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**POLICE AND COMMUNITY TRUST IN AN ORGANISATION IN TRANSITION: THE
CASE OF MBARE-MUSIKA IN HARARE METROPOLITAN PROVINCE OF
ZIMBABWE**

A THESIS SUBMITTED IN FULFILMENT OF THE DEGREE OF DOCTOR OF
PHILOSOPHY (PhD) IN CRIMINOLOGY, FACULTY OF SOCIAL SCIENCES AND
HUMANITIES

UNIVERSITY OF FORT HARE

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DEDICATION

This thesis is dedicated to my late grandmother, Tabeth Chidamahiya, mother Loveness Tambudzai Nyamweda, uncles Chenjerai Mandaza Nyamweda & Arthur Darlington Nyamweda there are no words to describe the important roles you played in my life. To my late sisters, Memory and Nyengeterai you will always be remembered, you all died but live in my memories. I wish you had lived to see me shine.

I also dedicate this thesis to the countless men and women in blue, who selflessly sacrificed their lives to make Zimbabwe not just a safer place to live but also a better place to raise our children in, I salute you and thank you all.

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ABSTRACT

The focus of this study was to explore the relationship between the police and the community in terms of trust considering that the Zimbabwe Republic Police is in transition. Underpinned by the Procedural Justice Theory and the Social Exchange Theory, the study used a mixed methods approach. The sample was stratified and purposefully drawn from the community and the police respectively. Focus groups were carried out with 30 police officers of the rank of sergeant and constable. The questionnaires were administered to 200 members of the Mbare-Musika community, who were stratified as touts, bus drivers, commuter omnibus drivers, vendors and residents who spent most of their time in the market and around the Mbare termini. Ten (10) interviews were carried out with key informants from the chosen strata. Qualitative data were analysed through thematic data analysis and quantitative data were analysed using the Statistical Package for Social Science (SPSS).

The major findings were that the police and the community in Mbare have challenges in terms of trust in their relationship. Crime was found to be on the increase despite efforts made to reduce it. Corruption was found to be rampant in society and in the organisation too although the Mbare community legitimise the police as they cooperate with them, comply with police orders and obey the law. The study recommends that the police be funded to allow them to boost their human and material resources. This in turn will help to improve and increase their training and education programmes in different areas including those that build, enhance and maintain trust. This will also allow the police to meet set standards and keep promises which were endorsed in the Client Service Charter. A model of enhancing trust was suggested.

LIST OF ABBREVIATIONS USED IN STUDY

ACT: Against Corruption Together

AIDS: Acquired Immune-Deficiency syndrome

APTS: African Police Training School

BACFoZ: Business Against Crime Forum of Zimbabwe

BAST: Business Against Stock Theft

BSAC: British South Africa Company

BSACP: British South Africa Company Police

BSAP: British South Africa Police

BCMU: Border Control and Minerals Unit

CBP+: Community Based Policing plus

CCC: Crime Consultative Committee

Cde: Comrade

CID: Criminal Investigations Department

CIU: Criminal Intelligence Unit

CRLO: Community Relations Liaison Officer

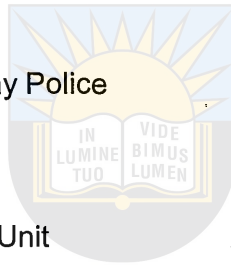
CP: Community Policing

CP&E Act: Criminal Procedure and Evidence Act

Dr: Doctor

DVA: Domestic Violence Act

ESAP: Economic Structural Adjustment Programme



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HIV: Human Immune-Deficiency Virus

INTERPOL: International Police

JSC: Judiciary Service Commission

JDS: Justice Delivery System

NWC: Neighbourhood Watch Committee

PABU: Police Anti Banditry Unit

PATU: Police Anti-Terrorist Unit

PJT: Procedural Justice Theory

Policon: Police Constabulary

POSA: Public Order and Security Act

PRAW: Police Reserve Airwing

SADC: Southern African Development Community

SARPPCO: Southern African Regional Police Chiefs Cooperation Organisation

SAST: Station Anti Stock Theft Unit

SET: Social Exchange Theory

SPSS: Statistical Package for Social Science

SRC: Southern Rhodesia Constabulary

SRWAPS: Southern Rhodesia Women Auxiliary Police Service

TCC: Traffic Consultative Committee

UDI: Unilateral Declaration Independence

UK: United Kingdom



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UN: United Nations

UNMIL: United Nations Mission in Liberia

UNMIS: United Nations Mission in Sudan

USA: United States of America

VFU: Victim Friendly Unit

ZANLA: Zimbabwe African National Liberation Army

ZimASSET: Zimbabwe Agenda for Sustainable Socio-Economic Transformation

ZIMPOD: Zimbabwe Police Organisation Development

ZimStats: Zimbabwe National Statistics Agency

ZIPRA: Zimbabwe People's Revolutionary Army

ZRP: Zimbabwe Republic Police

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CHAPTER 1 GENERAL ORIENTATION

1.1 Introduction

Policing has existed in one way or the other throughout history. Societies have defined policing centered on who should be authorised to provide it, who is entitled to have it and what is expected of it. The characteristics of the police and policing are bound by highly contested notions of security, justice, and legitimacy. All this is built on historical experience and institutional preferences of different countries and communities. The contemporary international standards provide a normative rubric and look at policing as a diverse field of preventive, deterrent and investigative activities which are carried out by different stakeholders.

The main law enforcement agency in Zimbabwe is the Zimbabwe Republic Police (ZRP) which has its powers enshrined in the Constitution of Zimbabwe (Amendment No. 20) Act 2013, Section 219. The ZRP works in cooperation with other agencies as spelled out by the law nationally, regionally and internationally. The Zimbabwean Constitution directs the police service to be *“non-partisan, national in character, patriotic, professional and subordinate to civilian authority as established by the Constitution”*. This study investigated police and community trust in the Zimbabwe Republic Police considering the management of trust in a transforming organization. This was done in Harare Metropolitan Province in Zimbabwe, between November 2014 and December 2016. The study answered the following questions; firstly, to what extent does lack of trust in the police affect policing? Secondly, to what extent do the police and the community understand their roles in the community partnership in policing? Thirdly, what factors have a bearing on the relationship between the police and the community?

The ZRP Client Service Charter was launched in 1995, by then Commissioner of Police Comrade (Cde) Augustine Chihuri in Harare and remodeled in 2015. The police in Zimbabwe marketed themselves through the launching of this Client Service Charter. The Charter spells out what the public should expect as the minimum police standards in their day to day work.

Addressing a pass out parade at Morris Depot, on 28th September 1995, then Commissioner of Police, Comrade Augustine Chihuri averred that *“the cooperation of the public should not be taken for granted... for the public to continue to support our efforts in a sustainable way, they must have confidence in the Police”*.

The police in Mbare are expected to prevent and manage crime in an area of 267 square kilometers with a population of about 729 384 residents. A police strength of about 925 police officers in Mbare Police District is making concerted effort to suppress an alarming average monthly crime rate of around 2 200 crimes. Several factors contribute to the problems found in this crime infested area of Mbare. Some of the contributing factors are not known by the police. This research is, therefore, focusing on the problems affecting the Mbare community in terms of police-public relationship. There seems to be a blame game between the police and the general populace, as the residents commit crimes in the area but still go on to blame the police for not preventing crime in their area.

The researcher noted that “very few of the existing studies have been done in transitional or new democracies emerging particularly across the sub-Saharan Africa” (Tankebe 2011). The research is significant in that it will enlighten both the police and the community on issues concerning their partnership in policing the environment. Challenges faced during their daily encounters shall be noted and possible solutions suggested in the study. The stumbling blocks found may be used as stepping stones in trust building within communities.

The study should also help the organization to reposition itself on the market. Crime reduction should be expected when police and public relations are maintained in harmony. The two parties should work harmoniously to achieve the same objectives. This may have great significance in the development of a transforming organization such as the Zimbabwe Republic Police, where the organization is expected to maintain a conducive business environment for the national economic blueprint, Zimbabwe Agenda for Sustainable Socio-economic Transformation (ZimAsset) (2013-2018), to be successfully implemented.

Quantitative and qualitative methods were used in the study and they complemented each other significantly. The qualitative methods allowed the researcher to attach a social meaning to collected data and generate new concepts, whilst the quantitative methods concentrated on numbers and verified the concepts (Thomson, 2011). The data collected can be used to get opinions, desires, and attitudes for use in relationship development between the police and the people they serve. A survey was carried out as it was identified as the best suitable technique in finding information from the community about police trust in their policing space.

Ethical considerations were observed accordingly and the researcher ensured that participants volunteered after informed consent. No participant was exposed to harm either psychologically, spiritually or physically. Random sampling was done to people who carried out their business at the people's market and at the rural bus terminus at Mbare Musika.

Questionnaires were administered and semi-structured interviews were carried out at Mbare market and terminus. Focus group discussions with members of the ZRP of the rank of constable and sergeant from surrounding stations in Mbare District. Data collected have been presented in tables, graphs, pie charts. Data was analysed using Statistical Package for Social Sciences (SPSS) version 23 as it enables the researcher to quickly view data.

1.2 Zimbabwe Republic Police background

Police work is one of the taxing and complicated social tasks imposed on individuals as a coordinated group by society as it calls for a multiplicity of physical and psychological attributes which one should have to be able to swing into action (Ayodele, & Aderinto, 2014). The expectations of policing on an average police officer still hold as propounded by Vollmer, the pioneer of police professionalism in 1939 when he observed that citizens look forward to see police officers who possess "the strength of Samson, the patience of Job, the faith of David and the tolerance of a carpenter of Nazareth"(Deflem, 2016:296). Even in the contemporary policing field these qualities remain a necessity.

In another view, Violanti (2011) described policing as a psychologically stressful job that is filled with danger, highly demanding, great uncertainty in work encounters, human misery and sometimes exposure to death.

Figure 1 depicts the process followed by the police from the pre-colonial period to date.

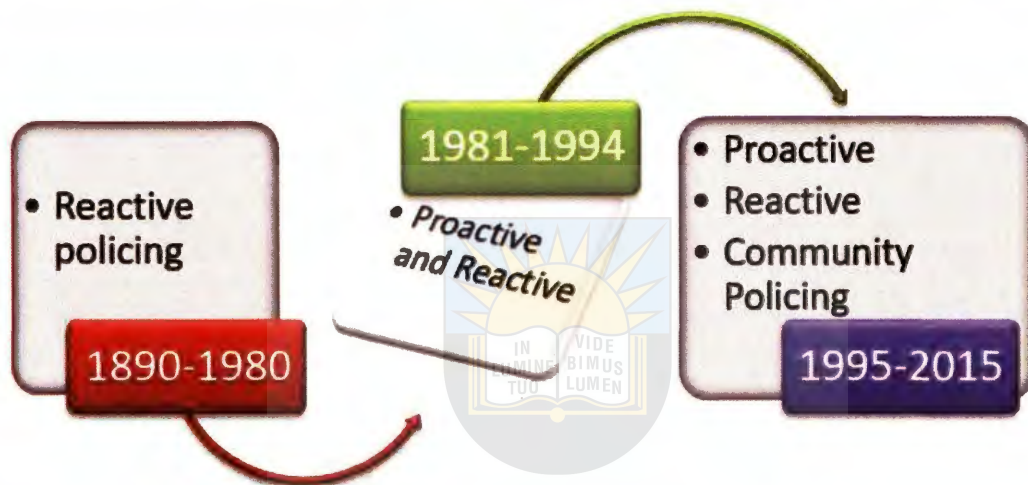


Figure 1 ZRP Process Source: Researcher's diagram.

1.2.1 Pre-colonial period: before 1890

During the pre-colonial period, people in Zimbabwe were using the traditional method of policing. Dynasties and Chiefs were found at the helm of social issues during this period. The people had a strong belief in 'mhondoro' or 'masvikiro' known as spirit mediums in English. This was a way of policing and it focused on crime prevention which is proactive according to Chihuri, (2015) it was unique and effective. There were no formal stations resembling contemporary police stations. Chihuri, (2015) posited that pre-colonial policing aimed at changing people's beliefs thereby influencing their behavior in society.

The instruments which were used included folktales, idioms, and proverbs. Music and poetry played a great role in crime prevention. The introduction of totems and spiritualism played a critical role in preventing crimes like incest and murder. Spiritualism, as opined by Chihuri, (2015:37), was used as "a way of social control" with the example of avenging spirits 'Ngozi'.

There were some forms of target hardening which included '*rukwa*' and *runyoka*. *Rukwa* would be used to safeguard the fields and livestock and homesteads from intruders while *runyoka* would be used to protect sexual partners. This was used as a form of deterrent to would-be offenders.

1.2.2 Colonial period (1890-1980)

Before the Pioneer column could set its feet in Zimbabwe, they started by training their own police in the then Bechuanaland in 1889. The first established British South Africa Company Police (BSACP) camp in then Bechuanaland was Fort Matlapula. Cecil John Rhodes was the Prime Minister of Cape Colony and he resolved to invade the North between Zambezi and Limpopo to enrich himself as he had acquired much gold and diamond. In the colonial period, the whites ensured the security of the Pioneer column starting from the then Salisbury in 1890, with 250 men who were later increased to 500. The police assumed more of a civilian role in their duties of policing areas that were occupied by the whites and then later the surrounding mines and farms which were occupied (Gibbs, 1972a).

There was no legal document to guide the operations of the police but the rules set were to deal with the black people who were referred to as the natives. The assumption was that the black people commit crimes against whites while the whites were victims of crime (Gibbs, 1972a). The whites always complained about bad native behavior in their areas. BSACP had five troops which started as, troop B, C, D, H, I which later became A, B, C, D, E, F. The first ceremonial parade was held on 13th September 1890 in Salisbury according to (Gibbs, 1972b).

The British South Africa Police was born after the cyanide process with the main purpose of defense; it was largely military in the nature of its operations. From 1890 to 1903 the police were used to pursue Cecil John Rhodes's ambition to rule from Cape to Cairo. Policing resembled the fire brigade in nature. A British Mounted infantry regiment was formed, led by officers from the British Army.

Each troop had a captain, 2 lieutenants, a troop sergeant major, four sergeants, eight corporals, one furrier, one bugler, seventy troopers all adding up to eighty-eight. There were no females in all the troops (Gibbs, 1972a).

In 1892, BSACP was disbanded and replaced by Mashonaland Mounted Unit and Mashonaland Constabulary Unit. Similar structures were formed in Matebeleland in 1893. The four divisions were under the General Commandant in Charge. One of the units was quasi while the other one was referred to as the "blood and thunder" (Gibbs, 1972a). The two territories Mashonaland and Matebeleland became Rhodesia and the police became Rhodesia Mounted Police under Chief Commissioner Fredrick Henry White.

In 1895 black police officers were then called "black watchers" (Mabhurakwacha) meaning that they were to police their kith and kin by virtue of them being black. The black watchers were known for their cruelty and viciousness. They would force people out of their land to the land with poor soils and/or land infested by the tsetse fly. The police would also follow up tax defaulters and beat them before looting their livestock. The police were also used to subdue the blacks who resisted the rule of the BSAC. In 1897 the Mashonas and the Ndebele were then defeated by whites after the hanging of Mbuya Nehanda and Sekuru Kaguvi in the hands of the BSAP (Gibbs, 1972a).

1.2.3 Aftermath of the First Chimurenga

Brutality and heavy handedness of the police were revealed in the aftermath of the First Chimurenga. Such brutality showed how the police was divorced from the society as whites referred to the blacks as witches and wizards. Blacks developed general antagonism and mistrust of the police. Subservience of the blacks to the police and administration took its toll as police induced fear among the black people. Police openly showed that they were serving the interests of the whites (Gibbs, 1972).

1.2.4 Town police

Municipals created town police known as Constabularies who later became Southern Rhodesia Constabulary (SRC).

The SRC worked jointly with BSAP and in 1909 Lieutenant Colonel Fuller was in charge of the combined police until 1911 when he was succeeded by Major Drury and Major General Edwards took over and abolished the troop system and introduced the district system (Stapleton , 2011).

Policing of this period was not humane especially to black people. The police stations were skewed to areas where whites would safeguard their own interests in commercial farms and mines. By 1903 black watchers were about four hundred and fifty; they would be armed with knobkerries and rifles (Gibbs & Phillips, 2000). The blacks would use rifles during drills and when carrying out armed duties with a European member in charge.

The regulation was published on 16th February 1906. The idea was that blacks should not be taught how to use firearms as there was a likelihood that they might be rebellious as what happened between 1896 and 1897. The black officers would carry out foot patrols while their counterparts would patrol on horseback. In 1905 camels were used to patrol dry areas like Mt Darwin and Gwanda with a training school in Salisbury but it was not successful for long (Gibbs & Phillips, 2000).

1.2.5 The Edwards Era (1903-1923)

Major General Edwards tried to divorce policing from the military tradition by dissolving the troops and adapting the district policing. Military ranks were changed to civilian ranks. The African ranks could only be acting station sergeant, acting first sergeant, acting second sergeant and African constable. Conditions for troopers were improved to one shilling per day for town police payable after five years.

The town police had one officer, three non-commissioned officers eighteen Europeans and fourteen native constables who worked on a four-shift system with four native police posts positioned at convenient points in towns.

According to Gibbs, (1972a), there were three constables at each post who would be on foot patrol from 6 in the morning till 6 in the evening. No native was allowed to walk after 2100hours unless one had a pass in line with the Pass Laws (Stapleton, 2011).

In the responsible government, the police played the role in lowering the BSAC Flag in 1923 when Southern Rhodesia was declared 'a self-governing colony'. A black police officer sounded the trumpet and raised the British Union Jack flag at the BSAP Depot. The police were now being controlled by Inspector General of Overseas Forces of the Imperial government. The police were now answerable to the Rhodesian government under the new leadership of Essex Capell who had succeeded Edwards.

Whites were initially recruited from Britain and Bechuanaland. The attributes for Native police to be recruited were height, weight, and age of between twenty years and twenty-five years for town duties. In addition, the medical checks included eyesight, fitness, and dental checks. The age and height were different for female recruits, especially height and age. All applicants were supposed to be unmarried whether male or female. The whites had their own recruitment requirements different from those of the black applicants. Black recruitment was started in the 1930s as the population of whites continued to increase due to the World War II.

A significant number of settler policemen went to wage the war and gaps needed to be filled. White women were first recruited in 1939 as Southern Rhodesian Women Auxiliary Police Service (SRWAPS). They were used together with some of the black details to police the land. Among the first blacks who worked that period were the late Mr. Chaza and the late former Deputy Commissioner of Police, Mr. Douglas Chingoka who is credited as one of the first black sub-inspectors in 1961. Black women were recruited on a marginal scale and one of the first black women to join the police was Lizzy Chideme together with twenty other women in 1966 (Gibbs & Phillips, 2000).

The recruitment was discriminatory on the part of blacks in that as the numbers for blacks were limited and those recruited were posted to the districts while a few would be posted as town police as they were not supposed to police the white community.

There were no educational qualifications for blacks and their remuneration and ranks were not comparable to those of the whites (Gibbs,1972a).

Training was done in two separate training Depots in 1893 for whites and blacks. Blacks trained at the African Police Training School (APTS) now Tomlinson Depot which was named after its former Commandant. Whites would be trained at Morris Depot which used to be situated in Greenwood Park and later moved to its present site. In 1972 whites trained as patrol officers while blacks trained as constables, the standing policy was that blacks should not mix with whites.

The period of training was six months with an extra period for specialization in areas like Criminal Investigation Department (CID). It was a requirement that those who needed to transfer to town were supposed to be fluent English speakers and should have been promoted and have done a course in Lower Law. The training covered drill, musketry, law and police and radio procedures. For those who trained at Morris Depot, African Languages, map reading, helicopter training, visits to the High Court, Magistrate Court, National Archives, fingerprint experts and Forensic Department were included in the training.

1.2.6 Discipline

The standing policy for discipline was adopted from the British-Irish Constabulary in England and it was quasi-military (Gibbs, 1972a). Detention barracks were created in order to house defaulters and one such defaulter was Jock Douglas. Several Police Ordinances were developed to spell out the standard behavior expected of a police officer like one done in 1903 after reorganization of the police by Lt Colonel Bodle.

It was then succeeded by the Police Act of 1923 which was passed after the ascendancy of the so-called 'responsible government'. The Act was put in order to reorient the police officers on the ethos of the new police. In 1965 new Police Regulations were documented that changed some of the provisions of the 1923 Act, giving leverage for blacks. This was succeeded by the 1980 Act, then later, the 1996 Act.

The uniforms were different for blacks and whites. Chaza (1998) opined that the uniforms were distinct and placed blacks on the inferior side as the uniforms worn by blacks were Askaris, pyjama like coats which served two purposes one being to sleep in it and the other one being to operate with it during the day. Whites were issued with gabardines, normal and decent hats.

1.2.7 The Police's role in the Second Chimurenga (1963-1979).

As the war escalated the police played an important role in counter-insurgency in the 2nd Chimurenga. Archaic legislation like the Pass Laws, the Unlawful Organizations Act (1959), the Prevention Detention Act, the State of Emergency (Temporary Measures) and the Law and Order (Maintenance) Act (1960) were enacted. Though the police were supposed to be civilian, they assumed a military role in that period (Rupiye, 2002). The police mainly served the interests of the whites and maintained an iron grip on black aspirations. The police were on standby for any eventuality in terms of security when Unilateral Declaration of Independence (UDI) was about to be declared. The Police Anti-Terrorist Unit (PATU) was formed. The Support Unit, Police Reserve Air Wing and Ground Coverage were also formed. These were used to further suppress the blacks as they maimed and psychologically rendered the black people powerless. Their presence induced fear among the people in communities as they were disconnected from the needs of the black people.

The Support unit which originated from the Askari Platoon or African Police Platoon was linked to the BSAP when it was called the 'first line of defense' which was headed by Albert Freemantle in 1962. The responsibility of the Support Unit was initially ceremonial, guarding Government Houses providing police instructors for APTS and performing retreat ceremonies at Police Displays and others. These later changed as they became roving disciplinarians and peacekeepers (Gibbs & Phillips, 2000). The men were highly fit and had trained in riot drills.

The unit was tasked to guard political detainees at Gonakudzingwa, Zhombe, and Malvernia. It was also involved in actual contact with the freedom fighters; the unit was ruthless and patrolled the country borders.

Support unit was used during the Renamo incursions after the war of independence along the Mozambique border from 1982-1989 when it had adopted the name Police Anti-Banditry Unit (PABU) in conjunction with other police (Gibbs & Phillip, 2000).

The Police Reserve Airwing (PRAW) was pioneered by police and army reservists and it used spotter craft starting in 1961. The unit responsibilities included reconnaissance, air to ground co-operation, search and rescue for fugitives and terrorists, supply and dropping to the ground forces in operational areas assisting regular security forces of Rhodesia (Gibbs & Phillips, 2000). The section's roles included containing guerrilla insurgency, perpetuating the policies of the Smith Regime and white interests and acting as Paramilitary forces.

Police stations were sited in areas where settlers had their interests to safeguard such as farms, towns and mines. The police ignored the needs of the black community, for example, Gokwe which is the largest district in Zimbabwe had no police station of its own, whilst Mazowe and Concession had stations which were less than twenty kilometers apart.

1.2.8 The Birth of the Zimbabwe Republic Police (ZRP).

As Zimbabwe gained its independence, the repressive and tyrannical image of the police had to be changed to suit the changing environment and political situation. The leadership was taken over by the blacks as done in the Army and Air Force. ZRP was born in 1980 with the integration of the British South Africa Police, Auxiliary, ZIPRA, and ZANLA forces. Some whites who could not stand being led by blacks resigned and went to other countries like South Africa while the remaining police officers united and progressed. Many blacks were promoted to fill in the gaps left by those who resigned in what was known as 'Black Advancement'. The first black Commissioner of the new Zimbabwe Republic Police was Wiridzayi Nguruve. The new breed had to pull up to change the police to the one that would serve the interests of the general populace. The image had to be changed for the better. The period between 1980 and 1995 was a transitional period as not much was changed until 1995 when the Change Programme Zimbabwe Police Organisational Development (ZIMPOD) was adopted by the ZRP.

In 1984 ZRP introduced the Police Community Relations Programme which was expected to meet the needs and aspirations of the people. In 1985, the then Prime Minister of Zimbabwe, Comrade Robert Gabriel Mugabe in his keynote address at a pass out parade in Morris Depot highlighted the need to work hand in glove with the community in the policing space when he said;

“We must underscore the point that effective policing must be derived and flourish on the goodwill and cooperation from the masses from whom any police force derived its legitimacy. The police must thrive to educate the masses so that they identify the objectives and functions of the police as their own, in turn, the public aspirations and problems are also their own”

The statement above marked the opening of a new chapter for the police to an organisation that seeks to address the concerns of the people they serve. Policing by coercion which was used prior to the ZRP inception got replaced by policing by consent. A circular to that effect was issued in May 1986 that highlighted the skeletal infrastructure and framework for the implementation of the community relations scheme. The community relations scheme was used as a pillar in the mutuality between the police and the citizens, social exchange between the police and the public was enhanced such that community participation increased, thereby closing negative attitude gaps. The police became the community and the community became the police as asserted by German (1960) who took the police and the public as one organic unit which works as partners in fighting crime. Focus 2000, (Zimbabwe Republic Police, n.d.) indicated that the program went a long way in repairing the fractured relations between the police and the public.

1.2.9 Organisational Transformation

The introduction of the community relations scheme generated the initiation of the Neighbourhood Watch Committees and Junior Call programs. The Police developed new initiatives to embrace the community needs in the areas of service delivery.

Observation of human rights, new policing philosophies through the introduction of Strategic Plans, Service Plans, Tactical plans and the Service Charter were initiated. New police standards were developed, human resource base re-examined and decision making was decentralised at different levels of the organisation.

There was formalisation of links with the International Police (Interpol) and the Regional Interpol offices which is now housed in Zimbabwe with the Commissioner General Cde Dr. Augustine Chihuri as the first Commissioner from Zimbabwe becoming the Vice President for Africa and also the first Zimbabwean Commissioner to SARPCCO and founding Chairman in 1996. He emphasized enhanced professionalism by introducing a Strategic Plan as stated in the Focus 2000 document. He advocated for the establishment of the only ZRP High School which is the only secondary boarding school belonging to the uniformed force in 2008.

This was done in order to allow children of police officers to settle in school even if their parents would be transferred as is the norm with police work. He changed police uniform from 1997 to 1998.

New departments were created such as the Information Systems and Information Technology and Transport section, Cycle Unit (2003), Tourism Police Unit, Criminal Intelligence Unit (CIU), Border Control and Minerals Unit (BCMU), Anti-Stock Theft Unit), National Traffic Branch, Victim Friendly Unit (VFU) Chaplaincy Section and the Police Museum. ZRP Women Network and a vibrant Kuyedza Women's Club were initiated as the organisation embraced the women empowerment programs.

The organisation participated in peacekeeping to countries such as Angola, East Timor, Kosovo, Sierra Leon and Somalia under United Nations where the officers have lifted the country's flag high in all aspects of policing. Quality focused crime management, Intelligence Led Policing, Result Based Management, Audit inspections use of Operational Apparatus were amongst some concepts introduced by the current Commissioner General of Police, Cde Dr. Augustine Chihuri. The rank structure has since changed from the former BSAP ranks when ZIMPOD was adopted in 1995. Sergeant Major, Commissioner, Deputy Commissioner General and the Commissioner General ranks were introduced by the ZRP.

Policing in Zimbabwe has changed to become dynamic and move with times in the Global village. Highlighting about the contemporary policing which demands sharp minds, the Commissioner General of Police urged police officers to embrace research in their work when he postulated that “there is a very clear link between the core skills required for investigations and rigorous research as both areas search for the truth” (The Herald, 2015:3).

Theme introduction was done from 2006 to date and was used to motivate police officers to work with a purpose and was in tandem with the national theme for Zimbabwe. Under the guidance of the Commissioner General of Police, the Senior Officers’ Conference brought about the checks and balances expected in the organisation of all police officers, these were then cascaded to the provinces for action.

The study is guided by the Community Policing model which is a philosophy that encourages the cooperation between police as a security organisation and the people in the policing space.

Worldwide reports on the use of community policing as a tool that helps to solve neighborhood problems, reduce crime and fear of crime, thereby creating improved police-citizen relations (Oliver, 2008). Green (2004:231) opined that “virtually all reforms of the police in the 20th century expected to change not only how the police do business but also how the police are organized”. The ZRP adopted this approach and changed its structures and departments on organization and administration. The police are encouraged to be responsive to their internal and external environments. Internally, the police check on their strengths, weaknesses, opportunities, and threats. Externally, they will assess their environments politically, economically, ecologically, technologically, legally and socially. The police operations are designed to actively respond to community needs, problems and contingencies (Goldstein, 2009).

Police practitioners, policy makers, and scholarly researchers argue that community needs are only known when there is a good relationship with the community in question.

It is noted that some conceptually derived model like community policing has been offered to help connect the police structures and operations to suit the community contexts, but these have been rather uncertain and inadequate especially in recognising elements of the community environment which hold significant effects on police organizations.

Zimbabwe Republic Police officers in the international arena have excelled in international peacekeeping duties. This is exhibited by the appointments of members to strategic posts for example the appointment of Senior Assistant commissioner Dr Charles Makono to be the first Commissioner on a foreign land from Zimbabwe in Somalia under the African Union, Senior Assistant Commissioner Clemence Munoriarwa as planning coordinator in the United Nations Mission in Sudan (UNMIS) and Senior Assistant Commissioner Charity Charamba as Operations Coordinator in United Nations Mission in Liberia (UNMIL) , Assistant Commissioner Crowd Chirenje as Operations Planner for African Union and the late Assistant Commissioner Emilia Moyo as the United Nations Strategic Advisor to the Director of Criminal Investigations Department in the United Nations Mission in Sudan. Many more ZRP officers have been in various key positions in peacekeeping missions and continue to raise Zimbabwe's flag high (Mapurisa, 2013)

1.3 The Research Problem

Mbare District is situated on the Southern side of Harare Metropolitan Province with an area of 267 square kilometers and a population of 729 384 people who are capable of committing 2 200 crimes per month on average (Mbare District records), keeping the police on their toes. The Police in Mbare responsible for policing this area have an establishment of 989 police officers and strength of 925 police officers whose objective is to suppress this alarming crime rate. This problem of a crime infested community is due to a number of factors some of which are not known to the police. This study, therefore, seeks to establish the numerous problems affecting the relationship between the Mbare Community and the police in terms of trust. On the surface of it all, the residents seem to blame the police while the police blame the community as it is in the community where crimes are committed by the residents.

Police behavior has led to the rise in the loss of trust from the public which is exhibited by the clashes in different communities. The clash between an Apostolic cult with the police on 30th of May 2014 in Budiriro, Harare and another clash with flood victims at Chingwizi camp can be cited as examples of suspicious relationships. Tagwirei (2013:3) reported that "it had become public knowledge that the police were turning roadblocks into money spinning ventures; worsening most people's mistrust of them".

According to Harriet (2008:8), "the police judge themselves by the number of arrests they make, whilst the community judge the police by the absence of crime," this becomes a significant issue in the policing space. There is need for communication in order to define expected roles from both parties. Corrupt tendencies and inhuman treatment have been cited by the media and individuals. The police seem to have been carrying out their duties as prescribed by the law in the Zimbabwe Constitution, but the community would not tolerate incidents of police misconduct, as a result, they ended up accusing the police of unruly behavior. Interactional classical studies have added new essential elements of analysing trust in the police by assessing police behavior. Gourley, (1954:135) opined that it is the police themselves who should determine public attitudes towards them. The police as unique public office holders are the most noticeable organisation that represents the state (Fleming & McLaughlin, 2010) and relate with the public daily.

In 1985, the then Prime Minister of Zimbabwe, Comrade Robert Gabriel Mugabe remarked on this at a graduation parade held in Morris Depot, Harare when he said, "effective policing must flourish from the good will and cooperation with the public." This is in agreement with researchers, Tyler (2015) and Bradford and Myhill, (2015) who both linked police trust to peoples' willingness to obey police regulations and decisions and to comply with the law in general. There is a need for the police and public relationship to be full of trust and any element bringing mistrust would germinate some misunderstanding in the relationship.

1.4 Research Questions

- To what extent does lack of community trust in the police affect policing?
- To what extent do the police and the community understand their roles in the community partnership in policing?
- What factors have a bearing on the relationship between the police and the community?

1.5 Research aim

The aim of the research is to explore the relationship between the police and the community in terms of trust in Zimbabwe Republic Police as an organisation in transition.

1.6 Objectives

- To establish factors hindering the police trust in Mbare.
- To establish factors which engender trust between the police and the public in Mbare-Musika.
- To find out the benefits of police trust to both parties in Mbare-Musika.

1.7 Rationale of the Study

The study is motivated by the worldviews in policing. Mr Ban Ki-moon, the Secretary-General of the United Nations considered trust as the glue that joins the police and the communities that they work in when he highlighted that “In addition to protecting individuals they (United Nations Police) help society as a whole by redefining the role of policing in countries emerging from conflict, forging trust in uniformed police establishing faith in the national justice systems and fostering confidence in peace processes” (UN, 2009:1)

Addressing a General Assembly in Monaco after his election into (INTERPOL) as the new Secretary General of the world's largest Police Organisation, Mr Jurgen Stock reiterated that "dialogue, security, and trust among ourselves and with our partners are key to shaping INTERPOL's future" the theme of the day was "Turn Back Crime: 100 years of international police cooperation". This study intends to bring input into extant scholarship in policing in Zimbabwe, Africa, and the world over looking at challenges faced in the 21st century (Interpol, 2014:1).

In Zimbabwe, the then Prime Minister Comrade Robert Gabriel Mugabe remarked on the issue of working closely with communities to enhance trust when he said: "effective policing must flourish from the good will and cooperation with the public." In an effort to build trust with the people of Zimbabwe the ZRP Commissioner General of Police, Cde Dr Augustine Chihuri informed the crowd which had gathered for the Client Service Charter launch in Harare, that "we are saying to our clients, we exist because of you, expect this from us, this is our standard and should we fail, take us to task..." (Rwazemba, 2015).

The Client Service Charter explains what standards the public should expect from the police as they interact. Dr Chihuri added that the Client Service Charter was a "social contract between the police and the public in which the police had to deliver" (ZBCnews, 2016). The Client Service Charter has been cascaded to provinces and districts in the ZRP. Police trust may be viewed as blood pressure, it is silent and salient to good health and if abused it can be deadly (Sonneberg, 2014). Trust is only thought of and checked when things have gone wrong and when all is well nobody would dare talk about it. Research holds that when people feel that they are getting a fair share of what they expect, the people will comply and work in harmony with the police (Tyler, 2014). Therefore, it is good for the police to be trusted by the public.

Data available from the studies that were carried out in Western countries, cannot be taken as being applicable to non-Western countries such as Zimbabwe, China, Taiwan, Ghana and other countries considering the multidimensional nature of culture in society.

Tankebe (2009) in his research on police trust in Ghana found that cooperation of the people in Ghana with the police was attributed to utilitarian concerns for instance, perceptions of how the police are faring in effectively fighting crime and in procedural fairness. In Western countries like the USA, they value procedural justice as the countries focus strongly on the fortification of individual rights (Tonry, 2007). In Zimbabwe, no such research has been published. The researcher acknowledges the ZRP Service Charter which was launched in 1995 and remodeled in 2015 into a people-oriented Client Service Charter. This was done in an effort to rebuild trust between the ZRP and the Zimbabwean citizenry. This study aligns itself with the global, regional and national efforts to enhance trust between the police and the people.

1.8 Justification of the location of the study

Zimbabwe is a country in Central Southern Africa between Zambezi and Limpopo. Zimbabwe covers an area of about 390,580 square kilometers. It is a non-coastal country bounded by Zambia to the North, Mozambique to the West, South Africa to the South and Botswana to the West. The capital city is Harare and the population is estimated to be around 16,111,69. It was last confirmed at 12,2 million by the (Zimstats) Zimbabwe National statistics office (Government of Zimbabwe, 2012). The official language is English while two main indigenous languages are Shona and Ndebele.

There are ten administrative provinces in Zimbabwe namely Harare, Bulawayo, Mashonaland West, Mashonaland East, Mashonaland Central, Manicaland, Masvingo, Matabeleland North, Matabeleland South and Midlands. Within these ten provinces, there are seventeen Police Provinces.

This study seeks to assess the extent to which the Mbare community relates to their police and explore factors that act as predictors to trust of police officers by the public. Firstly, Zimbabwe is a country with peace loving people (Mpofu, 2014) and Pastor Madziyire in his 2016 Christmas message to the general populace opined that Zimbabweans are peace loving people, what they had gone through no nation could do that (The Sunday Mail, 2016).

This was also expressed by the Commissioner General of Police in the Zimbabwe, Dr Chihuri as he addressed ZRP officers who were leaving Zimbabwe for Sudan on United Nations (UN) Peacekeeping Mission on the 8th of February 2016 “it is a matter of record that Zimbabwe is an acknowledged oasis of peace, I would like to thank Zimbabweans for the peace the country enjoys...” (Outpost, 2016:12).

Although it has gone through a lot of reforms in its transition, empirical studies of Zimbabwean citizens' views of the police is limited to the media in newspapers and broadcasters. No empirical study has examined police trust with reference to the Social Exchange Theory and Procedural Justice Theory in Zimbabwe, although the situation in the country today provides an excellent setting for such a study. This study thus extends knowledge of how the citizens of the landlocked country in the SADC region, perceive the police in terms of trust.

Secondly, Zimbabwe is an African country with its own fair share of problems. It is a unique country known the world over for its revolutionary stance especially on the land and property rights reforms. It is an ideal setting to examine the theoretical explanations of citizens and police relationship. Most Zimbabweans remained pliant and strongly unified even in the times of economic meltdown and political crisis.

Thirdly, Zimbabwe is a country in transition. The country has changed tremendously since 1980 when it gained its independence. The changes have affected the private and public sectors including individual lives of the public. There were both positive and negative effects of the changes experienced in the country. Much change was seen in early 2000 when the Agrarian Reform program was initiated and resulting in recognition of Zimbabwe by the world; a small landlocked country which used to be the 'bread basket' of Southern Africa.

Economically, the country went through the economic meltdown period and found its people using foreign currency after its dollar lost its value due to inflation. The country suffered from the effects of the Economic Structural Adjustment Programme (ESAP) which failed to yield positive results but impoverished the people of Zimbabwe.

Many people became unemployed after retrenchments and the economy became very unstable due to ESAP. White collar crimes and money laundering increased in the period of the economic meltdown. The foreign currency in use currently is the United States dollar and the South African rand. Brain drain and other economic shakedowns occurred during this period as citizens tried to find means of survival. In the same period, many Zimbabwean citizens became victims of xenophobia in South Africa while they tried to fend for their families. Many Zimbabweans have gone in the Diaspora to look for 'greener pastures' in which the majority is staying under harsh conditions but they continue to work for survival.

Socially, cultural denudation resurfaced as those who went to the Diaspora adopted foreign cultures while neglecting their own culture. Population growth and urbanisation led to the breakdown of social bonds and controls thereby increasing criminality. The better-educated society became a challenge to policing as people became aware of their rights and would question the police practices thereby demanding real professional police officers to avoid civil suits and ensure that they get public trust (Focus, 2000). Increased literacy meant that criminals began to use sophisticated techniques in their operations and the police had to be found moving with these times to curb crimes.

HIV/AIDS contributed to new crime trends where adults would have sex with minors in search for a cure after advice from traditional healers. This led to an increase in juvenile rape. Satanic cults and churches emerged especially in urban areas increasing the burden on the police shoulders. Above all, Zimbabweans are known for their peace loving and receptive characteristics in which the culture of working hard has been instilled probably by the generations gone. The public respect human life such that people move around areas like the capital city without much threat to their life. Policing could have contributed to this stability as night patrols are common in urban areas.

Ecologically, Zimbabwe is affected like any other countries by global warming. Climate change has crippled the agriculture sector of the former bread basket of Southern Africa. Technologically, Zimbabwe has trailed behind other countries in the computerised world.

Legally, the country has seen amendments of a lot of their legal instruments, one of which is the Constitution of Zimbabwe Amendment (No. 20), Act 2013 (Printers Zimbabwe Government, 2013) which was passed after carrying out a referendum to get public views. More legislation was enacted and adopted during the period of the country's transition, like the Domestic Violence Act, Public Order and Security Act, Sexual Offences Act and others.

Politically, the people of Zimbabwe have seen themselves being ruled by a government of national unity for the second time since independence, the latest of which was dissolved in 2013 after elections. The political field has been taken by the people as the major problem as the country was subjected to economic sanctions which have crippled the economy. Investors have withdrawn from the country while some did not get the motivation to invest in the country. The general population has remained resilient and resolute. Individuals have developed coping mechanisms in order to survive and this has affected the policing arena as crimes increase and police strategies are altered.

The examination of the relationship between the police and the public helps to shed light on how the police are perceived by the communities they serve. The social, economic, political, ecological and legal processes that the people of Zimbabwe went through have molded the public and the police to be what they are today.

The police have had to work hard to survive the turbulent environment where the communities are trying by all means, to bring food on the table for their families in the turbulent economic period. During this same period, the police introduced the Change Programme and also adopted the 'think outside the box' concept. Several initiatives were tabled and this was a challenge where resources were not favorable to implement the change. Crime prevention has been identified as a top priority for ZRP since 1995.

The transition of the country has influenced the police strategies as policing is influenced by the environment.

1.9 Delineations of the Study

Delineations are used by researchers to cover their backs when the researcher explains what she or he will 'be responsible for and what the researcher will not be held responsible for' (Hofstee 2013: 87). The study focuses on the relationship between the police and the community in Mbare Police District. Out of the five Districts in Harare Police Province, the area of study will be Mbare District and Mbare-Musika. Mbare is an area that is very busy and heavily populated as it acts as the heart of the country and hub of crime. Police in Mbare are always on their toes, the public is also ever busy with business. The three police stations, one post, and a base provided police officers of the rank of constable and sergeant to participate in focus group discussions at Mbare district offices. Questionnaires were administered to the targeted five groups of people who carry out business in the marketplace. Interviews were carried out with key informants who were identified by the groups. The key informants did not participate in the questionnaires. To sum up, the study gathered data through three focus group discussions, two hundred questionnaires and five interviews.

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1.10 Limitations

Limitations are essential in academic work and these should be addressed after identification, and discussion (Hofstee, 2013). Badenhorst (2010), further propounded that the researcher is obliged to inform the reader on any shortcomings of the research. An attempt, therefore, is made to provide an insight of the factors which affect study conclusions, findings, and recommendations. Nevertheless, resource limitations, financial matters, time and other logistical issues, constrained the study in this regard. The researcher could not handle the huge volumes of the target population, hence a representative sample of two hundred and forty (240) respondents was utilised. Despite the limitations mentioned before, this did not affect validity and reliability of the results.

1.11 Significance of the study

The study is significant in that it will help the Zimbabwe Republic Police as an organization to have the insight to identify challenges in the policing space that contribute to the reduction of their trust from the community.

The identified gaps would then be filled using other methods found and recommended from this study. The organization will be able to get to know how the community rates them so that they work towards repositioning themselves accordingly. The study will also help the researcher to improve some academic skills which will help in future research. It is hoped that this thesis acts as a guide in future research studies and serve as an inspiration to the ZRP officers and other stakeholders who are interested in evidence-based policing.

Policy makers might be able to fine-tune their strategies to deal with the barriers to trust that are identified. The study is also expected to enable the ZRP as an organisation to effectively contribute to the success of the economic blueprint (ZimAsset) of the nation as an environment conducive to sustainable development prevails. Identified challenges could be used as stepping stones in trust building by the ZRP. Researchers, practitioners and policy makers might find the challenges faced in policing in the communities useful and this might prompt further research in police-community interactions. Little research has been done in the uniformed forces (police included) especially in Africa as it is usually regarded as a protected arm of the state, such that it is secretive and secluded from the generality of the people including researchers (Henn, Weinstein & Foard 2005).

It is, therefore, important to find out information on policing and trust in the Zimbabwe Republic Police as an organization in transition.

1.12 Dissemination of findings

The researcher acknowledges and is thankful to members of the public and police officers who participated and provided valuable information through questionnaires and interviews. The researcher will make available copies of conclusions drawn and recommendations of the study to Police General Headquarters and Harare City Council upon completion of the study. It is the hope of the researcher that the findings will go a long way in assisting the police as an organisation and the community as a whole in their partnership in crime prevention and management. The findings will also be presented at conferences, seminars, and workshops as a way of information sharing and dissemination. The researcher intends to publish the findings as articles in journals.

1.13 Definition of terms

Police: this term shall be used to mean the organisation which is the Zimbabwe Republic Police.

Public: The words citizens, public people and community shall be used synonymously when referring to the general people in Mbare.

Police officer: In this study these are non-commissioned police officers of the rank of assistant inspector and below who initiate cases and conduct preliminary investigations getting interactions with the community in their daily duties.

Community: Pelling and High (2005) synthesized community in two categories which are "communities of place" and "communities of interest" where communities of place concentrate on a defined geographical area like a particular neighborhood, district or village. The communities of interest focus on professionals, students, church congregants and many others who might be having a shared interest. In this study, the people have shared interest and use the same geographical area for their purpose of entrepreneurship at the Mbare-Musika market and termini. The individuals may be part of many communities as they overlap.

Transition: It can be used to describe a conversion, revolution, makeover, alteration or renovation (Oxford dictionaries, 2009). When a country is said to be in transition, it faces a lot of challenges like establishing a strong peaceful and democratic social order and ensuring that all people have access to services (Erickson, 2015)

1.14 Chapters Overview

The thesis is divided into seven chapters as written below.

Chapter 1: General Orientation, includes an introduction, the background of the study, background history of Zimbabwe Republic Police (ZRP) research problem, research questions, research aim and objectives, delineations, limitations, the significance of the study, dissemination of findings and the summary.

Chapter 2: Theoretical framework, covers the two theories which are used as the lens for this study; that is the Social Exchange Theory (SET), and Procedural Justice Theory (PJT).

Chapter 3: Literature review, provides a literature review on trust, predictors of trust, fear of crime, police encounters, stereotyping, corruption, police culture, cynicism, tactical communication, community policing and summary.

Chapter 4: Methodology, presents the research design, pragmatism, research methods, qualitative method, quantitative method, mixed methods justification for using mixed methods, research technique, validity, and reliability, data collection methods, target population sampling study area and summary.

Chapter 5: Data presentation, provides data presentation using tables, graphs and figures, analysis and interpretation, description and document analysis, summary.

Chapter 6: Discussion of findings provides a summary of research findings, conclusions, recommendations and the overall summary of the whole study.

Chapter 7: Summary, Conclusions and recommendations provides a summary of the study, then conclusions and recommendations for further study

CHAPTER 2 THEORETICAL FRAMEWORK

2.1 Introduction

This chapter discusses the theories which were utilised in this study. Social exchange which includes the Social Exchange Theory (SET) and the Procedural Justice Theory (PJT) are discussed. Interaction makes people, who they are; that is 'human' (Moore, 2009). It is in this interaction that order and disorder are found. Policing is one of the professions that put interaction at the core of their operations (Moore, 2009). Police officers have to see to it that crimes are minimized and those that commit crimes are apprehended for corrective measures by authorities. The exchange process in policing is sometimes taken for granted when enforcing the laws and addressing community concerns.

After taking a glance at the police-community interaction, the researcher chose to use the Social Exchange Theory as a lens to examine the relationship in terms of issues to do with trust. In this relationship, the police are expected to provide services while the public is expected to reciprocate by participating in policing matters that help their community and enhance civil obedience. The ZRP markets itself through the Client Service Charter (CSC) so that the community understands or gets informed about the minimum police standards they should expect from the organization. In marketing, there is information sharing in order to get commitment and cooperation from the community using the community policing philosophy which encourages community involvement in crime prevention and management. The ZRP Client Service Charter only serves as a tool in trust enhancement between the two parties in order to achieve expected goals in policing. There are many more activities that follow police procedures in their efforts to build, enhance and maintain trust from the public who are their exchange partners.

2.2 Theory

The term theory can be understood from different perspectives. A theory is a logically formed argument that explains how an empirical phenomenon functions in general or abstract terms (Allan, 2014; Tracy, 2013). Badenhorst (2010) agrees with Allan (2014) that a theory is a system of rules; procedures and assumptions used to produce a result or taken as abstract knowledge, reasoning or an ideal or hypothetical situation. A theory is a product of a scientific approach. In academic discourse, theories help to explain, understand and even suggest what the outcomes of research should be.

Badenhorst (2010) states that theories are embedded in critical thinking hence Allan, (2014), agrees and opines that theorizing cannot be separated from critical thinking as they are both dynamic processes that change over time. One can elaborate further that theories are framed to explicate, predict and appreciate phenomena and in the majority of cases, to test and spread prevailing knowledge confined to the critical bounding expectations (Thomas and Brubaker, 2008). In the theoretical framework of this study, relevant theories are introduced and described in a way that helps to highlight why the research problem under study exists.

2.3 Social Exchange Theory

The Social Exchange Theory (SET) is deeply embedded in several disciplines which include anthropology, sociology, psychology, and management dating back to the 1920s (Malinowski 1922). It has been found useful and applicable in the different domains of life. Researchers have used it, critiqued it and added value to it by formulating new theories influenced by it (Mauss, 1954; Mauss, 1954; Malinowski, 1922 & Homans 1961). The controversy about the social exchange theory has had some researchers denying it being a theory and taking it as a frame of reference taking the resource movement through as a social process as its focus (Emerson, 1976). A summary of the SET is shown below in Figure 2.

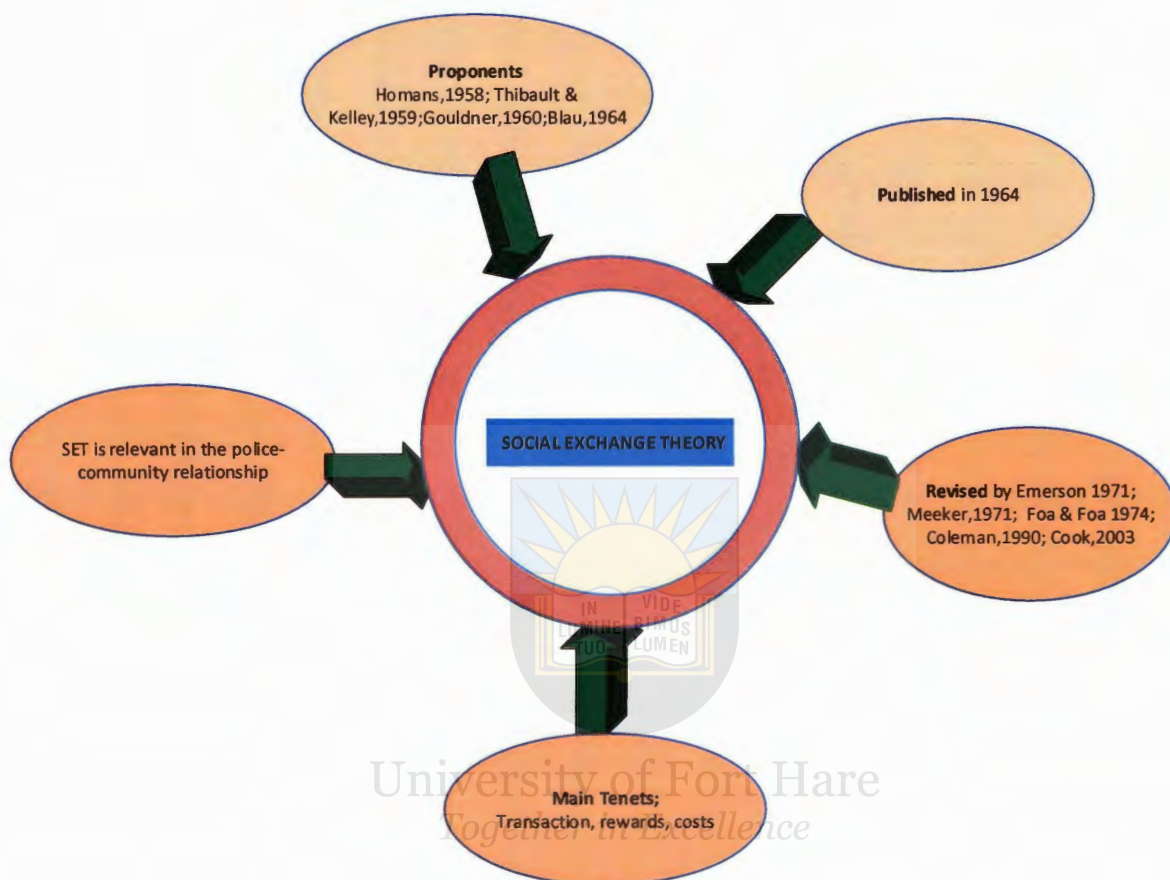


Figure 2 Social Exchange Theory Summary

Research has shown different views about SET; views that tend to converge and strengthen the general exchange approach. Different strategies of theory construction have been employed by researchers like Thibault and Kelley, (1959) who initially worked on the psychological concepts built hierarchically on the dyad then on the small group. Homans (1958), takes a reductionist stance and moves in the other direction. Group level process was his consideration and points out to the psychological principles of reinforcement with the influence of Skinner.

Homans (1958), showed how the behavior of one actor influences the behavior of another and the other way around. In this, he was trying to explain that social interaction produces forms of social organisation and social behaviour.

The interaction concentrated on the sub-institutional level. Furthermore, Homans (1958), emphasized the important concepts in sociology such as distributive justice, status, balance, leadership, power, authority, and solidarity. Homans's work (ibid) was criticized as being too reductionist, only analysing the sub-institutional level of social behavior while underplaying the implications of institutional and social developments and constructions that emerge out of social relations. This study is looking at the social exchanges between the police and the people of Mbare, in crime prevention and management in terms of trust. It is, therefore, the behavior of the police which may influence the behavior of the members of the public or vice versa.

Homans (1958), lacked interest in norms since the preoccupation with sub-institutional analysis. The key propositions in Homans' work was that of success, stimulus, value, deprivation-satiation and emotional reaction in different reward situations.

Blau (1964) opposed both (Homans, 1958) and Thibault, & Kelley,(1959). Blau (1964), propounded six types of social rewards as social approval and acceptance, personal attraction, instrumental services, respect and compliance. (Blau , 1964), took a more utilitarian and economic view of behaviour and not reinforcement, and asserts that utilitarianism looks forward and actors look at anticipated rewards that benefit them. They choose actions in which they foresee themselves maximizing benefits and minimizing costs as posited by Molm, Takahashi and Peterson, (2000), Byers and Wang, 2005). Blau 1964 (ibid) states that reinforcement theories look backwards to check on previous rewards, unlike utilitarianism. The community can apply this when they reflect back and check what the police has done before that they have benefited from as most people tend to appreciate relationships in which rewards are maximised. The police also would look back and see what good the community can bring if they do them professional work.

Yamagishi and Cook, (1993) postulate that Blau's work is underdeveloped and embryonic although it is appreciated that it is the first to apply utilitarianism derived from economics to social behavior. A warning was given that the pre-occupation with psychology would have a blinding effect on the salient emergent aspect of social exchange. The social exchange theory still remains a frame of reference as all viewpoints unite at it (Emerson, 1976).

Many theories communicate through the social exchange theory either in argument or in mutual support. Emerson (1976), concluded in his study that the theory takes resource movement through a social process as its focus and regarded it as a frame of reference. The rich concepts in the social exchange theory provide an understanding on motivations and results of an exchange. It is of great value to discuss the resources of exchange and the way exchange partners are identified and how the exchange is organized. The police and the community need to have trust in their partnership so there is need to check on the factors that would influence the best partnership between the police and the people. The police may check on what best services would be provided to the community while the public would look at factors that motivate the police officers so that they provide the best service in their area, these could include cooperation, coordination, and motivation among others.

Gouldner (1960) postulated that the norm of reciprocity is universal and it is expected that help offered is given back as help and not damage. Two types of reciprocities were highlighted as heteromorphic and homeomorphic. Heteromorphic reciprocity is when the exchanged resources are different but equivalent in perceived value. Homeomorphic exchange is where the circumstances or content under which the exchange took place are alike. Cropanzano (2005) opined that when the norm of reciprocity is fulfilled, trust and loyalty are evoked. Individuals feel motivated to return a favor they would have received in the prior transaction than most sponsors would foresee (Flynn, 2003). Gouldner (1960), clearly pointed at some ambiguities in which reciprocity can be defined.

Three different types of reciprocities in the exchange process were highlighted as, the operational pattern of interdependent exchanges, traditional belief, and ethical norm. Blau (1964) and Homans (1961), share the same sentiments when they separate interdependence from independence and dependence in terms of outcomes of an exchange. Interdependence outcomes are mainly based on efforts of both parties involved in an exchange, while dependence outcomes are based on the efforts of the other party in the exchange (Rusbult & Coolson, 2006). Independence outcomes are those that are based on one's lone efforts. The dependence and independence outcomes do not apply in a social exchange as bi-directional transactions are required.

The police and the community tend to reciprocate what they do while working in their partnership in crime management and prevention. This is best explained in Figure 3 below.

2.3.1 Reciprocity



Scratch my back and I will scratch yours too.

Figure 3 Reciprocity Source: Murdvee (2009:14)

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When studied in social exchange literature, interdependent outcomes are considered a defining social exchange characteristic. It emphasizes on contingent interpersonal transactions where an initiated move for exchange leads to a response by the other party. In Figure 2.2. above, Murdvee (2009), illustrated that there are expectations that people look forward to get responses that are similar in exchange, and uses the adage 'scratch my back and I will scratch yours too'. This may not be done always, although most people believe in reciprocal exchanges. Gergen, Greenber and Willis, (1980), posit that if a benefit is provided, the receiving individual should return in kind. Interdependence decreases risk and inspires cooperation and the progression begins when one party makes a move towards the exchange. The beginning of an exchange initiates a cycle which becomes continuous and impractical to separate.

Reciprocity as a folk belief then comprises of cultural expectations that citizens get what they deserve. Malinowski, (1922) described this type of reciprocity in his study on trade relationship between farming and fishing communities.

The participants in the study believed that over time, all exchanges shall reach an equilibrium, those that are not helpful shall be punished and those that are helpful will receive help in future. The expectation was that everything will eventually work out in future or in the end.

The same notion was discussed by Lerner, (1980), in his research where individuals showed their belief in universal justice even though evidence to that was lacking. Some organizations have established that folk belief has a positive effect for instance in situations where there is likelihood to lessen destructive behaviour such as revenge. However, there is still need for empirical studies to be carried out to explore folk beliefs.

Reciprocity can also be taken as a norm and individual orientation according to Mauss (1967). Malinowski (1932) supported this notion when he postulates that reciprocity should be considered as a natural mandate in which those who deviate from it should receive punishments. Moore, (2004), differentiated a norm and folk belief by stating that a norm involves a quality that philosophers named ought. A norm is then defined as a standard that describes how an individual should behave and those who follow the rules of the game are obligated to behave reciprocally Moor (2004). Evidence has shown differences in how people perceive things like reciprocity as people value it in different ways. Many researchers speculate that the norm of reciprocity is a worldwide issue (Gouldner,1960). There is strong evidence that explains cultural and individual gaps (Coyle-shapiro, 2010). Delineation in terms of reciprocity is critically considered.

Gouldner (1960) argued that highly valued rewards create a much robust requirement to give back. The reciprocity norm governs the exchange in relationship as compromising tangible and intangible resources. Exchange can also be classified within dyads and generalized where the exchange occurs within cooperate groups of three or more. The exchange in this study is restricted to dyads which are the police as a corporate organization and the community. Meeker, (1971), argued that exchanges can be considered as individual choices and so need some rules, six of which were posited as; reciprocity, group gain, rationality, altruism, competition status and consistency. All these can be found in police public relationships.

Blau (1964) defined exchanges as being either social or economic in nature. Economic exchanges were cited as those in which a specific or measurable amount of resource is exchanged for example in buying goods with money. Social exchanges on the other hand, are those in which exchanged resources are not priced as in the value (Blau, 1964; Coyle-Shapiro & Shore, 2007; Foa, & Foa, 1974). There is unspecified social obligation regarding reciprocity that becomes part of the 'give and take' deal. It is in this type of exchange that one party needs to develop trust that the other party will reciprocate the benefits. The reciprocating of benefits augments trustworthiness which enables the continuous conferring of benefits. The social exchange in a relationship examines how they engender "feelings of personal obligations, gratitude and trust" (Coyle-shapiro & Neuman, 2006).

The chief distinctions for the exchange as opined by Shore, Coyle-Shapiro, Chen, & Tetrick (2009) included trust, investment, social exchange as a long term orientation and an emphasis on the financial and socio-emotional aspects of the exchange. There is need to take a further step and explain these major distinctions for the exchange. Firstly, trust is being viewed as the basis for any relationship. In police public relationship, trust enhances cooperation and voluntarism in crime prevention and management. Blau (1964) argues that trust is not emphasized in economic exchanges as the exchange is impersonal. Investment is found to be critical in social exchange and not in economic exchange. It has been found to be intertwined with trust in exchange relationships social exchange is continuous and depends on feelings of obligations and so requires a long term orientation (Blau 1964). Economic exchanges focus on the short term and diffuse obligation but rather emphasize on economic agreements like paying for a service. Finally, it is important to emphasize on financial and socio-emotional aspects of the exchange, where the financial aspect is aligned to the economic exchange and the socio-emotional aspect is relying on the social exchange.

Emerson, (1981) opined that the exchanges can be social or economic. He, however, defines economic exchanges as those where individuals have a choice to make between alternative exchanges that are rewarding while social exchanges are those that are normatively, collectively mandated exchanges that express collective solidarity and not

individual benefits. The exchanges in this study are social according to both Blau (1964) and Emerson (1981). Meeker (1971) took a step further in another perspective when he postulated that exchanges can be either competitive or cooperative. In a dyadic competitive exchange, one must win while the other must lose (zero sum game). However, in the dyadic cooperative exchange one produces either a win or a loose for both parties. The exchange for this study is cooperative as the police and the community in their partnership in community policing look forward to get positive results in crime prevention and management.

Molm, (2003) argued that the exchanges can be either negotiated or reciprocal. This implies that a joint decision making process is done by the parties involved in the negotiated exchanges such as explicit bargaining, they first agree on the terms of exchange then go ahead to exchange. Non-negotiated and separately performed contributions to the exchange are those that are reciprocal. Performing a beneficial act for another like giving assistance or advice without knowledge on whether, when or to what extent the other will reciprocate or initiate the exchanges. Beneficial acts prompt reciprocal benefits gradually in the exchange process. In the current study exchanges emerge within the situation though they are part of the structure of the task. The exchanges in this study become reciprocal then as the groups negotiate the task. For example, the public has been seen offering resources to be used in policing, for example when bases and posts have been constructed by the different communities, fuel and transport provided by members of the public in Zimbabwe for police operations voluntarily.

The two parties that are the police and the community seem to be primarily motivated to complete the task and prevent crime and hold perceptions that their success or failure in policing involves both parties. Both parties believe that it is proper and legitimate to take other group members' behaviours, opinions and cues into consideration to achieve the task before them. In the exchange between the groups it is of great importance to note that there is no monetary exchange and hence it becomes social exchange. The group members are oriented so that there is collective solidarity reflection and obligation and pressure to reciprocate any resources that will help to complete the task.

Where the members are motivated, it is likely that they will cooperate in order to maintain group cohesion and correctly complete the task. Completion of the task like crime prevention to enhance trust from both sides will be the primary goal of the police as well as the community. This goal will enable cooperation in the exchange. The exchanges for this study will also be reciprocal, cooperative, social and restricted.

2.3.2 Generalised exchange

In a group-generalized exchange, all resources are put into one pool then the group members would benefit from the pool. Ekeh (1974) further splits the group-generalised exchange into group-focused and individual-focused generalized exchange. In the group-focused generalized exchange, all members benefit from the pooled resources like when communities contribute to the construction of a clinic or school or when individuals donate blood. In the ZRP, the community can donate motor vehicles and other resources like the construction of posts and bases in remote areas like Ndali in Chiredzi District of Masvingo which has since been upgraded into a police station.

The individual-focused generalized exchange, members pool resources so that group members get to benefit one at a time as in a situation where farmers in a community help to construct a barn at one farm or harvest for one farmer. In a network generalized exchange each actor gives to another and receives from particular individuals and not from the whole group, for example helping a stranded motorist. A chain generalized exchange would then follow that X gives to Y who gives to Z who gives to X. The network can be complex and form several overlapping circles (Malinowski, 1922). For example, in Zimbabwe, there is Business against Crime Forum of Zimbabwe (BACFoZ) whose responsibility is to help in crime prevention in a given community. The work of this forum benefits different people at different levels. BACFoZ can sponsor a tournament for soccer in a community, the players benefit in terms of improved health and may get some allowances while they desist from committing crimes in the same community due to the fact that they are occupied most of their time. These programmes are usually done to occupy the youths who are usually unemployed and may be at risk of engaging in anti-social activities like theft, drugs and violence.

2.4 Resource Theory of Social Exchange

Preserving a long-term relationship between the police and the community requires an exchange of appropriate rewards. Trust, public confidence cooperation obedience to laws and regulations are some of the expected rewards by the police from the communities they serve. In order to examine police and public relationship under a theoretical framework that can account for its uniqueness, an inclusive framework of exchange needs to be considered. One of the most appropriate frameworks is the **Resource Theory of Social Exchange** which used the **Social Exchange Theory** as its frame of reference. This is explained in Figure 4 below.



Figure 4 Resources of Social Exchange

Foa and Foa (1974; 1980) defined "resource" as anything that can be 'transacted in a personal exchange', the definition includes virtually anything ranging from a smile, a haircut/plait, a frown, a newspaper to a loaf of bread and the list is endless. So many things can be exchanged in human behavior.

A greeting, for example, can be exchanged for a smile or a handshake and not money. The resources to be exchanged were grouped so as to make life easier to manage and limit the burden of an unmanageable list of social transactions. The authors identified six different resources of social exchange as love, money, status, information, services and goods. The resources were found to be either particularistic or concrete. Particularistic resources are taken as those in which value is based on its source and concreteness refers to its tangibility, for example, love and money are particularistic while most services and goods are concrete.

2.4.1 Love

Love is defined as a resource in the interaction which is shown as an expression of affection regard, comfort, or warmth. Love is most particularistic and it matters most where one gets it for its reinforcement is connected to the person giving the love. Love is concrete and symbolic and can be conveyed verbally, by a smile, by a kiss or by some affectionate action. It cannot be separated from the person in the exchange as some other resources like money can be away from the person exchanging it. Money can be sent through other means but the same cannot be said about love.

2.4.2 Status

Status is further discussed as judgment that conveys prestige, regard or esteem after a kind of evaluation (Huo et al, 2010). Four distinct types of status are identified namely, status as a concrete ranking system in a group or organisation, as a symbolic recognition of human dignity, as respect and social deference, and as a broad societal hierarchy. Receiving status from a respected group member (for example receiving status from a high ranking officer like a commissioner in the police force) is taken differently from receiving it from a member of the lowest rank in the police force such as a constable (Tyler & Huo, 2002). Therefore, it depends on who is giving the status.

Status cannot be quantified as it manifests in different forms and information can be passed on in specific socially constructed ways. Status can be symbolic. Further status markers are nonverbal behaviours like politeness and respect, concrete or observable social markers (like badge on a uniform as in the armed forces or police uniform);

some form of status can be universally distributed (like basic human rights) and others can be cognisant of who is receiving it (like treatment of the Chief in an area, the Pope in the Catholic church, a prisoner on the death row) (Huo et al, 2010).

2.4.2.1 Universalistic, symbolic status

Universalistic, symbolic status describes status that can be accorded by anyone to others with equal unbiased result and it is relatively tangible and cannot be quantified. Western philosophy argues that democratic norms should guide how respect and dignity should be circulated in society (Sen, 2009). Adopting an abstract status may not mean that it is practiced, many communities have historically declared that they would treat people right while the opposite is true (Friedrickson, 1999). Acknowledging a person as human and with due dignity and respect is the basic and essential form of status of human kind. Humanity prescriptions such as basic dignity describe implications of particular practices like failing to recognize people's basic standing as humans by violating civil rights becomes qualitatively different than treatment that fails to acknowledge a rank or position held such as failing to address a judge as 'Sir', 'Your worship', 'Your honor'. Ranks make people different in a community. It is universalistic that all people need to be respected and afforded their dignity (Kluegel & Smith, 1986). Denying or withholding status can cause instability, civil unrest due to anger; and in the policing arena, this can cause lack of cooperation and compliance from the public (Sunshine & Tyler, 2003; Tyler, 2015).

2.4.2.2 Symbolic, Particularistic status

Symbolic, particularistic status comprises systemic variations in politeness and respectful gestures characterise daily social discourse. Equality, though endorsed in society is not possible. For example, one police officer might get cooperation and respect from an accused or a community member, while the other officer might fail to get it through the two have the same rank, training, and experience.

It is also common that the suspects may also be treated differently by the police officers though they may have committed the same crime in the same area. The gospel of 'treating all people without fear or favor' is preached more often in policing, as mentioned above if equality is not possible then this may not be possible.

People unconsciously enact inequalities and receive them but when they become aware they frequently see the unfairness. People evaluate particularistic resources as universalistic. It is crucial to look at situations where unequal distribution of status is deemed acceptable. For example, Zimbabweans are not offended if the Chief of an area gets preferential treatment than them as this treatment is ascribed to authentic hierarchical customs and norms. In the same manner, the citizens may not be puzzled in the case where a lunatic is treated with compassion than a normal person or when a visitor is afforded preferential treatment in a family.

People only raise eyebrows when others like Whites or Blacks get that kind of treatment, for example, a White customer in a restaurant getting served first before the Blacks s/he found in the shop. When people perceive negative outcomes to be intentionally and not situationally constrained, they are more likely to get cross about the outcomes (Schwarz & Clore, 2007). When an individual finds out that they are being reduced, they will less likely want to be identified with the group and their self-esteem is lowered (Huo, et al., 2010; Tyler & Huo, 2002). Psychological well-being and engagement with the group are also reduced (Huo et al., 2010 ;Tyler & Huo, 2002). Studies in epidemiology have shown that respectful treatment of employees by supervisors in organisations produce far-reaching health implications (Elovainio et al., 2005). A field experiment on nurses who got an involuntary salary deduction and had untrained supervisors developed problems in sleeping like insomnia (Greenberg, 2006). This, therefore, shows that rejection of symbolic status is a problem to the individual's health status.

2.4.2.3 Concrete, particularistic status

All human races possess status in hierarchies. This type of status is often regarded as the zero-sum resource. If one person in a group or organisation is highly ranked, it, therefore, means that there is another or others with a lower rank. Concrete status is sometimes situational. In organisations where there are many people to perform different tasks, there is the existence of hierarchies. There is no uniform status in concrete status as some status hierarchies are tall, others are relatively even, some have a clearly lined command like the uniformed forces who have ranks clearly defined and others have abstruse lines of authority and no clear command structure.

Promotion and high status are linked to personal contributions to the organisation (Steiner, 2001). Huo's study supports that different social norms influence the distribution of symbolic and concrete status.

2.4.2.4 Concrete, universalistic status

The status is readily evident and does not ascribe substantial meaning to who allocates it. An example can be taken of a situation where an individual buys a luxurious mansion from a reputable company indicating the type of the individual's status than buying a house under construction in the high-density suburbs. Deriving status from the reputable company is particularistic and symbolic. It consists of status indicators and those include items like rings, designer clothes and bodily appearances like "race", and ethnicity. One can just gain status if they are smartly dressed at a function or in a bank, hospital and even church than if they were in rags, if tall than if they were short and so on.

This kind of status is broader and more globally recognised, for example, the ranks on the sergeant's sleeve carry the same meaning irrespective of who carries it or holds the rank. It may fail to make the same meaning to the civilians who do not know what it signifies than it does to the members of the military or police organisation.

Meritocracy is considered in organisations where promotion is based on hard work, most skills, talented and best abilities. People of low status are usually discriminated by those who have high status. All the four types of status overlap and can be exchanged. Take for instance a person wearing a fancy expensive suit, driving a luxury car; such an individual might be treated politely and respectfully because they are classified to have a higher social rank or stature. However, this person does not exchange the suit and car for the treatment (Huo, et al., 2010).

A high-ranking officer or company chief executive is more likely to be treated with respect and deference but they do not hand over their rank in exchange for the treatment received.

2.4.3 Information

Information in an exchange is symbolic and universalistic. There is an exchange of opinions, advice, instruction, insight but excludes some behaviors that can be classified under status. A credit card may be taken as an example of a symbolic resource as it provides information on the exchange of money. It only advises the actors about the exchange. A doctor or a lawyer gives advice to their clients but meanwhile, they will be providing services to the clients. Two or three resources can be exchanged simultaneously in an exchange.

2.4.4 Services

Services as a resource can be taken as less particularistic than goods and information. There is an exchange of actual actions or products and this makes them concrete, for example kissing, fondling and changing parts while mending a car or television. The services provided by lawyers and doctors may be taken as services and information as well.

2.4.5 Money

Money is the least particularistic of all the resources of exchange. It retains its value and meaning irrespective of the relationship between the exchangers. It is concrete and symbolic. Money is high on concreteness as the form of its exchange is significantly tangible. It is money that can retain the same value and meaning notwithstanding the relations between or characteristics of the giver or the receiver. A credit card can be taken as more particularistic than money, as money actually changes hands while in a credit card transaction nothing concrete is given. Not all exchangers accept credit card transactions.

It then follows that a credit card falls under information on the solving and relying on the person holding it. Each transaction is described as a single value. Where X gives one dollar to Y, X has one dollar less while Y one dollar more. The amount credited should be the same as the amount debited, which is accounting.

Money exchange excludes ambivalence as giving money excludes taking it away (Tornblom & Kazemi, 2012). The need for money can be easily expressed than the need for love, for example, one can easily say “a salary increment is required or the price of an item has gone up”. It is quite practical to use a third person in monetary transactions than in love interactions. Money can be posted or sent via a messenger (ibid). It can be kept for future use in the bank, under the pillow, in the cash box, wardrobe and so on while love cannot. Money can change hands significantly quickly as it is less particularistic and its exchange can be achieved in a single encounter and in cash exchanges, there is no need for trust.

2.4.6 Goods

Goods in an exchange can be universalistic as they are tangible objects, material or products. Foa and Foa (1974) also classified resources depending on the outcomes such as whether they lead to economic and socio-emotional outcomes. Economic outcomes tend to address the financial or physical needs which are usually tangible.

The socio-emotional outcomes were said to look at social and esteem needs and are usually symbolic and particularistic as in valuing the treatment of individuals with dignity (Shore et al., 2009). The pattern of exchange and the economic influence of resource constraint or scarcity were also considered in the exchange process. The resource scarcity was seen to be having a great effect on the types of resources people were prepared to give in an exchange. However, Foa and Foa (1974) noted that the exchange may be affected by time and scarcity of the resource. These two factors act as constraints or challenges to the exchange process. These also depend on their relationship with other resources.

In this theory, resources that are really exchanged in the study are status, services, information, and goods. Police and community tend to exchange these four resources. The exchange process is critical in that it shapes the relationship between the people and the police, especially in trust building or destruction.

2.5 The Procedural Justice Theory

The Procedural Justice Theory (PJT) is considered as a very significant theory in police-community relationships and has been confirmed by many studies done in several countries, mostly in Europe (Jonathan Jackson & Sunshine, 2007; Murphy & Barkworth, 2014; Sunshine & Tyler, 2003; Tankebe, 2008) and among many ethnic groups (Murphy, 2013; Tyler, 2005; Van Craen, 2012). It has been shown by several studies as a key enhancer of public trust and confidence in the police (Murphy, Mazerolle, & Bennett, 2014; Nix, Wolfe, Rojek, & Kaminski, 2014).

The theory was first documented in the late 1970s by Thibault and Walker who coined "procedural justice" which is sometimes called "procedural fairness". The terms are sometimes used interchangeably (Elovainio et al., 2005). Thibault and Walker, (1975) established that citizens willingly deferred to courts' when they perceived the procedures to be fair. The most influential researcher in the procedural justice theory, propounded that the people's reaction to authorities are shaped by the judgment they make about how authorities make decisions that affect them and how the people are treated by those authorities (Tyler & Folger 1980). Tyler and Folger (1980), moved from use of PJT in courts to its use in the police. Lind and Tyler (1988) state that the theory is more concerned about the decision-making process in exchange relationships in which one party has decision making powers over issues concerning the other party. In this study, the police hold authority over issues that concern the public under study. PJT examines the decision-making process and its effect on the exchange between the police and the members of the public.

Tyler identified several critical dimensions of PJT, and four pillars are a part of these dimensions. The identified pillars being, fairness, voice, impartiality/neutrality, and transparency. This concept when embraced by an organisation will promote positive organisational change, enhance officer safety and strengthen good police-community relations. Tyler (2001) postulated that trust in the police is primarily determined by a person's judgment of fairness of police behavior and procedures. The moment the citizens perceive the treatment they get from the police as equal and respectful, this has a great impact on their trust in the police.

The community members develop perceptions about their interactions with the police officers based on the processes of the encounter and its outcome. The processes being how the decisions made are reached and the outcome taken as the end results (Sunshine & Tyler, 2003; Tyler, 2013). It is of great significance to now take into account the pillars of PJT, which are fairness, voice, neutrality and transparency.

2.5.1 Fairness

A perception of fairness is reached either internally or externally. The perceptions are motivated by outcomes and the processes reach the outcomes. there is a need for consistency in rule application. The outcome of an interaction has been found to be less important than the encounter itself. The outcome only may not be sufficient to engender community cooperation as police officers may fail to make decisions which are satisfactory to the community when they perform their routine duties (Brunson & Gau, 2014; Johnson, Maguire, & Kuhns, 2014).

Respect is key in all encounters as it helps individuals to come up with a perception about this encounter. For instance, where a speeding motorist is issued with a ticket which is a negative outcome; after being treated fairly when interacting with the police officer who issued the ticket, a positive process; the motorist is most likely going to feel that the interaction was fair and may not raise a complaint against the police officer. The driver is most likely to comply with police orders, for instance, producing a driver's license and or parking by the road side if asked to do so. The motorist may leave the point of encounter with a positive perception of the police. (Murphy et al 2014), stated that repeated experiences of fair treatment to people by the police, results in their willingness to cooperate or comply with the police. This can be enhanced through effects of increased trust and confidence (Dirikx & Van den Bulck, 2014; Herrington & Roberts, 2013).

An internal example can be that in the organisation, there are posts that are advertised in which members who want to join specialist units like the traffic section, Criminal Investigations Department (CID) and so on apply. Fairness is then realised when the process is open to all with clear requirements and closing dates.

If some members who show interest in the posts fail to make it, they should be told immediately and factors that contributed to their eliminations highlighted. It is important to give feedback to all who participated so that they can improve if the next enrollment comes by.

2.5.2 Voice and representation

All human beings want to be heard and any decisions that are made about issues that affect them influence their assessment of an interaction. Individuals want to have a say and have a measure of control over their fate, even if the situation cannot be controlled by them. It makes the individuals feel that their opinions have been heard as they see the police officers as taking them seriously and considering their concerns. If the persons in the community perceive that the police are open to get their suggestions and explain decisions made and actions taken they would trust the police (Sunshine & Tyler 2003; Tyler et al, 2015).

An external example would be; if a member of the community is involved in an assault and is provide with an opportunity to explain what happened, the person would perceive the interaction with the police with the police officer as positive. Allowing the person to explain will mold their current and future attitude towards the police.

An internal example would be; the police officer wants to have their voices heard and their opinions valued. In the ZRP, there are non-supervisory meetings in which police officers are asked to table their challenges to a senior officer who may be representing the Commissioner General of Police and comes once or twice per year for the purpose of giving an ear to the members of the organisation as they are the ones who are always on the ground and in contact with the general populace. Issues of concern are tabled and discussed in an open forum. The action would then be taken to consider ideas brought out and concerns addressed by the higher offices.

2.5.3 Transparency and Openness of processes

Transparency and openness mean that the processes by which decisions are made are not secret and deceptive. An external example will be; when a problem is identified in an area for instance loitering, touting or drunkenness; a problem that disturbs social order in an area.

It is important for the police and various stakeholders concerned to meet in order to analyse the problems and clearly inform those involved; this helps to pave the way in solving the problem.

2.5.4 Impartiality and Neutrality

The decisions that are made by the community should be evidence based and not personal opinion, speculations or guess work. The community considers fairness especially when they can get answers or suggestions from the social media especially the internet.

The police as decision makers are expected to share the information including that they have or will consider public input and give timely feedback on results of the decisions made. The decisions made should be adequately justified. The fairness of the procedures and treatment shows the police's benevolence, honesty, and neutrality (Ben Bradford, 2012). The theory may be salient in Community Policing where police officers meet with the public and discuss issues to do with maintaining social order in the community. This can also apply in all police-public encounters resulting in the judgment of the police. Information sharing helps both parties to understand each other and this influences how they then need to behave towards each other. If conceptualized, linking these behaviors to police trust involves a belief that they have good will and benevolence of other people (Tyler, 2011; Tyler et al, 2015).

2.5.5 Respect

Tyler (2011), conceptualized and anchored the relationship between procedural justice and citizens' trust in law enforcement. He states that when studying police trust, competencies and efficiency in safeguarding public order is not of great value but the extent to which the police show respectfulness and care about citizens' needs and priorities. Tyler & Jackson (2014) stated that the police are assessed from the perspective of concern for customs and morals that support social order. The public would expect the police to typify and protect the value structure of their community. The police, therefore, gain trust if they embody these customs and principles of those policed. Basing on Tyler et al (2015) the police should show that they represent the moral structure of the community by treating citizens with respect and fairness.

Scholars in public trust have seen the idea of police fairness as a key antecedent in their field of study (Dirikx & Van den Bulck, 2014; Huo, et al., 2010; Van Craen & Skogan, 2014). This idea has been theorized in other contexts. Australian scholars argue that people look for signals that spell the intentions and motives of the police. Fair decision making and treatment was found to strengthen the belief that the police are benevolent, which is considered the core of trust (Murphy & Barkworth, 2014). Goldsmith & Harris, (2012) emphasise the importance of procedural justice on trust in the enforcement of the law in developing countries and new democracies in transitional societies in Africa.

Tyler's (2015) procedural justice framework states that the generated trust encourages the supportive public behavior. In theorizing process-based policing, Tyler argues that trust in the police increases citizens respect for the law, shapes public cooperation, and encourages people to comply with the law (Tyler 2015). Haas, Van Craen, Skogan, & Fleitas, (2015) propounded that when the citizens trust the police they will call them when they need help and help them to identify offenders.

It is the PJT which is used to assess the degree of fairness that helps hold the relations between the police and the community considering the four pillars namely; fairness, voice, impartiality, and transparency. The next chapter is a review of literature which is related to the study.

2.6 Summary

This chapter explored the two theoretical frameworks, which are the Social Exchange Theory and the Procedural Justice Theory. The two were used as the lens to examine the police-community relationship. The police provide services while the community members are recipients of these services. It is in these social exchanges that the community members judge how they have been treated by the police and build attitudes to reciprocate to this authority either positively or negatively. When the ZRP make promises to the community about what they offer as minimum standards in the Client Service Charter, it is this charter that is used to enhance trust between the police and the community. The PJT interlinks with the SET where resources exchanged are fairness, voice, trustworthy and neutrality. The two frameworks have been found to be useful in policing especially in trust assessment and building. The next chapter discusses empirical literature on the relations between the community and the police with specific attention given to the predictors of trust and enhancement.

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CHAPTER 3 LITERATURE REVIEW

3.1 Introduction

A researcher should provide the reader with an overall framework of the area under discussion and where this piece of work fits in the 'big picture' of what is known in the research area (Mertens, 2007:90). It is against this background that this chapter reviews literature related to key features of the study. Structurally, this chapter begins by defining trust from different perspectives then relating it to policing. This is then followed by predictors of trust which include corruption, fear of crime, police encounters, verbal judo, stereotyping and police culture. Community policing is also discussed in this chapter as it has been used by police organizations in building trust between them and the public.

Studies on community perceptions of the police have been carried out in the United States (Pryce, 2014; Tyler & Fagan, 2006; Tyler, 2011; Tyler & Wakslak, 2004), in the United Kingdom (Bradford & Jackson, 2012; Tankebe, 2013; Pryce, 2014b; Jackson & Bradford, 2010a, Jackson, Bradford, Hough & Murray, 2012; Jackson, Bradford, Stanko & Hohl, 2013) and in Slovenia (Lobnikar & Meško, 2015; Machura, Love & Dwight, 2014; Reisig, Tankebe, & Meško, 2014). Several studies have also been done in China (Sun & Wang, 2012; Wu, Jiang, & Lambert, 2011; Yuning Wu & Sun, 2009a) in Australia (Barkworth & Murphy, 2015; Hinds & Murphy, 2007; Kristina Murphy, Mazerolle, & Bennett, 2013; Sargeant, Murphy, & Cherney, 2013) as well as in Norway (Gunnar Thomassen, Strype & Egge, 2013).

A few studies on perceptions were done in Africa south of the Sahara, in Ghana (Boateng, 2012; Tankebe, 2008; Justice Tankebe, 2009, 2010) and in Senegal (Sall, 2015). Several other studies have been conducted in South Africa (Bradford, Huq, Jackson & Roberts, 2014; Fry, 2013; Punch, 2013; Punch, 2000).

In Zimbabwe a few studies (Makodza, 2002; Makono, 2014; Maunga, Mugari & Tundu, 2015; May & Reed, 2012; Stapleton, 2011; Mataramvura, 2012; Gwavuya, 2011; Moyo, 2014; Chihuri, 2015) have been done on policing but not on the subject of police trust.

However, researchers elsewhere have devoted much of their time to the concept of trust in the previous years (Bradford & Jackson, 2011; 2006; Uslaner, 2012; Bakir, 2006; Hardin, 2006) for different reasons, which included getting opinions from the citizens from different angles using diverse methods. Trust has been greatly associated with political behavior and institutional practice. Morris and Klesner (2010) opine that social capital, interpersonal trust and public involvement are linked. Other studies have taken trust as a product of institutional performance rather than as a cause. Bakir (2006) states that trust shapes public risk perceptions.

3.2 Understanding the Trust Concept

Trust is an abstract concept that is firmly rooted in individual experiences and historical experience with institutions which creates expectations on future contacts or treatments (Halapuu, Paas & Tammaru, 2013). Experience influences the readiness of the trustor, though experience may need interpretations to get its meaning. Trust is considered fragile due to its high contingent character in various social relations. It depends on different internal and external forces and so it should not be taken for granted (Chihuri, 2015). Trust is inherently linked to feelings of existential safety.

Trust is the glue that binds the social fabric together or binds relationships; it shapes a society or country's development (Bratton & Gyimah-Boadi, 2016). In the policing context, trust in institutions guarantees the social, economic and political stability of a country as it creates links between the community and the institutions. Institutions with higher levels of trust appreciate higher degrees of legitimacy (Bonasia et al., 2015). Where there is trust, there is cooperation and compliance with authority (Bornstein, & Tomkins, 2015). Studies carried out indicate that social exclusion and inequality create distrust towards authorities (Fry 2013). Bradford et al (2014) postulated that values, goals and priorities when shared tend to enhance trust.

For a police organisation to be seen as trustworthy by the citizens it should be effective, fair and show that it shares the same norms and values, and shows strong commitment to serve the assigned community (Bradford & Jackson, 2014; Jackson & Bradford, 2010).

The Zimbabwe Republic Police (ZRP) faces challenges as they work in a society that is in contraction and constraint considering the fiscal challenges faced by state funded departments in Zimbabwe, which is exacerbated by economic sanctions (Outpost, 2013). Trust requires a promise to be made like what the ZRP does when they launch the Client Service Charter in different communities. The police can only be trusted if they deliver what they promise the community in the ZRP Client Service Charter. Trust can either be lost or gained while there is some level of trust in society. Trust is one of the elements of procedural fairness and legitimacy together with neutrality, respect and voice (Bates, 2014). It is, therefore, prudent to study the trust between the public and the Zimbabwe Republic Police as an organization, which has many challenges including inadequate human and material resources among others.

According to Sun, Hu and Wu (2012), citizens make an evaluation of government performance, and non-political institutions then highly connect it with the police performance. One may contemplate then that if a person trusts the police, it, therefore, follows that they trust the government (Yuning, Wu & Sun, 2009b). It is the trust that helps citizens to get content with the work that is done by the police (Tankebe, 2008).

Social trust is a thrust for social relations that form the basis for interaction (Molm, 2010). It is the trust that involves strangers and is sometimes called general social trust (Delhey, Newton & Welzel, 2011). The social trust involves perceived neutrality, fair-mindedness, uprightness, reliability and capability. All functional relationships need to fulfil these elements. Boslego (2014) posits that social trust is a form of cooperation with no direct or instant reward and chances when the trusted party performs as expected. The trust values depend on cultures, between contest and across time. Delhey et al. (2011) posited that societies that have social trust seem to have peace and stability. Social trust can therefore not be separated from fiduciary and mutual trust as all are interwoven and mutually supportive.

Rawlins (2008) postulated that trust and transparency are important indicators of a satisfactory relationship between governments and the public. It is the police as an arm of the government, with regular daily frontline contact with the people that is being discussed in this study.

If satisfactory, police service to the public may shape the public trust and be an impetus to legitimate the government (Andreescu & Keeling, 2012). Rawlins (ibid.) argues that corruption, whether real or perceived, would reduce citizens' perceptions of government performance in public service, negatively influencing trust of the citizens (Morris & Klesner, 2010). According to Tyler and Fagan (2006), trust in political authorities has an impact on the willingness of the community to follow the rules. Tyler (2015) opines that empirical research on legitimacy and authority has revealed that people are more likely to obey the law when they perceive those enforcing it to be legitimate.

Kaariainen (2007) carried out a study in sixteen European countries on trust in the police, starting at the country level then narrowing down to the police. The study revealed that public trust in the police is an important construct as it has to earn its legitimacy from citizens for their actions in a democratic society. Policing can only be made smooth and effective through good work and confidential relationships. Goldsmith (2005) asserts that little research has been done on public trust yet it matters most in the policing arena. More research has been done on attitudes towards the police and public satisfaction with police work (Andreescu & Keeling, 2012; Keane & Bell, 2013).

Trust can be either personal or generalized. Personal trust depends on the person's previous individual experience. People trust those that are their relations or are in their interaction network and have shown that they are trustworthy. Generalised trust is then taken as the one in which people trust individuals that they have not known before, where no prior knowledge is availed. Particularized trust is then the reverse of generalised trust as it refers to one's own reference group. Kaariainen (2007) stated that studies done on social trust have assumed that societies that are functioning well produce generalised trust among people.

3.3 Predictors of Trust

Many researchers in the policing space have studied the relationship between the police and the community in different countries. The majority of these studies were done in America and England.

In Africa, not much has been done in terms of research in policing as stated by Klinger (2004:21) who highlighted that "police scholars spend their time hardly on any effort to developing theories about how organization and environmental properties might affect the police operations". Only a handful of researchers from African countries have tried to carry out studies in policing and these include Boateng (2012), Bradford et al. (2014) and Fry (2013).. This may not mean that research in policing remained theoretical, and not much practical use has been noted as research results are rarely utilised in policing. Only those organisations that embrace evidence-based policing may direct their operations through use of research studies.

Some other causes of reduced trust or barriers to trust in the police by the public include previous negative encounters with the police (Tyler, 2015), fear of crime (Zhao, Tsai & Lai, 2014), stereotyping (Johnson & Gant, n.d.), corruption (Cox, McMamey & Scaramella 2014), verbal judo (Thomson, 2010), language and cultural barriers (Ellwanger, 2012), media and response to complaints against police among others. It is of great value that this study looks at these barriers as they have been found in other studies to contribute to loss of police trust by the public. The reduced trust does not only end there, it contributes to a variety of other negative forces from the general populace like lack of confidence from the public, diminished public attitude and generally lack of coordination of activities in the prevention and management of crime (Bradford, Jackson & Stanko, 2009; Skogan, 2014). Lack of trust has a detrimental effect on the way the public reports crime and how they feel in terms of safety. It is, therefore, critical to take a closer look at the barriers separately.

3.3.1 Legitimacy

Legitimacy is the foundation of police authority (Tyler & Fagan, 2006). It provides the police with an entitlement to have acceptance of rules and decisions, follow the rules and obey. This can only be achieved when the community believes that police actions are procedurally unbiased. People accept the law when they think that the police, courts and the law itself are legitimate (Haas, De Keijsner & Brunnsma, 2011; Jackson, Bradford, Stanko, & Hohl, 2013; Tyler & Jackson, 2014). The police's benefits are beyond compliance as the community cooperates with the police.

An example of cooperation between the community and the police is when community members help the police to solve issues to do with crimes or the apprehension of criminals, which includes, among others, the provision of intelligence information about criminals' whereabouts.

In instances where the police and community members are not sure of their relationship when police officers attend scenes where there might be many people who would have witnessed the incident, no one would be forthcoming to give a statement or stand as a witness. If reactions are good, the people should be willing to give evidence publicly as giving evidence or information to the police secretly is not considered adequate (Goff, Epstein & Reddy, 2013; Kochel, 2012; Murphy, 2013; Sunshine et al., 2015). If the police are considered as legitimate, even in high crime communities, their clearance rate increases as they have an easy flow of information from the community (Tyler, Fagan & Geller, 2014). Public trust and police legitimacy have become the endemic challenges of the police (Rosenbaum, Lawrence, Hartnett, Mcdevitt & Posick, 2015). Tsushima and Hamai (2015), in their study of police officers, have indicated that the public bring suspects to the police station themselves and citizens' arrest was very common in their area of work. This indicates that the police are seen as effective and legitimate in that context.

As another way of cooperation, the community would volunteer to work with the police to monitor their neighbourhood, for instance joining groups that relate to the safety and security of their area in a proactive and organised manner; groups such as neighbourhood watch committees (NWC), Crime Consultative Committees (CCC), Business Against Stock Theft (BAST) and attending meetings regularly (Cook, 2015; Mazerolle, Bennett, Antrobus, & Eggins, 2012). Legitimacy helps reduce hostility towards law enforcement agencies within communities and lowers conflict between communities and the police.

More so, procedural justice is more salient in determining the community's behavior positively when they doubt the legitimacy of the law than when they perceive the law to be legitimate (Murphy et al., 2017).

3.3.2 Procedural fairness

Procedural fairness refers to situations where the police are thought to be making fair decisions and treating people with fairness (Herrington & Roberts, 2013). The community wants to tell their story, explain themselves and make their case to police officers. They just want to have a voice. The voice needs to be heard throughout the process that is, when policies are being made and not only when police officers are seen on the streets doing their usual patrols. The community requires unbiased and neutral decisions from the police that they deal with. Personal views need to be avoided at all costs (Tyler, Goff & MacCoun, 2015). Police officers are perceived as just due to the way they treat the people they serve. People demand dignity, courtesy and want to see to it that their rights are being observed. Negatively perceived treatment is dismissive and demeaning. The way police officers treat members of the communities they work with conveys a message of inclusion and status, which then influences their identity with the group and self-worth (Bradford, Murphy & Jackson, 2014). Disrespecting a member is a cue to indicate that the member is not valued in that society, as police officers are representatives of the same society they work in.

3.3.3 Trustworthiness

The community examines police intentions and character, which helps them to make inferences on the motives of the police. People react to the police favorably when they perceive the police as being compassionate and earnest (Punch, 2013). The way the police communicate with the community, listen to their concerns and show that they know about issues that concern them while explaining their legal action is of great value (Ben Bradford & Jackson, 2016). This includes acknowledgments from the police to the community about their needs and concerns. These should be addressed where possible and where not possible explanations should be provided. The ZRP has shown that they are aware of this concept when they laid out in the ZRP Standards that when they fail they should apologize.

Police policies and practice contribute much to procedural justice theory perspectives. Procedural Justice is salient and should be considered in their initial stages of policies as well as when implementing them (Tyler & Jackson, 2014). Tyler and Jackson (2014) argue that the citizens legitimise the police when they feel that they were given an opportunity to participate and give a voice as to what the police policy states; when they participate in the implementation of the contributions they made and feel that the implementation is fair (Tyler & Jackson, 2014).

Policy makers and researchers concede that behaviour is shaped by legitimacy while legitimacy itself is influenced by procedural justice that promotes supportive behavior required in the policing arena (Bradford, Jackson & Hough, 2014; Sunshine et al., 2015). Empirical evidence has indicated that procedural justice enhances beliefs about police legitimacy (Brunson & Gau, 2014).

3.3.4 Fear of crime

Many scholars have tried to study fear of crime from different perspectives (Zhao, Lawton & Longmire, 2010). It has been difficult for scholars to reach a consensus on the determinants of crime (Zhao et al., 2010). Gray, Jackson and Farrall (2011) argue that fear of crime dates back to the 1960s, with a convergence of various factors, among them victimization. The growth of professional interest in crime has seen the fear of crime being used as a political capital (Gray et al., 2011). Fear of crime subverts public faith in the police largely (Boateng, 2012). Low fear of crime predicts increased trust in the police among communities. Effective crime control and crime rate reduction are considered by the communities as those situations where the police manage to reduce the crime, the people's fear of crime is reduced and this influences their perceptions of the police thereby increasing their satisfaction with police work.

Cashmore (2014) argued that the bulk of media coverage used to be devoted to offenders but now the equation is balanced in that non-victims can better comprehend and sympathise with the actions and reactions of victims. Vanderveen (2011) opined that fear of crime has become very influential in politics and media relations. It has now become a socially relevant issue, particularly in Zimbabwe.

Cashmore (2014) postulated that people's quality of life is influenced by constraining of their activities of daily living due to fear of crime. Fear of crime can be taken as a positive move that drives people to take precautions such as avoiding visits to risky areas and installing target hardening devices like alarms, burglar bars and locks (Lab, 2010). People take the responsibility of safety into their own hands, which is a positive move to their own advantage. This is in agreement with Walker (2007) who submits that psychological effects of crime on citizens is often invisible but contributes to the alteration of activities of daily living. Individuals assess risks and modify their behavior (Lab, 2010). In places where people fear crime, they tend to succumb to social isolation, leading to reduced confidence levels and increased fear of crime. This provides a reflection of Alison's theory, which states that negative reinforcement of crime causes fear and alters behavior. It can also be associated with the Broken Windows Theory, which emphasizes that petty crime or even crimes that have no victims should be given attention to reduce big crimes.

On the other hand, fear can cause people to mistrust those around and those that they meet in their daily life as suspicion and anxiety, makes them to alter their behaviour. Anxiety has a negative effect on trust and social control and can contribute to crime increase within a community (Jackson, Bradford, Hohl & Farrall, 2009). Fear has a negative impact on people's lives yet the police aim at helping people to live quality lives in communities. According to Vanderveen (2011), stability in the areas of residence increases the possibility of social order, unity and easy investigations of that area and this helps to prevent crime, thereby increasing police trust by the citizens and improve their quality of life. If people have no fear of crime they may take chances and ignore activities that put them at risk of becoming victims of actual crime (Lab, 2010). Incivility has been found to cause fear in people as the physical and social order of an area decline. The physical factors include the following but are not limited to dilapidated buildings, graffiti, litter and abandoned cars. The social factors include vagrancy, aggressive panhandling and begging, loitering youths and drunkenness (Lewis & Salem, 2016). All this kind of set up can be likened to the area understudy and these contribute to fear of crime in the residents.

A survey carried out by Crawford (2012) established that there were communities where members reported that there were areas near their homes where they could not walk alone at night due to fear of crime. Pastore and Maguire (2010) reported that seventeen percent of the respondents in their research were worried that they could get murdered in their homes. Johnson, (2015) argues that there were some people who stayed in high crime areas but expressed less or no fear of crime.

3.3.5 Police encounters.

A number of studies have explored the citizens' personal experiences with the police (Bradford et al., 2009; Gau & Brunson, 2010; Hinds, 2007; Hinds, 2009; Tyler & Fagan, 2006). Police support and cooperation depend on how the people evaluate the police during their encounters with them (Murphy, 2009a). It is, therefore, important for the police to ascertain how they can create, enhance and maintain public satisfaction. What happens in public encounters where police interact with the public matters most as this fosters their trust (Kırmızıdağ, 2015), confidence and satisfaction from the public. Interactions with the police have been classified as being either voluntary or involuntary (Decker, 1981), while other researchers have termed them police-initiated and citizen-initiated (Skogan, 2006 & Murphy, 2009b).

The encounters where the police go to the public for any reason are called police-initiated encounters like when the police go to effect arrests or to maintain law and order in times of crisis and riots. Tyler and Folger (1980), in their study on police encounters, found that procedural fairness was cited as the leading factor which determined the citizens' satisfaction with police service. Cao (2015) also agrees with Tyler and Folger (1980) as procedural fairness featured as having a substantial impact on public satisfaction. Wells, (2007) results concur with Tyler and Folger (1980), concluding that procedural justice matters most in involuntary encounters while outcomes were of significance in people who voluntarily consulted the police. The interactions were not only measured by what the police officers did but also the way they did it.

Each interaction reflects the organisation even though it occurred between two or three people. Hence, every encounter should be taken as an opportunity for police officers to examine themselves and ask what they would have taught the public about the police (Tyler, 2015). Each encounter should be taken as an opportunity to make a positive difference to the community about the police.

Good communication builds trust and commitment (Leeman & Reynolds, 2012). Procedural justice shapes the views of the public about the legitimacy of the law enforcement agency, citizens' satisfaction with the police and improves cooperation as posited by (Murphy et al., 2017). When people are stopped by the police for any reason, they may find it inconveniencing, humiliating or embarrassing and that alone makes them watch out for procedural justice. Bradford et al., (2014) postulate that the police cannot pay back to the people what they would have lost taking into cognisance that the stops make people lose their time and some miss a lot of even business. Even if the stops are well managed, then that does not matter. Citizens who highly interact with the police tend to express low trust in the police (Kırmızıdağ, 2015).

Skogan (2014) and Smith, and Alpert, (2007) are of the view that the police have limitations especially, to influence how the people perceive them even when they improve the quality of their interaction with the public. The effect of procedural justice has been viewed differently by other scholars who indicate that it varies as it is influenced by other factors (Murphy, 2009b; Murphy et al., 2017). Among the factors are that some people might be worried about how they have been treated by the police while others may just be interested in the outcome of their encounter with the police.

The citizen-initiated contacts are those encounters where the members of the public visit the police establishments for consultation of any kind, which may range from reporting a crime or suspicious activity in an area to administrative consultations like completions of affidavits or document certification. In these encounters, police performance is valued most by the citizens. Skogan (2014) contends that people who consult the police at their own initiative are usually satisfied by whatever happens than those pulled off the road. The satisfaction levels tend to differ depending on the reason for the encounter (Cao, 2015).

Those who voluntarily visited the police to report a crime or an issue to do with social disorder were less satisfied with the services than those who contacted the police to report an emergency such as a road traffic accident or to get help for other issues which can be general. Satisfaction in these encounters was seen to be affected by politeness, explaining police action and listening to the citizens' concerns in citizen-initiated encounters (Skogan, 2014).

Outcomes to requests of the citizens were found by Murphy et al. (2017) to be the primary reason cited by people who voluntarily seek police assistance and not the interpersonal treatment they got. Findings from Murphy's study confirmed that demographic variables had minute bearings when perceived legitimacy, effectiveness or procedural variables predicted fulfilment or agreement with powers that be or persons in power (Jackson et al., 2012; Tyler, 2014). Satisfaction in police-public encounters contributes to police trust so it is of great value to check on how the police are perceived by the communities that they work in.

3.3.6 Stereotyping

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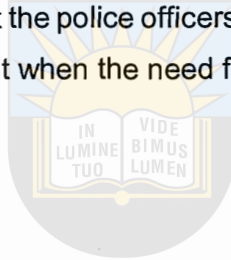
Cox, McCamey & Scaramella, (2014) define stereotyping as preconceived notions about members of different racial, religious, age, ethnic or professional groupings, for example, police officers, teachers, nurses, etcetera. Czopp, Kay & Cheryan (2015) agree with the definition and go further to add that stereotyping lacks individuality. Stereotypes occur seldom from personal experience but people usually get it from their parents in their childhood, from teachers, from the mass media and from social groups (Tu, 2014). Some researchers argue that it may be influenced by prior experiences, and word of mouth, rumour and gossip and information provided by the media (Williams, 2015). These connotations are usually inaccurate and can be either positive or negative. The stereotypes wear off and become blurred if people from different groups start cooperating and getting closer to each other, thereby getting to know each other well and sometimes working towards same goals.

Another perspective was advanced by McCarthy, Yzerbyt & Spears, (2002) who hold that stereotypes are relevant in three aspects. They aid to explanations when they help the perceiver to draw lines of a situation and understand interpretations from a different view. The stereotypes help to save energy of the perceiver, implying that they reduce efforts of wanting to know more about the stereotyped. The stereotypes are formed in line with norms and values of a group in a society. Police officers are usually in uniform and identifying them would be very easy and this further explains why they can be stereotyped easily. Williams (2015) posits that people do not like authority and hate punishment and so the police who are the arm of the government have two types of people who dislike them. These are criminals and the ignorant who do not know what the police officers' parameters are. The group that is targeted by the stereotypes can view it as discouraging, when in fact these encourage interactions that are constructive.

Hardin (2006) postulates that stereotyping is pertinent in the development of trust relationships and can be used in forming trust judgments where other sources of information may be lacking. Hardin (ibid) opines that police officers can be viewed negatively or positively, with the positives including being taken as figures of authority (Sunshine & Tyler, 2003), heroic as they risk their lives in the face of hostility from the public, media and courts, a friendly representative of the community (Reiner, 2010), an effective crime fighter and most of them help to build trust in the communities.

Stereotyping has proved to have a bearing on police trust as most of the people have their own connotations about the police, especially when they are in uniforms. Johnson & Gant, (2012) opined that some of the stereotyping words that are negative include that police officers are not learned, all they know is to arrest through orders from their bosses, they are only used to quotas, brutal, untrained, corrupt and many others. Johnson & Gant (2012) carried out a mini survey to check on stereotypes and found out that the stereotype that police officers were not educated appeared not to be accurate as forty-two (42%) percent of their respondents had bachelors' degrees and 17% had college certificates. The survey also tried to follow the idea that police work was a young man's game and they found that the average age of their respondents was thirty-four (34 years) while only six of them were below the age of twenty-five years.

The media was seen to be pouring fuel where there is a fire as when an unfortunate incident occurred involving a police officer, they played and replayed it especially on televisions and social media (Chan, 2015; Mawby, 2012). This negates the policing profession as some people usually did not know how the police operated then they will only remember what they saw on their television each time they see a police officer. Brown (2014) concedes that in stereotyping there was creation of mental images of a typical member of a stereotyped group. When a person sees a police officer or is told by an officer in civilian clothes that he/she is a police officer there is something that they start to visualize and think of depending on how they perceive the profession. However, this does not diminish the critical work that the police officers do in society. Although the police are important, the public only realize it when the need for police assistance arises, which is not always.



3.3.7 Corruption

Corruption is a feature of life in almost every society and has constrained economic growth and development, especially in developing countries in Africa. Corruption is a prevalent and factually tenacious part of many police systems (Faull, 2007). The police, as an organisation are considered as a fertile ground for the growth of corruption owing to the fact that police officers have the authority and have tremendous discretion that they exercise (Dempsey & Forst, 2012).

Corruption may be defined differently depending on the setting in which the definer is and it literally remains a transaction issue as it occurs between two or more people who connive in most cases (Kumssa, 2015). It is a process that involves the police and the people in this context. Dube (2011) further remarks that it as an illegal, illegitimate and unethical action that deprives the country's economic prospects. Kumssa (2015) observes that corruption undermines public trust and impairs effective law enforcement. Different societies perceive it differently and put different strategies in place to try and curb it (Obayelu, 2007). One may ask if corruption produces mistrust or mistrust increases corruption. Cho & Kirwin (2007) postulate that corruption and mistrust feed each other to produce a 'vicious circle' as it tends to transform citizens into clients.

Transparency International defines corruption as the misuse of power that is entrusted to public officers for private gain (TI-Z 2010:15; World Bank, 1997). Two forms of corruption were identified, the “according to rule” and “against the rule” corruption. Byrne, Arnold & Nagano (2010) further elaborate that payment of bribes to facilitate shortcuts for a service that the officer is required by the law to provide and the other one is when a bribe is paid for the service that the officer should not be found doing. These occur at all levels in policing and range in scale and impact. Some researchers argue that corruption is of Western origin, so it may not be fair to put it as non-Western (Brown & Cloke, 2011). It is further claimed that the Corruption Perception Index serves to legitimize anti-corruption in those countries in transition, with the aim of ignoring hindrances for the free flow of capital and not to eliminate corruption. Hence, corruption becomes a global menace that derails economic growth and development (Mathenge, 2014; Mwinzi, 2017).

The President of the Republic of Zimbabwe Robert Gabriel Mugabe cautioned police officers at a conference in Chinhoyi when he said “*mapurisa, mapurisa, mapurisa* (Police officers), we want you to be straight forward people. You are representatives not only of Government but of the people as a whole” (Outpost Reporter, 2013) literally meaning that “police officers, police officers, police officers” we want you to keep your integrity as you should always remember that you represent the government and the people as well. He was trying to inform the police that he was aware of the existence of corrupt tendencies in the ZRP. Cautioning at that level is a strong indicator of presence of corruption among police officers.

Corruption is usually difficult to observe and record directly, making it problematic to measure. The Transparency International (2013) Corruption Barometer concluded that globally 60% of those people who were interviewed believed that the police are highly corrupt with the highest being recorded in African countries like in Malawi and Liberia where 95% and 94% were recorded respectively. In Jamaica 86%, Mexico 90% and in Venezuela 83% were recorded.

The findings of the Transparency International (2012) revealed that the Zimbabwean citizens opined that ZRP was the most corrupt sector of the public sector followed by the political parties, legislature and civil servants and the judiciary (Bonga, Chiminya & Mudzingiri, 2015). Moleketi (2007) argues that corruption is a developmental challenge alongside with governance, poverty and HIV/AIDS.

Zimbabwe was ranked the fourth position out of thirty-four countries in Africa on corruption coming after Nigeria, Kenya and Sierra Leon (Wambua, 2015). Public perceptions of corruption among ZRP officers showed the greatest increase by twenty points while the greatest was found in Senegal with sixteen points down. Trust in Zimbabwe was found at 48%, which showed an increase of 2% from 46% in the year 2014. A survey carried out in Zimbabwe showed that at least 24% had paid bribes to the police in 2014. Despite all this, 83% revealed that ZRP was legitimate and had the right to make people obey the law (Kumssa, 2015). Hunts (2006) found in a study done in Peru that the police and justice delivery system were cited as the highly corrupt, which leaves police organisations to examine their systems to ensure that they get back the trust from the communities by putting strategies that fight corruption. Corruption matters affect countries globally and so recommendations of one country may be of assistance in another where relevant. Mauritians reiterated that they trusted their police although they perceived corruption as being on the increase (Joomun, 2015). A survey carried out in Mauritius confirmed that there was high level and small scale corruption which had increased since 2012 and was expected to increase more. Victims of corruption were said to avoid reporting as they feared the consequences if they were to report.

Harrison (2004:136) considers corruption to be a “cancer that eats deep into the fabrics of the economy, politics and social life of the state”. Uneke (2010) and Viswanathan (2012) are in contradiction with other scholars and argue that corruption is necessary as it helps to augment the efficiency of development processes and enables economic growth and investment. This is argued to speed up the development apparatus and “lubricates the wheels of a rigid bureaucracy”. It is believed to reduce the red tape and eliminate bottlenecks to facilitate a more responsive, flexible and efficient system (Uneke, 2010:15).

Corruption in the police can be at three levels namely micro, macro and peripheral (Globler & Prinsloo, 2012). The micro level is where the individual officer is the catalyst of corruption, while the police as an organization are at the macro level and the peripheral level is when the police culture contributes to corrupt behavior.

3.3.7.1 Micro level

At the micro level, the individual police officer is said to be lacking morality, integrity and honesty, which lead them to become corrupt Globler and Prinsloo (2012). At micro level, according to the “greed” and the “need” dichotomy, corruption is done by the police officer as an individual (Akpunonu-ogu, 2014). The “greedy” tends to just want to behave unethically so that they get money that they misuse. The money or benefits they get are not for their critical needs. Singh (2014) posits that some police officers are corrupt due to economic necessity, in which economic provisions will be lacking. The fact that salaries fail to provide for the cost of living of the police officer, leads the officer to demand bribes as a survival strategy mostly done by the lower ranks (Singh, 2014).

In the case of ZRP officers most of the corrupt officers might be in the “need” group, these have critical needs to address for example one has to provide for his parents and siblings and at the same time, the officer has to have his needs addressed from the little salary they get. The officer’s needs would range from paying rent, electricity, water, groceries and others for the general upkeep. If single, the young officer also needs to make savings for a relationship to enable him to pay lobola and if married, trouble shoots at his house as children have more demands. The officers in “need” are put in a corner such that they can easily get corrupted even with little sums of money, risking their jobs, they are exposed to temptation in their daily work as the public offers them tokens. Once they taste good life by living outside their means it is very difficult to stop (Semukhina & Reynolds, 2013). The Commissioner General of Police in Zimbabwe has highlighted to the relevant authority the need to revisit the ZRP officers’ salaries but has told officers that it is ‘not an excuse for engaging in corrupt deals’, as the law will deal with those found wanting (Outpost, 2013:6).

In support of the same issue the Permanent Secretary of the Ministry of Home Affairs, Cde Melusi Matshiya made a representation and posited that paying police officers well would help to prevent corruption (NewZiana, 2012).

Singh (2014) argues that increasing the salaries of police officers may reduce corruption if one presumes that the corrupt behavior of the police officers is induced by low salaries. Increasing civil servants' salaries has proved to work in Peru, Argentina, Nepal and Ghana (Transparency International Report, 2011). The government of Zimbabwe launched an Anti-Corruption awareness campaign in Harare in February 2016. In this launch ZRP joined the Judicial Service Commission (JSC) and other justice delivery system stakeholders in the launch named "Against Corruption Together (ACT)" to share the responsibility of combating corruption. The Vice President of Zimbabwe Emmerson Dambudzo Mnangagwa acknowledged the existence of corruption in the justice delivery system and encouraged the community to be leaders in the fight against the scourge (Rupapa, 2016). The citizens got encouraged to report any police officers found wanting in that regard (Outpost, 2016).

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3.3.7.1.1 The 'rotten apple' theory

The 'rotten apple' theory is of great value in this topic as, when one officer at a station is found misbehaving it would lead to the bracketing of all the officers at the station. The attitude built will be that all officers are corrupt (Cox, et al., 2014). The 'rotten apples' can be weak individuals who were recruited in their deviance and continue it in an environment that gives them more opportunity. These 'rotten apples' presence in the policing structures corrupts everyone in the eyes of the public. One highly unethical officer is the 'bad apple' (Cox, et al., 2014).

Thomassen (2013) contends that corrupt officers learn it from the organisation, making the rotten apple theory a thing of the past, but he believes corrupt officers are made not born so it is critical to examine the barrel, not just the gun. It is the organisation that should be looked at and not just individual police officers. This is in agreement with Punch (2013) who rejects the bad apple metaphor and encourages organisations to look at 'bad orchards', meaning that organisations should focus on themselves and see what really

causes police officers to be corrupt. Punch (2013) also argues that organisational culture can cause the police officers to be corrupt.

Gottschalk (2012b) agrees with Punch (2013) when he states that corruption is enhanced by the emerging police culture in organizations into which police officers have to be introduced. In other words, the idea is that corruption is something that the police officers learn while on the job.

This 'rotten apple' theory is used to abate the public's undesirable view of police corruption (O'Connor, 2008). Corruption contributes to the destruction of police trust by the community as all the previous cases are reflected on and the community itself is in disorder as the public doubt police actions (Cox, et al., 2014). The number might be small but it attracts negative attention when the public gets informed about it. There is continuous debate in the field of policing on whether crime and misconduct done by police officers should be taken as individual problems or as organisational systems failure (Ioimo, Becton, Meadows, Tears & Charles, 2009; O'Connor, 2008; Porter, 2017).

Researchers are divided, with some supporting the idea that the issue should be looked at from an individualistic perspective while others consider it to need organisational attention. In Japan it was found out that the "rotten apples" was not the issue but the organizational failure hence Japanese police are said to be above the law (Gottschalk, 2012b). In United States Ioimo et al (2009) carried out a study where questions were given to citizens and police officers. A total of 12% agreed to bias based policing.

Zimbabwean President Robert Mugabe is on record for denouncing corruption. At one point he said; *"our people have been denied timely and quality services in government ministries, parastatals, state enterprises and local authorities where corruption has become endemic"* (Machivenyika, 2014:3). He indicated that he knew corruption was rampant in the country's public offices, police included and promised to leave no stone unturned. The police, as the country's law enforcement agents were then tasked to onerously pluck out undesirable elements starting from within their ranks and files (ZRP Outpost, June 2014: 5)

The Commissioner General of police has been on record for 'castigating corruption and urging his foot soldiers to remain morally upright in the face of a challenging economic environment'. Much training has been done for officers in an effort to educate police officers about the dangers of the "cancerous scourge" that has been noticed by the society (The Outpost, 2014). Mollen Commission, (1994:65) argues that the "moral character and integrity of police officers will mirror the moral condition of the society in which they live".

Corrupt officers usually reflect a corrupt society as argued by the *The Knapp Commission*, (1972) when it asked; "if there was nobody corrupting and offering bribes and kickbacks where would we get corrupt officers?" It is then the societies that contribute to corruption as two parties are involved in the deal. Wanjala (2013) concurs to the notion that the public is the ultimate guarantor of integrity, if citizens don't care about the values of honesty and integrity, it is impossible to have institutions that uphold them. Citizens who hold general trust in people around them are less likely to pay bribes (Chang & Chu, 2006).

In Zimbabwe, all novice police officers are seconded to a senior tutor for a period of six months as there is a mandatory tutorship program in all stations and departments as per ZRP Standards. Early mentorship becomes critical in life skills including social behavior. Where the trained tutor is of bad character, the seed of corruption is sewn and it becomes difficult to weed it in future, especially where many novices are groomed badly by their tutors and experienced workmates who are their role models.

Ellwanger (2012) posits that the police subculture has a contribution for teaching junior officers the unethical behaviours which they later exhibit during their duties. Further explanation is that the police are assumed to recruit citizens who are assumed to uphold high moral conduct into the organisation, but it is the same police officers who are found corrupt later in their career. As the police officers get on the job they discover that doing things by the book as learned during training is not congruent with the practical situations that they face on the ground (Hickman, 2008).

It is propounded that police officers go through experiences that contrast their ideal expectations and the reality of policing on the street or in the village. The machismo theory or 'the cult of masculinity' which means real men traits are aggressive, assertive, forceful, willing to take a stand or risk, is also informally taught in the early days of policing to the novice.

Male police officers usually have a wife at home and a queen or second in command (2IC) in their area of policing or beyond which leads to the officers living beyond their needs, increasing chances of engaging in corrupt deals in order to balance economic needs (Jackson 2002). When the public sees all this behavior, they lose confidence and trust in the police officers. The extramarital affairs with community members, making the community lose trust in the officers.

3.3.7.2 Macro level

The police, as an organization, has problems emanating right from the Human Resources Department. Risk factors are usually in recruitment and training (Karusigarira, 2015), poor recruitment and vetting processes contribute to the police officer's lack of professionalism in the organisation. Cox et al. (2014) point out some contributors to corruption in the organization as inadequate leadership, managerial denial, protecting service reputation, lack of supervision, inconsistent discipline as hindering the professional growth of police officers and contributing to corruption not only in the police but spreading to other government departments.

3.3.7.3 The effects of corruption on police trust

Corruption is said to decrease trust of the police by the public and reduces confidence the community has in police fairness, integrity and honest, as people experience encounters and or hear from family members and friends what happens in the policing arena (Thomassen, 2013). Studies done in Kenya and Korea revealed that corruption in the police leads to high distrust prevalence as opined by the respondents in those studies (Jang, Lee & Gibbs, 2015). It also emerged from that study that corruption undermined the integrity of the society and compromised police effectiveness.

Large scale unscrupulous behaviour would result if corruption was not monitored, which leads to unequal access to police services (Hyun, 2015).

When a police officer is arrested, and convicted of a criminal offense the magistrates tend to find it even difficult to trust the police themselves, for instance where a police officer is tried for corruption or domestic violence.

Some of the officers of the criminal justice system such as magistrates, stereotype police officers, as a result, some criminals may be set free in trials when police officers are suspiciously considered to be corrupt by the judges and lawyers.

When trust is decreased, relations are strained between the police and the community they work in, which goes further to reduce police effectiveness. If relations are strained, the citizens may not report crimes, or may fail to cooperate with the police and, thus, obedience is reduced. Police efforts in the fight against crime are damaged if the citizens have the perception that the police are corrupt, police lose their credibility and as the Mollen Commission (1994) states, and the impact on the Criminal Justice system can be distressing. It is best for the police officers to maintain their integrity as it goes a long way in keeping the police and the society together. Corruption causes fragmentation of the police and the community. Every corrupt activity increases the gap between the police and the community, which further increases hostility in the public and mistrust of the police.

3.3.8 Police culture

Peripherally, police culture plays a very significant role in corruption. It is the kind of socialization within the police as an organisation that influences how police officers make decisions. This socialisation serves as coping mechanism for police officers when they face problems, tensions and dangers that provoke them in their routine duties (Reiner, 2010). The tensions they encounter tend to be internal, thus from within the organization and external from the environment they work in. Police officers are faced with risks and tensions as they are on patrol on the street. The culture can be passed from generation to generation (Newburn, 2016). The police culture model holds an assumption that forces from within the organisation and outside the organisation shape and promote the policing

styles that are exhibited by police officers. Police culture studies emerged in 1970 although some studies were carried out in the 1940s (Reiner, 2010).

It is usually linked with challenging issues found in policing, considering the negative aspects more than the positive elements (McLaughlin, 2007).

Ethical engagement of police officers in support of the needs and priorities of the community can be given as examples of positive elements of police culture, while covering each other's back, solidarity in corrupt tendencies can be the negatives.

The culture contributes much as a barrier to corruption management in the police the world over as it becomes a barrier to trust the police by the public. It is taught to the novice police officer right from the start of training by older and seasoned officers. Isolation and solidarity come as a result of the 'us and them' attitude (Campbell & Lanza-Kaduce, 2010). Ellwanger (2012) concedes that the socialization offered to the novices while on the job unintentionally ruins the values and ethical practices they build during training. The values of this culture include isolation and solidarity, cynicism, action, a sense of mission, pessimism, machismo, suspicion, conservatism among others (Loftus, 2010; Reiner, 2010).

Treatment from the public and the dangerous environments lead to a feeling of loyalty by members of the organization. Researchers have indicated that the major problem seen in police reform is the culture, although some have indicated that this culture can be positively used to reform the police (Loftus, 2010). Culture is useful in making the officers understand policing in the daily work encounters, investigations of police deviance, keeping the police accountable and making success in research efforts.

Police culture is not free standing, it does not just exist but it exists for a reason that is to guide the action of officers in their work, sustain occupational esteem and give meaning to experience (Reiner, 2010). The way police officers relate to problematic citizens was identified by (Bjork, 2008), as pragmatic humanism.

Police culture is different across countries as this depends on the overall culture of the people involved (Terpstra & Schaap, 2013) and it changes over time (Foster, 2003). Cassan's (2010) study reveals remarkable gaps depending on where police officers work; for example, the French and the English police, the difference may be found in different neighboring countries. The African and Asian way of policing may also be different and this influences police culture although there are chances that some subcultures may be similar.

Gottschalk (2012a) opines that no officer would be keen to be the cause of a colleague's demotion or transfer or imprisonment. It is relevant that the study identifies police culture as one of the barriers to trust considering that most of the issues that are dealt with by the police maintain a certain gap which can be increased when the police behave in the field of policing. The "us and them" attitude can be given as an example of aspects that keep gaps between the police and the community (Crank, 2015).

3.3.8.1 Cynicism

Mokotedi (2010) defines cynicism as a concept that was developed in the 1960s, describing it as an attitude of hopelessness and powerlessness that was prevalent among police officers. Lee and Moon (2011) termed it psychological detachedness of an individual officer from an organisation in which they are employed. Neiderhoffer(1967), who was the first sociologist to investigate cynicism in the police, asserted that it affected all ranks in the police hierarchy and all law enforcement agencies. He also linked it to years of experience.

Police officers receive special training in policing although their job is controlled and criticized by those who do not know how police work should be carried out. The citizens tend to critique police performance more than they would do to the physician. It is easier to tell a police officer what to do than to tell the physician how to treat abdominal pain. Police officers are exposed to the worst social orders in their working environment (Barrick, Hickman, & Strom, 2014).

The challenges police officers face range from arresting armed robbers, murderers, drug dealers and many dangerous criminals. It is in the eyes of these officers that some criminals get unrealistic sentences, (Gaines & Miller, 2015) for example where a lawbreaker who has never broken the law before gets a heavy sentence while a murderer or child abuser gets out scot-free. The blame from the public goes back to the officers and not the judges who sentenced offenders. In some cases, the police officers would have failed to perform their duty professionally but at times it is the error in the court and many reasons can be given.

Many police officers have been abused and belittled by the general populace, or their authority debilitated thus cultivating resentment and increasing the gap between the police and the people (Chingozha & Mawere, 2015). The Knapp Commission (1972) postulates that police officers may naturally reciprocate the various hostile treatment they get from the general population. Sometimes the officers are left out to wait for a victim of domestic violence who cannot go back home, where she ran away from but looks forward to getting assistance for shelter which would not be even there. This implies that police officers are sometimes considered as social workers.

Occupational stagnation, conditions faced during the course of their duties, legal cynicism and community members behaviour can be considered to be responsible for police cynicism (Lee & Moon, 2011). The officers get burnout and stress due to the excessive demands of their work (Hodges, 2015). More often, they are actually attacked with no explanation and get suspected of being brutal while arresting suspects who may even be trying to resist the arrest (Barrick et al., 2014). The 'us and them' attitude is developed at a very early age in the police novice due to the dangerous and unfriendly situations they are exposed to.

Barriers are then created between the police and the people, which distracts one's enrolling as a police officer where a mutual relationship with the community is core in policing. Bradford and Quinton, (2014) also checked on cynicism and concluded that it was not existing due to the harsh mundane reality found in policing but as a response to perceived organisational injustice. They argue that the organisational climate is reflected by the behavior of its workers, particularly their attitude.

Cynical police officers put in just enough effort to avoid being relieved off their duties yet they become less creative, do not volunteer their talent, energy and passion for work. Jan (2013) associated cynicism with resistance to change in organizations. This was supported by Dietz, Gillespie, & and Lewicki, (2012), who assert that cynical employees lack cooperation with the organizational changes resulting in change failure if not attended. Mokotedi (2010) argues that cynicism is good in police work as it can be used to improve it, for instance, when an officer is suspicious all times.

Cynicism is said to have good effects if used well by police officers but if used inappropriately it can be disastrous. Communities can develop legal cynicism, in which they detach themselves from the law and those enforcing it leading to low trust between them and the justice delivery system (Chen, 2016). Cynicism leads people to conclude that it is pointless to report crime or to cooperate with the police in trying to locate criminal suspects.

Legal cynicism results from the state of the community and disparities in police practice and community interactions, this can make it easy for citizens to distance themselves from the police (Desmond, Papachristos, & Kirk, 2016).

3.3.8.2 Isolation and Solidarity

The police officers are bound by a sense of internal solidarity and their expectations that they will be backed up by their colleagues physically and with an aim of concealing minor violations (Reiner, 2010). Skolnick, (2008) posits that the “the code of silence” which is two sided having the positive side that preserves solidarity and teamwork when facing danger and the other side with a negative side in tendencies to prevent investigations of the wrongdoer peers. The police officers are separated from the community by the shifts they engage in, problems they face while performing their duties , their enrolment and training together with the antagonism they get from non-police officers found in the communities (Reiner, 2010).

3.3.9 Tactical communication

Sometimes police officers do not know what to say, when to say it and how to say it (Zacarese, 2016). Cognitive decision-making is vital in policing. Carrying out a conversation is quite a challenge when it comes to police work. A good professional police officer should be even-tempered, calm, witty and fast in thinking as they must make quick decisions on the fate of suspects. Their quick decisions are also required to protect the interests of the community and satisfy the requirements of operating efficiency (Sutton, 2012).

Police need to be fast in their thinking as their work is different from that of magistrates who would have time to gather information and time to decide on the prognosis of the case. The way that a police officer articulates issues is of great value while engaging with their duties, although they are some few people who fail to reason with police officers due to the fact that they might be under the influence of alcohol, mentally challenged, speaking a different language or may prefer to talk to a better ranked police officer.

Where a police officer does not carry out a conversation well it leads to failing to get expected compliance due to their poor verbal command or they end up resorting to using force. This then follows that the officer's safety would be at stake given that sometimes the community outnumbers the police officers.

'Verbal judo' as it is sometimes known is of great importance as it is the most effective tool in the policing space (Thompson, 2010). The first principle of the physical judo is "not to resist your opponent but move with him to redirect his energy" (Thompson & Jenkins, 1993:32). The police's use of intellect, language, powers of persuasion, empathy and humanity helps them to attain more positive outcomes than using force. Verbal judo is defense without the use of weapons or much energy, it should, therefore, be not hurtful but redirecting and not confrontational. Hence, 'verbal karate' is the use of harmful or destructive words in a conversation (Thompson & Jenkins, 1993:32). Verbal karate is easy to do but has proved not to always work.

Failure to express oneself in an understandable fashion can be costly when relating to the public. When officers use the 'verbal karate' they tend to lose trust from the people as sometimes the situation may demand the use of force. Citizens need to be shown that one cares about them and their concerns through use of verbal judo. For many police officers, verbal judo or quality interaction fails to conform with multiple and incompatible difficulties of policing. Unnecessary tensions, conflict and abuse is solved by use of quality interactions and is designed for people who want more open and satisfying relationships with clients, colleagues, employees, family and associates (Thompson, 2014). The deadliest weapon that yields results in police work is the police officer's tongue, as a single sentence which is said to the wrong person at the wrong time can lead to discharge, attack and/or legal action being taken by the complainant.

3.4 Trust building processes

It is crucial to note that trust building is a collective progression where prior levels of trust in the earlier stages marks the future stages resulting in effects on long term relationships. Doney & Cannon (1997) identify five processes of building trust in relationships namely; calculative, predictive, intentionality, capability and transference. It is, therefore, pertinent to discuss these processes and their sequence in trust building.

3.4.1 Calculative trust building

In calculative trust building, there is the calculation of risks and rewards by the trustor. The trustor associates giving their trust to the trustee and weighs the risks in the event that trust is broken (Huang & Wilkinson, 2013). It usually has an economic link and makes an assumption that all people take the opportunity to maximize gains. It is most applicable in business in which calculation of economic value is done, when the cost of deceiving the trustee is higher than that of trust maintenance, trust is upheld (Neilsen, 2011). The trust is broken if the benefits of deceiving the trustee are perceived to be greater than they would be if both parties remain in the relationship. Financial relationships can utilize this process easily as calculations can be done in monetary terms.

In social relationships, the costs are difficult to calculate, determine and often disturb the relationship with such trust building processes. Both parties seek individual gains for the process to keep its integrity. Decisions are always based on maximising rewards and benefits.

3.4.2 Predictive trust building

The process relies on the prediction of the actions and behavior of the trusted depending on the trustor's confidence. This school of thought originated from the social psychology circles and utilised the premise that individual behaviors are consistent and predictable (Doney and Cannon 1998). The ability to predict how the target will behave when faced with a situation depends on previous experience, previous encounters between the trustor and the trustee (Huang & Wilkinson, 2013). The greater the previous interaction between the two, the greater the ability to have a prediction of the actions of the trustee. The trustor who in this case is the police estimates their own ability to trust the community's behavior but does not evaluate the community.

In the case of the ZRP, the police will determine how the community will behave basing on how they have behaved before when a similar situation arose, for instance, the food riots and demonstrations. If there were repeated riots before, the police will have greater chances to predict how people in the community will behave and this will help them to make decisions on how to manage the situation. Prior knowledge of the trusted target becomes a prerequisite for the formation of predictive behavior. It is, therefore, not possible to build instant trust with a previously unknown party. Integrity and consistency are key to the trust building process.

3.4.3 Intentionality trust building

The trust in intentionality trust building is built after an evaluation of the motivations behind the trust target's behavior, the trust is built based on shared motivations (Helliwell & Wang, 2011). There is a need for goal congruency as the process is grounded in social psychology and presupposes that behavior of individuals is based on a general motivation towards the same goal (Chao, & Moon, 2005). The focus of the trustor is on the other party and not on the self. The trustor evaluates the intentions of the other party.

If the intentions are perceived to be in line with that of the trustor's intentions, there will be potential to form trust (Dietz, Gillespie & Lewicki, 2012). In this case, the trustor could be the community who evaluates the motivations of the police in the police-community encounters and when they find out that the police share the same intentions with the community then trust will be built. When benevolence is perceived to be a characteristic of the police, the community then intentionally chooses to work with the police to achieve the same goals. Trust is only developed when the community feels that the police is genuine and has the community interests at heart. The intentionality trust building process contrasts with the calculative process in that it focuses on the other party of the relationship for the benefit of them all while the calculative process assumes that the other party will be selfish (Tan & Lim, 2009).

3.4.4 Capability trust building

The process is based on the trust target's ability to fulfill their promises or obligations (Doney & Cannon, 1997; Nielsen, 2011). It is based on whether the trusted target can be able to complete the task they are about to be trusted to do. The process is grounded in sociology and presumes that people have different capabilities thus are capable of doing different things when given the same tasks. An individual can be judged in different ways; that may be done by judging the capability employing prior knowledge of ability gained through shared experiences or documented evidence, for instance; reports, certificates and general observations made whilst working with someone and so on. Trust can be based on a title or a degree. It may be better to select a capable partner for resource based reasons, the selection of a trusted partner, who may not have the most capabilities necessary to avoid opportunistic behaviors (Gnyawali & Park, 2011).

3.4.5 Transference trust building process

The transference trust building process is based on the ability of the trustor to transfer trust to a trusted target from another source (Doney & Cannon, 1997; Huang & Wilkinson, 2013). A simple example could be the trust of a friend's friend scenario. The police may trust certain people in a community because they were chosen by the community to be committee members in different Community Policing initiatives.

These committee members get trusted due to the fact that they were chosen and trusted by the community to represent them. Information access is key to trust building processes as it mobilizes reputation based on prediction and transference of trust from third parties. Trust levels and relative importance may differ across cultures but the mechanisms of forming and maintaining it in relationships has been found to be universal (Kramer, 2010).

3.5 Benefits of trust in the police

Researchers in sociology and psychology have recognized the importance of trust for decades and distinguished three different ideas, which are trustworthiness, trust propensity, and trust (Balliet & Van Lange, 2013). When the police as an organisation are trusted by the communities they serve, information about the problems and solutions will come to police officers promptly and less time will be taken to reach a consensus on problem-solving. Where there is trust, there is freedom in managing each other and so the community and the police will be able to help each other in the social control of the community being served. Trust matters most in cases where there is a potential for conflict, this is referred to as the paradox of trust by Yamagishi (2011). Trust in the police helps to influence to legitimize the criminal justice institutions including the police and the government. This, therefore, means that the police will be granted the power to enforce the laws on community members as they cooperate and comply with the laws of the land.

3.6 Community Policing

A community is described by Duncan et al (2007) as difficult to appropriately define. It has been argued that the word has two related ideas that firstly, organized group members share some common aspects and those collective aspects differentiate them in a substantial way making them a unique group. The community is generally used to establish what it is that separates various social groups and entities. Studdert (2006) posits that some understanding of what community is and represents is often referred to accessible concepts such as nationality, neighbourhood, location, knowledge of location and language and so on. This definition has been synthesized in words such as 'community of place' and 'community of interest' as opined by Pelling and High (2005).

'Communities of place' concentrate on people within a defined geographical area, for example, a peculiar neighborhood or a housing estate, village or location. The latter is also called interest groups or communities of interest and focuses on people who share a particular experience, demographic characteristics or interests. These may have examples of the working population, young people, university students, offenders; police officers just to mention a few. The various levels and sizes are linked temporarily, spatially, physically and psychologically in a wide range of ways from a global scale down to very small groups of individuals. This then means that people belong to different communities that are multiple and overlapping. Studdert (2006) reasons that community multiplicity is not something that people have a great deal of control over but rather a result of the societal relations that everyone inhabits and is born unto. This study adopted the 'community of place' definition according to Pelling and High (2005).

3.6.1 Community Policing

The history of Community Policing (CP) dates back to the 19th century when Sir Roberts Peel initiated the idea in the London Metropolitan Police. Since then, Community Policing has been exported to other countries from the United Kingdom through colonisation, foreign-based police training and police reforms. Research has shown that security and justice are salient in development discourses (Denney & Jenkins, 2013) and therefore, should address the needs of communities (World Bank, 2011; Hummelsheim, Hirtenlehner, Jackson & Oberwittler, 2011; Jackson, 2011). It is argued that when a country has security, the investment would be attracted leading to economic growth and development. The police are key actors in the security and justice system, so their contribution is potential in a country's development. It encompasses a variety of programs which include intelligence-led policing, zero tolerance policing and beginning a service approach within relevant institutions addressing alleged crimes of concern.

3.6.2 Understanding the concept of Community Policing

Community policing can be referred to as a 'strategy and a philosophy'. There are many contending explanations of community policing in literature. The position adopted by Tilley (2010) indicates that community policing was policing *with* and *for* the community not policing *of* the community. Community policing aims at improving the quality of life for the community by solving community problems prescribed by the community. Williamson's (2005) perspective on trying to define CP was amply demonstrated by his words when he humorously opines that it was 'rather like trying to catch hold of the soap in the bath' this does not mean that there is no operational definition of policing practice in terms of CP (Skogan, 2006).

Some of the definitions are made different throughout the globe because of variations in the primary historical, political, cultural backgrounds of the police functions in the relevant countries (Brogden, 2005). The different definitions seem to converge on a range of key concepts which are common such as community, partnership, accountability, service orientation, consent, proactive and problem focused styles to crimes (Casey, 2010).

Police community relations shape how communities can embark on and provide support for CP. The country history, party-political dogma, national existence, involvement in struggles or emergency, government relations with the people and societal cleavages contribute much to the way CP will be interpreted by a society. Verma, Das, and Abraham, (2013:2) propound that CP is an organisational strategy in which partnership is the cornerstone. They argue that there is no "one size fits all" approach as it needs a different design for each setting. CP has been a philosophy that conveys police community relations and trust to augment peaceful and responsible communities. Ellison and Pino (2012:71), posit that CP can be considered as a chameleon as its practitioners can transform it into whatever they want it to be. Brogden (2005:9) conceptualize it as the "emblematic international creed" which is useful in policing. The broader community involved in CP is characterized by disharmony than lucidity.

In the fragile and conflict-affected states most of which are African, the aims of CP are to bring back lost police confidence to the people, improve police receptiveness and safeguard observance to human rights and proficient ethics. Ellison and Pino, (2012) assert that there is the exportation of policing knowledge from the global West and North to the global South.

According to Sir Robert Peel (1829), crime prevention became the main objective of policing and he encouraged officers of that period to patrol communities they served on foot in order to prevent criminal activities.

A police officer was treated as just a local citizen in uniform as the patrol was done in one's area of residence (Brogden, 2005). In America, it was the groups of citizens who would appoint individuals to police their areas. CP has not been consistent since the 19th century as it became popular and later disappeared in reaction to social changes. Traditional policing took its toll by the 20th century thereby diluting CP. It was the failure of traditional policing to reduce crime that caused the re-emergence of CP. In a country where citizens trust the police, it is less likely that the citizens will take the law into their hands. In CP, police must not only be seen to guarantee the citizens of social order but they should also enjoy the confidence of the citizens.

Kappeler and Gaines (2011) describe CP as a 'paradigm' while Brogden, (2005) stresses that it is a 'body of ideas'. Some agreed limited descriptions include a 'philosophy' as a rational strategy which is the way to carry out the philosophy.

This gives allowance to the police-community partnership in solving problems of crime and disorder (Saferworld, 2006). Lanre and Olabisi, (2013:50), further agree to adopt the use of the two constructs of philosophy and strategy. Mathias et al. (2006) add two more components as required organizational structure and the management policy. Some researchers including Brogden, (2005) argue that it is better to define CP by its negatives since finding an agreed definition has been a problem.

This, therefore, means that there is need to spell out or further elaborate what CP is not. It then follows that CP is not military in nature, policing independent of community consultation, crime fighting after it has already occurred or output measured expert efficiency (Brogden, 2005:2). Community Policing has been described using different terms such as policing by the community (Nalla & Newman, 2013), proximity or neighbourhood policing (Mouhanna, 2009:115), policing for the community and democratic policing (Wu et al., 2011). Governments are diverse and differ in the way they manage CP. Some governments co-opt community innovated activities, like the Sungusungu in Tanzania and the Bakassi boys in Nigeria, while in other countries these groups would be seen as a threat to government control. If the government states that it is in full support of such groups, it may not mean that the police also support that. An example is the Monrovia vigilante which has been endorsed by the state and yet the police completely do not agree with the practice by such a group. Hills (2008:217) expressed the view that CP reforms can best be described as 'interactive processes that are best described as a waltz: in which one step forward is followed by one step sideways or backward'. It, therefore, means that, for one to understand the community objective in CP there is need to first get an appreciation of the community itself.

3.6.3 The broader picture of Community Policing

In the United Kingdom CP dates, back to the 19th century in the times of Sir Robert Peel who was more particular with the foot patrols and close police-community relationship. It is also popularly known as Neighbourhood policing in the UK. It can also be connected to Tythingman some 800 years ago, who became the first community constable. Community policing was marginalized in the 1960s until it resurfaced in the 1980s due to the changing environment.

In the United Kingdom, CP is considered as policing for and with the people. Some of the initiatives include special constabulary, police community support officers, neighbourhood policing, use of professionals in risk assessment such as doctors, nurses, social workers, teachers and others (Kalunta-Crumpton, 2009). Community Policing was introduced with the aim of increasing confidence and satisfaction, reducing the fear of crime and resolving local problems of crime and anti-social behavior (Manson, 2009).

In France, the phrase Community Policing is not used although some of their policing concepts can be found in those countries that practice CP. Ilotage was revived in the 1970s with foot patrols and the beat system. It was abandoned in the late 1990s due to increased crime. The other concept used in France is proximity policing which was introduced in 1999 so that the police would be able to respond to the concerns and the priorities of the people. This concept suggests that the police officer should be operationally working in the community, with the community as opposed to being part of the community (Mouhanna, 2009).

In China, CP is known as 'mass line policing' and is embedded in the Communist ideology of "for the masses, relying on the masses, from the masses and to the masses" (Zhong & Jiang, 2013:170). It relies much on the organisation and enablement of citizens in solving community problems, rather than depending on police officers in fighting crime (Wong, 2009). Community Policing in China is infused by the Maoist ideology where people are the masters of their destiny, thereby stressing that nobody understands the plight of the people more than the people themselves (Casey, 2010:62). The policing powers are given to the family and the community. Neighborhood committees are chosen by the local people and are tasked to educate the community on issues of security and conflict resolution prior to their development into crimes then reporting crimes to the police. At workplaces, there are work units where individuals are disciplined, offered rewards and punished. Social order security teams work on crime prevention and order maintenance functions. Crime prevention and management are 'everyone's business' (Brogden, 2005:96).

In Canada during the 1960s, local residents were hired to work in the area as village constables with the Royal Canadian Police. The First National Policing Policy developed in 1991 and rolled out in 1992 and the First National Communities adopted Community Based Policing plus (CBP+) which became parallel to the 'citizenship plus' concept of the Aborigine's rights in Canada. There are forty-six self-administered First National Police services policing one hundred and ninety communities of Aborigines mostly in Ontario and Quebec (Zhong, & Jiang, 2013).

In Brazil, diverse practices are found in the Federal state, research suggests that lack of public trust and escalating evidence of corruption in the police led to the existence of CP programs. The Federal government recommended in 1996 that all states implement community-oriented policing. By 2013, fourteen states had started to commence various CP initiatives. In Rio de Janeiro, there are foot patrols and officers tasked to do community relations; community councils or committees are in place and suggestion boxes are in use. In Sao Paulo, the military police created police-public partnership to help in the prevention of crime. Community safety councils, foot patrols and small fixed boxes were established.

In Minas Gerais, just like any other place in Brazil, there are community safety councils which are used for problem-solving. Police activities have been decentralised and regionalised and to analyze crime, assess results and set quantitative goals, geoprocessing tools are used (Clairmont, 2013).

In Nigeria, Alemika and Chukuma (2004) highlighted that local people formed groups for self-protection due to crime increase, reduced police-citizen relations, an inability or reluctance of the state to provide protection to the public. Amongst these were religious, ethnic and state sponsored groups. Hisbah was a religious group that enforced Sharia laws and has been granted power to apprehend citizens. Olode (hunters) was operating in Jigawa state as an ethnic group. State-sponsored groups included the Bakassi Boys originating as an informal group that challenged criminals in market towns. This group was later legalised and headed by the state which later criminalised it due to severe abuse of citizens by its members.

Street or village groups would organise community-neighbourhood watch groups to watch the entry points and carry out foot patrols (Onwudiwe & Wisler, 2009).

In Mozambique, CP was launched in 2000 with the assistance of donors. PolCom adopted the concept that was underscored on community forums, Conselhos de Policiamento Comunitario (CPC). Volunteer associates were chosen by the people gathered to discuss security and safety problems, facilitate patrols, mediate minor conflicts, hand over anyone they arrest to the police.

These members are not allowed to carry and use firearms in their patrols. The members were later chosen by Chiefs and were assumed to serve the interests of the chiefs and not the community. Beating suspects under interrogation are part of their duties as delegated by state police (Kyed, 2009).

In Tanzania, in the 1980s villagers formed defense groups that became known as Sungusungu to oppose rings of mostly cattle rustlers and those carrying out banditry actions. Groups of men rotated these patrols to protect property, apprehend and arrest thieves and recover stolen cattle. The democratic village assemblies chose the Sungusungu who are deep-rooted in the traditional power mechanisms. Heald (2009) posited that, the ruling party in Tanzania authorised these groups and incorporated them into the administration structures. The areas which they often enforce include among others, harmful practices such as cattle rustling, petty crime and witchcraft (Cross, 2013).

3.7 Understanding Community Policing in Zimbabwe

In Zimbabwe, CP is considered as a philosophy and an organisational strategy that promotes a new partnership between the police and the public (Mahohoma, 1998). It is based on the premise that the police and the community work as partners with equal shares in identifying, prioritizing and solving contemporary problems such as disputes, crime, drugs, fear of crime social and physical disorder and overall neighbourhood decay. This is all done with the intention of improving the overall quality of life of all citizens in defined communities.

The ZRP realised that the world over, there is no police organisation with enough human, intellectual and material resources. It was observed that the police could not be found everywhere or in every corner of the streets in order to be able to completely prevent crime and promote public safety thereby enhancing the quality of life in communities. It was also realised that crime should not be a police problem only, but it should be shared using the multi-faceted approach. Crime control and order maintenance can only be achieved through police-public partnership as in CP. In order to get a solution to a problem, it is best to get the solution from the individuals who have the problem (Wong, 2012).

In 1985, the then Prime Minister of Zimbabwe, Robert, Gabriel Mugabe in his keynote address at a graduation parade in Morris Training Depot highlighted the need to work hand in glove with the community in the policing space when he said;

"We must underscore the point that effective policing must be derived and flourish on the goodwill and cooperation from the masses from whom any police force derived its legitimacy. The police must thrive to educate the masses so that they identify the objectives and functions of the police as their own, in turn, the public aspirations and problems are also their own"

It was highlighted that police-public partnership was the best solution to reduce crime in the society and hence there was a need to fully explain this strategy to the people. In 1985 the country had not yet officially launched this CP strategy hence it was officially taken aboard ten years after this. The struggle continued in the fight against crime as police would not rest and see the nation getting down on its knees due to the rise in crime rates. More strategies had to be initiated so as to curb crimes which increased as the colonialists would also want to prove that the previous government was the best and yet the Zimbabweans also had to prove that they could run their own show. The ZRP actually tried to be in full control of the safety of its citizens.

Addressing a pass out parade at Morris Depot, on 28th September 1995, the then Commissioner of Police, Augustine Chihuri expressed that "the cooperation of the public should not be taken for granted... for the public to continue to support our efforts in a sustainable way, they must have confidence in the Police". Another milestone in policing started in 1995 when police made some CP initiatives, which included Community Relations Liaison Officers (CRLO), police special constabulary, Neighbourhood Watch Committees (NWC), Junior Call, business against crime forum of Zimbabwe, Crime Consultative Committees (CCC), home officers scheme, air wing, bases and posts, use of suggestion boxes and hotlines.

As the programme progressed more initiatives were added to the list, these included Business against Stock Theft (BAST) ,Traffic Consultative Committees (TCC), in 2015 WhatsApp (Katongomara, 2015) was launched across the country and a website was opened in an effort to allow the easy flow of information.

The Client Service Charter was a major tool that was introduced by the ZRP in its endeavors to ensure that the communities understand what they need to expect from the police as minimum police standards. The Client Service Charter was seen as that tool which could help to build trust between the police and the communities. It elaborated basic ethics to do with police service delivery. The expectations for the community were spelled out clearly as in the Police standards (1995). The charter was also precipitated by the need for quality management principles, mostly being to afford the Zimbabwean citizens their human rights in the delivery of services to cultivate public confidence and trust that had been lost in the previous years.

3.7.1 Community Relations Liaison Officer

Extensive community relations officers' programs and training were initiated in the ZRP in 1986, they were used to repair the fractured relations between the police and the public. The attitudes of some people have since not changed even with efforts of the police to try and mend them by explaining the expected roles in the Service Charter. Damage done during the period of colonial policing is negatively impacting on the current police organization.

Despite all the challenges of previous policing, the ZRP has opened offices of the community relations liaison officers (CRLO) at every police station in the whole country and the training has been ongoing. Some officers have acquired certificates, diplomas, and degrees in public relations so that they are fully equipped for the changing environment. To date, every station has an office responsible for public relations up to the Police General Headquarters.

The community relations officers are the sole marketers of police work and ensure that they maintain the image of the organisation. The ZRP success stories are told to the public through the office of the CRLO. The CRLOs have regular meetings with members of the community in order to get their views about policing issues in the different areas. The community groups that the CRLOs meet with, include the members of the local authority such as chiefs, headmen, members of the Crime Consultative Committees (CCC) popularly known as Triple C, Business against Crime Forum of Zimbabwe (BACFoZ), Farmers unions, and all other CP initiatives programs.

Campaigns against crimes such as domestic violence and anti-stock theft in the rural areas are also spearheaded by the CRLOs. The CRLOs create forums for police-public interaction, for example, the Commissioner General of Police Funfairs coordinated by the CRLOs, headed by the Senior Staff Officer Press and Public relations in the ZRP. In the fun-fair, the public joins the police to raise funds for charity and spend a day with their families while the local artists and the police mix and make the day enjoyable. There will be numerous activities for children and adults to enjoy. Some CRLOs organise these kinds of mini-funfairs in their provinces for the same purpose. Informal interactions have been found to enhance trust in some researches done in the Western countries and in Zimbabwe, they have been practiced for the same purpose.

3.7.2 Neighbourhood Watch Committee Scheme

This is a grass-root element of Community Policing (Cordner, 2010) which provides the greatly needed support to the police. The most significant role of the Neighbourhood Watch Committee (NWC) is to assist the police officers in the maintenance of peace and social order in a geographical area.

The committee members are volunteers from all walks of life such as retired government employees, area residents, students, and entrepreneurs.

Volunteers from the community are trained in some policing strategies so that they can look after their places of residence. The volunteers' duties include assisting school children to cross roads in the morning and in the afternoon near schools especially busy roads, they also help to control intersections where traffic lights may not be functional during busy hours especially the rush and peak hours to avoid traffic congestion.

The NWC members assist in gathering crime and disorder related information, locating potential peace and order threats and patrolling with the regular members of the police. They are very relevant in times of elections when the police human resource base needs to be boosted due to overwhelming work load. Activities done may include "marking of property, reporting suspicious activity, patrolling neighborhoods and improving home security, which reduces opportunity for crime and increases the risk of detection" (Mahohoma, 1995). In the areas where there are vibrant neighborhood watch committees, it is very rare to hear about burglaries and other crimes that can occur at night as vibrant neighbourhood watch groups will deter any criminals from entering patrolled residential areas.

The NWC work closely with the local police station officer in charge. Organised patrols are done with the assistance of the members assigned to the area from the local police station. Mahohoma (1998), opines that the NWC face problems of 'shortage of basic equipment such as torches, batteries, bicycles, uniforms and the slow pace vetting of their fingerprints'. In areas where the NWC has been embraced, results have been very positive with many arrests coming from the committee members thereby helping the police increase crime detection and reduce the crime rate. Some members of the NWC have even scoped the Cop of the month prizes due to their dedication to work.

3.7.3 Junior Call Programme

The police started programs with school children starting from primary schools to nurture them into law abiding citizens at a tender age as stated by (Chingozha, & Mawere, 2015:90) who uses the metaphor "catch them young".

The young ones are taught about the importance of policing as citizens and get some training from the police in a number of programs including discipline, life skills and career guidance.

This helps to create a sound recruitment base and shape the children to become law abiding citizens who are crime conscious and honest (Charamba, Macheka, Nyathi, & Matare, 2015). Activities are organised such that the pupils perform at functions to display their understanding of public safety in society. Zimbabwe has a Junior Parliament in which students from different schools participate after competing for the posts. The Junior Parliament has a mini cabinet and some of the children who participate would have understood the law through the junior call schemes. It is in this Junior Parliament that the young ones forward their grievances and proposals.

3.7.4 Crime Consultative Committees (Triple C)

This was formed to create a forum for information sharing and to help in the formulation of crime fighting strategies between the police and the community. Volunteers from a community are elected to form a committee which will deal with area problems and crimes of concern. The committee helps in discussing issues of concern and comes up with strategies to solve problems. They also help in resource mobilisation when the need arises. Some of the resources donated to the organisation come through the Triple C. Public safety and fighting crime is their main objective and the committee is very helpful in crime prevention.

3.7.5 Business against Crime Forum of Zimbabwe (BACFoZ)

Business against Crime Forum of Zimbabwe (BACFoZ) was launched by the Commissioner General of Police Dr, Cde Augustine Chihuri in June 2010 in order to promote business community participation in the fight against crime. The committee consists of captains of industry spearheaded by insurance, mines, and banks in an area who have regular meetings that discuss the strategies for crime prevention.

The aim of having BACFoZ is to promote a multi-sectoral approach in fighting white collar and economic crimes including cyber crimes which continue to increasingly torment the business space reinvigorating public involvement in the fight against crime (Outpost, 2015). At Juru Growth Point, the Crime Consultative Committee (CCC), Police Constabulary and Business Against Crime Forum Of Zimbabwe (BACFoZ) jointly constructed a block of offices for ZRP as an organisation which is now being used by the Police Constabulary (Policon) unit (ZRP Special Constabulary Unit, 2016)

It is from this committee that local sport and other projects are supported as this group usually is composed of people who are well resourced and can sponsor tournaments, road races and other activities that keep the most active group of youths occupied so that they will not commit crimes.

3.7.6 Police Special Constabulary Initiative

This was initially called the Police Reserve since 1939 and was renamed the Special Constabulary Unit in the 1980s and by then some of its members were paid an allowance. the main aim of the scheme was to allow the general populace to play an active role in police work as part time police officers (ZRP Special Constabulary Unit, 2016). The current establishment has three branches which are A, B and C. the A branch is made up of volunteer professionals who are highly skilled and trained such as doctors, nurses, teachers and others. The B branch comprises of members who do police work daily even in the absence of regular members. The C branch voluntarily do patrols in their areas of residence and most have since assumed the A and B branch duties.

These members come from the community and they are trained in police work as volunteers and they assist police officers at stations in their daily routines including arrests and getting information which is helpful in investigations and crime management (Mahohoma, 1995). Some members were awarded the Cop of the Month awards as they managed to get information and arrest wanted dangerous criminals which showed dedication to work. Mbare is privileged to have a Policon member P/Constable Nyasha Mugobogobo who has been awarded seven times with awards since 2008. The last award was in February 2015 (ZRP Special Constabulary Unit, 2016).

3.7.7 Suggestion boxes, hotlines, and WhatsApp

Information which is useful in investigations has reached the police through the hotlines, suggestion boxes, and the WhatsApp communication channel. The App was initially launched in July 2014 then it was cascaded to the provinces to reach out to citizens directly as many crimes went unreported. In Mbare District, the WhatsApp platform was launched in Waterfalls during an Anti-Sexual Violence Crime Awareness Campaign. Stations with this platform include ZRP Mbare District, Mbare, Matapi, Stoddart, Braeside and Waterfalls. This was done to ensure that there is a smooth flow of information from the citizens to the police for better crime prevention and management. Intelligence-led policing has used these means to get information on crimes which have been committed, about to be committed and are intended by criminals in communities. Most of the information includes that on domestic violence issues such as child abuse, rape, wanted criminals and others. The suggestion boxes were placed in strategic areas where they could be used by the community members.

As policing demands for dynamism, the ZRP launched a website where people could send their messages suggestions through the online platforms. After realising that the traditional tools of policing such as suggestion boxes, hotline use and use of brochures were being overtaken by technological developments, the ZRP launched a website on 21st April, 2016 at Morris Depot in Harare. The CGP expressed the need to move with time in the policing space as he propounded that “Certainly, as information and communication technology takes over commanding heights of contemporary policing, the people of Zimbabwe demand us to remain relevant and vigilant in the wake of sustained criminal activities in cyberspace” (Zimbabwe Broadcasting Corporation (ZBC) News, 22/04/2016). The website has different sections, among them is the wanted person section, information about police specialised units and the Community Policing initiatives such as NWC, CCC, BACFoZ and many others.

3.7.8 Construction of bases and posts

The Agrarian Reform saw many people disperse to farms which were owned by the white farmers to resettle. This caused changes in demographic patterns thus the ZRP established stations, posts, and bases to ensure public safety through crime prevention. The communities through different committees have volunteered to take and donate building material and even vehicles, for example, the construction of the Ndali post in Chiredzi, face lifting of Borrowdale police station, construction of Mvuma Slice base and construction of Workington base in Mbare. In Bulawayo members of the BACFoZ constructed a Police Base at Bob's garage near the National University of Science and Technology (NUST) where students had become prey to thieves (ZRP Special Constabulary Unit, 2016).

3.8 The roles of the Police and the Community in Community policing

The police should understand the role they need to play as they partner with the community. The police role is guided by the legal instruments that have been put in place by the government. The documents, among others are the Constitution of Zimbabwe Amendment (No. 20) Act 2013, Section 219, the Police Act, CP&E Act (2006) and the Client Service Charter among others. In the ZRP Client Service Charter, the organisation set some standards and made promises to the citizens that they should be taken to task where they fail (Outpost, 2016). Integrity promotes transparency, clear leadership improves professionalism (Wekesa & Muturi, 2016). The police officers as public service employees should know that they are evaluated by the extent through which they exhibit their competencies (Guy, Newman & Mastracci, 2014). Police officers are expected to be fair when dealing with the community members, giving them enough time to explain their concerns while the police officers listen attentively and allow themselves to work and solve problems together with the citizens (Tankebe, 2013). The police officers need to identify the drivers of public satisfaction as this leads to trust and as concluded by Wekesa and Muturi (2016), there is cooperation by stakeholders, improved communication and minimal cases of betrayal by criminals. It is crucial for the police to give feedback to their partners in community policing.

The general populace needs to know that they have a salient part to perform in the maintenance of social order in their area. Through CP, the community will be enlightened on the idea that its major role is to ensure the safety and security of the people in their defined area and that of their property (Masese & Mwenzwa, 2012). The community contribution is to volunteer information on any suspicious characters and activities in their respective areas, working closely with the police assigned to their locality in liaison with the Officer in Charge of the police station. It is the community members who assist the police by donating in cash or kind for the general safety and security of their neighborhood. When a social bond is created between the police and the community members, it is easier to identify any criminal activities in the area.

The assistance given by the citizens, entails but is not limited to counseling of victims of crime, safeguarding their neighborhoods starting with the households then cascading to the society. Alertness is a necessity if CP is to succeed in a given area on the part of the police as well as the community.

3.9 Benefits of Community Policing

There are a number of benefits which are associated with CP, these have been realised in different areas and may not be the same. Communities have shown their appreciation by increasing their participation in the CP programs. The police gain local support in crime prevention and reduction using the problem-solving approach. The maintenance of social order becomes the community responsibility which is then strengthened by the cooperation between the police and the public as they work harmoniously in the relationship.

Trust and confidence in the police are built in the community as the citizens feel that the concerns they convey to the police find tailor made solutions. When police officers articulate well their professional capabilities and respond well to queries from the concerned community members especially when they hold meetings and awareness campaigns, trust is rooted. In regular meetings, the community would feel that the police can afford them time to listen to their grievances then agree to actions to be taken (Muller, 2010).

Social bonds and informal social control are made strong by the collaboration of the police and the community as they work together in the fight against crime and disorder. It is in these interactions that the community is educated on safety and security issues. The community members are empowered by CP to follow crime prevention strategies that they initiate themselves and where they fail, they can revisit and remodel them to suit the situation, they can proudly celebrate their success. Corruption can be reduced by altering police operations to suit community requirements and increasing police accountability to the community they serve.

3.10 Summary

This chapter has discussed trust from different perspectives, followed by the predictors of trust such as legitimacy, fear of crime, police encounters, stereotyping, corruption, tactical communication and police culture. Trust building processes, benefits of police trust were also covered. Community Policing was reviewed from the worldview through to the Zimbabwean perspective as it has been used by many police organisations to build trust in communities. The next chapter looks at the methodology which have been used in this study.

CHAPTER 4 METHODOLOGY

4.1 Introduction

The chapter under discussion covers the research design and methodology. The research design being the roadmap or blue print of this study elaborates the way towards the achievement of objectives of the study as postulated by Myers (2009:19). Babbie (2012) agrees with Leedy and Omrod (2010:12) who propound that research methodology refers to the research's general approach in carrying out the project. The purpose of this chapter is, therefore, to outline and clarify the research design, the research paradigm adopted, target population, the sample, data collection techniques which were used in the study and the rationale for choosing them.

Ethical issues which govern this study are clearly laid down with significant emphasis on upholding privacy and confidentiality where necessary for example, on the issue of anonymity. All these guidelines stated in this chapter are expected to aid the researcher to explore the relationship between the police and the community in terms of trust in Mbare District. The Chapter will be concluded by outlining the planned analysis procedures which will follow in the next chapter.

4.2 Role of research

Research plays an integral role in society. Research may be used to generate knowledge as in pure science, to explore new phenomena, to describe the phenomenal characteristics, relations between variables or phenomena. It may also be used to correlate or establish whether a relationship is associated or interdependent to one or more aspects of the situation (Kumar, 2011). To find explanations as to why things happen in the manner that they do and facilitate solutions or remedies to such situations can also be done through research (Plooy-Cilliers, Corne, Bezuidenhout, 2014). Outcomes of given situations or conditions can be predicted after carrying research.

Research also contributes to solutions of some kind as they may lead to further research as in pragmatism which aims to find solutions by utilising both qualitative and quantitative methods.

4.3 Research Design

A research design is imperative in any empirical study due to its ability to behave as a roadmap towards the achievement of the intended goals of the study as postulated by (Myers, 2009). This helps the researcher to gather facts and techniques which are to be employed in the process of either proving or disproving the hypothesis or providing valid and reliable answers to research questions (O'Leary, 2014). A sound and vibrant research design helps the researcher to produce quality research. This section thus covers the methods and techniques which the researcher adopted and applied in answering the research questions. The research design includes the paradigm adopted in the study, the methods to be used for data collection, the ethical principles which guide the study, the issues surrounding how the sample was built, the justification of the sampling methods as well as the area of study and all units falling under delimitations.

When choosing a research study, several salient stages are followed including the conceptualisation stage, defining of key terms, choosing research methods to employ, utilisation of instruments like questionnaires and interviews. Operationalisation of the research study creating concrete measurement techniques is done considering the population and sampling, deciding on what and who to study. The study is made up of empirically collected data which is processed and analysed to enable the researcher to come up with conclusions and inform the stakeholders. There is need for careful planning in order to take full advantage of the rationality of the results (Polit & Beck, 2014). All this would help minimize personal prejudice and bias as far as possible during data collection to safeguard the data reliability. In social science research, objectivity and reliability are pertinent issues. The most appropriate choice of approach should match the aims of the research (Ritchie, Lewis, Nicholls, & Ormston, 2014).

The study used the exploratory, sequential, mixed method design. This, therefore, means that qualitative and quantitative designs are combined in the study. The methods will be described separately and the description of the mixed methods approach then follows. The mixed methods approach is also known as the "Third Methodological Movement" which is fairly growing in popularity in social, behavioral and health sciences. Teddlie & Tashakkori, (2012) postulates that the mixed method is less known than the traditional qualitative and quantitative research designs. Meissner, Creswell, Klassen, Plano, & Smith, (2011) further describe it as an approach in research which emphasizes on study questions that call for real-life related understanding, multi-faceted standpoints, and traditional influences.

In mixed research design, demanding quantitative designs assess the degree and occurrence of ideas whereas rigorous qualitative designs explore the sense and understanding of the ideas. Multiple methods are utilised and integrating these designs helps the researcher to draw on the strong points of each of the multiple methods while framing the inquiry in the theoretical and philosophical positions (Creswell & Clark, 2007). Mixed methods can be fixed or emergent. Fixed designs are predetermined in the initial stages of the study while emergent designs emerge during the process of the inquiry (Meissner et al., 2011).

It is imperative for the research to reflect that the mixed methods research has its own challenges which according to O'Leary (2014) include the fact that there is need for the researcher to understand the difference between validity, authenticity, reliability, dependability, generalizability and transferability. Skills on data collection and analysis using both qualitative and quantitative methods are of great significance on the researcher's part; for instance, analysing open-ended questions that are asked in a survey. When using the mixed method approach, it is critical to consider that time, resources and supervisory support will be available.

4.4 Qualitative perspective with the acceptance of qualitative data

O'Leary (2014:148) postulates that the mixed method which heavily weighs on quantitative data and gives acceptance to qualitative data is "just about adding qualitative flesh to quantitative bones". This, therefore, means that the core of the study will be quantitative. It is believed that researchers who think that way are more linked to the quantitative tradition though they accept that qualitative data helps to 'flesh out' their study. This can be achieved by conducting a focus group discussion initially in order to facilitate survey development.

In this study a focus group discussion was carried out with the ZRP officers in order to facilitate the formulation of a questionnaire for the community members who were participants in the survey. The study was exploratory and sequential in nature meaning that every approach was done at its own time and not parallel.

After completion of the survey, all gray areas noted were further clarified by conducting yet another qualitative research procedure through interviews with key informants from the identified groups that participated in the survey from the community.

4.5 Pragmatism

Pragmatism has been anticipated to criticise the outward mismatch between qualitative and quantitative research designs as a philosophical avenue. It stands as a 'compatibility thesis' claiming that qualitative and quantitative data can be diverse (Teddle & Tashakkori, 2012). It is an obligation to ambiguity, an acknowledgment that any data "produced" through an enquiry is virtual and not absolute, that even when there are underlying relationships, they are "transitory and hard to identify". Hanson (2008:109) states that pragmatism ignores the quantitative or qualitative split and ends the paradigm wars by signifying that the greatest question is if the research has aided "to find out" what the researcher intended to distinguish. Denzin, (2012:81) argues that "...the meaning of an event cannot be given in advance of the experience". The event has to occur first then it gets its meaning. Denzin's argument is based on the approach taken by Dewey (2008) who promoted pragmatism by reorienting it away from abstract concerns and turning it towards emphasizing human experience.

Dewey (2008) propounded that experiences make up meanings by adding beliefs to actions. This then meant to say beliefs must be interpreted to generate actions which would then be interpreted to generate beliefs.

4.6 Research methods

The mixed method will be used in this study and it is prudent to first discuss the qualitative and quantitative research methods separately before a description of mixed methods.

4.6.1 Qualitative research method

The social research where the investigator depends on data transcripts rather than quantifications is qualitative research. Glesne (2011) argues that qualitative research gives its focus on qualities like explanations which cannot be quantified and give-in themselves to clarification or deconstruction. It is this design that seeks to reflect on the comprehensive study of feelings, thoughts and perceptions of participants related to the subject under inquiry (Carter, & Little, 2007). Maxwell (2013) posits that qualitative studies aim at understanding meaning, context and processes as well as identifying unanticipated phenomena. Participants in such a study are stimulated to express and avail evidence that is outside the originally predicted scope of the investigation (Creswell & Clark, 2007). The focus of the qualitative study is on the way respondents construct meanings and make sense of their lived experiences (Klenke, 2016; Silverman, 2010).

Creswell (2014) checks on qualitative studies and posits that the studies are uniquely characterised in that they are conducted within normal and not research laboratory settings. The researcher subjectively interacts with respondents in their natural environments (Brogden & Biklen, 2007). The researcher adopts an assumption that knowledge is constructed socially and espouses an imagined and independent epistemological standpoint. The researcher's inimitable cultural background, experiences as a police officer and perspectives play a critical part in shaping the interpretation of the collected data.

Data can be collected using various sources while conducting a qualitative study which includes among others, interviews, simple story sketches, observation, audio-visual data and documents. The ontological and epistemological positions invariably inform methodological and methods choices (Du Plooy-Cilliers, Corne, Bezuidenhout, 2014). The data collected is reviewed and organised into salient categories and themes.

Onwuegbuzie, Johnson and Collins, (2009) argue that qualitative research searches for new information and develops theories which are empirically grounded. Qualitative research as opined by Flick (2015) is an intellectual, creative and rigorous craft the practitioner does not only learn but also develops through practice. In qualitative research design, a holistic approach is advocated for knowledge building.

4.6.2 Quantitative research method

Quantitative research refers to that investigation of a phenomenon that is done by testing a theory or answering research questions (Hammersley, 2007). The measurement would be numerical and is analysed statistically (Babbie, 2010). Its main focus is on causality and not meanings of events or circumstances. Hammersley (2007) suggests that it seeks explanations and predictions that will generalize to other persons and places with the aim to develop generalisations that contribute to theory. It also includes the use of survey methods which are closed and is related to the deductive approach (Babbie, 2010). The necessity for the research to be reliable and generalisable is underscored in quantitative research. Strangor (2011) posits that quantitative data analysis has strength in that it can organise bulky confusing data in a graphical form or in numerical summaries in an attempt to answer the research questions in a satisfactory manner. Quantitative research is controlled and more formal than qualitative research and provides room for replication using different subjects (Babbie, 2012; Babbie, 2010). However, quantitative research has its own weaknesses as it tends to de-contextualise behavior in humans, a way that takes away the event from its actual world setting and fails to consider the implications of the variables that may have been left out of the model (Babbie, 2010).

This research paradigm fails to explore a problem in depth and, therefore, cannot be used to formulate hypotheses and theories.

4.6.3 Mixed research method

The mixed method research has gained interest from the contemporary scholars in social, behavioural and health sciences as posited by Teddlie & Tashakkori (2012). It gives a focus on research questions that seek for real life background understanding, cultural influences and multi-level perspectives. O'Leary (2014) and Creswell, (2013) argue that mixed methods allow the researcher to build a broader picture by adding depth and insights to numbers through inclusions of dialogue, narratives, and pictures. The mixed method way has been accepted as it tends to reduce partiality in the research study. Denzin & Lincoln (2011) contend that it helps the researcher to understand issues of complexity while addressing the objectivity-subjectivity continuum.

Creswell, (2013) posited that the mixed method has its own weaknesses in that, there is a need for the researcher to develop skills in the twofold methods of gathering and scrutinising data and this could be laborious and actually expensive. Harris & Brown, (2010) were both of the view that mixed methods require teams to look at the different paradigms so that one team is qualitatively grounded while the other is quantitatively grounded. Sometimes, it is difficult to align results from one method with the one from the other side. Creswell, (2013) argued that the researcher has to be well schooled in the two paradigms, that is the qualitative and the quantitative paradigms. The assumptions of both methodologies and criteria for credibility need to be understood well by the investigator. Conceptualisation of the collected data is rather extensive as it is not simply collecting data but implies that the data requires merging, integration and or comparison from the different methodologies.

Bryman, (2009) argued that in the majority of times researchers fail to justify why they had chosen mixed methods instead of the first or second movement designs. However, (Morse, 2010) advocated that researchers should consider five checks that help in providing a rationale.

Firstly, one would need to check the theoretical drive whether it is deductive or inductive. Secondly, there is need to identify the core component of the study and make it clear whether it is qualitative or quantitative.

Thirdly, the supplemental component should be spelled out. Fourthly, the pace at which the study moves should be clarified, to indicate whether it is simultaneous, concurrent, parallel or sequential.

The point of the interface should be clearly known whether it would be during data collection or data analysis, the exact point where the mixed methods converge. In order to certify that the checks for this study are done according to Morse (2010), it is important to be clear on how the mixed methods would be conducted. The study adopted the quantitative method as its core with the acceptance of the qualitative approach. The approaches were used sequentially starting with the qualitative (focus group discussion) followed by the quantitative (questionnaire) then lastly the qualitative (interviews). Their point of convergence is at the discussion level.

4.6.4 Justification for using mixed method

The contention by Bryman (2011) was that mixed methods can be used to triangulate, complement, develop, initiate and expand a range of inquiries using different methods. The results from a study can be corroborated or converged from a different method that is between the qualitative and quantitative methods. The results may be further elaborated, enhanced, illustrated and clarified for one method from the results from another. A survey instrument, a programme and an intervention can be developed based on qualitative findings after the quantitative phase. When a quantitative phase is followed by a qualitative phase, the goal of the inquirer possibly will be to find out the best contributors by which to keep track (Plano Clark, 2010).

This study utilised the mixed method as it sought to find out the views of police officers on the community they serve through focus groups as their perceptions have an influence on their attitudes towards the tasks before them. It is of great value to note that the community perceptions of the police have a bearing on their attitude towards the police, so the data from them was collected using questionnaires.

It emerged during the collection that the community members scribbled some notes on the questionnaires so the researcher thought it was important to follow up the issues by carrying out some interviews to get some clarifications.

To get a better understanding of the police and the community in Mbare the researcher utilised the mixed methods to enhance and clarify the issues at hand.

4.7 Research Process

A mixed method research model as followed by the research is depicted in Figure 5 below. This was modified from Vosloo (2011). It shows that data was collected qualitatively through focus group discussions and interviews and quantitatively through questionnaires. It was analysed separately with thematic analysis on information from focus groups and interviews while statistical analysis was done to data collected through questionnaires. The point of interface for all the data was in the discussion stage and a report was written coming up with conclusions and recommendations.



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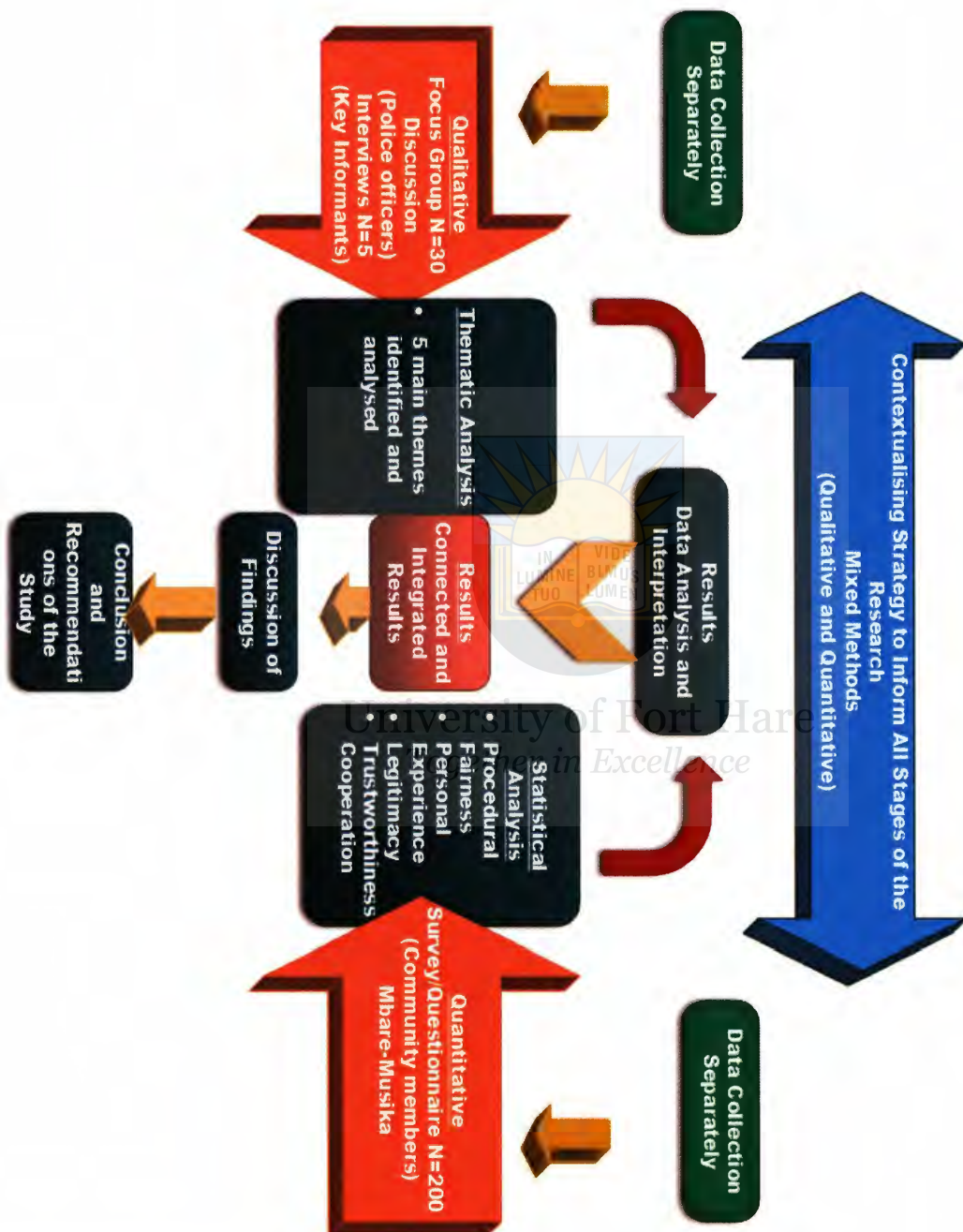


Figure 5 Mixed Method Research Model

4.8 Research techniques

4.8.1 Validity and reliability of the questionnaire

The concepts of reliability and validity are relevant in research as they are used to advance the exactness of the valuation and appraisal of research (Flick, 2015; Tavakol & Dennick, 2011). These concepts' meaning is defined differently depending on whether the research is qualitative or quantitative (Creswell, 2014). Flick (2015) posited that reliability originates from the test theory.

In qualitative research, reliability is considered as the consistency, stability and repeatability of research results which, therefore, means that the researcher's results are considered reliable when consistent outcomes are obtained in typical settings but in different circumstances (Bachman & Schutt, Russell, 2014; O'Leary, 2014). An instrument can be assessed for reliability in different ways. It can be checked for its stability, homogeneity, and equivalence (Creswell, 2014). Flick (2015) suggests four key types of reliability namely; retest, parallel, split half and intercooler reliability.

Retest reliability is when a scientist gets the same results from repetitive managements or when the similar assessment tools are utilised on the same model more than once and when the dependability co-efficiency avails an signal of how consistent the instrument happens to be (Bless, Higson-Smith, & Sithole, 2013). Parallel test reliability then becomes that reliability in which two different instruments are used to operationalised the same construct in a parallel manner (Flick, 2015). The more alike the two tests are, the fewer error effects are involved (Bortz & Doring, 2006:197). Creswell (2014) referred to this as equivalence. The split-half reliability is a test in which resulting scores can be calculated for each half of the items and then a comparison of the two scores is made. This method depends on how the instrument of the measure was split. Intercooler reliability is used to assess the extent to which different analysts allocate the same statement to the same categories.

4.8.2 Quantitative Research Validity

Validity is the extent to which any determining apparatus measures what it is projected to measure as postulated by Thatcher (2010). It has been found that a measurement can be reliable but invalid (Flick, 2015; O'Leary, 2014). Three types of validity are found in the field of research namely; criterion-related validity content and construct validity. Criterion-related validity can alternatively be called predictive validity and it is "when the purpose is to use an instrument to estimate some form of behavior that is external to the measuring instrument itself" (Thatcher, 2010:125). Flick (2015:233) states that it is achieved if "the results of a measurement correspond with an external criterion". Content validity looks at the degree to which pragmatic dimension mirrors on a particular domain of content. Flick (2015:233) argues that it can only be "achieved when the measurement captures the research issue in its essential aspect and in an exhaustive way". Construct validity is more concerned with the strength of practical procedures and hypothesis-testing of theoretical ideas.

In this study, validity considered many facets, for instance, the procedures regarding data collection as well as the outcome of the data form the researcher's standpoint (Creswell, 2014). The researcher considered the educational qualifications of the respondents of the focus group discussions who happened to be police officers and spoke with them in the language they best understood. The questionnaires' length was adjusted and the language simplified in order to accommodate the respondents who were the ordinary people who carry out their livelihood activities at the Mbare market. The respondents' anonymity was maintained by avoiding writing names on the questionnaires and by not telling the audience their names for those who participated in the recorded focus group discussions. A pilot study was carried out in order to conform to the ethical requirements of the research process. This helped the researcher to ensure that the instruments were ready to collect data.

4.8.3 Qualitative Reliability and Validity

The qualitative researcher's approach was consistent with those of researchers in the same field. Validity is then used to check for the correctness of the study results and this is achieved when a measure successfully measures what it is assumed to measure (de Vos, Strydom, Founche, & Delport, 2015). There are various strategies of checking reliability and validity in qualitative studies. These strategies are split into categories depending on whether they check reliability or validity. Creswell (2014:201) asserts that judging the rigor of a qualitative study is based on "determining whether the findings are accurate from the standpoint of the researcher, participants or the reader of an account".

4.8.3.1 Strategies of checking reliability in qualitative research

Several ways can be used to check reliability in qualitative research for instance, document procedures and stages engaged in the enquiry (Yin, 2011) and locating procedures and databases which are standardised for others to follow (Gibbs, 2007). Transcripts are checked for errors and noticeable blunders (Creswell, 2014) and when coding, consistency in codes definition is also checked (de Vos, Strydom, Founche & Delport, 2015). Codes are cross-checked by different research and results compared and independently derived.

4.8.3.2 Strategies to check validity in qualitative research

Validity is necessary to check in qualitative research, and this is done by looking at components that enhance the validity. Triangulation is checked as evidence should be examined from diverse bases of data and contributor scrutiny is done when the final report is prepared and taken to the participants to determine if they confirm that the results are accurate. The all-inclusive account is done by using rich and thick descriptions to convey results while partiality explanation is done by the investigator who simplifies the bias that he or she brought to the research.

Time taken by the researcher in the field should be long enough to allow acquisition of a detailed appreciation of the problem under study. Peer debriefers should be located to give an appraisal of the questions about the study so that the team investigating understands the subject under discussion and can also contribute to the inquiry. It is also critical to present the negative information found to be conflicting with that in the results. An external auditor can be engaged to review the entire project and this auditor should be someone who is not acquainted with the research problem and, therefore, becomes objective in the assessment (Creswell, 2014).

4.8.4 How reliability and validity were achieved

The researcher's concern was on whether the participants or respondents understood the questions the same way that she did. The researcher aimed at editing the language on each item on the questionnaire so that the items asked were relevant and covered the topics as required.

The Supervisor, Professor Barkhuizen checked the items in terms of reliability, clarity, understandability and appropriateness to gather realistic answers. The researcher considered that the number of questions be reasonable as there is less enthusiasm in participants when the questions are too many and cumbersome. A few questions would fail to cover a wide range of information required for the study, so the researcher ended up choosing the number of questions which were used as these were found to be sufficient to answer the research questions.

The researcher recorded the responses in focus group discussions and in the in-depth interviews as they occurred using a tape recorder and backed up the data by noting down what the participants were saying immediately during the interviews. A research assistant was utilised for recording purposes during the interviews and discussions. The data collected came to be reliable and valid as it was triangulated. Creswell (2014) supports triangulation as it helps to compliment validity and reliability of the data collected. Lincoln, and Guba, (2011) confirmed this process of member checking and added that participants build confidence and help in checking of validity and reliability of data collected.

Data collection issues can be clarified using member checking. No problems were encountered when interpreting collected data.

4.9 Pilot study

In this study, a pilot study was indicative to ascertain if the participant would understand the questions uniformly across the desired respondents. Various studies substantiate that it is prudent to make sure that the items measured are the intended ones (Thatcher, 2010; Flick, 2015).

Once a questionnaire is developed, each question should be pilot tested before its final administration and that process is termed pilot testing of data collection instruments (Ekinici, 2015; Jacob & Furgerson, 2012). The researcher conducted a pilot study to check the validity of the questionnaires and the focus group discussion guide in a small place similar to the intended area of study in Chinhoyi. This was done for the convenience of the researcher who stays in Chinhoyi, the provincial capital of Mashonaland West Province. The questionnaires and focus group discussion guides were pretested at the Chinhoyi town market where the targeted groups which were touts, vendors, bus drivers, commuter omnibus drivers and residents were easily accessed. To ensure that the language used in the instruments could be easily understood and that the categories used were meaningful to the respondents. Some adjustments were made to both the questionnaire and the focus group discussion guide after feedback from the pilot study respondents. Some of the changes done included removing some questions as it was felt that they were repeatedly asked. On the focus group, discussion guide questions were language edited for brevity and made clearer for respondents' better understanding. The researcher served the Officer Commanding Makonde district and the Chinhoyi town council administrator with an introductory letter from Police General Headquarters and the University of Fort Hare in order to get permission to do the pilot study. The researcher also clarified the purpose of the study to participants emphasizing the necessity to answer the questions with frankness. A different paper was provided for the pilot study participants to write down the questions which they felt needed clarification. Data from the pilot study was examined and some amendments done where participants had indicated that clarifications were required.

The issue of multiple sources in this study ensured credibility, trustworthiness, reliability and validity. Only twenty-five respondents were tested and the test helped to provide relevant data for the study.

This is congruent with Teddlie and Tashakkori (2012) who advocate for the utilisation of different data sources to ensure validity, credibility, reliability and trustworthiness of data. Reliability and validity of data were rendered through the piloting process of the questionnaires and focus group discussion guide. It also allowed the researcher to verify and confirm the information from the respondents.

4.10 Data collection

4.10.1 Qualitative data collection

Interactive and interpretive methodologies are used by the qualitative researchers (Henning, Van Rensburg, & Smit, 2011). The investigator relates with those contributing in the study and actively plays a part in influencing the end result clarification of data. The interpretation of data is influenced by the researcher's experience and background (O'Reilly & Kiyimba, 2015). Three interrelated steps are suggested by Troskie and De Bruin, (2011) as recording material through research procedures, carrying out data collection anticipating potential challenges taking into consideration the ethical issues that may disturb the data quality. These three steps are outlined below:

4.10.2 Research Protocol

The ethics research protocol is a formal attempt to manage risks (Delpont & De Vos, 2011). The way qualitative data is collected enables it to explore research questions stated in the study. Smith & Davis (2010) argue that there is a thin line between detailed questions and those that are too general. If information is limited in a certain topic, researchers may use a variety of open-ended and general questions to augment an exploration which is qualitative (Troskie de Bruin, 2011). The researcher is required to explicitly record the data collected, process through highlighting the forms of questions to be asked, when the data was gathered and giving a detailed account of the background (Henning et al., 2011).

4.10.3 Anticipation of problems

Problems should be anticipated as they may occur during data collection. These may include having difficulties in data sources access and raw data management. Creswell (2014) indicates that researchers should make sure they get appropriate authorisation to access data sources, for instance, ethical clearance to carry out interviews with participants. As data collection is usually done within the participants' natural settings the researcher should make prior arrangements including having the necessary equipment such as voice recorders when conducting interviews. In this study, the researcher managed to make appointments with interviewees and record all conversations without any problems.

4.11 Quantitative data collection

When a researcher is collecting data using questionnaires, there is need to follow five steps as postulated by Creswell (2014). The steps are interrelated beginning with identifying units of analysis, followed by obtaining requisite permissions from research committees and authorities to collect the data. It is critical to remember what type of data to gather then locate, select or develop the data collecting tool. This is then followed by engaging in the data collection process and the data would then need to be analysed to make sense out of the figures and make interpretations. All the steps were followed by the researcher as the respondents were identified, requisite clearance was sought from the institution of study which is the University of Fort Hare, the organisation under study which is (ZRP) and the local authority which is the City of Harare and consent sought from the participants before engaging them in the study.

4.11.1 Questionnaire

A questionnaire is a document in which there is self-reporting on fixed format items which is completed by respondents with no supervision (Strangor, 2011:108). Questionnaires are characteristic in that their standardisation is extensive and the respondents answer questions by selecting from a restricted number of different responses (Flick, 2015).

This can be done in paper form or in words in a face to face interview with a researcher writing down answers.

Where the questions are sensitive a questionnaire guarantees the respondents obscurity thus increasing the possibility of getting information in a less threatening way. The questionnaires also encouraged respondents to provide frank opinions. Studies carried out imply that the self-reporting questionnaire is frequently utilised in managing knowledge to bring together bulky quantities of data, get guileless responses from respondents, and take care of sensitive responses as the questionnaire encourages anonymity (Leedy & Omrod, 2013). Questionnaire items can be presented as either closed questions or open ended questions.

The respondents answer questions as much detail as they would like (Bertram & Christiansen, 2015). There can be a set of numbers which represent the strength of feeling or attitude (Babbie, 2010). Open-ended questions need the respondent to write their own answers without following any criteria. Closed questions have the advantages which include that data analysis is simpler and questions can be easily coded (McLeod, 2008). There is no need to write sentences when using closed questions and this saves the respondent's time and this is ideal when using larger samples and many items (Babbie, 2012).

The questionnaire became ideal for this study as the items were many and the majority of the questions were closed and only two questions were open ended. Most of the questions used the Likert scale type questions as these were found to easily understood, universal and lead to consistent answers by McLeod (2008). Likert scale responses are quantifiable and subjective to the computation of mathematical analysis. However, Chimi & Russell, (2009) argue that Likert scale can also be used in capturing qualitative data which is difficult to measure or address sensitive topics in which the respondents have a likelihood to give false answers if asked directly. The questionnaires were designed to collect information from the members of the public in the Mbare community with the aim of assessing the relationship in terms of the trust. The questionnaire had five sections namely, demographics, personal experience of crime, the criminal justice system, safety and community safety structures and general perceptions of the police by the public.

There are many challenges associated with using questionnaires which include the fact that they do not provide the full story pertaining to an issue under study although questionnaires have been found to be inexpensive, easy to compare and analyse. They can be administered to a larger population in a short space of time and lots of data can be collected (Mertens, 2010b)

4.11.2 Interview

O'Leary (2014: 217) opines that an interview is a way of collecting data that is used when the researcher is in need of open-ended answers related to a number of topic areas or themes. In another perspective, Bertram & Christiansen, (2015) argue that the interview is a discussion between the interrogator and the interrogated which is usually structured and focused making it different from daily conversations. Interviews are normally used to collect data on knowledge, information, values, preferences, attitudes, opinions and beliefs.

The interviews can be structured, semi-structured or unstructured as argued by O'Leary, (ibid) while Flick (2015) is of the view that the interviews can be classified as semi structured , expert and narrative- based interviews.

In a structured interview, the researcher uses an interview guide which has a set of questions that are expected to be answered in a predetermined sequence (Bertram & Christiansen, 2015). Closed and open-ended responses can be used. Interviewees are expected to answer freely and as extensively as they wish (Flick, 2015:140). In unstructured interviews, the researcher may introduce a topic or a research question that initiates dialogue as the respondent answers in their own preferred way (Bertram & Christiansen, 2015). As the dialogue continues, the researcher would ask questions of interest.

Some of the advantages of interviews as stated by O'Leary (2014) are that they allow the researcher to develop rapport and trust with the interviewee. This then would help the researcher to collect rich, in-depth quality data from the interviewee.

During interviews, the researcher can be informed of a situation as there is room to collect non-verbal and verbal data. Gestures, eye contact, and tone are some of these nonverbal data that speaks in an interview. Flick, (2015) postulates that more information can be provided as interviews have been found to be flexible enough to allow the researcher to explore different lines of thought and data from interviews may also be quantified.

However, the interviews may have challenges in that in them there is a social and interpersonal interaction and so power can influence the process (Bertram & Christiansen, 2015). The position of the researcher may influence the information that the respondent volunteers. Large amounts of textual data gathered in each interview of around forty-five minutes may be so overwhelming unless the researcher is well oriented in the analysis of such data which includes transcribing and thematic analysis. O'Leary, (2014) further states that in interviews there is lack of interviewee anonymity and this can have an influence on the process and answers provided.

The study used in-depth interviews to get information from key informants who were selected from the stratified groups of people who are found at Mbare-Musika. The groups included touts, commuter omnibus drivers, bus drivers, vendors and residents from the area around the market place. The selected groups participated in the survey that was carried out prior to the interviews from the Mbare community. These interviews were carried out in order to enable the researcher to get an in depth understanding of some of the issues which were raised by respondents during the survey as they answered the questionnaires. The questionnaires had some scribbled words and statements which the researcher felt that they needed more clarity and explanations from the selected population. Ten interviews were, therefore, carried out to try and understand the views of the community members regarding the police-community relationship.

4.11.3 Focus group discussion

Bryman (2009) defines a focus group as a form of a group interview in which there are several participants and a moderator. The character of participant interaction and the type of data collected distinguish the focus group from any other methods.

It can be taken as a group interview or a collective conversation depending on how the researcher manages the group (Kamberelis & Dimitriadis, 2011; Krueger & Casey, 2009, Remler, & Van Ryzin, 2011).

Gray (2014) is of the view that focus groups should not be taken as interviews because utterances of one participant can trigger ideas in others thereby generating ideas. Some unanticipated aspects can be brought to the attention of the researcher unlike in individual interviews (DePoy & Gilson, 2008). These should be taken as mere conversations or discussions. Tracy (2013) agrees with Gray, (2014) that focus groups are guided by the group discussion, questions and answer sessions and interactive dialogue.

Focus groups have been widely adopted in the field of development particularly in provoking viewing platforms and appreciating community dynamics (Colucci, 2008; Hennink, Hutter, & Bailey, 2011; Liamputtong, 2011; Llyod-Evans, 2006); these scholars all agree that it offers a more rapid way of engaging with communities than any other method in research. The mode used should determine the number of participants in a group and the complexity of the topic under study determines, the number of questions to be asked as well as the time to be taken per session.

The researcher chose the focus group as it was clear there was limited information about the phenomenon to be studied as opined by Stewart, Shamdasani & Rook, (2007). As the study was done in an African community the researcher saw it ideal to use the focus group as opined by (Bless, Higson-Smith, & Sithole, 2013: 201) that "many African cultures make constant use of small groups to address concerns within the community". A group of six participants was used in the study for each focus group as recommended by du Plooy-Cilliers, Davis, & Bezuidenhout, (2014) & Mertens, (2010b). Purposive sampling was chosen in the study as it has proved to yield good results in focus groups (Krueger & Casey, 2009). Focus groups can be used as mono-method or combined with other methods as in mixed methods research. After the discussion, the researcher felt that each member was left feeling that their voices were heard (Tyler, 2015; Barbour, 2008).

A focus group can be used as an add-on data source. Information generated from it can be used as a source of preliminary data in quantitative research. It is mostly used to generate survey questionnaires which can be used to develop a program or intervention (Hesse-Biber & Leavy, 2011).

Focus groups can also be used as a self-contained method where they serve as the prime data source and they are often used in mixed-method studies that combine two or more means of data gathering where the primary methods are independent of each other (Morgan, 2007).

Data generated by surveys can be validated by focus groups in instances where the survey fails to provide a deeper understanding of participants' perceptions. This makes them capable of producing intricate information at a cheap cost in a short space of time (Kroll, Barbour, & Harris, 2007: 691). The focus groups help the researcher to get an opportunity to listen to participants, learn from them and create lines of communication, thereby connecting the worlds of the researcher and the participants (de Vos, Strydom, Founche & Delport, 2015).

Stewart et al (2007) argue that the focus group approach allows the researcher to generate responses that are related to quantitative questions efficiently in the mixed method approach. Data from the focus group, therefore, complimented that from the survey questions, which helped to identify important dimensions and aspects of phenomena. However, Mertens (2010a) posits that focus groups are difficult to generalise, their responses can be hard to analyse and it can be difficult to make up a schedule where the population is big. At the end of the discussions, the researcher felt that each participant was left feeling that their voice was heard (Tyler, 2015; Barbour, 2008) as every participant was afforded an opportunity to air their views.

4.12 Target population

The study focused on the population in Mbare in general and Mbare-Musika in particular. Many studies have focused on populations studying citizens to solicit their views and not police officers themselves. This study included police officers in a study that critically

looked at the police as an organisation under criticism. In this study the population consisted of citizens who worked and spent most of their time at Mbare-Musika and members of the police who were assigned to Mbare District in the Harare Metropolitan Province.

Citizens included in the study were informal traders, touts, bus drivers, commuter omnibus drivers and residents of Mbare who stayed around the market area. The salient feature of the study that it sought to establish the views of police officers, whose voice not many have sought to hear but only get information from the general populace.

4.13 Sampling

Neuman (2011) asserts that sampling is a process of selecting samples from a population to become the foundation for estimating and predicting the outcomes of a study as well as to detect the unknown information. Social science researchers intend to develop an improved understanding of, and improve, human life (Mouton, 2011). However, due to logistical and other restrictions, it is difficult for the researcher to study the entire population (Creswell, 2014). The purpose of sampling is to obtain a group of participants, who will be representative of the larger population as postulated by Du Plooy, (2014:135).

A sample is selected from any part of a defined population that the researcher is interested in. It is a portion of the population that has been selected and from whom data is collected for statistical purposes (Polit & Beck, 2014). In this study, the target population comprised people who operated businesses at the People's market in Mbare-Musika from whom the researcher got information pertaining to the relationship between the police and members of the public. It is from this target group that a sample suitable for the purpose of a specific research study is then selected (Creswell, 2012). A sample then would refer to a stratum of the target population that the researcher intends to investigate (Smith & Davis, 2010, Neuman, 2011) and it is guided by the research design that the researcher used.

4.14 Sampling technique

The study used purposive random sampling. This was meant to ensure that most of the subgroups found at the Mbare market are considered in the research. Stratification was done according to preferred characteristics, which were purposeful and significant to the research. The population sample consisted of two hundred and forty people who were stratified as follows; forty informal traders, forty touts, forty bus drivers, forty commuter omnibus drivers, forty residents and thirty police officers and ten key informants from Mbare District. The population in this study represents people who operated daily at Mbare-Musika in the Harare Metropolitan province. The sample was divided into two different strata that are mutually exclusive, and the members of which are homogenous.

Probability sampling and non-probability sampling are identified by Creswell (2014) as the two types of sampling strategies in quantitative studies. The probability sampling type is when participants are selected in a manner that gives each person or element in the population an equal opportunity for selection (Polit & Beck, 2014; Bells et al, 2013). This type of sampling enables quantitative researchers to claim that the sample is representative of the population, thereby allowing generalisability of the population (Creswell, 2012, Polit & Beck, 2014).

Non-probability sampling is when participants are selected for the reason that they are conveniently available or they represent some characteristics of the population under study (Bells et al, 2013). According to Creswell (2014), these sampling methods have been found to affect the external validity and so may only be used when the researcher aims to describe rather than generalise the results. Large samples are usually selected in quantitative studies to ensure representativeness of the population. Creswell (2014) is also of the opinion that thirty participants may suffice in a correlation study and three hundred and fifty participants for a survey research design. However, there are many factors that may influence the selection, like research purpose, variables being under study, logistical constraints and financial issues.

4.15 Sampling type

The research utilised two types of sampling techniques, which are stratified and the purposive sampling. The two sampling techniques are explained below.

4.15.1 Stratified sampling

Stratified sampling involves the dividing of a population into various subgroups and taking a random sample with each stratum (O'Leary, 2014; Bells et al, 2013). It ensures representation of each subgroup in the population; this can be proportionately or disproportionately done. Bertram and Christiansen (2015) assert that this sampling method is used when a population's subgroups may have different opinions or experiences of the world. An example would be when the population is of police officers; they can be grouped as males and females, commissioned and non-commissioned officers, novice and experienced and so on. Stratified sampling can be either disproportionate or proportionate. In proportionate stratified sampling, the sample size is selected from strata in exact proportion to their representation in the population (Bachman & Schutt, 2014). In disproportionate stratified sampling, elements are selected from strata in different proportions from those that appear in the populations.

This study adopts the disproportionate stratified sampling method as the exact population percentages are not known. This method helps to reduce sampling bias as it produces results that are largely unbiased and accurate data (Creswell, 2012). Data are more representative of the entire population due to the fact that it pays attention to the smaller subgroups within a population (Neuman, 2014). Proportionate stratified random sampling is usually done when the population is known and well defined. If the population strata representation is not known estimates may be used (du Plooy-Cilliers et al., 2014; Du Plooy, 2001). Like in any other method, data from the stratified random sampling method is more complex to organise and analyse when compared to the simple random sampling method. Du Plooy (ibid) states that it cannot be used for populations which do not have subjects that are similar enough to create a subgroup.

In this study, the Mbare community was stratified into five groups of forty, namely touts, bus drivers, vendors (informal traders), residents and commuter omnibus drivers. These are some of the major groups that made up the Mbare population and these groups are usually in contact with the police in one way or the other as victims of crime, perpetrators and suspects and or as partners in the crime prevention program implementation.

4.15.2 Purposive Sampling

The study employed the purposive sampling approach. Police officers were purposively selected and the researcher was only interested in getting data from the junior officers who had contact with the public while they performed their duties. There has been agreement that these junior officers have the 'most difficulty in upholding the integrity' in policing (Harris, 2010:6). Purposive sampling is when participants are intentionally selected in order to carry out a study on or with them to understand the phenomena being investigated for the reason that the data they offer is rich and valuable (Terreblanche, Durrheim & Painter, 2006). Purposive sampling can be done before conducting a qualitative study or may emerge from the dynamics of the research under study. Where there is need to study a special group of people, researchers may opt to select a homogenous qualitative sample (Creswell et al, 2007). The sample may differ depending on the type and objective of the study. Du Plooy et al. (2012) suggested that six to twelve participants can be sufficient for a homogenous qualitative sample. However, enough data must be collected to permit the in-depth study and the rich description of the problem being investigated (Henning et al, 2011).

4.16 Data analysis

The data in this study was qualitatively and quantitatively analysed and the findings were converged.

4.16.1 Qualitative Data Analysis.

Creswell (2014) posits that qualitative data analysis aims at making sense out of the text or image information. Qualitative data analysis, according to (Henning et al., 2011:103), “.....is the heartbeat of the research” and does not aim at providing a ‘thin’ description that merely provides information about emotionless realities which may be independent of circumstances and context. It provides an integrated and rich description of a research problem (Saldana, 2009). In in-depth data, some information may have to be excluded (Creswell, 2014). This, therefore, means that researchers may need to focus on certain aspects of the data and leave some parts of it. Researchers often aggregate data into limited themes like five to seven (Willig, 2013). Qualitative data can be analysed at two levels, which are: initial data analysis by a general procedure called ‘content analysis’, followed by the embedded analysis within specific qualitative designs, for example grounded theory, case studies and phenomenology. This research took the content analysis route.

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4.16.1.1 Content analysis

Henning et al. (2011) postulate that content analysis focuses on the content of the data text. Researchers need to arrive at factual conclusions through the use of codes and categories. The coding process is described by Creswell (2014) in terms of six interrelated steps, which are elaborated below:

Firstly, data can be organised and prepared for analysis through transcribing, interviews optically scanning documents and sorting data in respect of their types. Secondly, reading through thoroughly helps to make general sense of the contributions by participants. Initial thoughts that emerge require documentation and this can be done by jotting on transcribed material or field notes margins. Then, the concept of coding where descriptive labels are assigned to blocks of text or units of meanings (Willig, 2013). The codes should enable the data to “.....speak for themselves....” thereby ensuring that code emerge inductively (Henning et al., 2011:105).

Fourthly, codes are then categorised in themes, which save as the projecting results in a study. Saldana (2009) asserts that the analysis will then interconnect and or compare emerging themes. Fifthly, the researcher then decides on how to put down the qualitative themes in the final report. This can be put as a narration, in depth discussions of various themes or presentations of a number of unified themes. Lastly, an interpretation of the qualitative themes is presented in the form of the personal interpretation of the researcher, synthesised through a theoretical framework or serve to identify additional ways for researching (Hammersley, 2010 , Saldana, 2009). The researcher followed the content analysis way as data from the focus group discussions and the in-depth interviews were transcribed, organised, read through, coded then categorised into themes followed by interpretation.

4.16.2 Quantitative Data Analysis

Questionnaires are used in the collection of quantitative data this may be done in the form of a survey. The data is then coded, entered and cleaned in the analysis. The researcher makes a choice on which statistical program to use for data capturing as there is a variety of the software available for this purpose like Statistical Package for Social Science (SPSS) and many others. After capturing quantitative data, the data is usually cleaned to check for errors and make necessary corrections.

A random sample of about ten to fifteen percent (10%-15%) of the captured data is selected by the researcher for cleaning. Where errors are found it may depict that the whole data needs to be rechecked and where no errors are found the analysis may continue (Creswell, 2014). It then follows that after the above-written procedures the results are reported as statistics, tables, graphs and pie charts (Kapp, 2010). This is followed by interpretation and discussion of results where current results are compared with available literature. The researcher needs to bring forth the implications of the results found and the gaps identified for further study (Kapp, 2010). Ten questionnaires were, was selected for cleaning, and the analysis continued as no errors were found. The results were reported as pie charts, graphs and tables.

Quantitative research always guides the researcher to adhere to scientific and academic traditions that are acceptable, as opined by Jonker & Pennink (2010), though it has its own limitations. It does not recognize human experience context and settings (Creswell et al., 2011). Jonker and Pennink (2010:74) argue that “.....figures do not speak for themselves....” More explanation is needed after the figures have been collected just as Johnson (2014) propounded that any methodology that seeks to appreciate the experience and describe situations will have to be complex. It, therefore, means that quantitative studies do not address such issues. That is when the complimentary part comes from the invitation of the qualitative approach to research. In this study 200 questionnaires were used to collect data from the members of the community. The questionnaires were distributed to all participants and sought to solicit information relating to police-community relationship in terms of trust

4.17 Background of Research Area

The area under study was Harare Metropolitan Province, which is the capital city of Zimbabwe with a population of about two million (ZimStats, 2012). The focus was specifically on Mbare, which is one of the oldest locations in Harare. Languages spoken include Shona and English.

Harare province is made up of the northern, northeastern, eastern, southern and the western suburbs. These include Chitungwiza and Epworth areas. The province is situated at an elevation of 1483 meters and falls in the warm temperate climate category. It contributes much to the development of the country in terms of its economy. It is the country's financial, commercial, communications, and trade center for tobacco, maize, cotton and citrus fruits.

The study focused on the city's oldest suburb of Mbare in general and Mbare Musika area in particular. It is surrounded by Joburg lines, Nenyere, Shawasha, Matapi, Tagarika, Matererini flats and Mbare hostels. The area is well known for its significant trading and transportation role. It acts as a major distribution center for rural long distance buses. Business runs around the clock. Life is harsh for all in the suburb (Vltchek, 2013). Major trading for vegetables and fruits occurs at the market.

It is the most densely populated area in the country, especially during the day. The life of crime, teenage pregnancies, poverty affects residents and those in nearby suburbs. Crimes committed in the Musika area according to police records at the Mbare police station include assaults, robberies, rape, drug abuse, informal trade, prostitution, baby dumping, bag snatching, pick pocketing just to mention a few. People can be easily conned due to the confusion that is always there at the marketplace.

According to Nhambura (2014), people in Harare brag that “if you haven’t been to Mbare then you have not been to Harare”. Security at this terminus is very low yet the activities are too many. According to police records, Mbare Musika is the home of all social vices one can ever imagine and it is the heartbeat of the nation. The area is everyone’s first stop when arriving from rural Zimbabwe. It represents every side of life, the good and the bad.

The researcher found it necessary to study this area so that the respondents captured may be representative of people from all walks of life and from different parts of the country. Secondly, the population in Mbare has many people who could have had contact with the police and can rate them accordingly than studying in an area where police contact is rare.

4.18 Population

A population is defined by Keyton (2011:121) as ‘consisting of all units of the universe, it can be people or things possessing the attributes or characteristics in which the researcher is interested.’ Wiid and Digginess (2013:186) agree with the above definition and go further to explain that these should share at least one specific characteristic relating to the research question. The parameters required by the researcher are then spelt out referring to the nature, size and unique characteristics of the population in question. Everything that falls within these parameters is the target group while the accessible population only refers to a section of the population that can be included in the study.

The total population of Mbare is estimated at 729384 (Police records at Mbare police station, 2015). The sample population consisted of one hundred participants, who included informal traders, touts, bus drivers, commuter omnibus drivers and police officers from Mbare District.

4.19 Ethical Considerations

The norms and standards that one can utilise to distinguish between acceptable and non-acceptable behaviour and further expresses that all human beings have certain rights called 'human rights' are referred to as ethics. The Universal Declaration of Human Rights (UDHR) of 1948, states that human rights are the rights which are essential to all human beings notwithstanding their nationality, place of residence, sex, ethnicity, color, religion, language or any other status. These rights are interconnected, sym729384biotic and inseparable.

All human beings need to be treated with dignity and respect among other rights not forgetting the right to life, liberty, and security as stated in Article 3 of the UDHR (1948). One of the aims of research is to uncover the 'truth' and in social science, an epistemic pursuit includes uncovering the truth about human behavior. Where a research includes humans, there is need to strictly observe these human rights (Mouton, 2011). All researchers who intend to use human beings as participants in their research need to respect participants' right to life and act in self-determining ways. Any research done should not impinge on the basic human rights of participants.

The participants should not be taken as a means to an end, but it is right to respect their human right (Hoffman, 2011; Mutenherwa & Wassenaar, 2014). The three guiding principles of social research as propounded by (Mutenherwa & Wassenaar, 2014) include autonomy, no-maleficence and beneficence.

4.19.1 Autonomy

Humans are autonomous and self-determining beings (Chirkov, Ryan & Sheldon, 2011). Research ethics consider autonomy where respondents are permitted to express their diverse standpoints and make genuine decisions, even when it may be against other people's viewpoints especially the researchers. Individual beliefs tend to influence the respondents' actions as they become responsible for those chosen actions. When autonomy is satisfied, self-motivation is enhanced and when it is thwarted, motivation and wellbeing is diminished resulting in the negative effect on the study to be carried out (Gagne, 2014). The researchers fulfil it by getting informed consent from the participants in a study and respecting their decision to either take part or not in the study. Participants were given the freedom to withdraw from the study whenever they felt like with no negative impact on their wellbeing. The researcher made sure autonomy was maintained by keeping the transcripts and recordings obtained from focus groups and in-depth interviews together with the completed questionnaires free from access by any people.

4.19.2 Non-maleficence

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This principle focuses on that participants should be free from harm as a result of their involvement in a research (Mutenherwa & Wassenaar, 2014). Researchers have to take into consideration that the cost and damage involved in participation outweigh the potential gains the participants get (Clark-Carter, 2010).

If there is a possibility of harm in a study, researchers are encouraged to put in place practical plans (Hoffman, 2011; 2013). For instance, counseling services may be made available to participants where there is anticipation that they might stress as a result of the exposure in a research. This will help to address potential harm effectively. In this study the participants were not exposed to any harm.

4.19.3 Beneficence

The research should be of benefit to the participants (Mertens, 2010a). One contribution can be that it will add value to the existing body of knowledge within a specific field or discipline (Kapp, 2010). There should be minimising of harm while maximising the benefits (Polit & Beck, 2014). This principle indicates that the benefit should go beyond adding value to existing body of knowledge, for instance, where a study focuses on developing and intervention program for participants. In this way, the potential harm may be overshadowed by promise of a tangible advantage. No promises were made to the research participants, but explanations were given about there was no intervention programme that was planned. The participants, ideas were to be utilised to get an understanding of the relationship between police and the community so that suggestions would be made to the relevant authorities to enhance, improve or maintain a healthy relationship.

4.19.4 Informed Consent

The process by which participants are informed about the risks, possible benefits and right to participate or to withdraw from participation in a study or not to participate is referred to as the concept of 'informed consent' (Smith & Davis 2010).

Researchers are obliged to inform participants in very simple and understandable language which is not technical about the purpose of a research study especially on matters relating confidentiality and or anonymity. The participants need to be informed whether they will be protected, who would have access to their data and safety of the data collected from them. The participants would also need to be informed about whether the results would be published as a dissertation, in a scientific journal, or presented at an academic conference.

It is encouraged that the researchers make sure the participants fully understand the information and procedures they are consenting to without coercion into participating (Hoffman, 2011).

An information sheet which spells out the aforementioned information needs to be provided to the participants in a manner which is understandable to them (Clark-Carter, 2010). In field work, researchers are encouraged to verbally explain the ethical principles to participants. Contact details of the researcher should be availed to participants in the event that participants need to get in touch for some reason. Participants may be asked to make a written consent by signing the consent form or in the case where anonymity is required the researcher would explain and in instances where the participants complete questionnaires, this would be regarded as proof of written informed consent (Hoffman, 2011). The researcher explained to the participants the purpose of the study and asked them if they would wish to participate in the study or not, the consent was given verbally by the participants.

Mutenherwa and Wassenaar (2014) are of the view that these guiding principles cannot be applied universally. Their argument is that the principles need to be critically evaluated at the point of application as what applies in the Western countries may not apply in Africa and other non-Western countries. Their standpoint is that the universal application is inappropriate, unfair, imperialistic and insufficient to ethical issues in Africa and other non-Western countries.

Onuoha (2007) developed an ethical framework using the African perspective, which has three main African values namely, humanity, community and morality. Onuoha (2007) states that Africa should be considered as a unique continent with unique needs hence he proposed three principles for African bioethics as respect for life, solidarity, and justice. While it is commendable, the framework has not yet been operationalised as researchers need guidance in its application to social science and other areas (Mutenherwa & Wassenaar, 2014).

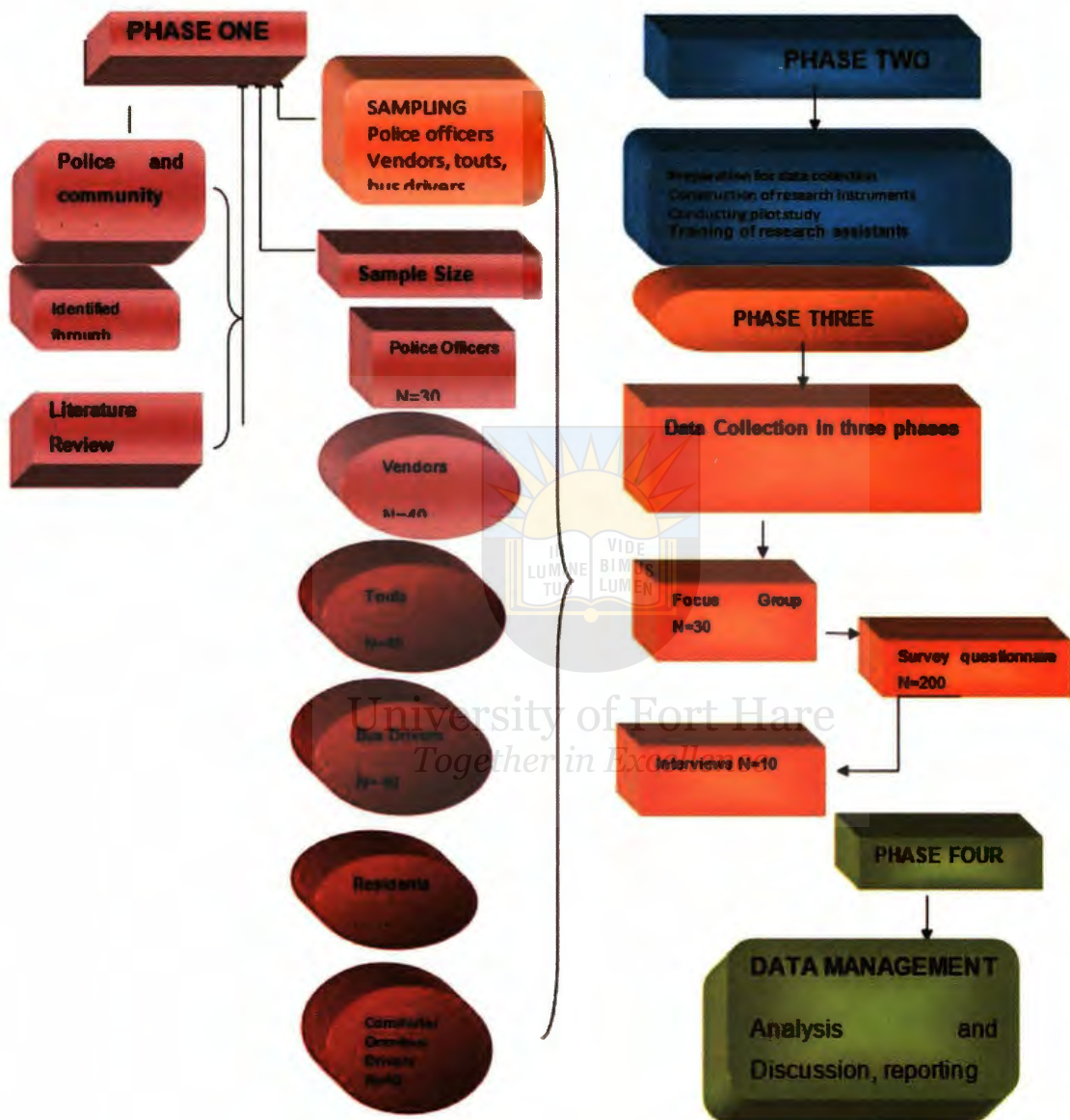


Figure 6 Summary of Methodology Used

4.20 Summary

This Chapter described the research methodology of the study as highlighted in Figure 6 above. The study utilized the mixed methods approach and qualitative and quantitative research designs were explained separately before getting on to the mixed methods. The justification for the choice of mixed methods research design was elaborated. The data collection methods included the utilisation of focus groups, questionnaire and interviews with key informants. Purposive and stratified sampling methods were indicated as the sampling methods of choice. The chapter also included reliability and validity of approaches, data analysis and ethical considerations. The next chapter focuses on data presentation, analysis and interpretation.



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CHAPTER 5 DATA PRESENTATION

5.1 Introduction

This study focused on the relationship between the police and the community in terms of trust in the Mbare community of Harare Metropolitan Province of Zimbabwe. The purpose of this chapter is to present data gathered. To be more specific, in this chapter data is presented, analysed and interpreted as stated in the previous chapter. The literature review provided in Chapter 3 serves as the conceptual lenses through which data is interpreted. It is therefore anticipated that the data substantiates the thesis presented and reporting is made on any contradictory data that emerged.

This chapter is organised as follows: firstly, the results from phase 1 of the study are presented and discussed in section 5.1. This comprises qualitative data which is premised on themes aiming at bringing out the relationship between the police and the public in Mbare. The qualitative data is usually based on an interpretive philosophy that intends to examine meaningful and symbolic content (Creswell, 2014). Data gathered from focus groups and in-depth interviews helped the researcher to establish how participants' perceptions, attitudes, understanding, knowledge, experiences, values, and feelings are expressed in an attempt to approximate their construction of the phenomenon (Flick, 2015).

This is followed by the second phase of the research process in which data was gathered using questionnaires in section 5.2. Data was collected from the members of the public who have direct or indirect contact with the police and it is these people who endorse the legitimacy of the police. The relationship of the community members with the police is of paramount importance so data collected is expected to provide information relevant to answer the research questions. The figurative presentation of the data is in tables, graphs and pie charts. The chapter is concluded in section 5.4.

5.2 Results and Discussion: Phase 1

The purpose of this phase was to find out from police officers how they perceive the community they work within Mbare and how they relate to them in their routine duties. The police and the community are in partnership in the management of crime and it is in the interest of the researcher to find out how the relationship is in terms of trust.

5.2.1 An overview of the respondents

Three focus groups discussion was carried out comprising of ten police officers of the rank of constables and sergeants in each group. These were the operatives in the organisation who get in contact with the public daily while they perform their routine duties. Biographical information was gathered and the information played a pivotal role in the participants' profiles. Studying the police requires the involvement of the police officers themselves to get a deeper understanding of how they work and what difficulties they face in an effort to maintain law and order in society. The researcher found it relevant to initially discuss with the members of the police to understand the Mbare community from the police officers' perspectives before involving the public.

Table 1 below depicts the biographical data of participants of the focus group discussion done with police officers.

Participant codes	Sex	Age	Service	Highest level of education	Section
G1P1	Female	36	13	O Level	SAST
G1P2	Female	21	1	A level	Crime Prevention
G1P3	Female	21	1	A level	Charge Office
G1P4	Male	25	6	Diploma	Investigations
G1P5	Male	28	10	Bachelor's Degree	Investigations
G1P6	Male	28	9	O level	Cycle Patrol
G1P7	Female	23	5	O level	Cycle Patrol
G1P8	Male	32	12	O level	Patrol

G1P9	Male	30	8	A level	Public relations
G1P10	Female	23	3	A level	Patrol
G2P1	Male	28	9	Bachelor's Degree	Patrol
G2P2	Male	32	12	O level	Public relations
G2P3	Male	30	8	O level	Cycle patrol
G2P4	Male	32	6	A level	Investigations
G2P5	Female	24	3	O level	Investigations
G2P6	Female	33	5	O level	Investigations
G2P7	Male	23	2	A level	Patrol
G2P8	Male	25	5	A level	Patrol
G2P9	Male	25	3	O level	Cycle patrol
G2P10	Male	31	4	O level	Cycle Patrol
G3P1	Female	24	3	A level	Public relations
G3P2	Female	29	5	O level	Investigations
G3P3	Female	26	4	O level	SAST
G3P4	Male	24	3	A level	Operations
G3P5	Male	30	6	A level	Chaplains
G3P6	Male	25	4	A level	Investigations
G3P7	Female	27	7	O level	Charge office duties
G3P8	Male	33	12	O level	Retention
G3P9	Female	27	6	O level	Investigations
G3P10	Male	28	5	A level	Patrol

N= 30

Table 1 Biographical Data

The participants were drawn from the different sections where they interact with the public in their daily duties. The police perceptions help to shape their attitudes towards the community so it is vital to get their views about the community. Age. The total number of police officers who participated in the focus group discussions were thirty (30) and these were divided into three (3) groups according to their stations.

The stations which were involved were Mbare, Matapi and Stodart Police stations these stations were chosen as they are the ones surrounding the Mbare-Musika area which is the target of the study.

Age the age of the participants ranged from 21 to 36. Most participants were aged between 26-30 with 13(43,3%) followed by those aged between 18 to 25 with 12(40%) participants. The age range of those between 31-35 had 4(13,3%) participants and lastly one (3,3%) participant was in the 36 to 40 age range. Sex in the three focus groups with thirty participants, 18(60%) were males while 12(40%) were females. The highest level of education achieved by the police officers was of great value and as it helped to get an understanding of what language to use for enhanced communication. 15(50%) had attained Ordinary level while 12(40%) had Advanced level certificates and 3(10%) had tertiary education qualifications which included one diploma and two Bachelor's degrees.

This section presents data obtained from participants through focus group discussions. The results are presented in terms of themes and subthemes. The discussions are supported by the responses received from participants and presented verbatim.

Figure 7 below illustrates a summary of themes generated from the focus group discussion.



Figure 7 Focus Group Themes

5.2.2 Police-community relationship

Table 2 below depicts the themes and excerpts which came out from the focus group discussion.

MAIN THEME	SUB THEME	EXCERPTS FROM FOCUS GROUP
POLICE-COMMUNITY RELATIONS		"People in Mbare have a good relationship with the police, for example they can bring a suspect to the police station themselves the citizens and when an officer tries to arrest a suspect they can help to apprehend the suspect. Citizen's arrest is very common here in Mbare". G1P1, G3P2 "Our relationship with the people here in Mbare is good. The people here do not belittle us, if they see a person trying to harass a police officer; the person will be in trouble." G2P4, G1P5 "They respect us but their respect is suspicious, they want to befriend us for a reason. So, that when they are arrested they will get favours from us" G3P6

Table 2 Police-Community Relations

The participants reiterated that they related well with the members of the community in which they work in Mbare. Citizens' arrests were cited as very common in the area, where people from the community would bring suspects of a crime to the police stations. There are aspects of the police-public relationship that the participants pointed out which include the fact that the public had shown their preparedness to work with the police by reporting crime and social disorder issues to the police. The community members indicated a sense of obligation to obey the law enforcement agents and had shown moral alignment with them.

In terms of relationship issues raised, evidence to substantiate these claims was captured in the following verbatim discussion:

The police in Zimbabwe are responsible for law enforcement to maintain social order, however a good relationship with the community was confirmed by one participant who mentioned that *".... they bring suspects to the police station, the citizens themselves and when an officer tries to arrest a suspect they can help to apprehend"* G1P1 One of the participants mentioned that *".... the people here do not belittle us, if they see a person trying to harass a police officer; the person will be in trouble".* G2P8

The issue of respect from the community seemed to be strong enough to maintain the relationship as one participant noted that *".... if I show you respect now, when I need you to cooperate tomorrow you are indebted to comply, that is the trick so we should respect the people at all times....."* G1P5. This shows that there is an expected element of reciprocity as the old adage says 'one good turn deserves another'. The people expect the police officers to be professional so as to accept services from them as stated by another participant *".... they will only need an officer who is upright and behaves professionally then they can accept him or her. If they discover that the officer is weak, lazy and not respectful to them. The officer will not last long here...."*. G1P8

However, some officers indicated the challenges they face in trying to maintain the balance between work expectations and respect in situations where one will be trying to take control of the incident and people might mistake this for lack of respect.

The participants indicated that the residents in Mbare are different from the people who work in the market in the way they relate to the police and one had this to say;

The Mbare residents are more cooperative and willing to provide information than those people in the market. Working with Mbare residents is like dealing with a different community as the market operators are kind of difficult G3P2.

In another discussion one participant highlighted a statement that is contrary to the behaviour of the residents of Mbare when he said *"the people in Mbare have a very questionable kind of respect for police officers, they want to be known by police officers so that when arrested they would say 'ndini uya uya mandikanganwa here officer' (do you remember me officer), they want the police to be lenient with them when they are caught in their criminal endeavours"*G2P3, G2P1, G2P7.



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5.2.3 Impediments faced by the police officers in their routine duties

Table 3 below presents excerpts on the impediments faced by police officers in their daily duties.

MAIN THEME	SUB THEME	EXCERPTS FROM FOCUS GROUP
IMPEDIMENTS FACED BY POLICE OFFICERS	Corruption and nepotism	The problem comes from the community as they can offer anything to bribe you, but it is up to me to maintain my integrity and professional standing. G3P6 "The image of the police has been tarnished by officers who are corrupt and abuse the authority vested in them by the Constitution". G1P2 touts well known as "mandimba-ndimba" hardly spent two hours in the cells because of nepotism and corruption. G2P3 (all laugh)
IMPEDIMENTS FACED BY POLICE OFFICERS	Cynicism	"Madam, 96% of the police officers in Mbare perform their duties in an improper manner if I can say....." G2P4 "I personally will leave the person and go because I do not want to talk to bosses on the phone. I fear for my job, I might lose the little that I get to look after my family". G1P6 "Our problem is with our supervisors, so sometimes you weigh and prefer to protect yourself than to perform a duty in a proper manner. For example, if I arrest a suspect while I was away from my area of work, on arrival at the station my boss can ask me in front of the suspect that 'who had deployed you there?' what image does it give to the suspect and the public?" G3P7 When the public report you to the bosses, you are held accused then you are not given a chance to explain yourself. G2P8
IMPEDIMENTS FACED BY POLICE OFFICERS	Delayed Justice	"They feel that the time they spent going to court will derail their work and so they do not want to be involved in court cases which will take long to finalise". G1P4

Table 3 Police Officer Impediments

Corruption and nepotism have been found to be a hindrance in policing in Mbare as expressed by participants. The participants were of the opinion that if there was no corruption and nepotism police work would be easier and enjoyable. The scourge of corruption has made life difficult in the street for the police officers. A participant cited the members of the public as the agents of corruption; *"the problem comes from the community as they can offer anything to bribe you, but it is up to me to maintain my integrity and professional standing"*. G2P6

A participant highlighted the co-existence of nepotism with corruption when he stated that, *".....touts well known as "mandimba-ndimba" hardly spent two hours in the cells because of nepotism and corruption"* G1P2

Nepotism is the greatest problem that we face daily as some people will call our bosses or high ranking officers when we try to arrest them and at times the higher office will call you and ask you to release or leave the suspect or they threaten you if you want to risk your job... G3P6

Corruption is highlighted as affecting the professional conduct of the police officers when a participant opined that their performance is not as expected by the book from which they got their training. This was brought in by novice police officers who had less experience in policing.

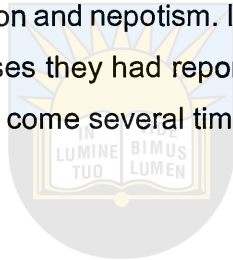
What we learnt in Depot during training and what we see on the ground are worlds apart, as the real situation on the ground demands for critical thinking and weighing G2P3. Another participant echoed the same sentiments when she repeated the difference between theory taught in training and the practical experiences on the ground.

What you are taught during training is just worlds apart from what we have witnessed on the ground and it is a complex issue working here in Mbare though I personally have come to accept that policing here is unique so I should work as it demands me to do G3P2.

Indications were that the participants' performance was influenced by the environment they work in.

Madam, 96% of the police officers in Mbare perform their duties in an improper manner if I can say. If a police officer has not worked in Mbare then s/he has not worked in Harare, then. Mbare is a haven of all crimes and dealing with it needs strong people.....G1P10 (all nod their heads).

From the data collected above, it was apparent that theory and practice were different and the police officers needed to be upright and keep their professionalism although all this is said to be in vain due to corruption and nepotism. It was disheartening to the officers that some complainants withdraw cases they had reported especially those of domestic violence and yet the same people will come several times with the same reports.



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5.2.4 The political fabric

Table 4 below depicts the political fabric found in the Mbare-Musika community.

MAIN THEME	SUB THEME	EXCERPTS FROM FOCUS GROUP
THE POLITICAL FABRIC	Chairmen	The people here are highly bonded politically and their party chairmen are the boss men. I have said enough madam, if anyone wants to elaborate further I am done (he looks outside through the window to indicate that he is not going to say anything anymore). P5 Yes, In the market, there is the problem of the 'chairman'. G1P3 (All laugh) "We want to sharpen our skills here but we cannot because of the political effect of our environment. We have conflicting interests with the chairmen and the people. The chairmen are in real control here especially in the terminus and the market. It is getting a little bit better nowadays. The Chipangano days were the worst days in my career". G1P2 "The people are intelligent and are bound by their dealings. One cannot easily penetrate the people of Mbare, they are so united. If you want to see solidarity, come to Mbare". G2P6 (Clapping hands)

Table 4 The Political Fabric

The political bondage in Mbare seems to affect policing from the look of things as exhibited by the way the participants explained their daily experience in the market and in the terminus as revealed by police officers.

The people here are highly bonded politically and their party chairmen are the boss men. I have said enough madam; if anyone wants to elaborate further I am done (he looks outside through the window to indicate that he is not going to say anything anymore). G2 P5

One participant expressed his worry in trying to sharpen skills in policing but echoed the hindrance from the political interferences. The interests of the chairmen and that of the law enforcers seem to be miles apart.

The chairmen were said to be in real control of the happenings in the Mbare-Musika market although they showed appreciation that it was getting better than before. During investigations, the participants cited the problem emanating from the political bondage to concealing information if the chairmen and the group feel that they want to sort the problem themselves as indicated by one participant:

In the market, the people live as a socially united group. An officer may fail to come up with better results if the group does not want the case to be dealt with by the police. The people dislike going to court so much. G1P10

Responses given by the participants revealed that people in the market were reluctant to get involved in court cases as a participant was quoted saying;

"They feel that the time they spent going to court will derail their work and so they do not want to be involved in court cases which take long to finalise". G3P7.

Anything that disrupts one's business in the market is not welcome as the vendors and touts earn their living through money they get from direct work that they do all the time. When they notice that the case they are dealing with will lead to court they will hesitate to be part of the case even as a witness. There are some who nonetheless agree to take part as witnesses in court.

Most people do not want to be taken by police as witnesses as the court cases take long and tend to disrupt their businesses. Money in the market is earned every day by a person who has worked and so the people are more interested in getting on with their business than going to court. G2P4

*We want to sharpen our skills here but we cannot because of the political effect from our environment. We have conflicting interests with the chairmen and the people. The chairmen are in real control here especially in the terminus and the market. It is getting a little bit better nowadays. The **Chipangano** days were the worst days in my career. G1P7*

The **Chipangano** days were the days when a group of vigilantes who were politically motivated would decide on what issue to send to the police or withdraw from them. During those days' instant justice was the order of the day and many people were victims of such groups' actions. The participant who highlighted the issue even refused to continue to discuss it as he felt it was traumatic to discuss this period.

I would rather not talk about it now, it is traumatic to discuss, madam I almost resigned but my colleagues were of great support to me. I wished I could be transferred but none of my supervisors seemed to notice it. I cannot blame them they needed manpower and am sure it was traumatic to them too G2P5.

However, most of the participants enjoyed working in Mbare despite its complexity. They had adapted to the situation they worked in. One would wonder what type of adaptation they had done. It could mean that they have become part of the community that has links with those who are powerful in Mbare which could be of detriment to their profession.

Madam, I feel that I enjoy working here and have stayed here in the district for seven years, it is fine the only thing required is to adapt to the conditions of the area, be positive and get going. G2P8

From the participants' responses, it was clear that the political bondage in the Mbare-Musika area was very strong so much that it influenced how the community members behave towards the police and each other. The police officers' performance seems to be negatively affected by politics with a danger of getting into cynicism and engaging in corruption and nepotism.

5.2.5 General Trust

Table 5 below depicts the level of trust in the Mbare-Musika community.

MAIN THEME	SUB THEME	EXCERPTS FROM FOCUS GROUP
GENERAL TRUST	Suspicion/ lack of trust	Generally speaking, I do not trust people; at work, senior officers do not protect us in order to protect the image of the organisation when we do mistakes. My colleagues are always back-biting “too much kufomborana pabasa”. G1P6 “I do not trust the public about police work, there is too much theft of entrusted property in the market so I have lost trust for the people”. G3P9 “I do not trust the people here in Mbare as they are always stealing from each other and assault each other day in day out in their neighborhood.” G2P8 “No, I do not trust the people they always report cases which are false in order to fix each other personally. If they cannot trust each other as neighbors they may not trust me as a police officer” G1P2 “They report someone from even their family because they want to create space to sleep as they stay in an overcrowded room” G1P6 “Priests and Pastors are men of God but they have turned themselves into criminals and this has made me lose trust in anyone else.” G3P2

Table 5 General Trust

When asked about the issues to do with trust in people around them, the participants indicated that they lack that trust as so many things have happened in their lives making it difficult to trust anymore. They started to doubt trusting each other at work as one participant pointed out that they report each other to their superiors and in the communities, they work as expressed in slang “kufomborana pa basa”.

Generally speaking, I do not trust people; at work, our seniors do not protect us in order to protect the image of the organisation when we do mistakes. My colleagues are always reporting each other to the bosses “too much kufomborana pabasa”. G1P6, G1P8 (some nod their heads in agreement)

One participant expressed that he has lost trust on motorists as so many police officers and members of the public have been bumped into by the careless motorists. *I do not trust motorists as they can bump into anyone anytime anywhere especially police officers at roadblocks. I lost a friend who was run over by a motorist and died instantly. I generally do not trust people around. G3P9*

Some stated that they had lost trust of their supervisors as they fail to realise the efforts they make to come up with results in their work especially in investigations.

A person can change, one can be victimised even after doing a good job whole heartedly, so I don't trust people around me. G3P4

Others stated the fact that ‘men of cloth’ have turned themselves into committing crimes like rape, theft, and embezzlement of funds and even murder. This makes it difficult for the people to trust anyone around them.

Priests and Pastors are men of God but they have turned themselves into criminals and this has made me lose trust in anyone else. G2P1

Only one participant indicated that the only people she could trust were her parents and cited that if people could be trusted police would not have any work to do as suspects

could just report to the charge office and be booked in and given time to attend court. This is not possible as people cannot be trusted as perceived by the participant;

I only trust a few people, my parents and no one else. At work, I trust no one. If people could be trusted, we would just book suspects and ask them to report to the station the next morning for questioning followed by hearing in court. So, I find it difficult to trust anyone around me. G2P5

5.2.6 Community policing

Table 6 below depicts challenges faced by police officers in community policing.

MAIN THEME	SUB THEME	EXCERPTS FROM FOCUS GROUP
COMMUNITY POLICING	Challenges in CP	P2: <i>Shortage of human and material resource is our major problem. This makes us fail to meet our organisational set standards like arriving at the scene after a long time due to shortage of transport.</i>

Table 6 Community Policing Challenges

Table 7 below depicts the initiatives that are vibrant in Mbare-Musika.

MAIN THEME	SUB THEME	EXCERPTS FROM FOCUS GROUP
COMMUNITY POLICING	CP Initiatives	<i>We have Junior call, cycle patrol, NWC, Triple C (CCC), BACFoZ (Business Against Crime Forum of Zimbabwe), home officers scheme here in Mbare. P10</i> <i>"We go to schools for the junior call programme, we have teams that play soccer with the community teams including 'maBoozer', and we have the Commissioner General's funfair which is done annually here in Harare where we mix and mingle with the public for a different purpose" GP5</i> <i>We recently launched WhatsApp; we have been using suggestion boxes and hotlines; this has helped in a lot of cases which were under investigation though these days the suggestion boxes were not bringing much information. I just hope the WhatsApp channel will bring forth a lot of cases unknown to us as the police. P7</i>

Table 7 Community Policing Initiatives

Many Community policing initiatives were said to be vibrant in Mbare, among them; Community Relations Liaison Office (CRLO), Junior Call, Cycle Patrol Unit, Neighbourhood Watch Committee (NWC), Crime Consultative Committee (Triple C),

Business Against Crime Forum of Zimbabwe (BACFoZ), Home Officers Scheme, use of suggestion boxes, hotlines and WhatsApp among others.

The Community Relations Liaison Office has been taken up with much relevance as the participants noted that this office helped much in mending the relationship between the police as an organisation and the community members.

The office of the Community Relations Officer has been of much relevance in the policing field especially on mending relationships with the public. They do campaigns and liaise for the initiatives to be carried out in schools and in the community. We cannot do without this office. It is very relevant, G3P3.

Triple C was an initiative that helped to strategize in fighting crime in the area as they would come in to mobilise resources that can be used in prevention and management of crime in the area. Resources mobilised included transport and finance as one participant contributed in the focus group discussion;

The Community Crime Consultative Committee (CCC) affectionately known as Triple C is of great value here madam. These people help us to mobilise resources like transport and finance. They also help the officers in charge with the ideas of reducing crime in the area, G1P5.

There are some challenges that are faced by the officers as they try to fulfill the Community Policing initiatives in Mbare and these include shortage of resources and the conduct by neighborhood Watch Committee members among others.

Shortage of human and material resource is our major problem. This makes us fail to meet our organisational set standards like arriving at the scene after a long time due to shortage of transport, G2P2.

The officers, however, had hope that their services would improve after the introduction of WhatsApp adding on top of the suggestion boxes and the hotlines which had been used by the community to relay information to the police.

We recently launched WhatsApp; we have been using suggestion boxes and hotlines, this has helped in a lot of cases which were under investigations though these days the suggestion boxes were not bringing much information. I just hope the WhatsApp channel will bring forth a lot of cases unknown to us as the police G2P7.

Asked how Community policing helps them, the participants highlighted that the programs help the police and the community to jointly work together in finding out solutions which help maintain order, prevent crime and manage existing crime. Mbare has difficult areas like the Musika area as people only come for business;

I think there is no better policing than working with the community where crimes are being committed so that ideas are brought to the table to solve the problems. People should be able to manage the communities they come from for sustainability in policing. It is only that here in Mbare there are difficult areas like the market and terminus which stress a bit though they have made their own informal social structures to deal with crime there G1P7.

The participants acknowledged that the market and the terminus part of Mbare had put in place structures that deal with crime and maintain social order.

Asked about prevalent crimes in Mbare, the police officers brought to the knowledge of the researcher that the crimes included theft, fraud, unlawful entry, and theft, toutting, domestic violence, robbery, car break-ins, possession of stolen property among others. Goods stolen from other locations could be found in Mbare as there was a ready market due to increased human traffic.

The common crimes here include theft, toutting, fraud, domestic violence, unlawful entry and theft. What else guys? G1P10

The crimes were added on by another participant

Robbery, car break-ins, murder and possession of stolen property. People can find their stolen property in Mbare as there is a ready market for anything in this place. When goods are stolen from other location they are brought for sale in the market depending on what it is. G2P3

Elaborating further about the crimes committed in Mbare, it was brought out that there was a lot of fraudulent activity in the market like fake drinks, fake maize seed, fake spring water and reuse of used airtime scratch cards as lamented by one participant;

People in the market are so cunning, they make fake drinks like cascade and coke. After buying two litres of coke, three empty ones are taken filled with a third from the bought genuine drink then sachets of coke flavor jolly juice added and filled with water to make it full. So out of one two liter bottle comes six liters of drink which is then frozen and sold to unsuspecting travelers especially those aboard buses. The same is done to cascade drinks which are sold after mixing milk, orange jolly juice and sugar to make the fake drink but packed in used containers which are cleaned for that purpose, G1 P9.

Concurring with the same point of fraud, another participant echoed that;

Some vendors take used airtime scratch cards and smear a silver cutex (the nail polish) and resale it to non-suspecting customers, thereby defrauding them their money for no airtime at all, G1P5.

To substantiate the point another participant stated that;

Maize seed is taken directly from the granary and coloured using the red or green color that is used by seed manufacturers like Pannar and Seedco and people buy thinking it is the treated seed yet it is not. They mix with some original seed so as to lure clients to buy the fake products, G3P7.

There was some evidence of the abuse of drugs like marijuana, bronchopaed, histalix, Krango glue and other narcotics in Mbare as the officers echoed that drug abuse was rampant in the area.

There is too much drug abuse in this area and the people take it as if it were normal to take narcotics, we know of areas that we sometimes raid to try and help these people out of this menace. Remember Mbare is a hive of crimes of all kinds, we have just discussed some but the list is endless... G2P1

When discussing theft, the police officers indicated that theft usually occurred outside the market place and was normally done by smart females using the 'chadonha' (it has fallen) tactic. This tactic is used by thieves who hunt for people they cheat when walking one can find someone who claims to have picked a wallet or envelop full of money and asks their prey to go to a hiding place so that they could share the found money.

Along the way, the person is cheated and asked to leave bags and go inside a toilet or building to check how much money they picked only to come back and find the thief gone with the person's belongings.

From the data above, it is clear that crime in Mbare district is rampant and to solve the crimes committed requires a lot of commitment by the police officers and the community. Fraudulent activities such as counterfeiting seem to be the order of the day in the market. The researcher observed some youths lying down and sleeping in the pavements at the market, something that did not look like natural sleep, but induced sleep. The participants did not talk much about crimes like murder, rape, vehicle hijacking, and robbery. The participants stated that these major crimes were not very common but when they occurred the police worked hard to get the culprits. The next section covers the presentation of quantitative results collected through the questionnaire used in a short survey done at Mbare-Musika.

5.3 Results for Phase 2

The data collected from the members of the community in Mbare market who participated in the survey will be in this section. The participants were stratified in five groups as vendors, touts, bus drivers, commuter omnibus drivers and residents from around the market area. Below is the demographic data of the respondents.

5.3.1 Age of respondents

Figure 8 below depicts the ages of the respondents in years.

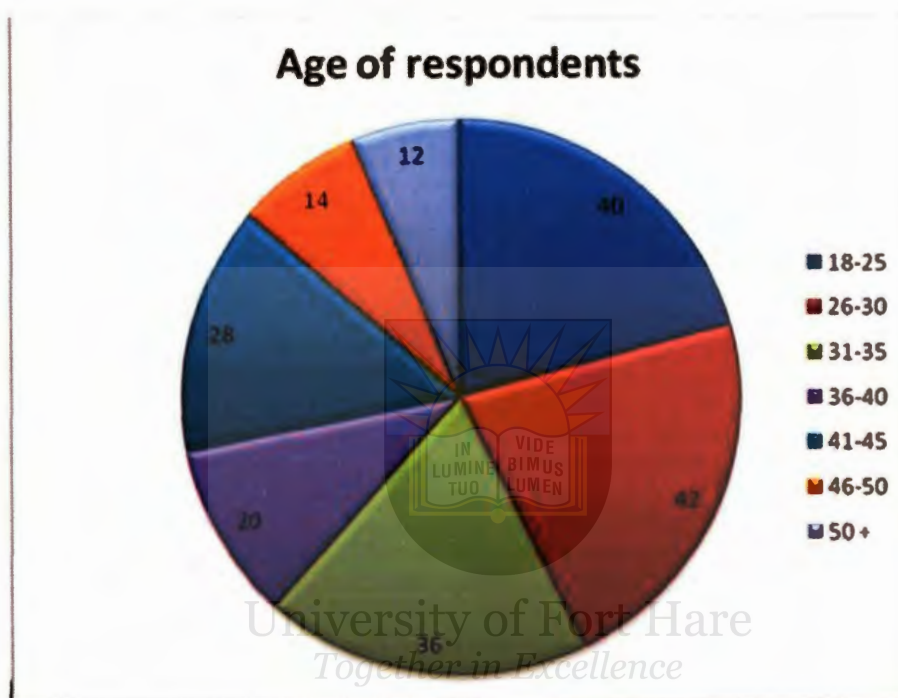


Figure 8 Age of Respondents

The respondents' age ranged from 18 years to 62 years. Figure 8 shows that the highest number of 42 (21%) respondents was in the 26-30 age groups with meaning that they were amongst the youths who are active and productive in society. Next was the 18-25 year group range with 40 (20%) of the respondents. At least (82) 41% were aged between 18 and 30 years. In the 31-35 year group, only 36 respondents (18%) participated, while the 36-40 group had 25 respondents (12, 5%). In the 41-45 years range, 28 (14%) respondents participated while in the 46-50 years range 14 (7%) participated. The most senior age group was aged more than 51 years with 12(6%). A total of 200 respondents participated in the study, these participants either resided around the market area or carried out their business in Mbare around the market area and the terminus daily to earn a living.

5.3.2 Sex of respondents

Figure 9 below depicts the sex of the respondents.

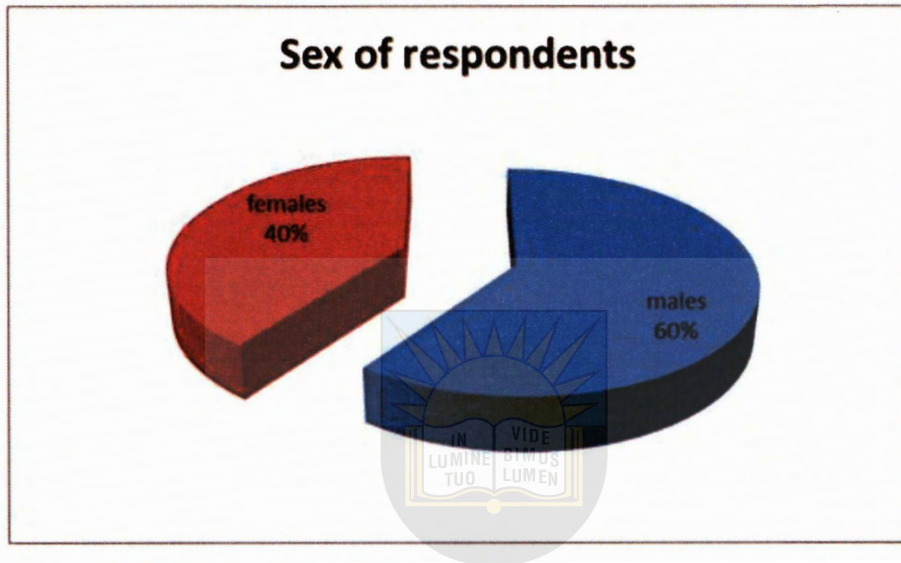


Figure 9 Sex of Respondents
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The other phenomenon was that there were fewer women who participated in the study than men as 80 (40%) were women while men were 120 (60%). This was influenced by the fact that the targeted groups for the study are dominated by men like the bus drivers and commuter omnibus drivers and touts. Females who participated were from the vendors and residents' groups. However, it is important to point out that despite the gender imbalance, there were significant contributions from the women who participated as they shared their experiences with regards to their interaction and opinions about the police in Mbare district.

All the respondents who participated were black and African.

5.3.3 Languages spoken at home

Figure 10 below shows the languages which are spoken at home by the respondents

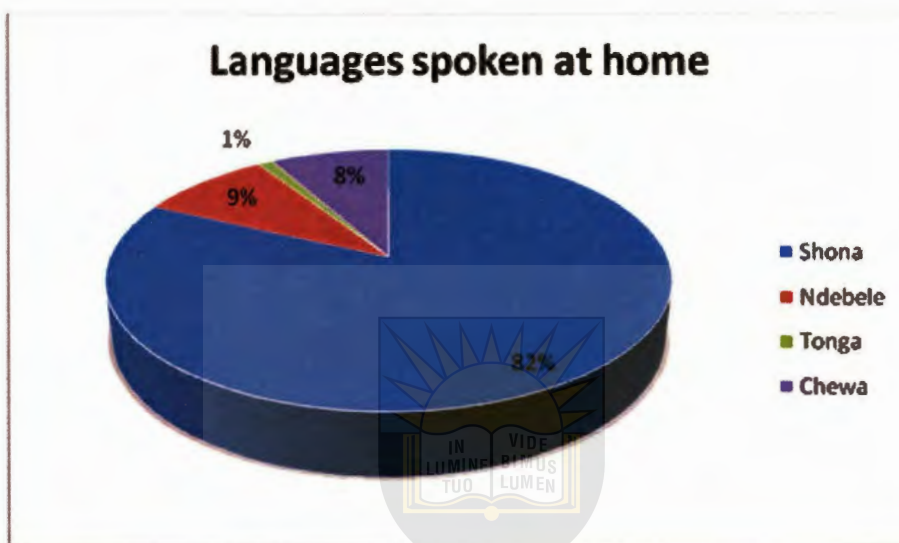


Figure 10 Languages Spoken at Home

The languages spoken at home by the participants were Shona, Ndebele, Chewa and Tonga. The majority were the Shona speakers who were 164 (82%), the Ndebele speakers were 18 (9%), the Tonga speakers had 2 (1%) representation and the Chewa speaking were 16 (8%). The Tonga speakers were least represented probably due to the fact that their original homeland is far from Harare where the study was carried out.

5.3.4 Highest tertiary qualifications

Figure 11 below depicts highest tertiary qualification for the respondents.

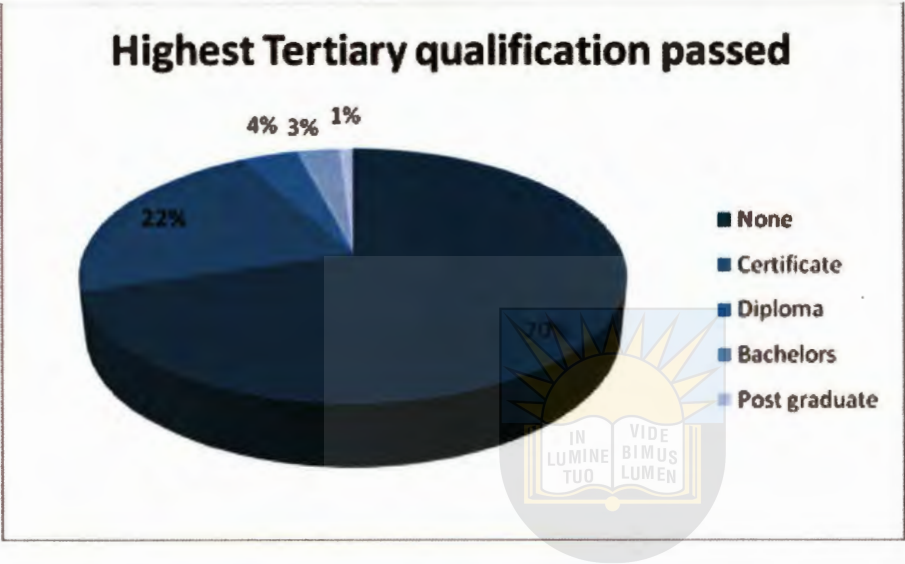


Figure 11 Highest Tertiary Level

The highest tertiary education qualification which had a higher percentage was those without any tertiary qualification with 140 (70%) followed by those who had a certificate at tertiary level. Only 8 (4%) had diplomas while 6 (3%) had bachelor’s degrees and lastly 2 (1%) had a postgraduate qualification.

5.3.5 Public satisfaction with the police services

Table 8 below depicts public satisfaction with the police services.

Yes		No
98		102
Satisfied	Not satisfied	
56	42	

Table 8 Public Satisfaction with the Police Services

The community members in Mbare were asked to provide an evaluation regarding the overall satisfaction considering their last contact with the police; thinking about the last time you contacted the police, how satisfied were you? The response options were, 'satisfied' and 'not satisfied'.

Of the 200 people who participated in the study survey, 80 (40%) confirmed that they had been victims of crime before while 120 (60%) denied having been victims of crime in the last two years. From those 80 who had been victims of crime in the last two years, 38 (47,5%) had been victims of assault, 24 (30%) had been victims of theft, 14 (17,5%) had been victims of domestic violence and 4 (5%) had been victims of fraud.

Of the 80 (40%) victims of crime 58 (72.5%) reported their cases to the police while 22 (27.5%) did not report to the police. Those who did not report to the police gave reasons which included that the police were not reliable as cited by 2 (9%) respondents, 2 (9%) respondents expressed that they did not trust the police and 18 (82%) reported that the local community structures had solved their problems. The total of those whose problems were solved by the community structures was from the market area who were the vendors and touts. From the 58 (72.5%) respondents who reported to the police 44 (76%) respondents were satisfied by the way their cases were dealt with by the police while 14 (24%) were not satisfied with the way their cases were handled by police.

When the respondents were asked to give their opinion on whether crime has increased or not in the country since 2010, responses were that crime had increased a lot more 170 (85%), slightly more 24 (12%) and 6 (3%) suggested that no change had occurred since 2010. When the same question was localised to Mbare the responses were that crime had increased a lot more 170 (85%), slightly more 26 (13%), and no change since 2010 4 (2%).

In 2014 the responses were that crime had increased a lot more 172 (86%), slightly more 24 (12%) and no change 4 (2%). Overall, the responses indicated that crime has been increasing since the past years.

The respondents were asked to further show the crimes that they were concerned to be increasing in their area of Mbare and they ranked them according to their prevalence. Table 5.8 below shows the crimes by years and from the respondents' perspective.

5.3.6 Crimes of concern

Table 9 below depicts the crimes of concern in Mbare-Musika.

Crimes of concern	Year 2014	Year 2015
Theft	61	14
Robbery	17	8
Unlawful entry and theft	17	28
Theft from car	22	12
Stock theft	11	9
Fraud	41	43
Assault	17	63
Rape	5	11
Drug Abuse	7	12

Table 9 Crimes of Concern

Out of the ten crimes which were listed for the respondents, the top five crimes in 2014 were theft with 61, fraud 41, theft from car 22, assault 17 and robbery 17. In 2015 the crimes in order of concern were assault 63, fraud 43, unlawful entry and theft 28, theft 14, drug abuse and theft from the car all with 12 respondents.

In the past twelve months, did you visit the police station for any reason?

Table 10 below depicts those who visited the police for any reason.

Yes		No
98		102
Satisfied	Not satisfied	
66	32	

Table 10 Public Encounters with Police

A total of 98 (49%) of the respondents in this study stated that they had visited the police station for some reason and of these 98, 66 (67%) were satisfied with the services they received from the police while 32 (33%) were not satisfied with what the police had provided to them as services. 102 (59%) indicated that they had not visited the police for any services in the past twelve months.

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5.3.7 The Criminal Justice System

Figure 12 below depicts the understanding of respondents about the criminal justice system.

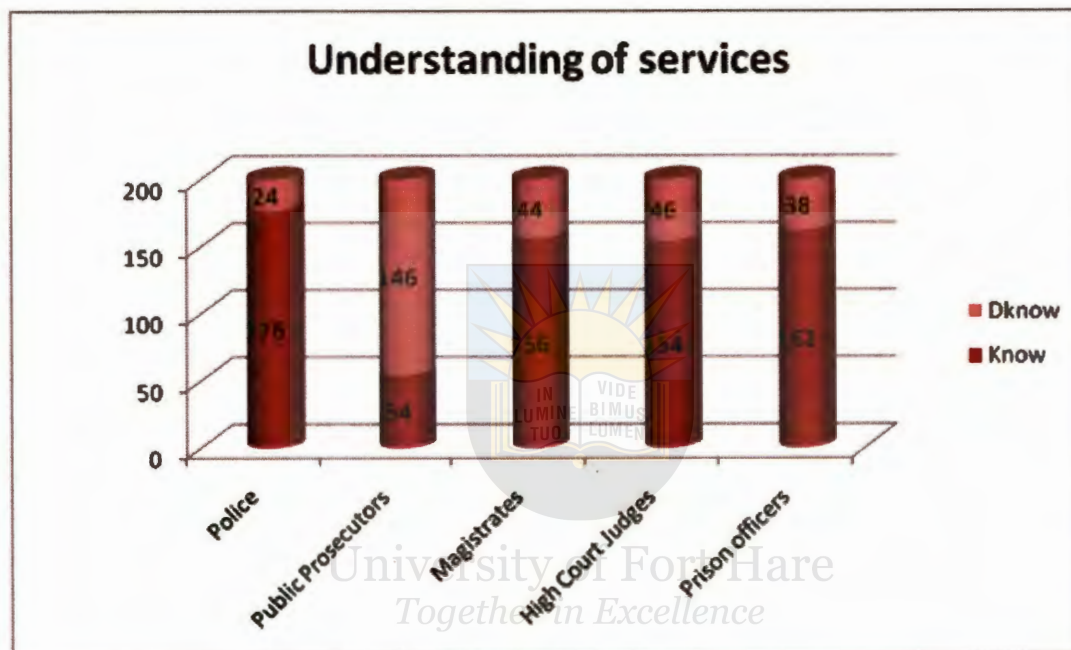


Figure 12 The Criminal Justice System

The respondents were asked to explain what they understood about the roles of the services of the Criminal Justice system. This was done in order to allow the respondents to then rate the performance of these services as aimed by the researcher. The researcher intended to help the police to reposition themselves in the market and this could only be done when those receiving the services evaluated the service provider. The question was open ended to allow respondents to explain what they understood about the roles of the police, public prosecutors, magistrates, high court judges and prison officers.

Of the 200 respondents who participated, 196 (98%) showed by the explanation that they knew some of the roles of the police officers while 4 (2%) could not define what police officers do. Most respondents did not know or failed to explain the roles of public prosecutors as many people had never been to courts and this made it difficult for them.

Only 54 (27%) showed some understanding of the public prosecutor's roles in the criminal justice system while 146 (73%) indicated that they did not have an idea of the roles in question.

A total of 156 (78%) showed an understanding of the duties of the magistrates while 44 (22%) could not explain what magistrates do in court. 154 (77%) respondents could tell what they understood was done by the high court judges which they usually hear from the media despite them not having been in the high court for anything. The prison officers' roles were understood by 162 (81%) respondents while 38 (19%) purported that they did not understand the roles of the prison services. The overall idea that came out was that the police were the most known service provider whose roles the respondents could define. The least known were the public prosecutors.

5.3.8 Performance rating in the criminal justice system

Figure 13 below depicts performance rating of officers making up the criminal justice system.

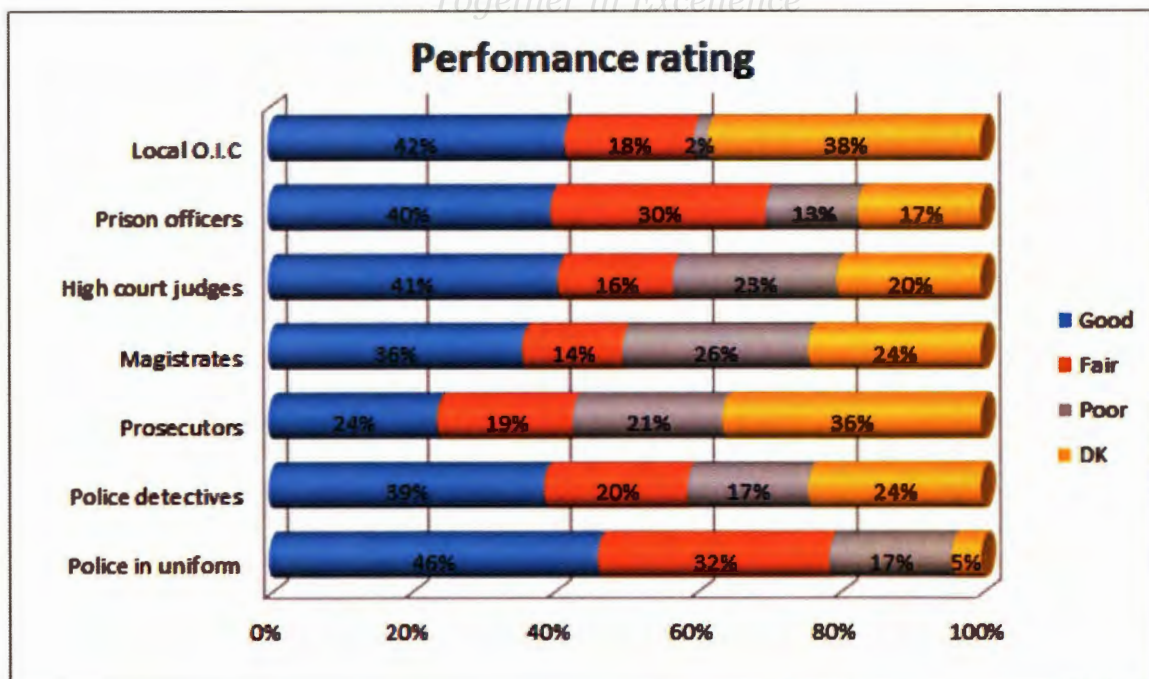


Figure 13 Performance Rating

After finding the respondents' understanding of the service providers in the Criminal Justice system, the researcher went on to further ask the respondents to rate the performance of different institutions. The rating was done using a Likert scale and the response options were 1=Good 2=Fair 3=Poor 4=Do not know. The highest positive responses were for the police in uniform. Adding the good and fair responses to come up with the positive responses, the police in uniform had the highest responses of (156) 78%, followed by the prison services with 140 (70%), then the local officer in charge with 120 (60%) responses. The detectives' positive responses were 118 (59%) followed by the high court judges with 114 (57%) and the magistrates with 100 (50%) responses. The public prosecutors had the least responses on the positive side of 40 (20%) and more negatives responses as their roles were not known by the respondents and saw 160 (80%) indicated that they did not know.

5.3.9 Safety and Community Security Structures

Figure 14 below depicts the safety and security structures in Mbare-Musika.

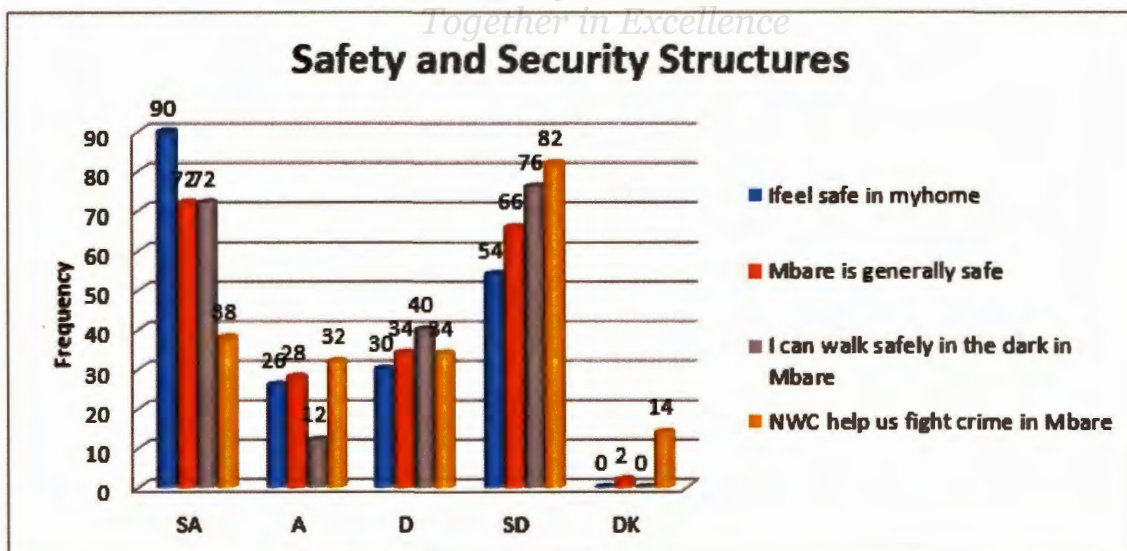


Figure 14 Safety and Security Structures

The choice of answers provided for the responses were, SA=strongly agree, A=Agree, D=Disagree, SD=Strongly disagree and DK=Donot know.

The responses on the safety issues in Mbare were that the respondents had mixed feelings about safety in the area as 100 (50%) agreed that it was generally safe while 100 (50%) of the respondents stated that it was not safe generally. 116 (58%) disagreed that walking in the dark was not safe while 84 (42%) agreed that it was safe to walk in Mbare when it was dark. 116 (58%) disagreed with the idea that NWC work played a role in crime prevention in the area of Mbare while 70 (35%) agreed that the NWC contributed to crime prevention in Mbare. 14 (7%) commented that they did not know about the NWC contributions.

5.3.10 Procedural fairness

Figure 15 below depicts procedural fairness of police officers to the community of Mbare-Musika.

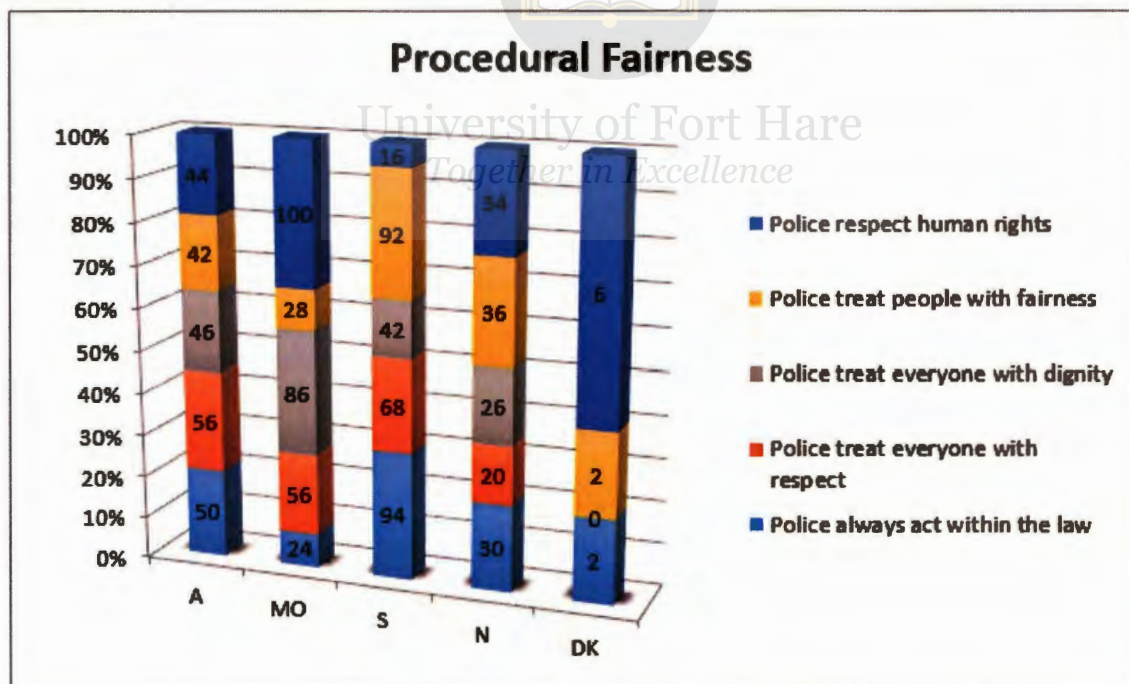


Figure 15 Procedural Fairness

A choice of answers was provided in Likert scale 5 items as A=Always, MO=Most often, S=Sometimes, N=Never and DK=Do not know. The respondents indicated that they agreed that the ZRP abided by procedural fairness as shown by the responses.

The respondents agreed that police treated them with respect to human rights 160 (80%), treat people with fairness 162 (81%), treat everyone with dignity 174 (87%), treat everyone with respect 180 (90%) and police always acted within the confines of the law 168 (84%).

5.3.11 Police legitimacy

Figure 16 below depicts police legitimacy of the police in Mbare-Musika.

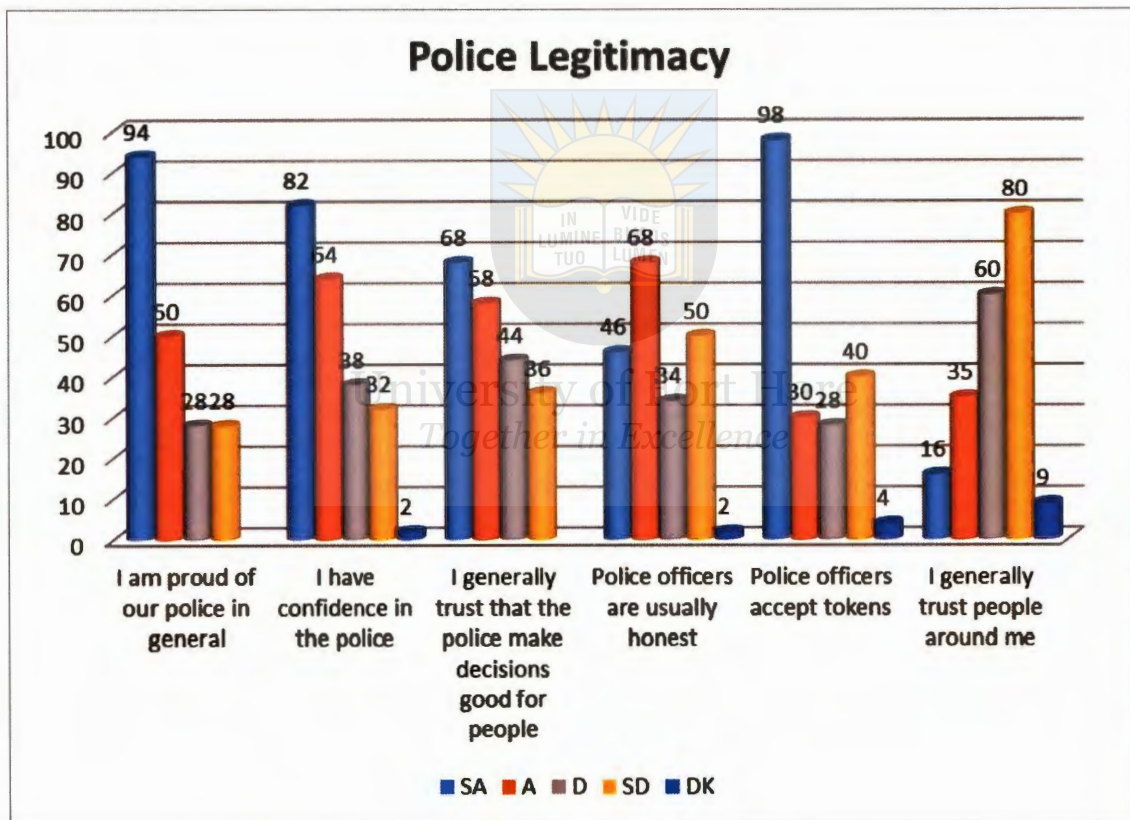


Figure 16 Police Legitimacy

SA=Strongly agree A=Agree, D=Disagree, SD=Strongly disagree and DK=Do not know.

The respondents indicated in their responses that they legitimised the police in Zimbabwe as this is shown in the frequency of agreement to having pride in the police 144 (72%), having confidence in the police 146 (73%),

trust in the decisions made by the police 116 (58%). Although they agreed that the police officers accepted tokens 128 (64%), the respondents generally do not trust people around them 51 (25.5%).

5.3.12 Procedural justice

Table 11 below depicts perceptions of procedural justice from the community.

Items	A	MO	S	N	DK
Police listen to people's concerns	66	18	82	32	2
Police would explain decisions to you	62	42	90	6	-
Police understand issues of this area	66	18	82	32	2
Police enforce laws consistently	44	24	104	8	2
Police make sure people receive outcomes	60	34	98	8	-
Police are always ready to help crime victims	52	42	88	4	-
Police take their time to listen to you	68	33	94	5	-
Police follow promises they make in Client Service Charter	48	22	82	46	2

Table 11 Perceptions of Procedural Justice

A=Always MO=More often S=Sometimes N=Never DK=Do not know

From the table above the respondents perceive the police as an institution which is assisting the people they work with and take time to listen to their concerns as shown by the people who indicate that the police know the needs of the people in Mbare. Most of the responses are high in the positive side in support of police activities.

5.3.13 Cooperation with the police

Figure 17 below depicts level of public cooperation with the police

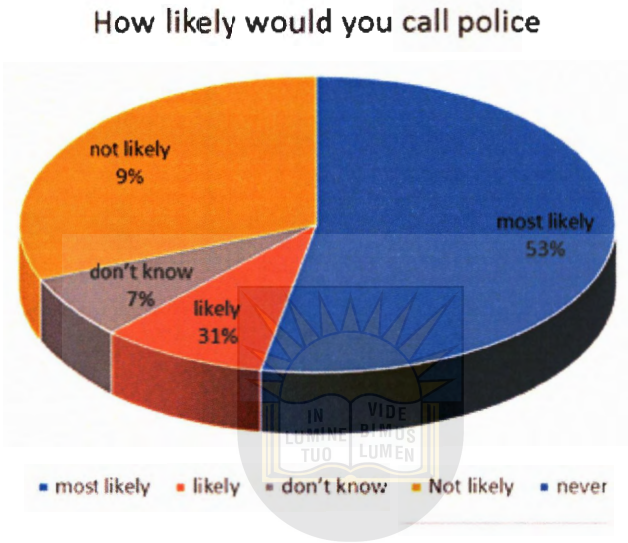


Figure 17 Public Cooperation with the Police

Most people (53%) indicated that they were most likely to call the police to either report a crime witnessed, report suspicious activity in the neighbourhood and volunteer information to help police find suspects. 31% were likely to call the police, 9% were not likely to call the police and 7% did not know what to do when they became victims of crime and needed help.

5.3.14 Where to report a crime

Figure 18 below depict where people prefer to report crime in case they become victims.

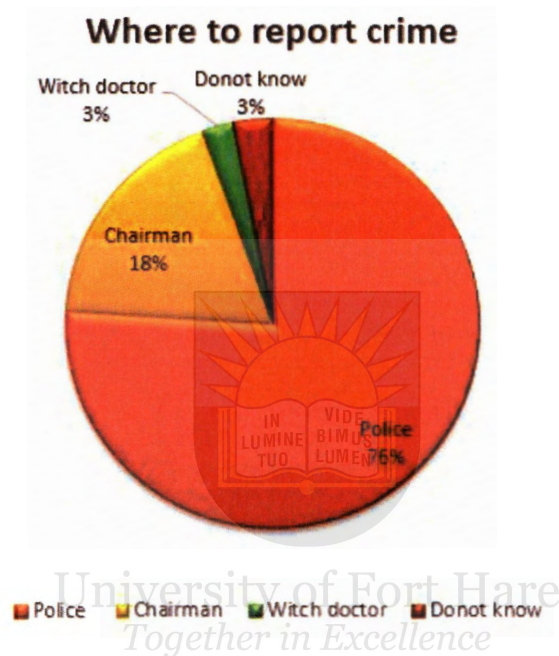


Figure 18 Where to Report Crime

The question was open-ended and the respondents were writing where they would go first to seek help. Of the 200 respondents who participated in the study 152 (76%) stated that they would report to the police station if ever they became victims of crime. 18% stated that they would report to the chairman of their respective political cells in the market who is always of great assistance to them. 3% would consult the witch doctors if they become victims of crime while 3% did not know what to do when they fall prey to criminal.

5.4 Phase 3 In-depth interviews with key informants

Figure 19 below depicts the themes which emerged from in-depth interviews with key informants.

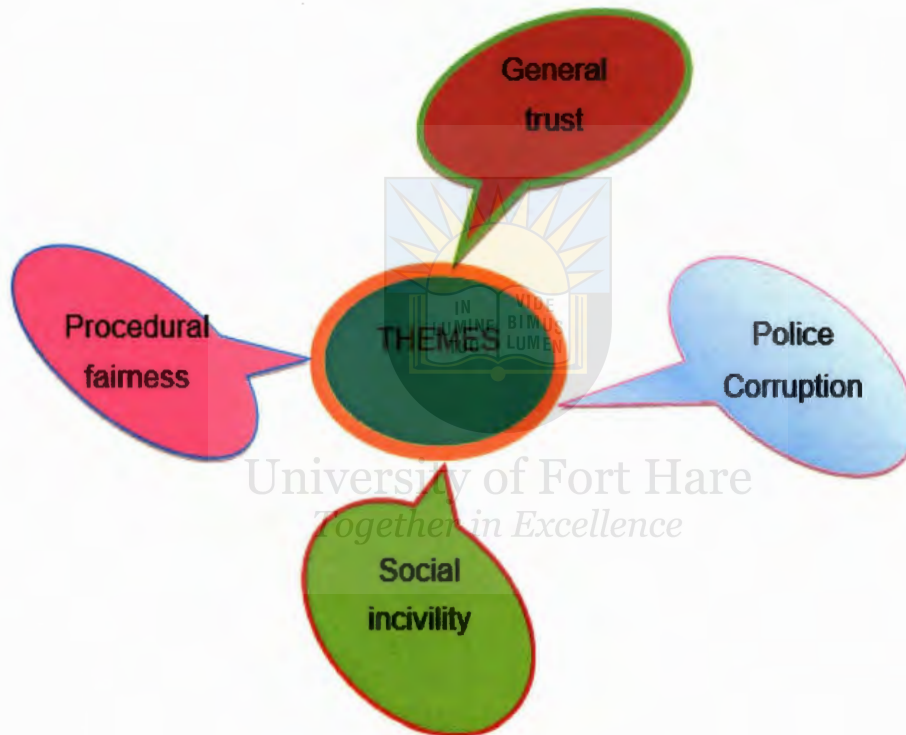


Figure 19 Indepth Interview Themes

This section presents the issues which were discussed with key informants who were selected from the stratified groups of people who are found at Mbare-Musika. The groups include touts, commuter omnibus drivers, bus drivers, vendors and residents from the area around the market place. The selected groups participated in the survey that was carried out prior to the interviews. It is in this survey that the respondents highlighted some issues which the researcher thought needed more explanation from the community.

Ten interviews were carried out with the selected people to enhance the knowledge brought forth by the respondents. The biographic data of the interview participants is presented in Table 12 below.

5.4.1 Demographic Data for key informants

Participant code	Sex	Age	Status	Level of education
IP1	Male	36	Triple C member	A level
IP2	Male	56	Transporter	O level
IP3	Female	40	Vendor	Primary education
IP4	Female	34	Vendor	O level
IP5	Male	64	Resident	Standard 3
IP6	Male	23	Resident	A level
IP7	Male	30	Tout	O level
IP8	Male	25	Tout	Primary level
IP9	Male	45	Commuter driver	Z.J. C
IP10	Male	43	Commuter driver	O level

Table 12 Demographic Data of In-depth Interview

The ten participants of the in-depth interviews were all above the age of twenty years, 3 (30%) of them were females and 7 (70%) were males. The youngest participant was aged twenty-three and the oldest was sixty-four years old. The mean age was 39.6. There are four themes that emerged from the interviews which were carried out in Mbare-Musika, these are social incivility, police corruption, procedural fairness and general trust. The themes are presented and analysed in the following section below;

5.4.2 Theme 1: Social incivility

The respondents were interviewed to get information that would enhance a deeper understanding of how police in Mbare are perceived by the community and clarified issues which were highlighted in the survey. They indicated that there was social incivility that has contributed to the decline in police trust as the people perceive them as ignoring the situation that needs their attention. The youths in the market were said to talk loosely as stated by IP4 who said;

There is much loose talk here from these young ones in the market and termini which is destroying our culture. The youths are ever drunk with glue, marijuana, broncho and a lot more new drugs coming from outside this country. You can find a person sleeping in the pavement or shouting at passers-by in vulgar language. This is bad I tell you and the police take it as normal because they are not doing anything about it.

This was supported by IP8 who emphasized the use of drugs as the cause of the moral decadence and highlighted that;

There is too much drug abuse and this seems to have become normal. This is most common in touts at the termini, you can hear them shouting "asticka uyu" meaning that he is now in stupor because of the drugs. The drugs which are commonly abused include but are not limited to what was stated by IP5 who highlighted that;

Drugs abused here include bronchlear, marijuana, 'mangemba', CPZ (chlorpromazine), diazepam and many others.

The issue of lack of education for some unfortunate families comes into play when the children end up engaging in cases that are anti-social, this was brought out by IP10 who highlighted that;

Most children do not go to school in this location and that puts them at risk of committing crimes especially those between fourteen to twenty years. Some girls end up engaging in drug abuse, theft and unlawful entry as most of them will be bread winners for their families since their parents may be late or old.

Police visibility has been noted as being a problem which contributes to continued harassment of the people in the market as remarked by IP7 who stated that;

The police are not visible to the extent that they should in Mbare-Musika because many people are harassed daily by touts. The touting issue is a hazard at the termini. It is so stressful and frustrating I tell you. People come to Mbare to sell stolen property or farm produce, in fact anything but I think the police should check on this issue and make strategies to minimise this problem here.

IP2 indicated that the dangers of using illicit drugs could lead to death of young people from the drugs and from HIV/AIDS;

These people can urinate anywhere and sleep anyhow which is even dangerous to their health. Most touts die of AIDS and TB here but who cares? They go sleeping around with anyone, and they do that under the influence of alcohol or other drugs.

The problem of touting added confusion to those who arrived at that market for the first time as they would follow the orders from the touts and get in the wrong buses or omnibuses. The touts were said to play tricks on unsuspecting travellers whom they would push and pull especially the ladies having handbags would have their bags pulled as if they wanted to steal from them, then another tout would shout as if to warn the traveller about thieves at Mbare-Musika. The traveller may panic and just get into the nearest bus for safety where they would be asked to buy a ticket to go where they want to go. Touting has become an occupation for most youths in Mbare and beyond as the transport owners pay them money to make sure their buses are loaded in time.

The issue of touting was a cause for concern for the people in Mbare as they remarked that the touts themselves were becoming a threat to people. IP6 had this to say;

The touts will restrain you trying to play their tricks on you. Munokakatwa zvekuti (you will be dragged so much that) you will write a good story about touting at Mbare. It's a real menace at this place.

IP9 also reiterated that this touting problem was growing and getting out of control when she said;

Some, if not all touts harass travellers and push them around to force them to board buses some which might not even be going to their intended destinations, the luggage is damaged while the touts wrestle for the clients and this is considered as normal at Mbare -Musika area. The police seem to be ignoring this as the touts are increasing and becoming champions.

Order at the market place is quite a challenge as litter can be seen all over the bus terminus. The dirt at the market place cannot be overemphasised as it is known that the situation at this place is unbearable. IP3 had this to say;

There is no order in that people sell fruits and vegetables in the dirtiest place, some roast mealies while others are selling floor polish and paraffin close-by. Yes, its survival of the fittest now but there is need for some order to prevail.

IP5 also commented on the physical outlook of the area by showing the buildings which are dilapidated and need to be renovated if not be reconstructed as she commented;

Just look at those buildings over there, these are dangerous, the windows are broken, the walls are bad and if you are to get inside you will see for yourself, blocked toilet, dirty floors and everything is not even suitable for human beings. Can the council do something about the flats and houses in Mbare. Crime is rampant in such places.

It was noted that the general environment at the market was not appealing at all but was a sign of disaster for the worst things that could happen including disease and fear of crime. IP1 reiterated that;

Some youths smash bottles, throw litter everywhere, burn plastics and boxes at night to make fire to warm themselves and shout at people passing by. If you walk around the market, litter is everywhere but there are designated areas for litter. It is the dirtiest place ever. They come here to be a nuisance.

5.4.3 Theme 2: General Trust

The issue of trust has been indicated by people from the community as something that is now challenging. The participants expressed difficulties which they associate with trusting people around them. So many stories have been happening which made people doubt if trust should be the word to use nowadays. IP6 remarked that;

It is difficult to trust anyone nowadays as people are capable of doing anything to steal or rob pretending to be in trouble especially here in Mbare. To me everyone is a suspect.

IP3 pointed out that;

Trusting people is so difficult as so many people have fallen prey to the conmen here in Mbare who pretend to be desperate when they just want to blind you so that they can take what they want from you, your house or your car. Imagine that the young and the old are now involved in such deals here.

Trust in terms of the police officers was a problem as commented by IP4 who had this to say;

I had a dispute with my husband and went to lodge a complaint against him, and in the end the police officer who was dealing with our case was sending me messages that I should love him. I now became a victim to my husband and to the police officer. My friend also had the same issue, our police officers abuse their offices. I now cannot trust anyone.

IP9 also commented that;

We read in the newspapers about the pastors who commit crimes like rape, fraud, indecent assault of relatives and congregants and a lot more when they should be helping people to be righteous. This makes trust very expensive, I cannot afford it.

IP7 had this to say;

Sometimes I trust police decisions but not always. It is difficult to trust the people around this area.

5.4.4 Theme 3: Procedural Fairness

Fair treatment of the citizens by the police have been found to be very useful in strengthening the belief that the police are legitimate (Murphy et al, 2014). When the police are taken as legitimate, the citizens are more likely to accept the decisions made by the police and cooperate with them. Procedural fairness is critical in policing and helps the police to build and enhance trust from communities. In Mbare the participants highlighted the existence of police legitimacy through fair treatment that they receive from the ZRP.

IP1 expressed that there are some police officers who at times lack respect for elders and had this to say;

The police treat us with respect and dignity though there are some who are rude and can belittle old men who may be as old as their parents.

IP7 cited problems of respect when police work in violent situations;

The police respect people in the community, even here in Mbare, even the rights of the people, the only time the police can be problematic is when there are riots or any violent incident, you will not find me in such incidents. No negotiations in the riots, my experience in the stadium brings bad memories. It was bad.

IP10 commented on the way people are treated by the police citing referrals made where the police cannot solve the problems and said;

Police can listen to the concerns of the people but may not help at the end, sometimes they will refer you to relevant offices. They try to do what they can to help different people.

The police challenges of resources were noted by IP8 who added that;

The police know the problems that we face here at the market but I think they have their own challenges especially that of resources. Financial constraints hinder what they can do to help. They always attend to reports but may be delayed.

IP4, IP5 and IP6 all agreed that the police respect the community members more often.

IP2 also aired their views about some challenges the police face and had this to say;

When they try to help desperate people like those who lose their goods and bags to thieves and have no bus fare, other people should come in and help. Sometimes they approach bus operators to help and we do help the people. We are the people and should help each other.

It has been noted from the above responses that the ZRP treats people in Mbare with fairness despite institutional challenges.

5.4.5 Theme 4: Police Corruption

Corruption has been noted as a hindrance to development as it intensifies inefficiency, nepotism and weariness and has since been found to stimulate indiscipline in the police making the life of the public miserable (Vishwanathan, 2012). It is necessary to find out how the community perceive the police. The issue of bribery was top of all the issues that are to do with police corruption, as one participant IP9 noted that;

'What rings in my head each time I see the police on the road is that I should be able to part with my money either to the state or to the individual police officer', if you don't pay a spot fine you pay a bribe so that you can go.

Another participant IP10 likened the police officers to chameleons and had this to say;

We give tokens so that we are not delayed, I am surprised by how these police officers behave while on the road, it is different with what they do at the police station when we visit them for other business, they change faces like chameleons.

Demanding bribes was also reiterated by another participant IP3 who commented that the police work needs to be appreciated but not by paying bribes;

There are not many who demand bribes at the road blocks but some do demand. I think we should not be giving them anything except the fine if we should pay something. Sometimes, these officers give us advice and let us go without paying anything even the fine if you can respect them and give them their position as law enforcement agents. I appreciate their work.

A transporter IP2 suggested that it is expensive to pay bribes to the police as he stated that;

We are in the transport business and paying bribes is very expensive than to have your vehicle requirements up to the required standards. I would encourage the people to make sure their documents required on the road are fine then the vehicle and the driver are fit as required by the law.

The social media emerged as one way that police action is captured and circulated leading to loss of trust from the public. Smart phones were being used by the public to capture the police actions when they are not aware as indicated by one participant who stated that he tried to gather evidence in every incident that occurred in his presence. IP6 stated that;

Police corruption is rampant everywhere these days, I have videos which I always try to capture and some I got them from WhatsApp where police are in action especially misbehaving.

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The three videos which were shown to the researcher included;

- 1) A police officer was being given a token by a commuter omnibus driver.
- 2) A police officer requesting for a bribe.
- 3) A police officer deflating a bus tyre after a misunderstanding with the driver and people shouting that the driver should give the officer something to allow them to go as they were late for work.

The participants stated that bribes could be paid even to the police officers at the station as expressed by IP4;

If you have money and you are arrested by police you are assured that you will not sleep in the cell, you should be prepared to part with some money to buy your freedom. They will not take your cell-phone from you until you get in touch with your relatives and friends who will bring money.

It was noted that the police officers sometime were not fair due to favouritism, some people felt that those who could not afford to part with money would have problems in dealing with the police. IP9 had this to say;

Police officers behave unlawfully at times, especially in cases where a big company against a small company are involved. They will always favour those companies that can make arrangements with them like those companies with many buses who can make arrangements to sponsor them in different ways. The small companies will always suffer at the terminus and on the road.

However, not all the participants supported the idea of corruption in the police but some expressed that it should begin with the people to realise the bad consequences of corruption. IP1 reiterated that;

If I contribute to paying tickets when I am found on the wrong side of the law, I get my share from the revenue that the government gets as a citizen. If I pay a bribe I destroy the police officer who may live an extravagant life from the proceeds of corrupt deals, acquire HIV/AIDS and subsequently die. The police officers who are corrupt may be caught and lose their jobs anytime. Corruption is wrong.

Another participant, a resident, expressed that the stories are all he has heard but has not seen any police officer misbehaving as the stories say. IP5 had this to say; *I have heard stories about police being paid bribery but I don't want to lie as I have not seen anyone engaging in such deals. People should stop paying such money to get favours.*

IP7 expressed ignorance about the issue of corrupt practices as follows;

'Ndiana blaz vedu' (meaning that, they are our brothers) we help each other when need arises. They do not pay transport, we help them and they help us. They help us to get rid of criminals in society. I appreciate their work. Their work is so difficult.

IP8 also had this comment to make; *There are so many challenges the police face and we are here to help each other, we help them so that their work is made easier. There is nothing bad done on the road. No big deal for those who say police are corrupt are the ones who are not straight themselves.*

From the above comments one may deduce that there is existence of police corruption especially on the road. The police behaviour can be seen by people as they sit in public and private transport and what happens during investigations is only known by those involved who may then tell their relatives and friends.

5.5 Summary

This chapter has revealed data that was gathered from the field in which the police officers and the members of the public aired their views in terms of policing. It is the researcher's belief that some unknown information was brought out from the study and will assist in the answering of the research questions. The next chapter focuses on the discussion of the study findings.



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CHAPTER 6 DISCUSSION OF FINDINGS

6.1 Introduction

The previous chapter presented the findings of this study which sought to investigate the relationship between the police and the community in Mbare. The study utilised the mixed methods approach in seeking to establish the extent to which lack of community trust in the police affect policing, the extent to which the police and the community understand their roles in the community partnership in policing and the factors that impact on the trust relationship between the police and the community. Data were collected from five strata identified to be operational in the Mbare-Musika area through questionnaires and from police officers through focus group discussions and interviews were done with the key informants identified from the Mbare population. In this chapter, innumerable threads of the inquiry are stitched up into an organised narrative (Tichapondwa & Chakanyuka, 2015).

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6.2 Procedural Justice

The procedural justice theory has been found to be very useful in the assessment of police work as it stresses much of its attention on fairness in the police-community interactions. Procedural fairness entails fairness of the police in making decisions that affect the community which is exhibited by the way police behave towards the public (Bradford 2014). The respondents indicated that their human rights were being respected by the police as they interact with them in Mbare. The police are said to treat the community members with fairness, dignity and respect. Bradford et al. (2014); Tyler (2011) posited that the police should embody the moral structure by treating the citizens with respect and fairness.

Fair treatment has been found to strengthen the belief that the police have the right intentions and motives which helps the community to have trust in them and to legitimise their authority (Murphy et al, 2014).

When the community members vest trust in the police, they develop supportive behaviour, and cooperate with the police. The people of Mbare seem to cooperate with the police. The police at the termini at Mbare-Musika Post acknowledged that the bus drivers cooperate with them especially in times where they see disorder as imminent, they discuss issues of concern with the company managers to get compliance from the drivers. Participants in the interviews have shown that they want to work harmoniously with the police as they know that what they were doing at the markets will be against the law of the land, even those who have stalls in the market have indicated that they work well with the police. This is congruent with Dirikx et al (2014) and Roberts & Herring (2013) who posited that repeated experiences of fair treatment by the police builds willingness to cooperate and comply with the police orders as trust and confidence increase over time. In Boston's high crime area (Stoutland, 2001) found out that the public viewed the police as being fair to the by treating them with respect. In Turkey, police commanders are still getting complaints against impolite and disrespectful police.

6.3 Police legitimacy

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The study findings reveal that the people in Mbare were treated by the police with respect and their human rights observed too. This is congruent with studies carried out by (Jackson et al 2012; Wolfe et al, 2015; Murphy et al ,2014) who found out that citizens who perceived the police as being fair were more likely to take the authority as legitimate thereby accepting the police decisions and cooperating with them. The community also revealed that they were treated with fairness, respect and dignity. Procedural fairness entails police impartiality in their decision making and is exhibited by police behaviour when dealing with the public in encounters (Bradford et al., 2014). Fairness in policing is critical in that it helps the community to endorse legitimacy of the police. Murphy & Cherney (2014) suggest that the community should be treated with respect and have their ideas and opinions taken into consideration so that they view the police as legitimate. When police fail to respect the community, the police are likely to lose their legitimacy. This study concludes that the ZRP is considered by the Mbare community as legitimate.

6.4 Police effectiveness

In this study, the participants indicated that they felt safe in their homes and Mbare area was generally safe. It is surprising to note that the police officers and the public highlighted that the area is a hub of crime and anything can happen but the people still feel they are safe in such an area.

The contradicting statements needed further probing, and when asked to clarify the safety issue the community members reiterated that Mbare may seem to be unsafe for those who do not operate in it whereas for those who stay and conduct business in Mbare, they felt safe. There was doubt on safety at night in Mbare and this could indicate that police effectiveness at night is below what the citizens expect from the police. This is in agreement with what the police officers highlighted about safety at night.

Police effectiveness as viewed by the public is very important as it influences the community's cooperation with the police (Macdonald & Stokes, 2006; Skogan 2009). When the community perceive the police as effective, they call the police when the need arises and they provide information required by the police if they witness a crime. This is consistent with what was found in this study where the participant indicated that they call the police to report crimes that they witness, provide information to the police and report any suspicious elements in their neighbourhood. The willingness of the community to call the police when necessary is a clear sign that they cooperate with the police and comply with what the police ask from them in order to prevent and manage crime. When people report crime, they look at the cost and benefits of doing so. Tarling and Morris (2011) argued that people may report crime because they will be in dire need of immediate help, treatment or protection and not that they trust police. This is congruent with Mazerolle et al (2013) who posited that public compliance with the law and cooperation with the police are indirectly connected to community's perceptions of fairness through police legitimacy.

Studies from non-Western countries have shown that police legitimacy and public cooperation were predicted by the public's trust in police effectiveness like responding to calls promptly and controlling violent crimes (Tankebe, 2013).

The factors that influence police legitimacy may vary from one society to the other depending on their level of development, prevalence of violent crimes and related police characteristics. In this study the people of Mbare have indicated their worry about police effectiveness and not much about fairness.

Tsushima & Hamai (2015) in their study of police officers indicated that the public bring suspects to the police station themselves and citizen's arrest was very common in their area of work. This explains that the police are effective and legitimate. This is in tandem with Tankebe (2009) who concluded that police effectiveness, not procedural fairness shapes cooperation with the police in Ghana and yet in the United Kingdom, in London, data showed that procedural fairness was a dominant factor in shaping cooperation with the public (Tankebe, 2013).

6.5 Police-community relations

Police-community relations refers to the relationship between the members of the police and the community as a whole (Palmiotto, 2011). The community depend on the police for protection while the police rely on the community for the provision of information about crime. It was established in the study that some role players still do not trust each other and this phenomenon has the potential to damage relations. It is difficult to trust an organisation especially where there is no trust of individuals in the community. The citizens who participated in the study have revealed that they do not trust people around them. Research has shown that where there is no trust there is unnecessary tension (Oliver, 2004:33). The police are expected to render quality services while the community must be willing to participate in the policing activities in their area. Trust serves as the cornerstone for effective policing. Police officers in the study have indicated that the Mbare community treat them with respect and help police officers to apprehend criminals even to the extent of effecting citizen's arrest. This is in line with the SET which has shown that among things that are exchanged in a relationship there is status which is the judgement which conveys prestige, regard or esteem after a kind of evaluation (Huo, Binning & Molina, 2010). Status is taken in two perspectives. The first one being the symbolic recognition of human dignity while the second one views status as respect and social deference.

Molm (2003) states that beneficial acts prompt reciprocal benefits in the exchange process and in this study when police officers do good to the community, the community will have a feeling that they should reciprocate by helping the police in maintaining social order in their area. This is shown when police officers are offered resources for instance the construction of bases in Mbare which are the Workington base and Trador with the assistance of Bakers' Inn. The police highlighted that in times of need the public offers them fuel and transport and information about crime issues voluntarily.

Denying or withholding the status can cause friction and disharmony in a relationship. In police-community relationships this causes lack of compliance and cooperation from the public (Sunshine & Tyler, 2003; Tyler 2015). This goes further to explain reciprocity between the police and the community. Murdvee (2009) explains that there are expectations in a social exchange that people will respond to each other in similar ways hence the adage 'scratch my back and I will scratch yours too'. Chances are that this may not come out as expected as communities are unique and there may be some other influences although many people believe in reciprocity. In the case of police and the community in Mbare, the results show that there is reciprocity in their relationship in terms of respect and information sharing. The police are respected while they also show respect to the people they serve. This does not mean that all people feel that they are respected by the police. There are some members of the community who felt disrespected, but in this study, they were out-numbered by those who felt that they were respected.

The respondents in the survey indicated that the police treated them with respect in Mbare. This is in line with the findings of Kufakunesu et al. (2012) who concluded that at Mbare police station the police officers used kinship terms, pronouns of power, occupational titles, friendship terms to address the people who visited there for any services. The use of these was found to be purposeful and showed how the police valued the community members in Mbare. The police officers are most likely going to use verbal judo which is the most effective tool in communication with the public (Thomson, 2010).

6.6 General trust

Building trust in the community is an important issue that needs to be addressed not only by the police but by the nation. If the society at large reveals that they do not trust anyone around them, it speaks volumes so police officers would be part of those that are not trusted by the same people who indicated that they trust the police decisions as an authority. The expectation was that if participants say they do not trust anyone around them then they would indicate that they do not trust even the police decisions. The results from the survey, the focus groups and the interviews revealed that there was lack of trust in the Mbare community. Both the community and the police lacked trust in each other.

6.7 Satisfaction with police service delivery

Satisfaction with service delivery refers to the expectations of the community from the police and if the police is responsive to the societal needs (Boateng, 2012). It was noted that satisfaction levels differed among participants. The respondents satisfied were slightly above the midpoint while those who had encounters with the police because they had become victims of crime showed that they were not satisfied with the services that were provided by the local police in Mbare. It would be of great importance if the police constantly check if they are still operating within the expected standards of meeting the community expectations. Police performance indicators should reflect on the levels of community satisfaction on aspects of response to calls, scene attendance and how well incidents are dealt with. It was a bit tricky to assess satisfaction from the groups under study as most of these citizens are well known to operate outside the law parameters to make ends meet and are always clashing with the police. One may argue that even if they are regularly in encounters with the police they need to have their needs satisfied and this is how the police are gauged by the public.

The ZRP has set their policing standards and clearly define the CSC which states the processes and expectations the people should have on the police. The CSC can be used by the community to measure police performance. It has emerged from this study that the ZRP is not following the promises that they have made in the CSC, this therefore, means that the promises the police make should be revisited so that they become realistic.

Some of the issues that are of concern to the people were that the police did not have resources like vehicles such that the respondents sympathised with the officers on the ground. Lack of resources has a contribution to reduced satisfaction with the police as the police officers fail to attend to scenes on time. The respondents scribbled on the questionnaires some of these issues outside what was asked.

The ZRP also has its Strategic Plan Vision 2020 which spells out quality service provision by the organisation. If the police adhere to the set principles, they are likely to receive less complaints against the police from the community they serve. It has been noted that the ZRP has been receiving complaints against police, most of which include abuse of authority, lack of respect to the public, arrogance and corruption among others (Outpost,2015:2). These can be cited as those issues that may contribute to dissatisfaction in the community, this can be a clear indication that in general, citizens feel that police standards have deteriorated affecting police image and reducing confidence in the police as stated in the Outpost (2015:2).

6.8 Crimes of Concern

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The respondents reflected that the crimes that are worrisome to them in the community were assault, fraud, unlawful entry and theft, car break-ins, theft and drug abuse in that order. It would, therefore, be expected that the police prioritise the crimes as mentioned by the participants. Crime trends in Mbare indicate fluctuation. Some crimes have declined while others have shown an upward trend (ZRP Mbare crime statistics 2015). The district has highlighted that their most prevalent crimes are unlawful entry and theft, theft, assault, car break-ins and robbery. This indicates that the police priorities are not far away from the community expectations as the police might need to add the counterfeit goods trade and drug abuse to their list, so that they meet their client's needs. Violent crimes such as assault were of great concern to the respondents more than property crimes since the research was carried out in the market, due to their setting the people are involved in misunderstandings which result in fighting. For the police to gain trust from the public, they should consider the concerns of the public they serve. The police in Mbare should, therefore, look at those crimes like drug abuse and counterfeiting and make strategies to curb them.

The people have indicated that they are worried about social and physical incivilities at Mbare-Musika especially drug abuse social decadence, disorder and dilapidated buildings which need to be attended to. The police, the local authority and the other stakeholders need to attend to the incivilities as their trust is reduced from the public when they are seen to be ignoring the abnormality of harassment of travellers and shoppers at the market place.

This study is of the opinion that the police may need to bring this point to the attention of the local authority which is the Harare City Council which should attend to dilapidated buildings and the general cleanliness of the area. This then points to Vollmer's view that communities expect the police to have "the strength of Samson, the patience of Job, the faith of David and the tolerance of a carpenter of Nazareth...."(Deflem, 2016:296). In other words, the police officers are expected to know and be able to do everything. One may agree that they are capable of referring cases to relevant offices and help solve problems in the community as they get citizen's concerns as they interact more often.

6.9 The Justice Delivery System Officers Roles

The duties of the officers who make up the Justice Delivery System (JDS) in Zimbabwe has been defined in various ways as understood by the research participants. The researcher found it important to check with respondents what they understood by police, prosecution services, magistrate, and judges of the high court, the prison services and local station officer in charge through open ended questions. The functions of these service providers in the JDS is guided by the legislative framework, that is the Constitution of Zimbabwe Amendment (No. 20) Act 2013 and the Police Act specifically looking at the police. The purpose was to get to a point where the respondents would then be asked to rate the JDS officers. It appears that the citizens could define most of the expected services provided by the officers, although the study revealed some ignorance on the part of the respondents of the duties of the prosecution services or the public prosecutor. This serves as an indication that people need to be made aware of the roles of the different office holders especially the public prosecutor's role.

6.10 Understanding of roles in Community Policing

It is critical for the police and the community to understand their roles in the policing arena especially considering that contemporary policing is embracing CP. The police have a role to play to effectively implement community policing effectively and the community needs a safe environment where peace prevails while people have no fear of crime. The roles should be clearly defined to avoid confusion and friction during implementation. The community should be the major role players by helping the police in the identification and reporting of criminal activities known or suspected in their vicinity.

The community plays the role of the ears and the eyes of the police as they are always in the locality witnessing what disturbs social order. It is the members of the community who hear and see what happens and report to the police who would then take the suspects to the hands of the state. The study argues that the community needs to take the lead in their own safety and security while the police assist in the maintenance of social order by preventing crime and managing.

Participants expressed their views and opinions in terms of their understanding of policing. The ZRP members indicated that they knew and understood their roles in Community Policing with their primary role being to prevent crime, by working with the community to identify and manage crime jointly. The police officers indicated that for them to succeed effectively in the policing arena they needed the community's full support. They indicated their appreciation of the Neighbourhood Watch Committee members.

The Constitution of Zimbabwe Amendment (No. 20) Act 2013 Section 219 clearly spells out the Police Service and its function and the Police Act provides the organisation, structure, management regulation, discipline promotion, demotion of officers and other members and subject to Section 223, the conditions of service of members of the Police service. It is, therefore, evident that service delivery in every aspect of their mandate is the most important role of the police. This is all guided by the legal documents.

The first theme was on impediments faced by police on their daily duties. The main theme that emerged was that of corruption. In corruption, trust was identified as both a cause and a consequence (Morris and Klesner, 2010). Several sub-themes that emerged included nepotism, bribery and extortion.

6.11 Public Cooperation

The findings of the study reveal that the community cooperates with the police by indicating their willingness to call the police to report crimes, to report any suspicious activities in their locality and to volunteer information to the police to help find criminal suspects. The fact that the community members wish to work with the police is indicative of a good relationship and acceptance of each other's existence. This is in line with Kochel (2012); Murphy (2013); Goff et al. (2013) who propound that people accept the law and cooperate with the police when they think that the police are legitimate. This is shown by helping the police to solve issues to do with crime and apprehension of criminals and providing information about criminals' whereabouts.

6.12 Corruption

Corruption emerged as a hindrance to the smooth running of police work in Mbare. The community indicated their worry on the existence of corruption within the police force. It has been established that the citizens themselves offer tokens or bribes to police officers for favours to facilitate shortcuts in their dealings especially on the road when traffic police officers ask them to pay fines and at the station when arrested citizens pay to facilitate their release and avoid going to court. The police officers expounded that corruption was rampant in society and in the Zimbabwe Republic Police (ZRP) as an organisation too. This is in line with Dempsey & Forst (2012:217) who posited that the police provide fertile ground for the growth of corruption, as a result of enormous authority vested in the police officers and their use of discretion in routine work. The respondents acknowledged the existence of corruption and tried to shift the blame of its presence to their superiors. The police officers indicated that they are sometimes demotivated when the arrested suspects just get counselling when in fact they would have committed chargeable offenses.

All this happens in the eyes of the police officer who would have tried their best to do the work as per training.

This study suggests that some of the taught procedures are fixed and may not always be applicable to all situations as situations are unique. Supervisors may need to inform the subordinates of the reasons why the choice for counselling was reached instead of arresting the suspects. Subordinates require their supervisors to discuss issues and to find out why the arrest was made so that the decisions they make do not offend or demoralise them. It is by discussing issues that the supervisors will be teaching their subordinates how policing can be complex or simple. It should be taken into consideration that the subordinates' trust in their supervisors influences how they deal with the community. When benevolence and good intentions are seen in the supervisors, cooperation and compliance is indicated (Tyler, 2011).

Police officers are said to receive bribes as tokens from the public, but one would ask that if people were not offering them these tokens where would they get them from? The community has a role to play in the eradication of corruption only if they desist from giving tokens to police officers to facilitate shortcuts during police-community encounters.

This is in line with what the Knapp Commission (1972) highlighted that if the public were not willing to pay bribes, corruption would not be a reality. Goklaney, (2015) is of the same opinion that the public should denounce corruption because as long as the citizens are willing to pay bribes and those taking bribes continue to ask for them, corruption continues to increase.

The community should be willing to report any occurrence of corruption and those in authority should also be able to deal with such cases to deter those who might be intending to be corrupt in future. The community encouragement was shown by the Vice President of the Republic of Zimbabwe Cde Emmerson Mnangagwa, when he addressed a gathering in Harare during the launch of Anti-Corruption where the Government of Zimbabwe indicated its political will to deal with corruption (Rupapa, 2016). The people were encouraged to report any misconduct by government officials, the police included and the other members of the Justice Delivery System.

This in line with Goklaney (2015) who expounded that it is salient to have good governance and improved rule of law that supports the legal framework to curb corruption. It is important to note that the government of Zimbabwe and the police have put systems in place to effectively deal with corruption, the focus now is no longer on making apparatus but on motivating the people to get engaged in the realism of dealing with corrupt tendencies on the ground. The drive should be on the willingness to report such activities and for the authorities to effectively deal with those reported cases to motivate more people to report. If a person for example reports an issue of corruption and nothing is done or takes long to be finalised, reports will decrease as those reporting will perceive reporting as a waste of time. Trust in the police has been lost through the scourge of corrupt tendencies by police officers according to various researchers (Hyun, 2015; Dempsey & Forst, 2012; Kumssa, 2015).

Nkosi (2011) concluded that organised crime is always associated with corruption where the criminals may deal with those in higher offices while junior ranks stay aloof. The junior ranks in the police have been associated with petty crimes in corruption for instance asking for bribes and use of force and these minor crimes are said to have an impact on trust in the police (Kauutt, 2011; Myhill & Bradford, 2016).

In Mbare, the most rampant corruption was that between the so called "mandimbandimba" meaning the senior rank marshals, who the police officers say will not take hours before they are released when arrested for whatever crime they would have committed. Touting, being a menace in Mbare especially in the termini often caused clashes between the police and the touts as they earn a living by their operations while the community experience the harassment by the touts thereby reducing police reliability on the maintenance of social order. From the findings, it is difficult to maintain order in Mbare be it socially or environmentally unless the police, the local authority and the people in Mbare work hand in glove. The police officers have blamed corruption and nepotism within the system for failing to end the menace of touting in Mbare. The vendors always play the hide and seek game with police officers, when arrested for their illegal dealings by the police they may get released and continue with their operations to the disgruntlement of those who would have arrested them.

The police officers were concerned that the cases which go to court are fewer than they should be due to corruption and nepotism. This requires the ZRP to examine the 'bad orchards' as well as the 'rotten apples' as (Punch, 2013) submits that it is necessary to look at corruption from inside the police rank and file especially the emerging police culture which might enhance corrupt practices.

Graeff and Svendsen,(2013) argue that when trust is low corruption occurs, while corruption itself has no effect on trust. The researchers believe trust and corruption are not always in co-existence because sometimes corruption becomes a betrayal of public trust which has severe consequences, while at times the corrupter and the corrupted engage in such deals because there is hope that a benefit will be received. Although a different stance was taken by (Uslaner, 2013) who postulated that trust and corruption are reciprocal. Bratton and Gyimah-Boadi, (2016) reiterate that corruption and mistrust feed each other resulting in a vicious cycle. This, therefore, means that corruption can never be ignored in the field of policing as there is need to tackle it head on and more strategies put in place or revisited. Corruption, according to the community members undermines the integrity of the society and compromises police effectiveness especially when it is done by the police who are supposed to uphold the law.

This is similar to a study carried out in Kenya which revealed that corruption is an impediment to integrity and police effectiveness (Hyun, 2015). When the ZRP officers exhibit corrupt tendencies, they lose their integrity and people might not cooperate with them thereby reducing their effectiveness in the core business they are assigned to carry out. Loss of integrity is not welcome in any kind of governance especially in the ZRP which adopted corporate governance.

In the interviews with key informants, it was revealed that police lose trust from the community due to corruption as the people know that when they are interacting with police officers it would become obvious that they need to give them tokens to allow the smooth running of operations. This is in line with Hyun (2015) who found out in his study that the prevalence of corruption in the police increased distrust in the Kenyan and Korean police force.

The police officers should be aware that the public is now using the social media to circulate any misconduct that occurs while they work and videos and pictures are captured using technological gadgets cameras, cell-phones and other things. It is would be good for the police officers to desist from corrupt activities for the good of the police as an organization.

The researcher believes the public should take into cognisance the notion that when they promote corruption by giving tokens to police officers, chances are that the police officer might get arrested and get discharged from the organisation. When the police officer is discharged he/she may engage in committing sophisticated crime since he/she was trained in different tactics used by the police and knows the weaknesses within the organisation. This person might even reach a stage of mobilising other criminals who become a public nuisance by committing crimes in different communities, giving problems to the same people who initially promoted corrupt deals. When a person is discharged, or found unsuitable for police duties chances are that the person will face challenges in getting formal employment in future, this puts them at risk of committing crimes. This is an example of the consequences of paying bribery to the police officers hence the public should be well informed by the police so that zero tolerance to corruption is nurtured in the community.

6.13 Organisational justice

Justice is a considerable and dominating issue needed for any social contribution. It was revealed from discussions with police officers that they were stressed and their stress was from within the organisation as well as from their external environment. Internal stressors as mentioned by the police officers emanated from lack of support from their supervisors. They indicated that their supervisors often seemed not to appreciate the roles they played in the field of policing despite their junior status in the profession. This is in line with Craen (2015) who claims that police officers look forward to get fair treatment from their supervisors which has an influence in the community they work in and in the supervisors themselves. Gau and Gaines (2012) expound that this will help to raise the police officers work esteem as they realise the benevolence and good intentions in their supervisors.

Some revealed that they are faced with victimisation even after doing a good job that could earn them a memorandum of good work according to their assessment. To them this was quite disheartening. Injustice and unfair treatment depress and reduce efforts and activity in those disgruntled (Ferreira, 2015). The researcher is of the opinion that it is important to boost work esteem as an unhappy work force fail to deliver efficiently and effectively in policing and other public services.

The police officers looked forward to get motivation from their supervisors, which they said was not the case in Mbare. This is in line with Van Craen and Skogan, (2014) who established that trust is generated through a reciprocal exchange of social benefits. If one takes into consideration that supervisors are the initiators of trust, then the subordinates should reciprocate by doing good. The police officers' level of trust is influential to their cooperation, compliance and response to their supervisors.

Not all of the respondents had negative attitudes towards their supervisors, but others felt that their supervisors may be having challenges in doing the work with less resources, so much that they work under pressure to accomplish what is required by the organisation. Bradford & Quinton, (2014), found out in their study that when police officers feel that they have been treated with fairness by the organisation they identify with it and establish a strong sense of their own legitimacy. This, therefore, means that the police officers will be more effective if they feel that they have been treated with fairness by their supervisors. Meško and Tankebe, (2015) suggest that the perceived fairness of supervisors help these police officers to build self-legitimacy and proclivity to the organisation.

When junior officers work, they see their supervisors as their role models and whatever the seniors do, the juniors will also do it later in life when they rise to the senior ranks. If treated with fairness they are bound to do so in future but if not, they might as well treat others with injustice and this will have a bearing on the organisation (Meško & Tankebe, 2015). Police officers' perception of procedural and organisational fairness determines the degree to which they become satisfied with the organisation as a place of work and the extent to which they involve themselves in extra role activities (Myhill & Bradford, 2013). One may deduce from the findings of this study that the police officers are likely to

disengage themselves from the organisation and become corrupt and cynical (Bradford et al, 2014).

6.14 Cynicism

Some of the police officers in this study have revealed some elements of cynicism by stating that they only work to get money to look after their families. Some of them admitted that they perform their duties improperly because the situation around them demands so and they realised that what they are doing in practice is contrary to what they learnt during training. This is a very fragile issue as it works against trust building.

If these police officers continue to work with cynic attitudes, they are bound to act in their frustrations during interaction with the community and reduce public satisfaction with police services. Consequently, the cynical attitude in police officers may be due to a response to their perceived injustice from within the organisation through the police rank and file (Bradford & Quinton, 2014) and some behaviour is also influenced by the harsh mundane reality found in the police work itself (Hodges, 2015).

Cynical police officers are said to put just enough effort so that they are not relieved of their duties by being discharged from the force, they will not contribute their talent and creativity (Bradford & Quinton, 2014). This leaves the organisational image at stake while police trust is lost.

6.15 Social bonds

Findings revealed that the people in Mbare have a strong politically linked bond in addition to other social bonds that may be in existence. Both the police officers and the public indicated that the community social bond was very strong, in such a way that they defended and protected each other even from arrests. It is in this study that the people showed that they trust the decisions made by the police despite them being corrupt. This is consistent with (Macdonald, 2006) who conceded that individuals who have a strong social connection trust in the police more than those without. Studies carried out in India revealed that crime rates do not affect trust in the police in a significant way.

Despite the increases in crime rates in Mbare, the public still indicated in the survey carried out that they had pride and trust in the police. This is contrary to a study carried out in Taiwan which revealed that disorderliness in an area declines trust in the police.

6.16 Solidarity

The findings of the study revealed that the relationship of the police officers in Mbare lacked solidarity as some of the police officers pointed out that there was too much back biting from within the lower ranks. They even went to an extent of comparing their solidarity with that of the members of the national army whom they perceive as having a strong solidarity. This may not be inferred to all the police officers in Mbare district as the number was not representative of the total police officer population. This is in contrast with police culture which states that police officers are bound by the sense of solidarity and expectations that their colleagues will back them up (Reiner, 2010).

6.17 Working conditions

The ZRP Vision 2020 highlighted the need for adequate review of police officer's conditions of service especially salaries, allowances and benefits for members and those retired. In a radio programme, Honourable Muderedzwa (2015) reiterated that corruption in the ZRP is linked to the salaries which need to be reviewed. Casey (2015) acknowledges that regular reviews of police officers' salaries motivates them as their status is improved in the society. The police officers in this study pointed out that their salaries were not commensurate with their daily living expenses. The police officers have indicated that the problem has made them to strategize to ensure that they cope with the little that they get. Some of their coping strategies include, befriending touts and bus drivers and some of the community members who can be of help to them for survival. One may argue that police officers have been encouraged to uphold integrity as stated in the values of the ZRP in the Client Service Charter but when they befriend the community members for some benefits, their integrity is compromised. The maintenance of integrity, is not negotiable though the situation prevailing in Mbare seems to have challenges.

Sonnenburg (2014) argues that even if the world changes, the importance of integrity will not. It is important to look into the issues that compromise integrity so that the organisation keeps its promise to the people and maintains its integrity.

Joomun (2015) is in agreement with the issue of salary review for police officers as a way of trying to curb corruption and stresses that low salaries tend to pauperise the average police officer on the street which affects their performance and influences trust in the organisation they represent. Singh (2014) agrees with this notion and further concedes that when salaries fail to cater for the needs of the individual police officer's cost of living, the individuals would demand bribes as a means of survival. This was found to be common in police officers of the lower ranks (Fernandez, 2012). The community members expressed their concern on the prevalence of corruption among police officers and suggested that if the police are paid better salaries corruption might reduce and public trust increased.

Foltz and Opoku-Agyemang, (2015) considered this position of salary review as hypothetical and would not support it further arguing that in Ghana police officers got a salary increase with no increase in enforcement of anti-corruption laws and the results lead to a conclusion that increasing salaries without changing other factors that contribute to the rise of corruption produce undesirable effects. The study recommended that if salaries of corrupt police officers are increased, petty crime can also increase. This study is of the opinion that salary reviews are necessary in the organisation and if corruption is to be reduced or eradicated, other factors need to be considered as well. These other factors would include supervision, discipline and enforcement of anti-corruption laws.

6.18 Informal policing in Mbare

It emerged from the study that the people at Mbare-Musika are bound strongly by politics and one may face difficulties in working with them as a police officer. They want to be arrested by the police officers that they know. The police officers highlighted that the area has the so called 'chairmen' who are in great control of the area. These are divided into different cells and each one knows his territory. The 'chairmen' are responsible for solving trivial issues and decide on which cases to refer to the police or not.

They have much power vested in them such that they solve issues that concern the people who work in the market and at the termini. The respondents of the survey and the police officers both confirmed the existence of such informal arrangements. Some of the 'chairmen' are known by the police officers who work close to the market and at Mbare police station.

The people who work in the market have shown that they appreciate the role that they play citing that there were many criminal elements who come to steal from the market. The 'chairmen' help the patrons of the market by solving problems instantly. If someone is caught stealing they have ways of dealing with such culprits for instance instant justice and reprisal. The community in Mbare expressed their dislike of police cases which take long to be resolved and most if not all cases one does not get a payback whereas the chairmen facilitates a payback as soon as possible.

In police cases one must go to the police station several times before being asked to go to court where it takes even longer. The people explained their concern on leaving their place of work unattended as their daily takings help them to survive. Leaving the place of work in search of justice was not one of their priorities.

Not all the marketers were in support of the arrangement, but others were in support of it. This arrangement can be likened to informal policing practices in Sudan in which citizens formed associations, citing that they wanted to assist the police and reduce their workload thereby preventing the increase in trivial disputes into the slow and expensive criminal justice system (Baker, 2010). The same is also found in Uganda where taxi drivers have agreed with the police officers there that their association would police the taxi and bus ranks and both parties agreed that the arrangement works in the interest of all the police and the citizens (Baker, 2010). There are dangers associated with the informal policing arrangements which include brutality, unfairness, lack of formal control and concealing of serious criminal cases which need the attention of the state.

6.19 Social incivility

The Mbare area was seen as being full of immoral and anti-social activities making it a hub of crimes. This reduces its status among other suburbs in Harare and increases fear of crime in the public and increases the chances of criminal activities. The is in line with Lewis and Salem found that factors like vagrancy, aggressiveness, panhandling, begging, loitering youths and drunkenness increases public fear of crime. When people fear crime, it is necessary for the police to be highly visible so as to reassure the community of safety. Fear of crime subverts public faith in the police largely (Boateng, 2012).

6.20 Summary

This chapter discussed the findings from the study as the factors that engender trust and those that affect trust were revealed. Trust in the police has emerged to be enhanced by procedural fairness, police legitimacy, police effectiveness and good public relations. Lack of public trust in the Mbare community, corruption, organisational injustice, cynicism and poor police working conditions have emerged as among those factors that hinder police trust.

It is important to note that fear of crime was not mentioned as a cause of concern to the surprise of the researcher as the information about Mbare-Musika has always been that people fear crime. Cooperation and willingness to work with the police by the community and positive understanding of the roles the two parties should play in the prevention and management of crime was revealed as well as the significance of CP.

CHAPTER 7 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

This chapter provides a summary of the study, conclusions basing on the findings and makes some recommendations and proposes an alternative model of improving police-community relations.

The study sought to answer the following questions:

- To what extent does lack of community trust in the police affect policing?
- To what extent do the police and the community understand their roles in the community partnership in policing?
- What factors have bearing on the trust relationship between the police and the community?

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The central argument of this thesis was that police trust is key to the success of the ZRP and the police can only be trusted when they behave fairly to the community they serve. Community perceptions have a bearing on policing as any suspicious behaviour will reduce trust of individual police officers and the ZRP as an organisation. Procedural fairness and police effectiveness are instrumental in legitimising the police.

The argument contributes to new insights to the criminological and public security literature in Zimbabwe as it contains information from a highly populated and crime infested area such as Mbare. Literature is rarely collected from market operators especially that which is to do with policing. This study brings out the voices of vendors, touts, drivers and residents from around the market in Mbare. This thesis argues that it is important to consider the police officers' perspectives when dealing with issues that have a bearing on them and it is also important to find out what the communities feel about the services they receive from the police in their area.

Having an insight from both the community and the police enables strategizing to improve the relationship which will impact on crime prevention and management positively.

This thesis discussed some important debates around the factors that enhance trust in the police and those that hinder police trust from the community. To conclude, the remainder of this thesis highlights the contributions made, makes recommendations and presents a critical reflection of the study, suggesting areas for future research.

7.2 Synthesis of Chapters

The study initially outlined the development of a body of literature in police trust around the globe. It attempted to address the issues that are to do with the relationship between police and community members in Mbare, specifically at the market place known as Mbare-Musika in Harare Metropolitan Province of Zimbabwe. As discussed earlier on in the introduction, the thesis contributes to the emerging body of literature that is developing southern theories in southern criminological context through the involvement of the views of people in Zimbabwe and engagement of vendors, touts, bus drivers, commuter omnibus drivers and residents around the market place of Mbare-Musika.

Chapter 2 discussed two theories which were used as lenses in the study, these are the SET and the PJT. SET being a theory that is used more often in interactions and it is in these interactions that order and disorder are made. Social exchange considers reciprocity in interactions which are not economic. The behaviour of the police and that of the community influences each other in their encounters. The PJT has been considered in policing as it provides that peoples' reactions to authorities are influenced by the judgement they make about the authority pertaining to how they are treated by them. If they perceive the authority to be fair, polite and benevolent, the people will cooperate and comply with police orders and obey the law (Tyler, 2015; Sunshine & Tyler, 2003).

Chapter 3 focused on literature review, checking on existing gaps and arguing that not much is known about policing in Zimbabwe as only a handful of studies are published and of those published most of them are done by people who do not reside in Zimbabwe but depend on information they get through the internet and other means.

The researcher argues that she is resident in Zimbabwe and has experienced how policing is being done by the ZRP. The views of the police officers have been neglected as the literature which concerns the ZRP has only focused on the voices of the public and not the police officers. This study considered inclusion of the police officers' voices in relation to police trust which is an issue that concerns them. Predictors of trust were discussed which are fear of crime, corruption, police culture, verbal judo, stereotyping and media responses to policing. Community Policing was discussed as a philosophy used in trust building by the police organisations.

Chapter 4 deliberated on the research methodology applied in this thesis. It is argued that mixed methods can be ideal enabling the researcher to get responses from the natural settings and getting an in-depth understanding of issues to do with policing in addition to figurative data. The study is unique and makes a meaningful contribution to the existing knowledge of policing by using sequential explanatory mixed methods to investigate police officers' attitudes and community perceptions in the police-community relationship. The study made use of focus group discussions with police officers, questionnaires were answered by community members as well as interviews with key informants. These were carried out in phases. This methodological approach helped to gain a wealth of data regarding the topic of interest which is on police and community trust in Mbare-Musika. The survey was a success in garnering responses from the community and semi-structured interviews added an enrichment to the investigator's insight. Historically, the police provide a very difficult population for academic research to access which may give an explanation on the dearth of research on the topic under investigation.

Chapter 5 outlined the themes that emerged from the data collected through the focus group discussions with police officers. The main themes that emerged were police-community relationships, impediments faced by police officers, political fabric, general trust and community policing. These themes had sub-themes that emerged and these were discussed as they revealed much information pertaining to the relationship between the police and the community in Mbare. Focus group discussions and interviews helped to bring out the themes. Quantitative data which was presented in charts, graphs and tables was obtained from the questionnaire and interpreted after the analysis.

Chapter 6 reflected on discussion basing on the findings of the study relating to current literature reviewed and the theoretical framework used to guide the study. Regarding police trust, it was established that the police officers perceived the community as untrustworthy while the community trusted the decisions which are made by the police officers although the citizens did not trust anyone around them. The community in Mbare highlighted that the police were corrupt but despite that they trusted the decisions they made. Both the police and the community members have indicated that they need to be treated with fairness. The community and the people both utilised the social exchange theory as they interact to maintain social order when they partner in crime prevention and management. Qualitative and quantitative results were integrated in this chapter. Themes and statistics were discussed to come out with conclusions and make recommendations for future research.

Chapter 7 highlights the summary, conclusions and recommendations basing on all chapters. A summary of findings under the research themes and statistical data gathered taken from the research questions enabled the researcher to have direct focus and connectedness of insights and inferences observed. In this a proposed police trust model is discussed. The methodology is outlined to confirm its relevance before conclusions can be made. The chapter presents a summary of the contributions that add to new knowledge about police-community relationship.

7.3 Summary of findings

There are significant initiatives that the police in Zimbabwe have adopted to build trust between them and the community, among them is the CP philosophy. However, the initiatives have faced hurdles as the country faces the economic meltdown. This has influenced the way the police strategize their work to address the concerns of the general populace. Financial constrains have emerged as a major hindrance in police work in Mbare, as the police are faced with lack of human and material resources. Community needs and priorities have to be met and yet resources do not permit. The ZRP has used the CSC as an instrument to market themselves to the people as they try to explain the minimum standards that the people should expect from police officers.

This has emerged as a step towards enhancing the public's understanding of police work. The CP initiatives which were introduced around 1995 have played a major role in building trust between the ZRP and the communities. The study revealed that ZRP is taken as a legitimate organisation by the people of Mbare-Musika as the respondents expressed their willingness to cooperate with the police, comply with the orders of the police and obey the law. The market place was perceived by those who spent most of their time carrying business at the market as being safe despite the overall perceptions from the society that the area is not safe at all but is a hub of crime.

It was also revealed in the study that the Mbare community treated the police officers with respect and assist them to achieve their intended goals. The people feel that the police value their existence and see them as benevolent and reliable. The police on the other hand are said to treat the citizens in Mbare with respect and dignity, respecting human rights and giving the people the voice to air their views and priorities.

It was further revealed that the CP initiatives that were vibrant in Mbare include the famous Neighbourhood Watch Committee (NWC), Junior Call, BACFoZ, CCC, among others. The NWC in Mbare was the most prominent initiative that the people could easily realise in their partnership with the police.

The political fabric has been a hindrance to police work, as police officers face difficulties in penetrating the area and the people protect each other from justice through the arm of the state but opt for informal methods of solving problems. While informal policing might have its own disadvantages the people involved have chosen it or engage in it at the Market place. This has happened as the citizens noted that the police procedures to get the cases to court are long and taxing while the informal way gives them instant results.

Furthermore, the study established that there is procedural unfairness within the ZRP as reported by the police officers themselves. The police officers reveal that they are treated with injustice as they work and their supervisors seem to be unaware that they needed to be treated with fairness. They cited incidences where they felt they were not fairly treated by their supervisors.

There was demand to be given a voice to contribute their views to enable team work. The police perceive the police to be just while they felt that they are treated with injustice.

The study further established that, general trust is lacking in the market place as the police officers and the public expressed that they generally did not trust anyone around them although surprisingly they trust the decisions made by the police as an authority. The citizens also expressed that they are not satisfied with the services they get from the police especially those who have become victims of crime. Police officers have cited lack of human and material resources as a major hurdle.

In addition, the findings clearly show that corruption is the main problem that reduces the trust of the police from the people thereby hindering the smooth running of police activities in the area. Police officers are said to accept and demand bribes especially from road users and those suspects found at the police station. The people and the police both agree that corruption is rampant in Mbare and measures should be put in place to curb the scourge. Police salaries have been revealed to be a concern by both the people and the ZRP officers. The police are said to have been pauperised by the way they live given that they are exposed to temptations from the people they deal with.

Furthermore, the physical and social incivility at Mbare-Musika leaves a lot to be desired as it can best be described as dirty, disorganised with a lot of noise from drugged and drunken youths, the buildings are dilapidated with windows which are broken and this all is said to influence people to fear that they could be victims of crime anytime. In this study, the citizens who participated in the study showed that their fear may only be in the night but during day light they feel safe to work in Mbare.

7.4 Conclusions

At the heart of this study is the desire to breathe a new life into the academic dialogue about police trust from the community. The voices of police officers have been entirely absent from this dialogue in Zimbabwe in recent decades, yet it is important to develop a fundamentally transformed career in policing in many respects (Crowell, 2016).

This study sought to rectify this omission as it is believed that the valuable insight has been lost about the mechanisms that are purported to uphold the standards of accountability and professionalism among police officers. In this pursuit of knowledge, has been gained that may improve the relationship between the police and the community. Broadly, this study sought to better understand the levels of trust police officers hold for the community and those that the community hold about the police.

The conclusions' emphasis is on the research questions of the study with the aim of addressing the objectives of the study. Below are the conclusions drawn from the findings of the study;

The first research question was on the extent at which lack of community trust in the police affect policing. It is important to understand how the police officers perceive the communities they work in. The findings from the Mbare study revealed that the police officers have a challenge in trusting the people they police as the environment itself is so complex taking into consideration that Mbare is the 'heart beat' of Zimbabwe. It is a trade centre for agricultural produce. The police officers who participated in the focus group discussions revealed that they lacked trust in people around them generally as the Mbare community could do anything including but not limited to theft, murder, assault, unlawful entry and theft, domestic violence. The men of collar, who are the pastors have been found to commit serious crimes such as rape and embezzlement of funds from the churches, this has made it difficult to provide fertile ground for trust in the community.

In their interaction with the citizens in Mbare the police officers, disclose that they maintain the 'us and them' gap as a result they may be starved of information from the citizens about the issues that affect their work. This poses a challenge in crime prevention and management. The police officers revealed that the community can conceal information that is to do with the whereabouts of a suspect or wanted criminal. Mbare is quite complex in that the social bonds are stronger than anything else making it difficult for police officers to penetrate completely.

The findings from the community also revealed that they do not trust each other as they responded to the general question of trust. If the citizens fail to trust anyone around them then it means that even police officers cannot be trusted as they also fall into the group of people around. The people have shown that they trust the authority vested in the police and not the individual police officers by trusting the decisions the police officers make.

Lack of trust in the general populace can be attributed to the way they interact in the police-public encounters where the police are sometimes called names by the community and are offered bribes during patrols and investigations.

The findings revealed that lack of trust may result in procedural injustice where the people are always treated with suspicion thus they can be unfairly treated. The results maybe the community's engagement in informal policing as that which is practiced in Mbare where the 'chairmen' are in control and previously the 'Chipangano' vigilante existed. The citizens can opt for other means when they feel that they are not treated with fairness.

The existence of social and physical incivilities in Mbare have a bearing in the lack of trust from both the community and the police. When the environment is dirty, buildings are dilapidated and drugged youths are found making noise everywhere with some in stupor due to drug abuse, even the police officers would ask themselves what awaits them in the kind of community they face.

The second research question was on the extent to which the police and the community understand their roles as they join the police to prevent and fight crime. From the findings, preventing and fighting crime has come to be everyone's responsibility. The findings of the study revealed that the people of Mbare know what they are expected to do as citizen in the fight against crime but also face problems to do with social and physical incivility. The way of life for the youth population leaves a lot to be desired. Many youths are said to survive on hustling as some of their parents are now old or are late. The majority was said to be out of school which puts them at risk of engaging in criminal activities.

It has emerged that there is moral decadence in the area under study although the police and the community engage in Community Policing initiatives such as the Junior Call, most famous and vibrant Neighbourhood Watch Committee, Triple C and BACFoZ among others. The CRLOs have been said to be playing a major role in the mending of relationships between the police and the community. More so, the engagement of the police and the community helps to enlighten them on the roles that they need to play in the fight against crime and the prevention of crime to bring social order.

The citizens know that they can and should report crime suspected or happening in their homes and in the market place. They also revealed that they knew that as Zimbabwean citizens they are obliged to comply with police orders and comply and obey the laws of the land. This should be as a result of force but it should be from their own volition.

The third research question looked at the factors that impact on the relationship between the police and the community. It has emerged from the study that the major factor affecting police trust in Mbare is corruption within the society and within the police as an organisation. Corrupt tendencies in the police officers have been attributed to the type of work which exposes them to high risk of temptation as they fail to get resources which are needed for the smooth running of their work among them transport, stationary and specialised equipment and many others.

The findings have also shown that the working conditions of police officers especially remuneration needs review as they fail to meet their daily needs and this was perceived to contribute their engagement in corrupt deals as survival strategy. The police and the community are both of the opinion that if the police salaries and those in the public sector can be reviewed, it will help to reduce corruption. The ZRP as an organisation faces challenges as it tries to fight the scourge of corruption due to the prevailing economic and social meltdown. Measures have been put in place to control and reduce police corruption but nothing has been done to control those offering or submitting to corrupt tendencies such as bribery and nepotism. The corrupt tendencies have seen police officers being stereotyped by the public that when you deal with a police officer all you should do is be prepared to part with money to either the individual police officer or the state as a fine.

The political bondage in Mbare has been revealed to have an impact on the relationship between the police and the community as informal policing has its own challenges. Many cases might go unrecorded and victims of crime can suffer as unfairness prevails. People need to engage those assigned by the state to maintain social order for sanity to prevail.

Procedural injustice has been seen in the study as one element that the police officers face with their supervisors. The police officers have stated that they make efforts to arrest but sometimes the hurdle is in the office where suspects can just be released without any explanation. The police officers reiterated the need to have their voices heard by their immediate supervisors as they faced the challenge of corruption and nepotism from within the organisation.

7.5 Recommendations

After discussing the findings of the current study, it is now prudent to make recommendations generated from these findings. Police organisations around the world face similar problems; how they appear may depend on socio-political and economic setting within that country or society. The recommendations are discussed below;

The ZRP as an organisation require to consider that human resources, material resources, organisational management and organisational culture work as motivators to police officers. Lack of resources has been found to be a stumbling block in policing in Mbare. The social and environmental factors are also very influential in the process. It is important to note that the police as an organisation has a task to ensure that trust within the organisation is improved and this might help in the improvement of relations with the community. It is a fact that the ZRP needs to have a solid financial support for it to survive and be able to engender trust from within the organisation. The strength in finance is critical in that the organisation will be able to strengthen its human and material resource base. When resources balance, workers are motivated and contribute their best in building relationships with others. Where there are resource constraints, numerous problems emerge and complaints from the community are reported.

Promises might not be fulfilled due to lack of resources considering that the police may fail to meet the minimum standards they have set themselves such as those made for scene attendance and response to calls in the police standards in Zimbabwe.

Employee motivation helps to build trust from within that might influence police behaviour and help to foster trust from different communities in which the police officers work. Without motivation, the police officers may fail to voice their opinions, queries and may fail to show their feelings and be unwilling to help members of the community who are their clients.

It is, therefore, recommended that the police officers are motivated to build trust by creating a conducive environment which promotes information sharing which is critical in their interactions with the public.

Suggestions are that ZRP adopts the Procedural Justice and legitimacy policing stance to equip police officers in trust building hence improved relations with the community. Procedurally just policing helps police officers to develop goodwill in the community and instils a spirit of obligation to shared values of social order and its maintenance thereby encouraging volitional and collaborative maintenance of a law-abiding community. It is recommended that the ZRP improves its training and education about issues to do with procedural justice as found out in this study that training is a sustainable organisational routine (Skogan,2017). This is supported by Maguire and Dyke (2011:10) who concluded that attitudes towards “organisational programs” can be improved through educational initiatives. Local statistics regarding complaints against police and allegations of police misconduct can be used as part of the educational programs and training. The programs could be in the form of workshops, in-service training, seminars and conferences. Behavioural research should help to construct evidence-based training programmes.

Stress emerged in the study as a cause for concern in police officers, sources have been found to be internal as well as external. It is therefore recommended that the organisation offer peer support and counselling services. This can be done by incorporating these services as part of the investigation for misconduct, complaints against police and traumatic events that befall police officers.

Stress management in police officers should include psycho-social support relaxation and mental preparation, positive coping stratagems and behavioural techniques (Rosenbaum & Lawrence, 2013).

The improvement of the socio-economic life of the police officers can be a step towards reducing corruption in the ZRP and the country at large especially the public sector which has been highlighted as the most corrupt sector.

The police can build trust by showing their understanding of community priorities, so police officers should always know what is around them as recommended by the ZRP Guiding principles.

Supervisors should maintain a high standard of ethical conduct that reduces corruption and enhances community members' trust in the police. They should understand the challenges faced by the operative officers in their daily duties.

The CSC should continue to be marketed to all communities so that they know the level and quality of service to expect from the police. This could be done through newspapers, television, radio, posters and leaflets taking into consideration the community which is to be informed and the needs of the different communities. The people should know the police and the police should show concern about the community needs and priorities.

There is need for the local authority to restore order at the Mbare-Musika area as order has been seen to help prevent crime and disorder nurtures crime. It is known that Mbare is a hive of crime and if steps are taken to maintain the environmental order then it is anticipated that social order will prevail.

Building trust in the community is an important issue that needs to be addressed not only by the police but by the nation. If the society at large reveals that they do not trust anyone around them, it speaks volumes so police officers would be part of those that are not trusted by the same people who indicated that they trust the police decisions as an authority.

An integrity test is encouraged to deal with the police officers who are suspected to be dishonest as a way of curbing corruption. This has proved to be effective in other countries

including United Kingdom, Australia and America. This can be either random or targeted depending on the situation. The targeted integrity test can be carried out whenever a complaint is received from the community about a police officer's misconduct and this can also be done randomly where police officers can be tested once a year. The test can be done on the corrupter and the corrupted by a specialised unit.

7.6 Recommendations for further study

It is recommended that the same research be carried out on a larger scale to get the perceptions of the police officers and the communities around the country to get a better understanding of policing in Zimbabwe.

Research is required on the issues that emerged from the study on informal policing such as a qualitative study which could provide a complete analysis of its operation and how the people perceive it on a large scale.

It emerged from the study that there is less fear of crime in those who are found in the market, although the general perceptions are that there is fear of crime in Mbare. Studies can be carried out to have a clear picture about fear of crime in Mbare with the target population being the residents of the area under study.

More research is needed to get a better picture of the effects of discharging many police officers who have been trained to the outside world where they can engage in criminal activities thereby overburdening the police with work load. Corruption is a problem in the field of policing in Zimbabwe and the world over and it is necessary to engage more research on the ways of approaching it head on as this can help police organisations to gain trust from the communities they work with.

The research method that was employed in this study, which is the mixed method approach (sequential exploratory design) worked well to elicit answers from the questionnaire and get a healthy pool of focus group and in-depth interviews participants. Future research may replicate or alter it by using other methods such as observations, in-depth interviews and others not used in this study.

The identified gaps in literature presented in this thesis should be able to stimulate debate and bring out rigorous enquiries that propose and facilitate processes of egalitarianism and address imbalances in knowledge productivity in the policing field.

7.7 Suggested Model of Police trust

Figure 20 below depicts the proposed trust model that can be used by the police in their relationship with the community.



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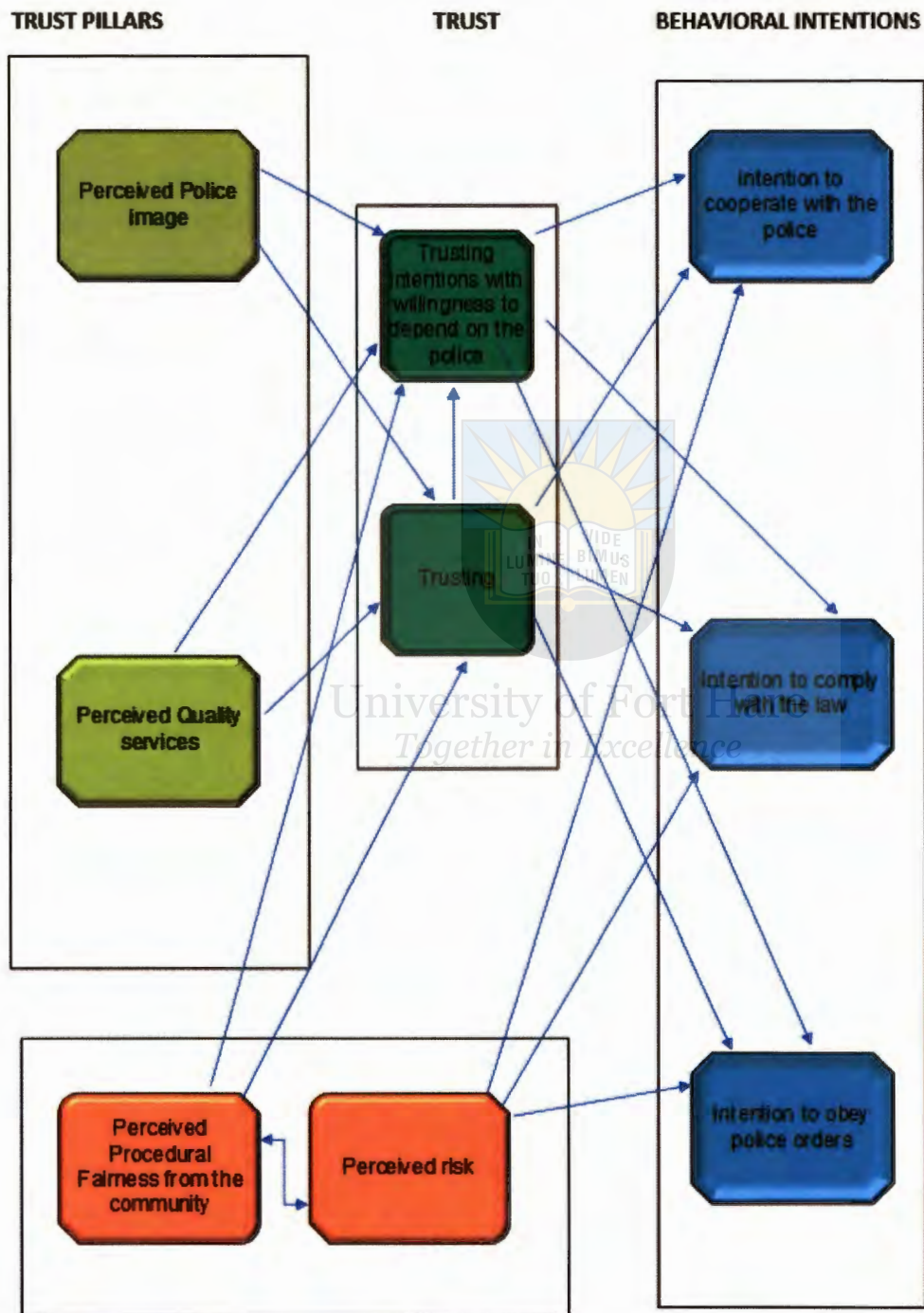


Figure 20 Proposed Trust Model

The image of the ZRP can only be raised when police officers are competent through education training in their fields in policing. When trained the police officers will be able to clarify their work to the people so that the community knows them and appreciate their existence. The community need to have their voices heard as they bring their concerns and their efforts appreciated as they get engaged in the issues that concern them. The police officers should show compassion when dealing with the people they serve and do their work as spelt in the Constitution of Zimbabwe (no.20) Amendment (2013) and other frameworks. When police officers commit themselves to their work, they will always listen to the concerns and priorities of the citizens and by so doing they would be embracing the procedural justice policing where fairness is a construct. The connectedness of the police and the community is threaded by communication, so that trust is earned from the way police officers behave and communicate themselves. The police should show integrity, benevolence and reliability to the community. When police officers and the community are connected, trust that could have been lost can be rebuilt. The police officers need to be consistent in their thought, speech, behaviour and keeping promises that they make. They should be of high morals and this can only be achieved the employer is able to motivate the officers by providing resources and reviewing their remunerations. This can be done by the organisation as it gets more funding and be able to provide human and material resources which are key to effective and efficient services.

7.7.1 Behavioural intentions

The most important issue in policing is behaviour especially the people's preparedness to engage with the police in crime prevention and management. It is salient to note that police success lies in the hands of the community they serve. In light of this, behavioural intentions are defined in terms of community intentions to engage in specific behaviours such as inclination to call the police to report crime and any suspicious activities in their vicinities, readiness to volunteer information to the police which helps to find criminal suspects and readiness to attend court as a witness to what they saw happening.

Each behavioural construct captures an individual anticipation that behaviour that follows will be a specified one. The intentions involve a specific and solid intent. The community members should feel free to call the police to help them solve issues of social disorder in their area. When they feel that the police can solve their problems they will act upon police advice. The intentional constructs above put people at risk making it a trust problem. Trust involves risk (Goldsmith, 2012; Bradford et al 2014). When community members provide information to the police there is risk that the suspects may harm them if they are not protected by the police. They risk being victimised by the suspects and so by reporting they trust that the police are trustworthy.

7.7.2 Readiness to depend on the police

The researcher proposes that people engage in specific behaviours such as preparedness to depend on the police when they perceive the benevolence in the organisation. The readiness to depend is a trust construct in that it reflects susceptibility which is done intentionally. When people provide information by reporting crime in their area they show their inclination to incur risks through the interaction. Readiness engenders behavioural intentions in the people. Intentions to trust and being prepared to depend on the police in turn are influenced by trust beliefs.

7.7.3 Trusting beliefs

Trust beliefs are perceptions of trustworthiness of the police. Trusting beliefs are the community perceptions to trust the police. This is shown when the community believes that the police can be trusted. Trust beliefs are collective judgements made by the community that the police will be honest, meet commitments and will not take advantage of the people (Rawlins, 2008). Trust beliefs have been attributed to integrity which is shown in police officers by being honest and keeping promises. Benevolence which is reflected by the police when they take care of suspects and victims of crime and when they get motivated to act in the interest of the community. Competence is shown when the police as an organisation through individual police officers shows its ability to do what the community expects to receive as service from them addressing their concerns such as effectively arresting and investigating cases which are reported or discovered.

Predictability is shown when the police maintains a consistent behaviour in their dealings with the community.

ZRP with the above traits will be able to interact well with the community as their expected behaviour is acceptable in that it is ethical, kind, skilful and consistent in the exchange interactions. When the people hold high trusting beliefs they engage with the police willingly and when they feel that the police is competent they willingly follow the advice they get from the police (Bradford, Quinton, Myhill, & 2013).

7.7.4 Administrative construct

Trust in the police is built from the procedural fairness that is practiced when dealing with the community. A high level of fairness helps to reduce fear of crime in the area. Attitudes are built from the treatment that communities get from the police thereby motivating or demotivating the people in their engagement with the police. Internally organisational fairness entails allowing the police officers' voices to be heard and the opinions to be valued so that they can be able to exhibit fairness when they deal with the public.

7.7.5 Perceived risk

Risk in general means perceived probability of loss or harm (Rousseau et al., 1998). In policing, perceived risk may be taken as the belief that it is not safe to associate with police officers. In the police-community relationships, there is calculation of risks and rewards by the people.

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Appendix A: Ethical Clearance Certificate



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ETHICAL CLEARANCE CERTIFICATE **REC-270710-028-RA Level 01**

Certificate Reference Number: BAR071SSIN01

Project title: Police ad Community trust In a country in transition: the case of Mbare-Musika IN Harare Metropolitan Province of Zimbabwe.

Nature of Project: PhD

Principal Researcher: Matildah Singende

Supervisor: Prof J Barkhuizen

Co-supervisor:

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

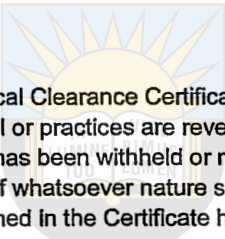
- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: Research that includes children as per the official regulations of the act must take the following into account:

Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- 
- Withdraw or amend this Ethical Clearance Certificate if
 - Any unethical principal or practices are revealed or suspected
 - Relevant information has been withheld or misrepresented
 - Regulatory changes of whatsoever nature so require
 - The conditions contained in the Certificate have not been adhered to
 - Request access to any information or data at any time during the course or after completion of the project.
 - In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely



Professor Gideon de Wet
Dean of Research

07 September 2015

Appendix B: Approval Letter from the Organisation understudy

Civil Communications
Should not be addressed to
the Public



Telegrams 'COMPUL'

Telephone HARARE 700171

GENERAL HEADQUARTERS, HARARE

corner 7th St. Udoiah Chinshiro Avenue

P.O. Box CY 34, CAUSEWAY

Telex: 24328 (ZRP) Fax: (263) (0) 7257
ZIMBABWE

09 July 2015

Officer Commanding Police
MASHONALAND WEST PROVINCE



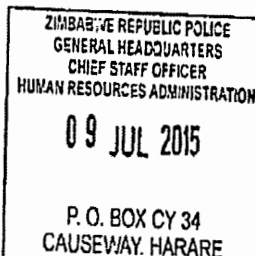
**APPLICATION FOR AUTHORITY TO CARRY OUT A STUDY AT
MBARE MUSIKA ON POLICE AND COMMUNITY TRUST:
SUPERINTENDENT SINGENDE [MASHONALAND WEST]**

Reference is made to the above subject.

Please be kindly advised that the application was approved.

Referred for your information and that of the senior officer,
please.


[JC CHENGETA] Senior Assistant Commissioner
Chief Staff Officer [Human Resources]



Appendix C: Approval Letter from the Local Authority



HUMAN CAPITAL AND PUBLIC SAFETY DEPARTMENT
ROWAN MARTIN BUILDING, HARARE, ZIMBABWE
POST OFFICE BOX 1680
TELEPHONE 752979 / 753000

EMAIL: hrd@hararecity.co.zw
ADDRESS ALL CORRESPONDENCE TO THE HUMAN CAPITAL AND PUBLIC SAFETY DIRECTOR

09 February 2016

Zimbabwe Republic Chinhoyi
Orange Groove Camp
P. Bag 292
CHINHOYI



Matildah Singende

RE: AUTHORITY TO UNDERTAKE RESEARCH: MATILDAH SINGENDE

This letter serves as authority for Matilda Singende to undertake her research project on the topic: **"POLICE AND COMMUNITY TRUST IN A COUNTRY TRANSITION: A CASE OF MBARE MUSIKA IN HARARE METROPOLITAN PROVINCE"**.

This is in partial fulfilment of her Doctorate studies in Criminology at the University of Fort Hare in South Africa.

The City of Harare has no financial obligation and neither shall it render any further assistance in the conduct of the research. The researcher is however requested to avail a copy of the research to the undersigned so that residents of Harare can benefit out of it. The research should not be used for any other purpose other than the study purpose specified.

Yours faithfully



DR. C. CHINGOMBE
HUMAN CAPITAL AND PUBLIC SAFETY DIRECTOR
/lm

Appendix D: Informed Consent

I, **MATILDAH SINGENDE**, Department of **Criminology**, Faculty of Social Science at University of Fort Hare, Eastern Cape, South Africa, is asking people from the Mbare Community to answer some questions, which we hope will benefit your community and possibly other communities in the future.

The student in the Department of **Criminology** at the University of Fort Hare, Eastern Cape, South Africa is conducting research regarding **Police and Community trust**. We are interested in finding out more about the opinions of people about police trust in Mbare.

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, I would really appreciate it if you do share your thoughts with me. If you choose not to take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don't want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally.

I will not be recording your name anywhere on the interview guide and no one will be able to link you to the answers you give. Only the researchers will have access to the unlinked information. The information will remain confidential and there will be no "come-backs" from the answers you give.

The interview will last **around 45 to 60 minutes**. I will be asking you questions and ask that you are as open and honest as possible in answering these questions. Some questions may be of a personal and/or sensitive nature. I will be asking some questions that you may not have thought about before, and which also involve thinking about the past or the future. We know that you cannot be absolutely certain about the answers to these questions but we ask that you try to think about these questions. When it comes to answering questions there are no right and wrong answers. When we ask questions about the future we are not interested in what you think the best thing would be to do, but what you think would actually happen if the police and the community trust each other in the fight against crime.

If possible, our team would like to come back to this area once we have completed our study to inform you and your community of what the results are and discuss our findings and proposals around the research and what this means for people in Mbare District.



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INFORMED CONSENT

I, hereby agree to participate in research regarding Police trust in Mbare district. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I want to discontinue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview.

I understand that this consent form will not be linked to the interview, and that my answers will remain confidential.

I understand that if at all possible, feedback will be given to our community on the results of the completed research.

.....

Signature of participant

Date

I hereby agree to the tape recording of my participation in the study

.....

Signature of participant

Date

.....

Signature of Researcher

Date

Appendix E: Interview Guide

FOCUS GROUP INTERVIEW GUIDE

Focus group interview is a guided discussion with a group of six to nine participants. The researcher will follow the advice of Mertens (2010), who suggests that the researcher, as the facilitator, needs to have a list of **5 to 7 major questions** to ask during a 1½ to 2 hour session. For this study a total of 2 focus group discussions will be held as follows; there will be two sessions of focus group discussions with the police operatives in Mbare district from the rank of constable to assistant inspector including the district community relations liaison officer.

MAIN RESEARCH QUESTION

To what extent does community trust in police affect policing?

Objective (I): to establish factors hindering legitimate policing initiatives in Zimbabwe.

Question 1: How do the public and the police work in crime prevention and management in Mbare?

Question 2: Explain how you would rate the relationship between the police and the community in Mbare?

Question 3: From your experience, what impediments are faced by police when they do their routine duties in Mbare?

Question 4: How does police behaviour influence their trust from the public?

Objective (II): to examine the legitimacy of policing in Zimbabwe

Question 5: What would you say are the community policing initiatives which are vibrant in Mbare?

Question 6: How do you think the limitations in Community Policing can be addressed if any?

Objective (III): To find out the benefits of police trust to both parties.

Question 7: How has the community contributed in order to enhance a good relationship between them and the police?

Appendix F: Questionnaire

Introduction:

Good day my name is.....

I am a PhD student at the University of Fort Hare (show student identification card if necessary). I am conducting a survey for the fulfilment of my PhD thesis on Police and Community trust for a country in transition focusing on Mbare Musika in Harare Metropolitan Province of Zimbabwe. May I ask you some questions for 20 minutes and ask you to share your experiences. Please remember that this survey is confidential and none of your personal information will be available to anyone. The results of this survey will be used for academic purposes only.



A. DEMOGRAPHICS				
1.	Survey No.	2.	Interviewer	3. Date
4	Respondent name/	5.	Respondent address	

Age next birthday	Sex	Race	language	Highest school grade completed	Highest tertiary qualification completed	Status
9.	10.	11.	12.	13.	14.	15.
Age enter raw number	Gender 1=male	Race 1=African	Language 1=English 2=Shona	Enter level	1=certificate 2=diploma 3=bachelors	1=vendor 2=tout

	2=female	2=other (specify)	3=Ndebele 4=Chewa 5=Tonga 6=other		4=post grad 5=other Specify	3=commuter omnibus driver 4=resident 5=bus driver
--	----------	----------------------	--	--	-----------------------------------	--

B. PERSONAL EXPERIENCE OF CRIME	
1.	Have you been a victim of crime in the past two years? (1=yes; 2=no)
If yes, which crime(s) indicate last four incidents? If no proceed to next section.	
Did you report the case to the police? (1=yes;2=no)	
If yes were you satisfied with the way it was dealt with? (1=satisfied; 2=not satisfied)	
If no, why did you not report the case? 1=police not reliable 2=do not trust police 3=local community structures solved the crime	

C. ATTITUDE TO CRIME (Please indicate whether you think the crime rate has changed in the following)			
1.1	Do you think that crime rate for the country as a whole has changed since 2010		
1.2	Do you think that crime rate for the country as a whole has changed since 2015		
1.3	Do you think that crime rate in your area has changed since 2010		
1.4	Do you think that crime rate in your area has changed since 2015		
1=Lot more crime; 2=Slightly more crime; 3=No change has occurred			
Which are the priority crimes experienced in your community and which have increased (rank in order of importance)			
Priority 2015	Increase since 2010	Increase since 2015	Increase since 2015
2.1	3.1	4.1	5.1
2.2	3.2	4.2	5.2
2.3	3.3	4.3	5.3
2.4	3.4	4.4	5.4
2.5	3.5	4.5	5.5
1=theft 2=robbery 3=house breaking 4=vehicle hijacking 5=stock theft	1=yes; 2=no; 3=d/k	1=yes; 2=no; 3=d/k	1=yes; 2=no; 3=d/k

6= fraud			
7= assault			
8= rape			
9= murder			
10=other (specify)			

D. CRIMINAL JUSTICE SYSTEM (please indicate whether you agree or disagree with the following statements.)

1.1.	Are violent crimes (e.g. assault, rape, murder) more serious/less serious/the same as property crimes?
1= more serious 2=less serious 3=same as	
1.2	In order to prevent crime, the government can spend money in different areas. Say the government has to spend money in different areas, which one do you think the money should be spent on?
1=job creation;2=education;3=improve the criminal justice system (more resources for police, prosecutors, prisons);4=social responsibility projects (family counselling, community activity for youth etc)	
1.3 What is your understanding of the duties of the following:	
1.	Police:
	Prosecution services:
	Magistrates:

	Judges of the High Court:
	Prison services
	Local Police Officer in Charge:
Please indicate whether you think the groups that make up the criminal justice system are doing a good, fair, or poor job	
2.1	The uniformed members of the Zimbabwe Republic Police
2.2	The detective service of the Zimbabwe Republic Police
2.3	The public prosecutors
2.4	Magistrates
2.5	Judges of the High Court
2.6	The prison officers
2.7	The Mbare police Officer in Charge (OIC)
1=Good 2=Fair 3=Poor	
E. SAFETY AND COMMUNITY SAFETY STRUCTURES	
To what extent do you agree with the following statement?	
1.1	I/WE feel safe in MY/OUR home
1.2	Our neighbourhood is generally safe
1.3	I can walk safely in our area when it is dark
1.4	Government is doing enough to fight crime in Mbare

1.5	The neighbourhood watch committees work helps prevent crime in our area
1.6	I feel I should support the police all the time
1.7	The junior call programme is good in grooming law abiding citizens
1.8	The Commissioner General's funfair is helpful for the police meet the public informally
1.9	I have used a suggestion box, hotline, or WhatsApp to report crime to police
	The Crime Consultative Committee has worked hard in solving crime issues with police in our area
1.10	I know of a police project in our area
1.11	I generally trust people around me
	1=strongly agree 2=agree 3=disagree 4=strongly disagree 5=don't know

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2.0	If the situation arose, how likely would you be to call the police to report a crime you witnessed
2.1	If the situation arose, how likely would you be to report suspicious activity near your house to the police
2.2	If the situation arose, how likely would you be to volunteer information to police to help find a suspended criminal
	1=not likely 2=likely 3=most likely 4=do not know

F. GENERAL PERCEPTIONS OF THE POLICE BY THE PUBLIC

1.1	In the past 12 months, did you contact the police for any reason? 1=yes;2=no
1.2	If so thinking about the last time you contacted the police, how satisfied were you with the way the police treated you? 1=satisfied ;2=not satisfied
Please indicate whether you agree or disagree with the following statements	

1=strongly agree 2=agree 3=disagree 4=strongly disagree 5=don't know	
2.1	I am proud of ZRP in general
2.2	I have confidence in our police officers in Zimbabwe
2.3	I generally trust that the police make decisions that are good for the people
2.4	Police officers are usually honest
2.5	Police officers accepts/ demand tokens from the people
2.6	It is always good to comply with police requests
2.7	The police act to protect the interests of the people like me
2.8	Police officers always act within the law
1=always 2=more often 3=sometimes 4=never 5 don't know.	
How often do the police do the following?	
3.1	Police treat everyone with respect
3.2	Police treat everyone with dignity
3.3	Police treat everyone with fairness
3.4	Police respect peoples' human rights
3.5	Police follow the promises they make in the Client Service Charter
3.6	Police explain their decisions to you
3.7	Local police understand the issues that affect this area
3.8	Local police listen to the concerns of the people
3.9	Police take account of the needs of the people they deal with
3.10	Police respond promptly to calls about violent crimes

3.11	The police is always ready to help people when the need arises
3.12	The police is always ready to assist victims of crime
3.13	The police enforce the law consistently when dealing with all people
3.14	The police make sure people receive the outcomes they deserve under the law
3.15	The police would take their time to listen to you
	Imagine that you were out and saw someone breaking in a neighbor's house. How likely would you be to call the police and make a report?
1=not likely 2=not very likely 3=likely 4=very likely 5=don't know	
4.1	How willing would you be to identify the suspected criminal?
4.2	How willing would you be to give evidence in court against the accused?
1=not willing at all 2=not very willing 3=willing 4=very willing 5=don't know	
5.1	If you were a victim of crime and wanted justice, where would you go first for help?
	1= Police 2= Chairman 3=Witch doctor 4=don't know

Thank you very much for your time

Appendix G: Editing Certificate

<table border="1" style="margin: auto;"><tr><td style="padding: 2px;">B</td><td style="padding: 2px;">S</td></tr><tr><td style="padding: 2px;">C</td><td style="padding: 2px;">C</td></tr></table>	B	S	C	C	BE STILL COMMUNICATIONS For effective communication solutions	beststillcommunications@gmail.com landamasuku@gmail.com +27835841854, +27618043021
B	S					
C	C					

This document certifies that the PhD Thesis whose title appears below was edited for proper English language usage, grammar, punctuation, spelling, and overall style by Dr Sindiso Zhou whose academic qualifications appear in the footer of this document. The research content and the author's intentions were not altered during the editing process.

THESIS TITLE: Police and Community Trust in an Organisation in Transition: The Case of Mbare-Musika in Harare Metropolitan Province of Zimbabwe

AUTHOR: MATILDAH SINGENDE [201409503]

DATE: 20 JUNE 2017

The author was advised to effect suggested corrections with regards to tense use and clarity of expression.

Signature

PhD Applied Linguistics (UFH), MA Applied Linguistics (MSU), BA (Honours) English and Communication (MSU)

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