko-shanee*’ in Afaan Oromo and ‘*and-la-amist*’.

Another event related to community policing in Jimma town, according to the secondary data, was the formation of security boards. This data shows that security boards were formed at different levels and in different institutions. At town, *woreda* and *kebele* levels as well as in primary and secondary schools. Since 2010 the number of boards formed and officers assigned to each *kebele* for this purpose was small but progressively increased throughout the five years.

Informants from the community and Jimma town police reported that 25 community policing houses were constructed by the community in their respective neighborhood. Most often, community houses in areas beyond the main roads, stay closed almost the whole week. One of

my informants who were from one of such areas indicated that the community house in their locality was opened only on Saturday. They described the houses as “an office without officer.”

If there are all these for police and the community to strengthen their cooperation in crime prevention, how much implementers and stakeholders were committed to effectively use the existing strategies? Different questions were offered to the informants regarding how police are committed to policing services in general and community policing in particular. Only after the advent of community policing, police tried to seek the views of community towards crimes that actually trouble neighborhoods and held awareness creation meetings and consult them regarding these crimes. Police informants stated that at the beginning, four officers who were graduates of community policing in diploma were assigned as leaders to implement the philosophy of community policing. These informants recited the first three years of their job as community policing officers that they did relatively better works in awareness creation and community mobilization after which they claim to have accomplished most of their activities like establishing security boards, construction of community policing houses and forming night watch groups along the five-in-one group in different neighborhoods. They stated that latter on things were not going well in policing of the town, which they believe, has affected the implementation of community policing in the town. This will be presented under subsection – officers’ assignment.

The informants’ observation of the decline in the activities of community policing reveals that in the last two years, most activities were executed when certain crimes seem to be a threat to the political system and when they [police] feel the effects rather than seeking to know how much the community feels safe. In the sight of the community, crime prevention approach of Jimma town police is a campaign style. Most of the informants complain about lack of commitment and active policing.

Participation in public meetings: The complaint related to commitment, according to my informants, also points at the community themselves as they were less attentive to policing issues. The responses of the informants to questions like “How often do you attend public meetings called on security issues?” are mainly “*Not at all*” and “*Very rarely*”; and to questions

those intended to find out their involvement in crime prevention are also the same. The informants were also asked to tell their observation of the community in their respective locality about these same questions. Their responses generally indicated that the culture of active crime prevention is missing.

The commitment of the community in crime prevention is not complete. One of my informants who is a member of security board at a neighborhood level, said: “*The community handover criminals to the police but do not want to support the process of investigation by providing their eyewitnesses;*” but complain when the criminal is released as one of my police informants said, “*the community complains when the police set free the criminal suspect after 48 hours according to the due process of law because of lack of witnesses and/or plaintiff.*” The informants conclude that, as the result of all these, the police community cooperation is falling today.

4.1.3.1. Reasons for lack of commitment in community policing

Knowledge about community policing: As understood from the interview, the majority the community knows that the so called community policing exists in their *kebele*. Very few individual informants had general knowledge of community policing. The knowledge about community policing also varies among the police officers. Among the police informants, only community police officers have a relatively fuller understanding of what community policing is; however, the other police for instance, traffic police have a shallow knowledge about the new philosophy. Among my police informants, only those officers who were trained in community policing could define and explain the concept of community policing briefly. These are graduates from Police University College of Ethiopia in Community Policing with diploma. My police informants blame the community for lack of internalizing the concept of community policing.

Accessibility: Police informants claim that they are accessible although response was limited due to different factors. Informants from the community stated that community policing officers who are assigned to *kebeles* and responsible for security issues in their respective *kebeles* can be accessible through *kebele* officials and telephone. Their phone numbers are displayed in their offices but they were often not found in the offices. Most informants identified that they were

less accessible to residents who have no phone. This problem of visibility of community policing officers was worse in areas beyond the main roads.

4.1.4. Policing and Crime Prevention activities in Jimma town

Throughout the interview, the informants complained that Jimma town police most often engaged in serious policing either during large public gatherings or there is official visit by higher federal or regional authorities or when they feel security problem in the town or when protests occurred in other parts of the region.

Table 1: Jimma town police crime report (2010/11 - 2014/15)

Types of crime	Year				
	2010/11	2011/12	2012/13	2013/14	2014/15
Robbery	-	-	-	-	-
Murder	13	10	9	7	9
Women and Children abuse	7	14	3	11	13
Traffic accident	49	146	82	57	71
Crime on infrastructure	-	-	-	6	1
Theft	162	175	137	108	95
Social and Other	75	86	44	78	65
Total	306	431	175	189	289

This study analyzed Jimma town crime report which covers the period from 2010/11-2014/15. When the crime record of the five years is analyzed, the second and the third reporting years were the highest and the lowest respectively. On average, Jimma town policing was effective only during the third year (2013/14) and crime began to rise again during the fourth and fifth years. According to the crime report, 2014 and 2015 crime rates were 10 and 16 per 1000 residents. It shows an increase by about 60 percent. The reason, as stated by police informants, was the fact that community policing leadership was taken from well-trained officers and transferred to inadequately trained officers.

Information gained from interview, FGD and key informant indicate that crime prevention methods used in Jimma town policing include foot patrol (which is limited to the central part of

the town or along the main roads), community policing (through five-in-one structure) and others. However, police informants and key informants stated that the one-to-five organizational structure was helpful to disclose crimes when they are hidden from police. The key informant specified that in the past five years no single murder case suspect have escaped as the five-in-five structure strengthened surveillance. They also stated that the town police work in collaboration with minority groups such as shoe shiners, day laborers and security guards of public and governmental institutions. The information from key informants also reveals that police works also minority social groups like day laborers, shoe shiners and guards. These all are coworkers of police in the town policing.

Generally both interview and secondary data indicate that the current situation of crime prevention in Jimma town is not effective although improvements were observed in some few crimes. Nevertheless, this does not mean police have done nothing; there are some achievements observed in Jimma town policing.

4.1.4.1. Current achievements of Jimma town police

Traffic policing: Apart from the works done with community policing, interview result and key informant interview indicate that Jimma town police has done good works especially in traffic division; i.e. special traffic signs [token] were prepared to stand along the main roads sides. The pictures were purposely painted to bear a resemblance of some specific traffic police officers in the town to attract attention of and effectively convey traffic messages to pedestrians. They bear such short phrases as “*Please take your left side,*” “*Thank you for taking your left side*” and the like written in official languages (Afan Oromo and Amharic).

4.1.5. Community safety

The responses from my informants to the questions related to community safety indicate that feeling of safety or fear of crime varies among neighborhoods and related to a specific crime – property theft (snatching of mobiles and laptops and burglary). They stated that they feel safe or feel less crime threats as they move in their respective neighborhoods while they [community] feel crime threat of snatching as they move in the town (commonly during night) especially in other neighborhoods especially where police are not visible. Burglary is the main crime threat in

the areas beyond the main roads. These areas are not under police patrol but are left to the community patrol (Militias) which was hardly functional and practical as reflected during the interview and FGD. Some informants expressed their perception of fear of crime from the increasing unemployed youths, particularly those migrated from other areas, are potential causes of property crime.

4.1.6. The view of community towards policing in Jimma town

Throughout the interview, the responses from the community to the questions regarding their views towards policing took two directions; they viewed police from two dimensions: first, the community appreciate Jimma town policing for improved approachability and reducing crimes like group fights for which they viewed police in a relatively good manner; and the second relates to police integrity, lack of good governance in police and the entire administrative system for which they had bad views. Few informants expressed that they view police as someone there to for their safety whenever they see police around in the town. But the majority informants use uncomfortable words when they respond to the interview questions.

In their response to questions related to community consultation, the informants stated that police consulted the residents when they were invited by kebele to public meetings held in neighborhoods. Freedom of expression was maintained only based on the agenda. However, most agendas are about development and as one of my informant who is a member of a security board mentioned. The informants said that the community may be interested about good governance in different public institutions which the police gave little attention to or made reservations. The person chairing the meeting stops such question or concern as out of the agenda of the meeting. The interview showed that the community perceived such reservations as unresponsiveness to or negligence of community concerns. Freedom of expression was and is limited that people cannot express their opinion freely at public meetings.

The informants viewed Jimma town police as incapable and less committed to their job, corrupt, unreliable and partisan to the state. The view of the community towards police is also reflected in their observation of the type of weapon police equipped with, physical fitness, responsiveness and logistics. The most common weapon police carry during patrol is stick. During day time they

commonly hold sticks but may carry fire arms during night times. Police informants have common idea regarding the type of weapon police are equipped with. They justified the use of sticks as a weapon that police is not a military force but a civil working with and within the community. As a civil force, therefore, police are expected to approach individual residents in a peaceful and approachable way while dealing with crime and any other concerns of the community.

As a key informant stated

Carrying fire arm is an indicator of war or absence of safety that police as a civil force should be the symbol of safety than representing anarchy by carrying fire arms. The law that they represent should be respected than the individual officer. Therefore, people should obey police not just because of physical fitness or the type of weapon he/she equipped with but for the symbol of the blue uniform as it bears constitutional message to everyone.

Some informants from the community side believe that the police should be equipped with fire arms while few of them said police should not carry fire arm as they work in and with the community.

Taking all the weaknesses and strengths of police into consideration, the informants were asked questions like “how good is police job in Jimma town?” Throughout the interview, all informants appreciate improved police-community relation and community policing as it has brought police services closer to the community. However, they all at the same time complain about injustice, unfair treatment, lack of integrity, and particularly rampant corruption. During the interview, the two groups of informants (police and community) took extreme sides as they appreciate their own roles than their collaborative effort in crime prevention. Only few of the informants believe that neither police nor community alone can do anything to control crime.

Finally, to grasp their clear views towards police the informants were asked “What do you actually feel when you see police?” Majority of the informants expressed that they do not feel

good. For them, policing is not different from politics that therefore feel angry when they think of police as a civil force that the principles and the practices are far apart; some are still scare of police that they cannot easily feel good with them as one of my informants frankly said “*How can I view police in a positive manner? I grew seeing them doing all sort of evil against citizens. I can understand that this day’s police are trying to improve their approach. However, there are still many problems that make us feel discontent with them.*”

Despite the dominant negative view towards police, there are two informants who view police positively but do not trust. Majority of the informants do not deny the existence of honest and genuine officers as they know personally most of the officers with their experience of integrity as police in the town.

4.1.7. Police view of policing

Throughout the interview, it seems that all police officers were frustrated and discouraged by what was happening with their organization. All the police informants expressed that they love the job but currently not happy with it. One of the informants shared me his experience in the organization as follows:

When we were graduated from Police College, the enthusiasm to serve the community with the profession was so high; the feeling we had was almost as if we would solve all the problems of the community. However, as we came to the actual work setting, we faced unexpected challenge –which we couldn’t resist to achieve our professional goal.

The main challenge they encountered, as he stated during the interview, was related to structural issues that dislocated many officers across the structure. He believed that the situation of community policing has been falling because of this structural disruption. He and many other officers were waiting for appropriate time to leave the profession and join other non-police organization.

Human resource data collected from Jimma town police guidance clearly indicated that there was confusion in officers’ assignment across the structure with regards to level of education. Other police informants also echoed similar voice of discouragement due to structural dislocations. As

they were asked about other officers who left and the reason why they left police, they confirmed that it was for similar reasons. This will be detailed under the sub topic ‘Officer Assignment and Structural Issues.’

4.1.8. Trust in and reliability of police

As the interviewee have made it clear in their responses to the questions about police integrity, the repetitiveness and pervasiveness of these problems led the community to generalize the entire police agency as a rotten institution. Because of such factors the community had little trust in the police; one of my informants said “*the community seeks service from the police only because they have no other option.*” They [community] related this bad image of the police to the lack of good governance and the overall political/administrative system. The dissatisfaction of the community with the services of administrative authorities and police partisanship to the state frustrated them to see police as part and parcel of the system. They concluded that in all state offices or agencies, approach to customers at reception is given much emphasis while the services beyond that are discouraging to customers.

To know further, they were asked about reliability of police; in response to the questions, almost all of the informants from the community, view Jimma town police as unreliable. They uttered that it is difficult to rely on Jimma town police for they do not adhere to rules which they easily break. In crime investigation division, the detective officer is said (as to the informants) to be everything; when criminal case occurs, it is the tradition to deal with the detective who is in charge of the case before things appear at the court. My informants said that the detective capable of turning the case the other way round. In the case of community policing, officers’ fairness is questioned not as such at the level of traffic and detective officers but are calumnious information in their daily activities in the neighborhoods they operate. According to my informants, the areas where these community policing officers are calumnious with are related to the construction of illegal houses. The community complains about unfair policing procedures. Consequently, community trust in police has fallen. People have less confidence in police and are less satisfied with their services.

4.1.9. Factors affecting views and cooperation

Police Visibility and accessibility: It was not easy to get access to police officer when the community needed them. As they were asked about police accessibility and visibility, the informants said: “*we get access to the police mainly through kebele authorities and mobile phone.*” This is because the visibility of police is limited to the central part or along the main roads, market areas and around public institutions. The areas or neighborhoods beyond the central part of the town abandoned, as stated by the informants. They also feel that police responses were procedurally unfair as they sometime carelessly handle concerns of individual residents. Interview with police officers indicates that police are less visible in the areas beyond the main roads with the assumption that crime rate is low there but higher in the central part. They also said that police is fast to respond to emergency cases like car accidents, suicide and murder cases etc. than other individual and community concerns.

4.1.9.1. Officer assignment and Structural Issues

The secondary data collected from police depicts that similar positions on the same level are occupied by officers whose educational level varies from Grades (9-10/12) to BA Degree. The best example is the position of Team Leaders. A Team Leader ‘X’ is BA holder while another Team Leader ‘Y’ is Grade 9. The other one is the criteria for the positions of *Woreda* Police Chief: the criteria for the position of chief of *Woreda* ‘A’ is Certificate and above while that of the other *woreda* ‘B’ is Grade 10/12 complete. There are no standard criteria for officer selection and assignment. Assignment of officers is not uniform across the structure. The overall observation of the positions give that most of them are occupied by uneducated officers. Team Leader is above Division, however, the first requires Grades (9-10/12) while the latter demands certificate. As the result, wrong assignments are everywhere in the structure (top to bottom). Some officers said that according to the principles of officers’ assignment, educational level and rank have the highest value. On the contrary, my informants said “*experience in terms of years of service is given high weight than level of education during officer assignment.*” This is the ways how some officers deserving a position were displaced or dislocated across the structure.

Some informants from both group revealed that the problem of officers’ assignment was intensified by the informal groupings among officers that has become characteristics of Jimma

town police. This grouping is based on the areas where the officers come from. When a commander is assigned from any of these groups he usually favors his group members. In such conditions, says one of the informants from police, officers' reassignment and movement along structures is a must to happen. Belonging to a group is enough to be favored or disfavored. They also believed that this is the reason why the authorities interfere in officers' assignment. Secondary data gathered from Jimma town police indicates the presence of nepotism.

4.1.9.2. Police integrity

The other major issue raised by my informants during the interview that lay behind their views towards police and policing was the issue of police integrity. Every interviewee had similar idea with the improvement in police in comparison with the past regime but when evaluated within the framework of democratic type of policing, it is below standard. Some of the informants who had an encounter with police angrily talk about police integrity in this town recalling some incidences of police misbehavior from their own experiences and their observation of others'.

Police integrity was manifested in every activities of policing which create encounter between police and individuals from the community. Logistic problem is among the major challenges that create integrity related problems. The *kebele* security officers are more equipped than the community police officers as they have motorbikes. The interview shows that individuals pay some amount of money as transportation fee for officers when they seek police help for individual concerns. Key informants affirm that the payment to officers is known as it was informally allowed to solve the problem of transportation. Therefore, sometime people do not report their concerns to police rather they seek their own options. The most common option, stated by the informants, particularly in the cases of property theft, is dealing with the thieves or the brokers to redeem the property stolen.

In response to questions related to integrity all informants stated that police integrity is a big problem in the town. This does not mean, say the informants, that all police officers have integrity problem; it just to mean that the majority were in integrity crisis. As the result, most informants do not view police in a positively manner. The informants say that there are some police officers who participate in illegal activities like contraband by providing protection. i.e., they facilitate for easy exit and/or entrance of illegal commodities from and to the town.

According to the informants and FGD participants, they were annoyed not just for lack of integrity but for absence of punishment. One of my interviewee who had good observation about policing in the town stated that the police departments of the town had only modest expectations for the ethical conduct of their officers. He detailed: *“when police departments address crime prevention issues within police or with community, they often rely on theoretical lectures, with little focus on the real-world challenges the community face in their relation with police and also the challenges of police in treating people with tolerance and respect.”* The situation of integrity, as hopelessly stated by interviewees, police institution in this town is facing the major challenge of installing ethical standards in its police staff.

4.1.9.3. Budget constraint

According to Jimma town police guidance, budget constraint is a big challenge to execute their jobs. The town’s total population is 177,000 (ECOSA 2015 population projection) residing in 17 *kebeles*. As indicated in the five year report, the current total number of community policing officers is 45. The proportion of community police officer to residents is roughly 1 to 3900. This ratio is very far from the experience in other countries (Singapore 1:1000) (Mohammed et.al.2013). The town police guidance partly agree with some of the community’s complain or dissatisfaction in police services particularly with regards to responsiveness. This particular problem, as police say, was the reason for limitations in responses to the community’s call for service. Budget constraint has implications in police training (in terms of duration and number of trainees), that they lack capacity to execute assigned activities in the town.

4.1.9.4. External influence on policing

It was common to hear, throughout the interview, that majority of the informants jumps to relate the limitations of police and policing services to the entire political and administrative system. The perception the informants about Jimma town police is that the institution is not identified itself as a civil force entrusted to serve the community with independent mind. They perceive that the institution is highly influenced by the administrative authorities of the town. Some of my informants had a good knowledge of the interaction between police organization and the administrative authorities. They claim to know how the police were influenced from above and

how officers' assignment was monitored by these authorities. The informants stated that this influence is not limited to police alone but common in all state agencies. According to the informants from the community, the political system that has been embedded in the heart of the administrative system of the country in general and the town in particular monitors demotions and promotions. In general, the interview result indicates that institutionally police is made powerless by the authorities to make important decisions independently and whereby the community lost their trust in police.

4.1.10. Opportunities of cooperation in Jimma town

Community policing welcomed as a good policing strategy: All informants believed that the advent of community policing has brought positive changes in policing in the town. It can be understood from the interview that since the philosophy has put to practice, policing services has been brought closer to the community, at least, theoretically. Moreover, no any informant has negatively described community policing rather stated that it has improved policing particularly police-community relation that invited the community to gather around and discuss about the security issues in their neighborhood. Community policing also was the reason for the establishment of security boards (some people call advisory councils) and the construction of community policing houses.

Community policing houses and security boards are other opportunities of cooperation identified in this study. Community policing houses would serve as ministrations for community police officers as well as the militias (community recruits) to create accessibility to the community whenever they need and seek police help. Security boards are very important council of elders which help the police to encourage and integrate traditional dispute resolution into policing. This encourages the community to cooperate with police in crime prevention because they are allowed to have access to policing work as stakeholders.

The relatively reduced rate of crime, improved police-community relation, and awareness creation in crime prevention are all attributed to community policing. It was believed by the informants that if all stakeholders show genuine commitment to the implementation of the philosophy, more results can be achieved in crime prevention to ensure community safety.

4.1.11. Challenges of cooperation in Jimma town

Knowledge about community policing: As understood from the interview, the majority the community knows that the so called community policing exists in their *kebele*. Very few individual informants had general knowledge of community policing. The knowledge about community policing also varies among the police officers. Among the police informants, only community police officers have a relatively fuller understanding of what community policing is; however, the other police for instance, traffic police have a shallow knowledge about the new philosophy. Among my police informants, only those officers who were trained in community policing could define and explain the concept of community policing briefly. These are graduates from police university College of Ethiopia in Community Policing with diploma. My police informants blame the community for lack of internalizing the concept of community policing.

Ensuring rule of Law and to discipline: Inability of police (as organization) to discipline its officers is another big challenge that police is wrestling with in Jimma town. This particular challenge freed officers to exercise their authorities for personal benefit without any fear. All informants stated that they are not interested to cooperate with police by reporting individual and local community concerns because police officers carelessly handle their cases and they are not disciplined for their misbehavior. Key informant interview revealed that officers do not report one another because most of them are contaminated by corruption. During review meetings or “*gimgemas*”, corruption cases are overlooked and discourses are usually palliative.

4.2. Discussion

This section discusses the finding of the study using analytical framework adopted for the study and an attempt is done to apply relevant social theories to explain the findings. To begin with, the study identified that the community is less energetic to disapprove deviant behaviors as local concerns. This in turn have a negative implication on police-community cooperation that the community is less cooperative with police in crime prevention. In order to implement community policing in Jimma town, police formed some kinds of structures in the neighborhoods. As listed in the finding, these are Security Boards and Community Policing Houses and also the ‘Five-In-One’ organizational structure. According to the concept of social capital theory, our social relationships are productive in nature (Choi 2010). However, the study identified that these structures contributed less to build cooperation in the crime prevention effort due to lack of commitment to appropriate and effective use of the structures by police and the community. The ‘five-in-one’ organizational structure, in fact, is more of political and organizational than social although it created a kind of social network throughout the community. Besides, it is not socially initiated and constructed rather devised and imposed by the state for another purpose.

From the view of social capital definition (by Putnam 2001) and theory (by Bourdieu 1984), in Jimma town, police officers’ social cohesion is fractured because of the informal grouping that has divided them into three groups (‘Wollega’, ‘Shawa’ and ‘Jimma’ groups). Work relationship is necessary for employees in any organization that police officers similarly rely on work relationships for information, access to opportunities, and support to increase the likelihood of success (Robinson 2003). Police officers’ work relationships with their fellow officers as well as the individual members of the community that would be an asset now turned to be a barrier in Jimma town police because of the absence of social cohesion. This is how police performance in policing is fallen affecting the implementation of community policing in the town. Robinson (2003) in her study indicated that officers with lower levels of social capital or lesser amounts of trust, cooperation, group cohesion, and social support in their work relationships will accomplish less community policing than others. Here, it must be noted that the missing social capital in Jimma town police is positive social capital. Interview result indicated the existence of networks through which operate with corruption. The existence of these networks is one form of social capital. According to the definition of social capital by Coleman “... making possible the

achievement of certain ends ...” (Choi 2010:12) implies that any social network established to attain certain goal is a social capital.

Accordingly, this study has identified that crime trend during the five years crime report period showed slight decrease only during the third year after which it began to raise once again as an indicator of uncontrolled crime. The increasing rate of crime in the town, directly, is an indicator of ineffective policing in the town as long as crime prevention is measured by crime rate. Actually, it is identified that the community does not feel safe especially because of property crime. Cordner (2010) identified that fear of crime is something that may affect people at any stage of their lives through the sense of insecurity than actual crime as the latter concentrates on particular victims and offenders. This ineffective policing, again, has reduced community safety as it failed to reduce crime rate in the town. Furthermore, it is also identified in this study that the community is dissatisfied because of different reasons sourcing from within without police. Putnam (2001) identified two dimensions (each with two sub dimensions) of police performance namely crime reduction and citizens satisfaction.

Jimma town police and community viewed police and policing unfavorably as they feel discontentment. The major source of discontentment for Jimma town police officers is external influence from administrative authorities which was manifested in officers’ assignment through informal hands. There have been complaints among police officers that the requirement to assign officers was loyalty to administrative authorities. The existing tradition of officers’ assignment in Jimma town police clearly depicted, and means that the most able and efficient functionaries are overlooked in the town.

The community’s unfavorable view towards police is originated from their relation with police and the administrative authorities. Lack of good governance in most state agencies and lack of police integrity were the major sources of the negative view towards policing in the town. The findings of prior researches conducted on public trust in authorities identified that people’s view towards authorities (including police) can be affected by their observation of the authorities’ integrity (Brown and Benedict 2002; Martti Siisiäinen 2000). The negative view towards police does not refer to the entire police officers in the town because there are many gentle and honest

officers genuinely serving the community. This, of course, does not mean the negative views are stereotype but are perceptions of the community developed from their experience and observation of the situation. Denney and Demelash (2013) who studied community policing in Amhara region of Ethiopia found a result somewhat deviate from this in that they stated the community trust in and view police positively.

The major reason why the community viewed police in a negative manner, in the study area, was not mere police misbehavior but the absence of punishment and a freedom that encourage perpetrators to commit more leaving citizens in frustration. Gashaw Ayferam and colleagues (2015) who conducted a study on corruption in Ambo Town similarly found that there is less probability of punishment of corruptness in different state agencies which directly encourage the perpetrators and indirectly others who have observation of the experience. Furthermore, a subfield of Social learning theory known as ‘differential reinforcement’ states that individuals will refrain from (or encouraged to) a crime at any given time depends on the balance of past, present, and anticipated future punishments (incentive) for their actions (Akers and Jensen 2005). The police (also other authorities) of Jimma town faced little or no legal sanction from the institution/government for their misbehavior.

The study also identified that the same factors that caused unfavorable views of community towards policing has also affected their trust in police. Community trust in police is a very important element of effective policing because it has a significant impact on citizens’ willingness to cooperate with officers. Studies suggest that trust cooperative norms are crucial for proper functioning of societies and government (Siegler 2015).

Police and other state agencies in the town share common characteristics like lack of integrity and good governance as they operate in and guided by the same sociopolitical system. Institutional/organizational theory explains that organizations operating in the same environment develop similar features through imitation (Akers and Jones 2005). Beside lack of good governance in the administrative authorities of the town, as perceived by the community, also could not cross check other state agencies to be sure whether the citizens are served fairly. They rather facilitate officers’ assignment to manipulate police agency (also other agencies) to

maintain their power. Therefore, the community does not have confidence in the authorities and the police. Consequently, the authorities' and police's misbehavior (especially power misuse and corruptness) could not be undisciplined. Vaughan (2003) stated that the current government has built a party structure that retains a degree of control to the extent that in practice it would be difficult to challenge the power of the ruling party.

Jimma town policing in general has been challenged by different factors such as external influence from administrative authorities, officers' assignment, Budget constraint, language, and police integrity. Budget constraint has different implications in policing in Jimma town, first, by creating a mismatch between community demand and supply in police service; second, short and inadequate training; and third, inadequacy of budget to supply logistics for implementation of community policing. The heterogeneous composition of the population is a source of diversity which can be the cause of any security problems and poor cooperation. In most cases, there are language barriers with the police officers having different languages with the community in the neighborhood meetings. Language and training affected the level of awareness and understanding of the new philosophy with impacts on its effective implementation.

Although community policing was stretched to every neighborhood in the town, policing could not be effective. As it is discussed in the review of literature, community policing is good for police-community relations. It could reduce the unfavorable view between both the community and the police have for each other. Fisher-Stewart (2007) also states that community policing could also open up more channels of communication by bringing police and community closer to each other. That means it is expected to enhance cooperation and strengthen policing. Although community policing has in some contexts has solved some community problems in the town, there has been a disproportionate emphasis on relations by police instead of focusing on community service to solve problems of the community. Despite the failures, community policing is perceived by the community and police as opportunity in policing because it has been, at least, a reason for the establishment of some means of community participation in policing like security boards and community policing houses and the permanent assignment of police officers to kebeles.

Chapter Five: Conclusion

In conclusion, the main problem policing in Jimma town is facing today can be summarized as lack of main elements of social capital in police and between authorities (police and administrative authorities) and the community. This problem may exist in the community but is boldly evidenced in police organization. It is the causal factor lying behind the inefficiencies and bad image of police as perceived by the community. Community policing as a new philosophy is expected to be a remedy to the malady of which the town police and community have been agonizing with since long ago (perhaps from the formation of modern police in the country). It is undeniable, that few changes have been shown in policing today like approachability of police, which is not the primary goal of community policing. It seems the fashion of the day in most state agencies including police to beautify reception (of the customer as a “king”) than the actual service provision – the community is thirsty for and eager to achieve. Community policing in Jimma town, being poorly internalized and understood by both police and the community, in addition to its inherent limitations, failed to achieve its goals - police-community partnership for crime prevention. The failure has revealed poor performance of the town police no matter how they claim to have worked great jobs in policing. Studies indicate that the very logic of community policing philosophy require the highest form of police-community cooperation and community engagement to ensure community safety (Kappeller and Gains 2011) which should be pursued by all policing stakeholders of Jimma town police.

In the midst of all these, the community believed that community policing is an opportunity in policing. This is a derived conclusion from the finding that since the advent of the philosophy, Jimma town police has brought its services to the community established some structures through which police-community relation has improved serving as points of contact between the two. Generally, the people have positive opinion towards this new philosophy in policing. It is also believed that if all stakeholders show genuine commitment to the implementation of the philosophy, more achievement will be gained in crime prevention to ensure community safety in Jimma town.

Finally, this study has combined two different issues together: the views of police towards their own work – policing, and the views of community towards policing, primarily, which makes it

unique and different from previous studies. Moreover, what is different in this study is that the views of the community is influenced not just by their relation with police alone but also by their relation with authorities in other state agencies, especially administrative authorities, as they perceived all police and authorities are part and parcel and supporting one another in preserving injustice.

Chapter Six: Recommendations

- It is already identified that policing in Jimma town is experiencing multitude of problems such as lack of integrity, weak social solidarity between police officials, external interference, weak police-community cooperation, budget constraint and lack of adequate knowledge about community policing to effectively execute its jobs.

Having these as problems in policing in the town, the following points are forwarded as recommendations to the respective stakeholders of police.

- Although efforts were made by police and the community to enhance social control in an attempt to ensure community safety in the town, it must be noted that the efforts are dependent on the level of social relation in and between them which is currently weak. Therefore,
 - police organization must be alert to always investigate types and levels of social solidarity between police officers, identify if the solidarity is resource or barrier in police job in the town and deal with it; and
 - the community should be persistent in utilizing the existing opportunities of cooperation instead of focusing on the shortcomings of their partnership with police.
- It must also be clear to everyone (police, administrative authorities and the community) that today community policing is the most preferable policing model identified as an opportunity of cooperation in Jimma town. However, its implementation highly demands adequate knowledge of the philosophy by police and the community.
 - Therefore, police need to give due attention to officers' capatown to implement community policing. To this end, short term trainings must be given to the officers to refresh their knowledge by focusing on identified areas of knowledge creating gaps in executing their jobs.
- To solve the problem related to budget which is lying behind the limitations of Jimma town police. The regional state should allocate adequate budget considering the actual policing jobs.

- This must be increasing salary of officers, supplying logistics (vehicles and motorbikes);
 - The local police should be able to mobilize local resources from different governmental organizations, nongovernmental organizations, private enterprises and the residents of the community to support the routine policing activities.
- There is a serious problem in Jimma town police with regards to officers' assignment. Therefore, Jimma town police must treat all officers equally; officers' assignment should be done based on standard criteria; and education and skill should be given high value.
 - Police-community relation is identified to be weak despite the progress with reference to the previous regime period. This is because there is no regular meetings that bring police and community together. Therefore, administrative authorities should facilitate, for the establishment of police-community forum where so that they regularly meet and discuss on any issue that trouble their relation. The forum should ensure equal representation of different communities in all aspects.
 - Finally, this research has identified some findings regarding Jimma town police; however, it is recommendable that farther study will bring out more and will realize the validity of these findings.

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