COMMUNITY POLICING AS A STRATEGY FOR CRIME PREVENTION IN UGANDA: A CASE STUDY OF LIRA DISTRICT
1998 - 2008

BY

AROPET ODIA GODFREY
B.A SOCIAL SCIENCES (MUK)
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2012
DECLARATION

I, Aropet Odia Godfrey declare that is truly a product of my own efforts and has never been submitted for any award to this or any other university/institution

Signature: ……………………………

Names: Aropet Odia Godfrey

Date ………………………………

This work has been presented with the approval of the supervisor

Signature: ……………………………

Names: Dr. Deusdedit R.K. Nkurunziza

Date……………………………
DEDICATION

I dedicate this dissertation to my dear parents, my two mothers, Mary Acham Aropet and Lakeri Amuku Aropet, and most especially to my late Dad Sospeter Okullo Aropet, a proud and dignified personality who, for lack of a better expression, gave me a vision and hope in life and who I so deeply miss.
ACKNOWLEDGEMENT

I am grateful to the almighty God who gave me life, the courage and wisdom to persevere to this level. I also highly express my sincere gratitude to my supervisor Dr. Deusdedit K. Nkurunziza for his untiring guidance without which this work would not have fruited.

I cannot forget my loving family, most especially my wife Bernaddette A. Alingo, children Marvin Odia, Mathew Okullo, Mark Edyegu, Clinton Aropet and Doreen Acham, and of course little Mariah Audrey Agudo, all of who often had to forego the nurturing attention of ‘Daddy’ to give him time to 'also' study.

I am unable to acknowledge and mention all by name here, but for all their excellent assistance and cooperation, let this effort not be in vain.
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Abstract

The study analyzed community policing as a strategy of crime prevention and conflict management. Community policing was established in Uganda as a proactive policy in the 1980s to curb down rampant crimes that were then witnessed in the capital city of Kampala. As community policing strategy became successful around Kampala, the government of Uganda made a country-wide strategy to curb down crimes in all Districts. At the same time the Lord's Resistance Army (LRA) insurgency and devastating cattle rustling by the Karimojong warriors in the northern part of the country and specifically Lira District with devastating consequences, and creating a situation of conflict. This study looks at community policing as a strategy to address the crime and conflict situation in the District. The strategy has had external variables that supported its success. They include; the police who have been at the center and in practice, the army, the NGOs, the CSOs and the local councils that had been supported by the people. At the end, the study reveals the strengths and the weaknesses of community policing in crime prevention.

Both qualitative and quantitative techniques of research methods were employed by the researcher. Three methods (interviews of the respondents, focused group discussions and observation) were employed to collect data from respondents. The information collected was organized according to chapters in order to make meaningful presentation, conclusions and recommendations of the study.

Accordingly the findings of the study reveals that community policing as a strategy to prevent crime has been successful in the reduction of crimes like murder, robbery, rape, and it has been proven a useful tool in the management of the conflict in Lira District.

In the conclusion, the study presents that community policing has proved useful in prevention of crime and management of conflict. In order to make it more successful, the researcher recommends implementers to engender the program and increase youth participation since these are the groups most involved in and affected by crime and conflict. Finally, the study recommends the empowerment of the key implementers of the strategy so as to fully exploit its potential in prevention of crime and as a tool for management of conflict. This will also help address apparent gaps between policy and implementation.
CHAPTER ONE
INTRODUCTION TO THE STUDY

1.1 Introduction

The study explores community policing as a strategy of crime prevention in Uganda, using a case study of Lira District. By 1906, the Colonial Government had established the Police Force in Uganda more an instrument of oppression than a service to the community (Johnston 2001:965). Since then, it remained accountable to Colonial Government up to 1962 when Uganda received her independence. In the post independent periods, the Uganda Police Force remained an instrument of the state, even as the country was characterized by political turmoil. Later, the state used the Police Force as machinery to protect the community from all forms of crime and this was particularly the case in Northern Uganda and specifically in Lira District since 1986 when criminal acts escalated with 20 years insurgency by the Lord’s Resistance Army (LRA) rebels coupled with persistent cattle rustling incursions by the Karamojong warriors.

Realizing the limited capacity of the Uganda Police Force to contain crime, the government initiated community policing in 1989. This was a proactive strategy under the Uganda Police Force to engage the communities in activities that could control and contain crimes. It started in Old Kampala and Katwe Police Divisions. In October 1993, the British Government through its Department for International Development began assisting Uganda to use community policing to curb down crimes. Since October 1993, community policing has become established as a policing strategy in Uganda as well as in Lira District. The Police Force, the army, the NGOs, CSOs, the LCs, and the people became instrumental in implementing community policing in the District.

1 This was a period between 1966 and 1986
The District of Lira is found in Lango Sub-region in Northern Uganda and it is named after its Chief town (Lira Town). Until 2005, it was comprised of six counties (Erute, Dokolo, Kyoga, Otuke, Moroto and Lira Municipality) with a population of 757,763 predominantly peasant inhabitants. However, since 2005 it has been made the counties of Erute North, Erute South, Otuke, Moroto, and Lira Municipality. This was after Dokolo and Amolatar (Kyoga) were made new Districts. Lira now has an estimated population of 530,342.

1.2 Background to the Study

Community policing is not a new approach to communities’ security and prevention of crimes in the world. It began far back by 1900 in Europe (Braiden Chris 1992:4) during which the police managers could assign rotating shift duties to officers to move frequently from one geographical location to another in order to eliminate corruption and crimes. In Britain, community policing was started by Sir Robert Peel in London Metropolitan to prevent crimes and this made the police to gain much power as a government instrument for the services of the community in London city. It also made the police force to have a closer proximity to the community than ever before. According to Kelling George and Mark Moore (1988:4–5), reforms in London Government which began early in 1900 together with the nationwide move to professionalize the police were the most reasons that made the Police Force in London to come near to the community and this helped in preventing crimes. At the same time, the police management instituted a centralized policy which was designed to ensure compliance with standards operating procedures and to encourage professional aura of impartiality. This situation was later reinforced by technological advancement which, by the second half of the 19th century, led to the expanded use of automobiles that replaced the era of friendly foot-patrols in the towns.

2 This is according to 2002 national population census
3 Braiden Chris, 1992:108
4 Kelling George and Mark Moore, 1988:4–5
In the 1970s rapid telephone contacts with the police (the 911 systems) had been introduced in London and this allowed the police to respond quickly to crimes and to answer overwhelming numbers of calls from the community than before. As a result of technological advancements, it became possible for communication with the public to be transmitted to the police officers aiding faster response to the demands of the community. Such advancements in technology remained vital for the success of community policing in London.

The introduction of the computer use was yet another technological advancement to community policing in London although it also decreased physical police proximity to the community. After the introduction of computer use, crime data by specific individuals was generated and trends for the occurrences were tracked. This increased efficiency among the police in reaction to crimes detected by the computer and in its deployment in reaction to such information.

In Canada, community crime prevention programs were established in 1972 and 1980 (Mackenzie, 2002:813). These preventive measures attempted to modify behavior of victims or alter physical environments to prevent crime and reduce fear among the people. The focus was on criminal acts, not on offenders. Church groups, schools, park boards, volunteer groups and local governments strongly committed themselves to strengthened community institutions to prevent crime. They constantly looked for additional ways to alter social conditions that were commonly associated with criminal activity.

In America, community policing has been an established practice and increased after the September 11, 2001. It aimed at involving citizens in crime prevention. President Bush called for greater citizen involvement in homeland security through initiatives such as Citizen Corps and Freedom Corps. This network of volunteer efforts uses the foundations already
established by law enforcement in order to prepare local communities to respond effectively to the threats of terrorism and crime.

In Uganda, community policing was first established in 1989 in the central region because of the increased criminal acts such as robbery, rape, murder and other anti-social activities. It was also employed as a strategy in response to the spate of urban bombings around the city in the late 1990's and the early 2000's. At the same time, the insurgency in Northern Uganda culminating in the Lords’ Resistance Army (LRA) rebel war further complicated by raids by the Karamojong cattle rustlers, created a significant security and crime threat. Police efforts address crimes committed by both the Lords’ Resistance Army and the Karamojong cattle rustlers in Northern Uganda and in Lira District in particular continued alongside a counter insurgency by the Uganda Defense Forces. As the insurgency devastated Northern Uganda as well as Lira District in particular, towards the end of the insurgency, Lira District witnessed an increased number of redundant youth who missed education in their childhood and could not be incorporated in primary education. Such groups became the bed nest for criminals. Moreover as a result of the insurgency and cattle rustling and near absence of law and order in some areas, there was a proliferation of firearms in the area. As a result, the government inaugurated community policing under the Uganda Police Force as a holistic approach to address aspects of conflicts and crimes in order to promote justice, law and order, and to promote conflict management in the community. It is from such background that the study was sought to examine community policing as a strategy to conflict management; using Lira District as a case study.
1. 3 Problem Statement

The problem which the study investigated was the occurrence of crimes and conflict in Lira District and how community policing was used to prevent the escalation of crime. In this, the study sought to assess the effectiveness of community policing under the Uganda Police Force and how the community at large in Lira District responded to the community policing strategy. In the midst of crimes such as rape, drug abuse, defilement and robbery perpetrated in a situation of insurgency and cattle-rustling, the study set out to investigate the role and challenges encountered by community policing. The use of community policing in crime prevention and conflict management is all the more pertinent as the District is in a post-conflict reconstruction phase. The need to ensure justice, law and order in the community and to ensure that human rights are observed suggests that community policing could be an appropriate strategy. In conflict management, peace keepers are expected to perform a host of ostensibly impartial activities aimed at creating the law and order conditions necessary for lasting peace. Unlike military personnel, the Police Force, specifically the Police usually work and live in the local community sharing with the local populace; hence, in many ways, they are the eyes and ears to conflict management programs.

The Police Mission is guided by similar objectives of ensuring that local law enforcement officers and institutions are respecting human rights and fundamental freedoms. Such objectives are supported by confidence-building measures like holding of elections and restructuring government institutions. Indeed, the international community has become increasingly aware that without a fair-functioning and transparent criminal justice system; of which law enforcement agencies such as police force are essential, there is little chance for meaningful lasting peace in divided and conflict tone communities that have experienced serious conflict sometimes including crimes against humanity

Bayley, David H. and Clifford D. Shearing; 2001
1.4 Scope of the Study

Content scope

The content scope rotated around community policing as a strategy for crime prevention in Uganda. This was because the strategy has been emphasized ever since 1989 but crimes have been occurring particularly in Lira District. As a result of insurgency and cattle rustling, there was a need to start community policing. The study therefore assessed the effectiveness of community policing as a strategy to crime prevention and conflict management. Community policing was chosen as a topic because it brings the Police Force and communities to work against crimes. It is believed that once the community cooperates with the police, this helps to reduce crimes and conflicts.

Time Scope

The period between 1998 and 2008 has been chosen as the time scope. This is because of the occurrence of crimes in the District. Besides that, it is a period characterized by insurgency and war in Northern Uganda. It was very interesting therefore, for the researcher to examine the role and effectiveness of community policing in a conflict and war-torn environment.

Geographical Scope

The study covered Lira District’s six counties of Erute, Dokolo, Kyoga, Otuke, Moroto and Lira Municipality. This is because the District has experienced crimes as a result of insurgency by the Lords’ Resistance Army and the Karamojong cattle rustlers.
1.5 Definition of key terms

**Community policing:** This is a policy aimed at achieving effective and efficient criminal control, reduce fear of crime, improve quality of life, improve police services and police legitimacy through proactive reliance on community effort and resources that seeks to change crime causing conditions.

**Policing:** This is an activity of keeping law and order by the Police. It is both a social function and a form of social control.

**The Uganda Police Force:** This is an institution of the government of the Republic of Uganda that has been put in place to maintain law and order and to implement the crime prevention and community policing strategy.

**Crime:** This is deviant behavior that violates prevailing norms or cultural standards of a community prescribing how humans ought to behave and often legally prescribed.

**Crime prevention:** These are designed measures by the authority or the peoples concerned to curb down criminal activities with the ultimate goal of peaceful and harmonious co-existence.

**Conflict Management:** In this study, conflict management refers to the ways by which people in the community handle grievances, solve mutual problems and respond to crimes.

1.6 Objectives of the Study

**General Objective:**
To assess the effectiveness of the community policing as a strategy for crime prevention and conflict management

**Specific Objectives:**

1. To examine the nature of community policing strategy applied in Lira District
2. To assess the role and the effectiveness of community policing in preventing crime and conflict management

3. To make a PEST and SWOT analysis of community policing in Lira District

1.7 Research Questions

1. What is the nature of community policing applied in Lira District?

2. To what extent does the Uganda Police Force implement community policing in Lira District?

3. What are the challenges faced by Uganda Police Force in effecting community policing?

4. How can community policing be improved in Lira District?

1.8 Justification of the Study

The study contributes to the existing body of knowledge and it is hoped that the knowledge shall remain as a stimulant to researchers in the field of community policing in Uganda. As an institution responsible for maintenance of law and order, the study reveals institutional strengths and weaknesses upon which improvements in community policing can be made.

The study also increases the information about crime prevention and conflict management to the both policy implementers and policy makers most especially in post-conflict crime situations and ultimately development.

Albeit studies about community policing having been carried out before, none of the studies have ever been conducted in this area of study and nor has it been linked with crime prevention and conflict management. The research used a case study of Lira District to get appropriate findings in accordance with the prerequisite of the study. Moreover, the prior studies centered on the implementation of community policing only but not linking it to peace
building or conflict management particularly in a post-conflict area, yet community policing should work towards sustainable peace and ultimately to development.

1.9 Conceptual Framework

The Conceptual framework on the proceeding page presents community policing as an independent Variable which is implemented not only by the police force but also by advocates, local legislators, parliamentarians, local communities, religious sectors and Civil Society Organizations. The implementing variables are facilitated by the moderating variables such as enough police, un-corrupted police force, positive image towards the police force, good governance, maintenance of law and order. These variables prevent crime and bring about management of conflict in the community. This leads to enhanced law and order, improved relationship and ultimately to sustainable peace.

Like community policing that is affected by extraneous variables (external influence from multi-national interest, corporate foreign countries, absence of official policy, inadequate, resources and diseases), crime prevention is constrained by a number of variables that should be controlled and failure to do it, makes the whole process that could lead to crime prevention a failure. These variables include lack of good will for peace among the implementing variables, continued occurrence of crimes, lack of community support to the police, financial constraints, use of force by the police force, abuse and lack of patriotism by some members of the Police, police involvement in criminal acts, anti-peace activities, community’s failure to report and support the activities of the police and failure to disarm illegal armed groups. The conceptual framework can be presented as follows.
1. 10 Limitations of the Study

The study covered a district which has suffered from the effects of the war for 20 years since 1986 and which has also suffered from the Karamojong cattle rustlers. In a situation where to be seen as a purveyor of information to the warring parties could be fatal and in an area still suffering illegal arms proliferation, it was very hard to get the information about criminal issues in the district as many people feared to give information.
There was also fear that some revelations could destabilize the harmony in a community already fed up of conflict these limitations prolonged the process of getting data from the field. However, the researcher went extra miles to elaborate to the respondents that the information generated would be treated in confidence and used for the academic and not for any other purpose.
CHAPTER TWO

REVIEW OF LITERATURE

This chapter presents related literature about community policing as a strategy to crime prevention and conflict management. It starts with the conceptual framework, the conceptualization of community policing as a strategy and later assesses the role of the police force in the implementation of the community policing. It then ends by giving the challenges of the police force in the implementation of the strategy.

2.1 Conceptualization of ‘Community’ and ‘Policing’

Community policing is made up of two concepts. That is; ‘community’ and ‘policing’. The term ‘community’ means a group of people living in the same place with similar background and interest. A community can be a group of people that interact through communication media such as newsletters, telephone, email, online, social networks or instant messages for social, professional, educational or other purposes. A community can also be elucidated as a family, an ethnic group or a volunteer organization. Friedmann (1992:65) believes that communities have got informal networks that are important to support formal institutions and policy makers in the world. Such communities include; Christian community, co-housing communities, commune eco-ark, eco-village, egalitarian communities, housing cooperative-communities, income-sharing communities, resistance communities, spiritual communities and student communities which are fundamental for community policing to succeed.

On the other hand, the term ‘policing’ is an act of executing police duties among and to the benefit of communities. It is one of the acts to keep law and order; it is mostly done by the Police Force. Policing combines best techniques in order to combat not only crime and disorder, but also the fear of crime and the likelihood of crime. It allows the police to work

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with the community and other organizations to address local concerns. It moves towards long-term solutions to crime-related problems and involves crucial elements of community policing. It demands the governmental agencies, the educational system, public and private social service providers to engage in policing their localities. As a concept, it aims at empowering the people to resist crime and unsafe conditions, resolve the root issues underlying social ills and create a safe community well-informed on public safety issues. It also works to reduce the fear of crime and increase the capacity of various departments to engage citizens and community groups in day-to-day problem-solving and prevention activities.

To understand the concept of community policing (Bennett, 1994:66), it is important to examine whether policing is rhetoric rather than a reality. Trojanowicz and Carter (1988:2) observe that excellent policing is a by-product of the community rather than the police force. He observes that communities implement policing more than the police. This means that for community policing to be a reality, it must embrace the community rather than the police force alone. The main focus is the involvement of the community in combating crime and disorder. Peak and Glennor (1996:46-47) regard community policing as an excellent opportunity for the government since it embraces participation of the community without financial payment. However, Klockars (1988:66) calls community policing of this nature "rhetoric policing". He believes that although governments implementing community policing hope to achieve lofty goals, it will not work in reality because a few community individuals benefit from it and get involved in it.
2.2 The Nature of Community Policing

Community policing is a concept that embraces pro-active measures which make the Police to liaise with communities in an attempt to curb crime\(^7\). It is a strategy of identifying programmes that can reduce and eliminate crimes in the community. These measures include foot-patrol or decentralized command, and extraction of key concepts from academic analysis to practical initiatives (such as police–public partnerships and non-crime problem-solving). Despite his efforts to give shape to community policing, Bennett left fundamental questions unresolved. For example, is foot patrol a prerequisite component to community policing? Does any instance of decentralized command constitute evidence of community policing? Can the involvement of the community constitute community policing? Who benefits from community policing and how?

As a concept, community policing demands natural social mechanisms to be mobilized in order to control crimes but the problem is how the police force can mobilize such mechanisms within the community. In the first instance, the police force has got a poor image within members of the community arising from past experience and this has made the public or various communities to associate the Police Force with social ills such as corruption, robbery, bribery and murder. Such ills have left a blemish on the police image among the community and a poor setting for the future. Well aware of this, the Police Force has remained trapped within the paradox of its own making and attempts to rectify the past have remained futile. However, it should be emphasized that as long as community consensus is still perceived as a prerequisite to community policing and part of good governance in any nation, the Police Force will be charged with the necessity of redesigning its work and extending community

\(^7\)Bennett, 1994
policing where it does not exist\textsuperscript{8}. This assertion means that the involvement of the community shall remain fundamental to any community policing strategy.

Community policing has rhetorical aims of (re)consolidating or (re)constructing communities that deem to be homogeneous or to have a potential for homogeneity. This means that for community policing to be perfect, it must take a shape of tourism and heritage. It must embrace reconstruction of nostalgia\textsuperscript{9}; focus on security, governance\textsuperscript{10} or on the question of who governs policing. Albeit these are fundamental considerations to community policing, it remains the work of the Police Force to make its past mistakes to the community right such that the community can fully participate in community policing without fear or favour.

On the question of who governs the Police Force, the answer must come from who benefits from the work done by the police. In the essence of community policing, it is already noted that the community rather than the government benefits more from the services of the police. While this could be true, one wonders how the police force and the government do benefit from community policing. According to the 1995 Constitution of Uganda, it is the role of the state or the government to protect its citizens and the government may for instance do this through a strategy known as community policing manned by the Police Force. It is from this background that one answers the question of how the police force benefits from community policing. The government employs the police force on its behalf to implement community policing as a strategy to conflict management and it is the role of the government to pay the Police Force while the community to direct the police force in its operations of community policing towards crimes.

\textsuperscript{8}Mastrofski, 1991:527

\textsuperscript{9}Johnston, 1997:195

\textsuperscript{10}Johnstonand Shearing, 2003:456
Albeit it being the role of the government to protect its citizens through the police force, in a heterogeneous community, community policing seems to be a complicated issue to implement. As a certain group of the community tries to cooperate or collaborate with the police force, another community may demonize it as rubber-stamp. Besides that, such group of the community even may think that the police force will never have something good to offer to the community because of its past mistakes.

The work of the police force and the role of the government upon its people came under increased pressure in the Second World War and after 1945. This was a period of the cold war politics in which Central and Eastern Europe were facing challenges of re-establishing the integrity of their police systems and reconstruction from the Second World War. During the Second World War, affected communities got arms for security purposes while others got arms left behind by the dead or fleeing soldiers. This situation increased during the Cold War politics wherein various skirmishes organized by either Western or Eastern bloc as a containment exercise against the other drew many people into the horror of death. By the 1970s, crimes had increased in the city suburbs as well as in the rural villages; and community policing was perceived as a remedy to such crimes since it had already proved successful in London. It was realized that the success of community policing would only depend on the cooperation between the community and the Police, the will of the citizens and trust between the police and the community. Once the citizens trust the Police, they would provide information and assistance in preventing crimes and to arrest more criminals. This in turn could help the Police force to serve their communities better, to fulfill its task of protecting and serving the community and to gain legitimacy before the public.

One of the major reasons that led to the need to wed part of the past and current work of the police force and the role of the government through community policing, was the growing diversity of communities and this posed three challenges to the police force. First, the cultural
and ethnic diversity in the world rendered the traditional (homogenizing) community policing more irrelevant. Secondly, the cultural and ethnical diversities of communities could no longer be satisfied to be policed by an organization whose membership does not benefit that community. Third, the growing diversity\textsuperscript{11} in security provision (evidenced by increased involvement of municipal, commercial and other non-state bodies in street-level policing) challenged the police claims of homogeneity. Since then, Community policing remained a philosophy full of personalized policing officers who patrol and work in a certain area in a pro-active partnership with citizens to identify and solve problems\textsuperscript{12} as well as crimes of the community. This form of community policing became a link between the concepts of ‘community’ and ‘policing’\textsuperscript{13}. While a similar situation was found in Lira District, it was revealed that there are still challenges that affect the strategy of community policing in the region as presented in the chapter four of this book.

According to Kelling and Moore (1988:6-21), the world has arrived at an era of community policing with the call to re-establish close relationships between the community and the police force. They believe that the world has reached at the political era where there is a need for intimate relationship between the two if the work of the police force is to be effective not only for community policing strategy but as part of the general duties to the Police\textsuperscript{14}. This means that there is a need to sensitize the public about the roles of the police and how it is supposed to be working. Though this is a good strategy that can curb down crimes as well as social ills within the police force, the challenges of the past mistakes and current perceived wrongs still stand as a stumbling block to better community police relations. Besides that, how to make the work of the police force to be known by the public still remains an issue. Trojanowicz and Bucqueroux (1990: xiii-xv, 1994:4-6) assert that in order to solve such problems, professional

\begin{flushleft}
\textsuperscript{11}Johnston, 2003:320 \\
\textsuperscript{12}Trojanowicz and Bucqueroux, 1994:2-3 \\
\textsuperscript{13}Koch and Bennett, 1993:37 \\
\textsuperscript{14}Kelling and Moore, 1988:6-21
\end{flushleft}
police officers must neutralize their activities within the community of operation and become part of that community in order to have sustainable peace. In doing so, the public can forget the past mistakes and the wounds would heal leading up to recovery.

Community policing is best understood as a policing strategy through which communication about the risk and security of a modern society are revealed by the community to the Police force\(^\text{15}\). Lambert (1984: 45) indicates that if the main task of community policing strategy is to prevent crimes and bring about sustainable peace, then; the Police Force must secure active communication and cooperation with the community. However, according to the research conducted in Lira District, it was revealed that cooperation between the police and the community is still negligible because of the ills which the police force indulges in and due to past activities.

The community policing concept includes the involvement of the community in monitoring and controlling activities of the police (Trojanowicz and Bucqueroux, 90: xiii-xv, 1994:4-6). The police force takes the social action as opposed to legal action and become part of community\(^\text{16}\). Through this approach, the Police penetrate the community in all its aspects and develops personal relationships at local levels and become part of the community. Since communities are organic and changing, flexibility of the police force becomes a must. The Police Force therefore helps to build communities through multi-agency involvement. Kelling and Stewart (1989:9) support this by stating that the police force must respond appropriately and view its role in the neighborhoods as a means of re-establishing the neighboring relationships and strengthening the institutions that make a community competent and able to deal with its problems.

\(^{15}\) Ericson et al, 1993:41
\(^{16}\) Alderson, 1979:239
Community policing calls citizens in a certain geographical area such as an identified neighborhood to participate in the activities of one another. It requires the inclusion of the governmental agencies, the educational system, public and private social service providers and local businesses populace to work together with the police force in order to curb down criminal activities (Friedmann, 1992:65).

The concept also works under the criminal justice system, human rights groups, religious-based resources and other groups that can help to find and maintain solutions to the community needs, security and peace. Although the concept has got these actors, a family unit is the main player in crime prevention and so in the community policing. A family unit creates positive attitude and behavior among individual members of the community that enable to eliminate crime and insecurity. Consequently; it builds trust between the police and the public through emphasizing the culture of honesty, accountability, transparency and sustainable peace.

Braiden Chris (1992:115) believes that the aims of the community policing is to empower the local people to resist crime and unsafe conditions which are root issues underlying social ills and to create a safe community well-informed on the public safety issues. It also provides adequate response to street-level (quality-of-life) complaints in the community without reducing the police capability to respond appropriately to the emergencies. It establishes partnerships with schools, social service agencies and citizen groups for the purpose of developing effective prevention strategies against fear and crimes. This increases the capacity of the Police to engage community groups in the day-to-day problem-solving and preventative activities to curb down crimes.
Various authors have stressed the need for community participation in policing because the police force alone cannot prevent the occurrence of crimes. This situation that necessitates community participation in policing is referred to as the "Broken Windows." Once a neighborhood is in decadence, it attracts more crime if nobody does anything to prevent the decay and show that people do care. With community involvement in policing, the Police will be enticed to control crimes if the executive is too slow. In this, community policing provides the roots for sound growth of healthy policing. Schaffer asserts that with community policing, officers who are involved create opportunities to make the traditional role of police more effective especially if there is full cooperation within the police force. In order to make a difference and handle violence or any other dire situation; the police force must form working partnerships within the concerned community. In such circumstances, the community provides logical and comprehensive approach to the police service delivery with a solid foundation of research.

The above means that with community policing, the operations of the police are more visible to the public and this in turn reduces bias, negative perception and demonizing of the Police by the community. It is from this that one can conclude that community policing is a good strategy to address the concerns of the communities because it is decentralized, proactive and deals with crime prevention and fear of crime. In addition to that, in order to rid the poor urban neighborhoods out of criminal elements, public officials at all levels must encourage

17 Skolnick and Bayley, 1991; Bayley, 1994; US Bureau of Justice Assistance, 1994; Greene, 1993a; Trojanowicz, 1994
18 Wilson and Kelling, 1993
19 Moore, 1994:285
20 Alderson 1981: vii
21 Schaffer, 1980:85
22 Brown, 1992:3
23 Radelet and Carter, 1994:75
24 Gramckow and Jacoby, 1993:30
the creation of new relationships between low-income resident organizations and local Police forces\textsuperscript{25}.

Lastly, in good community policing programs; resident neighbors help citizens of another community to understand that the police force try to improve their quality of life\textsuperscript{26}. It is from this that the use of horse mounted officers is used to satisfy the curiosity of children, because positive relationship between children and police officers often grow into positive relationships between adults and police officers\textsuperscript{27}.

2.3 The police force and Community Policing

The Police Force is a group of government employees who enforce law and maintains order. The police force work to prevent crimes, to protect lives and property of the people\textsuperscript{28}. In Uganda, the power of the Police Force emanates from the 1995 Constitution that outlines the roles of the Police\textsuperscript{29}. The police force patrols the streets, guards against commission of crime, assists the people with various problems and in doing so, finds itself engaged in community policing. To the Police Force, community policing is a means of achieving effective and efficient crime control in the society. The fundamental basis for community policing is the law of the land, especially in democratic societies.

Apart from investigating the crimes, the Police Force has the responsibility to prevent its re-occurrence. Investigations are done by expert professional and responsible police constables and their success depends mostly on their own training, equipment at hand and competence aided by public cooperation whenever it is possible. However, in regard to the prevention of crimes, the Police Force cannot do much by itself without the community since many factors

\textsuperscript{25} Horowitz, 1995:87
\textsuperscript{26} Cutcliffe, 1994:14
\textsuperscript{27} Baker, 1995:7
\textsuperscript{28} Dell, 1992:639
\textsuperscript{29} Article 212 of the 1995 Constitution of the Republic of Uganda
that cause crimes are beyond their control. It is therefore the role of the police force to create
good conditions that can lead the public to reveal all occurrences of crimes. In such
circumstances, the police force must use the efforts from the public or the community to
control crimes.

With community policing, the police force departments become members of the community.
Cities and counties embracing community policing tend to involve the police much more into
community work and this creates bonds of trust and reliance between the Police and the
public or the community. In the process, police officers find themselves open to the
community, unbiased and sensitive to the concerns of the community. Such policing is a new
paradigm where officers try to listen to the complainants and community’s problems and their
viewpoints. The police force also displays empathy and compassion with sincerity not in a
rehearsed way but in a holistic way. Such situations enable the police force to develop skills
in planning, problem solving, organization and perhaps critical thinking that make community
policing an effective strategy to control crimes.

At the heart of transition to community policing by the police, there is the question: - How do
the police identify and deliver high-quality services to the community? The answer is based
on efficient delivery of the police services that require a systematic process to assess the needs
of the public and to translate such needs into police services and programs that can be
efficiently and effectively delivered to the community. In this way, the police force becomes
more sensitive to the needs of the community rather than their own needs. They develop a
better understanding of how their work affects the social environment and community
perception. In this, citizens are viewed by the police force as partners who share responsibility
in identifying priorities, developing and implementing responses.

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Bayley David and Clifford Shearing; 2001
In United Nations peacekeeping operations and indeed even in internal insurgency and other conflict situations (just like that in Lira District in Northern Uganda), the Police become an indispensable partner alongside traditional military contingents in overcoming the community security gaps that invariably confronts—and frequently confounds—peace and stability.

Stability Police Units (SPU) as part of traditional military contingents makes vital contributions to efforts that bring peace and stability to the community. Formed police units (FPUs) and regular UN Police deployments continue to play an increasingly essential role in this regard. They have contributed a lot in places like Bosnia, Cote d'Ivoire, Democratic Republic of the Congo, Haiti, Iraq, Kosovo, and Liberia particularly in the post conflict period. In such periods, SPUs have worked to reduce crimes such as defilement, rape, robbery and its role has been held paramount. According to (Michael Dziedzic and Colonel Christine Stark; 2006), the UN Police Commissioners have continued to petition for additional SPUs/FPUs to bolster existing missions in various areas of operation and it is expected that operations such as UN missions in Darfur and East Timor and potential future missions in Somalia, are likely to depend heavily on SPUs to establish and maintain community order.

It is believed that when the police officers move around the community (community patrol), they generate much interest in public perceptions towards their activities. In Finland for example, since 1995 the police have conducted local surveys about the views of the public concerning police service and feelings of security. These surveys have revealed that the goal of community policing is to apply a preventive problem solving strategy to tackle crime and to develop the relationship between the police and the public to achieve better co-operation. With community policing philosophy, the police image changes from a predominantly crime-fighting police into a more co-operative, serving and consultative police (Ganjavi, Le-Brasseur and Whissel, 2000).

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31 Virta, 1999: 53
Traditionally, the police force has been able to function autonomously and majority of the police officers could not be eager to open up the police priorities to public debate and to give up their operational autonomy. Nevertheless, because of the growing demand and the need for a more interactive relationship between the police and the public, the police constables have changed from traditionalism and embraced community needs. This has led to improved relations between the police force and the community although a lot is still desired.

Assessing the views of the community about specific police activities and the need for those activities by the citizens is a good starting point to implement a complex form of co-operation between the community and the police. In addition, feedback from the community on the police activities contributes to rationalizing the police resources (Hesketh, 1992; Jiao, 1998). The key to develop an appropriate policing model in a particular community is to match police activities with community expectations (Jiao, 1998). In practice, this happens by detecting how policing activities are received (Beck, Boni and Packer, 1999) by the community and what role the community plays in helping the police. The identification of discrepancies between current and preferred police priorities from the point of view of the community is the first step in a process in which the police and the public co-operate (Beck et al, 1999:167).

Several studies have focused on community priorities for the police work by asking the community’s satisfaction with the police activities. Skogan (1996:50) makes a summary of police activities and their priorities collected from several surveys conducted in the United Kingdom. According to the results, the community was most dissatisfied with the level of foot patrolling although there was a high level support for foot patrolling. The latter was ranked above responding quickly to calls, investigating crimes, detecting and arresting offenders. Some other studies point out that some citizens wanted to see the police on foot (Kelling,
respondents think that pro-active foot patrolling improves police capabilities and crime prevention in many ways. Foot patrolling seems to have a value of itself in citizens’ minds: it gives the impression of security (Trojanowicz, 1986:44), increases the satisfaction with the police (Kelling, 1990:23), and improves the public’s image of the police (Salmi, Voeten and Keskinen, 2000:418).

Some of the studies concerning police priorities focused on problems rather than police activities. In the review of Skogan (1996:100), the results of different polls indicate that the most important concerns were sexual assaults, burglary, vandalism, and robbery. Surveys indicate that there was no direct relationship between the priority among citizens and how frequently citizens thought these problems occurred. The Operational Policing Review (OPR) of 1990 in Great Britain reveals differences between the perceptions of the public and the police of what should be the top problems for the police to focus on. In the study of Dixon and Stanko (1995:67), some respondents thought that police problem solving should extend beyond the confines of traditional definitions of crime but citizens often worry about minor crimes, daily incivilities that disrupt and destroy the neighborhood’s daily life (Dixon and Stanko, 1995:25). In OPR (Loveday, 1995: 16) the public consistently favored the view of the police work as being in contact and working with local citizens above the view of police as crime fighters.

2.4 Challenges to Community policing

While community policing is an important strategy to conflict management in the world, it has never been free from challenges. Critics of the strategy claim that it is difficult to implement community policing because of its two way traffic position. That is, it needs the
effort from the police force as well as the community if it is to be successful. According to Weatheritt (1983:38), very little researched evidence is available to prove that community policing works in terms of its definition while Walker (1993:44) believes that the failures of community policing in accordance to its definition emanates from the history of the police force which has been interpreted in relation to the past mistakes and it will be very difficult to create totally new form of policing strategy.

The fact that the police force is regarded as an institution to fight crimes, it will remain hard to justify anything to do with law enforcement activities and cooperation with the community. Many of the police activities have been regarded as nuisance demands to the services of the community and Bennett (1994:243) indicates that not all police departments and officers make community policing part of their occupational culture but they tend to use community policing for their own gains while disguising to be keeping law and order. In doing so, some police constables involve themselves in bribery, robbery and corruption practices yet at the same time claim to be carrying out community policing.

According to Bennett (1994:249), results about some activities of community policing by some police officers are disappointing. For example, report by the Greater London Council in 1982 refers to community policing as a more complex term rather than merely putting police officers on the street as it was practiced since it could make the police officers remain on the streets waiting for the time to leave. The report also reveals that the community must be involved in the policy that governs the police force in handling local problems but this has remained futile. Greene (1993:86) observes that one of the strategic issues that was not resolved in implementing community policing yet it is important is the renewal and what the police role should be in such re-organization. The lacuna that was left unfilled has remained a source of mischief within the police force during community policing. Since most crimes

33 Bittner, 1991:46
occur in communities where social control has failed, Greene (1993:86) wonders how police force can rekindle the informal social control of community settings.

Many academic scholars have seen education and training as a challenge to the community policing officers and management personnel. Springer (1994:11) maintains that what the police force lacks is the specialized instruction to the police officers in community policing and periodic safety and survival training. The Attorney General of the USA, Edwin Meese III, suggests that additional training is needed for community police officers to work in accordance to the needs of the community. These include basic training for new recruits and the retraining of the veteran officers in community policing (Meese, 1993:6). While Brown and Iles (1985:31) suggest that community constables must be equipped with the skills for the job through appropriate training and must learn how to handle the community, Edwin Meese III is worried about the nature of education and training that is given to the community in all places where community policing is embraced as a strategy to conflict management. It can therefore be asserted that whereas training can lead to good results among the police force, one wonders the extent to which the community can be taught.

The Police Chiefs when introducing community policing, must expect substantial resistance especially from the detective branches. Detective officers often believe that their crime investigation activities are more important than the crime prevention duties of a patrol officer. Albeit there is evidence that the police middle management resisted changes in the past, creativity must be used in order to implement community policing and make it beneficial amidst such resistance.

There also seem to be problems with rank- and-file police officers in that studies show that they sometimes do not understand what the goals and potential benefits of community policing are.

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34 Sparrow, 1988:7
35 Kelling and Bratton, 1993:9
policing are to the public as well as the government and the police force in particular. This was also the biggest problem experienced in the past and the failure to motivate the street officers involved in community policing results into bribery, corruption and robbery as the police officers in community policing attempt to reward themselves from the public. Bennett (1993:140) concludes that in any future implementation of community policing, the problem and the resistance from lower ranking officers must be addressed but does not give how to address them.

On the nature of community policing scholars assert that it is not realistic to set objectives for the police and then to expect the police to establish schemes to meet those objectives and needs of the community. Instead the police should first consult with the community and thereafter set objectives that can solve the community’s problems at hand. The uncritical acceptance within which the notion and the needs of the community is not regarded important; is in itself a danger! Any proposal, however attractive it is can be subjected to careful and skeptical scrutiny in accordance to the community needs and failure to adhere to this leads to frustrations of the public by the police force. While it was revealed during the study that the community’s needs are considered important by the police, it was at the same time noted that the police force has never stopped acts that could lead to corruption and other social ills like robbery and murder.

Since order can be maintained by a community itself, it is wise to empower the community to regulate the practices of its members as well as to oversee the behavior of the police constables. However, according to the research carried out in Lira District; this has remained

36 Kratcoski and Noonan, 1995:183
37 Beavers, 1996:11
38 Weatheritt, 983:310
39 Waddington, 1984:84
impossible yet the police officers need the consent of citizens to be effective. These in many instances have made the consent not to be given to the Police.

Short (1983:80) is afraid that if the police get involved in the community development yet the community fail to get involved into the police activities, then; a serious question of political accountability shall remain un-answered. All the same, one wonders whether accountability by the Police Force is done to the community. It thus goes without a saying that to pretend that the Police Force is neutral before the public is just hoodwinking the disadvantaged and formalizing inequality in the world. It thus remains a naive delusion or an expansion of political powers of the police which carries dangerous implications to the communality. McDonald (1993:153) believes that without better internal guidance, the initiative to community policing is a dangerous weapon launched in a general direction and capable of going astray. He concludes that community policing is an ill-defined and internally contradictory vision that can sacrifice legality, liberty and efficiency for democracy and order.

The police force do not really want to make changes to their behaviour as perceived from the past by the community but are using community policing to gain legitimacy yet community policing cannot reduce the tension between the police force and the community. To overcome some of the mischief of the past, Mastrofski and Greene (1993:99) suggests that the impetus for community participation must be sustained by the community's commitment rather than by police willingness to try it. However, the police force has never accepted that the community can do this. If community policing is practical rather than rhetoric, then the police would not implement it. Mastrofski and Greene (1993:99) assert that, this must be implemented by the community because it is the community that feels the consequences of the crime and not the police.

40Short, 1983:80
41Klockars, 1988: 181
42Eck, 1993:73
Community policing does not address constitutional limits to police actions in the community nor does it release the community from crimes. Therefore the concept is just seductive to the community and vague\textsuperscript{43}. It is therefore probably fair to say that community policing is more rhetoric rather than a reality because it neglects community’s full participation in the prevention of crimes and puts the role into the hands of the police force yet the community controls crimes better than the police force\textsuperscript{44}. The same author asserts that giving this to the police force is instructing it to engage in corruption, bribery and pillaging. Buerger (1993:121) contends that reinventing the police force from the ills of the past is all but impossible; the police rank-and-file energetically defend their prerogatives and hardly can they reconcile with the community.

Alexander (1995: 93) adds that community policing programs give little power to the community. He also argues that community policing programs seldom serve as a handle for real reform of brutal police departments and are in most cases cosmetic. Community policing is no different from other police strategies that aim at shaping and manipulating community\textsuperscript{45}. Since the police force controls all the information about crime and disorder, they will remain using rhetoric political dramas to manipulate the community through corruption and bribery. This assertion is supported by Wycoff (1988:116) when he noted that once the police and members of the public work together too closely; there can be an increase in police corruption since the public does not investigate what the police force has in records.

Critics point out challenges of some foot-patrol by the police force in attempt to reduce crime rate and use of the city preventive patrol experiments\textsuperscript{46}. Although these can reduce crimes, the propinquity created between the police officers and the community makes the police force

\textsuperscript{43}Weatheritt, 1988:174
\textsuperscript{44}Bayley, 1988:225
\textsuperscript{45}Manning, 1988:40
\textsuperscript{46}Kelling et al, 1991
common before individuals and later the police officers lose respect before the public. Patrol experiments are also dangerous because they expose true characters of the police officers which would have remained unrevealed to the public had it not been community policing. It is at this point that numerous design and analytical shortcomings of the community policing indicate a poor theory on which the concept was coined\textsuperscript{47}.

Ericson et al (1993:43) are of the view that critical analysts read models of social institutions as ideologies of rhetoric that are separate from reality while other critics have a tendency to dismiss any community policing ideas that do not have an immediate effect on the society\textsuperscript{48}. This brings a question on how to determine the effectiveness of community policing as well as the work of the police force. It should however be noted that the effectiveness of the police is largely determined by external factors\textsuperscript{49} that include the nature of the laws the police must enforce, the support and involvement of the public into community policing. Bryett and Harrison (1993:146) believe that the police force divest its responsibility for its own shortcomings in case it fails to include the community in policing.

Friedmann (1992:2) believes that much of the resistance against community policing is rationalized on the basis of high costs, effectiveness and efficiency issues. He is of the view that the long term benefits might offset the start-up costs and pointed out that not even the critics are sure how to measure police effectiveness accurately. Some simple and very basic services that the police departments might provide to the community cost very little and require limited personnel\textsuperscript{50} while others require many personal. In such circumstances, it remains hard for critics to understand the costs and the effectiveness of community policing. Regarding the costs involved and because of the budget problems and economic conditions

\textsuperscript{47} Greene and Taylor, 1988  
\textsuperscript{48} Schaffer, 1980:23  
\textsuperscript{49} Lambert, 1984:78  
\textsuperscript{50} Miller and Hess, 1994:383
within the third world nations can pursue community policing approach because it does not take a lot of resources as community participates in it\(^\text{51}\). On the other hand, experience has shown that community policing as a dominant policing style is better and more cost-effective means of using police resources and community members\(^\text{52}\) can become a valuable and free resource to assist the police in crime prevention. Nevertheless, while the two can fully participate for the goodness of the society, one wonders what the community members benefit in kind as the police force gets salaries and appointments from the concerned government.

Whereas community policing can eliminate law enforcement adversarial relationships among the citizens\(^\text{53}\), it is believed that in the inner-city with deep-rooted anxieties, community policing can unfreeze perceptual gaps between police and citizens\(^\text{54}\). Community policing even make renters in multi-housing projects to feel proud of their ownership towards their subjects\(^\text{55}\).

Schaffer (1980:84) believes that to break bad habits is a slow and expensive procedure and that positive change cannot be expected overnight while McDowell (1993:211) states that community policing represents a radical departure in the philosophy of policing and therefore, critics must note that such shift in organizational values is difficult and time consuming to implement. Trojanowicz (1992:12) reminds critics that as one of the big proposers of the concept, he understands that community policing is not an overnight miracle cure or quick fix, even if it may make dramatic and immediate improvements. Brown and Iles (1985:35) notes that to make the changes as suggested in their report, the attitudes to community policing will have to change in the long run but not in the short run. However, these changes come from both within and outside of the police force and cannot be an easy task. Challenges to

\(^{51}\) Inkster, 1992:31  
^{52}\) Brown, 1989:10  
^{53}\) Cox, 1992:4  
^{54}\) Vernon and Lasley, 1992:21  
^{55}\) Zehring, 1994:12
Community policing therefore stem from the foundations upon which initiatives are based and reflect problem relating to how community policing is understood and the organizational support structure upon which it is built.

Community participation is the cornerstone to the success of community policing yet the rate to which the police force involves the community has remained negligible. Initiatives to community policing are developed based on the presumption that community members will be both willing and able to respond to initiatives yet evaluation of Uganda’s initiatives reveal that responses vary considerably. Some groups are fearful or unappreciative of an increased police presence in their communities and hardly participate in it. An example of this is the situation in rural areas where a person, regardless of whether a criminal or not; tends to run away on mere sight of a policeman. In these circumstances, you cannot talk of a partnership between the police force and the community in crime prevention.

There is also poor conception, design and management of community policing policy. Community policing in Uganda is portrayed as a venture by police to remove bad images and little support has been got from the community. It is largely perceived as a police centered approach rather than a holistic approach. There is little reciprocity between the police and the public in their dealings. Whereas the police force views the strategy as a crime prevention tool, the public views it from a different perspective and the two may not operate together effectively. One of the public perceptions is that the police force wants to penetrate community’s social-economic position of a certain community such that it can increase its demands from the public and this increases its bribery and corruption. The study carried out from Lira District reveals the evidence of the matter as presented in chapter four. The police also have to deal with the dilemmas of policing communities that are complex, ambiguous, and in diverse situations. Community policing is therefore is confronted with settings of
severe social disorganization and such disorganization often curtails the rise and vibrancy of organizations within the community, which organizations are important in coordinating and networking community policing.

In Ugandan, the police force is national and it gets represented to the public as a force of outside leaders as opposed to the local defense units whose members are drawn from the local area that they serve. It should be noted that the local defense units serve better than the national police. There is also lack of training for police in community policing and the way to handle crimes of the complex situation. In strikes for instance, the police uses a lot of brutality and after the incident it is hard to convince a person to forge partnership with the police any more. The basis of this is inadequate training on how to go about issues which involve the community.

On average however, one common element is that the principal partners against crime are the police and the community. As the two partners plan and execute their strategy against crime, there are specific community interest groups that are vital in achieving fair representation and consensus. These include local authorities, the media, religious groups, private security companies and central government. Others include Resident’s Associations, NGOs and community-based groups. In community policing, the police force is expected to provide leadership through a formal launch of some description but not to act as rulers of the program. They are also expected to improve community-to-police relations through building sustainable mutual trust, transparency and accountability. The police is further expected to accommodate and enforce community recommendations on security; participate in and help to develop structures and sustainable strategy for community policing forums; improve public policing style by reducing the use of excessive force during public demonstrations and riots;
respect, observe and uphold human rights as per the Ugandan law and international treaties which Uganda has ratified; and develop continuous and accessible information, education and communication package. However, all these have remained hard to deliver even amidst the community policing strategy.

The understanding of causes of crimes in Northern Uganda and Lira District in particular is crucial for their prevention to make community policing work well. The 20 years protracted war, the Karamajong cattle rustlers, unemployment, homelessness, illiteracy and social disintegration are the major causes of crimes and reduction in the level of crimes needs to target these key areas. This cannot be achieved without the involvement of the community which the Uganda Police Force approaches when there is a dire situation.

In such situation, Friedmann (1992:43) suggests that gaps between those who see community policing as a cure for everything and those over-zealous detractors should be bridged. To do this, he suggests sensitization of the masses through communication lines. Albeit such practices were found in Lira District, it was revealed that the program is one-way traffic. It is dominated by the police force and few civilians who ever present such talk-shows on the radio stations are administrators yet the people in the village would like to participate in such radio-talk shows.

Community policing should not be regarded as a substitute for all other needed forms of policing but rather as a complementary strategy. The key to the concept is to decentralize the operations of the police as much as possible and take it into the community in form of substations in neighborhoods and storefronts in the business districts (Eck and Rosenbaum, 1994:5). Organizing diverse views on community policing into a coherent form is a daunting and possibly futile task. So much has been said by many police officials, policy analysts,

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56 Alderson, 1981:76
researchers, and theoreticians but one wonders if they are talking about the same thing. So many claims have been made about community policing - with and without evidence - that one wonders if it is possible for community policing to deliver all or even most of them.

Some of the criticism against community policing are based on the practical issues of implementation, public involvement, financial implications and measurement of the possible successes. Most of these critics see something good in the concept of community policing but the harsh critics not only fail to see any good intentions but they also refer to police efforts as if they are conspiracies to infiltrate the community. It is interesting to note that they do not suggest more practical ideas for solving the crime problems in communities. These people criticize the police for not being willing to change but they themselves do not want to try something new for fear of the unknown or because they just do not want any authority controlling public law and order. By taking a sufficiently critical but open minded approach, they might be able to implement community policing in areas where it is most appropriate and needed.

Community justice rejects the paradigm of reactivity even with information overload. This is most pronounced when addressing crimes in the inner-city. Such communities are variously affected by macro-level forces that impact their vulnerability to crime. Macro-social patterns of residential inequality give rise to the social isolation and ecological concentration of the disadvantaged which in turn leads to structural barriers and cultural adaptations that undermine social organization and hence the control of crimes. Social inequality poses a special problem for community justice. Is it important to address the structural correlates of crime? Can communities successfully address social inequalities? When Wilson (1987) introduced the concept of concentrated poverty, he argued that high levels of crime in communities cannot be associated with overall poverty levels but with how poverty is

57 Sampson and Wilson, 1998:98
distributed geographically. The impact of poverty for an individual is significantly different if she or he lives among people who are equally poor or among people who are much better off. Concentrated poverty areas have the highest levels of joblessness, single-parent households, welfare dependency, and crime. It is therefore the role of the police to take keen interest to fight against such crimes but in such difficult situations the police force need to fight causes rather than crimes.

In the situation above, criminal opportunities thrive (convenience stores, open-air drug markets); young males are often unemployed, truant or unsupervised and local institutions that facilitate social control are weak or relatively sparse (voluntary organizations, churches, schools, locally-owned businesses, municipal services). Socially disorganized areas are defined by their inability to exert social controls and fulfill collective objectives (Bursik, 1988). Individuals; even poor or unemployed living in a non-poverty area are confronted with a very different normative environment that challenges them to adopt the standards of behavior consistent with a working-law-abiding existence. This normative contrast is closely related to important structural differences(economic and social opportunities exist for these people as a consequence of local networks) that do not exist for the poor living in a concentrated poverty area.

When power is transferred from government to community, problems may occur at two margins. At one margin, there is a problem of mobilization; when the community fails to take responsibility for the problems it is to solve (the next section discusses this). At the other margin, communities may take full responsibility but in a sense, do too much. It is possible that communities will use means that conflict with broader values of the culture; for example discrimination. When power is informal, how many actors and communities be held accountable? This problem is especially acute for autonomous community crime prevention efforts because they lack the formal oversight of criminal justice agencies.
It is argued that some community policing activities that force the police to embrace new technology are the first stages in professionalization\(^{58}\) of the police which unfortunately extract officers from the community. There is however a second level of policing that is often forgotten; these are the dedicated community officers who maintain the contact that the mobile officer had lost. In London these were known as Home Beat Officers who were expected to live on or near to the beat that they patrolled, so that they would become intimate with the community in which they worked.

The work of such groups receives very little study and rewards throughout the years and this is a remarkable weakness when one considers the amount of community policing undertaken. It may be that researchers and commentators have been seduced into the kind of thinking that such groups are underemployed\(^{59}\) and not worthy of in-depth study as they tend to be predominantly made up of older officers\(^{60}\) who have had their share of excitement and thus are not ‘sexy’ subjects. Research that does exist has shown that community policing is anathema to most officers and lead many derogatory names such as ‘dummy policemen’ and ‘uniform carriers’\(^{61}\). When reviewing attempts at community policing, Oxford (1984) makes reference to the such group of people as part of the community policing; an idea which is held by Scarman (1981: 89).

### 2.5 Relationship between crime prevention and conflict management

Societies define crime as the breach of laws which governing authorities prescribe\(^{62}\). When a society becomes insufficient to prevent crimes, formalized systems of social control are

\(^{58}\)Reiner, 1992:310  
\(^{59}\)Dixon and Stanko, 1993: 181  
\(^{60}\)McConville and Shepherd, 1992: 151  
\(^{61}\)Fielding, 1994: 305  
\(^{62}\)Garoupa and Klerman, 2002:100
imposed by the government or the sovereign state\textsuperscript{63} as preventative measures and agents of the sovereign state start to compel criminals to conform to the laws and punish those who fail conform. Various mechanisms such as community policing are designed in order to prevent crimes as well as the occurrences of conflicts. In addition, authorities provide remedies, sanctions and collectively institute criminal justice system in an attempt to prevent crimes and the occurrence of conflict.

It should be noted that not all breaches of the law are considered crimes; breaches of contract and other civil law offences have never been considered crimes (Polinsky Mitchell (1980: 105-127). A crime and its accompanying social stigma are confined in the scope of activities seen as injuries to the general population or to the state (Oppenheim Leo, 1964; 876). According to Pennington, Kenneth (1993:444), perpetrators of crimes are mostly the youth but in some circumstances, legal persons are also considered perpetuators of crimes and conflicts.

The idea of crime has a long history in the world. In the biblical understanding, the genesis of crime started with the sons of Adam and Eve (Genesis 4:1ff) and it grew up to the present day.

The crime committed by the son of Adam and Eve later constituted a conflict within their family. This means that a crime causes conflicts and the reverse is true.

Crimes are viewed as offenses against society, and as such are punished by the state. A crime is an act that violates a political or moral law\textsuperscript{64}. A crime can be the action of violating or breaking the law, having the intention of doing so or helping others in the process.

\textsuperscript{63} Ibid, 2002:116
\textsuperscript{64} http://caselaw.lp.findlaw.com/cacodes/pen/654-678.html. 4\textsuperscript{th} June 2008.
Crime prevention is not a new phenomenon in the world. Its history grew alongside civilization in the world whereby codes of laws containing both civil and penal rules were recorded in a standardized form. In Babylon, successive legal codes began since the period of King Hammurabi and among the Mesopotamia society, upheld the belief that the law was derived from the will of the gods and could prevent crimes. Many states at this time, as theocracies, functioned with religious code. In the Romans law, assault was regarded as a manner of private compensation. Similarly, violence, robbery and rape were the major crimes in the Empire.

Crime Prevention is the anticipation, recognition and appraisal of a crime-awareness, and the initiation of action to remove or reduce it. It is an active approach utilizing public awareness and preventive measures to reduce crime, reflecting a philosophy of self-defense where the police and the community take action before crimes are committed.

Crime preventions programs aim to reduce crime, stimulate public awareness concerning crime prevention, and enhance communities’ capacity to handle it and its consequences. The basis of crime prevention is that it is cheaper, safer, and healthier for communities to prevent crime than to have to treat its victims, deal with its perpetrators, and lose civic health and productivity.

The responsibility of crime prevention doesn’t fall on one person-it’s everyone’s business. Law enforcement agencies, however, are often the focal point in community crime prevention. The idea of crime prevention and the earliest conception of a criminal act involved events that the state had to usurp the usual functions of the civil tribunals and the

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65 Blackstone, 1765; 415  
66 Fielding, 1994; 311  
67 Daube, 1969; 342  
68 Ibid  
69 Garoupa and Klerman, 2002; 101
direct special measures against the perpetrators\textsuperscript{70} who cause conflicts. Crime Prevention is any initiative or policy which reduces or eliminates the aggregate level of victimization of individual\textsuperscript{71}. It includes government and community based programs to reduce the incidence of risks correlated with criminal participation and the rate of victimization (International Centre for Prevention of Crime, 2005:678).

Criminologists such as Gottfredson, Mckenzie, Eck, Farrington, Sherman and Waller have been at the forefront of analyzing what works to prevent crimes\textsuperscript{72}. Commissions and research bodies, such as the World Health Organization, United Nations, the United States National Council and the UK Audit commission have analyzed their and others’ on what lowers the rate of crimes. They agree that Governments must go beyond law enforcement and criminal justice the risk factors that cause crimes. In this they believe that the community is the biggest agent in preventing crimes as well as conflict through community policing.

Chamblss (1994: 177) believes that when community stakeholders discuss strategies for enhancing public safety through community policing, the subject of foot patrols inevitably arises. Historically foot patrols are the oldest form of police patrols to prevent crimes. The use of foot patrols decreased in the last century before re-emerging of community policing tool and foot patrol\textsuperscript{73}. The benefits, particularly in the form of community goodwill and improved relationship between the police and the community help to explain the occurrence of peace in many places\textsuperscript{74}.

With many policing strategies, departments have adapted their approaches to community and departmental needs. Historically, foot patrols had a small effect on crime but changes have

\textsuperscript{70}Garoupa and Klerman, 2002: 116
\textsuperscript{71}Sherman, et al, 1994; 1
\textsuperscript{72}International Centre for Prevention of Crime, 1999:67
\textsuperscript{73}Schmoke, 1993;20
\textsuperscript{74}E. Nadelmann, et al, 1994; 1
been recorded with increased community stratification. Departments that take positive elements in patrols and combine efforts with data analysis that focus on time, location, and type of crime use findings to develop strategies to decrease crime and enhance the quality of life in their communities. A foot patrol strategy needs to consider assignment of foot patrol locations, available staffing, resources and selection of officers. To be successful in crime prevention, foot patrols must be deployed on a permanent basis in a certain location. The size of the patrol area has a direct impact on the goals and objectives of the foot patrols within location. The area has to be small enough to allow an officer to patrol it several times during a shift. Large areas are suited for a combination of foot, bicycle (park and walk) or other personal transport systems to patrol the area effectively.

Conflict on the other hand is part of everyday life occurring when two or more values, perspectives and opinions are contradictory in nature and have not been aligned or agreed.

Conflict is a state of opposition between two parties. It also refers to an ongoing state of hostility between two groups of people. Conflict in conflict resolution has a definition: “when two or more parties, with perceived incompatible goals, seek to undermine each other’s goal-seeking capability”. Conflict can be intrapersonal conflict, interpersonal, group, and organizational, community, intra-state conflicts, civil wars, election campaigns, or international conflict.

A conceptual conflict can escalate in to a verbal exchange and /or result in to confrontation and violence. Conflict management\textsuperscript{75} refers to the long-term management of intractable conflicts. It is the table for the variety of ways by which people handle grievances-standing up for what they consider to be right and against what they consider to be wrong. Those ways include such diverse phenomena such as gossip, ridicule, lynching, terrorism, warfare, genocide, law,

\textsuperscript{75}www.management.org/intr/basics.htm. 4\textsuperscript{th} June, 2008
mediation, and violence. Which forms of conflict management will be used in any given situation can be somewhat predicted and explained by social structure-or social geometry-of the case.

According, to UNDP report (Armed violence in Africa, OCT 2007)\textsuperscript{76}, African societies are perceived to suffer from chronic levels of violent conflict and crime. While conflicts themselves are not new, the levels of armed violence that accompanies them is the cause for alarm. There is growing awareness of contemporary dynamics of armed violence, crime and conflict within the states, with civilians increasingly perpetrators and victims of war and crime.

In short armed conflict and both organized and disorganized criminal violence generates lasting consequences for political, social and economic development. The persistence of high levels of crime during and following conflicts, presents a formidable challenge to African policy workers.

2.6 Community Policing in Uganda

Uganda made a move in community policing during late 1980s and 1990s. According to Kasigye (2001:29), some of the Uganda Police leadership had received training in the West notably in Britain and the US and subsequently sought to introduce the concept into local policing. Kasigye (2001:30) noted that initially, community policing was introduced in Kampala laying the foundation for its later introduction to Northern Uganda where the Lords’ Resistance Army (LRA) under the rebel leader Joseph Kony and cattle raiders had resulted in heightened crime including rape, murder, robbery and theft. Although the Ugandan police had been trained by the UK police, he mentions that there are a lot of similarities with the Indian police mainly as both India and Uganda share the legacy of past British rule. He contends that the resistance and challenges being faced by the Uganda police and their Indian

\textsuperscript{76}Muggah Robert (October 2007), armed violence in Africa: Reflections on the cost of crime and conflict conference paper, pp 2.
counterparts are also quite similar. Indian police has however achieved considerable success in winning over its field officers and citizens to the idea of community policing as democracy is well established in India. However, this has remained a challenge to Uganda as a nation and to its populace.

The Uganda Police under the Department in the Ministry of Internal affairs in Uganda is headed by the Inspector General of Police (IGP). It is established under Article 212 of the Constitution of Uganda. Its major functions include protection of life and property and prevention and detection of crime. When the police force was introduced in Uganda by the British colonialists in 1906, this position was meant remained instrumental for the oppression and not as a service to the public. Like the colonial police, the post – colonial police force largely remained accountable and answerable to the state rather than to the public. However, with the introduction of community policing, policing approaches sought to be more pro-people. This was partly due to the desire to get more criminal information. According to the concept of community policing, the police must come near to the people in order to get the needed information.

Since 1966 – 1986, political turmoil and civil strife that ensued in Uganda meant that government could not combat crime and maintain law and order. Poor economic conditions and unemployment led people to commit crimes (Kasigye, 2001:31). Institutions such as the police were crippled and there was total loss of social control. Uganda police was unable to deal with this level of crime because of paucity of resources and a shortage of trained manpower. In 1986, the law enforcement agencies realized the need to involve communities in combating crime. Thus “community policing” was initiated in 1989. This initiation came at a time when the Northern part of the Uganda was facing an insurgency under the LRA.
In 1993, community policing was then re–invigorated on a national scale with the following objectives:

i. To establish an effective and efficient policing system with the assistance of the public to prevent crime.

ii. To sensitize the communities on crime and its control.

iii. To promote open and honest relations between the police and the public.

iv. To enhance greater accountability in policing to members of the public.

v. To ensure that policing priorities tally with community or local security needs.

vi. To help promote and foster respect for human rights by the police.

vii. To improve the quality of police services and integrate them into community life.

However, unlike in India, there seems to be little impact on the ground in Uganda. The public, local communities and police seem to be reluctant in embracing the policy. The crime rate continues to be high. There is problem with the image of the police especially about corruption. According to Kasingye (2001:34), there are special challenges to the implementation of community policing in Uganda starting from conceptualization of community policing and dangers of misunderstanding the concept. The design of community policing as a tool needs attention to avoid making wrong options. Management of Community Policing Programme at the field level too is a challenge. Kasigye, talks of the need for special training to police personnel as there is culture of resistance and sabotage. Recruitment and training of community liaison officers (CLOs) and their status too require attention of the police leadership. He finds persistent mistrust, resistance and suspicion in the relationship between police and public.

He concludes that while community policing is a very important programme in law enforcement and restoration of order in society, its impact is slow. There is a community policing unit within the UPF (Uganda Police Force), but they appear to be having a limited
impact nationwide. They receive specialized training over the course of 30 days and are deployed throughout the police regional commands. Their job is to help “educate and inform the public but the impact has remained the same due to sabotage and resistance. While in the conceptualization of community policing the police and security personnel are meant to befriend the public, most of the security personnel would want to be feared by the public. It was due to such documented work that the researcher thought it significant to find the SWOT analysis of community policing following its introduction to Lira District and in the prevailing circumstances of post conflict.

2.7 Indigenous Methods of Crime Prevention

According to Martin Karimi: 2004:14 traditional conflict management structures are closely bound with socio-political and economic realities of the lifestyles of the African communities. These conflict resolution structures are rooted in the culture and history of African people, and are in one way or another unique to each community. The overriding legitimacy of indigenous conflict resolution structures amongst these communities is striking.

However the advent of conflict in the area of Lira has eroded the hitherto solid and rich social and cultural cohesion of the people in affected areas. The social fabric of the people in this area which was the foundation upon which traditional norms, belief systems and practices were meaningfully and effectively regulated were highly destabilized. According to one elder in Lira, Mzee Ojwee, traditions mechanisms like the institution of elders, drum beating, traditional marriage ties, blood compensation, lighting fires which all were meant to bring members in discussions and moral storytelling, were eroded by the situation. The dynamics inherent in the Lira situation inevitably changed the form of cultural identity among the people, who are now shaped not only by tradition but also by the Christian and Muslim faiths, as well as by ‘modernity’, but very much shaped by the hard reality of the insurgency and
cattle-rustling. The pillars of identity of the people of this area, predominantly inhabited by Langi, as expressed through certain beliefs, attitudes and practices on the ground, were dropped. Traditional conflict management measures focused on measures aimed at reducing the intensity of violent conflict often through prevention measures.
CHAPTER THREE
METHODOLOGY

This chapter presents methodology and methods of data collection used during the study. Although both qualitative and quantitative methods were used, the researcher used qualitative methods most. This was because of the issues under study, the role of the Police in community policing, and the challenges to the implementation of community policing were more easily analyzed with the use of the qualitative approach with support of the quantitative method. It was found that the issues under study were better examined using qualitative methods than the qualitative methods. Focused Group Discussions (FGD), observations, literature review and interview guides with the key informants were conducted during the process of data collection. Using constant cooperative methods\textsuperscript{77}, views from specific samples were often compared for verification of the emerging concepts and categories of the data.

3.1 Research Design

A case study of research was used since it accepts manifold methodologies including quantitative and qualitative designs. These were used together to complement one another. Since every method has got weakness and strength, the use of manifold methodologies complimented one another to come up with appropriate information about community policing and conflict management. Documented evidence reveals that Human Development topics have been dominated by quantitative analysis because of data sets and calculations involved\textsuperscript{78} but the researcher used the qualitative method more than the quantitative method because it helps to discover the interactions among respondents in social-economic structures where community policing has been a subject of debate.

\textsuperscript{77} Glaser and Strauss, 1967:271
\textsuperscript{78} Baulch and Hoddinott 200:14
3.2 Data Sources

The researcher used both primary and secondary data sources. Primary sources of data collection are those which directly involved data collection from the field through self-administered questioners, face-to-face interviews and direct observation, while Secondary sources were mainly library research and analysis of related documents like the Uganda Districts Information Handbook, review of the printed media on conflict and crimes situation in Lira District as well as the role of the police constables in implementation of community policing, internet sources, and newspapers. These are presented in references at the end of this dissertation.

3.2.1 Observation

Part of the data collected was through observation and issues observed include the police foot-patrols, the economic activities that are susceptible to robbery such as shops in Lira District, cassava gardens and cattle. While carrying out the research, direct observation remained fundamental to the researcher because it provided actual situation on the ground and the extent of the truth on how things are done. This remained fundamental to the conclusions and recommendations of the study.

3.2.2 Questionnaires

Questionnaires were administered to various respondents so as to get their views on the topic and the nature in which the police implements community policing. These questionnaires were physically delivered to the respondents work places such as the police units in the local village and the police District headquarters. They were also physically delivered by the researcher in their homes and not by mail to the local population who are the most victims of the crimes and conflicts (see appendix A).
3.2.3 Interviewing

Formal interviews for key informants with pre-set guiding questions were carried out and the responses were recorded in a standardized form by the researcher. These were face-to-face interviews during the research from the respondents’ offices. In case of the Focused Group Discussion interviews, the researcher recorded the relevant information. These questions are presented in appendix B and C.

3.2.4 Library Research

The researcher carried out appropriate literature review to understand the concepts of the subject matter which justifies the background information and vibrant literature review. Information was obtained and reviewed from the Makerere University main library and Makerere Social Research Center Library. The books that facilitated the research are presented in section of references of this dissertation.

3.3 Study Area and Population

The study area was carried out in Lira District which is located in Northern Uganda about 380 KM north of Kampala with a population of 530,342 (757,763 inhabitants before the creation of the new districts of Dokolo and Amolatar79. The study was carried out on both males and females of the District population the majority of who are peasants.

3.4 Sampling Procedure and Sample Size

The size of the sample was 150 respondents out of the 530,342 inhabitants in Lira District which is comprised of Erute, Otuke, Moroto Counties and Lira Municipality. Purposive sampling technique was used to select Lira District because of crimes reported80 and due to its

79 Uganda District information Handbook 2005: 61
80 Lochs, 2008:16
position wherein the protracted conflict in Northern Uganda started from\(^8\). Purposive sampling technique was also used to reach the District Police Commander (DPC), the Police Liaison Officer and the District Intelligence Security Officer (DISO) who were interviewed as the key informants of the study alongside 12 police constables, 10 members from NGOs, 10 from the CSOs and seven religious leaders. Using the same approach, the researcher reached and interviewed the rest of the respondents.

The District Police Commander (DPC), the Police Liaison Officer and the police constables and the District Intelligence Security Officer (DISO), were chosen as part of the Police Force and as members of a department that is responsible for, or is a partner in the implementation of community policing in the District. Besides that, members from Non-Governmental Organizations, Civil Society Organizations and seven religious leaders were interviewed because of their role in and contribution to rebuilding towards peace in the area. Alongside the key informants, the researcher also carried out Focused Group Discussion with three businessmen in Lira Municipality. These made the total number of the respondents in Lira Municipality to 45 respondents.

In Erute and Otuke Counties, purposive sampling technique was used to reach at 39 respondents who were interviewed; making the total number of the respondents to 78. In each of the two Counties, a Country Chief and the County Chair-person were interviewed because of their leading role towards peace in their respective Counties.

Through purposive sampling technique, the researcher reached at least five groups in each County and interviewed them. These included women, men and the youth groups. In Erute County; two women groups, two men groups and one youth group in trading centre were

\(^8\)Clapham, 1998:107
interviewed. In Otuke County, two youth groups, one women group and two men groups were interviewed during the research.

In Moroto County, additionally, one County Chief and Chairperson were interviewed alongside two women groups (comprised of nine members) and this led to a total number of respondents to 27 members. Whereas all groups are important in community policing, in Moroto County; women were mostly interviewed because it is believed that they have got the most appropriate techniques to identify and suspect both individuals and groups that could be involving in crimes. Besides that, women were interviewed because it is believed that during the war and post war periods women are vulnerable to most crimes committed by men such as rape, defilements and take keen interest to ameliorate conditions of those who have faced the brunt of the conflict. Moroto country was the most vulnerable and much affected by both the insurgency and cattle-rustling. All together the respondents constituted a total number of 150 as presented in table two.

Table 1: Illustration of the sample size

<table>
<thead>
<tr>
<th>Groups</th>
<th>EruteCounty</th>
<th>OtukeCounty</th>
<th>MorotoCounty</th>
<th>LiraMunicipality</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Key Informants</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>27</td>
</tr>
<tr>
<td>County Chiefs</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>County Chairperson</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Focused groups</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td>10</td>
<td>10</td>
<td>18</td>
<td>19</td>
<td>57</td>
</tr>
<tr>
<td>Men</td>
<td>10</td>
<td>10</td>
<td>-</td>
<td>10</td>
<td>30</td>
</tr>
<tr>
<td>Youth</td>
<td>10</td>
<td>10</td>
<td>-</td>
<td>10</td>
<td>30</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>39</strong></td>
<td><strong>39</strong></td>
<td><strong>27</strong></td>
<td><strong>45</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

Source: Primary data

3.5 Data Analysis

Qualitative and quantitative methods of data analysis were used to analyze community policing as a strategy to crime prevention and conflict management in Lira District. The
 qualitative method was used because it was easier to use in describing and interpreting the findings while quantitative method became instrumental for analyzing background variables. Through the quantitative method, the study findings were analyzed and presented in percentages and graphs.
CHAPTER FOUR
PRESENTATION AND DISCUSSION OF THE FINDINGS

This chapter focuses on presentation and discussion of the findings got during the field study in Lira District. The field results are presented in form of graphs, charts and tables. It starts with the socio-economic characters of respondents which are fundamental in examining community policing as a strategy to crime prevention and conflict management. It then presents the nature of community policing as a strategy applied in Lira District; assesses the role of the Uganda Police Force in effecting community policing strategy, it then gives the roles of other bodies and individuals that help in the implementation of community policing and ends by giving the challenges of Uganda Police Force in effecting Community Policing strategy

4.1 The Socio-Economic Character of the Respondents

Sex was one of the characteristics of the respondents in Lira District and this is presented on the table below:

Table 2: Sex of Respondents

<table>
<thead>
<tr>
<th>Sex</th>
<th>Frequency (f)</th>
<th>Percentages (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>99</td>
<td>66</td>
</tr>
<tr>
<td>Females</td>
<td>51</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Primary data

Analysis of the table above shows that 66% of the respondents in Lira District were males. On the other hand, 34% of the respondents were females. The big percentage of males was attributed to the purposive sampling technique that focuses onto the respondents with rich
information of the study. According to the findings, it was revealed that men have rich information both in theory and practice compared to women who women. This could be due to the fact that most men have got gadgets to be used in community policing as compared to women, such as mobile phones and most men always move from place to another (particularly during evenings) compared to women who are mostly occupied by domestic activities. Although women seem to be weaker players in the implementation of community policing, it was found out that they are the most affected group of the society. They face domestic harassment by their husbands, they are raped just like their daughters are, and their husbands and sons involve in criminal practices such as rape and murder. In a situation of insurgency and cattle-rustling women are among the most vulnerable and affected of the society. They are the protectors and the bread winners especially in a conflict situation in which the bulk of the men, traditionally regarded as the family heads and bread winners, are absent from home either fighting or looking for sustenance elsewhere or simply running away for fear of their lives. Women therefore develop a big stake in the fight against crime as they stand to benefit most from peace.

Occupation was yet another character of the respondents as presented on table three as follows

**Table 3: Occupation Distribution of Respondents in Percentages**

<table>
<thead>
<tr>
<th>Occupations</th>
<th>Frequency (f)</th>
<th>Percentages (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civil servants</td>
<td>50</td>
<td>33</td>
</tr>
<tr>
<td>Farmers</td>
<td>51</td>
<td>34</td>
</tr>
<tr>
<td>Business</td>
<td>25</td>
<td>16</td>
</tr>
<tr>
<td>Causal labourer</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>House wife</td>
<td>21</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Primary data*
According to table three, 33% of the respondents were civil servants and majority of whom were the police men and women whose role is to ensure the implementation of community policing. 34% of the respondents were farmers who involve in livestock, crop farming or both. According to the study, these are the most affected by criminal activities as well as the most beneficiaries of community policing. This is because most raiders and robbers target their livestock and crops, and in addition, hungry mobs, left with little sustenance, sometimes loot their gardens at night.

Like farmers, the business groups are also affected by the criminal activities and they also form the majority group in urban centers that benefit from community policing. Most respondents interviewed were the owners of retail shops and bars. Housewives and the causal laborers were also interviewed as presented in table three. It was observed that although the community has been generally affected by criminal practices in the region, farmers are the group most affected by criminal activities. According to the respondents, this is due to the Karamojong cattle rustlers and robbers who became prominent in the post conflict Northern Uganda. It is therefore not surprising that being victims of crime, all the above categories of farmers, civil servants and businessmen, showed a keen interest in community policing, participating in related programmes to reduce crime and promote conflict management especially at Local Council level since they are among the categories affected by criminal activities.

Another feature of the respondents in Lira District was religious affiliation as it is presented on the Bar Graph 1.
Bar Graph 1: Religious Affiliations of the Respondents

Source: Primary data

Analysis of the above bar graph reveals that the respondents claimed to be religious people and since all religions teach about good neighborliness and condemn criminal acts such as defilement, robbery and rape; community policing easily germinates in such religious background. According to the respondents, religious leaders have welcomed community policing programmes during church services and have gone ahead to preach crime prevention peace and reconciliation. One of the respondents noted the Church’s emphasis on dialogue as a means to peaceful and crime free co-existence. Like what the police do in accordance to conceptual frame work, the religious leaders carry out sensitization to congregations. While in group discussions, it was noted that they had been quick in alerting the police in case of violence. The universality of such beliefs could also be an indicator of a consensus that crime
and conflict affects all equally and crime prevention and conflict management is to the benefit of all irrespective of creed.

4.2 The Nature of Community Policing in Lira District

Respondents were asked whether they have ever heard about the concept of community policing and the response can be presented in Bar-graph 3 as shown below:

![Bar-graph 2: Response whether the respondents have ever heard about community policing](image)

Source: Primary data

According to the bar graph above, 86% of the respondents, who were a bigger percentage, were able to explain how community policing works. It was revealed that community policing in Lira District is a pro-active strategy in nature where the police act immediately when it has been called by the community about the crimes committed or about the incubating criminal activity. Respondents mentioned that this is done through mobile phones and the response by the police has been appropriate albeit with some weaknesses which the people attributed to the government rather than the police as an institution.
Respondents were interviewed to explain how community policing works and most related it to door to door policing. In this regard, respondents noted that the police officers move from place to another in groups of two constables or above as they carry out policing. It was revealed that the movements of the police from place to place make individuals who would like to engage in criminal activities get scared and thus abandon the thought.

Besides the above, respondents noted that the police use vehicles to patrol Lira town. The police also noted that they use motor-cycles and sometimes borrow vehicles from the business to patrol the area. It was revealed that the patrol of the police through the police vehicles is more effective as compared to when the police officers use borrowed vehicles.

The Police were also reported to be very involved in the media including TV shows, radio talk–shows and articles on the local newspaper, RUPINY, as a tool to encourage public participation. Respondents noted that the police routinely sensitize the masses through radio stations and through community gatherings. On the local FM radio stations, communication is done mostly through the local languages in order to make the local people who do not know English language to understand the concept. Respondents noted that the people are given chances to ask about the concept for further clarification. In community gatherings, respondents noted that sensitization has been done through and in coordination with the local councils. They also noted that community sensitization has been done through the church where the police officers liaise with the church leaders to give them time to discuss issues pertaining community policing during or after the service.

It was also revealed that the police in Lira District have established Police Stations and outposts in the villages where the crimes have often been reported. Such areas include Amac Sub-County where respondents reported an increasing defilement and murder cases. Through Focused Group Discussion, it was revealed that the reasons why such cases have increased in the Sub-County was the effects of the Lord’s Resistance Army (LRA) war that
left the majority of the people in shambles. However, it was revealed that with the establishment of out-post in the Sub-County the crimes have decreased during day times but at night respondents noted that some crimes are still rampant.

Respondents also noted that the police have endeavored to involve the community into community policing in their areas. Mob justice which was the only option after someone has been caught committing a crime has been largely reduced and the people now opt to report to the police. This has improved security in the post conflict Lira District. According to the police constables interviewed, the major reason why people have turned to community policing is that at the moment people have similar interest as well as needs. They asserted that people want peace after a protracted insurgency and cattle raids for about 20 years. This has led the people to support community policing in the region.

Although 86% of the respondents agreed that they understand community policing, it was found out that 14% of the respondents noted to have never heard about community policing. When asked how law and order is maintained in their region, respondents noted that this has been under the work of local councils rather than the police force in their area. They noted that they have never seen the police carrying out community policing nor could they have information about community policing. While interviewing about radio programs, respondents noted that they do not have radios to listen to such programs.

4.3 Analysis of the Role and Effectiveness of Community Policing.

Respondents were asked whether they have knowledge about the police force and 100% of them noted that they have it. By definition respondents in general noted that the Police Force is a group of people responsible for keeping law and order in the country. Respondents were also interviewed whether they have ever been taken to Police for any offense committed or suspected to have been committed. It was found that 64% of the respondents had ever been
reported to the police. This represents a high number of people reported to the Police and it could imply accessibility of the Police and confidence in the institution. The responses are presented on the Table below:

Table 4: Response whether respondents have ever committed an offense

<table>
<thead>
<tr>
<th>Responses</th>
<th>Frequency</th>
<th>Percentages (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>96</td>
<td>64</td>
</tr>
<tr>
<td>No</td>
<td>54</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Primary data

Of the 64% of the respondents who admitted having been reported to the Police, the reasons for being reported were varied and are presented in the bar-chart 3 below. Respondents noted that they committed crimes due to poverty, peer groups, anger, bandwagon, ignorance while others were instructed or hired to do so. While interviewing the key informants, there was a general agreement that the LRA war has caused devastation in Lira District and this has increased poverty leading many people to steal. In addition, young boys and girls have found themselves without parents who could be giving them guidance and counseling in life. Most of them are orphans, destitute, as well as vulnerable because of the conditions existing in the District. For community policing the implication is that social and economic conditions are major contributors to crime and these contributing factors have got to be taken into account in any community policing strategy.

One of the respondents interviewed narrated how he committed murder. He revealed that it was early in the morning when he informed his wife that he was going to work in the maize garden. Unfortunately, on his way to the garden; he remembered to have forgotten a pang. He
therefore returned home where he found one of his neighbors sleeping with his wife. The respondent expressed that he felt there was nothing to do rather than using the pang to kill the two. Respondent noted that one of the neighbors did not hesitate to use his personal mobile-phone to call the police. He was taken to the police where he was remanded for three years imprisonment.

Another respondent noted that it was unfortunate that he went to the police because of killing his own daughter. He noted that he was an agent to community policing in the village. Unfortunately, he revealed that he found himself in forces that he could not control. He revealed that the daughter had engaged in sexual affairs with a boyfriend who promised to marry her having left the school life. When he was told that his daughter has a pregnancy, he did not hesitate to pick a big stick which he threw onto her head leading to the sudden death of the daughter.

Among the youth who were interviewed, the most prevalent crimes mentioned to have been committed was rape, smoking marijuana and robbery. These were the youth who were found in Lira Municipality during the research. The main problem which they revealed was that they found themselves un-employed in the aftermath of the Lords’ Resistance Army war. Some of them noted that they lost their relatives during the war, while majority revealed that they lost their parents. This made them to lose hope in life and thus ended up on the streets of Lira town. Since then they started taking alcohol and marijuana that influenced them to commit crimes around the town. Sometimes, they go to the villages. It should be noted that in such situation, the engagement of the community to work with the police to prevent the occurrence of crimes is vital.

It was revealed that during the war some Non-Governmental Organizations tried to bring the children together and provided them with what the parents could not. This provided a support system which reduced the incidence of crime and provided a system through which
community policing could more easily be propagated. In the aftermath of the war, the efforts by such organizations have decreased leading to reduction in social and economic support to the needy with some of the recipients being forced back to the old ways of crime to survive. Many youth were also forced to relocate to the urban areas with implications on crime trends in these areas.

Respondents also noted that the 20 years LRA war has created a new spirit among the youth. The situation has not spared the adult men and women, some of who have been influenced to engage in criminal activities. Men have become agents to those who have acquired guns during the war.

This situation highlighted the need for community policing to try to check crime and assist in conflict management. Through community policing seminars, workshops, and meetings were held to talk to the youth on crime prevention.

It is also significant that some respondents claimed to be unaware of having committed offences. While ignorance cannot be taken as a defense, the majority of the people could not go to school due to the insurgency and cattle-rustling and instead fled to towns to an unfamiliar social set up. The new legalistic environment was new and some had lived outside the law for so long that it had become the norm.

This situation highlighted the need for community policing to try to sensitize the community, check crime and assist in the management of conflict. This was done through seminars, workshops, meetings, and the use of the media as part of the community management effort. Reasons for committing crimes by the respondents are reflected in the bar Graph 3.
When respondents were asked to mention crimes which they have committed, a number of them were highlighted. According to the table below, it can be deduced that defilement, rape, robbery, and murder have been the most common forms of crime committed by the people in Lira District and according to respondents; such crimes have been mostly committed by males compared to females. According to the police constables interviewed, murder and robbery have been practiced during the night as opposed to rape and defilement which is carried out mostly in broad-day light. Women have been victims of rape and defilement in the course of rebel incursions or cattle raids and as they move out in search of firewood and food in deserted fields. The police respondents also noted that even though they have applied interventionist methods against such crimes, timing has remained a challenge to community policing since robbery and murder are carried out at night, and due to the large area involved with little resources.
Community policing has remained a key approach to identification of suspects, mobilization of the youth and provision of counseling to them in collaboration with other partners. Using community policing, the Police have sensitized the public on the crimes and asked them to report to the nearest police units. The Police reported a high participation rate by members of the public particularly on the crimes of defilement, domestic violence, drugs and gambling. This has assisted in checking the escalation of crime a result attributable to the community policing effort.

Responses are presented in frequency table below:

**Table 5: Crimes Committed in Lira District in Frequencies**

<table>
<thead>
<tr>
<th>Crime committed</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Robbery</td>
<td>51</td>
</tr>
<tr>
<td>Murder</td>
<td>49</td>
</tr>
<tr>
<td>Rape</td>
<td>55</td>
</tr>
<tr>
<td>Defilement</td>
<td>71</td>
</tr>
<tr>
<td>Domestic violence (fighting with a wife)</td>
<td>31</td>
</tr>
<tr>
<td>Taking of drugs</td>
<td>37</td>
</tr>
<tr>
<td>Mob justice</td>
<td>11</td>
</tr>
</tbody>
</table>

*Source: Primary data (Lira Police Station)*

Respondents were also asked to rank the role of the police in relation to various activities as carried out in accordance to community policing by percentages and the scores are presented in frequencies on the Table 6 below. Among the significant activities engaged in by the Police as perceived by the public are maintenance of law and order, detection and detention of criminals, and working with the military. Negative but high in the perception of the public was police involvement in corruption, and bribery. It was also clear that while community policing is highly associated with police patrols, the majority of the respondents did not see
this as a major activity of the police. More positively however, the majority downplayed the involvement of police in stealing people’s property, rape and defilement, drug trafficking, child trafficking, and involvement in murder.

The above could therefore be a highlight of achievements in positive image attributable to community policing while highlighting shortcomings that need be addressed through the community policing strategy.

Table 6: Frequency scores of rating by respondents of different activities carried out by the police during community policing

<table>
<thead>
<tr>
<th>Activity</th>
<th>Ranking in percentages</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>30%</td>
<td>40%</td>
</tr>
<tr>
<td><strong>Frequencies</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maintenance of law and order</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Patrol around the village</td>
<td>81</td>
<td>12</td>
</tr>
<tr>
<td>Patrol around urban Centres</td>
<td>22</td>
<td>31</td>
</tr>
<tr>
<td>Detect and detain criminals</td>
<td>9</td>
<td>44</td>
</tr>
<tr>
<td>Observe human rights</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>Steal peoples’ property</td>
<td>134</td>
<td>20</td>
</tr>
<tr>
<td>Rape and defile females</td>
<td>101</td>
<td>-</td>
</tr>
<tr>
<td>Involve in corruption</td>
<td>21</td>
<td>1</td>
</tr>
<tr>
<td>Receive bribes</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>Involve in drug trafficking</td>
<td>150</td>
<td>-</td>
</tr>
<tr>
<td>Involve in child trafficking</td>
<td>144</td>
<td>6</td>
</tr>
<tr>
<td>Remain vigilant for our security</td>
<td>23</td>
<td>7</td>
</tr>
<tr>
<td>Involve in murder</td>
<td>121</td>
<td>-</td>
</tr>
<tr>
<td>Friendly to the public</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cooperate with other organizations</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>Cooperate with the army</td>
<td>30</td>
<td>3</td>
</tr>
</tbody>
</table>

Source: Primary data

Key: 30% represents poor performance to community policing
100% Represents good performance

Respondents were also asked to rank the methods used by the police during community policing.
From Table 6, it can be deduced that during community policing; the police has various activities (both good and bad) that it engages in; which make the people perceive its work differently. The table reveals that the police endeavors to keep law and order (as 99 respondents supported the assertion with 60%, 11 respondents gave the assertion 70%, 11 respondents gave the assertion 80% and 29 respondents gave it 90%) which is on a positive note to the public. It also reveals that few members of the Police Force engage in Village patrolling (evidenced by 81 respondents who gave the assertion 30%, 12 respondents gave it 40%, 31 respondents gave it 50%, 20 respondents gave it 60 % and six respondents gave 70%). This means that little effort by the Police force is put in village patrolling. On stealing peoples’ property 134 respondents out of 150 supported the assertion with the least percentage of 30%; signifying that the Police Force in Lira District does not steal the property of the people, instead they provide security to such properties. 121 respondents attribute 30% to Murder and since the percentage is low it can be interpreted that the Police Force does not involve in murder. On crimes of rape and defilement of females, majority of the respondents (101) supported the assertion with the least percentage as well as 150 respondents and 144 respondents on drug and child trafficking.

Although the Police Force does not involve in such ills, it was revealed that the ills are most practiced in villages where the work of patrolling is limited. Respondents noted that some males are found of stealing people’s goats, sheep and some gangs engage in robbery at nights. During the process of robbery, they also engage in murder since they possess some guns. On responding about the sources of arms which groups and individuals possess to committee atrocities, varied responses were given. Whereas the police constables claimed that most guns are bought from Southern Sudan, Democratic Republic of Congo, and from Karamoja, by gangs of the youth, some civilian respondents noted that some police constables are fond of allying with gangs of youth and in the process silently witness as the bands of Youth terrorize
the villages. One of the Local council respondents noted that “some soldiers and police men
and army men have been using the war situation to cause trouble onto the people and this has
not only created poor image to the Police Force and the Army as institutions but to the
Government in general”

On average note, respondents believe that the police patrol the urban areas, detect and detain
criminals, observe human rights, remain vigilant to the security of the people, they are
friendly to the public, cooperate with the other organizations and the army. During the study,
it was revealed that the police patrol to the urban areas is higher compared to the villages
because the Police Force expects more crimes in urban areas compared to the villages. While
discussing with the police constables, it was revealed that most criminals stay around suburbs
in the cities because they expect to get people with money to rob.

According to Table 7 below, it can be deduced that during community policing in Lira
District, the Police Force depend on foot patrol, vehicle patrol, the use of mobile phones and
calls from the people yet computers are not used. According to the police constables
interviewed, the people monitor and control crimes better than any other professional police.
They revealed that the police work is to intervene and boost the people or community’s role.
In addition to the approaches above the public cited media, meetings and workshops as key
methods for carrying out community policing. Calls to the police for assistance is a major
mode of seeking help, while foot patrols although a factor, does not attract much
acknowledgement as a main method of community policing.
Table 7: Frequency scores of respondents to different methods used to carry out community policing by the police

<table>
<thead>
<tr>
<th>Methods</th>
<th>Ranking in percentages</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>30%</td>
<td>40%</td>
</tr>
<tr>
<td>Foot patrols</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td>Vehicle patrols</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>Use of mobile phones</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Computers</td>
<td>137</td>
<td>23</td>
</tr>
<tr>
<td>The people call the police</td>
<td>-</td>
<td>7</td>
</tr>
</tbody>
</table>

Source: Primary data

Respondents were also asked to rank the partners of the Police Force in the community policing. According to the tally below, it can be concluded that the local communities, the family unit, NGOs and the CSOs, religious affiliations and schools are the major partners to the Police Force during community policing. On the other hand, individual persons, legislators, the army have little participations in the community policing in Lira District. Respondents were also asked to give the roles played by the above partners in community policing and the following were mentioned;
Table 8: Frequency scores of respondents to Partners of the Police Force in community policing

<table>
<thead>
<tr>
<th>Partners to the Police Force</th>
<th>Ranking in percentages</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>30% 40% 50% 60% 70% 80% 90% 100%</td>
<td>-</td>
</tr>
<tr>
<td><strong>Frequencies</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Parliamentarians</td>
<td>144 6 - - - - -</td>
<td>150</td>
</tr>
<tr>
<td>The Local Councils</td>
<td>- - - 1 12 42 90 5</td>
<td>150</td>
</tr>
<tr>
<td>The family unit</td>
<td>- - - - 31 19 11 89</td>
<td>150</td>
</tr>
<tr>
<td>Individual persons</td>
<td>3 34 2 21 44 10 34 -</td>
<td>150</td>
</tr>
<tr>
<td>NGOs and CSOs</td>
<td>- 27 12 6 61 44 - -</td>
<td>150</td>
</tr>
<tr>
<td>Legislators and advocates</td>
<td>8 121 21 - - - -</td>
<td>150</td>
</tr>
<tr>
<td>The army</td>
<td>33 16 2 90 9 - - -</td>
<td>150</td>
</tr>
<tr>
<td>Religious affiliations</td>
<td>- - 39 12 47 61 1 -</td>
<td>150</td>
</tr>
<tr>
<td>Schools</td>
<td>- 11 23 4 3 73 17 23</td>
<td>150</td>
</tr>
</tbody>
</table>

Source: Primary data

4.4 The Role of Different Actors in Community Policing

The Police Force was mentioned as the most important group in security, order and law enforcement in Lira District. It was revealed that whenever the police have been deployed, they have developed good relationships with families, communities, local councils and NGOs.

Respondents noted that the Police Force has sensitized the masses through Radio stations in order to make the public understand community policing and the role of the Police Force in the post conflict Lira District. It was also revealed that the Police Force often uses the church as one of the places to make the public understand the message about community policing. This is normally done after Sunday service or Friday Islamic prayers. According to one of the religious leader, the Police Force has linked community policing with the good news about Jesus, particularly the Good Samaritan as explained in the Gospel according to Saint Luke and
in the Christian counsel to “love thy neighbor as you love thy self”\textsuperscript{82} (foot note, biblical reference).

Respondent also noted that the Police Force involve in foot patrol. They move from place to place as part of policing and according to the police constables, foot patrols act as scare-crow to those who would otherwise indulge in crime. In their explanations, the police constables noted that although they are few in number compared to the number of the population in Lira District and the people to whom constant policing has been carried on, their attempts to move from place to another made the people realize that the government caters for their life albeit some individuals going ahead to commit crimes during their absence. They also revealed that their movements make the people to feel secure in the post conflict periods.

The police force was also mentioned to have provided forms of advice on domestic violence which according to the constables has increased with the insurgency in northern Uganda. It was revealed that the police constables engage in counseling the partners in the act in order to stop such practices. During counseling of the partners in the act, the police noted that they endeavor to reveal the dangers of domestic violence to such families particularly onto the children and the entire community. In doing so, the Police force manages conflicts in Lira District. It was revealed that in the post conflict Lira District, domestic violence is due to poverty that compels most women to opt for adultery in order to get what eat and how to look after their families since most husbands have proved to be incapable or are often away from home looking for alternative means of survival.

The Police constables also carry out meetings with their communities in villages and talk to them. These meetings are particularly on the local council level and respondents noted that it is the work of the local councils to ensure that the turn up of the people is appropriate and that

\textsuperscript{82} The Christian Good News Bible
people are organized. The police force also encourages people to get involved in the community policing in which the police constables elect members whom they train for such work such village vigilante groups worked with the police. It was revealed that during the meetings the people are encouraged to ask questions to the police constables and through such interactions the communities come to realize the extent to which the willingness of the police force to provide security to the masses.

The police have also established centers in some villages as an attempt to extend services to the people. According to the police constables, the establishment of such centers has beefed up security and peace in the villages although people noted that the numbers of the police constables need to be increased in order to make community policing effective.

As an attempt to provide security and to react effectively to the calls of the people, respondents noted that the police have borrowed the peoples’ vehicles (businessmen) since they have few vehicles that can be enough to various calls of the people.

However, there was a general agreement among the people that there are some police constables who indulge themselves in crimes such as corruption and bribery. Some indicated police brutality in dealing with suspects and other members of the community as having created a bad impression to the public. Furthermore, some respondents noted that the poor image of the police is related to the intensity of crime in a particular area. They also mentioned that some community members who got involved into community policing have got poor reputations in their communities. They had in the past indulged themselves in bad practices such as murder, rape and defilement of females yet the police constables always held them before the public in practicing community policing.
4.4.1 The Role of the Local Councils (LCs) in Community Policing

the local people in Lira had indigenous mechanisms to prevent, mitigate, manage, and resolve conflicts, that helped in stability and peace. According to the LCV chairman, Ojur, these methods included negotiation or compromising mechanisms; reconciliation administered by the community elders. These were additional to formal judicial, administrative and political mechanisms. He further observed that religious adjudication lays a very key role in social and especially political life in the district. It is noted that indigenous mechanisms can be used for the prevention and resolution of conflicts with government; with the peoples living in their neighborhood; and within the people themselves.

Many respondents acknowledged the part played by indigenous mechanisms stating that they are popular and widely used. advantages including, but not limited to their ability to quickly respond to crisis, they contribute to reduction of the regular court caseloads, they are complementary to the modern government structures and are not substitutes or competitors, they give access to many people who do not find the modern system of conflict resolution and policing comfortable, affordable or suited to their need. Many think that parties are satisfied with their operations and view their outcomes as fair because these mechanisms give a chance to the parties to actively participate in handling their affairs. Indeed given the shortage of judges who work in the regular courts and budget constraints, they contribute to saving of public money.

According to many of the police constables interviewed, Uganda has passed through a process that could maintain peace, order, harmony and prosperity through the local councils. They asserted that security, justice and order in villages of Lira District is determined by local councils because the police is not enough to guard every part of the District. They revealed that no single institution has been influential in keeping law and order as local councils (LCs)
in villages and partly in the urban centres. The local people acknowledged that all adults automatically become members of their village (or urban zone) council and directly elect committees to administer communities’ affairs.

Respondents noted that the duties of the local council in community policing include the mobilization of the local community to listen to the police constables who at times come to teach the community about the concept. They have taken the administrative work of their villages which is not only enshrined in the local office but much more to the policing of their localities. They gather and record criminal data that is subjected to their courts at a lower level.

Whenever the interviews were carried upon the local people about the role of the police, it was common to hear them saying that they turn first to the LC1 (local council I) for protection from disorder and criminals (often in terms of night patrols, although these are sometimes only activated during periods of insecurity) before approaching the police. When interviewed to mention where people go to solve the problems related to crimes and domestic violence, 85% of the respondents mentioned that people first go to the local councils and 15% of the respondents mentioned that they first go to the police stations. Respondents were also asked how the local councils have made life better in the post conflict Lira District; 35% of the respondents mentioned that the local councils have led to ‘peace and security’ and 22% mentioned ‘problem solving’ while the rest mentioned protection.

Respondents noted that people turn first to the local council in case of breach of the law and order among members or incase one of them has decided to committee a crime. It was revealed that even the bigger farmers take fights between their workers to the local councils first. In the local council Courts, people have access to justice in case an issue cannot be resolved by the family or clan. In addition, respondents revealed that the LCs patrols homes
and always offer a framework to justice. Although they have less education, respondents noted that some members of the local council behave in a way which is better than that of the educated members of their communities and some police constables inclusive. According to the respondents, the local councils have made the community get involved in the control of crime rather than waiting for the police to intervene. They inform the people to report rather than waiting for the police or instead of resorting to mob-justice.

The local councils also report to the police about the crimes in their regions and such form of communication precipitates the pro-active response by the police against criminals. Reporting is either done by the use of mobile phones, notification in form of writing and face to face communication. It was further revealed that face to face communication is more effective compared to the rest of the forms of communication.

The local councils also preside over cases and forward others to higher offices. They also monitor security in their villages with the help of one of their members responsible for security. In so doing, they find themselves actively engaged in community policing.

As part of community policing, the local councils have to identity any new comer to settle into the area of their jurisdiction. While discussing with some of the Local councils, it was revealed that identity is a dimension that reflects the degree to which members share similar demographic traits, solidarity to them is based on religion, tribe and profession. The respondents noted that such characteristics are common values that equate a person with another group and make the local councils to come to a conclusion about certain individuals. It was revealed that as a measure to curb down crimes, local councils have attempted to network with their neighbor communities in order to foster ties across the areas of their jurisdiction. It was revealed that such networking has endeavored to reduce conflicts that
would have emerged between the two communities and has encouraged interdependency and exchange dynamics within the local communities.

4.4.2 The Role of the Family in Community Policing

During the study, it was revealed that the family has got an important role to play during community policing. Respondents noted that members of the families particularly females have reported their sons who engage into acts of murder, robbery, defilement, rape, gambling, and drugs etc. It was also revealed that they do not fear to report their husbands who engage them into forced sex as well as domestic violence. As a result, it was found out that females are good players in community policing.

Females were also mentioned to have gone ahead to report their sons and daughters who refuse to go to schools. While in group discussions, it was revealed that in the post conflict Lira District, females have got an important role to look upon their families and they feel that their children must strive for their future despite all challenges in life. Besides that, females believe that failure to go school is one of the major causes of crimes among the young generation. All these are reported to the local councils that proceed to report to the police in case they find difficulties in handling such community problems.

Respondents noted that the members of the families have endeavored to remain vigilant to peace of their neighbors’ households. In the post conflict Lira District, this has remained the work of the elders and females who are very important in counseling the youth about the day to day affairs. It was revealed that women and the elders are more listened to and heard by the youth compared to males in their families. Through discussion with the local councils, it was revealed that most youth listen to the females because females are often in a position to provide basic needs of their families as compared to the males. It was revealed that many
families due to insurgency and cattle-rustling in Lira are led by or depend on female labour rather than the contrary.

4.4.3 The Role of the NGOs and CSOs in Community Policing

According to the respondents, the Non-Government (NGOs) such as United Nations High Commissioner for Refugees (UNHCR), Office of the Coordinator for Humanitarian Agency (OCHA) and the Civil Society Organizations (CSOs) increase confidence among the people to work for their security in the region. They have encouraged the masses to be bold under whatever situation and report it rather than leaving it. Respondents noted that as their contribution to community policing NGOs and CSOs have empowered the people mostly through the skills of. They discuss and coordinate security issues with the police constables and especially during crisis or insecurity; they have got the roles of intervening to help the children as well as women. They also provide additional facilitation such as provision of transport to police especially in emergency situations.

4.4.4 The Role of Religious Organizations

Respondents noted that religious affiliations liaise with the Police constables in order to preach the message of community policing in the region. It was revealed that the priests invite the police constable during the Sunday service in order to explain the concept of community policing among the Christian believers. While discussing with some priests in Lira Church of Uganda, it was revealed that such discussion between the police and the Christians always take place on Sunday after the service. The priest revealed that the content of community policing is more of a Christian faith and they noted that Christians have embraced it since it calls upon the believers to disassociate from immoral practices such as defilement, murder, rape, domestic violence and robbery which all are against Christian faith and morals. The faith also promotes a spirit of forgiveness.
It was also reported that religious leaders are also agents to community policing. To them, they have mixed up community policing with the gospel to be preached during the missions and gatherings such as the youth and the mothers gathering. It was revealed that during such gatherings, the police constables are called to inform congregations especially mothers and the youth to be the agents of community policing in their respective villages.

It was also noted that religious organizations are involved in charity activities including social activities like youth centers at the county level. These serve to not only provide welfare support, but also gainful employment thus keeping potential criminals particularly the youth from mischief.

4.4.5 The Role of the Army

Respondents observed that during community policing, the army carries out operations and sometimes imposes curfews and restrictions on public movement. They also noted that during these exercise, soldiers sometimes brutalize the masses. It was revealed that others indulge themselves in rape, beatings, and detention, arrest and torture members of the community. While this was a major assertion of the people, some individuals noted that those who are brutalized and tortured by the army; are suspects linked to insecurity and political crime. The Army was therefore not seen by many as a contributor to community policing.

4.5 PEST Analysis of Community Policing

A political, economic, social, and technological (PEST) analysis of community policing in the District indicated that, according to the police constables, inadequate transport and communication have negatively affected community policing in the Lira District. The police constables revealed that there are very few vehicles to Lira District police station compared to the area. One of the police constables noted that sometimes they receive reports of crime from different areas within the same time but find that they cannot serve all sides at the same
time because of the few vehicles. “While the vehicles are still in operations, some individual citizens could report some crimes to the police stations or call the station for assistance. This has always rendered the police force inefficient before the Public. Besides that, foot-patrol was also mentioned as a problem. Whereas the police constables support the view that foot-patrol is an important method to community policing, they said that it has remained a problem to the police to move from place to another. They expressed that the District is expansive with a difficult terrain in some areas and the police constables cannot easily move from one village to another and this renders the work of the police to provide community policing difficult.

The police constable also mentioned fuel as yet another hindrance to community policing. Albeit fuel could be available to the petrol-station owners, the police force found itself unable to buy fuel due to lack of the money. One of the police constables revealed that sometimes vehicles could be available but lack of fuel would render the police immobile.

Poor perception from the members of the public was also mentioned as another challenge to the police during community policing. One of the police constable noted that it is hard for some members of the public to believe that the police force has got a genuine public paramount role in community policing. Through interviews, it was revealed that people equates the police force with the police force which existed in Uganda by 1970s and earlier. Secondly, it was revealed that some police constable indulge themselves in crimes and this makes the public to believe that the police still practices crimes against the public and thus are not to be trusted.

Inadequate numbers of the police forces as compared to the number of the people as well as the area per square miles of Lira District was also mentioned by the police constables interviewed. To the police constables, the area is too big and it does not favor foot-policing by
the police force nor can it be policed by few numbers of the vehicles which Lira police station has. Although the police have at times been using vehicles from the business community in the District, respondents noted that the owners of such vehicles are at times associated with individuals and relatives of criminals and those engaged in dubious activities. This could compromise police professionalism.

Although good relationship was mentioned to have existed between the police force and the army, it was also revealed that such relationship has never stopped conflicts between the police and the army over their role in the post-conflict Lira District. As the police force uses un-armed approach to apprehend crimes and criminals, the army has used an armed approach to do this. As a result, conflicts between the two always take form in defining roles. Whereas the police force consider itself professional and useful in curbing crimes such as murder, rape, defilement and robbery in the post conflict situation, it was reported that the army always consider itself more important than the police especially in handling the insurgency and cattle rustling situations. According to the respondents, the army hails itself as the organ that brought the war to an end and restored peace. Respondents noted that the army believes that since the army has got the techniques to quell the insurgency, they also have high levels of techniques and skills that can bring crimes down and criminals to justice.

Many respondents however hailed the Police for working in close partnership with NGOs, CSOs, and the local community leaders in crime prevention. They acknowledged that the Police have played a big role in management of conflict and restoration of peace in the District.

It was also reported that the Police Force faces opposition from some members of parliament who do not believe that community policing can lead to reduction in crimes or bring peace in the area. Some think the State is shirking its responsibility and is only out to make people do
its work. Some use the incapacity of the Police to effectively deal with crime as a politicking opportunity. For this category, Police failure is a desirable campaign opportunity.

Respondents also noted that some police constables are suspected of involving in commission of crimes as well as in giving arms to members of the community to terrorize their fellow citizens. In such circumstances, the police force remains challenged since members of its force are found indirectly promoting crimes in the area.

According to the police constables, Lira District has inadequate facilities for the police to carry out policing in the District. Such facilities include vehicles and mobile phones to be used by the police during community policing.

4.6 SWOT Analysis of Community Policing

An analysis of the strengths weaknesses, opportunities, and threats to community policing as a strategy for crime prevention and conflict management was conducted and is presented in the following table.
Table 9: SWOT Analysis of Community Policing in Lira District

<table>
<thead>
<tr>
<th><strong>Strength</strong></th>
<th><strong>Weakness</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Use of the police in patrolling the Lira District</td>
<td>Few police constable in community policing compared to the District</td>
</tr>
<tr>
<td>Involvement in foot-patrol</td>
<td>Little involvement of the youth</td>
</tr>
<tr>
<td>The awareness campaign in the District</td>
<td>Few women can possess communication mobile phones to call the police</td>
</tr>
<tr>
<td>Police intervention in domestic violence</td>
<td>Poor relationship between the army and the police in community policing</td>
</tr>
<tr>
<td>The appearance of the police constables on the streets of Lira town</td>
<td></td>
</tr>
<tr>
<td>The establishment of centres in villages of Lira District</td>
<td></td>
</tr>
<tr>
<td>Involvement of local councils, church, the family unit and NGOs</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Opportunities</strong></th>
<th><strong>Threats</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Full engagement of the local councils</td>
<td>Police indulging in corruption and bribery</td>
</tr>
<tr>
<td>Proximity of the police to the people</td>
<td>Brutalization of the public members/Abuse of human rights</td>
</tr>
<tr>
<td>Involvement of NGOs and women</td>
<td>Use of individuals with a bad history in community policing</td>
</tr>
<tr>
<td>Increment of the army in the program</td>
<td>Poverty make people fail to call the police</td>
</tr>
<tr>
<td>Increase the police in the rural areas</td>
<td>Poor communication lines</td>
</tr>
<tr>
<td>Increase the vehicles to the police-patrols</td>
<td>Poor perception of the police</td>
</tr>
<tr>
<td>Introduction of the security cameras</td>
<td>Inadequate number of the police constables</td>
</tr>
<tr>
<td>Introduction of the computerized system</td>
<td>Poor support from the members of parliament</td>
</tr>
<tr>
<td>Cessation of hostilities and reestablishment of peace</td>
<td>Use of CP as a political tool</td>
</tr>
<tr>
<td>Permissive post conflict environment</td>
<td>Lethargy by war torn populace</td>
</tr>
<tr>
<td>Police coverage</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 General Conclusion

Based on the findings of the research on community policing in Lira District, lessons can be drawn. Community policing is a growing strategy for the prevention of crime and management of conflict. However, its implementation must be holistic and community members must work towards one direction if it is to prevent crimes. Secondly, the success of the government in empowering the Police with the resources necessary for the implementation of community policing and the extent to which the police use such resources is important for the success of community policing. Talking into consideration all factors, the contribution of community policing in crime prevention and its impact on the management of conflict and the ushering of relative peace in Lira District is largely acknowledged by the public. Nevertheless, To achieve the desired full impact, the implementers need to revisit the program, address weakness, work against the threats and utilize as best as possible the available opportunities.

5.2 Community Policing

Community policing demands working together of the police force, the community stakeholders and the government. In other words, its success must come not only from one mans’ effort but from the effort of the stakeholders. Yet according to the findings, some stakeholders such as the youth have low profile participation. Besides that, the police force which is the central implementer of community policing have been partly involved in unprofessional conduct and activities which make it to be perceived negatively by some members of the community. There is therefore a need to clean up this image through its works and performance. There is also a need to and to engage the youth so as to maximize on the
opportunities of community policing. This is because the police force is at the centre of community policing in the prevention of crime and as tool for conflict management and the people to whom they serve work towards crime prevention while the youth are a continuing generation.

5.3 The Study Findings

The study therefore explored community policing as a strategy of crime prevention and conflict management in Lira and the study findings reveal that the police force is the central institution in its implementation. As a matter of the fact, the findings reveal that police has sensitized the public people on crime and crime prevention. It has also endeavored to participate in community policing both directly as done through foot and mobile patrols, and through empowering other stake holders through the media, meetings, and workshops. It has remained reactive to the calls for help from the public. These among others have contributed much to crime prevention and in the process of settlement conflicts or provision of an enabling environment for its management by other stake holders in Lira District. However, it was discovered that there are few police constables directly engaged in community policing while some police personnel engage in activities such as corruption, abuse of human rights etc. Additionally, the police remain burdened with the legacy of brutality and abuses resulting in public skepticism.

The findings also reveal that some community members have participated in community policing by calling the police to take action in cases of a crime. These are both males and females. They have sometimes gone extra miles to contact the local councils to intervene in the crime or feud and in doing so the local councils have used their position to solve crime and manage conflict r. Although both males and females have participated in community policing, the participation of the youth is seemingly low and yet they have remained the major
perpetrators of crime and major participants and stakeholders in conflict. Besides that, females are the most affected group and yet their participation and involvement in crime prevention and conflict management processes remains subdued.

Various actors were mentioned and discussed as participants in the prevention of crime and management of conflict in Lira District. The army has endeavored to work together with the police against crimes. The NGOs, CSOs and the church have worked alongside family units and the police against crime and to nurture a harmonious environment. Nonetheless, all the actors have faced challenges which have hindered their contribution to community policing. NGOs and CSOs have remained near town in Lira yet most of the domestic crimes are committed by the rural dwellers. Alongside that, the youth in villages have remained largely uninvolved and have not adequately embraced their role in community policing. Families due to dislocation and socio-economic effects of the LRA conflict and cattle rustling, lack the authority and cohesiveness to empower them as a prime unit of control. All these therefore need a collective effort from all stakeholders.

In spite of the above positive findings, it is clear that the police in implementing community policing worked in an environment of difficulty, the police are glaringly short of the resources to adequately carry out its activities. This has meant inadequate geographical coverage due to the vastness and terrain of the district. Absence of sufficient welfare support also affects its capacity and morale to deliver services and support community policing activities.

Perhaps most crucial is the security, social and economic situation obtaining on the ground. It is difficult to implement community policing in an environment of insurgency and cattle-rustling, as this creates an unstable condition in which levels of crime and free from want. For community policing to be effective, a certain level of stability and law and order is necessary.
Nevertheless, the presence of the police executing community policing in a conflict and post
conflict scenarios help to establish law and order, restores confidence and brings about
relative peace. Ultimately, better conflict management is realized and results in a crime free
community in which crime and conflict is minimized thereby taking the community closer to
peace and stability. In post conflict environment, community policing then becomes a critical
factor in the prevention of crime and management of conflict. In this process, the police are
not only key proponents and participants, but also educations.

5.4 Recommendations

One of the recommendations in the implementation of community policing is that there is a
need to make it an inclusive and gendered program. According to the findings, the
participation of women has had challenges yet they are the group most affected by crime and
conflict. There is therefore a need to empower them in both communication and sensitization
approaches. They need to be made more aware of community policing because in the post-
conflict transformation, women are the best players of programs that can bring crime
prevention and conflict management. Besides that, the involvement of the youth has remained
low yet according to the findings it is the major group involved in crimes. The youth therefore
need to be involved in activities associated to community policing in Lira District. These
activities include sensitizing the masses, self-help activities, sports, security protection of the
villages, and training them on how to intervene in cases that could cause crimes.

There is a need to increase the number of the police to cater for the whole District. In so
doing, foot patrol shall be enhanced and the role of the police in community policing shall be
boosted. The findings further revealed that the police as the main agency of community
policing have had challenges in fulfilling this lead role. The government needs to address the
resource and welfare challenges faced by police units and personnel. More resources would
enable the police to react within the shortest time possible fuel for example to call for assistance from the public thus also boosting their perception among the public.

There is also a need to enhance the existing communication system between the police and the community. This is particularly on phones communication which can easily lead the public to call the police at any time of the need.

The police should continue to train and sensitize key actors as well as the community members in detecting and addressing early signals of crime in the community.

The legal system needs to be clear and not compromising. The public needs to be given basic legal tuition and offenders of crimes should be tried expeditiously and conclusively so that justice is not just done but is clearly seen to be done. This strategy of community policing will have laid a firm foundation for crime prevention and conflict management for sustainable peace, for current and future generations in the District.

The findings present that corruption is a major setback to the police image and relationship with the public and the practice if not checked will make continue to work against the gains of community policing towards prevention of crime. There is a need therefore to train the police about societal morals and ethics and encourage recognition of the role of the public in the prevention of crime. The mutually supportive relationship needs to be nurtured the proximity of the police to the people it polices. Community policing is a catalytic strategy to this end. To further address inherent suspicions, the police needs to not only sound professional but also act to this end. In addition to ethics, police brutality and abuse needs to be factored in, in dealing with police-public relationship.
It is also observed that part of the poor police image stems from the use of individuals with a poor history in its operations and in community policing activities. Such relationships raise the distrust of the public and have an impact on the success of community policing programmes. Moreover such individual may abuse the relationship for their own selfish purposes.

It is observed that in a conflict and post conflict setting, the army plays a major role. To avoid contradictory approaches in dealing with the public, is essential that the two organizations work closely. There is a need to clearly understand and respect each other's role. While the army has an interest in dealing with insurrection, the responsibility of the police in maintaining law and order needs to be taken into account and the two need to perform their duties with accountability and cooperate in a manner that promotes the rule of law.

The role played by the NGOs, the CSOs, and the religious and cultural institutions in crime prevention, is applauded by all. The crucial role of the LCs and the family units is also of importance to the success of community policing in crime prevention and management of conflict. Considering that the LC courts, in particular, represent an indigenous approach to dealing with crime and conflict in the community, and have operated in parallel with modern government structures for years, it would be better if they are recognized, revitalized and empowered not only as an alternative but a key partner in crime prevention, conflict management.

There is a need in this regard to bring the local legislators on board albeit while avoiding politicization of the community strategy not only by them but by all those involved. There is a need for the police to build on these relationships and most especially ensure that all these partners are coordinated in their efforts. Ultimately the success of community policing as a
strategy for crime prevention rests on all. This is especially pertinent in a post-conflict setting as peace can only be realized in an atmosphere of security, and enduring security can be achieved if the public has a stake in it and are willful participants in support of the prevention of crime.

While the dynamics of conflict, shaped by the hard reality of the insurgency and cattle-rustling, may have changed the approaches to crime prevention inherent in the Lira traditions, the pillars of identity of the people of this area, predominantly Langi, are inevitably expressed through certain beliefs, attitudes and practices on the ground. Efforts at crime prevention need to acknowledge traditional crime and conflict management measures that can be utilised to build a strong foundation for the participation of the local people in crime prevention measures.

5.5 Suggestion For Further Studies

After carrying out the research into community policing as a strategy to crime prevention, the researcher recommends the following for further study. Firstly, the researcher suggests a study of measures to address involvement of the youth in crime in Lira District. The researcher also suggests for a quest for a viable framework for the involvement and effective participation of all stake holders in crime prevention and conflict management in Lira District.
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Appendix A: Map of Uganda showing the location of Lira District
Appendix B: The Map of Lira District

Appendix C: Self-Administered Questionnaire
Section A:
1 Sex .............................................. Age ..............................................

Occupation ................................. Religious affiliation ......................
Place of residence ...........................

Section B:

2. Have you ever heard about Community Policing  a, Yes  b, No
   (i) If Yes, mention;
       Where did you hear about it.................................................................
       When did you hear about it.................................................................
       How does it work?
....................................................................................................................
....................................................................................................................
....................................................................................................................
   (i) If no,
     How is the law and order maintained in your area of residence?
....................................................................................................................
....................................................................................................................

3. (i) Have you ever heard about the Police Force?  a, Yes  b, No
    If Yes; what is it?
....................................................................................................................
....................................................................................................................
   (ii) Have you ever been to police station for an offense committed?  a, Yes  b, No
    If yes, mention the crime .........................................................
    Give reasons for committing such crime
....................................................................................................................
....................................................................................................................

Explain how you were taken to the Police Station
4. (iii) Rank the following activities in the table below on the Police Force in your Area

<table>
<thead>
<tr>
<th>Activity</th>
<th>Ranks in percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maintaining law and order</td>
<td>30% 40% 50% 60% 70% 80% 90% 100%</td>
</tr>
<tr>
<td>Involve in Community Policing</td>
<td></td>
</tr>
<tr>
<td>Patrol around the Villages</td>
<td></td>
</tr>
<tr>
<td>Detect and detain criminals</td>
<td></td>
</tr>
<tr>
<td>Observe human rights</td>
<td></td>
</tr>
<tr>
<td>Steal property of the people</td>
<td></td>
</tr>
<tr>
<td>Rape and defile females</td>
<td></td>
</tr>
<tr>
<td>Involve in corruption</td>
<td></td>
</tr>
<tr>
<td>Take bribes</td>
<td></td>
</tr>
<tr>
<td>Involve in crimes</td>
<td></td>
</tr>
<tr>
<td>Remain vigilant for our security</td>
<td></td>
</tr>
<tr>
<td>Kill people</td>
<td></td>
</tr>
</tbody>
</table>

4(iv) Rank the following methods used by the Police to effect the above activities

<table>
<thead>
<tr>
<th>Methods</th>
<th>Ranks in percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foot patrols</td>
<td>30 40% 50% 60% 70% 80% 90% 100%</td>
</tr>
<tr>
<td>Vehicle patrols</td>
<td></td>
</tr>
<tr>
<td>Mobile phones</td>
<td></td>
</tr>
<tr>
<td>Computers</td>
<td></td>
</tr>
<tr>
<td>People call them</td>
<td></td>
</tr>
</tbody>
</table>
Mention other methods used by the police
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

5. (i) Rank the following in-accordance to their help the to the police to control crimes

<table>
<thead>
<tr>
<th>Entities</th>
<th>Ranks in percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The parliamentarians</td>
<td>30% 40% 50% 60% 70% 70% 80% 90% 100%</td>
</tr>
<tr>
<td>The local population</td>
<td></td>
</tr>
<tr>
<td>Families</td>
<td></td>
</tr>
<tr>
<td>Individual persons</td>
<td></td>
</tr>
<tr>
<td>Local council members</td>
<td></td>
</tr>
<tr>
<td>NGOs</td>
<td></td>
</tr>
<tr>
<td>CSOs</td>
<td></td>
</tr>
<tr>
<td>Advocators</td>
<td></td>
</tr>
<tr>
<td>The army</td>
<td></td>
</tr>
</tbody>
</table>

5. (ii) Mention how the following help the Police in your area

a. The parliament
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

b. The Local population
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

 c. Families
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

d. Individual persons
e. Local councils

f. NGOs and CSOs

g. Advocators

h. The Army

6. (i) What are the social-economic and problems that do you face in this District

(ii) How has the police attempted to solve them

......

What suggestions do you have for such problems?

Thank you for your cooperation
Appendix D: Interview guide to Key Informants

Section A:
1. Sex ........................................
   Age .........................................Occupation .................
   Religious affiliation ........................Place of residence ...

Section B
2. Describe the nature of Community policing in Lira District
   How has Community Policing contributed to peace and stability in the District?

3. Mention groups that have participated in Community Policing
   How has the mentioned groups contributed to Community Policing

4. What have been the outcomes of the Community Policing in Lira District?
   In your opinion, do you believe that Community Policing is an appropriate approach to conflict management?

5. Explain the attitudes of the people towards Community Policing
   How has the mentioned attitude affected the effectiveness of Community Policing?

6. What have been the challenges of Community Policing in the District?

7. How have you used your position to make Community Policing Effective?

8. What suggestions can you give to make Community Policing an effective approach for conflict management?

8. Any other comment

Thank you for your Cooperation
Appendix E: Interview Guide to Focused Group Discussions

1. What have been the conflicts in Lira District? explain the social, economic, cultural and political effects as well as crime rates
2. What is the nature of policing in the Lira District? What methods do they use in efforts to curb down conflicts and crimes?
3. Have the police played any roles in managing the conflict? Explain the roles played by the police
4. What challenges do police forces face in managing conflicts?
5. What recommendations can be made for the effectiveness of the police in managing conflicts?

Thank you for your cooperation
Appendix F: Sample list of respondents

1. Aruk Maruk – DPC Lira
2. Ojur Franco – LC5 Chairman Lira
3. Owiny Peter Guduzu – Mayor Lira Municipality
4. Kasim Obua (RIP) – LC3 Adyel Lira
5. Otengo Rebecca – District Counsellor
6. Ojara Micheal
7. Owili Alfred
8. Otim Jasper  LCs
9. Ajok Jenifer
10. Lwanga Gastafas – Retired OC police office
11. Ouni Robert – Police constable Ojwina
12. Adupa Quinto – Teacher
13. Ogwang Zadox – Teacher
14. Okonye James – Prisons Office
15. Oyuku Anthony – Community Policing OC, Lira
16. Apio Christine – OC Child and Family Protection
17. Rev. Acur Alfred – St. Augustine Church Lira
18. Ongom Anthony – Save the Children Uganda
19. Okello Alfred – H/M Lango College
20. Okello William - NGO
21. Akello Betty – Nursery School HM
22. Akullo Joy
23. Ongom Quirinos  Youth Otuke
24. Obia George
25. Opio Celestino
26. Okello Ray
27. Akite Grace
28. Anino Christine  Youth Moroto County
29. Auma Margrate
30. Amongi Grace
31. Atim Agnes
32. Ayo Lakeri  Youth Lira Municipality
33. Aliro Joshua
34. Enyanga William
35. Ayo Tony  Youth Erute County
36. Bongomin Jacinto
37. Atim Sharon
AppendixG: Glossary

NGOs – Non-government Organisations
OPR – Operational Policing Review
FGD – Focused Group Discussions
CSO – Civil Society Organisations
PEST – Political, Social and Technological
SWOT – Strength, weaknesses, Opportunities and Threats

Note: The researcher used English and Luo as the main medium of communication with respondents