



Choosing between Traditional Policing and Community-oriented Policing in the Quest for Peace and Security among Slum Dwellers in Lira City, Northern Uganda

Maxwell Opio ^{a*#}, Alex Chono-Oryang ^{a^o} and David Mwesigwa ^{a^t}

^a *Discipline of Public Administration and Management, Lira University, Uganda.*

Authors' contributions

This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

Article Information

DOI: 10.9734/ARJASS/2022/v18i330341

Open Peer Review History:

This journal follows the Advanced Open Peer Review policy. Identity of the Reviewers, Editor(s) and additional Reviewers, peer review comments, different versions of the manuscript, comments of the editors, etc are available here: <https://www.sdiarticle5.com/review-history/90773>

Original Research Article

Received 12 June 2022
Accepted 19 August 2022
Published 01 September 2022

ABSTRACT

Peace and security in urban centres remains key to their growth and development; however, slum areas remain dented with numerous aspects of insecurity. While a number of models have been sought, none has drawn a comparisons. This study compares two models of community policing in the quest to enhance peace and security among slum dwellers in Lira City. A qualitative approach was used with a case study research design and personal interviews were used to collect information from participants. While the study established that COP appear to yield more benefits than the traditional model, a combination of both can strengthen efforts to enhance peace and security seeing that majority of the dwellers. It is encouraged that continuous training be offered to key stakeholders so that community policing is treated as key issue of peace and security.

Keywords: Traditional policing; community policing; peace and security; slum dwellers.

MA Candidate,

^o Assistant Lecturer;

^t PhD, Senior Lecturer;

*Corresponding author: Email: mwesigwadavid22@gmail.com;

1. INTRODUCTION

The evolution of community policing is traceable in Europe from the reform of the British police in the 19th century by Sir Robert Peel who introduced a developed metropolitan policing model of community-oriented approach (COA) and basic organizational structure which influenced police organizations across the globe. The need for reform was based on socio-economic transformation of the Victorian era [1]. The British industrialization coupled with urbanization brought new challenges to the existing order such as rising levels of crime which affected peace and security in the country. Therefore, the implementation of COA in the UK was in response to fear of insecurity within the communities and to build trust between the police and the communities by enhancing police-citizen partnerships to handle insecurity. The USA embraced COA strategies from the British system to empower communities to find a lasting solutions to the insecurity posed by high crime rates in the urban areas, especially slums. The popularity of COA in the USA influenced the creation of the Office of Community Policing Services in the mid-1990 [2]. This resulted to police-community partnerships and police transformation through community problem solving initiatives due to decentralization of police services. The involvement of communities in building peace and security in USA balanced the cohesion between the police and the communities which improve peace and security due to increased crime reporting rates.

In Japan, Community policing is pegged to the Neighbourhood Watch, which was initiated by the government during World War II as a nuclear unit of the national mobilization program against insecurity. It comprised of 10-15 housing units constituted for internal security and defence against any disruption of peace and security in that community [3]. Participation in the maintenance of peace and security was mandatory and a channel of information was created to connect every neighbourhood associations with the Police to help identify potential violators of national laws. In fact, The Policing strategy promoted unity among the community and the Police and enhanced peace and security in the community. This study is guided by Broken Window theory which states that, when a broken window in a building is not replaced, it can be translated that no one in the community takes notice of damaging activities, and eventually all the windows will end up being

broken. This mean that, whenever less attention is given to social disorder or minor crimes in any community, it would pave way to more serious insecurity in the community. This theory also conforms to social disorganization theory linking neighbourhood structural characteristics such as decline in social services coupled with neighbourhood factors such as poverty, unemployment, inadequate parental-hood, and peer pressure which leads to social disorder and limits social control in urban areas due to lack of social cohesion.

In Uganda, the Community policing philosophy is envisioned under Article 212 [d] of the National Constitution which stresses Police-Community cooperation in crime prevention [Government of Uganda, 1995]. As a consequence, The Uganda Police Force has over the years, been under pressure from the public to improve its performance and revolutionize relations with the community to improve peace and security in the Country [4]. The Force assigned Community Liaison Officers [CLOs] at every police station to initiate Neighbourhood Watch schemes and Crime Prevention Panels aimed to empower communities with a view of promoting peace and security in respective communities. Following the failures, by conventional policing strategies, to adequately address peace and security in slum areas, Community policing initiatives have been embraced to deal with insecurity in the slum areas by involving members of the community in policing activities with the expectation of reducing crime so as to promote peaceful co-existence in societies [5]. Since community policing has been implemented by a number of governments with the aim of making policing more responsive to community needs to promote peace and security in societies and enforce behavioural norms of their members, a study on the contribution of community policing to peace and security is essential.

1.1 Problem Statement

Maintenance of peace and security is the ultimate role of the state. The participation of citizens in the maintenance of peace and security is necessary in the society. Uganda has been hit by high wave of crime ranging from murders, kidnaps, terrorism, assault, robberies, and theft [6]. Lira city for the third consecutive year, had the highest number of crime registered in a single year compared to other urban areas in the country. Accordingly, approximately 6,726 crimes were registered in Lira city, making it the most

dangerous urban area in Uganda. Despite government interventions through the enactment of Article 212 [d] of the 1995 Constitution of the Republic of Uganda to support the implementation of Community policing with a view of enhancing peace and security, insecurity continues to rise and have remained a challenge to the current Lira city. As a consequence, this study aimed to investigate the contribution of community policing to peace and security among slum dwellers in Lira city west division because, the area has been hit hard by high wave of insecurity.

1.2 Purpose of the Study

This research compares traditional policing with community-oriented policing in enhancing peace and security among slum dwellers in Lira city west division.

2. THEORETICAL FRAMEWORK

This research is based on the Broken Window theory which states that, when a broken window in a building is not replaced, it can be translated that no one in the community takes notice of damaging activities, and eventually all the windows will end up being broken [7]. This reflects chain of events from physical and social disorder to insecurity due to vanishing informal social control that paves way to more serious insecurity. The lack of attention paid to minor crimes such as pick pocketing, snatching of properties, theft, vandalism, and loitering in the community is often viewed as the beginning of increase of insecurity in the community [8]. Subsequently, when disorder is unrestrained, the inhabitants eventually tend to retreat from public life and become virtual self-made captives in their homes, or move out of the area. Social Disorganization theory [SDT] is also drawn in explaining the growing interest in community policing as a strategy for the promotion of peace and security across the globe, and it centres on the sequence of crimes linked to the neighbourhood structural characteristics and social controls [9]. It is assumed that the decline in social services such as housing facilities, food, health services, clean water supply, roads, and electricity coupled with neighbourhood factors such as poverty, unemployment, inadequate parental-hood, and peer pressure leads to social disorder and limits social control in urban areas [10]. The misery leads to frustration and rowdy street behaviours such as pickpocketing, snatching of properties, theft, vandalism, and

loitering, which are perceived as potential danger to peace and security in urban areas. Social disorganization theory features prominently from the pioneering work in Chicago. It refers to the inability of local communities to realize the common values of their residents or solve common problems [11]. In its classic formulation, this theoretical perspective examines low socioeconomic status, high population turnover and ethnic heterogeneity as the dominant factors weakening the influence of social rules on the behaviour of residents in communities.

The broken windows theory assumes that disorder is a construct not insecurity and that disorder precedes insecurity in a causal manner. Failing to address disorderly conditions in certain areas has been hypothesized to trigger a wave of serious insecurity within the communities. However, critics argues that disorder is subjective and cannot be distinguished from other negative neighbourhood conditions such as insecurity or general area discomfort. The social disorganization theory is influenced by broken window theory which hold that minor signs of physical disorder serves as visual cues that lead to serious insecurity and neighbourhood decay. However, it has not realized factors fundamentally influencing the rate of insecurity.

3. REVIEW OF RELATED LITERATURE

3.1 Peace and Security

Peace refers to justice within and between communities and the promotion of basic Human Rights, and the reduction in the use of violence to resolve disagreement [12]. Consequently, peace must not be limited to just the absence of war, but the conformity of social order or a cherished human value anchored on economic and social conditions that eliminate injustice and human miseries in societies. Security implies both offensive manoeuvres to check an aggressor and every potential means of influence and or persuasion to protect mutually-shared benefits and convert hostility into cooperation [13]. Therefore, security seeks to measure nonexistence of threats to shared values and absence of fear which may threaten such values. It is a joint mandate of every person and it should be managed on a regular basis if communities can continue to survive. Peace and security are indispensable with community development because, both life and property must be preserved for development to take place. A recent study [14], suggests that no progress can

take place in human life without peace. Therefore, peace and security do not only motivate development, but they are part of the basic structure of development. For peace and security to prevail, there is need for joint action from government, communities and the security agencies such as the police. The indicators of peace and security in this context include, political stability, resulting from good governance, and freedom from fear of insecurity, ownership of personal property such as land and income generating activities, and access to basic services such as food, water, health, and education [15]. The achievement of these indicators is based on the political stability prevailing within a nation which is facilitated by effective policing strategies at community, by the Police as the holder of instruments of peace and security.

3.2 Slum

A slum refers to unplanned semi-permanent dwelling location with overcrowded population, having inadequate social services such as medical services, school, water supply, sanitation facilities, or electricity [16]. As the world becomes technologically advanced, insecurity has risen as a major setback to the advancement of human race. As such, transnational criminal organizations have taken advantage of the interconnected world to expand their illegal enterprises [17].

3.3 Traditional versus Community-oriented Policing Models

Community policing models are formulated as crime prevention techniques that facilitate building relationships between the police officers and the communities they serve, to promote peace and security [18]. The origin of community policing are traceable to the broken windows theory of Kelling and Wilson of the early 1980s, which states that crime thrives in communities where disorderliness is ignored. There are various models of Community Policing with diversified objectives but all focusing on increased interactions between police and the community [19]. Central to these models are traditional, Community-Oriented [20]. At the Centre of these models is the mental acceptance of close cooperation between the police and the community to solve issues related to insecurity within the community. The mental revolution between the police and community is driven by activities such as neighbourhood watch

programs, community meetings, door-to-door visits, and police visibility.

On the one hand, traditional model of policing involves maintaining order, service provision, crime reduction, and dispute resolution with limited consultation with the community [20]. Therefore, traditional policing is aimed to prevent insecurity through punishment. Under this model, Police officers are available at the police stations and members in the community are required to visit police stations to report cases of insecurity. The police officers carry out arrest, detain offenders and investigate the cases so as to maintain law and order. On the other hand, community Oriented Policing is the Law enforcement philosophy that encompasses a set of strategies rather than a policing intervention which emphasizes co-production of public safety by police and citizens [21]. Consequently, the Police is expected to work together with the community such as community groups, businesses, local government, service providers, media as well as individuals to define priorities, and address problems of insecurity by using a wider range of resources which include the soft civilian approaches other than relying on the use of traditional law enforcement powers, such as arrest in order to promote peace and security in the urban areas.

3.4 The Contribution of Traditional Policing in Enhancing Peace and Security among Slum Dwellers

In the United States, the broken windows theory and the related practices became popular at the period of increased implementation of traditional policing which resulted to the imprisonment of drug-related offenses triggered by the War on Drugs. For this reason, some scholars argued that the legacy of traditional policing and the increased presence of the police had no deeper community involvement, but rather a stop and search policy [22]. Consequently, by stopping more people, more arrests for drug crimes and other social disorders became common. In fact, this increased the prison population for minor crimes. A report from the United States Bureau of Justice statistics, revealed that the number of peace violators held in a federal or state prison rose from around 1.5 million in 1995 to 2.2 million in 2005 due to the intense implementation of traditional policing.

In a study conducted in North Eastern Nigeria, police officers are viewed as crime fighters and

believed to provide essential community and social services such as crisis resolution and dispute management in circumstances that are not related to insecurity [23]. The police mandate in dispute resolution is to bring the parties in conflict on a negotiation table and provide guidance on how to resolve the dispute to restoring order, and bring justice to the victims of the offence. In fact, defusing conflict increases the effectiveness of the police and the protection of the community, but this is affected by the minimal training in communication skills to listen and deescalate tensions through community policing.

The traditional model of policing is fundamental in preserving law and order which facilitates reduction of insecurity. It allows the Police to apply reasonable force in the arrest of those who breach public peace and security [20]. It is believed that, if given the chance, community peace violators do not wish to surrender themselves to Police easily and therefore they resist the arrest and or being punished by the law. Consequently, reasonable force has to be applied to overcome resistance. In fact, the use of force when arresting offenders acts as a deterrent measure to other potential violators. The implementation of traditional policing strategy facilitates detection of the sources of insecurity as well as identification of peace violators. This facilitates management of the risks of insecurity through rapid response to security threats once they occur [24]. This reactive investigative strategy ensures detection and arrest of peace violators resulting into reduction of a greater number of offenders who breach community peace and security. Consequently, increased detection of insecurity promotes peace through arrest and imprisonment of the violators and this keeps the community happy due to instant response to security threats.

Much as traditional policing has contributed to peace and security in other country like United States and some African countries, the policing strategy failed to address some of the emerging insecurity in Uganda. This has been witnessed in the puzzling murders since 2012, executed by ride by shooting of senior government officials, Muslim sheiks, and over 20 women in Nansana and Entebbe which investigations under traditional policing failed to identify the perpetrators rendering traditional policing ineffective in promoting peace and security in Uganda.

The policing strategy is also littered with implicit automatic acceptance of police-community partnerships to promote peace and security and boost police-community collaboration within the Ugandan communities. However, bitterness and negative feelings among the people of Uganda about police activities have caused the population to avoid contact with the police and to fear them in their communities. Apparently, the Uganda police force is still viewed with suspicion and fear due to the fact that they are well known for human rights abuses, in addition to suspicion about the manner in which the corrupt Police Force can implement traditional model of policing in Uganda.

3.5 Espousing Community-Oriented Policing to Enhance Peace and Security among Slum Dwellers

The philosophy of community-oriented policing has gained popularity from scholars and practitioners. The need to assess the policing strategies is becoming extremely necessary due to the unresolved incidences of officers involvement in the murders of the minority communities in the United States [2]. Such act generated public animosity which resulted to Black Lives Matters protest. For that reason, commentators argued that community-oriented policing is a potential remedy for building trust in many large communities where such police-citizen conflicts exist to promote peace and security. As the Latin America and the Caribbean commemorates 20 years of the implementation of community-oriented policing, the strategy has influenced the policy responses to matters of security under the region's democratic dispensation. However, its implementation and the effects has remained a Centre of discussion [25]. It is argued that the policing strategy has helped in bringing the police nearer to the community, increased trust between community members and the officers, encouraged community participation in the promotion of peace and security, and improved police effectiveness in securing public safety.

It has also been argued that community-oriented policing has facilitated Latin America and the Caribbean region to link the process of democratization and institutional legitimacy to the policing approach. The governments legitimized public security through community-oriented policing as a way to reform policing and sell the strategy to the public [26]. However, the attempt by the region to use the community in the

promotion of peace and security through community policing has also been questioned as human rights abuses continued alongside the implementation of community-oriented policing strategy. Despite decades of insecurity, longstanding tensions between the police and the public continue to frustrate the cooperation necessary for the proper functioning of the police and the provision of public safety, COP strategy and tactics is encouraging regular interaction and limiting the use of law enforcement power through strategies such as regular patrols, permanent beat assignment, mobile police services, and community forums which provide problem solving strategies and a decentralized police services where line officers are given more discretionary powers to make focused security decisions [27]. Consequently, COP strategies promote community satisfaction, thereby building trust between the Police and urban community.

The COP, as a good practice, enhances transparency, accountability and promote adherence to the rule of law. For this reason, the Police is portrayed as a service rather than a force because it ensures safety of the community rather than the state [28]. Police officers executing their mandate, under this model, ensure equal application of the law without any discrimination and are held accountable for each of their actions. As a result, there is respect of the individual rights for all those who come into contact with the officers and this enhances the legitimacy of Police. COP facilitates accountability and transparency of behaviour and controls misuse of authority by the Police officers [29]. The element of accountability reduces citizen complaints and improve community partnerships, increases police community interactions and ensure fair and just treatment of the community by the police officers. In fact, this improve cooperation with the citizens and assist in building trust and break down barriers of hostility between the police and the community.

It has also promoted the philosophy of vigilance as a response to perceived danger and steer the mind-set of citizens on security issues. It tries to resolve and reduce the insecurity in urban areas by working with the community to build strong basic social foundation for the co-production of public security [30]. Subsequently, the close cooperation with community members help the police to gather intelligence regarding any security issue and also helps the community to come up with strategic safety guidelines geared

towards addressing specific problems by improving the physical environment through informal social control of high risk places such as the slum areas. In light of the global crisis of excessive use of force by the Police as a policing strategy resulting to mass imprisonment, COP is embraced as a possible policing strategy that provide a wider consultation with the public without using punitive measures [31]. As a consequence, this promotes mutual relationships through a variety of non-aggressive law enforcement tactics such as community meetings, neighbourhood watch programs, community newsletters, and door to door visits. This collaboration with the public allows Police officers to exercise wide discretionary security decisions in the enforcement of criminal justice policies and promote peace and security in the community.

The use of COP in addressing the basic causes of social disorders in urban communities reduces harm to potential victims as well as harm to would-be offenders by reducing on arrest and prosecution, and this promotes peace and security in urban communities [32]. As such, the Police-community interaction helps in formulating suitable strategies to protect against non-selective aggressive law enforcement techniques and policing activities which reduces the community confidence in the Police and hinders cooperation. Therefore, the collaboration between Police and community members improves the transparency of Police actions and provides residents with zeal in the promotion of peace and security in their various communities. In Africa community policing is viewed as innovations that are led by the states, while other initiatives are promoted by the community members. It is a pluralistic strategic policing approach performed by a wide range of actors. This type of policing are established as alternatives to the failing or supplement to the efforts of police forces in the provision of peace and security [33]. There are several antagonism between the state and the non-state policing actors in the interpretation of community policing in Africa not because of the variation in policy design and programs, but due to large social, cultural, and political environment in which community policing is implemented. As a Consequent, there is not a "one size fits all" policing model. Therefore, in some parts of the world, community policing has succeeded while others has failed due to lack of definition of the community and the perception of community against the police.

The post-colonial Uganda has commonly remained ravaged with insecurity due to high unemployment and political unrest. The unpopular regimes suppressed the rights of the citizen using the police, because the Uganda police is a copy cut of the British designed to protect the state not the citizenry [34]. This has created mistrust and hostile relations between the police and the community. Crime rate has relatively risen over the years. In response, the 1989 witnessed the introduction of community policing where several officers received training on how to implement the new strategy to evoke the participation of the citizen in law enforcement. The implementation of community policing was meant to prevent the rising insecurity and repair damaged relationships, build trust, and bridge the gap by encouraging cooperation between the police and the community [35]. They trained residents in crime prevention with a view of not only empowering them but to accept responsibility for law and order in their locality. However, this policing initiative has been met with suspicion, and fear due to the fact that the Uganda police has been known for brutalizing its people and they are reluctant to partner in the implementation of sustained community policing.

Consequently, the development of any community is fundamentally based on peace and security as a prerequisite for the protection of basic human rights and cherished values of societies. These policing initiatives have play fundamental roles in the enhancement of peace and security in various communities across the globe, and these includes, preservation of law and order through arrest and prosecution of the peace violators, management of security risks, regular interactions between the police and the community members which has resulted to exchange of security information, transparency, accountability and adherence to the rule of law by both police and the communities and decentralization of security decision making. Finally, the policing approach has also led to the development of technologies used in the search for security information such as the cameras, and telephones used in the surveillance and monitoring of social disorder and insecurity to promote peace and security in various communities across the globe. Traditional policing has been used globally in the promotion of peace and security. This has made the

implementation of traditional model of policing difficult because people fear to give information regarding security issues to police during investigations of security incidences.

4. RESEARCH METHODOLOGY

4.1 Research Design

The researcher adopted a qualitative Case study research design to collect and analyse the information to answer research question [36]. As such, qualitative research method was used to appreciate perceptions, opinions, and attitudes towards the implementation of community policing as an interventional strategy to the promotion of peace and security in the slum areas of Lira City West Division.

4.2 Sources of Data

In undertaking any social research, it is imperative that the researcher secure authentic information [37]. For this reason, the researcher explored two sources of data namely primary and secondary data sources. No research can generate consensus among scholars unless it presents concrete first-hand information. For that matter, the researcher collected first-hand information directly from the target participants as fore-mentioned. This was by means of focus group discussions [FGD] and in-depth interviews [IDIs]. In the process of conducting any academic research, the practicality of utilizing existing information for research is imperative [36].

4.3 Data Processing and Analysis

The data collected from the field through interviews were read through, edited, grammatical errors corrected and transcribed to the language of the interview. Translations into English from Luo and other local dialects were performed where necessary. Data related to social demographic characteristics were transferred onto SPSS for analysis. Thematic data analysis was used to analyse data based on themes generated from the information collected from the field. This form of analysis aids in the combination of the theory gained from the literature review and the data collected from the interviews with the participants.

5. DATA ANALYSIS AND DISCUSSION

5.1 Demographic Characteristics of the Participants

Out of the 84 sampled participants, 60 were interviewed from different slum areas of Teso bar, Jinja Camp, Barogole, Tee-Atat, Tee-Omodo, Ober Kampala, Ober Entebbe and Odokomit within Lira City West Division. The participants were male and female, and all the participants were between the ages of 18 and 48 years and above. Over half of the participants composition were male, while less than half were female. 21.7% were aged between 18-27 years, showing participation of young adults who are sometimes agents of insecurity within the study area. 23.3% were between 28-37 years, 36.7% were between 38-47 years. The marital status of the participants, 85% are married and this has implications in the study findings. Only 15% were single. The highest level of education for a majority of participants 48.3% is Diploma education, implying that most of the participants are Diploma holders. Only 20% are university graduates, while 13.3% are Certificate holders and the remaining 18.3% have other educational qualifications. Majority of the participants are slum dwellers representing 53.3 % of those interviewed. 16.7% are police officers, 11.7% are media practitioners, 8.3% are the elected leaders, 5.0% are civil servants and another 5.0% are the retired police officers.

5.2 Embracing traditional Policing to Enhance Peace and Security among Slum Dwellers of Lira City West Division

The study finding revealed that the policing model has provided definite access to security services. The slum dwellers know where they can report crime related incidences which motivates insecurity within their areas, and it has facilitated quick response to insecurity by the police stationed at different police stations and posts such as Ojwina division police headquarters, Jinja camp police post, Juba road police post, and Odokomit police post which are within the range of the community reach. In line with this finding [20] observed that traditional policing is fundamental in preserving law and order and reduction of insecurity in various communities. This is because the presence of police officers at the scene of security incidences gives an assurance of public safety to urban

dwellers, and this is a step towards the promotion of peace and security within these areas. One of the local council leader in Ojwina noted that “Whenever incidences of insecurity happen within our area, we call police and they respond to the scene which assure us that security is always for us and our properties. Such a response has always helped to prevent the public from committing other acts of insecurity such as mob injustice in case the perpetrators are arrested by the community or prevent the law breaker from causing more harm to the members of the community in Lira City” [Participant, V].

The results of the study indicated that the model gives police time to interact with the community to understand the nature of insecurity or crime committed within slum areas through investigations. This helps the police to come up with the proportional responses to reduce the rising insecurity within the slum areas and build a rapport with the slum dwellers. Furthermore, the investigations also facilitate the identification of the culprits and the subsequent arrested. This is in agreement with other scholars [24] who contends that the criminal investigations under traditional policing strategy assist in the detection of the sources of insecurity and identification of peace violators, and this promotes management of the risks of insecurity through rapid response to security threats once they occur.

A media practitioner in one of the Radio stations in Lira city commented that “*This type of policing reduces the cost and time of police officers moving aimlessly in search of peace violators. For instance, police officers on patrol duties move without direction and the criminal keeps monitoring their movements. But whenever we make reports to police, it is investigated and the culprits arrested, which has promoted peace and security among slum dwellers.*” [Participant, E].

The study also revealed that traditional policing has provided the slum dwellers of Teso bar, Jinja camp, Barogole and Tee-Omodo, Tee-Atat, Ober Kampala, Ober Entebbe and Odokomit with dispute resolution services. The slum dwellers with the guidance of the police officers are able to settle disagreement or disputes amongst themselves such as domestic violence through Child and family protection unit of the police, Assault cases, Criminal trespass to property, and other minor offences which would tantamount to major security issues. This has provided harmony among them and has promoted peace and security within these slum areas of Lira City

West Division. In fact, this finding conform to what [20] indicated that traditional policing provides dispute resolution services without the collaboration with the community and allows the police to use reasonable force in the arrest of those who breach public peace and security.

The study established that the arrest and prosecutions carried out by the police reduced the number of peace violators within the study area, and it has acted as a deterrent measure and a signal to those who plan to interfere with public peace and security within these slum areas. The investigations normally conducted by the police reveals the capacity of the peace violators and this prepares police in dealing with the perpetrators during arrest to ensure limited possibility of escape. This is indicative of [22] argument that traditional policing facilitates arrests of more peace violators and increase the prison population for minor crimes, and this is illustrated by the report from the United States Bureau of Justice statistics which revealed that the number of peace violators held in a federal or state prison rose from around 1.5 million in 1995 to 2.2 million in 2005 due to the intense implementation of traditional policing. One of the community liaison officers in Lira city west division revealed that *“The traditional policing allows the use of force against hard core criminals who may not be arrested through other means of policing. Once investigation is conducted and reveal that the suspects involved in the breach of peace and security cannot be arrested through other means like summons, the use of the community, we deploy reasonable force to ensure that such suspects are arrested without escaping because, it is always hard for criminals to surrender to police and therefore, reasonable force is used in combating insecurity in these slum areas in Lira City.”* [Participant, L].

It was revealed that traditional policing has provided paralegal services to the slum dwellers of Lira City West Division. Whenever the rights of slum dwellers are violated, they report to police to access justice. This is in line with other studies [23] who intimated that police is mandated to engage the community in dispute resolutions and bring the parties in conflict on a negotiation table and provide guidance on how to resolve the dispute to restoring order, and bring justice to the victims of the offence. In fact, defusing conflict increases the effectiveness of the police and the protection of the community against insecurity. Another new finding of the research indicated that traditional policing has

aided profiling of perpetrators of peace and security within the study area. These includes lifting suspects' fingerprints, blood samples in serious cases such as murders, photographs, and criminal history. The records gathered during the investigations are compiled and help in assessing the level of security risks within these slum areas. The investigations also provides details of the nature of common and serious crimes normally committed in an area and identifies those involved, and why it was committed. This has assisted police in planning and coming up with the operational tactfulness towards improving peace and security of the slum dwellers in Lira City West Division. A police officer stated that *“We normally conduct investigations in all cases reported and compile the records that helps in assessing the security of these slum areas and we come up with a solution that can build peace and security of the area. The investigations provides details of the nature of common and serious crimes normally committed in an area and identifies those involve. This helps us in planning and coming up with the rightful solutions to improve the security of the slum dwellers in Lira City West Division.”* [Participant, K].

5.3 Espousing COP to Enhance Peace and Security among Slum Dwellers in Lira City West Division

According to the research findings, COP has promoted frequent interaction and sensitization of slum dwellers on issues of security and how to stay safe in their various communities. There is regular exchange of security information between the police and the slum dwellers which facilitates identification of suspicious people in their areas. This is in agreement with [27] who contend that the policing strategy encourages regular interaction and limits the use of law enforcement power through strategies such as regular patrols, permanent beat assignment, mobile police services, and community forums which provide problem solving strategies and a decentralized police services, where line officers are given more discretionary powers to make focused security decisions which promotes community satisfactions and trust between the police and the slum dwellers. One of the participants in the top security circle of the city observed that *“this policing strategy is slowly changing the mind-set of the community on issues of security and how to stay safe in the community, and the community gives us calls to inform us about any insecurity and they have become vigilance in*

their various communities. They have assisted us to identify suspicious people in their areas and also inform us of any criminal acts within their communities.” [Participant, M]

The study finding indicated that COP strategy is providing a soft landing to the police officers of Lira City West Division to amend the broken relationship between the police and slum dwellers. The Uganda police force has had a bad history due to the atrocities committed by the force since colonial time. But COP is helping to change the bad image and building trust between the force and slum dwellers in the promotion of peace and security. This is in consonant with [29] who argued that the policing model facilitates accountability and transparency of behaviour and controls misuse of authority by the police officers. One of the police officers within the study area revealed that “there are some unprofessionalism exhibited by the police force in Uganda such as torture of civilians since colonial time. But community-oriented policing is helping to change the bad image and building trust between the force and members of the community. The slum dwellers now know their rights through community-oriented policing and they are able to report in case their rights are violated by the police officers and demand for justice. This has improved the effort of the police and the community towards a fight against insecurity within the slum areas of Lira City West division and has improved peace and security in the area.” [Participant, P].

Another participant also a media practitioner observed that “sometimes police disguise as if they are performing their lawful duties but they harassed and beat up people when they may have not committed any crime. But COP has helped to reduce human right violation by the police officers because the community are taught about their rights and where to report in case of any violation by the police officers. This has reduced the rampant torture of civilians by the officers which turned out to be an insecurity within the study area. [Participant, G]. According to the results of the study, COP has promoted the spirit of consultation among the police and the slum dwellers within the study area. Being a crowded area, the use of excessive or non-selective application of force by the police would result in more damages to the slum dwellers. This is why sometimes the police uses the local leaders to arrest peace violators and either transfer them to police or call police to collect them. Accordingly, [31] maintained that COP is

embraced as a possible policing strategy that provide a wider consultation with the public without using punitive measures. In fact, it has promoted mutual relationships through a variety of non-aggressive law enforcement tactics such as community meetings, neighbourhood watch programs, community newsletters, and door to door visits. This collaboration with the public allows police officers to exercise wide discretionary security decisions in the enforcement of criminal justice policies and promote peace and security in the urban setting.

A local council one in Odokomit stressed that “being a crowded area, the use of excessive or non-selective application of force by the police would result in more damages to the slum dwellers. This is why sometimes the police uses the local leaders to arrest some peace violators who have committed breach of peace and security in these slum areas and either transfer them to police or call police to collect them.” [Participant, W]. This finding showed that COP has facilitated sharing of security information that affects the slum dwellers within the study area. The police uses the slum dwellers to monitor any form of insecurity within the slum areas, and they provide early warning to slum dwellers through COP. This conforms to [30] who stated that COP resolves and reduces insecurity in urban areas by working with the community to build strong basic social foundation for the co-production of public security due to close cooperation with community members. This help police to gather intelligence and the community to come up with strategic safety guidelines geared towards addressing specific problems by improving the physical environment through informal social control.

It was also observed by a media practitioner in Lira city that “the police should have that eyes, ears, and the nose to sense any danger or any form of insecurity that comes out of the community, so that they provide early warning to the community. The police officers gives security briefing to the slum dwellers in the events of eminent threats of insecurity, and the slum dwellers also gives similar security information to the police for action which has improved peace and security within these slum areas.” [Participant, E]. The study established COP as a channel of accountability between the police and the slum dwellers. The slum dwellers gives details of security information to the police, and police is required to take action to solve the problem of insecurity within their areas. As a

result, the police is expected to account for their action or inaction during the community meetings, visits, and forums such as the radio talk shows. This argument relates to [28] who observed that the model is a good practice that enhances transparency, accountability and promote adherence to the rule of law. For this reason, police is portrayed as a service rather than a force because it ensures the safety of the community rather than the state due to equal application of the law without any discrimination and this promotes police legitimacy in the promotion of peace and security.

It was noted by [Participant, E] and a media practitioner in Lira city that “the police officers are duty bound to provide security services to the slum dwellers and ensure that there is peace and security. As result, they are expected to account for their action or inaction during the community meetings, visits, forums such as the radio talk shows. This has facilitated proper handling of community concerns related to insecurity within the slum area, and has improved police actions leading to peace and security in such areas.” This shows that the policing strategy has helped to allay fears of the slum dwellers in Lira City West Division against the police officers. They are now working together with the police and they can demand for services from them during community meetings, visits, and community forum, and the police gives the slum dwellers crime prevention tips that help them to protect themselves against peace violators. This statement is also articulated by [32] who emphasized that the Police-community interaction helps in formulating suitable strategies to protect against non-selective aggressive law enforcement techniques and policing activities which reduces the community confidence in the police and hinders cooperation and the zeal in the promotion of peace and security in their various communities.

A senior retired police officer said that “the frequent interactions between the police and the slum dwellers removed the fear and negative attitude that slum community had in the police force and has strengthened the relationship. This help to build the rapport between the police and the slum dwellers. It has improved the working relationship between the police and the slum dwellers and has eased the provision of peace and security within the study area with less accusations against each other.” [Participant, B] In an FGD held in Teso bar, participants reiterated that “Making us to work together with

the police is good because it has removed the fear we had in police officers, because sometimes they are not friendly. It has made us to demand for services from them directly when they come to meet us. They teach us how to protect ourselves against criminals, and we also give them the information they want to help them provide us with better security.” [FGD, S]. COP has promoted empowerment and it has promoted the philosophy of vigilance as a response to perceived danger and steer the mind-set of citizens on security issues. Using the strategy, the slum dwellers are now able to identify and arrest any criminal elements within their community and hand them over to police which was not there before the implementation of COP within the study area. As a matter of fact, the strategy has offered tremendous support to police in the improvement of peace and security within these slum areas. In an interview with a senior police officer in Lira city west division, he observed that “due to this strategy, the slum dwellers are now able to identify wrong elements within their community which was not there before COP. It has created confidence in them and they can now contact police and also come to police unlike in the past. The community are able to arrest the criminals who are destabilizing peace and security in their areas and hand them over to police, and this is a big support to police and a step towards improvement of peace and security within these slum areas.” [Participant, K]

Similarly, the policing philosophy has improved the participation of the slum dwellers in their fight against insecurity within the study area. It has improved relation between the police and the slum dwellers, and the police is able to sensitize and create awareness among the slum dwellers about their role in the management of security and the procedures to be followed in order for them to get justice whenever insecurity strikes. This is in line with the argument [25] that the policing strategy has helped in bringing the police nearer to the community, increased trust between community members and the officers, encouraged community participation in the promotion of peace and security, and improved police effectiveness in securing public safety. In an interview conducted in Ober Kampala with a local council one leader, he noted that “We can now understand our role in fight against insecurity within our community because of the awareness created by the police during COP. This relations has improved our participation to defend ourselves against insecurity, and has reduced complains against the police and

increased rate of crime reporting. This has made the police to deal with insecurity within our area and has brought peace in our area". [Participant, T]

6. DISCUSSION OF FINDINGS

6.1 Acceptance of Traditional Policing to Enhance Peace and Security among Slum Dwellers

The traditional policing provides definite access to security services to the slum dwellers, where they can report incidences of security. This facilitates rapid responses to issues of security by the police, stationed at various localities, and it fosters the preservation of law and order and reduction of insecurity in these communities as a result of better intra-community relationships [38]. This model gives police time to conduct investigations [39] through community interaction to find out the nature of the insecurity committed. This assists the police to respond appropriately to security situations [40,41], and subsequently identify the culprits for arrest and prosecution which promotes peace and security within the urban setting. Traditional policing provides dispute resolution services to the slum dwellers since they are able to come to a negotiation table with those who commits crimes against them and resolve minor cases which would result into major security issues within their community.

The arrest and prosecution conducted under traditional policing can reduce the number of peace violators because it provides deterrent measures towards the act of insecurity in the area which promotes peaceful co-existence among slum dwellers [42]. The policing notion provides paralegal services to the slum dwellers whenever their human rights are violated. The police are able to analyse reports provided by the victims and advises them to pursue a remedy aimed at achieving justice, and this facilitates the promotion of peace and security within their various communities thus facilitating the profiling of the perpetrators of peace and security.

6.2 Espouse COP to Enhance Peace and Security among Slum Dwellers

Community-oriented policing can promote frequent interaction and sensitization of slum dwellers on issues of security and how to stay safe in their various communities, due to regular

exchange of security information between the police and the slum dwellers [43]. This promotes community satisfactions and trust between the police and the slum dwellers and foster peace and security. The policing strategy further provides soft landing for the police officers to amend the broken relationship between the police and the urban community [44]. The atrocities committed by the police since colonial time painted a bad image to the force and affected the participation of the communities in the promotion of peace and security in various communities thus making COP a cornerstone in building trust between the police and slum dwellers and promotes joint enforcement of peace and security.

The policing technique can foster the spirit of consultation between the police and the slum dwellers in the promotion of peace and security, and it can reduce non-selective use of force in the protection of the slum dwellers against insecurity. This can facilitate the use of local leaders in the arrest and transfer of peace violators to the police. There is also sharing of security information between the police and the stakeholders. The slum dwellers become the eyes of the police to detect any form of insecurity and they rely similar information to the police for appropriate action. This provides channel of accountability between the police and the slum dwellers [45]. Detailed security information are transmitted to police and the slum dwellers requires police to take action to avert the insecurity. As a consequence, police is expected to account for their action or inaction to the slum dwellers during community meetings, visits, forums which has ensured adherence to the rule of law.

The COP model helps to relieve fears of the slum dwellers against the police. They can work together in the promotion of peace and security in their various communities, and they can demand for better services from the police during community meetings, visits, and radio talk shows [46]. Meanwhile the police can give the slum dwellers crime prevention tips that has helps them to protect themselves against peace violators. The policing initiative facilitates the empowerment of the slum dwellers and promotes vigilance. They are able to identify and arrest the perpetrators of peace and security within their communities and hand them over to police [47]. Finally, the policing strategy increases the participation of slum dwellers in the fight against insecurity; and improves relations between the

police and the slum dwellers due to regular sensitization.

7. CONCLUSION

Both the traditional policing model and COP model have proved to be useful in enhancing peace and security among slum dwellers. On the one hand, traditional policing provides definite access to security services to the slum dwellers, which gives police time to conduct investigations through community interaction to find out the nature of the insecurity committed. On the other hand, COP promotes frequent interaction and sensitization of slum dwellers on issues of security and how to stay safe in their various communities, due to regular exchange of security information between the police and the slum dwellers. Therefore, a combination of both models, rather than relying on one model, can enhance peace and security among slum dwellers in Uganda.

8. RECOMMENDATIONS

- a) It is encouraged that COP, as an appropriate strategy, be adopted by the police because it makes the community own the police and look at them positively.
- b) Continuous sensitization of the community to change their mind-set and bad perceptions against police where the local leaders should be brought on board for them to know the benefits of community policing in the community.
- c) Local leaders should become the mouthpiece of police to change the attitude of the community so that they can embrace COP as a mechanism for enhancing peace and security in their various communities.
- d) Continuous training of leaders such as cultural leaders, opinion leaders, and religious leaders in crime prevention strategies so that they get to know the significance of community policing, and they will become mobilizers of their own community to take part in community policing activities.

9. LIMITATIONS

- a) The study adopted a purely qualitative approach and so results could be different if a quantitative approach or mixed methods approach is adopted.
- b) The study concentrated in one city division yet Uganda has over ten cities and more

than twenty city divisions implying that the results may not be representative of the national-level conditions.

- c) Only personal interviews were used and if a triangulation of data collection methods is used, the outcomes may be different.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Kocak D. Rethinking community policing in international police reform: Examples from Asia, Ubiquity Press. 2018;68.
2. Przeszlowski KS, Crichlow VJ. An exploratory assessment of community-oriented policing implementation, social disorganization and crime in America. *Social Sciences*. 2018;7(3):35.
3. Wamaitha N, Muthama NJ, Kariuki M. Effectiveness of the Nyumba Kumi community policing initiative in Kenya. *J. sustain. Environ. Peace*. 2019;1(2):63-67.
4. Boettke PJ, Lemke JS, Palagashvili L. Re-evaluating community policing in a polycentric system. *Journal of Institutional Economics*. 2016;12:305-325.
5. Murefu MN, Wamuyu TW, Ochieng DO. Community policing and crime reduction in informal settlements: A case of Korogocho Slum, Nairobi City County, Kenya. *The Strategic Journal of Business and Change Management*. 2019;6(3):575-584.
6. Uganda Human Rights Commission. The 20th Annual Report 2017: To the Parliament of the Republic of Uganda. Kampala; 2017.
7. Akkuş G, Arslan A. Intention to visit a destination from the perspective of Broken Windows theory. *European Journal of Tourism Research*. 2021;28:2802-2802.
8. Ren L, Zhao JS, He NP. Broken windows theory and citizen engagement in crime prevention. *Justice Quarterly*. 2019; 36(1):1-30.
9. Aiyer SM, Zimmerman MA, Morrel-Samuels S, Reischl TM. From broken windows to busy streets: A community empowerment perspective. *Health Education & Behaviour*. 2015;42(2):137-147.
10. Crichlow VJ. Will 'broken windows policing' work in Trinidad and Tobago? A critical perspective on zero tolerance and community policing in a multi-ethnic

- society. *Police Practice and Research*. 2016;17(6):570-581.
11. Roberts B, Gordon S. Pulling us apart? The association between fear of crime and social cohesion in South Africa. *South African Crime Quarterly*. 2016;55:49-60.
 12. Jeong HW. *Peace and conflict studies*. Routledge. 2 park square, Milton park, Abingdon, Oxon Ox14 4RN.711 Third Avenue, New York, NY 10017 USA; 2017.
 13. Collins A. *Contemporary security studies*. Oxford University Press 198 Madison Avenue, New York, NY 10016, United States of America; 2016.
 14. Okafor J, Aniche E. Policing the community or community policing: implication for community development in Nigeria. *Research on humanities and social sciences*. CrimRxiv; 2018.
 15. Nepali SC, Bhandari C. Assessing everyday peace indicators (EPI) in Tandri and Padampur Areas in Chitwan, Nepal. *Journal of APF command and Staff College*. 2019;2(1):118-123.
 16. Kamruzzaman M, Hakim MA. Social economic Status of Slum Dwellers: An empirical Study on the Capital City of Bangladesh. *American Journal of Business and Society*. 2016;1(2):13-18.
 17. Rabasa A, Schnaubelt MC, Chalk P, Fara D, Shatz HJ. Countering the expansion of transnational criminal networks. RAND Corporation, Santa Monica, California; 2017.
 18. Morison KP. Hiring for the 21st century law enforcement officer: Challenges, opportunities, and strategies for success; 2017.
 19. Crowl JN. The effect of community policing on fear and crime reduction, police legitimacy and job satisfaction: an empirical review of the evidence. *Police Practice and Research*. 2017;18(5): 449-462.
 20. Mayes L. Social media and community-oriented policing: examining the organisational image construction of municipal police on Twitter and Facebook. *Police Practice and Research*. 2021; 22(1):903-20.
DOI: 10.1080/15614263.2020.1843459
 21. Muibu D. Police officer experiences with community policing and views on counterterrorism in Somalia. *The Journal of the Middle East and Africa*; 2022.
DOI: 10.1080/21520844.2022.2086391
 22. Goetz B. Community policing and the welfare state: The problem of institutional selectivity. Paper presented at the urban affairs association annual conference, March 1; 2016.
 23. Abdulrasheed A. Community policing and the consolidation of peace in North Eastern Nigeria: An assessment of the role of civilian joint taskforce in Adamawa; 2021. Available at SSRN 3881684.
 24. Ratcliffe HJ. *Intelligence led policing*. Routledge Taylor & Francis Group. London and New York; 2016.
 25. Dias FA, Hilgers T. Community oriented policing theory and practice: global policy diffusion or local appropriation? *Policing and Society*. 2020;1-9.
 26. Hilgers T, Macdonald L. *Violence in Latin America and the Caribbean: subnational structures, institutions, and clientelistic networks*. New York: Cambridge University Press; 2017.
 27. Peyton K, Sierra-Arévalo M, Rand DG. A field experiment on community policing and police legitimacy. *Proceedings of the national academy of sciences of the United States of America (PNAS)*. 2016;116 (40):19894–19898.
 28. Skilling L. Community policing in Kenya: The application of democratic policing principles. *The Police Journal: Theory, Practice and Principles*. 2016;89(1):3–17.
 29. Babin S, Koslicki W, Makin D, Vogel R, Contestabile J, Kohri K. Resilient communications project: Body worn camera perception study phase 1 memorandum report. Department of Homeland Security Science and Technology Directorate; 2017.
 30. National Research Council. *Proactive policing: Effects on crime and communities*; 2018.
 31. Fiske ST. A field experiment on community policing and police legitimacy, Princeton University, New Jersey; 2019.
 32. Braga AA. Better policing can improve legitimacy and reduce mass incarceration. *Harv. Law Rev. Forum*. 2016;129(7):233–41.
 33. Diphoorn T, van Stapele N. What is community policing? Divergent agendas, practices, and experiences of transforming the Police in Kenya. *Policing: A Journal of Policy and Practice*. 2021;15(1):399-411.
 34. Sempagala A. Suspect community policing practices in Uganda: the case of Wakiso district in Uganda; 2019.

35. Bitaliwo O. Conceptualization of community policing in the Uganda Police Force. *International Journal of Peace and Conflict Studies (IJPCS)*. 2014;2(2):58-65.
36. Johnson JL, Adkins D, Chauvin S. A review of the quality indicators of rigor in qualitative research. *American Journal of Pharmaceutical Education*. 2020;84(1).
37. Voukelatou V, Gabrielli L, Miliou I, Cresci S, Sharma R, Tesconi M, Pappalardo L. Measuring objective and subjective well-being: dimensions and data sources. *International Journal of Data Science and Analytics*; 2020.
DOI:10.1007/s41060-020-00224-2
38. Padilla EK, Tom EK, Fine DA. Accepting the challenge: understanding Police Officers' perceptions of a community-based, youth empowerment program. *Justice Evaluation Journal*; 2022.
DOI: 10.1080/24751979.2022.2052344
39. De Maillard J, Savage PS. Performance mechanisms meet professional autonomy; performance management and professional discretion within police investigation departments. *Policing and Society*. 2022;32(2):145-58.
DOI: 10.1080/10439463.2021.1888949
40. Islam JM, Mazerolle P. Nexus between police attitudes and responses to domestic and family violence in Australia: does training matter? *Policing and Society*; 2022.
DOI: 10.1080/10439463.2022.2029436
41. Bennett K, Ferguson L. Police responses to cold and long-term missing person cases: a comparative study. *International Journal of Comparative and Applied Criminal Justice*; 2022.
DOI: 10.1080/01924036.2022.2094433
42. Alaazi AD, Menon D, Stafinski T. Health, quality of life, and wellbeing of older slum dwellers in sub-Saharan Africa: a scoping review. *Global Public Health*. 2021;16(12): 1870-88.
DOI: 10.1080/17441692.2020.1840610
43. Jungari S, Chauhan GB, Bomble P, Pardhi A. Violence against women in urban slums of India: a review of two decades of research. *Global Public Health*. 2022; 17(1):115-33.
DOI: 10.1080/17441692.2020.1850835
44. Rao SP, Royo-Olid J, Turkstra J. Tenure security and property rights: the case of land titling for 'slum' dwellers in Odisha, India. *International Journal of Urban Sustainable Development*; 2022.
DOI: 10.1080/19463138.2022.2054815
45. Ilchi SO, Frank J, Hicking JS. Policing the police: predicating citizen support for police accountability. *Police Practice and Research*; 2022.
DOI: 10.1080/15614263.2022.2050722
46. Galarde-López M, Quiroz-Rocha FG, Candanosa-Aranda EI, Soberanis-Ramos O, García-García L. Community engagement in the diagnosis and control of a bovine paralytic rabies outbreak in two rural communities of Mexico. *Journal of Agromedicine*. 2022; 27(2):193-6.
DOI: 10.1080/1059924X.2021.1979153
47. Zhao Y, Yan H, Holte S, Mei Y. Rapid detection of hot-spots via tensor decomposition with applications to crime rate data. *Journal of Applied Statistics*. 2022;49(7):1636-62.
DOI: 10.1080/02664763.2021.1874892

© 2022 Opio et al.; This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:

The peer review history for this paper can be accessed here:

<https://www.sdiarticle5.com/review-history/90773>