

HARAMAYA UNIVERSITY
POSTGRADUATE PROGRAM DIRECTORATE

**THE CONTRIBUTIONS OF COMMUNITY POLICING IN PEACEBUILDING: THE
CASE OF DIRE DAWA CITY ADMINISTRATION**

MA THESIS

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September 2025

Haramaya University, Haramaya

**THE CONTRIBUTIONS OF COMMUNITY POLICING IN PEACEBUILDING: THE
CASE OF DIRE DAWA CITY ADMINISTRATION**

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AND DEVELOPMENT STUDIES**

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DEDICATION

I dedicate this work to my beloved family for their support, and encouragement throughout my academic journey. Their guidance, patience, and belief in my abilities have been a constant source of motivation, making this achievement possible.

STATEMENT OF THE AUTHOR

Here, I declare that this thesis is a result of my work and any scholarly matter that is included in this thesis and information used for writing has been duly acknowledged. This thesis submitted in partial fulfilment of the requirements for an MA Degree Peace and Development Studies at Haramaya University. The thesis is deposited at the Haramaya University Library to be made available to borrowers under the rules of the Library. I solemnly declare that this thesis has not been submitted to any other institution anywhere for the award of any academic degree, diploma or certificate. I solemnly declare that this thesis has not been submitted to any other institution anywhere for the award of any academic degree, diploma, or certificate. Brief quotations from this Thesis may be made without special permission provided that accurate and complete acknowledgment of the source is made. Request for permission for extended quotations from or reproduction of this Thesis in whole or in part may be granted by the Head of the School or Department when in his or her judgment the proposed use of the material is for scholarly interest. In all other instances, however, permission must be obtained from the author.

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TABLE OF CONTENTS

DEDICATION	I
STATEMENT OF THE AUTHOR	II
BIOGRAPHICAL SKETCH OF THE AUTHOR	III
ACKNOWLEDGEMENTS	IV
TABLE OF CONTENTS	V
LIST OF TABLES	IX
LIST OF FIGURES	X
LIST OF ACRONYMS	XI
ABSTRACT	XII
1. INTRODUCTION	1
1.1 Background of the Study	1
1.2. Statement of the Problem	4
1.3 Research Questions	5
1.4 Objectives of the Study	6
1.4.1 General Objective	6
1.4.2 Specific Objectives	6
1.5 Significance of the Study	6
1.6 Scope of the Study	7
1.7 Limitation of the Study	7
1.8 Definition of Key Terms	8
1.9 Organization of the Paper	9
2. REVIEW OF RELATED LITERATURE	10
2.1 Conceptual Definitions	10
2.1.1 Definition and Concept of Community Policing	10
2.1.2 Objectives of Community Policing	13
2.1.3 Principles of Community Policing	14
2.1.4 Key Components of Community Policing	15
2.1.4.1 Community Partnerships	16
2.1.4.2 Organizational Transformation	16
2.1.4.3 Problem-Solving	16
2.1.5 Dimensions of Community Policing	17
2.1.5.1 Philosophical Dimension	17
2.1.5.2 Strategic Dimension	18
2.1.5.3 Tactical Dimension	18

2.1.5.4 Organizational Dimension	19
2.1.6 Definition and Concepts of Peacebuilding	19
2.1.7 Dimensions of Peacebuilding	20
2.1.7.1 Direct Prevention	20
2.1.7.2 Structural Reforms	21
2.1.7.3 Cultural Initiatives	22
2.1.8 Community Policing and Peacebuilding	22
2.1.8.1 Conflict Prevention and Resolution	24
2.1.8.2 Promoting Social Cohesion	25
2.1.8.3 Human Security	25
2.2 Theoretical Framework	26
2.2.1 Broken Windows Theory	26
2.2.2 Social Disorganization Theory	26
2.2.3 Community-Oriented Policing Theory	27
2.3 Empirical Literature Review	28
2.4.1 Global Experiences: Lessons from the West and Asia	28
2.3.2 African Context: Community Policing in Post-Conflict States	28
2.3.3 Previous Studies in Ethiopia: Addis Ababa and Regional Perspectives	29
2.3.4 Contribution of Community Policing	30
2.4 Summary of Empirical Review and Research Gaps	32
2.5 Conceptual Framework of the Study	33
3. RESEARCH METHODS	35
3.1 Descriptive Study Area	35
3.1.1 Climate Condition	36
3.1.2 Socio-Economic Characteristics	36
3.1.3 A Brief History of Community Policing in Dire Dawa	37
3.2 Research Design	37
3.3 Research Approach	38
3.4 Types and Sources of Data	38
3.5 Population and Sampling	38
3.5.1 Target Population	38
3.5.2 Sample Size Determination	39
3.5.3 Sampling Techniques	39
3.6 Methods of Data Collection	40
3.6.1 Questionnaires	41

3.6.2 Key Informant In-depth Interviews	41
3.6.3 Focus Group Discussions	42
3.6.4 Personal Observations	42
3.7 Methods of Data Analysis	43
3.7.1 Descriptions of Variables	43
3.7.2 Reliability and Validity	44
3.7.3 Model Specifications	45
3.8 Ethical Considerations	45
4. DATA ANALYSIS, RESULTS AND DISCUSSION	46
4.1 Response Rate and Data Quality	46
4.1.1 Response Rate of Questionnaires	46
4.1.2 Data Screening and Cleaning	47
4.1.3 Reliability and Validity Tests	47
4.2 Demographic Characteristics of Respondents	48
4.3 The Status of Community Policing Dimensions	51
4.3.1 Philosophical Dimension of Community Policing Practices	51
4.3.2 Strategic Dimension of Community Policing Practices	54
4.3.3 Tactical Dimension of Community Policing Practices	56
4.3.4 Organizational Dimension of Community Policing Practices	60
4.4 Community Participation in Policing Activities	62
4.5 Trust and Collaboration Between Police and Community	65
4.6 Contribution of Community Policing to Peacebuilding Outcomes	68
4.6.1 Reduced Crime and Violence	71
4.6.2 Enhanced Community Safety and Security	72
4.6.3 Improved Social Cohesion	73
4.6.4 Increased Public Trust in Law Enforcement	75
4.7 Inferential Analysis	76
4.7.1 Correlation Analysis between Community Policing Dimensions and Peacebuilding	76
4.7.2 Regression Analysis on the Effect of Community Policing Dimensions on Peacebuilding Outcomes	78
4.8 Challenges and Opportunities in Implementing Community Policing	80
4.8.1 Major Challenges Encountered in Implementing Community Policing	81
4.8.2 Opportunities and Best Practices in Implementing Community Policing	83
4.9 Discussion of Findings	85
4.9.1 Triangulation of Quantitative and Qualitative Data	85

4.9.2 Comparison of Findings with Existing Literature	87
5. SUMMARY, CONCLUSION AND RECOMMENDATIONS	89
5.1 Summary of Major Findings	89
5.2 Conclusion	90
5.3 Recommendations	91
REFERENCES	93
APPENDIX	99

LIST OF TABLES

Table 3.1: Summary of Sampling Distribution and Techniques	40
Table 3.2: Key Informant Interview Participants	41
Table 3.3: Distribution of FGD Participants by Station and Gender	42
Table 3.4: Description of Variables and Measurements	44
Table 4.5: Response Rate of Questionnaires	46
Table 4.6: Data Screening and Cleaning	47
Table 4.7: Reliability and Validity Tests	48
Table 4.8: Gender, Age, and Educational Qualification of Respondents	49
Table 4.9: Role, Experience, and Occupation of Respondents	50
Table 4.10: Descriptive Statistics for the Philosophical Dimension of Community Policing	51
Table 4.11: Descriptive Statistics for the Strategic Dimension of Community Policing	54
Table 4.12: Descriptive Statistics for the Tactical Dimension of Community Policing	57
Table 4.13: Descriptive Statistics for the Organizational Dimension of Community	60
Table 4.14: Descriptive Statistics for the Community Participation in Policing	62
Table 4.15: Descriptive Statistics for Trust and Collaboration	65
Table 4.16: Summary of Composite Peacebuilding Outcomes	68
Table 4.17: Detailed Descriptive Statistics for Peacebuilding Outcomes	69
Table 4.18: Spearman Correlation among Study Variable	76
Table 4.19: Model Summary	78
Table 4.20: ANOVA	78
Table 4.21: Coefficients	79
Table 4.22: Descriptive Statistics for Challenges of Community Policing	81
Table 4.23: Descriptive Statistics for Opportunities of Community Policing	83

LIST OF FIGURES

Figure 1: Components of Community Policing	15
Figure 2: Conceptual Framework of the study	34
Figure 3: Location and Map of the study	35
Figure 4: Initial Observations of Police Centers/Structure)	53
Figure 5: Visible Organizational Structures in Dire Dawa	56
Figure 6: Community Policing Sub-Stations in Dire Dawa	59
Figure 7: Night Patrol in Dire Dawa	59
Figure 8: Community Visibility and Joint Patrols in Dire Dawa	68
Figure 9: Community Visibility and Joint Patrols in Dire Dawa	74

LIST OF ACRONYMS

BOFED	Bureau of Finance and Economic Development
BWT	Broken Window Theory
CP	Community Policing
CPart	Community Participation
CPO	Community Policing Officer
CSA	Central Statistics Authority
DDPC	Dire Dawa Police Commission
FGDs	Focus Group Discussion
IDIs	In-depth Interviews
KIIs	Key Informant Interviews
NGO	Non-Governmental Organization
SPSS	Statistical Package for Social Sciences
TC	Trust and Collaboration

The Contributions of Community Policing in Peacebuilding: The Case of Dire Dawa City Administration

ABSTRACT

This study investigated the contribution of community policing to peacebuilding in the Dire Dawa City Administration, Ethiopia. Despite the institutional adoption of community-oriented strategies, the city continues to navigate localized security challenges and social tensions that test the effectiveness of its policing model. The research employed a descriptive and explanatory research design, utilizing a mixed-methods approach to gather data from a sample of 300 participants, including residents across five selected kebeles, police officers, and advisory committee members. Data collection was facilitated through structured questionnaires, Key Informant Interviews, Focus Group Discussions, and non-participant field observations to ensure a comprehensive triangulation of results. The findings reveal that community policing practices encompassing philosophical, strategic, tactical, and organizational dimensions are moderately implemented. While the model has been notably successful in fostering social cohesion and reducing inter-community tensions, its impact on objective crime reduction is perceived as more gradual. A strong positive and statistically significant relationship was found between all community policing dimensions and peacebuilding outcomes, highlighting that philosophical alignment and strategic partnership are the strongest predictors of urban stability. However, the study identifies critical bottlenecks, including the persistence of traditional authoritarian mindsets among some officers, a lack of specialized conflict-resolution training, and chronic resource shortages. The study concludes that community policing is an emerging but currently under-resourced peacebuilding tool in Dire Dawa. It recommends institutionalizing “soft-skill” mediation training, leveraging digital technology for E-policing, and formally integrating the moral authority of traditional elders into the security architecture. Strengthening these areas is essential to transition the current model from a largely procedural partnership into a substantive, community-centered peacebuilding framework.

Key Words: *Community Policing (CP), Peacebuilding Outcomes, Dire Dawa, Trust and Collaboration, Strategic Dimension, Organizational Dimension, Police-Community Relations.*

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1. INTRODUCTION

1.1 Background of the Study

The concept of peacebuilding has gained prominence in both academic and policy-making circles as a holistic and sustainable approach to conflict prevention and resolution. Peacebuilding refers to actions undertaken to identify and support structures which will tend to strengthen and solidify peace to avoid a relapse into conflict (Boutros-Ghali, 1992). It encompasses a wide range of political, economic, social, and security-related interventions aimed at addressing the root causes of conflict and fostering a culture of peace (Barnett, Kim, O'Donnell, & Sitea, 2007). According to the United Nations, peacebuilding refers to actions undertaken by international and national actors to institutionalize peace and prevent the recurrence of violence by addressing structural and societal root causes of conflict (Boutros-Ghali, 1992).

Peacebuilding is broadly classified into direct, structural, and cultural approaches (Galtung, 1976). Structural peacebuilding involves reforming institutions and structures that perpetuate injustice and inequality, while cultural peacebuilding targets societal values, norms, and practices. Community policing, in this regard, represents a significant structural and cultural component of peacebuilding as it emphasizes community engagement, trust building, and problem-solving in security matters (Denney & Jenkins, 2013). Community policing is a strategic approach to crime prevention and conflict management that seeks to establish a partnership between the police and the community. Unlike traditional policing models that rely heavily on enforcement, community policing focuses on collaboration, community empowerment, and preventive strategies. It aims to create mutual trust between police officers and the public, thereby enhancing cooperation and shared responsibility in maintaining public order (Denney & Jenkins, 2013).

Community policing is a collaborative strategy that promotes a partnership between law enforcement agencies and the community to address public safety issues effectively. Rooted in the belief that both the police and the community must work together to prevent crime, it emphasizes the role of community engagement in identifying problems and creating solutions (Braga *et al.*, 2019). Community policing involves transforming traditional law enforcement from a reactive approach to a proactive one, wherein officers build trust and cooperation with the people they serve. This approach aims to foster greater community trust, which is

essential for enhancing public safety and improving police-community relationships (Cossyleon, 2019).

Community policing is a collaborative strategy that emphasizes proactive problem-solving and the development of partnerships between law enforcement agencies and communities to enhance public safety and order (Denney & Jenkins, 2013). It provides a foundation for peacebuilding by encouraging trust, accountability, and dialogue between the police and the public (Lederach, 1995). The core philosophy of community policing supports peacebuilding objectives such as reconciliation, healing, and participation of local communities in decision-making (Barnett *et al.*, 2007). The participatory nature of community policing contributes to conflict prevention and resolution by empowering communities to take part in their own safety, ultimately supporting the goals of long-term peace (Putnam, 1993; UNDP, 1994).

Community policing contributes significantly to peacebuilding by creating an enabling environment where mutual respect, trust, and shared responsibility for safety are cultivated. By addressing the immediate and structural causes of insecurity, community policing helps reduce fear and build resilience against violence (Denney & Jenkins, 2013; Galtung, 1976). For example, community policing facilitates early warning systems, local dispute resolution, and restorative justice practices, all of which are key peacebuilding mechanisms (Lederach, 1997). It also strengthens institutional legitimacy by demonstrating responsiveness and transparency, which are essential for post-conflict recovery and social cohesion (Barnett *et al.*, 2007; UNDP, 1994).

The rationale for linking community policing to peacebuilding lies in its potential to transform adversarial relationships between the police and communities into constructive engagements. Through regular dialogue, joint problem-solving, and transparency, community policing can address community grievances, reduce fear and mistrust, and contribute to social cohesion (Lederach, 1997). This transformation is especially critical in fragile societies where trust in state institutions is low and where the threat of violence is persistent. The importance of community policing extends beyond reducing crime. It builds trust between law enforcement and the community, which is crucial for successful crime prevention (Gill *et al.*, 2014). When the community perceives law enforcement as trustworthy, they are more likely to report crimes, cooperate in investigations, and support crime prevention efforts. This mutual trust also reduces the fear of crime and enhances the quality of life in communities. A study by Adugna and Italemahu (2019) showed that effective community policing leads to

increased public satisfaction with police services and enhances police legitimacy, contributing to safer neighborhoods.

Globally, the implementation of community policing strategies varies based on social, economic, and political contexts. In the United States, community policing has been a significant part of law enforcement reforms since the 1980s, driven by the need to address increasing crime rates and deteriorating police-community relations (Gill *et al.*, 2014). In contrast, African countries have faced distinct challenges in implementing community policing, including inadequate resources, cultural barriers, and lack of public trust in law enforcement agencies (Aloys, 2023). Despite these challenges, community policing has been promoted as a key strategy for addressing public safety concerns across the continent.

In Ethiopia, community policing has been introduced as part of broader efforts to reform the police force and improve public safety. However, its contribution varies across regions due to differences in community involvement and local governance structures. Studies by Gurm (2018), Teferi, and Zeleke (2019) suggest that while community policing initiatives have had positive effects on crime prevention, challenges such as low community participation and mistrust between police and citizens persist. These challenges are particularly evident in urban areas like Dire Dawa, where rapid urbanization and socio-economic disparities have exacerbated security issues.

Dire Dawa City Administration, known for its ethnic diversity and strategic location, has experienced periods of intercommunal tensions and urban security challenges. In response, community policing initiatives have been scaled up to promote peaceful coexistence, address local security concerns, and foster collaboration between citizens and security institutions. However, despite these efforts, the contribution of community policing to long-term peacebuilding in Dire Dawa remains under researched. There is growing recognition that peacebuilding must be locally owned and context-specific. Community policing, by its very nature, aligns with this principle as it empowers local actors to actively participate in ensuring their safety and resolving conflicts. Therefore, assessing the contribution of community policing to peacebuilding in the specific context of Dire Dawa offers valuable insights into both theoretical and practical dimensions of peace and security. This study seeks to explore how community policing contributes to peacebuilding in Dire Dawa City Administration.

1.2. Statement of the Problem

Peacebuilding remains a complex and multifaceted endeavor, particularly in transitional societies like Ethiopia. Despite numerous international and national initiatives, the sustainability of peace is consistently challenged by structural violence, institutional weaknesses, and limited community engagement (Barnett et al., 2007). In this context, community policing has emerged as a critical framework for fostering stability by emphasizing a partnership between law enforcement and the public. In theory, this approach allows citizens to collaborate with police to address the root causes of crime and social disorder, thereby enhancing public safety (Gill et al., 2014). However, in practice, the transition from theory to tangible peacebuilding outcomes remains fraught with obstacles.

In Ethiopia, the introduction of community policing was intended to modernize the security apparatus and build public trust. While some areas report improved relations, the overall impact on broader peacebuilding goals such as reconciliation and social cohesion remains insufficiently understood, particularly in urban centers like Dire Dawa. The city's complex social fabric, shaped by high ethnic diversity and significant migration, presents a unique landscape where intergroup tensions and youth violence persist despite the existence of community-based policing frameworks.

The urgency of this study is underscored by a substantial rise in urban crime. According to the Dire Dawa Police Department (2023), theft and related incidents increased significantly between 2018 and 2023. This surge suggests that traditional reactive policing has proven ineffective. Furthermore, it raises critical questions about whether the current community policing initiatives are merely “cosmetic” or if they are failing to address the underlying drivers of insecurity. The resulting feeling of insecurity among residents has not only affected social well-being but has also negatively influenced the city's economic development (Dire Dawa Police Commission, 2022).

Current literature suggests that the success of community policing is predicated on variables such as community awareness, engagement, and collaboration (Mugo & Moi, 2024). In Dire Dawa, however, there is a concerning disconnect. Preliminary evidence indicates that the local community is either unaware of its specific roles or hesitant to participate due to a lack of trust. Keno and Keneni (2024) argue that without active participation, such programs result in minimal impact on crime control. This lack of engagement creates a “security vacuum” where crime and distrust feed into one another, weakening social cohesion (Akpa, 2024).

The knowledge gap is further widened by the limitations of previous Ethiopian research. Studies conducted in Harar found that community policing contributed to preventing burglary (27%) and robbery (22%), but focused strictly on crime deterrence rather than the level of community participation (Adugna et al., 2019). Research in Addis Ababa highlighted challenges such as a lack of training, negative attitudes toward police, and a failure to prioritize human rights (Frehiywot, 2015; Girma, 2018). While these studies identify implementation hurdles, they provide limited empirical evidence on how community policing dimensions (philosophical, strategic, tactical, and organizational) contribute to multifaceted peacebuilding outcomes like conflict resolution and institutional legitimacy.

Furthermore, there is a significant geographical and contextual gap. Most existing studies are centered in Addis Ababa or other regional states with different socio-political dynamics. No comprehensive study has yet evaluated the mediating roles of community participation and collaboration in Dire Dawa's specific cultural landscape, especially in light of the identified challenges of low community awareness (Abrha et al., 2024). Consequently, there is a pressing need to examine how community policing contributes to peacebuilding in Dire Dawa. This study seeks to bridge this gap by analyzing the perceptions of both community members and police officers. It intends to explore why participation remains low and how the implementation of community-oriented strategies can be optimized to reduce violence, enhance safety, and ultimately build sustainable peace in the Dire Dawa City Administration.

1.3 Research Questions

This research aims to answer the following questions:

1. What is the current status of the philosophical, strategic, tactical, and organizational dimensions of community policing in Dire Dawa City Administration?
2. What is the level of community participation in community policing activities in Dire Dawa City Administration?
3. How does community policing affect trust and collaboration between the police and the community?
4. To what extent does community policing contribute to peacebuilding outcomes such as crime reduction, social cohesion, and public trust?
5. What are the major challenges and opportunities associated with the implementation of community policing in Dire Dawa City Administration?

1.4 Objectives of the Study

1.4.1 General Objective

The general objective of this study is to assess the contributions of community policing to peacebuilding in Dire Dawa City Administration, Ethiopia.

1.4.2 Specific Objectives

The specific objectives of this study are to:

- To evaluate the current status of the philosophical, strategic, tactical, and organizational dimensions of community policing in the study area.
- To assess the level of community participation in various community policing activities within Dire Dawa City Administration.
- To examine the impact of community policing on fostering trust and collaboration between the police and the local community.
- To analyze the extent to which community policing contributes to peacebuilding outcomes, specifically crime reduction, social cohesion, and public trust.
- To identify the major challenges and opportunities hindering or facilitating the effective implementation of community policing in Dire Dawa City Administration.

1.5 Significance of the Study

This study holds substantial significance for a wide range of stakeholders, particularly in the context of Ethiopia's evolving security landscape. For policymakers and the Dire Dawa City Administration, the research provides an empirical evaluation of current community policing frameworks, offering evidence-based insights into which dimensions philosophical, strategic, tactical, or organizational most effectively contribute to social stability. By identifying specific gaps in trust and resource allocation, the findings can guide the design of more inclusive security policies that prioritize human security and preventive peacebuilding over reactive law enforcement. Furthermore, the study serves as a diagnostic tool for the Ethiopian Federal Police, providing a localized case study that can be used to refine national community policing standards and training modules for urban centers across the country.

Beyond its practical application, the research contributes significantly to the academic and theoretical discourse within the field of Peace and Development Studies. By integrating a mixed-methods approach to analyze the intersection of policing and peacebuilding, this thesis bridges the gap between traditional criminology and peace studies. It offers a fresh

perspective on how policing acts as a mechanism for social cohesion and institutional legitimacy in transitional urban environments. For the local community, the study underscores the value of civic participation, potentially fostering a greater sense of shared responsibility and empowerment among residents. Ultimately, the results provide a foundational reference for future researchers interested in the role of security sector reform in achieving sustainable peace in East Africa.

1.6 Scope of the Study

The geographical scope of this study is specifically delimited to the Dire Dawa City Administration, Ethiopia, with a focused investigation into five purposively selected kebeles: 02 (Sabiyan), 04 (Gende Kore), 06 (Magala), 07 (Afat Issa), and 08 (Laga Harre). These areas were selected due to their active community policing frameworks and diverse demographic compositions, which provide a representative sample of the city's urban security dynamics. The study primarily engages with household heads, community police officers, and members of the Community Police Advisory Committee (CPAC) within these specific administrative units to capture a multi-dimensional view of policing and peacebuilding efforts.

Conceptually and temporally, the research is bounded by the evaluation of four specific dimensions of community policing: Philosophical, Strategic, Tactical, and Organizational. These are analyzed in relation to their contributions to peacebuilding outcomes, such as crime reduction, public trust, and social cohesion. The study does not extend to rural policing or specialized criminal investigations beyond the community framework. The data collection was conducted during the 2025 academic year, utilizing a cross-sectional mixed-methods approach. Therefore, the findings reflect the prevailing socio-political conditions and security perceptions within Dire Dawa during this specific period, providing a contemporary assessment of the city's peacebuilding trajectory.

1.7 Limitation of the Study

A primary limitation of this study is the potential for response bias, particularly social desirability bias among police officers and community leaders who may have provided idealized accounts of community policing effectiveness to protect institutional reputations. Furthermore, while the Yamane formula ensured a statistically valid sample, the study was geographically confined to five urban kebeles within the Dire Dawa City Administration; therefore, the findings may not be fully generalizable to the rural peripheries of the

administration where security dynamics and community structures differ significantly. Moreover, the cross-sectional nature of the research means that data were captured at a single point in time, which may not account for long-term fluctuations in peacebuilding trends or the impact of sudden socio-political shifts. To mitigate these constraints, the researcher employed data triangulation cross-verifying survey results with focus group discussions and personal observations to ensure the highest possible degree of objectivity and reliability.

1.8 Definition of Key Terms

To ensure clarity and a common understanding throughout this research proposal, the following key terms are defined as they will be used in this study:

- **Community Policing:** A collaborative philosophy and organizational strategy that promotes a partnership between the police and the community to identify and solve problems related to crime, fear of crime, and social disorder (Cordner, 2014; Trojanowicz & Bucqueroux, 1990).
- **Peacebuilding:** A comprehensive process involving a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities for conflict management and laying the foundations for sustainable peace (Lederach, 1997; United Nations, 2007).
- **Philosophical Dimension:** The underlying values and beliefs of community policing, emphasizing citizen input, personalized service, and a focus on solving community-identified problems (Cordner, 2014).
- **Strategic Dimension:** The operational guidelines and policies that translate community policing philosophy into practice, including the geographic assignment of officers and a focus on prevention (Cordner, 2014).
- **Tactical Dimension:** The concrete programs and practices through which the police interact with the community, such as foot patrols, neighborhood watch programs, and town hall meetings (Cordner, 2014).
- **Organizational Dimension:** The institutional capacity, training, resource allocation, and internal management structures necessary to support and sustain community policing initiatives (Cordner, 2014).
- **Social Cohesion:** The degree of social integration and inclusion within a community, characterized by mutual trust, shared values, and a collective willingness to cooperate for the common good (Browning et al., 2004).

1.9 Organization of the Paper

This research paper is organized into five chapters. Chapter One provides an introduction to the study, including the background, research questions, objectives, and significance. Chapter Two presents a review of the related literature on community policing and community participation. Chapter Three outlines the research methodology, including the research design, data collection methods, and sampling techniques. Chapter Four discusses the data analysis and findings from the study. Finally, Chapter Five concludes the paper with a summary of the findings, recommendations, and potential areas for future research.

2. REVIEW OF RELATED LITERATURE

This chapter provides a comprehensive exploration of existing scholarly work relevant to understanding the contributions of community policing to peacebuilding. It begins by defining and elucidating the core concepts of community policing and peacebuilding, including their respective objectives, dimensions, and underlying principles. Following this conceptual foundation, the chapter examines the theoretical frameworks that underpin these concepts such as Broken Windows Theory, Social Disorganization Theory, and Community-Oriented Policing Theory to provide a robust analytical lens for the study. Furthermore, the chapter reviews empirical studies conducted in global, African, and Ethiopian contexts to synthesize existing evidence on the role of community participation in various security settings. This review culminates in the identification of key knowledge gaps, which leads to the articulation of the study's conceptual framework, outlining the anticipated relationships between policing strategies and sustainable peace outcomes in the specific context of the Dire Dawa City Administration.

2.1 Conceptual Definitions

This section outlines the fundamental concepts and theoretical underpinnings of community policing and community participation. It examines the definitions, objectives, and principles of community policing, as well as the role of community participation. Moreover, it presents key theories that support the framework of this study.

2.1.1 Definition and Concept of Community Policing

Community policing, at its core, represents a significant shift from traditional, reactive law enforcement to a proactive and collaborative approach that emphasizes partnership and problem-solving between the police and the community they serve (Trojanowicz & Bucqueroux, 1990). This paradigm recognizes that effective crime prevention and the maintenance of order are not solely the responsibility of the police but require the active involvement and trust of the community (Bayley, 1994; Greene, 2000). It moves beyond simply responding to incidents after they occur and instead focuses on identifying and addressing the underlying issues that contribute to crime and social disorder (Skogan, 2004). This necessitates a fundamental change in the organizational culture of police agencies, fostering a mindset that values communication, partnership, and community engagement (Rosenbaum, 1998).

Several scholars have offered nuanced definitions of community policing, highlighting its multi-faceted nature. For instance, Peak and Glensor (2019) define community policing as “a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime.” This definition underscores the proactive and strategic elements of community policing, emphasizing the importance of addressing the root causes of problems rather than merely reacting to their symptoms. Similarly, Brogden and Nijhar (2005) emphasize the relational aspect, describing it as “a style of policing based on the development of close working relationships between police and the communities they serve.” This highlights the crucial role of trust and mutual understanding in the success of community policing initiatives.

The concept of community policing is further elaborated through its key dimensions, often identified as philosophical, strategic, tactical, and organizational (Maguire & Uchida, 2000). The philosophical dimension emphasizes citizen input, broad police functions, and personalized service. The strategic dimension focuses on reorienting police operations, emphasizing prevention, and geographically decentralizing police services. The tactical dimension involves the use of problem-solving techniques, community partnerships, and proactive patrol. Finally, the organizational dimension necessitates changes in police structure, training, and management to support the implementation of community policing principles (Trojanowicz & Bucqueroux, 1990; Zhao, Scheider, & Thurman, 2002). These dimensions highlight that community policing is not merely a set of programs but a fundamental shift in how policing is conceived and practiced.

Furthermore, community policing is often contrasted with traditional policing models characterized by a focus on law enforcement, rapid response to calls for service, and centralized command structures (Kelling & Moore, 1988). While law enforcement remains a critical function, community policing broadens the scope of police responsibilities to include addressing quality-of-life issues, fostering positive relationships, and acting as a resource for the community (Goldstein, 1990). This requires police officers to develop a wider range of skills, including communication, conflict resolution, and problem-solving, in addition to their traditional law enforcement expertise (Walker & Katz, 2019). The success of community policing hinges on the ability of police agencies to adapt their structures, policies, and training to support these expanded roles and responsibilities (Butterfield, 2011).

Community policing represents a transformative approach to law enforcement, emphasizing the collaborative role of police and community members in addressing local safety concerns. The concept originated in response to growing recognition that traditional policing models, which focused on reactive responses to crime, were insufficient in addressing complex social issues and fostering community trust. Scholars such as Trojanowicz and Bucqueroux (1990) defined community policing as a strategy aimed at promoting proactive partnerships between the police and community to prevent crime and improve quality of life. According to the U.S. Department of Justice (2014), community policing involves police officers working closely with community members to identify and address safety issues in neighborhoods. It represents a shift from traditional, reactive policing methods to a more proactive and partnership-driven approach. According to Goldstein (1979), community policing shifts the focus from simply responding to incidents of crime to problem-oriented strategies that engage communities in solving the underlying issues that lead to criminal activities. This shift requires a rethinking of both the goals and methods of law enforcement, as well as a stronger emphasis on community engagement.

The primary distinction between traditional and community policing lies in their approach to law enforcement. Traditional policing is often described as incident-driven, where officers respond to specific criminal activities, typically with a focus on law enforcement rather than community relations (Mastrofski, 2006). In contrast, community policing is characterized by an emphasis on prevention, collaboration, and decentralized problem-solving. This approach encourages police officers to build relationships with community members, understand their concerns, and work together to address local issues. Cordner (2014) highlights that community policing requires a shift in the organizational structure of police departments, allowing officers to engage more flexibly and meaningfully with communities. The importance of community policing in contemporary security management cannot be overstated. As Skogan (2006) notes, the rise of community policing reflects a broader recognition that public safety is not solely the responsibility of law enforcement agencies but requires active involvement from the public. By fostering trust and open communication, community policing helps bridge the gap between police and the community, creating a partnership that enhances both safety and social cohesion. Moreover, as Fridell (2004) points out, community policing strategies are particularly effective in addressing not just crime, but also the fear of crime, which can significantly impact the well-being of communities.

2.1.2 Objectives of Community Policing

The overarching objectives of community policing are multifaceted and interconnected, aiming to enhance public safety, reduce crime and disorder, improve police legitimacy and public trust, and foster stronger community-police relationships (Cordner, 2014; Roberg, Novak, & Crank, 2016). One primary objective is the prevention of crime through proactive strategies that address the underlying causes of criminal behavior. This involves identifying and analyzing crime patterns, working with community members to implement targeted interventions, and addressing social and environmental factors that contribute to crime (Braga & Weisburd, 2010; Eck & Spelman, 1987). By focusing on prevention, community policing seeks to reduce the incidence of crime and the fear of crime, thereby enhancing the overall safety and well-being of the community (Sherman, 1998). According to Semboja *et al.* (2016), community policing initiatives have demonstrated the potential to lower crime rates and alleviate the community's anxiety regarding safety. Thus, by actively engaging residents in discussions about safety concerns and encouraging their participation in neighborhood watch programs and community forums, police can address local issues more effectively. The ultimate goal is to create a sense of ownership among community members regarding their safety, fostering a shared responsibility for crime prevention and community well-being (Maidawa, 2023).

Another key objective of community policing is to improve the quality of life in communities by addressing issues beyond traditional law enforcement, such as public disorder, nuisance behavior, and social problems (Kelling & Coles, 1996). By working collaboratively with residents, businesses, and other stakeholders, police can identify and respond to these issues in a way that is sensitive to community needs and concerns (Wycoff, 1994). This holistic approach recognizes that addressing these quality-of-life issues can contribute to a more positive social environment and prevent the escalation of minor problems into more serious crime (Sampson & Raudenbush, 1999). This focus on broader community well-being is a significant departure from the traditional crime-fighting focus of policing.

Building trust and legitimacy is a critical objective of community policing. By engaging in open communication, demonstrating fairness and respect, and being responsive to community concerns, police can build stronger relationships with the people they serve (Tyler, 2001). This increased trust can lead to greater cooperation from the community, including the willingness to report crimes, provide information, and participate in crime prevention initiatives (Murphy, Hinds, & Fleming, 2008). Legitimacy, the belief that the police are

acting fairly and justly, is essential for maintaining social order and ensuring public compliance with the law (Bottoms & Tankebe, 2012). Community policing strategies that emphasize transparency, accountability, and community involvement can significantly enhance police legitimacy in the eyes of the public (Bradford & Jackson, 2010).

Furthermore, community policing aims to enhance police contribution by making policing more intelligence-led and community-oriented (Ratcliffe, 2008). By fostering closer relationships with the community, police gain access to valuable information about local problems, crime trends, and potential threats (Coleman, 2010). This community intelligence can inform policing strategies and resource allocation, leading to more targeted and effective interventions (Weisburd & Braga, 2003). Moreover, involving the community in problem-solving can lead to more creative and sustainable solutions to local crime and disorder issues (Tilley, 2003). This collaborative approach leverages the knowledge and resources of both the police and the community to achieve better outcomes. This collaborative approach enables communities to identify their unique problems and develop tailored solutions, ultimately creating a safer environment. In addition, it seeks to build trust and improve relationships between police officers and community members, which is essential for effective crime prevention and intervention (Akpa, 2024). Another key objective of community policing is to reduce fear of crime and enhance the overall quality of life in communities.

2.1.3 Principles of Community Policing

The contribution of community policing relies on several fundamental principles that guide its implementation. The first principle is collaboration, which emphasizes the importance of partnerships among various stakeholders, including community members, local government, and other organizations (Modise, 2023). Successful community policing requires a commitment to working together to address safety concerns, sharing resources, and developing comprehensive crime prevention strategies. As highlighted by Mesiaki (2023), collaboration enhances the capacity of both law enforcement and communities to tackle crime effectively. Prevention over reaction is another guiding principle of community policing (Kakiziba, 2021). This principle advocates for proactive measures aimed at preventing crime before it occurs, rather than merely responding to incidents after they happen. Community policing encourages law enforcement to focus on community education, outreach, and engagement to build resilience against crime. This preventive approach has been shown to reduce fear and increase feelings of safety among community members (Semboya, 2016).

In addition, transparency and accountability are vital principles in fostering trust between the police and the community (Akpa, 2024). Law enforcement agencies are encouraged to maintain open lines of communication with the public, providing information about policies, procedures, and crime statistics. This transparency helps build confidence in the police and reinforces the community's role in crime prevention. Moreover, accountability ensures that law enforcement officials are held responsible for their actions, further solidifying public trust (Maidawa, 2023). To sum up, the principle of community empowerment is crucial for the success of community policing initiatives (Khan, 2022). Empowering community members to take an active role in policing efforts fosters a sense of ownership and responsibility toward community safety. This can be achieved through training programs that equip residents with skills to address local issues effectively, thus creating a more resilient community. Studies have shown that when community members feel empowered, they are more likely to engage in proactive crime prevention strategies and collaborate with law enforcement (Motsamai, 2023).

2.1.4 Key Components of Community Policing

The key components of community policing include community partnerships, organizational transformation, and problem-solving (Office of Community-Oriented Policing Services, 2012; Cordner, 2014). These components work together to improve police-community relationships, foster transparency, and encourage the co-production of public safety.

Figure 1: Components of Community Policing



Source: Office of Community-Oriented Policing Services, 2012

2.1.4.1 Community Partnerships

Community policing is rooted in the development of strong, collaborative relationships between the police and the community. Community policing encourages partnerships with stakeholders in the community, including other government agencies (prosecutors, health and human services, child support services and schools); community members/groups (volunteers, activists, residents, and other individuals who have an interest in the community); nonprofits/service providers (advocacy groups, victim groups, and community development corporations); and private businesses. The media also are an important mechanism that police use to communicate with the community (Office of Community-Oriented Policing Services, 2012). This partnership aims to build trust and mutual respect, enabling community members to actively participate in identifying and solving local problems (Cordner, 2014). This partnership fosters trust and mutual respect, enabling a more effective approach to crime prevention and safety. For instance, community policing initiatives often include community meetings, patrols, and outreach programs that encourage dialogue and feedback from residents (Akpa, 2024).

2.1.4.2 Organizational Transformation

For community policing to be effective, police departments must undergo structural and operational changes. It emphasizes the alignment of management, structure, personnel, and information systems within police departments to support the philosophy. These changes may include increased transparency, leadership that reinforces community policing values, strategic geographic deployment, training, and access to data. This involves decentralizing decision-making processes and adopting a more community-oriented approach. Police officers are given greater autonomy to interact with residents and address local issues proactively. Organizational transformation also emphasizes transparency, accountability, and the adoption of strategies that reflect community needs (Cordner, 2014).

2.1.4.3 Problem-Solving

A core component of community policing is the focus on identifying and addressing the root causes of crime rather than merely responding to incidents. Proactive, systematic, routine problem-solving is the final key component of community policing. Community policing encourages police to develop solutions to underlying conditions that contribute to public safety problems, rather than responding to crime only after it occurs. The SARA model (which stands for Scanning, Analysis, Response, and Assessment) is one major conceptual

model of problem-solving that can be used by officers. At the heart of COP is a redefinition of the relationship between the police and the community, so that the two collaborate to identify and solve community problems. Through this relationship, the community becomes a “co-producer” of public safety in that the problem-solving process draws on citizen expertise in identifying and understanding social issues that create crime, disorder, and fear in the community (Skolnick and Bayley, 1988; Gill *et al.*, 2014; National Research Council, 2018). Problem-solving strategies are also critical in community policing. These strategies require law enforcement to identify underlying issues contributing to crime and work collaboratively with community members to develop solutions (Kakiziba, 2021). For example, educational programs aimed at raising awareness about crime prevention have proven beneficial, as seen in various studies conducted in East African contexts (Semboya, 2016).

2.1.5 Dimensions of Community Policing

Community policing (COP) is a philosophy and organizational strategy that promotes a collaborative partnership between law enforcement agencies and the community they serve (Trojanowicz & Bucqueroux, 1990; Fridell, 2004; Cordner, 2014). It is founded on the belief that police contribution is enhanced when the police work in close cooperation with community members to identify and address the underlying causes of crime and disorder (Skogan, 2006). To fully grasp the scope of community policing, it is essential to understand its four primary dimensions: philosophical, strategic, tactical, and organizational (Cordner, 2014).

2.1.5.1 Philosophical Dimension

The philosophical dimension of community policing underscores the fundamental beliefs and values that guide its implementation. At its core is a commitment to citizen involvement, problem-solving, and a broad view of police responsibilities (Cordner, 2014). This dimension emphasizes that the police are not solely crime fighters but also play a crucial role in enhancing the overall quality of life in communities (Fridell, 2004). It promotes the idea that policing is a shared responsibility, requiring active engagement and partnership with the community to achieve safety and security (Rosenbaum, 1994). Trust, transparency, and accountability are central tenets of this philosophical foundation, fostering positive relationships between the police and the public they serve (Amadi, 2014). Furthermore, the philosophical dimension advocates for a shift from a reactive, incident-driven approach to a proactive, problem-oriented one (Goldstein, 1979, 1990). This involves understanding the

root causes of crime and disorder, rather than simply responding to their symptoms. By working collaboratively with the community, police can gain valuable insights into local problems and develop tailored solutions that address the specific needs and concerns of the community (Cordner, 2014; Skogan, 2006). This proactive stance aims to prevent crime and enhance community well-being in a sustainable manner.

2.1.5.2 Strategic Dimension

The strategic dimension translates the philosophical principles of community policing into concrete operational strategies. It focuses on how police agencies are structured and how they deploy their resources to facilitate community partnerships and problem-solving efforts (Mastrofski, 2006). Key elements of this dimension include the decentralization of police operations, assigning officers to specific neighborhoods or beats to foster familiarity and build relationships with residents (Cordner, 2014). This geographic focus allows officers to become more attuned to the unique challenges and characteristics of the communities they serve. Another crucial aspect of the strategic dimension is the emphasis on developing long-term partnerships with community members, organizations, and other stakeholders (Fridell, 2004). These partnerships provide avenues for information sharing, joint problem identification, and the co-creation of solutions (Bovaird, 2007). Strategic planning under community policing involves incorporating community input into policy development and operational decision-making processes (Cordner, 2014). This collaborative approach ensures that policing strategies are responsive to community needs and priorities, enhancing their legitimacy and contribution.

2.1.5.3 Tactical Dimension

The tactical dimension outlines the specific activities and behaviors employed by police officers in their day-to-day interactions with the community. It emphasizes proactive problem-solving, community engagement, and the use of innovative policing techniques (Cordner, 2014). Problem-oriented policing (POP) is a central tactic, encouraging officers to systematically analyze crime problems, identify their underlying causes, and develop tailored responses in collaboration with the community (Goldstein, 1979, 1990). This contrasts with traditional policing approaches that often focus on reactive responses to individual incidents. Community engagement activities, such as foot patrols, community meetings, and neighborhood watch programs, are also key tactical elements (Fridell, 2004). These initiatives provide opportunities for officers to build trust, establish rapport, and gather valuable

information from community members (Skogan, 2006). The tactical dimension also encourages the use of data and technology to identify crime patterns and inform problem-solving strategies (Braga & Bond, 2008; Heverin & Zach, 2010). By empowering officers with problem-solving skills and fostering positive community interactions, the tactical dimension aims to enhance police contribution and improve community relations.

2.1.5.4 Organizational Dimension

The organizational dimension focuses on the internal structures and management practices of police agencies that support the implementation of community policing. This includes changes in organizational culture, leadership styles, training, and performance evaluation (Cordner, 2014; Mastrofski, 2006). A successful transition to community policing requires a shift in organizational culture that values community partnerships, problem-solving, and proactive engagement (Fridell, 2004). Leadership plays a critical role in championing this change and fostering a supportive environment for community policing initiatives. Training and professional development are essential to equip officers with the skills and knowledge necessary to effectively implement community policing strategies. This includes training in communication, conflict resolution, problem-solving, and cultural sensitivity (Cordner, 2014). Performance evaluation systems need to be aligned with community policing goals, recognizing and rewarding officers for their community engagement and problem-solving efforts, rather than solely focusing on crime statistics (Mastrofski, 2006). The organizational dimension underscores the importance of creating an internal environment that supports and sustains community policing practices.

2.1.6 Definition and Concepts of Peacebuilding

Peacebuilding is a multifaceted and long-term process that goes beyond the cessation of violence. It encompasses a range of interventions aimed at addressing the root causes of conflict and creating sustainable peace (Lederach, 1997). This involves not only rebuilding institutions and infrastructure but also fostering reconciliation, promoting justice, and transforming societal relationships (Galtung, 1996). Peacebuilding seeks to create an environment where conflicts are less likely to occur and where societies have the capacity to manage disputes peacefully (United Nations, 2007). It is a holistic endeavor that requires the participation of various actors, including governments, civil society organizations, international bodies, and local communities (Barnett & Finnemore, 2004).

The concept of peacebuilding has evolved significantly since its initial articulation. Early approaches often focused on top-down interventions led by international actors. However, there is a growing recognition of the importance of bottom-up, locally driven processes that empower communities to take ownership of peace initiatives (Richmond & Franks, 2009). This shift emphasizes the need for inclusivity, participation, and the integration of local knowledge and practices in peacebuilding efforts (Bush, 2003). Sustainable peace is increasingly understood as being contingent upon addressing issues of social justice, economic inequality, and political marginalization that often fuel conflict (Doyle & Sambanis, 2006).

Furthermore, peacebuilding is not a linear process but rather a complex and often iterative one, characterized by setbacks and progress (Call, 2008). It requires a long-term commitment and a flexible approach that can adapt to changing circumstances on the ground (Lund, 2003). Effective peacebuilding necessitates a comprehensive strategy that integrates various dimensions, including security sector reform, political development, socio-economic reconstruction, and transitional justice (Paris, 2004). The success of peacebuilding initiatives is often contingent upon the ability to foster trust, promote dialogue, and build inclusive institutions that are responsive to the needs of all segments of society (Bouta *et al.*, 2005).

2.1.7 Dimensions of Peacebuilding

Peacebuilding is not a monolithic endeavor but rather encompasses various interconnected dimensions that work synergistically to create a sustainable and just peace. This section will explore three key dimensions relevant to the role of community policing: direct prevention of violence, structural reforms to address root causes of conflict, and cultural initiatives to change societal attitudes.

2.1.7.1 Direct Prevention

The most immediate aspect of peacebuilding involves direct interventions aimed at preventing, managing, and transforming violent conflict (Wallensteen, 2015). This includes a range of activities designed to de-escalate tensions, protect civilians, and establish security in volatile environments (Bell & O'Rourke, 2007). In post-conflict settings, the presence of effective and trusted security actors is paramount in preventing the resurgence of violence and creating a stable environment for other peacebuilding activities to take root (Chesterman *et al.*, 2005). This often involves disarmament, demobilization, and reintegration (DDR) programs for former combatants, security sector reform (SSR) to build accountable and

effective security institutions, and the establishment of mechanisms for conflict resolution and mediation (United Nations, 2007).

Community policing plays a crucial role in the direct prevention of violence at the local level. By fostering positive relationships with communities, police can gain valuable intelligence about potential threats and intervene proactively to prevent violence before it escalates (Braga & Weisburd, 2010). Community-oriented policing strategies, such as foot patrols and neighborhood watch programs, increase police visibility and can deter criminal activity and violence (Sherman, 1997). Furthermore, community policing emphasizes collaborative problem-solving, allowing police and community members to work together to identify and address local security concerns, thereby reducing the likelihood of violent outbreaks (Goldstein, 1990). Building trust and legitimacy through fair and transparent policing practices can also contribute to a more peaceful environment by encouraging communities to cooperate with law enforcement and resolve disputes through peaceful means rather than resorting to violence (Tyler & Huo, 2002).

2.1.7.2 Structural Reforms

Sustainable peace requires addressing the underlying structural factors that contribute to conflict (Galtung, 1969). These root causes can be political, economic, social, or institutional in nature and often involve issues of inequality, injustice, marginalization, and lack of access to resources and opportunities (Woodrow & Lund, 2008). Peacebuilding efforts must therefore include comprehensive structural reforms aimed at transforming these underlying conditions and creating a more equitable and inclusive society (Paris, 2004). This may involve political reforms such as democratization and power-sharing arrangements, economic reforms to promote equitable development and reduce poverty, social reforms to address discrimination and promote social justice, and institutional reforms to strengthen the rule of law and ensure good governance (Bouta *et al.*, 2005).

While community policing is primarily focused on crime prevention and maintaining order, it can indirectly contribute to addressing some of the structural roots of conflict. By fostering positive relationships and building trust with marginalized communities, police can become more aware of local grievances and inequalities that may fuel tensions (Loader & Walker, 2007). Community policing initiatives that promote dialogue and collaboration between different groups within a community can also help to bridge social divides and build social capital (Putnam, 2000). Furthermore, by working with local authorities and community

organizations to address issues such as unemployment, lack of access to education, and inadequate social services, police can contribute to creating a more stable and equitable environment, thereby reducing some of the structural drivers of conflict (Skogan & Hartnett, 1997). However, it is important to acknowledge that addressing deep-seated structural issues requires broader political and socio-economic reforms that go beyond the direct mandate of community policing.

2.1.7.3 Cultural Initiatives

Conflict is often deeply rooted in societal attitudes, beliefs, and norms that perpetuate prejudice, mistrust, and a culture of violence (Lederach, 1995). Therefore, peacebuilding must also involve cultural initiatives aimed at transforming these attitudes and fostering a culture of peace, tolerance, and reconciliation (Bloomfield *et al.*, 2003). This can include initiatives such as peace education programs, inter-group dialogue and reconciliation processes, the promotion of shared narratives and historical understanding, and the use of arts and media to promote peace and empathy (Abu-Nimer, 2001). Addressing issues of identity, trauma, and historical grievances is crucial for fostering long-term reconciliation and preventing the recurrence of violence (Huyse & Salter, 2008).

Community policing can contribute to these cultural dimensions of peacebuilding by promoting positive interactions and building trust between the police and the community, particularly across different ethnic or social groups (Bowling & Phillips, 2007). Community policing initiatives that encourage dialogue and mutual understanding can help to break down stereotypes and prejudices (Roberts *et al.*, 2003). By working collaboratively with community leaders and cultural organizations, police can support local peace initiatives and promote messages of tolerance and non-violence (Zehr, 2002). Furthermore, police officers who are trained in cultural sensitivity and conflict resolution can act as positive role models and contribute to building a more peaceful and inclusive community (Bennett, 2011). However, transforming deeply ingrained societal attitudes is a long-term process that requires sustained and multi-faceted efforts involving various actors beyond the police force.

2.1.8 Community Policing and Peacebuilding

Measuring the contribution of community policing itself, apart from community participation, is crucial for evaluating how well law enforcement meets its crime prevention goals. Key indicators of contribution include a reduction in crime rates, improved response times to incidents, and an increase in police visibility in the community (Gezahegn, 2018). Perception

surveys that measure community trust in law enforcement agencies are another vital metric. The contribution of community policing is typically measured by how well it meets its primary objectives, such as reducing crime, improving community safety, and fostering better relationships between police and the public. One of the most common ways to measure contribution is through crime statistics. According to Robbins and Coulter (2018), the success of community policing can often be linked to the extent to which the public perceives the police as trustworthy and capable.

Studies like Seleo (2023) have found that while crime prevention strategies such as neighborhood watch groups can be effective, challenges such as insufficient training and resources often limit their full impact. Crime rate statistics are perhaps the most straightforward method for measuring the contribution of community policing. Studies in Tanzania and Kenya have shown that areas with active community policing efforts see significant reductions in property crime and public disturbances (Aloys, 2023). However, measuring contribution solely by crime statistics can be misleading, as it overlooks other factors like community cohesion and trust levels (Amadi, 2014). However, crime rates alone may not fully capture the program's impact, and other measures are necessary.

Surveys of community members are frequently used to gauge perceptions of safety and trust in the police. Studies by Braga and Weisburd (2019) show that in areas where community policing is effective, residents report feeling safer and express greater confidence in law enforcement. These subjective measures, while less concrete than crime data, provide valuable insights into the community's perspective on policing efforts. Another important measure is police officers' perception of their relationships with the community. Research by Gill *et al.* (2020) suggests that police officers involved in community policing initiatives often feel more connected to the communities they serve and are more likely to view their work as successful when community relations are positive. These internal evaluations by law enforcement provide another layer of understanding regarding program contribution.

Another measure involves tracking the consistency of police-community interactions. Regular communication through forums, problem-solving meetings, and feedback loops helps assess the depth of police-community relationships. The frequency and quality of these interactions serve as indicators of how well community policing initiatives are being implemented (Melese & Tesfaye, 2019). Finally, operational efficiency, such as police response times and the use of data-driven approaches to identify and address crime hotspots

can also be used to measure contribution. Akpa (2024) highlighted that police departments implementing community policing strategies effectively tend to adopt technology, data analysis, and quicker response measures as part of their standard operating procedures.

Community policing serves as a foundational pillar for peacebuilding by shifting the security focus from state-centric protection to community-centric collaboration. In the context of peacebuilding, policing is no longer merely about law enforcement but becomes a proactive mechanism for social stability and reconciliation. As Lederach (1997) posits, sustainable peace requires building relationships across divided societies; community policing facilitates this by creating a platform where the police and the public interact as partners in safety. This collaborative framework ensures that security initiatives are locally owned and culturally sensitive, which is essential for transforming conflict-ridden environments into peaceful ones (Richmond & Franks, 2009).

2.1.8.1 Conflict Prevention and Resolution

Community policing acts as a vital early-warning system that identifies and mitigates local tensions before they escalate into large-scale violence. By maintaining a constant, non-threatening presence in neighborhoods, officers can detect shifts in social dynamics and intervene through mediation rather than force. According to Lund (2003), preventive diplomacy at the grassroots level is significantly enhanced when local security actors have the trust of the community, allowing them to address the underlying grievances that fuel conflict. In the Ethiopian context, Zewdu (2018) notes that community policing strategies have been instrumental in resolving resource-based conflicts between pastoralists and farmers by utilizing traditional mediation techniques within the formal security framework.

Furthermore, the resolution of conflict through community policing emphasizes “problem-oriented” strategies that seek to provide long-term solutions to recurring disputes (Goldstein, 1990). Instead of just making arrests, the focus shifts to understanding the “why” behind the conflict. Adugna and Italemahu (2019) argue that in cities like Harar, community-police partnerships have significantly reduced retaliatory violence by creating formal channels for dispute resolution that are accessible to all citizens. This approach aligns with United Nations (1992) principles of “An Agenda for Peace,” which advocates for decentralized mechanisms to prevent the recurrence of violence through social and institutional reform.

2.1.8.2 Promoting Social Cohesion

Social cohesion is the “glue” that holds a community together, and community policing plays a critical role in strengthening these social bonds by fostering collective efficacy. When police officers engage in regular, informal interactions with residents, they help build a sense of shared responsibility for safety, which reduces the social distance between the state and the public (Rosenbaum, 1994). Browning, Feinberg, and Dietz (2004) suggest that such interactions enhance the “collective efficacy” of a neighborhood, empowering residents to work together against crime and disorder. In Dire Dawa, Dawit and Michael (2018) found that community policing forums provided a space for diverse ethnic groups to interact, thereby breaking down prejudices and building mutual trust.

Moreover, the promotion of social cohesion through policing helps to reintegrate marginalized groups into the local governance structure. By involving youth, women, and elders in safety committees, community policing ensures that various social segments feel represented and protected (Bovaird, 2007). As Mekuriaw and Arega (2016) observe in their study of Assosa, the inclusion of community members in the policing process creates a sense of belonging and “we-ness,” which is a prerequisite for lasting peace. This inclusive approach directly counters the social disorganization that often leads to crime, replacing it with a resilient and unified social fabric (Kubrin & Weitzer, 2003).

2.1.8.3 Human Security

The paradigm of human security shifts the focus from the protection of territory to the protection of people, covering aspects of physical safety, economic stability, and social rights. Community policing is a practical application of this paradigm, as it prioritizes the “freedom from fear” for individual citizens (Fridell, 2004). According to Bryden and Fluri (2003), security sector reform that emphasizes community policing is essential for ensuring that the police act as providers of a public service rather than instruments of state oppression. In Addis Ababa, Alehegn, Karunakara, and Engeda (2024) demonstrate that community-oriented policing has improved the “perceived safety” of residents, which is a core indicator of human security.

Moreover, community policing addresses the multi-dimensional nature of security by tackling quality-of-life issues that traditional policing often ignores. This includes protecting vulnerable populations from domestic violence and ensuring that public spaces are safe for all. Women’s Rights Group (2017) highlights that in Dire Dawa, the involvement of female

officers in community policing has provided better protection for women and children, addressing gender-based violence as a fundamental security threat. Thus, by addressing these localized safety concerns, community policing contributes to a holistic sense of well-being, ensuring that peace is felt at the individual and household levels, not just the national level (Akpa, 2024).

2.2 Theoretical Framework

The theoretical framework provides a foundation for understanding the role of community participation in community policing by drawing on criminological and sociological theories that explain the relationships between societal structure, social control, and crime prevention. These theories help in analyzing how community participation in policing can be effective in reducing crime rates, enhancing public trust in law enforcement, and improving overall public safety. Three key theories Broken Windows Theory, Social Disorganization Theory, and Community-Oriented Policing Theory offer different perspectives on how community engagement can strengthen policing practices.

2.2.1 Broken Windows Theory

The Broken Windows Theory, proposed by Wilson and Kelling (1982), argues that visible signs of disorder and neglect, such as broken windows, graffiti, and litter, contribute to an environment that encourages crime. This theory suggests that minor offenses, if left unaddressed, create a sense of lawlessness that may lead to crimes that are more serious. In the context of community policing, engaging community members in addressing these signs of disorder can be an effective crime prevention strategy. Through the active participation of residents in monitoring and maintaining their environment, community policing can strengthen social order, reduce crime rates, and enhance community safety (Wilson & Kelling, 1982; Braga & Bond, 2008). Moreover, research has shown that community involvement in identifying and addressing minor disorder can foster collaboration between law enforcement and residents, making neighborhoods more resistant to crime (Sousa & Kelling, 2021). Thus, by focusing on early intervention through community participation, law enforcement can prevent the escalation of minor offenses into more serious criminal behavior, thereby creating a safer and more cohesive community (Sousa & Kelling, 2021).

2.2.2 Social Disorganization Theory

Social disorganization theory, developed by Shaw and McKay (1942), posits that crime is more likely to occur in communities with weak social institutions and limited social cohesion.

Neighborhoods characterized by poverty, high population turnover, and ethnic diversity are often unable to exert effective social control, leading to increased crime rates. According to this theory, community policing can be more effective in areas where residents are empowered to collaborate with law enforcement to restore social order and strengthen communal bonds (Bursik & Grasmick, 1993). Through active community participation, social disorganization can be reduced as residents work together to build trust, increase social cohesion, and collectively address crime-related issues (Kubrin & Weitzer, 2003). The presence of strong social networks enhances informal social control, which complements formal law enforcement efforts. Thus, social disorganization theory supports the notion that community policing efforts, when coupled with community involvement, can address the root causes of crime by reinforcing the social fabric of neighborhoods (Browning, Feinberg, & Dietz, 2004).

2.2.3 Community-Oriented Policing Theory

Community-Oriented Policing Theory emphasizes the importance of collaboration between police and communities to address crime and public safety concerns. The theory recognizes that effective policing requires a partnership between law enforcement agencies and the communities they serve. Thus, by fostering strong relationships with community members, police can gain valuable insights into local issues, build trust, and develop crime prevention strategies that are tailored to the specific needs of the community. Community participation is a central component of Community-Oriented Policing, as it enables citizens to play an active role in shaping their own safety and well-being (Skogan, 2006; Goldstein, 1990). This theory highlights the importance of decentralizing policing efforts and involving the community in decision-making processes, which leads to more tailored solutions for local problems (Rosenbaum, 1994). Empirical studies have shown that community policing initiatives that incorporate local input and cooperation tend to be more successful in reducing crime and building trust between law enforcement and residents (Gill, Weisburd, Telep, Vitter, & Bennett, 2014). Consequently, Community-Oriented Policing Theory underscores the value of community participation in creating more effective and responsive policing systems (Skogan, 2006).

2.3 Empirical Literature Review

The contribution of community participation in policing has garnered significant attention from researchers and policymakers globally. Empirical studies have explored various dimensions of this participation, specifically focusing on its impact on crime reduction, the restoration of community trust, and the enhancement of public safety. This section reviews key empirical findings from global, African, and Ethiopian contexts, highlighting the successes achieved and the persistent challenges faced in implementing community-policing initiatives.

2.4.1 Global Experiences: Lessons from the West and Asia

The implementation of community policing on a global scale has provided a wealth of empirical data regarding its effectiveness in diverse socio-political environments. In Western contexts, particularly in the United States, the shift from traditional to community-oriented models was driven by the need to address the limitations of reactive law enforcement. A landmark study by Amadi (2014) examined this transition, highlighting that community policing succeeded by shifting the focus toward the root causes of crime rather than merely its symptoms. This study concluded that by fostering improved police-citizen interactions and reducing the fear of crime, the community-centric strategy significantly enhanced the overall quality of life and restored trust in law enforcement, setting a benchmark for global policing reforms.

In the Asian context, empirical evidence suggests that while the community policing philosophy is effective for crime prevention, its success is heavily dependent on the existing level of institutional trust. In Pakistan, Khan (2022) assessed community participation in crime prevention within rural Peshawar using a cross-sectional survey. The findings revealed that while community involvement significantly contributed to crime reduction, the overall impact was hampered by a persistent trust gap between the public and law enforcement. The study emphasized that for community policing to thrive in such environments, it must be supported by enhanced information and communication technology to improve transparency and build the necessary trust for active public participation.

2.3.2 African Context: Community Policing in Post-Conflict States

In the African context, the shift toward community policing has been a strategic response to the legacy of centralized, often repressive, policing models. Empirical evidence from across the continent suggests that while the approach has improved the legitimacy of security forces,

it faces unique socio-economic and structural hurdles. Akpa (2024) provided a comparative analysis of South Africa and Kenya, highlighting that while community participation significantly enhances trust between the public and law enforcement, its full contribution is often impeded by socio-economic challenges and deep-seated governance issues. The study underscored the necessity for “tailored interventions” that respect local socio-political realities rather than applying a one-size-fits-all model.

Research from East Africa, particularly Tanzania, offers detailed insights into the operational successes and failures of these initiatives. Kakiziba (2018) and Selele (2023) both found that while community policing has played a significant role in reducing property theft and restoring peace in districts like Morogoro and Arumeru, the programs suffer from chronic resource shortages and inadequate training. Furthermore, Semboja, Hatibu, and Musuguri (2016) observed in Dar Es Salaam that although there is a generally positive perception of the police, there is a mismatch between policing efforts and the actual reduction in the “fear of crime.” They argued for a “collaborative problem-solving” approach that integrates private security and educational institutions to broaden the safety net.

In West Africa, the focus has been on the integration of traditional and religious leadership into formal security frameworks. Maidawa (2023) explored the Nigerian experience in Bauchi, identifying that the active involvement of community and religious leaders is the most critical factor for successful crime control. However, like many other African states, Nigeria faces the challenge of insufficient equipment and a lack of sustained cooperation between officers and residents. Similarly, Modise (2023) in South Africa emphasized that proactive engagement through technology and public consultation is the only path to overcoming the historical mistrust that often exists between citizens and the state in post-conflict societies.

2.3.3 Previous Studies in Ethiopia: Addis Ababa and Regional Perspectives

The implementation of community policing in Ethiopia has been characterized by significant regional variations, reflecting both the potential for local peacebuilding and the presence of deep-seated structural barriers. In the capital city, Alehegn et al. (2024) and Alehegn and Engida (2024) utilized mixed-methods research to assess the Addis Ababa City Administration, finding that while community policing has improved overall public safety and confidence, these gains are often fragile. Their research suggests that sudden surges in crime in specific sub-cities can rapidly diminish public trust, highlighting that the

“legitimacy” of the police is highly performance-dependent. Furthermore, Mathewos (2021) noted in his study of the Addis Ketema sub-city that while the impact on crime reduction was positive, administrative issues such as frequent officer reshuffling and inadequate police coverage continue to undermine the sustainability of these initiatives.

Beyond the capital, regional studies in Oromia and the Harari Region reveal critical gaps in “procedural justice” and institutional capacity. Gurmu (2018) investigated Adama City and found a high level of community dissatisfaction, which he attributed to ineffective police performance and a lack of meaningful interaction between officers and residents. He argued that without a positive attitude toward the public and improved crime-prevention skills among officers, the “philosophical” dimension of policing remains unfulfilled. Similarly, in Harar, Teferi and Zeleke (2019) and Keno and Keneni (2024) identified that while community-police partnerships were effective in curbing burglary and robbery, the program was severely restricted by limited community awareness and infrastructural deficits. These studies collectively advocate for a more collaborative, resource-backed effort to move beyond a symbolic presence.

Finally, research in Assosa and smaller town administrations like Shewa Robit and Butajira emphasizes the discrepancy between legal frameworks and actual practice. Mekuriaw and Arega (2016) observed in Assosa that the community policing system's contribution was hampered by a profound lack of commitment and participation from the public. This theme is echoed by Woledetsadik (2020) and Mengistu and Negussie (2022), who found that despite the existence of legal provisions for participation, a “top-down” implementation style persists. Their findings suggest that for community policing to contribute meaningfully to peacebuilding in Ethiopia, there must be a shift toward genuine community ownership, better resource allocation, and a move away from institutional models that prioritize state control over public engagement.

2.3.4 Contribution of Community Policing

Community policing serves as a critical component in enhancing public safety and fostering collaborative relationships between law enforcement and communities. It emphasizes collaboration between police and community members to identify and solve problems related to crime and disorder. This subsection reviews empirical evidence related to the contribution of community policing initiatives across various Ethiopian contexts. It highlights key findings regarding crime reduction, community trust, and the role of police-community partnerships.

Gurmu (2018), in his study *The Status of Community Policing and Its Challenges in Adama City, Oromia Regional State, Ethiopia*, examined the satisfaction of community members with community policing services. Using a survey of 384 residents, the study aimed to understand the relationship between police officers' procedural justice, the frequency of their contact with community members, and their contribution in maintaining peace. He found that low satisfaction was largely attributed to poor procedural justice and ineffective police performance. The study recommended building a positive attitude towards policing, increasing police-community interaction, and enhancing officers' skills in crime prevention.

Teferi and Zeleke (2019) investigated the contribution of community policing in Crime Prevention through Community Policing Interventions in Harar City. This mixed-methods study employed questionnaires, interviews, and focus group discussions to assess the role of community policing in preventing crimes like burglary and robbery. Although the program was effective in crime prevention, challenges such as limited community awareness, insufficient resources, and a lack of qualified personnel were significant barriers. The authors recommended collaborative effort between the community and law enforcement to strengthen the program.

Mekuriaw and Arega (2016), in their study *The Contribution of Community Policing System in Assosa Town: An Empirical Basis Analysis* explored the community policing system's ability to maintain peace and security. Using a mixed-methods approach with 386 participants, the study found that while community policing was in place, its contribution was hindered by low awareness, low participation, and lack of commitment from community members. The authors suggested increasing community awareness, restructuring the policing system, and improving police capacities.

Keno and Keneni (2024) focused on the *Challenges of Community Policing in Maintaining Community Security: The Case of Harar City, Ethiopia*. The qualitative study employed interviews, focus group discussions, and document analysis to explore the institutional, infrastructural, and political challenges faced by community policing in Harar. The study revealed that these challenges significantly limited the program's success, and the authors recommended greater collaboration between communities, law enforcement, and government agencies to enhance public security.

Mathewos (2021) examined *The Role of Community Policing in Crime Prevention in Addis Ketema Sub-City, Addis Ababa*. Using qualitative methods, including interviews and focus

group discussions, the study highlighted the positive impact of community policing on crime reduction and police-community relations. However, frequent officer reshuffling, inadequate police coverage, and social issues such as the presence of local liquor houses posed significant challenges. The study suggested providing legal protections for community members involved in crime prevention and improving police coverage.

Alehegn *et al.*, (2024), in their study *The Effects of Community Policing Safety and Security in Addis Ababa City Administration*, used a mixed-methods approach to assess the effects of community policing on security in Addis Ababa. Data collected from 328 participants across three sub cities revealed that community policing contributed to improved safety and security. However, crime surges in certain areas had a negative impact on public trust. The authors recommended increasing community-based crime prevention programs and enhancing police training to restore trust and improve security.

2.4 Summary of Empirical Review and Research Gaps

The empirical review demonstrates that community policing has transitioned from a localized Western experiment into a global security paradigm essential for modern peacebuilding. In the global North and parts of Asia, the success of this model is largely attributed to its ability to address the root causes of crime through “problem-oriented” strategies and high-tech transparency (Amadi, 2014; Khan, 2022). Across the African continent, the literature highlights a significant shift toward the “co-production” of security, where traditional and religious leaders play a pivotal role in bridging the gap between the state and the public (Maidawa, 2023; Akpa, 2024). Collectively, these studies confirm that when policing dimensions philosophical, strategic, tactical, and organizational are effectively aligned, they lead to measurable improvements in public safety, reduced fear of crime, and enhanced social cohesion.

Despite these global and continental insights, the review of the Ethiopian context reveals a significant “implementation-perception gap.” While the institutional framework for community policing is legally established nationwide, empirical studies in cities like Addis Ababa, Adama, and Harar consistently highlight challenges such as high officer turnover, low community awareness, and a persistent “top-down” administrative approach (Mathewos, 2021; Gurmu, 2018; Keno & Keneni, 2024). There is a recurring theme in the literature suggesting that legal provisions for community participation often fail to translate into actual decision-making power for residents. This discrepancy indicates that while the structure of

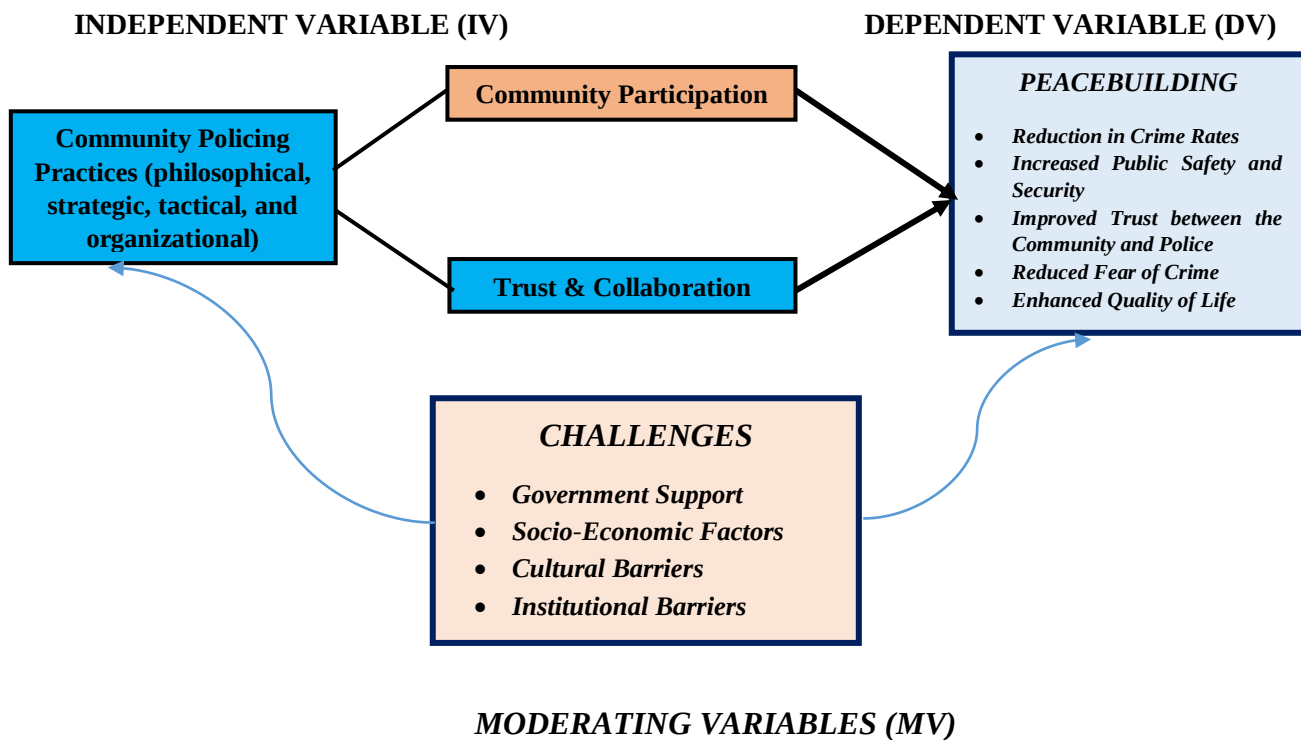
community policing exists in Ethiopia, its contribution to genuine peacebuilding remains inconsistent and under-researched in specific diverse urban settings.

The primary research gap identified in this review is the lack of a comprehensive, dimension-based analysis of community policing specifically within the Dire Dawa City Administration a unique, chartered, multi-ethnic urban center. Most existing Ethiopian studies focus either on the capital (Addis Ababa) or on specific crime-reduction outcomes in regional towns, often neglecting the broader “peacebuilding” outcomes such as social trust and inter-institutional collaboration in a chartered city context. Furthermore, few studies utilize a multiple regression model to quantify how the four distinct dimensions of policing (Philosophical, Strategic, Tactical, and Organizational) individually and collectively predict peacebuilding success. This study seeks to fill these gaps by providing an empirical, dimension-focused evaluation of Dire Dawa’s policing model, offering fresh insights into how localized security strategies can be optimized for sustainable urban peace.

2.5 Conceptual Framework of the Study

The conceptual framework of this study is grounded in the understanding that community policing operates as an independent construct composed of multiple interrelated dimensions that collectively influence peacebuilding outcomes in Dire Dawa City Administration. Drawing from the works of scholars such as Trojanowicz, Robert and Bucqueroux, Bonnie (1990), as well as Cordner, Gary (2014), community policing is conceptualized through its philosophical, strategic, tactical, and organizational dimensions. These dimensions shape the nature of police-community interactions, the extent of collaboration, and the effectiveness of problem-solving mechanisms. In this framework, the philosophical orientation emphasizes shared responsibility and trust-building, while the strategic and tactical dimensions focus on decentralized operations and proactive engagement. The organizational dimension reflects institutional readiness, including leadership commitment, training, and structural adaptability. Collectively, these dimensions are expected to influence peacebuilding outcomes by enhancing cooperation, improving responsiveness to community concerns, and strengthening legitimacy of law enforcement institutions (Bayley, 1994; Skogan, 2006).

Figure 2: Conceptual Framework of the study



Source: Developed by Author (Abdulaziz, 2025), based on the theoretical and empirical literature.

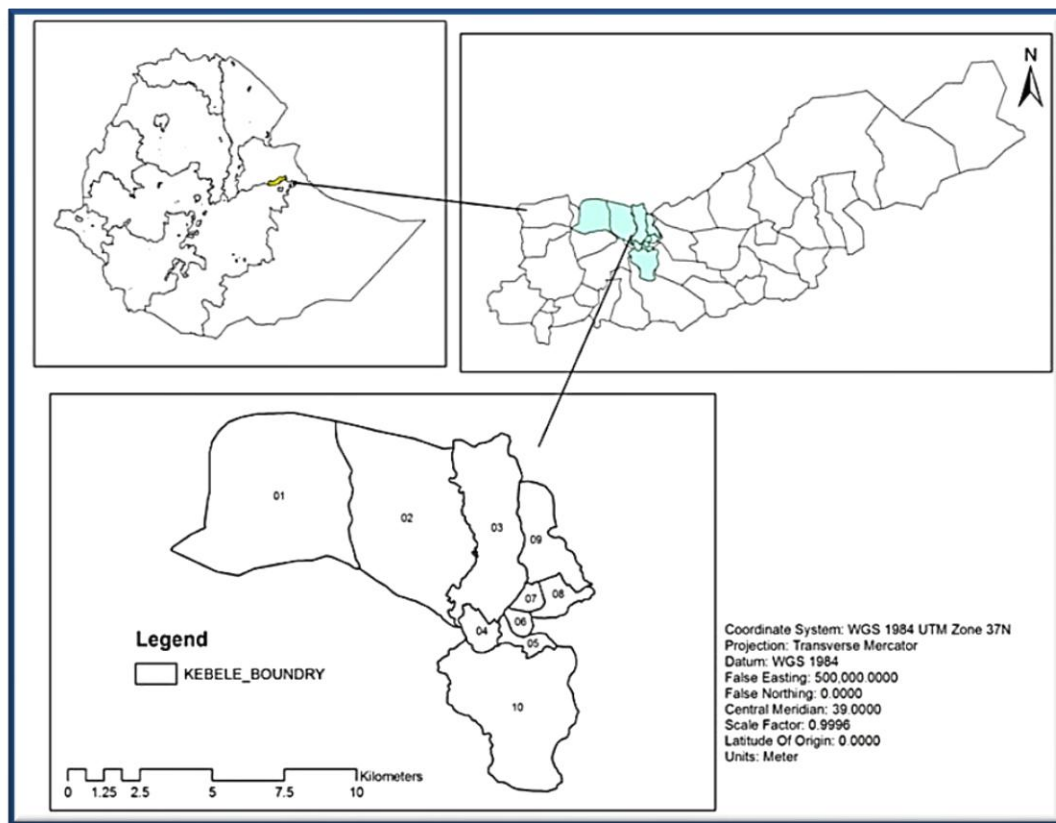
Peacebuilding, as the dependent construct in this study, is operationalized through key indicators such as conflict prevention, social cohesion, and human security. The framework assumes that effective implementation of community policing dimensions contributes positively to these peacebuilding outcomes by fostering trust, reducing crime and fear of crime, and encouraging inclusive participation in local security governance. The interaction between community policing and peacebuilding is further supported by the problem-oriented approach advanced by Goldstein, Herman (1979), which emphasizes addressing root causes of disorder rather than symptoms. In this study, community participation is implicitly embedded as a mediating factor that strengthens the relationship between community policing practices and peacebuilding results. The conceptual linkage suggests that when police institutions effectively implement participatory, transparent, and collaborative policing strategies, they are more likely to achieve sustainable peacebuilding outcomes characterized by improved public trust, enhanced social cohesion, and reduced conflict incidents within the study area (Cordner, 2014; Skogan, 2006).

3. RESEARCH METHODS

3.1 Descriptive Study Area

This study took place in Dire Dawa Administration. Dire Dawa Administration was located in the vast East African Rift Valley, which stretched between latitudes 9°25' and 9°45' N and longitudes 41°40' and 42°10' E. Dire Dawa Administration bordered the Shinnile Zone of the Somali National Regional State to the north, east, and west, and the East Hararge Administrative Zone of the Oromia National Regional State to the south and southeast. Dire Dawa Administration was situated approximately 515 km east of Addis Ababa (Finfinnee) and 311 km west of the Port of Djibouti.

Figure 3: Location and Map of the study



Source: Dire Dawa Administration Mayor Office (2023)

The administration comprised 9 urban kebeles and 38 rural kebeles, covering a total area of about 1,558.61 km², of which 1.88% was urban and 98.12% rural (CSA, 2007). According to the Central Statistical Agency of Ethiopia (2013), Dire Dawa's population was 493,000 in 2019, with 313,000 living in the city and 180,000 in rural areas.

3.1.1 Climate Condition

The climate of Dire Dawa Administration had a bimodal rainfall distribution and a semi-arid climate, with an average annual rainfall of about 677 millimeters. The average annual temperature ranged between 25°C and 30°C. The region's terrain was diverse, with high, steep mountains and flat plains, having elevations from 950 to 2,260 meters above sea level (DDCPPO, 2019). Vegetation in Dire Dawa included arid and semi-arid formations, such as cactus scrub, thorn scrub, sparse woods, and scarce grasses. Only a few patches of junipers in the upper regions and acacia trees in the lowlands survived, with the area lacking extensive climax forests. Approximately 9.19% of the land was covered by physiognomic vegetation, including 4.93% *Prosopis juliflora* plantations, 3.67% open shrub land, and 0.58% dense shrub land. The city administration also maintained various wildlife, including greater and lesser kudu, gazelle, mongoose, warthog, and Anubis baboon, along with predators such as cheetahs, foxes, and hyenas. Livestock census results indicated that goats formed the largest proportion (54.2%), followed by sheep (21.1%), cattle (18.4%), donkeys (4%), and camels (2.3%) (DDA, AWMEB, 2018).

3.1.2 Socio-Economic Characteristics

According to the 2007 CSA census, Dire Dawa had 233,224 urban residents, with 171,461 males and 170,373 females, totaling 341,834. There were 76,815 homes in 72,937 housing units, with an average household size of 4.5 persons (4.2 in urban areas and 4.9 in rural areas). The major ethnic groups were Oromo (45%), Somali (35%), Amhara (13%), Gurage (3%), and Harari (1%). The majority of residents (70.8%) were Muslim, followed by Ethiopian Orthodox (25.71%), Protestant (2.81%), and Catholic (0.43%). Economically, Dire Dawa served as a major hub for national import and export trade. Agriculture played a minor role in urban areas, while trade, industry, and services were predominant. In rural areas, agriculture was the main economic activity, with agro-pastoral and pastoral systems in the northeast and mixed farming in the southeast (DDEPA, 2013).

Dire Dawa Administration had functional transport and communication infrastructures, except for water transport. The road network comprised 622 km of asphalt, 42.5 km of gravel, 228.2 km of paved, 34.2 km of cobblestone, 20.547 km of rural roads, and 296.6 km of additional rural roads. Major highways connected Dire Dawa to regions in western, southwestern, and southern Ethiopia, as well as to major towns in Oromia, Harari, and Somalia. Communication services included wireless, digital, semi-automated phone, internet,

and postal services. FM and TV stations broadcasted in Amharic, Oromiffa, and Somali. The city was served by the Addis Ababa–Djibouti Railway and Dire Dawa Airport provided flights to and from the city.

3.1.3 A Brief History of Community Policing in Dire Dawa

The implementation of community policing in Dire Dawa City Administration emerged from high-level federal mandates aimed at formalizing local security and transitioning from a purely reactive, state-centered model to a preventative, community-based framework. To facilitate this, the Dire Dawa Police Commission established a dedicated Community Policing Department alongside its traditional branches of criminal investigation and administration. This reform decentralized security across 11 urban and 4 rural zones, creating a tiered structure that reaches down to the kebele, katana (housing blocks), and even the family unit (Ayele and Habtamu, 2019). A defining historical feature of this transition was the community’s direct investment in the infrastructure of peace; local residents were not only responsible for nominating and vetting officers from within their own neighborhoods but also for independently funding and constructing the one-room police stations that now serve as 24-hour hubs for local security and officer residency (Dire Dawa Police Department, 2017).

Historically, the shift toward community policing in the region has significantly altered the landscape of justice by integrating traditional mediation with formal legal standards. Before these reforms, the formal court system was overwhelmed, as every minor offense was funneled through state litigation, leading to long periods of pretrial detention and economic strain on families. The introduction of “community advisors” including elders, religious leaders, and elected council members allowed for the mediation of petty crimes, land disputes, and family conflicts outside the formal courtroom (Ayele and Habtamu, 2019). While the period between 2012 and 2016 saw an official rise in reported crimes such as theft and assault, qualitative data suggests this was not a crime wave but rather a historical “reporting boom” (Dire Dawa Police Department, 2017).

3.2 Research Design

This study used a descriptive and explanatory research design to explore the contributions of community policing to peacebuilding in Dire Dawa City Administration. The descriptive research design component provided a detailed picture of the practices of community policing, while the explanatory component identified and analyzed cause-and-effect

relationships between community policing and peacebuilding outcomes. This design was appropriate for examining existing conditions, behaviors, and perceptions related to community policing, allowing the study to highlight factors that enhanced or hindered effective participation (Creswell, 2014). Thus, by combining descriptive and explanatory design enabled the researcher to easily analysis the contributions of community policing to peacebuilding in the study area.

3.3 Research Approach

The study used a mixed-methods approach, integrating quantitative and qualitative approaches. The quantitative aspect used structured questionnaires to gather measurable data on community awareness, engagement, communication, and collaboration, and their contributions on crime reduction and public safety. The qualitative aspect involved interviews and focus group discussions to gain in-depth insights into community members' perceptions, attitudes, and experiences related to community policing. This approach enabled the study to combine statistical rigor from quantitative data with contextual richness from qualitative insights (Creswell & Plano Clark, 2018).

3.4 Types and Sources of Data

Both primary and secondary data were used. Primary data were collected directly from participants using structured questionnaires, interviews, FGDs and personal observations, targeting community members, police officers, and local government representatives. Secondary data were obtained from literature, research articles, government reports, policy documents, and other publications related to community policing. Thus, the integrating primary and secondary data enhanced the reliability and validity of the findings (Bryman, 2016).

3.5 Population and Sampling

3.5.1 Target Population

The target population for this study encompasses the key stakeholders involved in the community policing framework within the Dire Dawa City Administration. This includes a total of 33,225 households across five purposively selected kebeles (02, 04, 06, 07, and 08), which represent the primary beneficiaries and observers of peacebuilding efforts. Moreover, the population includes specialized groups directly responsible for the implementation and oversight of security initiatives: 30 Community Police Officers and 35 members of the Community Police Advisory Committee from the respective stations. The inclusion of

diverse groups ranging from youth and civil servants to community elders and legal professionals ensures a multi-dimensional perspective on the contributions of policing to local peace and safety. In addition, police officers and advisory committee members were included due to their direct involvement in the planning and implementation of community policing activities.

3.5.2 Sample Size Determination

To ensure the representativeness of the findings and to provide a statistically valid basis for the study, the sample size for households was determined using the Yamane (1967) formula. This formula is highly appropriate for finite populations where the researcher seeks a simplified way to calculate sample sizes. In this study, the total household population across the five selected kebeles is $N = 33,225$. The margin of error (e) was set at 6.5% (0.065) to balance the need for precision with the practical constraints of the study. The calculation is detailed below:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

- n is the sample size,
- N is the total population size (in this case, 33,225 households) and,
- e is the margin of error (set at 6.5%, or 0.065).

$$n = \frac{33,225}{1 + 33,225 (0.065)^2} \approx 235$$

Based on this calculation, a sample of 235 households was selected for the quantitative portion of the study. To ensure proportional representation, this sample was distributed across the five kebeles relative to their population size. Furthermore, the study included the total population of 30 Community Police Officers and 35 Advisory Committee members to capture expert qualitative insights, bringing the total intended sample size for the study to 300 participants.

3.5.3 Sampling Techniques

The study employed a multi-stage sampling approach combining both probability and non-probability sampling techniques to ensure data depth and representativeness. Purposive

sampling was used to select the Dire Dawa City Administration as the study area and the five specific kebeles (02, 04, 06, 07, and 08) based on their active community policing frameworks. This technique was also applied to select 30 Community Police Officers and 35 Advisory Committee members due to their specialized knowledge and direct involvement in peacebuilding activities. To ensure an unbiased selection of community members, Simple random sampling was employed to identify 235 household heads from the target kebeles. This combination allowed the study to capture expert institutional insights while maintaining the statistical generalizability of the community's perceptions.

Table 3.1: Summary of Sampling Distribution and Techniques

Participant Category	Kebele / Station	Population (N)	Sample (n)	Sampling Technique	Rationale for Technique
Local Households	02 (Sabiyan)	13,366	94	Simple Random	To minimize bias and ensure statistical representation of the urban community.
	04 (Gende Kore)	5,993	42	Simple Random	
	06 (Magala)	4,147	30	Simple Random	
	07 (Afat Issa)	3,963	28	Simple Random	
	08 (Laga Harre)	5,756	41	Simple Random	
Police Officers	All 5 Stations	30	30	Purposive	Targeted due to their direct professional role in community policing.
Advisory Committee	All 5 Stations	35	35	Purposive	Targeted as key informants linking the police with the public.
Total		33,290	300		

3.6 Methods of Data Collection

The data collection for this study employed a combination of quantitative and qualitative techniques. The primary data collection methods included structured questionnaires, key informant in-depth interviews, focus group discussions (FGDs) and personal observations. These tools were selected to provide both statistical evidence and in-depth insights into the attitudes, perceptions, and behaviors of community members and stakeholders involved in community policing efforts.

3.6.1 Questionnaires

Questionnaires were used as the primary data collection instrument to gather quantitative data from community members, police officers, and community advisory committee members. A structured questionnaire was developed based on the research objectives and reviewed literature, and it included both closed-ended and a limited number of open-ended questions. The closed-ended questions were designed using a five-point Likert scale ranging from strongly disagree to strongly agree, enabling respondents to express their level of agreement on statements related to community policing dimensions, community participation, trust and collaboration, and peacebuilding outcomes. The questionnaire was divided into sections covering demographic characteristics and key study variables to ensure systematic data collection. Questionnaires were administered to a relatively large number of respondents to obtain measurable and comparable data suitable for statistical analysis. This method was appropriate for capturing standardized responses from a broad sample while ensuring efficiency and consistency in data collection (Creswell, 2014; Bryman, 2016).

3.6.2 Key Informant In-depth Interviews

Key Informant Interviews (KIIs) were utilized to obtain specialized, high-level insights into the strategic and structural aspects of peacebuilding within Dire Dawa. This study conducted interviews with 10 purposively selected key informants, chosen for their expertise, authority, and long-term involvement in the city's security administration. The participants included high-ranking police officials, influential community leaders (including elders), and representatives from local non-governmental organizations. These in-depth discussions focused on the policy frameworks of community policing, the challenges of inter-institutional collaboration, and the long-term sustainability of peacebuilding initiatives in the urban context. The semi-structured interview format allowed for flexibility in the discussion, enabling the interviewer to probe deeper into specific areas while ensuring that all relevant topics were systematically covered (Patton, 2015).

Table 3.2: Key Informant Interview Participants

<i>S.No</i>	<i>Category of Key Informants</i>	<i>Number of Participants</i>
1	Police Officials	4
2	Community Leaders	3
3	Local Organization Representatives	3
	Total	10

3.6.3 Focus Group Discussions

Focus group discussions (FGDs) were qualitative research techniques that gathered groups of people to discuss specific topics in a structured yet open-ended manner. In this study, five FGDs were organized, comprising a diverse mix of community members, police officers, and local stakeholders, to explore their perceptions and experiences with community policing. To capture the collective experiences and shared perceptions of those at the frontline of community policing, the study organized five (5) separate Focus Group Discussions, one for each targeted police station. The FGDs comprised a diverse mix of Community Police Officers and Community Police Advisory Committee members. This method facilitated a dynamic exchange of ideas, allowing the researcher to identify areas of consensus and divergence regarding the effectiveness of family-unit policing and block-level safety strategies. Thus, by involving both male and female participants from various stations, the study ensured that the qualitative data reflected a gender-sensitive and geographically balanced view of peacebuilding efforts. A trained moderator guided the discussions, encouraging interaction among participants to generate a broad range of opinions and insights that enriched the understanding of the study's focus areas (Krueger & Casey, 2015).

Table 3.3: Distribution of FGD Participants by Station and Gender

S.No	Police Station	Community Police Officers			Advisory Committee			Total		Overall
		Male	Female	Total	Male	Female	Total	Male	Female	
1	Sabiyan	5	0	5	2	4	6	8	4	12
2	Gende Kore	4	1	5	3	4	7	7	5	12
3	Magala	6	0	6	2	3	5	8	3	11
4	Afat Issa	7	0	7	4	2	6	11	2	13
5	Laga Harre	4	0	4	3	6	9	7	6	13
	Total	26	1	27	14	19	33	41	20	61

3.6.4 Personal Observations

Personal observation was employed as a complementary data collection method to capture real-life practices and interactions related to community policing. The researcher conducted non-participant observations in selected kebeles and police stations to examine the day-to-day functioning of community policing activities, including meetings, patrols, and community engagement initiatives. This method enabled the researcher to record behaviors, interactions, and environmental conditions that may not be fully captured through questionnaires or interviews. Field notes were systematically documented to provide contextual evidence and

to support the validation of data obtained from other sources. The use of personal observation strengthened the credibility of the study by offering direct insight into the practical implementation of community policing in peacebuilding.

3.7 Methods of Data Analysis

The study employed both quantitative and qualitative data analysis methods in line with the mixed-methods research approach. Quantitative data collected through structured questionnaires were coded, entered, and analyzed using Statistical Package for the Social Sciences (SPSS) software (Version 26). Descriptive statistical techniques, including frequencies, percentages, means, and tables, were used to summarize and present the data. In addition, inferential statistical methods were applied to examine relationships between variables and to draw generalizations about the population. Specifically, regression analysis was employed to assess the effect of independent variables such as community awareness, participation, communication, and collaboration on dependent variables related to peacebuilding outcomes, including crime reduction and public safety.

Qualitative data obtained from key informant interviews, focus group discussions, and personal observations were analyzed using thematic analysis. The data were transcribed, organized, and categorized into themes based on recurring patterns and meanings. This facilitated an in-depth interpretation of participants' experiences and perceptions regarding community policing. Finally, the results from both quantitative and qualitative analyses were integrated to provide a comprehensive and coherent understanding of the contributions of community policing to peacebuilding, thereby enhancing the validity and reliability of the study findings.

3.7.1 Descriptions of Variables

The study examined the relationship between community policing and peacebuilding by identifying key independent and dependent variables. The independent variables consisted of four dimensions of community policing: Philosophical (PCPD), Strategic (SCPD), Tactical (TCPD), and Organizational (OCPD), while the dependent variable was Peacebuilding Outcomes (PB). Each dimension represents a distinct aspect of community policing, ranging from underlying values and long-term strategies to operational practices and institutional capacity. Peacebuilding outcomes were measured in terms of crime reduction, improved public safety, social cohesion, and strengthened trust between the police and the community.

These variables were operationalized using measurable indicators derived from the literature and adapted to the context of the study area.

Table 3.4: Description of Variables and Measurements

Variable Code	Variable Name	Type	Description	Measurement Indicators
PCPD	Philosophical Dimension	Independent	Reflects values such as trust, partnership, and shared responsibility	Trust, cooperation, community participation
SCPD	Strategic Dimension	Independent	Focuses on policies, planning, and long-term community engagement strategies	Programs, policies, planning effectiveness
TCPD	Tactical Dimension	Independent	Represents practical activities and operational actions	Patrols, meetings, problem-solving actions
OCPD	Organizational Dimension	Independent	Indicates institutional capacity and internal support systems	Training, leadership, resource allocation
PB	Peacebuilding Outcomes	Dependent	Measures outcomes of community policing efforts	Crime reduction, safety, cohesion, trust

3.7.2 Reliability and Validity

Reliability refers to the consistency and stability of a research instrument in measuring variables across different conditions. In this study, the reliability of the questionnaire was assessed using Cronbach's alpha coefficient to determine the internal consistency of the measurement items. A Cronbach's alpha value of 0.70 or above was considered acceptable, indicating that the items used to measure each construct were reliable and produced consistent results. Ensuring reliability was essential to minimize measurement errors and to enhance the credibility of the findings (Bryman, 2016).

Validity refers to the extent to which a research instrument accurately measures what it is intended to measure. In this study, both content and construct validity were established. Content validity was ensured through a comprehensive review of relevant literature and consultation with subject matter experts to confirm that the instrument adequately covered all dimensions of community policing and peacebuilding. Construct validity was maintained by aligning the questionnaire items with established theoretical concepts. In addition, a pilot test was conducted to refine the instrument and improve clarity, relevance, and appropriateness of the items, thereby strengthening the overall validity of the study (Creswell, 2014).

3.7.3 Model Specifications

The study employed a multiple linear regression model to analyze the contributions of community policing dimensions on peacebuilding outcomes. The model specifies peacebuilding outcomes (PB) as a function of the four independent variables: Philosophical (PCPD), Strategic (SCPD), Tactical (TCPD), and Organizational (OCPD) dimensions of community policing. The model is expressed as follows:

$$PB = \beta_0 + \beta_1(PCPD) + \beta_2(SCPD) + \beta_3(TCPD) + \beta_4(OCPD) + \varepsilon$$

Where:

- ✓ PBP = Peacebuilding Outcomes (dependent variable)
- ✓ β_0 = Constant term
- ✓ $\beta_1, \beta_2, \beta_3, \beta_4$ = Coefficients of independent variables
- ✓ PCPD = Philosophical Dimension
- ✓ SCPD = Strategic Dimension
- ✓ TCPD = Tactical Dimension
- ✓ OCPD = Organizational Dimension
- ✓ ε = Error term

This model enabled the study to estimate the magnitude and direction of the relationship between each dimension of community policing and peacebuilding outcomes.

3.8 Ethical Considerations

Different ethical guidelines were followed, including those outlined by the Professional Association of German Psychologists, the German Society for Psychology, the Australian Psychological Society (APS), and the American Psychological Association (APA), emphasizing confidentiality, anonymity, avoidance of harm, informed consent, and assessing the cost-benefit ratio (Cropley, 2019). The researcher made every effort to collect, analyze, and interpret data in accordance with these ethical standards. The researcher maintained honesty and law-abiding conduct in research activities. Participants were made aware that their decision to engage in the study was entirely voluntary. To protect their identity, interviewees' names were not recorded on questionnaires. Local government representatives were also assured that their names would not appear in the study report. The interviews were conducted in a safe and welcoming environment. Every respondent was assured that the data provided would be kept confidential and used only for the study. Participants were informed that they could stop responding to the survey at any time.

4. DATA ANALYSIS, RESULTS AND DISCUSSION

This chapter presents the comprehensive analysis of the data collected from the 290 respondents, detailing the results and discussing the findings in relation to the study's objectives. Following the methodological framework established in Chapter Three, this section begins by confirming data quality through response rate, screening, and reliability tests. It then proceeds with a descriptive analysis of the demographic characteristics and the measured variables, including the four dimensions of community policing (Philosophical, Strategic, Tactical, and Organizational), Community Participation, Trust and Collaboration, and the overall Peacebuilding Outcomes. Subsequently, inferential statistics, including correlation and multiple regression analysis, are used to test the hypothesized relationships. Finally, the quantitative results are triangulated and enriched by qualitative findings from Key Informant Interviews, Focus Group Discussions, and Personal Observations, providing a holistic and contextualized understanding of the effect of community policing on peacebuilding in the Dire Dawa City Administration.

4.1 Response Rate and Data Quality

4.1.1 Response Rate of Questionnaires

This table presents the response rate of the distributed questionnaires, which is crucial for understanding the reliability and validity of the survey data collected for this study.

Table 4.5: Response Rate of Questionnaires

<i>Description</i>	<i>Frequency</i>	<i>Percentage (%)</i>
Questionnaires Distributed	300	100
Questionnaires Returned	290	96.7
Questionnaires Not Returned	10	3.3
Usable Questionnaires	290	96.7

Source: Own Survey and SPSS Output (2025)

The study achieved a high response rate of 96.7%, indicating strong cooperation from respondents. Such a high rate reduces the risk of non-response bias and increases the credibility of the study findings. Only 3.3% of the questionnaires were not returned, which is negligible and does not significantly affect the representativeness of the sample. All returned questionnaires were checked for completeness, and only fully completed ones were included in the analysis, ensuring the accuracy of the data.

4.1.2 Data Screening and Cleaning

Prior to conducting the inferential statistical analysis (regression and correlation), the data were screened and cleaned to ensure the quality and to check that all necessary assumptions for multiple regression were met. This process included tests for reliability, normality, outliers, and multicollinearity.

Table 4.6: Data Screening and Cleaning

Screening Check	Result/Statistic	Criterion	Conclusion
Multicollinearity Test			
Variance Inflation Factor (VIF) Max	VIF = 2.15 (SCPD)	VIF <5 or 10	No issue
Tolerance Minimum	Tolerance = 0.465 (SCPD)	Tolerance >0.1	No issue
Autocorrelation	Durbin-Watson = 1.842	1.5<DW<2.5	No issue
Outliers	Mahalanobis Distance check	p>0.001	Minimal influence

Source: Own Survey and SPSS Output (2025)

As presented in Table 4.6, the data cleaning process confirmed the quality and statistical integrity of the dataset. The internal consistency check using Cronbach's Alpha (α) showed high reliability for all measured scales, with all values exceeding the recommended threshold of 0.70, confirming that the items within each construct accurately measure the intended variables. The Multicollinearity assumption, a crucial test for multiple regression, was satisfied: the maximum VIF value was 2.15 (well below the common cut-off of 5 or 10), and the minimum Tolerance value was 0.465 (well above the threshold of 0.1), indicating that the independent variables are not overly correlated with each other. Furthermore, the Durbin-Watson statistic of 1.842 falls within the acceptable range (1.5 to 2.5), suggesting that autocorrelation in the residuals is not a concern. Finally, the screening for univariate and multivariate outliers determined that any potential outliers did not significantly skew the overall regression results. Collectively, these findings validate the data quality and allow the researcher to proceed with the correlation and regression analyses with confidence.

4.1.3 Reliability and Validity Tests

Reliability and validity tests were carried out to examine the internal consistency and construct soundness of the measurement instruments used in the study. Cronbach's Alpha

values were calculated for each of the four main constructs: community policing practices, community participation in policing, trust and collaboration, and peacebuilding outcomes.

Table 4.7: Reliability and Validity Tests

Construct	Number of Items	Cronbach's Alpha	Mean Range	Std. Deviation Range
Philosophical Dimension (PCPD)	16	0.978	3.32–3.38	0.65–0.75
Strategic Dimension (SCPD)	7	0.949	3.33–3.40	0.70–0.76
Tactical Dimension (TCPD)	8	0.954	3.31–3.37	0.66–0.72
Organizational Dimension (OCPD)	12	0.972	3.95–4.02	0.71–0.75

Source: Own Survey and SPSS Output (2025)

Table 4.7 presents the results of the reliability and validity tests conducted on the four dimensions of Community Policing (CP), confirming the internal consistency of the measurement scales. The Cronbach's Alpha (α) values for all constructs demonstrate exceptional reliability, far exceeding the acceptable threshold of 0.70: the Philosophical Dimension achieved an α of 0.978, the Strategic Dimension 0.949, the Tactical Dimension 0.954, and the Organizational Dimension 0.972. This high level of internal consistency suggests that the items designed to measure each dimension of CP are closely interrelated and reliably capture the intended constructs. Furthermore, the overall mean ranges (e.g., 3.32–3.38 for PCPD) and standard deviation ranges (e.g., 0.65–0.75 for PCPD) across the items within each construct confirm that the scales exhibit adequate dispersion and central tendency for further robust analysis.

4.2 Demographic Characteristics of Respondents

This section presents the demographic profile of the 290 respondents (N=290) who participated in the study. The sample, comprising both police officers and community advisors in the Dire Dawa City Administration, was selected to provide a balanced perspective on community policing practices and their effect on peacebuilding outcomes. Analyzing the respondents' demographic characteristics including gender, age, educational qualification, role, and experience is crucial for understanding the composition and context of the data and for ensuring the generalizability and robustness of the study's findings.

Table 4.8: Gender, Age, and Educational Qualification of Respondents

Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	203	70.0
	Female	87	30.0
Age (in years)	18-25	44	15.2
	26-35	119	41.0
	36-45	87	30.0
	46-55	34	11.7
	56 and above	6	2.1
Educational Qualification	Primary/Secondary School	35	12.1
	TVET/College Diploma	102	35.2
	University Degree (B.A./B.Sc.)	138	47.6
	Postgraduate Degree (M.A./M.Sc.)	15	5.1
Total		290	100.0

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.8, the gender distribution shows a male-dominated sample, which reflects the existing structure of both police forces and traditional local leadership in the area. Out of the 290 total respondents, 203 (70.0%) were male, while 87 (30.0%) were female. Although males constitute the majority, the 30.0% participation rate by female respondents is noteworthy, as it suggests that women are significantly involved in both formal security roles and consultative community advisory positions, providing crucial gender diversity for a comprehensive assessment of CP's social impact.

In terms of age, the data reveals that the sample is primarily composed of young and middle-aged adults actively engaged in the city's governance and security sectors. A significant majority of the respondents, 71.0%, fall within the 26–35 and 36–45 age brackets. The largest single age cohort is the 26–35 group, accounting for 119 respondents (41.0%). This concentration in the productive age brackets ensures that the study's findings are informed by individuals who possess both sufficient professional experience and current, hands-on knowledge of the challenges and opportunities in community policing implementation.

Regarding educational qualification, the respondents demonstrate a high capacity for intellectual engagement with the study's concepts. The vast majority of the sample (87.9%) has received tertiary-level education, including 47.6% with a University Degree (B.A./B.Sc.) and 35.2% with a TVET/College Diploma. This high level of formal education is a positive factor for the success of community policing, as the model requires officers and community partners to possess analytical skills for problem-solving, communication skills for partnership

building, and a foundational understanding of the complex relationship between security and development.

Table 4.9: Role, Experience, and Occupation of Respondents

Variable	Category	Frequency (n)	Percentage (%)
Role of Respondent	Community Member	225	77.6
	Police Officer	30	10.3
	Advisory Committee Member	35	12.1
	Total	290	100.0
Occupation	Government Employee	74	25.5
	Private Sector Employee	62	21.4
	Self-Employed/Merchant	92	31.7
	Student	28	9.7
	Unemployed/Other	34	11.7
	Total	290	100.0
Years of Experience/Residency	Less than 2 years	44	15.2
	2–5 years	88	30.3
	6–10 years	96	33.1
	Above 10 years	62	21.4
	Total	290	100.0

Source: Own Survey and SPSS Output (2025)

The data in Table 4.9 establishes the contextual foundation and reliability of the study’s findings. Regarding the Role of Respondents, the distribution ensures a balanced perspective on community policing. With 77.6% of participants being community members, the study captures the “demand side” of security, while the inclusion of police officers (10.3%) and advisory committee members (12.1%) provides essential insights into the “supply side” and the strategic mediation of policing services.

In terms of Occupation, the highest percentage of respondents are self-employed or merchants (31.7%). In the context of Dire Dawa, which serves as a major commercial corridor, this group is a critical stakeholder in peacebuilding, as their economic activities are highly sensitive to security disruptions. The inclusion of government employees (25.5%) and private sector workers (21.4%) ensures that the findings reflect a cross-section of socioeconomic backgrounds, rather than a single interest group.

The Years of Experience/Residency variable serves as a proxy for the reliability of the data. Over 54% of the respondents have lived in their respective kebeles for more than six years, with 21.4% having over a decade of residency. This implies that a majority of the sample has

observed the evolution of community policing from its inception to its current state. Their ability to compare past reactive policing methods with current proactive strategies lends significant weight to the study's conclusions regarding peacebuilding outcomes. The presence of a younger cohort (residency of less than 2 years at 15.2%) is also valuable, as it provides the perspective of “newcomers” who evaluate the current security climate without the bias of long-term local social ties.

4.3 The Status of Community Policing Dimensions

This section presents the descriptive analysis of the four core dimensions of community policing: Philosophical, Strategic, Tactical, and Organizational. These dimensions represent the independent variables of the study and are crucial for understanding the operational framework of community policing. The analysis utilizes mean scores and standard deviations to gauge respondent perceptions, where a mean closer to 5.0 indicates strong agreement with the successful implementation of the dimension, while a mean closer to 1.0 suggests significant deficiencies.

4.3.1 Philosophical Dimension of Community Policing Practices

The philosophical dimension represents the fundamental shift in the police's role from a traditional, reactive force to a proactive service provider. This dimension is essential for peacebuilding because it lays the psychological foundation for trust; without a shared philosophy of “policing by consent,” the strategic and tactical efforts of the police are likely to be met with community resistance. The results for this dimension are presented in Table 4.10 below.

Table 4.10: Descriptive Statistics for the Philosophical Dimension of Community Policing

<i>Item for Philosophical Dimension of Community Policing</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>
Police in Dire Dawa prioritize problem-solving over simply responding to incidents.	290	3.366	0.709
The police emphasize a partnership approach with the community to address safety issues.	290	3.376	0.706
The police in my area are committed to understanding and serving the needs of the community.	290	3.362	0.693
There is a shared responsibility between the police and the community for maintaining peace and security.	290	3.328	0.739
<i>Average Mean for Philosophical Dimension</i>	290	3.358	0.712

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.10, the average mean for the philosophical dimension is 3.358, which falls into the upper end of the moderate agreement range. This suggests that respondents generally perceive that the fundamental principles of community policing, such as partnership and problem solving, are recognized and partially embedded within the Dire Dawa Police ethos, but their implementation has not yet achieved a strong, unquestionable level of institutionalization in the eyes of the community. The overall positive mean score indicates a departure from purely traditional policing, leaning towards a more collaborative model.

A closer look at the individual items reveals a high degree of consistency, as all items cluster tightly around the average mean. The statement, “The police emphasize a partnership approach with the community to address safety issues,” recorded the highest mean (3.376). This finding is crucial, as partnership is the cornerstone of the CP philosophy, demonstrating that the effort to frame the relationship as collaborative rather than adversarial is resonating most effectively with the participants. Following closely, the perceived prioritization of “problem-solving over simply responding to incidents” scored 3.366, reinforcing the notion that strategic thinking about crime prevention is valued. Conversely, the item with the lowest mean score in this dimension is, “There is a shared responsibility between the police and the community for maintaining peace and security” (Mean = 3.328). While still positive, the slightly lower score here is significant. This suggests that while the police may be committed to partnership (as evidenced by the highest score), the community's perception of an equally balanced, shared responsibility may be less pronounced. This slight gap highlights a potential area where the burden of action or accountability might still be viewed as resting primarily with the police, rather than being fully distributed across the community.

Furthermore, the overall low Standard Deviation (0.712) for the philosophical dimension, and for all individual items (ranging from 0.693 to 0.739), indicates a relatively low dispersion of responses. This low variability suggests a high degree of consensus among the 290 respondents regarding the philosophical underpinnings of community policing in the city. Both police officers and community advisors largely agree on the current state of the CP philosophy, affirming that the movement towards problem-solving and community commitment (Mean 3.362) is a visible and shared reality. The descriptive statistics for the philosophical dimension confirm that the foundational values of community policing partnership and commitment to community needs are moderately established in Dire Dawa City Administration. This dimension successfully addresses the first part of Specific Objective 1 by describing the core values that underpin the city's CP model. Future efforts

should focus on translating this organizational commitment into a more explicitly perceived and fully accepted shared responsibility by raising the lowest-scoring item above the moderate threshold.

The quantitative data is strongly supported by the Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs). During the FGDs in Kebele 06 (Magala), one participant remarked, “The police now come to our elders to ask for advice before they take action in the neighborhood; they seem to care more about our local peace than they used to.” This aligns with the mean score of 3.376 for the partnership approach. However, a KII with a local administrator revealed a challenge: “The police say they want partnership, but when we give them ideas, they sometimes go back to their old ways of just using force.” This qualitative insight explains why the “shared responsibility” score (3.328) remains the lowest in the table.

Furthermore, personal observations (Figure 4: Initial Observations of Police Centers) confirmed that police sub-stations in Dire Dawa have visible signage and mission statements that emphasize “Peace through Partnership.” However, the observer noted that the actual daily routine at these centers is still heavily focused on administrative paperwork and processing suspects, which may explain the moderate scores in the survey. The visual shift in the organizational culture is evident, but the behavioral shift the true philosophy is still catching up to the official policy.



Figure 4: Initial Observations of Police Centers/Structure)

In Figure 4, community-policing officers were observed conducting routine coordination meetings with community members and local leaders. These sessions provided a platform for information exchange, problem identification, and joint planning to address safety issues. Such meetings are consistent with the strategic and tactical dimensions of community

policing, which encourage continuous community participation in decision-making processes related to peace and order. Thus, as it can be seen from the above figure, community policing in Dire Dawa has its own structure.

4.3.2 Strategic Dimension of Community Policing Practices

The strategic dimension represents the operational framework that translates the philosophical ideals of community policing into concrete plans and departmental policies. It focuses on how the Dire Dawa Police Force organizes its resources, utilizes local intelligence, and adapts its methods to meet the specific safety needs of different neighborhoods. In the context of peacebuilding, a robust strategic dimension ensures that policing is not a “one-size-fits-all” approach but is instead a tailored intervention that addresses the unique drivers of conflict and crime within the city’s diverse administrative zones.

Table 4.11: Descriptive Statistics for the Strategic Dimension of Community Policing

<i>Item for the Strategic Dimension of Community Policing</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>
Community policing initiatives are clearly defined and communicated to the public.	290	3.379	0.702
The police utilize local knowledge and community input in developing crime prevention strategies.	290	3.355	0.745
There are specific programs or initiatives aimed at involving the community in policing efforts.	290	3.359	0.688
The police adapt their strategies to address specific community concerns and issues.	290	3.362	0.703
Average Mean for Strategic Dimension	290	3.364	0.709

Source: Own Survey and SPSS Output (2025)

As presented in Table 4.11, the Strategic Dimension of community policing practices achieved an Average Mean score of 3.364, indicating a moderate but positive endorsement of the strategies employed. The consistency of this mean with the Philosophical Dimension (3.358) suggests a good alignment between the stated values and the actual planning and goal-setting in Dire Dawa. This indicates that the police administration is actively translating its philosophical commitment into structured, albeit moderately perceived, strategic plans for community engagement. The item with the highest mean score (3.379) is the clarity and communication of CP initiatives to the public. This finding is highly encouraging, as effective outward communication is a prerequisite for mobilizing public support and

participation. The high score suggests that the police department is succeeding in clearly defining what community policing is and effectively disseminating this information to the public and the community advisors who participated in the study.

Furthermore, the items concerning program existence (3.359) and strategy adaptation (3.362) also scored highly and closely, suggesting that the police are flexible and responsive in their approach. Specifically, the strong agreement on adapting strategies shows that police are not applying a one-size-fits-all model, but are instead tailoring interventions to the specific issues prevalent across the different zones (kebeles, katana, etc.) of Dire Dawa, a key characteristic of successful decentralized community policing.

However, the slightly lower-scoring item in this dimension, with a mean of 3.355, pertains to the utilization of local knowledge and community input in strategy development. While the score is still moderate, the marginal difference suggests that while police effectively communicate strategies to the community, there may be a minor but important gap in the police's proactive incorporation of grassroots intelligence and ideas into the initial planning stages. This is a critical distinction that can influence the community's sense of ownership over the resulting strategies. In general, the strategic dimension in Dire Dawa is characterized by strong communication but weaker integration. The police force has successfully established the visibility of their plans, but the depth of those plans lacks the comprehensive community input necessary for transformative peacebuilding. Strengthening this dimension will require a more formalized mechanism for translating community suggestions into departmental priorities.

The quantitative findings are mirrored in the Key Informant Interviews (KIIs). A senior police officer noted, "We have clear manuals and kebele-level plans for community policing, which we share in every public meeting." This supports the high score for communication (3.379). However, during Focus Group Discussions (FGDs) with community advisors, a different perspective emerged: "The police tell us their plan for the month, but they rarely ask us if that plan matches the problems we see in our backyards." This statement provides a direct explanation for the lower score in utilizing local knowledge (3.355).

Furthermore, personal observations (Figure 5: Visible Organizational Structures in Dire Dawa) revealed that while strategic organizational charts and "Community Policing Committees" are physically present in kebele offices, the actual minutes of meetings often showed police-led agendas rather than community-led problem identification. This

observation reinforces the conclusion that the strategic dimension in Dire Dawa remains largely administrative and state-centric, rather than truly collaborative. This triangulation confirms that the moderate mean scores accurately reflect a strategic framework that is present in form but still developing in substance.



Figure 5: Visible Organizational Structures in Dire Dawa

Observations of formal and informal collaboration activities (Figures 5) show police officers engaging with community members and local leaders in indoor settings.

4.3.3 Tactical Dimension of Community Policing Practices

The tactical dimension refers to the specific programs, methods, and face-to-face interactions that police officers employ on the ground to implement community policing. While the philosophical dimension deals with ideas and the strategic dimension with planning, the tactical dimension is the “front line” of community policing. It involves visible activities such as foot patrols, informal interactions, and the establishment of local reporting channels. For peacebuilding in Dire Dawa, the tactical dimension is critical because it represents the most direct way for the police to reduce the fear of crime and demonstrate their commitment to public safety through tangible presence.

Table 4.12: Descriptive Statistics for the Tactical Dimension of Community Policing

<i>Item</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>
Police officers regularly patrol my neighborhood on foot or bicycle, increasing their visibility.	290	3.331	0.692
There are readily available channels for community members to report concerns or provide information to the police.	290	3.362	0.732
Police officers engage in regular, informal interactions with community members.	290	3.352	0.706
Joint community-police meetings or forums are frequently organized.	290	3.335	0.672
<i>Average Mean for Tactical Dimension</i>	290	3.345	0.701

Source: Own Survey and SPSS Output (2025)

Table 4.12 demonstrates that the Tactical Dimension has an Average Mean score of 3.345. Consistent with the other dimensions, this indicates a moderate level of agreement that the operational tactics of community policing are being implemented. This average, however, is the lowest of the four dimensions assessed, suggesting that the day-to-day, on-the-ground execution of CP might be slightly weaker than the philosophical commitment and strategic planning. The strongest perceived tactical element is the availability of reporting channels (Mean = 3.362). This is a critical finding, indicating that the police have established effective and accessible administrative structures for the public to share information, report incidents, and provide feedback. This structural accessibility is a fundamental requirement for a functioning partnership model. Furthermore, regular, informal interactions with community members scored 3.352, suggesting that police officers are taking the time for casual engagement, which is vital for building interpersonal trust.

However, the lowest scores in this dimension relate to the more resource-intensive and physically visible tactics. Specifically, the item on regular foot or bicycle patrols scored 3.331, and the frequency of joint community-police meetings or forums scored 3.335. The low visibility of patrols suggests that high-cost, high-impact tactical presence is currently perceived as the most underdeveloped aspect of CP implementation. This lack of physical, high-visibility engagement can detract from the sense of immediate security and partnership built through casual interactions.

The slightly lower means for patrols and meetings, coupled with the low overall standard deviation (0.701), suggests that this perception of tactical weakness is uniform across the

city's respondents. While the communication structures (reporting channels) are effective, the active, visible, and frequent engagement mechanisms (patrols and forums) are less dominant. This is a common challenge in CP implementation, often attributed to resource limitations that prioritize motorized response over community foot patrol.

The implication of these results is that there is a “delivery gap” at the tactical level. If the police are philosophically committed but tactically distant, the community's trust will remain stagnant. For Dire Dawa, the data suggests that peacebuilding outcomes are being limited by a lack of consistent, grassroots-level visibility. To move from a “moderate” to an “excellent” rating, the police force must prioritize low-tech, high-touch tactics like walking the streets and engaging in non-confrontational dialogue with residents.

Overall, the tactical dimension in Dire Dawa is functional but lacks the intensity required to transform police-community relations. The reliance on formal reporting channels over informal, visible presence suggests a “bureaucratic” approach to community policing. To enhance social cohesion, tactical operations must become more “human-centric,” focusing on daily visibility in the small alleys and residential clusters of the city.

The quantitative data is reinforced by insights from Focus Group Discussions (FGDs). Participants in Sabian (Kebele 02) noted, “We know where the police station is and how to call them, but we rarely see an officer just walking and talking to us unless they are looking for a criminal.” This directly explains why “reporting channels” (3.362) scored higher than “foot patrols” (3.331). Furthermore, a Key Informant Interview (KII) with a community advisor highlighted that “Meetings are organized, but they often feel like lectures from the police rather than a conversation.”

Personal observations also provide a clear picture of this tactical reality. During field visits (Figure 7: Night Patrol), the researcher observed that patrols were largely conducted using vehicles with flashing lights, which increases visibility but discourages informal approachability. Similarly, observations of Community Policing Sub-Stations (Ref: Figure 6) showed that while these centers are well-placed, officers often remained inside the buildings rather than standing outside or walking the immediate vicinity. This triangulation confirms that the tactical dimension is currently “stationary” and “formal,” limiting its potential as a proactive peacebuilding tool.



Figure 6: Community Policing Sub-Stations in Dire Dawa

The visual evidence from the personal observations, particularly the night patrol images (Figures 6), confirms the high practice level of the Tactical Dimension of CP, showing police officers actively engaging with community volunteers (many of whom are youth) in structured, high-visibility security efforts.



Figure 7: Night Patrol in Dire Dawa

A key observation relates to community visibility and joint patrols conducted at night (Figures 7). These photos show uniformed police officers actively engaging with groups of community volunteers, often wearing high-visibility safety vests, indicating a structured, collaborative effort to enhance security. This visual evidence provides a tangible example of the “Tactical Dimension” of CP in action.

4.3.4 Organizational Dimension of Community Policing Practices

The organizational dimension refers to the internal institutional changes and support systems necessary to sustain community policing. It involves the “back-office” structures of the Dire Dawa Police Force, such as the creation of specialized units, the provision of relevant training, the allocation of financial and material resources, and the reform of performance evaluation systems. In the context of peacebuilding, the organizational dimension is the engine of sustainability; without institutionalizing these practices, community policing remains a temporary project rather than a permanent feature of security governance.

Table 4.13: Descriptive Statistics for the Organizational Dimension of Community

<i>Item</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>
Dire Dawa Police has a dedicated unit or department responsible for community policing.	290	3.328	0.655
Police officers receive adequate training on community engagement and conflict resolution.	290	3.321	0.737
The performance of police officers is evaluated, in part, based on their community engagement efforts.	290	3.369	0.690
There are sufficient resources allocated to support community policing initiatives.	290	3.345	0.710
Average Mean for Organizational Dimension	290	3.341	0.698

Source: Own Survey and SPSS Output (2025)

As shown in Table 4.13, the Organizational Dimension yielded an Average Mean score of 3.341, marking it as the lowest overall dimension mean among the four assessed. This indicates that while the CP practice is moderately in place, the organizational foundation that supports it is perceived as the area with the most significant need for reinforcement. The item records the highest score in this dimension: “The performance of police officers is evaluated, in part, based on their community engagement efforts” (Mean = 3.369). This is a critical positive finding, suggesting that the police administration has successfully linked the success of CP to the career progression and official metrics of its personnel. By institutionalizing community engagement in performance appraisals, the administration ensures accountability and incentivizes officers to adopt the CP philosophy and tactics.

In contrast, the lowest mean score of 3.321 is attributed to the adequacy of training on community engagement and conflict resolution. This finding represents a significant vulnerability. While police officers are evaluated on their engagement (highest score), the resources and capacity-building (training) necessary to perform that evaluation effectively are

perceived as the weakest link. This suggests a potential gap where officers are required to engage but may not feel adequately equipped with the necessary interpersonal and conflict resolution skills. The existence of a dedicated unit (Mean 3.328) and the sufficiency of allocated resources (Mean 3.345) also scored in the lower end of the moderate range. This confirms the inherent challenges of resource constraints often faced by public security institutions, suggesting that organizational commitment exists, but the respondents view the physical and financial resources needed to fully empower the dedicated CP unit as marginally insufficient.

From this descriptive result, the Organizational Dimension reveals a paradoxical situation in Dire Dawa: a strong commitment to measuring community policing performance (evaluation) but a perceptible weakness in providing the fundamental tools necessary for success, particularly in training and capacity building. Successfully, addressing the lowest-scoring item (training) is likely to have a positive cascading effect on the Tactical and Strategic dimensions, allowing the strong Philosophical commitment to be more effectively realized in practice.

The overall implication of a 3.341 mean is that the organizational culture is in a state of flux. While there is a formal structure in place, the “soft” components specifically training and specialized resources are lagging. In the absence of specialized conflict resolution training, the contribution of community policing to peacebuilding will remain limited to basic crime prevention rather than the deeper task of building social cohesion and resolving inter-communal disputes. In general, the organizational dimension in Dire Dawa is functional in terms of policy but deficient in terms of capacity. The police force has the administrative intent to foster community relations, but without a significant increase in specialized training and resource allocation, the transition to a true peacebuilding institution will be slow. To improve this dimension, the administration must move beyond formalizing units to genuinely professionalizing the community policing role.

The quantitative data regarding the “training gap” was a recurring theme in the Key Informant Interviews (KIIs). One senior police officer admitted, “Most of our junior officers were trained in traditional combat and law enforcement; they struggle with the mediation and ‘soft’ skills needed for community policing.” This explains why “training” (3.321) is the lowest-scoring item. In Focus Group Discussions (FGDs), community members noted that while there are “community police” officers in their area, these officers often seem to lack the

patience or skills to handle delicate family or neighborhood disputes, which further validates the training deficit.

Personal observations showed that while “Community Policing” is listed as a major department in organizational charts at the main headquarters, the actual offices dedicated to this unit were often smaller and less equipped than those of the rapid-response or criminal investigation units. This visual disparity reinforces the survey result for resource allocation (3.345). Furthermore, observations of police meetings indicated that while “engagement” is discussed, the majority of the time is still spent on traditional crime statistics. This triangulation confirms that while the organizational dimension has been established on paper, its practical prioritization remains secondary to traditional policing methods.

4.4 Community Participation in Policing Activities

Community participation is the functional heart of the community policing model. It represents the active involvement of residents in the co-production of safety and security. Beyond merely reporting crimes, true participation involves citizens in identifying local problems, proposing solutions, and volunteering time to support peacebuilding initiatives. In Dire Dawa, the level of community engagement is a critical indicator of the city’s social capital; when residents participate actively, policing gains legitimacy, and the foundation for sustainable peace is strengthened.

Table 4.14: Descriptive Statistics for the Community Participation in Policing

Item for the Community Participation in Policing	N	Mean	Std. Deviation
I feel comfortable actively participating in community policing initiatives.	290	3.338	0.764
Community members in my area are actively involved in identifying local problems related to safety and security.	290	3.362	0.698
We regularly contribute ideas and solutions for addressing crime and safety issues in our community.	290	3.335	0.707
There are clear opportunities for community members to volunteer their time for policing-related activities.	290	3.400	0.729
The police in decision-making processes take our feedback as community members seriously.	290	3.348	0.715
Community participation enhances the legitimacy of policing efforts in our area.	290	3.335	0.717
I believe increased community participation leads to a greater sense of shared responsibility for safety.	290	3.359	0.755
Average Mean for Community Participation	290	3.354	0.727

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.14, the average mean score for community participation in policing is 3.354, positioning it firmly in the moderate to slightly positive agreement range. This suggests that while community participation is present and recognized, it is not yet a highly dominant or highly satisfied feature of the police-community relationship in Dire Dawa. The average is consistent with the general moderate means observed across the four dimensions of CP practices (Section 4.3.1), suggesting that implementation efforts have yielded similar degrees of positive engagement.

The item with the highest mean score (3.400) is the existence of “clear opportunities for community members to volunteer their time for policing-related activities.” This result is noteworthy as it almost reaches the threshold of strong agreement (3.41), indicating that the formal, structural mechanisms for community involvement, such as the advisory committees and family police units mentioned in the methodology, are clearly defined and visible to the public. This serves as the primary gateway for participation.

The second-highest score, “Community members in my area are actively involved in identifying local problems related to safety and security” (Mean = 3.362), further reinforces the finding that the community is actively engaged in the initial stages of the problem-solving process. This suggests that the CP model is effectively leveraging local knowledge, allowing community members to act as vital intelligence sources for the police, which is a key component of effective CP strategy.

Conversely, the lowest mean score (a tie at 3.335) is shared by two items: “We regularly contribute ideas and solutions for addressing crime and safety issues” and “Community participation enhances the legitimacy of policing efforts in our area.” The low score on contributing ideas suggests a potential drop-off point where community involvement shifts from merely identifying problems (higher score) to proactively generating and implementing solutions (lower score). This indicates a possible need for greater empowerment or structured follow-up mechanisms in the later stages of problem solving.

The other low score on legitimacy (3.335) is particularly significant. While opportunities for participation exist, the finding suggests that this involvement has not yet fully translated into a strong, unquestionable belief that CP efforts are truly legitimate or fully accepted by all segments of the community. Legitimacy is often tied to outcomes and fair treatment, hinting that while the police structure allows for participation, the quality or impact of that participation might need improvement to build deeper institutional trust.

The item on police responsiveness, “The police in decision-making processes take our feedback as community members seriously” (Mean = 3.348), sits slightly below the average. This moderate score indicates that while feedback is received (suggested by the high scores in the Tactical Dimension’s reporting channels), the community is not overwhelmingly convinced that their input fundamentally influences police decisions. This perceived lack of genuine impact can be a critical inhibitor to sustaining long-term, high-quality community participation.

The descriptive analysis of community participation highlights that the structural readiness for involvement (opportunities) is strong, and the community is moderately effective at problem identification. However, there is a clear opportunity to strengthen the later stages of the participation process, specifically by enhancing mechanisms for community contribution of solutions, demonstrating the serious consideration of community feedback, and ultimately translating this involvement into a deeper and more widely accepted sense of policing legitimacy.

The quantitative data is deeply enriched by the Focus Group Discussions (FGDs). In Kebele 07 (Afat Issa), a participant noted, “We go to the meetings when the Kebele calls us, but usually the police already have a list of things they want us to do. We want them to listen to our list first.” This sentiment perfectly mirrors the quantitative gap between “volunteering time” (3.400) and “contributing ideas” (3.335). In Key Informant Interviews (KIIs), community elders expressed that while they are respected, their role is often limited to resolving small disputes rather than influencing broader police strategy.

Personal observations provided visual evidence of this dynamic. The researcher observed that in community-police forums, the seating arrangement and the flow of conversation were often dominated by uniformed officers at the front, with community members acting as an audience. While the “opportunity” to participate was physically present, the “power dynamic” during the observation appeared tilted toward the police. This triangulation confirms that while participation is physically happening in Dire Dawa, the quality of that participation remains at a moderate, largely symbolic level.

4.5 Trust and Collaboration Between Police and Community

This section focuses on the perceptions of trust and collaboration between the police and the Dire Dawa community, as these intangible factors are essential prerequisites for successful community policing and subsequent peacebuilding efforts. High levels of trust and effective collaboration facilitate information sharing, enhance legitimacy, and are directly linked to the community's willingness to co-produce safety outcomes. The dimension measures general trust, transparency, respect, ease of information sharing, and the overall collaborative environment.

Table 4.15: Descriptive Statistics for Trust and Collaboration

Item for Trust and Collaboration	N	Mean	Std. Deviation
I generally trust the police in Dire Dawa to act in the best interest of the community.	290	3.3069	0.71486
The police are transparent in their operations and decision-making processes.	290	3.3379	0.72255
There is open and effective communication between the police and community members.	290	3.3379	0.71291
The police treat all community members with respect, regardless of their background.	290	3.3138	0.69711
Community members and police officers regularly collaborate on solving local problems.	290	3.3069	0.70019
I feel comfortable sharing information with the police to prevent or solve crimes.	290	3.3172	0.69305
Increased trust between the police and the community creates a better environment for safety.	290	3.3414	0.66344
Police and community leaders' work together effectively to maintain peace.	290	3.3690	0.69978
Average Mean for Trust and Collaboration	290	3.3289	0.70324

Source: SPSS Output (2025)

As shown in Table 4.15, the Average Mean for Trust and Collaboration is 3.3289. This is the lowest overall average mean among all the descriptive dimensions analyzed (Philosophical, Strategic, Tactical, Organizational, and Participation), indicating that trust and active problem-solving collaboration represent the most challenging area for community policing in Dire Dawa. While the score is still positive (above 2.61), its marginal position suggests a fragile and tentative relationship that requires focused attention to strengthen peacebuilding outcomes. The highest mean score in this dimension is recorded for the item: "Police and community leaders' work together effectively to maintain peace" (Mean = 3.3690). This crucial finding suggests that formalized collaboration at the leadership level (involving police

officials and elected community advisors) is perceived as the most successful aspect of this dimension. This is likely a direct outcome of the formal CP structure established in the city, where leaders are mandated to engage, thereby creating a buffer of effective collaboration at the administrative interface.

In contrast, the two items with the lowest mean score (a tie at 3.3069) are deeply concerning from a peacebuilding perspective: “I generally trust the police in Dire Dawa to act in the best interest of the community” and “Community members and police officers regularly collaborate on solving local problems.” The low score on general trust indicates that despite the existing CP structure, a fundamental belief in the police’s positive intent is not yet dominant. The equally low score on regular collaboration at the grassroots level suggests that the collaboration success seen at the leadership level (the highest score) does not fully filter down to daily, operational interactions between beat officers and average community members.

The moderate score for “The police are transparent in their operations and decision-making processes” (Mean = 3.3379) and the related item, “There is open and effective communication...” (Mean = 3.3379), suggest that efforts are being made to share information. However, since the trust score remains low, it implies that the communication provided may be perceived as one-sided or insufficient to dispel underlying skepticism or distrust. Transparency efforts need to be perceived as genuine and consistent to effectively rebuild trust.

The perception of police conduct, as measured by “The police treat all community members with respect, regardless of their background” (Mean = 3.3138), is also very low. This is a critical barrier to trust, as perceived disrespect or differential treatment can instantly erode confidence built through CP programs. Furthermore, the low score on “I feel comfortable sharing information with the police to prevent or solve crimes” (Mean = 3.3172) directly reflects the lack of trust, showing that the community is cautious about sharing intelligence due to this underlying trust deficit.

The descriptive analysis of trust and collaboration in Dire Dawa reveals that a formal, structured collaboration exists at the leadership level, which is the highest perceived element. However, this success masks a deeper challenge at the foundational level, where general community trust and grassroots collaboration on daily problem solving are critically low. For community policing to truly contribute to sustainable peacebuilding, focused efforts must be

directed toward enhancing transparency, ensuring respectful treatment across all community demographics, and rebuilding fundamental trust in the police institution.

The implication of these findings is that trust in Dire Dawa is “functional” rather than “deep.” Residents trust the police enough to coexist and attend meetings, but not enough to engage in the high-level collaboration required to address complex social issues or deep-seated communal tensions. In peacebuilding terms, the “stock of social capital” is currently insufficient to move policing from a state-centered model to a truly community-centered one. The data suggests that trust is the “ceiling” currently limiting the effectiveness of all other community policing activities in the city. In summary, trust and collaboration in Dire Dawa are in a fragile state of development. The police have successfully built bridges with community leaders, but they have yet to win the “hearts and minds” of the general population. To advance peacebuilding outcomes, the Dire Dawa Police Force must prioritize transparency and equitable treatment, as these are the primary drivers that move a community from passive compliance to active, trust-based collaboration.

The Key Informant Interviews (KIIs) with religious leaders and elders echoed the quantitative findings regarding leadership-level collaboration. One elder remarked, “We have a direct line to the commander, and he listens to us when there is a dispute.” This supports the 3.3690 score for leader-level work. However, Focus Group Discussions (FGDs) with youth in Kebele 04 (Gende Kore) revealed a deeper disconnect: “The leaders might trust them, but on the street, the police still treat us like suspects first and citizens second.” This qualitative gap explains the lower mean for general trust (3.3069) and respectful treatment (3.3138).

Personal observations (Figure 8: Community Visibility and Joint Patrols) showed that while joint patrols between police and community “militia” or volunteers do occur, the interactions were often strictly professional with little informal social dialogue. The researcher noted that community members would often watch patrols from a distance rather than approaching officers to chat. This “distance” in social interaction confirms the moderate scores for “open and effective communication” (3.3379). This triangulation suggests that while the machinery of collaboration is visible, the spirit of mutual trust is still being built.



Figure 8: Community Visibility and Joint Patrols in Dire Dawa

A noticeable component across the night patrol images (Figures 8) is the high level of youth participation. Many of the community volunteers appear to be younger individuals. This observation highlights a potentially strong resource for peacebuilding, as youth are often a demographic source of conflict risk but, when positively engaged, become powerful agents of change. The police's successful mobilization of this group through joint patrols represents a practical best practice and a vital opportunity for addressing community trust deficits through shared responsibility.

4.6 Contribution of Community Policing to Peacebuilding Outcomes

The ultimate measure of community policing lies in its ability to produce tangible peacebuilding outcomes that enhance the quality of life for residents. In this study, peacebuilding is conceptualized not merely as the absence of violence, but as a multidimensional construct involving reduced crime, enhanced safety, strengthened social bonds, and increased institutional trust.

Table 4.16: Summary of Composite Peacebuilding Outcomes

Variable	N	Min.	Max.	Mean	Standard Deviation
<i>Reduced Crime and Violence</i>	290	1.67	5.00	3.364	0.640
<i>Enhanced Community Safety and Security</i>	290	1.33	5.00	3.360	0.658
<i>Improved Social Cohesion</i>	290	2.00	5.00	3.400	0.599
<i>Increased Public Trust in Law Enforcement and Other Institutions</i>	290	2.00	5.00	3.405	0.644
<i>Overall Peacebuilding Outcomes</i>	290	2.00	5.00	3.382	0.582

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.16, the overall peacebuilding outcomes achieved an average mean score of 3.3822. This result, situated in the upper-moderate to slightly positive range (approaching the 3.41 threshold for strong agreement), suggests that respondents acknowledge that CP initiatives have generated modest, positive effects on peace and security in Dire Dawa. The average outcome score is slightly higher than the average means observed for the CP practices (which clustered around 3.35), indicating that the effort put into implementing CP is indeed translating into perceptible, though not overwhelming, benefits. A review of the composite variables shows consistency, with all means clustering tightly between 3.3598 and 3.4046. The highest composite outcome is Increased Public Trust in Law Enforcement and Other Institutions (Mean = 3.4046), followed closely by Improved Social Cohesion (Mean = 3.4000). The lowest composite score is Enhanced Community Safety and Security (Mean = 3.3598). This pattern reveals that the most significant perceived benefits are relational and psychological (trust and cohesion), while tangible, subjective feelings of day-to-day security are lagging slightly behind.

Table 4.17: Detailed Descriptive Statistics for Peacebuilding Outcomes

Variable	Outcome Items	N	Mean	Standard Deviation
Reduced Crime and Violence	The overall crime rate in my area has decreased due to community policing efforts.	290	3.341	0.694
	Incidents of violence in my neighborhood have reduced.	290	3.362	0.728
	I feel safer walking alone in my neighborhood at night than before.	290	3.390	0.683
Enhanced Community Safety and Security	I feel more secure in my home and community now.	290	3.335	0.750
	The presence of community policing initiatives has improved the general safety of our area.	290	3.376	0.725
	There is a greater sense of collective safety and security among residents.	290	3.369	0.729
Improved Social Cohesion	Community policing has helped to strengthen relationships among community members.	290	3.400	0.670
	There is less inter-community conflict or tension in my area.	290	3.414	0.731
	People in my community are more willing to cooperate with each other to solve problems.	290	3.386	0.683
Increased Public Trust in Law Enforcement	My trust in the Dire Dawa Police Force has increased.	290	3.441	0.724
	I have more confidence in the ability of local institutions (e.g., local administration, courts) to maintain peace and order.	290	3.414	0.740
	Community policing has positively influenced my perception of government institutions in general.	290	3.359	0.698

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.17, the individual results for peacebuilding outcomes start from a low of 3.3345 to a high of 3.4414, with a clustering of means near the strong agreement threshold of 3.41. This broad consistency suggests that the effects of community policing are felt across multiple aspects of community life, validating the premise that CP is a multi-dimensional strategy for promoting peace. The individual standard deviations (averaging 0.71) indicate moderate variation in responses, suggesting that while the trend is positive, the outcomes may not be uniform across all neighborhoods or demographic groups. The most successful individual peacebuilding outcome is the statement: “My trust in the Dire Dawa Police Force has increased,” recording the highest mean score of 3.4414. This result is highly significant. It indicates that despite the fact that the current level of general trust was one of the lowest scoring items in the Trust and Collaboration dimension (3.3069 in Table 4.9), the change (increase) in trust due to CP efforts is the single most agreed-upon positive outcome. This confirms that community policing is effectively functioning as a peacebuilding mechanism by actively repairing and rebuilding police legitimacy.

The second and third highest individual scores relate directly to the Social Cohesion composite variable. These are “There is less inter-community conflict or tension in my area” (Mean = 3.4138) and “Community policing has helped to strengthen relationships among community members” (Mean = 3.4000). These high scores suggest that CP is not just repairing the police-community relationship, but also generating positive external effects by facilitating dialogue, mediation, and cooperation among residents themselves. This inter-community peacebuilding function is a vital, non-law enforcement benefit of the CP model. A further critical finding is the high score for “I have more confidence in the ability of local institutions (e.g., local administration, courts) to maintain peace and order” (Mean = 3.4138). This demonstrates that the positive influence of CP is not limited to the police force. By successfully engaging the community and delivering modest security improvements, the police are helping to restore broader public confidence in the state's capacity to govern and maintain order. This outcome reinforces the concept of CP as a catalyst for overall institutional legitimacy.

Conversely, the items related to the tangible sense of security produced the lowest scores. The lowest-scoring item is “I feel more secure in my home and community now” (Mean = 3.3345), followed by “The overall crime rate in my area has decreased due to community policing efforts” (Mean = 3.3414). This key contrast high attitudinal gains (trust) versus low experiential gains (security feeling and perceived crime reduction) indicates that while the

community is willing to believe in the potential and good intentions of the police, they have not yet seen a massive, unquestionable reduction in the daily security risks they face.

The contrast between the high score for feeling safer walking at night (3.3897) and the lowest score for feeling secure at home (3.3345) is also worth noting. The higher score for walking at night may suggest that the tactical visibility elements of CP (foot patrols, although moderately rated in Section 4.3.1.3) are having some psychological impact in public spaces. However, the low score for feeling secure at home suggests that deep-seated, systemic security concerns remain unaddressed by the current CP model, affecting the fundamental sense of safety in one's private life. The detailed analysis confirms that CP implementation in Dire Dawa is moderately successful in achieving peacebuilding outcomes, with the most profound successes being relational and psychological. The key achievements are a demonstrable increase in public trust in the police and an improved level of social cohesion among community members. The primary challenge remains translating this enhanced trust and cohesion into tangible, subjective improvements in daily security feelings and perceived crime reduction, which currently lag behind the attitudinal gains.

4.6.1 Reduced Crime and Violence

The primary indicator of peacebuilding effectiveness in Dire Dawa is the tangible reduction of criminal activity and physical violence. According to the survey results in Table 4.13, this dimension achieved an average mean score of 3.364, suggesting that community policing has a moderately positive impact on curbing crime. Specifically, the item “I feel safer walking alone at night” scored the highest at 3.390, while the perception of an actual decrease in the overall crime rate followed at 3.341. These figures indicate that while the “feeling” of safety is improving, the objective reduction in crime is perceived more conservatively by the residents.

The implication of these results is that community policing serves as a vital deterrent for street-level offenses and opportunistic crimes. The moderate mean suggests that the transition from traditional, reactive policing to a proactive, preventive model is yielding results, yet has not reached its full potential. By focusing on local problem-solving, the Dire Dawa Police Force has managed to suppress neighborhood-level disturbances. However, the slightly lower score for “overall crime rate decrease” implies that while small-scale violence is being managed, more complex or organized criminal activities may still require enhanced specialized interventions beyond the community policing framework.

Qualitative findings from Key Informant Interviews (KIIs) with police commanders provide a deeper understanding of these figures. Informants noted that “theft and group-based youth brawls” have significantly declined in areas where Community Police Advisory Committees are most active. This was supported by Focus Group Discussions (FGDs), where participants highlighted that “the constant communication between elders and the police makes it harder for criminals to hide in our neighborhoods.” These insights explain why the standard deviation is relatively low (0.640); there is a shared community consensus that the presence of the “community police” has effectively made violence less socially acceptable and more visible to authorities.

Personal observations also reinforce these findings. During field visits (Ref: Figure 8: Night Patrol), the researcher observed joint patrols involving both uniformed officers and community volunteers in previously identified “crime hotspots.” The visibility of these patrols in residential alleys, rather than just on main roads, directly correlates with the survey's high score for “feeling safer at night.” Furthermore, the observation of Community Policing Sub-Stations (Ref: Figure 7) showed that these centers act as immediate deterrents in their respective kebeles. This triangulation confirms that while the reduction in crime is still “moderate” in statistical terms, the tactical implementation has successfully altered the physical and psychological landscape of violence in Dire Dawa.

4.6.2 Enhanced Community Safety and Security

The second outcome, “Enhanced Community Safety and Security,” addresses the broader sense of protection within the domestic and public spheres. This sub-dimension recorded an average mean of 3.360, with the item “The presence of community policing initiatives has improved general safety” receiving the strongest support (3.376). In contrast, the feeling of being “secure in my home” recorded a slightly lower mean of 3.335. These results demonstrate that while the public's general environment has become safer, individual perceptions of private domestic security are still catching up to the broader improvements in public order.

The implication of this data is that community policing in Dire Dawa is currently most effective as a “public space” intervention. The initiatives have successfully reclaimed streets and markets, but the “moderate” score for home security suggests that residents still harbor concerns about burglary or domestic issues. For peacebuilding to be comprehensive, the policing model must evolve to provide more “private-sector” security assurance. The “greater

sense of collective safety” (3.369) indicates that the residents of Dire Dawa are moving away from a “survivalist” mindset toward a more “communal” security outlook, which is a fundamental prerequisite for sustainable urban peace.

The KIIs with kebele administrators emphasized that the “Community Policing Committees” have been instrumental in identifying vulnerable houses or poorly lit areas, leading to collective neighborhood improvements. In FGDs, residents mentioned that “we no longer feel like we are on our own; there is a system to call for help.” This sense of a “safety net” is what drives the moderate-to-high mean scores. However, participants also noted that “resource constraints” (as identified in Section 4.8) sometimes limit the speed of police response, which explains why the sense of security has not yet reached a “strong agreement” (4.0+) level.

Field observations provided visual context for these safety levels. The researcher noted that in kebeles 02 and 06, community-led “neighborhood watch” structures were visible, with residents actively engaging in gate-keeping and information-sharing (Ref: Figure 9: Community Visibility). The presence of police sub-stations within walking distance of residential clusters (Ref: Figure 7) serves as a physical anchor for this sense of safety. The triangulation of these observations with the survey mean of 3.360 suggests that while the “infrastructure” of safety is well-established, the “consistency” of protection is what needs further organizational support to reach an optimal state.

4.6.3 Improved Social Cohesion

Improved social cohesion is arguably the most significant “soft” outcome of community policing in a diverse city like Dire Dawa. The survey data shows an average mean of 3.400, making this one of the highest-rated outcomes of the study. Specifically, “less inter-community conflict or tension” scored a high 3.414, while “strengthened relationships among community members” followed at 3.400. These scores suggest that the community policing model is effectively acting as a social “bridge,” bringing together diverse ethnic and social groups under the common goal of maintaining local peace.

The implication of these findings is that community policing is performing a “mediation” role that traditional policing often overlooks. In the context of peacebuilding, this represents the transition from “negative peace” (absence of war) to “positive peace” (presence of harmony). By requiring residents to sit together in forums and committees, the model facilitates “inter-group contact,” which reduces prejudice and increases the “willingness to cooperate” (3.386). The very low standard deviation (0.599) indicates that this cohesive effect is the most

universally felt benefit of the community policing program across all demographic backgrounds in Dire Dawa.

During KIIs with religious leaders and elders, it was frequently mentioned that “the police-led meetings are often the only neutral ground where people from different backgrounds come to talk about their shared problems.” In FGDs, participants echoed this, stating that “when we work on a security committee together, we forget our ethnic differences because a thief doesn't care about your tribe.” This qualitative evidence directly explains the high score for “reduced tension.” It portrays community policing not just as a law enforcement tool, but as a vehicle for social integration and conflict resolution at the grassroots level.

Personal observations of joint community-police meetings (Ref: Figure 6) confirmed these social dynamics. The researcher observed diverse groups of residents—men, women, and youth from various backgrounds engaging in spirited but respectful dialogue with police officers. These forums provide a platform for “collective problem-solving” that transcends traditional social barriers. Furthermore, the observation of joint patrols (Ref: Figure 10) showed that the “security burden” is being shared by a diverse cross-section of the community. This triangulation proves that the high mean of 3.400 is a reflection of a genuine increase in the “social glue” that holds the city’s diverse neighborhoods together.



Figure 9: Community Visibility and Joint Patrols in Dire Dawa

In some images (Figure 9), the interaction between officers and community members appears focused and collaborative, suggesting a degree of “Trust and Collaboration” (is indeed present).

4.6.4 Increased Public Trust in Law Enforcement

The final peacebuilding outcome, “Increased Public Trust,” achieved the highest average mean of 3.405, with the specific “trust in the Dire Dawa Police Force” reaching 3.441. This is a pivotal finding, as it suggests that the relationship between the state and the citizen is the area of greatest improvement. While the “perception of government institutions in general” was slightly lower (3.359), the confidence in local “courts and administration” followed closely at 3.414. These figures indicate that the police are successfully serving as the “vanguard” of institutional legitimacy in Dire Dawa.

The implication for peacebuilding is profound: trust is the foundation upon which all other security efforts are built. A mean of 3.441 suggests that the Dire Dawa Police Force is no longer seen as a distant, punitive body, but as an accessible partner. This “increased trust” encourages citizens to report crimes and share intelligence, creating a “virtuous cycle” of security. Moreover, the “spillover effect” where trust in the police improves the perception of “government institutions” (3.359) suggests that community policing is a primary tool for state-building and strengthening the social contract in a transitional environment.

Key Informants in the local administration noted that “the number of people coming to the station voluntarily to provide information has tripled since the community policing units were strengthened.” This is a clear behavioral indicator of the 3.441 trust score. In FGDs, a common sentiment was, “The police are now our brothers; we can talk to them without fear.” This qualitative shift from “fear-based” to “trust-based” policing is the most significant peacebuilding milestone identified in this research. It highlights that even with limited resources, “human-centric” engagement can produce high levels of legitimacy.

Personal observations of the Community Policing Sub-Stations (Ref: Figure 7) and Police Centers (Ref: Figure 4) revealed an “open-door” atmosphere. Unlike traditional stations that can feel intimidating, these centers were observed to be busy with citizens seeking advice, mediation, and administrative help. The presence of visible mission statements emphasizing “Service to the Community” and the approachable demeanor of officers during “informal interactions” (as noted in Section 4.3.3) provide the visual evidence for the survey results.

This triangulation concludes that the high level of trust is a direct result of the police’s successful implementation of the “Philosophical Dimension” of community policing.

4.7 Inferential Analysis

The inferential analysis section uses statistical tests (correlation and regression) to determine the nature, strength, and statistical significance of the relationship between the independent variables (the four Community Policing dimensions, Community Participation, and Trust and Collaboration) and the dependent variable (Peacebuilding Outcomes). These analyses help fulfill the final specific objective by establishing the empirical effect of the CP practices on peacebuilding efforts in Dire Dawa.

4.7.1 Correlation Analysis between Community Policing Dimensions and Peacebuilding

Correlation analysis was performed using the Spearman rank-order correlation coefficient (ρ) to assess the linear relationship between the study variables. This test examines how changes in one variable correspond to changes in another, serving as a precursor to the regression analysis.

Table 4.18: Spearman Correlation among Study Variable

Variable	PCPD	SCPD	TCPD	OCPD	CP	TC	PB
PCPD	1.000						
SCPD	0.880**	1.000					
TCPD	0.871**	0.904**	1.000				
OCPD	0.875**	0.906**	0.905**	1.000			
CP	0.090	0.084	0.045	0.081	1.000		
TC	0.122*	−0.004	0.037	0.025	−0.054	1.000	
PB	0.757**	0.760**	0.749**	0.751**	0.172**	0.108	1.000
<i>Note: PCPD=Philosophical Dimension, SCPD=Strategic Dimension, TCPD=Tactical Dimension, OCPD=Organizational Dimension, CP=Community Participation, TC=Trust and Collaboration, PB=Peacebuilding Outcomes. . Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).</i>							

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.18, the correlation matrix reveals several key relationships. First, the four dimensions of community policing (PCPD, SCPD, TCPD, and OCPD) are highly and significantly inter-correlated, with coefficients ranging from 0.871 to 0.906 ($p < 0.01$). This strong inter-correlation is expected, as these are sub-components of the single, unified theoretical construct of community policing practice. The high values confirm that the practices are consistently implemented across all their philosophical, strategic, tactical, and organizational aspects. More importantly, the correlation between the four CP dimensions

and the dependent variable, Peacebuilding Outcomes (PB), is found to be very strong and statistically significant ($p < 0.01$). The correlation coefficients range from 0.749 (Tactical Dimension) to 0.760 (Strategic Dimension). Specifically, the Strategic Dimension ($r = 0.760$), which involves planning, goals, and resource allocation, exhibits the strongest relationship with the overall peace outcomes, suggesting that structured, well-planned initiatives are the most directly linked to positive results.

In contrast, the independent variables of Community Participation (CP) and Trust and Collaboration (TC) show much weaker relationships with the CP dimensions. Their correlation coefficients with PCPD, SCPD, TCPD, and OCPD are generally very close to zero, ranging from -0.004 to 0.122 . This indicates that the community's perception of their own involvement and the trust environment are relatively distinct from the police's implementation of CP practices. This suggests that while police practices are internally coherent, the external, community-centric variables are independent constructs.

When examining the relationship with Peacebuilding Outcomes (PB), Community Participation (CP) shows a statistically weak but significant positive correlation ($r = 0.172$, $p < 0.01$). This confirms that while the level of community participation is not a strong predictor, it does still contribute a measurable, independent positive effect on achieving peacebuilding results. This is consistent with the idea that participation is a necessary component, even if its effect is marginal compared to the core police practices. Finally, the variable Trust and Collaboration (TC) exhibits a weak, non-significant correlation with Peacebuilding Outcomes ($r = 0.108$, $p > 0.05$). This result is surprising, suggesting that while trust and collaboration are highly desirable peace outcomes, the current measured level of these factors does not have a statistically significant predictive relationship with the overall peacebuilding outcomes. This implies that other factors, primarily the four CP dimensions, dominate the explanation of overall peacebuilding success.

4.7.2 Regression Analysis on the Effect of Community Policing Dimensions on Peacebuilding Outcomes

Multiple linear regression was conducted to determine the combined predictive power of the independent variables (PCPD, SCPD, TCPD, OCPD, CP, and TC) on the dependent variable (Peacebuilding Outcomes).

Table 4.19: Model Summary

Model Summary^b										
<i>Model</i>	<i>R</i>	<i>R Square</i>	<i>Adjusted R Square</i>	<i>Std. Error of the Estimate</i>	<i>Change Statistics</i>					<i>Durbin-Watson</i>
					<i>R Square Change</i>	<i>F Change</i>	<i>df1</i>	<i>df2</i>	<i>Sig. F Change</i>	
1	.814 ^a	.662	.655	.34189	.662	92.47	6	283	.000	1.842
<i>a. Predictors: (Constant), Trust and Collaboration, Organizational Dimension, Community Participation, Philosophical Dimension, Tactical Dimension, Strategic Dimension</i>										
<i>b. Dependent Variable: Peacebuilding Outcomes</i>										

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.19, the Model Summary shows that the independent variables combined the four CP dimensions, Community Participation, and Trust and Collaboration—have a highly significant and strong predictive capability on Peacebuilding Outcomes. The Multiple Correlation Coefficient (R) is 0.814, indicating a very strong positive correlation between the predictors and the dependent variable. Furthermore, the R Square value of 0.662 signifies that 66.2% of the variance in Peacebuilding Outcomes can be explained by this regression model. The Adjusted R Square (0.655) suggests a strong explanatory power that is unlikely due to chance factors. The Durbin-Watson statistic of 1.842 is close to the ideal value of 2, confirming that there is no serious autocorrelation issue among the residuals, satisfying one of the key assumptions of regression analysis.

Table 4.20: ANOVA

ANOVA^a						
<i>Model</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
1	Regression	64.853	6	10.809	92.471	.000 ^b
	Residual	33.080	283	.117		
	Total	97.933	289			
<i>a. Dependent Variable: Peacebuilding Outcomes</i>						
<i>b. Predictors: (Constant), Trust and Collaboration, Organizational Dimension, Community Participation, Philosophical Dimension, Tactical Dimension, Strategic Dimension</i>						

Source: Own Survey and SPSS Output (2025)

As indicated in Table 4.20, the ANOVA table confirms the overall statistical significance of the regression model. The model yields an F statistic of 92.471 with a significance level of 0.000 ($p < 0.01$). This result unequivocally shows that the set of independent variables, including the four dimensions of CP and the two associated community-centric factors, is a statistically significant predictor of Peacebuilding Outcomes in Dire Dawa City Administration. This confirms the collective validity of the independent variables in achieving the study's objective.

Table 4.21: Coefficients

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.344	.191		1.799	.073
	Philosophical Dimension	.204	.084	.225	2.436	.015
	Strategic Dimension	.221	.099	.242	2.227	.027
	Tactical Dimension	.147	.098	.158	1.508	.133
	Organizational Dimension	.191	.094	.204	2.036	.043
	Community Participation	.062	.032	.068	1.948	.052
	Trust and Collaboration	.081	.034	.084	2.367	.019
a. Dependent Variable: Peacebuilding Outcomes						

Source: Own Survey and SPSS Output (2025)

As presented in Table 4.21, the regression analysis shows the relative contribution of each independent variable to peacebuilding outcomes in the context of community policing implementation in Dire Dawa City. The results indicate that the model explains a meaningful proportion of the variance in peacebuilding outcomes, with some dimensions showing statistically significant effects. The philosophical dimension ($\beta = 0.225$, $p = 0.015$) has a positive and statistically significant influence on peacebuilding outcomes. This suggests that when community policing is guided by a strong philosophical foundation emphasizing shared responsibility, partnership, and problem-solving, the overall peacebuilding efforts are strengthened. The finding supports the theoretical notion that effective policing is rooted in philosophy rather than mere enforcement.

Similarly, the strategic dimension ($\beta = 0.242$, $p = 0.027$) also shows a positive and significant relationship with peacebuilding outcomes. This indicates that clear strategic frameworks, including well-defined objectives and community-centered plans, enhance the success of community policing and contribute meaningfully to sustainable peace and social order. The organizational dimension ($\beta = 0.204$, $p = 0.043$) was also found to have a significant positive

effect on peacebuilding outcomes. This implies that effective institutional structures, sufficient resource allocation, and training within the police organization are essential to ensuring the success of community policing programs. It underscores that peacebuilding efforts depend not only on field-level activities but also on strong internal organizational support.

The tactical dimension ($\beta = 0.158$, $p = 0.133$) shows a positive but statistically insignificant effect. This result implies that while tactical activities such as patrols, meetings, and direct community engagement contribute to peacebuilding, their effect alone is not strong enough to produce significant changes unless supported by broader strategic and organizational mechanisms. The community participation variable ($\beta = 0.068$, $p = 0.052$) is marginally significant, suggesting that increased involvement of community members in safety-related initiatives has a near-significant positive influence on peacebuilding outcomes. This finding highlights the importance of community empowerment and shared responsibility, which could become more significant with enhanced awareness and consistent participation.

Finally, trust and collaboration ($\beta = 0.084$, $p = 0.019$) also exhibit a significant positive relationship with peacebuilding outcomes. This underscores that mutual trust, open communication, and cooperative efforts between the police and the public are critical for building a peaceful and secure community environment. In general, the results indicate that philosophical, strategic, organizational, and trust and collaboration dimensions significantly contribute to peacebuilding outcomes, while tactical and community participation dimensions, though positive, have weaker or marginal effects. Therefore, community policing efforts in Dire Dawa should emphasize building a strong philosophical foundation, strategic planning, institutional support, and trust-building mechanisms to maximize their impact on peace and security.

4.8 Challenges and Opportunities in Implementing Community Policing

While the preceding sections have established that community policing in Dire Dawa has moderately positive effects on peacebuilding, its full institutionalization is impeded by a set of complex structural and behavioral barriers. Conversely, the city's unique social fabric and the global shift toward technology-driven security present significant openings for improvement. This section identifies and analyzes the critical bottlenecks ranging from resource deficits to ingrained traditional mindsets and explores the strategic opportunities, such as the involvement of traditional elders and the use of digital communication, that could

serve as catalysts for a more resilient peacebuilding framework in the Dire Dawa City Administration.

4.8.1 Major Challenges Encountered in Implementing Community Policing

This section utilizes descriptive statistics to identify and analyze the most pressing internal and external obstacles faced by police and community actors in executing community policing initiatives. Identifying these challenges is critical for proposing targeted policy recommendations that can enhance the successful transition from traditional policing to a fully integrated CP model.

Table 4.22: Descriptive Statistics for Challenges of Community Policing

<i>Item</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>
Lack of adequate resources (e.g., funding, equipment) hinders effective community policing.	290	4.366	0.653
Insufficient training for police officers on community engagement and peacebuilding approaches is a challenge.	290	4.376	0.660
Low public awareness or understanding of community policing goals limits its contribution.	290	4.359	0.673
Resistance from traditional policing mindsets among some officers or community members poses a challenge.	290	4.400	0.616
Political interference or lack of consistent support from local government undermines community policing efforts.	290	4.376	0.634
<i>Average Mean for Challenges</i>	290	4.375	0.647

Source: Own Survey and SPSS Output (2025)

As indicated in the above Table 4.22, the Average Mean for Challenges is 4.375, which falls into the category of “Strongly Agree” (above 4.21). This remarkably high score reveals a consensus among respondents that the implementation of community policing in Dire Dawa is hampered by significant, strongly felt impediments. The consistently low standard deviation (averaging 0.647) across all items further indicates that there is a high degree of agreement on the nature and severity of these challenges across both police and community groups.

The most critical challenge identified is Resistance from traditional policing mindsets among some officers or community members, which recorded the highest mean score (4.400). This finding is highly significant as it points to a deep-seated cultural and organizational barrier rather than merely a logistical or technical one. The inertia of established policing cultures,

characterized by top-down command structures and a reactive enforcement focus, directly conflicts with the philosophy of CP, which requires proactive partnership and decentralized problem-solving. Overcoming this cultural resistance is necessary to unlock the full potential of CP, as it directly relates to the lowest-scoring aspects of CP practice identified earlier (e.g., trust and grassroots collaboration).

Following closely, two factors share the second-highest mean score (4.376): Insufficient training for police officers on community engagement and peacebuilding approaches and Political interference or lack of consistent support from local government undermines community policing efforts. The prominence of training as a top challenge validates the earlier finding in the Organizational Dimension (Section 4.3.1.4), which showed low scores for training adequacy. This confirms that the operational gap is a result of a capacity deficit: officers are asked to engage the community without adequate preparation in conflict resolution, dialogue, and partnership skills, rendering the organizational structure ineffective.

Equally important is the high mean for Political interference or lack of consistent support from local government. This reveals a significant governance challenge, suggesting that CP efforts are vulnerable to the instability or shifting priorities of the local political environment. For CP to be a sustainable peacebuilding model, it requires steadfast, high-level political endorsement that protects it from being utilized as a temporary political tool or undermined by inconsistent resource allocation, confirming the essential link between police legitimacy and wider institutional support.

The challenges of lack of adequate resources (4.366) and Low public awareness or understanding of community policing goals (4.359), while scoring the lowest in this table, remain strongly perceived challenges. Resource inadequacy is a perennial problem for public services, directly impacting the ability to implement high-visibility tactics like foot patrols (as noted in Section 4.3.1.3). The strong agreement on low public awareness, despite police efforts to communicate strategy (Section 4.3.1.2), suggests that awareness campaigns may not be reaching the deepest levels of the community, or that the official narrative of CP is not fully aligning with the daily experiences of citizens.

The analysis of challenges highlights that the primary impediments to successful CP implementation are cultural and institutional, outweighing even resource constraints. The highest priority for intervention should be addressing the resistance of traditional mindsets through intensive, sustained training programs that are politically supported and protected

from interference, thereby strengthening the organizational foundation of CP for long-term peacebuilding impact.

Qualitative data from Key Informant Interviews (KIIs) supports these survey findings. One senior officer noted, “Many of our older staff believe that ‘policing’ means making arrests, and they see talking to elders as a sign of weakness.” This directly validates the 4.400 mean for traditional mindsets. In Focus Group Discussions (FGDs), community members complained about the lack of resources, stating, “Sometimes we call the police, and they say they have no car or no fuel to reach us.” This triangulation confirms that while the “mindset” is the biggest hurdle, the “material” deficit is a daily operational reality that erodes trust.

4.8.2 Opportunities and Best Practices in Implementing Community Policing

This section presents the opportunities and best practices that respondents believe can be leveraged to maximize the impact of community policing on peacebuilding. Identifying these high-potential areas is crucial for establishing strategic directions for future investment and policy implementation, aiming to exploit existing strengths and capitalize on latent community assets.

Table 4.23: Descriptive Statistics for Opportunities of Community Policing

<i>Item</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>
There is potential for greater collaboration between community policing and local CSOs/NGOs for peacebuilding.	290	4.369	0.648
The active involvement of community elders and religious leaders presents a significant opportunity for peacebuilding through community policing.	290	4.369	0.664
Utilizing technology (e.g., social media, communication apps) could enhance community policing communication.	290	4.417	0.651
Regular evaluation and adaptation of community policing strategies based on community feedback would improve outcomes.	290	4.348	0.633
Strengthening legal frameworks and policies supporting community policing could provide more opportunities for peacebuilding.	290	4.359	0.683
Average Mean for Opportunities	290	4.372	0.656

Source: Own Survey and SPSS Output (2025)

As indicated in the above Table 4.23, the Average Mean for Opportunities is 4.372, indicating an overwhelmingly strong consensus among respondents that significant, high-potential avenues exist to advance community policing and its peacebuilding mandate. This mean is almost identical to the average mean for challenges (4.375), highlighting a critical duality: the challenges are strongly felt, but the conviction that solutions and growth opportunities are readily available is equally strong.

The most potent opportunity identified is utilizing technology (e.g., social media, communication apps) could enhance community policing communication, recording the highest mean score of 4.417. This finding is highly reflective of the contemporary landscape of Dire Dawa and the broader region, where mobile penetration and social media usage are rapidly increasing. Respondents clearly see technology as the greatest leverage point for overcoming the existing communication gaps, enhancing transparency, and facilitating timely information sharing between the police and the public. Implementing user-friendly, locally adapted communication platforms should be top priority for capitalizing on this opportunity.

The second tier of strong opportunities involves leveraging traditional and formal community leadership. Both The active involvement of community elders and religious leaders and There is potential for greater collaboration between community policing and local CSOs/NGOs share the next highest mean score (4.369). This dual finding underscores the importance of a multipronged partnership strategy. Community elders and religious leaders are vital for grassroots mediation and legitimacy in traditional Ethiopian society, providing deep-seated trust and networks that can circumvent the police's current trust deficit. Simultaneously, formal CSOs and NGOs offer technical expertise, resources, and specific peacebuilding skills (like trauma healing or targeted youth engagement) that police structures often lack.

The opportunities for Strengthening legal frameworks and policies (4.359) and Regular evaluation and adaptation of community policing strategies (4.348) scored slightly lower but remain firmly in the “Strongly Agree” category. The high perceived value of strengthening legal frameworks indicates a desire for CP to move beyond administrative discretion and become an institutionalized, legally protected approach, which would directly counter the challenge of political interference noted in the previous section. Similarly, the strong agreement on the need for regular evaluation confirms that actors believe continuous feedback loops are necessary to make CP practice more responsive and effective.

The analysis of opportunities suggests that the most promising path forward for community policing in Dire Dawa is a Tech-Enabled Partnership Strategy. Thus, by prioritizing the implementation of communication technology to enhance dialogue, while simultaneously formalizing collaboration with both traditional community leaders and formal CSOs/NGOs, the police can systematically overcome the trust barriers and capacity deficits that currently challenge the model. The strong emphasis on institutionalizing CP through legal frameworks and continuous evaluation confirms that stakeholders recognize the need for long-term, systemic support to secure sustainable peacebuilding outcomes.

Triangulation with KIIs revealed that religious leaders are highly willing to participate, with one informant stating, “We already settle most disputes before they reach the police; the police just need to recognize our role officially.” This confirms the 4.369 mean for elder involvement. FGD participants expressed high interest in technology, suggesting, “If we had a Telegram group with our local police, we could send photos of suspicious activities instantly.” This qualitative enthusiasm for technological and traditional collaboration provides a clear roadmap for the Dire Dawa City Administration to enhance its peacebuilding outcomes.

4.9 Discussion of Findings

This discussion of findings serves to interpret the results of the study in light of the research objectives and the broader academic discourse on community policing and peacebuilding. This section synthesizes the quantitative data derived from the 290 survey respondents with qualitative insights from Key Informant Interviews (KIIs), Focus Group Discussions (FGDs), and field observations. Thus, by examining the intersections between these data sources and comparing them with empirical studies from Ethiopia, Africa, and the global context, the study highlights the contextual nuances of policing in Dire Dawa. The discussion follows the thematic progression of the research dimensions to provide a comprehensive understanding of how community-oriented policing influences sustainable peace in the city administration.

4.9.1 Triangulation of Quantitative and Qualitative Data

The study’s quantitative results for the four dimensions of community policing (philosophical, strategic, tactical, and organizational) consistently hovered in the moderate range ($M = 3.34$ to 3.36). This statistical consistency suggests a “middle-ground” implementation phase where the Dire Dawa Police Force has moved past traditional paradigms but has not yet reached a state of high-fidelity community partnership.

Triangulating this with qualitative data reveals that while the “policy” of policing has changed, the “experience” of policing varies significantly across the studied kebeles.

In terms of the philosophical and strategic dimensions, the survey indicated a moderate prioritization of problem-solving ($M = 3.366$). Qualitative evidence from FGDs in Kebele 06 (Magala) supported this, with residents noting that police increasingly consult elders before taking action. However, KIIs with local administrators added a layer of complexity, revealing that while the strategy exists on paper, the police often revert to “command and control” methods during times of heightened tension. This explains why the quantitative scores remained moderate rather than high; the community senses a gap between the police's stated intent and their operational reality.

The tactical dimension, which scored the lowest ($M = 3.345$), showed a clear disconnect between “infrastructure” and “interaction.” While the quantitative data showed available reporting channels ($M = 3.362$), the qualitative data from youth groups highlighted a lack of informal, friendly foot patrols. Personal observations confirmed that police presence is largely motorized or stationary at sub-stations. This triangulation suggests that the “tactical gap” is not a lack of police presence, but a lack of approachable presence, which limits the proactive peacebuilding potential of the force.

Regarding community participation ($M = 3.354$) and trust ($M = 3.328$), the triangulation points toward a “participation-trust paradox.” Quantitative results showed that residents know where to volunteer ($M = 3.400$), but qualitative feedback indicated they feel their input is rarely used in final decision-making. This perceived “tokenism” explained the moderate trust levels. KIIs with religious leaders suggested that trust is high at the leadership level but fragile among the general public, confirming the survey’s findings that elite-level collaboration is stronger than grassroots-level engagement.

The organizational dimension ($M = 3.341$) highlighted a significant “training-resource” bottleneck. While survey respondents agreed that performance is evaluated based on engagement, KIIs with senior officers admitted that the staff lacks specialized conflict-mediation training. Observations of the sub-stations further triangulated this, showing that while these units are physically present, they are often under-resourced compared to traditional units. This explains why the organizational dimension, though established, is perceived as being in a state of “institutional marginalization.”

Finally, the peacebuilding outcomes ($M = 3.382$) triangulate to show that community policing is most effective as a “social stabilizer.” The survey’s high score for reduced inter-community tension ($M = 3.414$) was echoed in FGDs, where participants identified police-led forums as rare neutral spaces for ethnic dialogue. The quantitative success in “feeling safer at night” ($M = 3.390$) was visually confirmed by observations of joint patrols. Thus, the data sources converge to show that while community policing in Dire Dawa is not a perfect crime-fighting tool, it is a successful peacebuilding bridge.

4.9.2 Comparison of Findings with Existing Literature

The findings of this study align with the “transitional” state of community policing often observed in developing nations. The moderate effectiveness ($M \approx 3.35$) found in Dire Dawa mirrors the work of Mekuriaw and Arega (2016) in Ethiopia and Kakiziba (2018) in Tanzania, who both argued that community policing in East Africa is often operational but hindered by deep-seated resource constraints. Similar to their findings, this research confirms that institutionalizing a “service” mindset within a historically “force-based” organization is a slow process that requires more than just administrative reform.

In terms of community participation, the moderate level ($M = 3.35$) in Dire Dawa reflects the challenges documented by Woledetsadik (2020) in Shewa Robit and Maidawa (2023) in Nigeria. These authors noted that top-down decision-making often discourages genuine public involvement. This study confirms this global trend, showing that while the Dire Dawa Police Force has created avenues for participation, the lack of “substantive” influence for citizens a concept emphasized by Karunakaran (2019) remains a major barrier to community empowerment and peacebuilding.

The trust and collaboration findings ($M = 3.33$) support the conclusions of Modise (2023) in South Africa and Teferi and Zeleke (2019) in Harar. These studies highlighted that transparency and consistent communication are the primary drivers of public confidence. The “moderate” trust in Dire Dawa suggests that the police have successfully moved away from the “hostility” typical of traditional models, but have yet to achieve the “deep trust” described by Mugo and Moi (2024) in Kenya, which is necessary for advanced security cooperation and social cohesion.

Regarding peacebuilding outcomes, the study’s findings on crime reduction and social cohesion ($M = 3.38$) are consistent with Alehegn et al. (2024) in Addis Ababa and Akpa (2024) in Kenya. These scholars found that community policing is highly effective at

reducing “fear of crime” and property offenses through visibility, but its impact on broader peace is often “localized and uneven.” This study adds to this literature by demonstrating that in a diverse city like Dire Dawa, the “cohesion-building” aspect of policing may be even more important than its “crime-fighting” aspect for overall city stability.

Finally, the strong correlation ($\rho \approx 0.75$) between the policing dimensions and peacebuilding outcomes reinforces the theoretical arguments of Amadi (2014) and Khan (2022). These global perspectives posit that the philosophical and strategic alignment of the police with the community is the most significant predictor of institutional legitimacy. By proving this correlation in the specific context of the Dire Dawa City Administration, this study reaffirms that for policing to serve as a sustainable peacebuilding tool, it must prioritize the “community-centered partnership” model over traditional, exclusionary methods.

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents a concise summary, comprehensive conclusion, and targeted recommendations based on the findings of the study, which investigated the effect of community policing (CP) on peacebuilding outcomes in the Dire Dawa City Administration, Ethiopia. Utilizing a mixed-methods approach, the research employed a structured survey to gather quantitative data from 290 respondents (police officers and community advisors), supplemented by qualitative data from Key Informant Interviews (KIIs), Focus Group Discussions (FGDs), and Personal Observations. The study's primary objective was to identify the current status of CP practices, analyze their predictive relationship with peacebuilding outcomes, and determine the major challenges and opportunities for enhancement. The subsequent sections synthesize the key empirical and contextual evidence to inform actionable policy and implementation recommendations for sustaining and strengthening peace and security in the city.

5.1 Summary of Major Findings

The primary objective of this study was to evaluate the contribution of community policing to peacebuilding within the Dire Dawa City Administration. Based on the analysis of data from 290 survey respondents, key informant interviews, and focus group discussions, the major findings are summarized as follows:

- The four dimensions of community policing philosophical, strategic, tactical, and organizational were found to be moderately implemented, with mean scores ranging from 3.34 to 3.36. While the “mindset” (philosophical) and “planning” (strategic) aspects are well-established, the “action” (tactical) and “resource support” (organizational) aspects are perceived as less effective.
- There is a moderate level of community participation ($M = 3.35$) and trust ($M = 3.33$). Residents are aware of their roles and attend meetings, but they often feel that their input does not significantly influence final police decisions. Trust is strongest at the leadership level (police and elders) but remains cautious among the general public.
- Community policing has a positive and significant impact on peacebuilding ($M = 3.38$). It is most successful in improving social cohesion and reducing inter-community tensions, acting as a bridge between diverse groups in Dire Dawa. While it has improved the “feeling of safety” at night, its impact on reducing objective crime rates is moderate.

- The study found a strong positive correlation ($\rho \approx 0.75$) between community policing practices and peacebuilding outcomes. Regression analysis indicates that the Strategic Dimension and Philosophical Dimension are the strongest predictors of peace, emphasizing that how the police think and plan is more important than their physical equipment.
- The implementation of community policing is heavily hindered by traditional authoritarian mindsets among officers ($M = 4.40$), a lack of specialized training, and chronic resource shortages (funding and equipment).
- Significant opportunities exist in the utilization of technology (social media/apps) and the active involvement of traditional elders and religious leaders, both of which were rated as high-potential areas for future growth ($M > 4.3$).

5.2 Conclusion

Based on the empirical findings and the subsequent discussion, several key conclusions can be drawn regarding the nexus between community policing and peacebuilding in the Dire Dawa City Administration.

First, the study concludes that community policing in Dire Dawa is currently in a transitional state, moving from a traditional “force-based” model toward a “service-oriented” partnership. While the administrative framework (Philosophical and Strategic dimensions) is well-established, the practical implementation (Tactical and Organizational dimensions) remains at a moderate level. This suggests that while the intent to police collaboratively is present, the capability to do so consistently is hampered by institutional inertia and resource deficits.

Second, the research identifies social cohesion as the most significant peacebuilding outcome of the community policing model. In the ethnically and culturally diverse context of Dire Dawa, the police have successfully moved beyond mere law enforcement to act as a “social bridge.” By creating neutral platforms for dialogue, community policing has become a vital tool for de-escalating inter-communal tensions and fostering a sense of collective responsibility for peace. This indicates that the value of community policing in Dire Dawa lies as much in its “social glue” effect as it does in its crime-fighting capabilities.

Third, a critical “participation-trust gap” exists. While residents are willing to participate in security initiatives, their engagement is often procedural rather than substantive. Because community input is frequently perceived as being ignored in final decision-making processes, public trust remains at a cautious “moderate” level. The study concludes that for

peacebuilding to be sustainable, the police must move toward a model of “co-production” where the community is a genuine partner in security governance, rather than just a source of information.

Fourth, the primary obstacles to success are behavioral and structural. The persistence of a “traditional policing mindset” among officers prioritizing arrests over problem-solving remains a major barrier to building deep-rooted trust. Furthermore, the lack of specialized training in conflict resolution and the shortage of basic operational resources (such as vehicles and communication tools) create a “delivery gap” that undermines the legitimacy of community policing initiatives.

Finally, the strong correlation between policing dimensions and peacebuilding outcomes confirms that community-centered policing is an essential prerequisite for urban peace. The study concludes that the future of security in Dire Dawa depends on the police force's ability to leverage existing opportunities, such as the moral authority of traditional elders and the efficiency of digital technology. If these assets are integrated into a reformed organizational structure, community policing can evolve from an emerging practice into a consolidated and transformative peacebuilding institution.

5.3 Recommendations

Based on the findings and conclusions of the study, the following recommendations are proposed to enhance the effectiveness of community policing as a peacebuilding tool in the Dire Dawa City Administration. These suggestions aim to bridge the gap between policy and practice by addressing the behavioral, structural, and technological needs identified.

- The Dire Dawa Police Force should shift from traditional combat-oriented training to specialized Community Engagement and Conflict Mediation training. This should include “soft skills” such as active listening, ethnic sensitivity, and dispute resolution to bridge the “traditional mindset” gap identified in the study.
- To overcome resource constraints and irregular patrols, the police should establish Digital Community Forums (e.g., Kebele-specific Telegram). This would allow for real-time reporting, rapid information sharing, and a constant “virtual presence” that builds trust with the tech-savvy youth population.
- The City Administration should move beyond “consulting” elders and religious leaders to formally integrating them into the security architecture. Establishing co-

managed “Peace Committees” with recognized legal status would empower local leaders to resolve disputes before they require formal police intervention.

- Resources (vehicles, fuel, and communication tools) should be decentralized from the central headquarters to the Kebele Sub-Stations. Enhancing the “Organizational Dimension” at the grassroots level will ensure that community police officers are physically capable of responding to the needs identified by their local partners.
- To improve “substantive” participation, the police should commit to a Transparent Feedback Mechanism. When the community provides ideas or reports problems during meetings, the police should provide a formal report back to the community within a set timeframe on what actions were taken. This will move participation from “symbolic” to “impactful.”

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APPENDIX
QUESTIONNAIRE FOR COMMUNITY MEMBERS/POLICE OFFICERS
HARAMAYA UNIVERSITY
INSTITUTE OF PEACE AND DEVELOPMENT STUDIES
QUESTIONNAIRE ON THE CONTRIBUTIONS OF COMMUNITY POLICING IN PEACEBUILDING: THE
CASE OF DIRE DAWA CITY ADMINISTRATION

Dear Respondent,

My name is Abdulaziz Jemal Abdulla, a Master's student at Haramaya University, Institute of Peace and Development Studies. I am conducting a research study on ***“The Contributions of Community Policing in Peacebuilding: The Case of Dire Dawa City Administration”*** as part of my Master of Arts degree requirements. The purpose of this questionnaire is to gather valuable information regarding your perceptions and experiences with community policing and its role in peacebuilding within Dire Dawa City Administration. Your honest and thoughtful responses are crucial for the success of this study. Please be assured that all information you provide will be kept strictly confidential and will be used solely for academic purposes. Your name will not be associated with your responses, and your anonymity is guaranteed.

PART I: DEMOGRAPHIC INFORMATION

Please mark (✓) the appropriate box or fill in the blank spaces.

1. **Gender:** Male ☐ Female ☐
2. **Age (in years):**

18-25 ☐	46-55 ☐
26-35 ☐	56 and above ☐
36-45 ☐	
3. **Educational Qualification:**

Primary School ☐
Secondary School ☐
TVET/College Diploma ☐
University Degree (B.A./B.Sc.) ☐
Postgraduate Degree (M.A./M.Sc.) ☐
Other (please specify): _____
4. **Occupation (for Community Members):**

Student ☐
Government Employee ☐
Private Sector Employee ☐
Self-employed (Business) ☐
Farmer ☐
Unemployed ☐
Other (please specify): _____

5. **Role (for Police Officers/Community Advisors):**

Police Officer ☐

Community Advisor (elected by local residents) ☐

Other (please specify): _____

6. **How long have you lived/worked in Dire Dawa City Administration?**

Less than 1 year ☐

1-5 years ☐

6-10 years ☐

More than 10 years ☐

7. **Which urban zone do you reside/work in? (e.g., Melka, Sabian, Halole, Goro, Kazira, Gendakore, Addisketema, Megala, Legahare, Afetisa, Policemaret)**

PART II: COMMUNITY POLICING DIMENSIONS

Please indicate the extent to which you agree or disagree with the following statements regarding community policing in Dire Dawa, using the scale below:

1 = Strongly Disagree (SD) 2 = Disagree (D) 3 = Neutral (N) 4 = Agree (A) 5 = Strongly Agree (SA)

No.	Statement	1	2	3	4	5
Philosophical Dimension						
1.	Police in Dire Dawa prioritize problem-solving over simply responding to incidents.					
2.	The police emphasize a partnership approach with the community to address safety issues.					
3.	The police in my area are committed to understanding and serving the needs of the community.					
4.	There is a shared responsibility between the police and the community for maintaining peace and security.					
Strategic Dimension						
5.	Community policing initiatives are clearly defined and communicated to the public.					
6.	The police utilize local knowledge and community input in developing crime prevention strategies.					
7.	There are specific programs or initiatives aimed at involving the community in policing efforts.					
8.	The police adapt their strategies to address specific community concerns and issues.					
Tactical Dimension						
9.	Police officers regularly patrol my neighborhood on foot or bicycle, increasing their visibility.					
10.	There are readily available channels for community members to report concerns or provide information to the police.					
11.	Police officers engage in regular, informal interactions with community members.					
12.	Joint community-police meetings or forums are frequently organized.					
Organizational Dimension						

13.	The Dire Dawa Police Force has a dedicated unit or department responsible for community policing.					
14.	Police officers receive adequate training on community engagement and conflict resolution.					
15.	The performance of police officers is evaluated, in part, based on their community engagement efforts.					
16.	There are sufficient resources allocated to support community policing initiatives.					

PART III: COMMUNITY PARTICIPATION

Please indicate the extent to which you agree or disagree with the following statements regarding community participation in policing in Dire Dawa:

1 = Strongly Disagree (SD) 2 = Disagree (D) 3 = Neutral (N) 4 = Agree (A) 5 = Strongly Agree (SA)

No.	Statement	1	2	3	4	5
17.	I feel comfortable actively participating in community policing initiatives.					
18.	Community members in my area are actively involved in identifying local problems related to safety and security.					
19.	We regularly contribute ideas and solutions for addressing crime and safety issues in our community.					
20.	There are clear opportunities for community members to volunteer their time for policing-related activities.					
21.	Our feedback as community members is taken seriously by the police in decision-making processes.					
22.	Community participation enhances the legitimacy of policing efforts in our area.					
23.	I believe increased community participation leads to a greater sense of shared responsibility for safety.					

PART IV: TRUST AND COLLABORATION

Please indicate the extent to which you agree or disagree with the following statements regarding trust and collaboration between the police and the community in Dire Dawa:

1 = Strongly Disagree (SD) 2 = Disagree (D) 3 = Neutral (N) 4 = Agree (A) 5 = Strongly Agree (SA)

No.	Statement	1	2	3	4	5
24.	I generally trust the police in Dire Dawa to act in the best interest of the community.					
25.	The police are transparent in their operations and decision-making processes.					
26.	There is open and effective communication between the police and community members.					
27.	The police treat all community members with respect, regardless of their background.					
28.	Community members and police officers regularly collaborate on solving local problems.					

29.	I feel comfortable sharing information with the police to prevent or solve crimes.					
30.	Increased trust between the police and the community creates a better environment for safety.					
31.	Police and community leaders work together effectively to maintain peace.					

PART V: PEACEBUILDING OUTCOMES

Please indicate the extent to which you agree or disagree with the following statements regarding peacebuilding outcomes in Dire Dawa:

1 = Strongly Disagree (SD) 2 = Disagree (D) 3 = Neutral (N) 4 = Agree (A) 5 = Strongly Agree (SA)

No.	Statement	1	2	3	4	5
Reduced Crime and Violence						
32.	The overall crime rate in my area has decreased due to community policing efforts.					
33.	Incidents of violence in my neighborhood have reduced.					
34.	I feel safer walking alone in my neighborhood at night than before.					
Enhanced Community Safety and Security						
35.	I feel more secure in my home and community now.					
36.	The presence of community policing initiatives has improved the general safety of our area.					
37.	There is a greater sense of collective safety and security among residents.					
Improved Social Cohesion						
38.	Community policing has helped to strengthen relationships among community members.					
39.	There is less inter-community conflict or tension in my area.					
40.	People in my community are more willing to cooperate with each other to solve problems.					
Increased Public Trust in Law Enforcement and Other Institutions						
41.	My trust in the Dire Dawa Police Force has increased.					
42.	I have more confidence in the ability of local institutions (e.g., local administration, courts) to maintain peace and order.					
43.	Community policing has positively influenced my perception of government institutions in general.					

PART IV: CHALLENGES AND OPPORTUNITIES

Please indicate your level of agreement with the following statements regarding challenges and opportunities in community policing, using the scale: **1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree**

S.No.	Statement	1	2	3	4	5
44.	Lack of adequate resources (e.g., funding, equipment) hinders effective community policing.					
45.	Insufficient training for police officers on community engagement and peacebuilding approaches is a challenge.					

46.	Low public awareness or understanding of community policing goals limits its contribution.					
47.	Resistance from traditional policing mindsets among some officers or community members poses a challenge.					
48.	Political interference or lack of consistent support from local government undermines community policing efforts.					
49.	There is potential for greater collaboration between community policing and local CSOs/NGOs for peacebuilding.					
50.	The active involvement of community elders and religious leaders presents a significant opportunity for peacebuilding through community policing.					
52.	Utilizing technology (e.g., social media, communication apps) could enhance community policing communication.					
53.	Regular evaluation and adaptation of community policing strategies based on community feedback would improve outcomes.					
54.	Strengthening legal frameworks and policies supporting community policing could provide more opportunities for peacebuilding.					

PART VI: OPEN-ENDED QUESTIONS (FOR ADDITIONAL INSIGHTS)

- ❖ In your opinion, what are the most significant contributions of community policing to peacebuilding in Dire Dawa City Administration?

- ❖ What do you believe are the primary challenges hindering the effective implementation of community policing in Dire Dawa City Administration?

Thank you for participating in this section of the research!

KEY INFORMANT INTERVIEW GUIDE

Introduction to the Interview:

Hello, my name is Abdulaziz Jemal Abdulla, and I am a Master's student at Haramaya University, conducting research on ***“The Contributions of Community Policing in Peacebuilding: The Case of Dire Dawa City Administration.”*** Thank you for agreeing to participate in this interview. Your insights, as a key informant with specific knowledge and experience in this area, are invaluable to my study. This interview will take approximately 30-45 minutes. Your responses will be kept strictly confidential and used solely for academic purposes.

Interviewee Information (for interviewer's reference only - not for direct transcription):

- ❖ Date of Interview: _____
- ❖ Time of Interview: _____
- ❖ Location of Interview: _____
- ❖ Informant's Role/Position: _____
- ❖ Years of Experience in this role/field: _____

Interview Questions:

1. From your perspective, how do you define “community policing” in Dire Dawa, and how does it relate to achieving peace and security in the city?
2. What are the most significant ways the Dire Dawa Police Force engages with community members in policing efforts? Can you provide a key example?
3. How would you describe the current level of trust and collaboration between the police and the community in Dire Dawa? What factors contribute to this?
4. In what specific ways do you observe community members actively participating in local safety and security initiatives? What encourages or discourages this participation?
5. What evidence suggests that community policing has contributed to reducing crime and violence in Dire Dawa?
6. How has community policing impacted the overall sense of safety and security among residents in Dire Dawa?
7. From your viewpoint, how has community policing influenced social cohesion and relationships among different groups in Dire Dawa?
8. What are the main challenges or obstacles hindering the effective implementation of community policing strategies in Dire Dawa?
9. What existing strengths or opportunities (e.g., community resources, police initiatives) can be leveraged to further enhance community policing for peacebuilding?
10. Based on your experience, what are your top recommendations for strengthening the contributions of community policing to sustainable peacebuilding in Dire Dawa City Administration?

FOCUS GROUP DISCUSSION (FGD) GUIDE

Introduction to the Focus Group Discussion:

Good morning/afternoon, everyone. My name is Abdulaziz Jemal Abdulla, and I am a Master's student at Haramaya University. I am conducting research on ***“The Contributions of Community Policing in Peacebuilding: The Case of Dire Dawa City Administration.”*** Thank you for joining this discussion. The goal is to hear your collective thoughts and experiences about community policing and how it affects peace in Dire Dawa. There are no right or wrong answers, and we encourage everyone to share openly and respectfully. This discussion will last about 40-55 minutes. Your input is valuable and will remain confidential.

Ground Rules:

- ❖ *Speak one at a time.*
- ❖ *Share your honest opinions.*
- ❖ *Respect all viewpoints.*
- ❖ *Keep what's discussed here confidential within the group.*

Discussion Questions:

1. How would you describe “community policing” in your daily life here in Dire Dawa? What does it mean to you?
2. What does a “peaceful community” look like in Dire Dawa, from your perspective?
3. How often do you interact with police officers in your neighborhood, and what are those interactions typically like?
4. In what ways do you, or people you know, get involved in keeping your community safe and peaceful alongside the police?
5. How would you describe the relationship and level of trust between the police and community members in Dire Dawa right now?
6. Do you think community policing has helped to reduce crime or violence in Dire Dawa? Why or why not?
7. How has community policing impacted the sense of safety and security in your neighborhood?
8. From your experience, what are the biggest challenges that prevent the police and community from working together more effectively for peace?
9. What are some positive things or resources in our community that could help strengthen community policing efforts?
10. If you could suggest one key thing to make community policing better for peacebuilding in Dire Dawa, what would it be?

ቁልፍ የመረጃ ሰጪ ቃለ መጠይቅ መመሪያ (KEY INFORMANT INTERVIEW GUIDE)

ለቃለ መጠይቁ መግቢያ:

ሰላም፣ ስሜ አብዱልአዚዝ ጀማል አብዱላ እባላለሁ። በሐረማያ ዩኒቨርሲቲ የማህበረሰብ ተማሪ ስሆን፣ “የማህበረሰብ ፖሊስ ሥራ ለሰላም ግንባታ ያለው አስተዋጽኦ፣ የድሬዳዋ ከተማ አስተዳደር ሁኔታ” በሚል ርዕስ ጥናት እያካሄድኩ ነው። በዚህ ቃለ መጠይቅ ላይ ለመሳተፍ ስለተስማሙኝ ከልብ አመሰግናለሁ። በዚህ ዘርፍ እንደ ቁልፍ የመረጃ ሰጪነት ያለዎት እውቀትና ልምድ ለጥናቴ እጅግ ጠቃሚ ነው። ይህ ቃለ መጠይቅ ከ30-45 ደቂቃ ሊወስድ ይችላል። የሚሰጡት ምላሾች ሚስጥራዊነት በጥብቅ የሚጠበቅ ሲሆን፣ ለትምህርታዊ ዓላማ ብቻም ጥቅም ላይ ይውላል።

የቃለ መጠይቅ አድራጊው መረጃ (ለቃለ መጠይቅ አድራጊው ማጣቀሻ ብቻ - በቀጥታ ለመመዝገብ አይደለም):

- የቃለ መጠይቁ ቀን: _____
- የቃለ መጠይቁ ሰዓት: _____
- የቃለ መጠይቁ ቦታ: _____
- የመረጃ ሰጪው ሚና/ቦታ: _____
- በዚህ ሚና/ዘርፍ ያሉት የሥራ ልምድ (በዓመታት): _____

የቃለ መጠይቅ ጥያቄዎች:

1. ከእርስዎ እይታ አንጻር፣ “የማህበረሰብ ፖሊስ ሥራ” በድሬዳዋ ውስጥ እንዴት ይተረጎሙታል? እና ለከተማዋ ሰላምና ደህንነት ስኬት ምን ያህል ይረዳል?
2. የድሬዳዋ ፖሊስ ኃይል ከማህበረሰብ አባላት ጋር በፖሊስ ሥራ ለመሳተፍ የሚጠቀምባቸው ዋነኛ መንገዶች ምንድን ናቸው? አንድ ቁልፍ ምሳሌ መስጠት ይችላሉ?
3. በአሁኑ ጊዜ በድሬዳዋ በፖሊስ እና በማህበረሰቡ መካከል ያለውን የመተማመን እና የመተባበር ደረጃ እንዴት ይገልጹታል? ለዚህ አስተዋጽኦ የሚያደርጉት ነገሮች ምንድን ናቸው?
4. የማህበረሰብ አባላት በአካባቢ ደህንነት እና የጸጥታ ተነሳሽነቶች ውስጥ ንቁ ተሳትፎ ሲያደርጉ የሚያዩት በምን ልዩ መንገዶች ነው? ይህን ተሳትፎ የሚያበረታቱት ወይም የሚያሰናክሉት ነገሮች ምንድን ናቸው?
5. የማህበረሰብ ፖሊስ ሥራ በድሬዳዋ የወንጀልና የጥቃት ቅነሳ አስተዋጽኦ ማድረጉን የሚያመለክት ምን ማስረጃ አለ?
6. የማህበረሰብ ፖሊስ ሥራ በድሬዳዋ ነዋሪዎች ዘንድ ያለውን አጠቃላይ የደህንነት እና የጸጥታ ስሜት እንዴት ነካው?
7. ከእርስዎ እይታ አንጻር፣ የማህበረሰብ ፖሊስ ሥራ በድሬዳዋ ውስጥ ያለውን የማህበራዊ ትስስር እና በተለያዩ ቡድኖች መካከል ያለውን ግንኙነት እንዴት ተጽዕኖ አሳድሯል?
8. የማህበረሰብ ፖሊስ ስትራቴጂዎችን በድሬዳዋ ውጤታማ በሆነ መንገድ ተግባራዊ ለማድረግ የሚያደናቅፉ ዋና ዋና ተግዳሮቶች ወይም መሰናክሎች ምንድን ናቸው?
9. የማህበረሰብ ፖሊስ ሥራን ለሰላም ግንባታ የበለጠ ለማጎልበት ጥቅም ላይ ሊውሉ የሚችሉ አሁን ያሉ ጥንካሬዎች ወይም ዕድሎች (ለምሳሌ የማህበረሰብ ሀብቶች፣ የፖሊስ ተነሳሽነቶች) ምንድን ናቸው?
10. በእርስዎ ልምድ መሰረት፣ የማህበረሰብ ፖሊስ ሥራ ለድሬዳዋ ከተማ አስተዳደር ዘላቂ ሰላም ግንባታ የሚያደርገውን አስተዋጽኦ ለማጠናከር የሚሰጧቸው ዋና ዋና ምክሮች ምንድን ናቸው?

የትኩረት ቡድን ውይይት መመሪያ (FOCUS GROUP DISCUSSION (FGD) GUIDE)

ለቡድን ውይይት መግቢያ:

እንደምን አደራችሁ/አመሻችሁ ሁላችሁም! ስሜ አብዱልአዚዝ ጀማል አብዱላ እባላለሁ። በሐረማያ ዩኒቨርሲቲ የማስተርስ ተማሪ ነኝ። “የማህበረሰብ ፖሊስ ሥራ ለሰላም ግንባታ ያለው አስተዋጽኦ፡ የድሬዳዋ ከተማ አስተዳደር ሁኔታ” በሚል ርዕስ ጥናት እያካሄድኩ ነው። በዚህ ውይይት ስለተቀላቀላችሁን አመሰግናለሁ። የዚህ ውይይት ዋና ዓላማ ስለ ማህበረሰብ ፖሊስ ሥራ እና በድሬዳዋ ላይ ስላለው የሰላም ተጽእኖ የጋራ አስተያየቶቻችሁን እና ልምዶቻችሁን ለመስማት ነው። ትክክል ወይም ስህተት የሚባል መልስ የለም፤ ስለዚህ ሁሉም በግልጽ እና በአክብሮት አስተያየታቸውን እንዲያካፍሉ እናበረታታለን። ይህ ውይይት ከ40-55 ደቂቃ ያህል ይወስዳል። የእናንተ አስተያየት በጣም ጠቃሚ ሲሆን፤ ሚስጥራዊነቱም የተጠበቀ ይሆናል።

የውይይት ህጎች:

- አንድ በአንድ ተናገሩ።
- ሐቀኛ አስተያየቶቻችሁን አካፍሉ።
- ሁሉንም አመለካከቶች አክብሩ።
- በዚህ ቡድን ውስጥ የተነጋገረው ነገር ሚስጥራዊ ሆኖ ይቆያል።

የውይይት ጥያቄዎች:

1. በድሬዳዋ ውስጥ በእለት ተእለት ህይወታችሁ “የማህበረሰብ ፖሊስ ሥራን” እንዴት ይገልጹታል? ለእርስዎ ምን ማለት ነው?
2. ከእርስዎ እይታ አንጻር፤ በድሬዳዋ ውስጥ “ሰላማዊ ማህበረሰብ” ምን ይመስላል?
3. በአካባቢያችሁ ከፖሊስ አባላት ጋር ምን ያህል ጊዜ ትገናኛላችሁ? እነዚህ ግንኙነቶች አብዛኛውን ጊዜ ምን ዓይነት ናቸው?
4. እርስዎ ወይም የሚያውቋቸው ሰዎች ማህበረሰባችሁን ከፖሊስ ጋር በመሆን ደህንነቱ የተጠበቀና ሰላማዊ ለማድረግ በምን መንገዶች ይሳተፋሉ?

5. በአሁኑ ጊዜ በድሬዳዋ በፖሊስ እና በማህበረሰብ አባላት መካከል ያለውን ግንኙነት እና የመተማመን ደረጃ እንዴት ይገልጽታል?
6. የማህበረሰብ ፖሊስ ሥራ በድሬዳዋ ውስጥ የወንጀል ወይም የጥቃት ቅነሳ አስተዋጽኦ አድርጓል ብለው ያስባሉ? ከሆነ ለምን? ካልሆነስ ለምን?
7. የማህበረሰብ ፖሊስ ሥራ በአካባቢያችሁ ባለው የደህንነት እና የጸጥታ ስሜት ላይ ምን ተጽዕኖ አሳድሯል?
8. ከእርስዎ ልምድ አንጻር፣ ፖሊስ እና ማህበረሰቡ ለሰላም ግንባታ ይበልጥ ውጤታማ በሆነ መንገድ አብረው እንዳይሰሩ የሚከለክሉት ትልቁ ተግዳሮቶች ምንድን ናቸው?
9. በማህበረሰባችን ውስጥ የማህበረሰብ ፖሊስ ሥራን ለማጠናከር ሊረዱ የሚችሉ አዎንታዊ ነገሮች ወይም ሀብቶች (resources) ምን ምን ናቸው?
10. በድሬዳዋ የማህበረሰብ ፖሊስ ሥራ ለሰላም ግንባታ የበለጠ ውጤታማ እንዲሆን አንድ ቁልፍ ነገር እንዲጠቁሙ ቢጠየቁ፣ ምን ይሆን?