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Knowledge and Attitude of Police Officers Regarding Community Policing Initiatives in District Kohat, Pakistan

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Abstract

This study explores the knowledge and attitude of police officers regarding community policing initiatives implemented by the Khyber Pakhtunkhwa police through the Police Reforms Act of 2017. Community Policing (CP) is a relatively new concept, emphasizing the proactive involvement of the general public in policing strategies to prevent crime and maintain peace in society. The Program was introduced with the aim of bridging the trust deficit between the police and citizens and fostering greater citizen engagement through community policing committees and councils at the grassroots level. However, significant evidence shows that these initiatives have yet to materialize as originally envisioned. This qualitative study employs a case study design, interviewing 24 police officers chosen from the 11 police stations through a purposive sampling technique at District Kohat, Khyber Pakhtunkhwa, Pakistan. The findings revealed that the police officers' lack of knowledge and low understanding level of the community policing approach and their non-supportive attitude towards the community policing committees/ councils were mainly instrumental in inhibiting the effectiveness of the Community Policing program in the District Kohat.

Keywords: Police officers, community policing, knowledge, attitude, community

Introduction

The concept of Community Policing (CP) is widely regarded as a significant development in policing discourse worldwide, replacing the long-held traditional approach (Maguire & Wells, 2002; Skolnick & Bayley, 1988; Friedmann, 1992). The

approach is paradigmatic in that it involves the active collaboration of police and the public to control crime, reduce citizens' fear, and minimize social degeneration (Sparrow et al., 1990).

The term CP is widely discussed in popular literature but lacks a uniform definition (see Fielding, 1995). Its on-ground implementation has demonstrated "many things to many people" (Cordner, 1998; Mastrofski, 1998). Generally, it is a policing philosophy manifested through specific practical strategies involving community participation in the policing system (Peak & Glensor, 1999). Different countries, states and provinces may have different strategies depending on the needs and requirements of their respective indigenous cultures. While discussing such a strategy or set of strategies, researchers have frequently relied on the term Community Policing (CP) for the purpose of their studies. Many experts believe that the success of CP depends upon the understanding of and the consensus on its definition (Bucqueroux & Trojanowicz, 1994).

The sound knowledge and understanding of any new approach being incorporated in any field, including the policing system, is a prerequisite for the actors involved to get maximum benefits out of it (Van Horn & Van Meter, 1977). CP involves a multi-prong strategy requiring a multitude of skills on the part of police personnel. It cannot be learned simply through a trial-and-error approach (Senge, 1990), but it requires the induction of rigorous professional training and workshops on a periodic basis (Trojanowicz et al., 1998; Cordner, 2004; Flynn, 2004). Indeed, the capacity building of police personnel is the significant cultural component of the CP approach that helps materialize its true potential on the ground (Senna and Siegel, 2002; Zhao and Thurman 1995).

In Pakistan, the Khyber Pakhtunkhwa police, under the Police Act 2017, have established a multi-prong strategy for involving the general public in policing strategy to proactively control crimes, solve community problems that potentially lead to incivility and crimes, and minimize the trust deficit between Police and the public. The approach adopted by KP police under the Act is considered a pioneering step in engaging citizens in the decision-making of the police system.

This model is comprehensive in the sense that it encompasses all the significant components of community policing in one way or the other.

For instance, it has touched on the community participation component and the dispute resolution component by establishing Public Liaison Councils (PLCs) at the village councils/neighborhood council level and the Dispute Resolution Councils (DRCs) at the Tehsil Level and in many districts at the Police stations level. The 'police accountability and public oversight' component has been covered through the establishment of Public Safety Commission (PSCs) and Police Complaint Redressal Authorities (PCRA) at the provincial level down to the district level; while, the 'organizational change' component is touched through Police Access Line (PAL) and Police Access Service (PAS) offices at district level having a centralized database. Additionally, the decentralization of power including financial power down to the police station level is also claimed. Hence, theoretically, this community policing model of KP police is dubbed as a holistic approach. However, as we will see later in this article, the Community Policing initiatives of Khyber Pakhtunkhwa police falls short of manifesting the desired results as envisioned.

Literature Review

Attitudes and perceptions of police officers towards citizens, and vice versa, significantly impact the effective implementation of CP programme (Greene and Decker 1989, Brooks et al. 1993, Beck 2004). Many studies have found that the nature of police and citizen mutual contact is a major driver of citizens' readiness to cooperate with police. To that end, instead of an individual approach, police organizations mainly rely on establishing CP committees (Bennett et al.,2008; Reece & Macy, 2015; Yarwood & Edwards, 1995). These committees are considered adequate as long as there is massive 'buy-in' among the rank and file of police officers, and they embrace the philosophy behind it (Ford et al., 1999; Lewis et al., 1999; Lurigio & Skogan, 1994). Apathy on the part of the police in these committees may hamper the efforts of the police and the community to foster confidence and collaboration, which is necessary for community-oriented

policing to be successful (Summer, 2019). According to research, promoting healthy relationships between police and citizens and advancing public safety outcomes require police officers to participate in community policing actively (Miller et al., 2013). Police officers who do not actively participate in community policing frameworks and decision-making activities may not be able to understand the community's preferences, be less efficient at dealing with crime, and have fewer opportunities to develop lasting connections with local residents (Mosis, 2023).

Police officers generally hold a favourable opinion towards the community policing approach, appreciating the public's active participation in solving community issues, bridging the trust deficit, and overall crime reduction (MacKillop, 2019). However, there is a difference of opinion regarding its effectiveness and implementation process. Given the rich legacy of colonial-era policing, the remnants of traditional malpractices are still tinkering with the indigenous policing culture (Suddle, 2003; Babakhel, 2019; Ullah et al., 2015).

This study is significant because it holds practical policy implications for the government to revisit their approach to the practical materialization of community policing in Khyber Pakhtunkhwa. Despite being such an important part of police reforms, no study has comprehensively explored the barriers and facilitators to the effective implementation of CP in Khyber Pakhtunkhwa. Indeed, there are a few studies on community policing, but they have narrowly focused on one component of it or the other (see, for example, Saeed, 2014; Bahadar et al., 2019). These studies have missed the 'whole picture' and have not encapsulated all the essential components of CP approach (See, for example, Skolnick & Bayley, 1988; Thurman, Zhao & Giacomazzi, 2001).

The main argument of this study is that police officers with deficient knowledge, a low understanding of the concept, and a less supportive attitude towards the public, members of CP committees, and the entire CP program have a detrimental impact on the effectiveness of CP initiatives in the study area.

Methodology

The qualitative study was conducted using interpretivist epistemology with a case study design. District Kohat was taken as a single case study to get intensive, in-depth and all-encompassing information about the study objectives with much observation time, as suggested by Siggelkow (2007) and Gerring (2007). Intensive fieldwork was conducted to collect data from the front-line police officers through semi-structured interviews, personal non-participant observation, and field notes. A total of 24 police officers of different ranks were selected through purposive sampling technique from the 11 police stations in district Kohat. The relevance of the participants was established based on one's involvement in the community policing strategies at play at the district level. For instance, police field officers - both serving on the operation side and in the investigation unit in police stations, and those serving in the Disputes Resolution Committee (DRC) and in public service facilities such as Police Access Line (PAL) and Police Access Service (PAS) offices. The collected data, along with field notes, were meticulously transcribed through a "naturalized" approach (or intelligent verbatim style) (for detail, see Bucholtz, 2000 & Lapadat, 2000), which was later on analyzed by following the six-phased thematic analysis approach as suggested by Braun & Clarke (2006).

Results and Discussion

The Dada analysis led to a number of themes regarding police officers' understanding and attitude and their practice regarding community policing. The following sections explain these themes, using verbatim quotes from the transcripts to substantiate the discussion.

Lack of Knowledge and Understanding of Police Officers About Community Policing

The CP model of KP police involves a multi-pronged strategy requiring personnel with different sets of skills and specialized experience, due to which most of them were found to have limited know-how of other CP strategies, mainly wherein they were not directly involved. However, a few participants,

particularly Deputy Superintendent Police (DSPs) and Station Headquarters Officer (SHO) level Police Officers (POs), had comparatively enough knowledge of the CP strategies. According to them, community engagement initiatives have facilitated people resolving their long-held disputes through an informal mediation system with police support, greatly restoring the trust deficit between police and the general public. As one of the SHOs opined that:

> *"Previously, there was an informal dispute resolution system in our culture in which 'Muchalka' (guarantee) in the shape of money or gold would be taken from both parties. In case of non-compliance with the decision made by the 'Jurgamar' (mediators), they would confiscate the amount from the parties. People were fed up with this system".*

It is clear here that the POs concerned have a vivid understanding of these committees; however, to most participants, CP was synonymous with the dispute resolution system. They had little understanding of the other functions of the Public Liaison Councils (PLCs), such as sharing information with the police, reporting tenant issues, and controlling aerial firings.

As one of the POs viewed that:

> *"The functions of DRC and PLC are almost the same. Only names are changed. Its functions are same. PLCs functions at PS level while DRC functions at tehsil/District level".*

Throughout the course of the interviews, no one among the respondents bothered to mention the other functions of PLC until not getting them probed. Regarding such tasks of the committee, they were critical and pessimistic. They would assert that neither do the committee members support them in such functions nor do they expect as it has lots of inherent issues attached at the cultural level which impede committee members from doing so. In their opinion, the only informal dispute resolution activities through the committees/councils such as DRCs and PLCs were synonymous with CP.

Deficient Training of the Police Field Officers Regarding CP

The study participants reported that there are multiple police training schools in KP where different kinds of training are conducted for different cadres of police personnel. Training after initial induction into the police is mandatory for every police person, while job promotion trainings are held for those desiring higher promotion. Participants' training curriculum focuses mainly on crime-fighting tactics, firearms, defensive proficiency, physical training, and driving. It also covers knowledge areas such as law, investigation techniques, arrest strategies, traffic management, and the officer's safety. Whereas, in relation to CP-specific training, participants revealed that they had not attended any such training either during initial recruitment or in their professional careers. As one of the PO, who was an Assistant Sub Inspector (ASI) operation, and had 20 years of service in the police, asserted that:

> "We have not received any such training regarding CP; however, we receive different training for our promotions to other levels that focus on law enforcement tactics and technical aspects of policing."

While probing further if there is any CP-relevant content being taught to them in the police training academies, another participant who was serving as SHO and had 22 years of service reported that:

> "They are, of course, taught some topics regarding policing ethics, community relations and public dealing during their training; however, complete training or workshops regarding CP are rarely held. I personally have never ever attended any training or workshop regarding CP throughout my police service".

The above statement reflects that although they are being taught some topics in their routine training that are relevant to the ethos of CP philosophy, they may hold importance in the CP approach. Still, the CP philosophy and its strategies are altogether different things, requiring a separate training manual and CP experts as trainers. Among the whole lot of participants, I found only one

police officer, who reported to have attended one short training on CP some 5 years ago.

However, some of the respondents were of the view that the importance of training, though, cannot be ruled out, but it is a field that is the best training spot that teaches you more than anything. As one SI who was an SHO opined that:

> "Most importantly, we get training from practical work in the actual field. Field will teach you such things which may not be found in any book".

Similarly, another PFO, a Sub-inspector, elaborated this on field training idea in other words as:

> "Police personnel develop these skills of CP practically while interacting with the public in the field. They learn it by experience how to develop public trust and sound connections in the community to motivate them to cooperate with police".

Less Supportive Attitude of Police officers Towards the CP Committees

Attitudes and perceptions of police officers towards citizens, and vice versa, have a significant impact on the effective implementation of the CP programme (Greene and Decker 1989, Brooks et al. 1993). The study participants espoused mixed opinions about the formation of the committees: its selection process, the role and integrity of its members, performance, and its importance in the prevention of crimes. They were of the view that these committees are beneficial not only in terms of resolving the community's routine disputes without going through the bothersome process of the criminal justice system but also in facilitating police work to a larger extent. However, they tender some observation on the role and different aspects of its formation; one of the respondents who was a Sub-inspector and serving as an SHO in a police station highlighted that:

> "All the strategies of CP are beneficial in their own respect; however, the committee members develop interaction with our high-ups like DPO or DIG; they become our bosses and dictate the way we are

subordinate to them. Such attitude by DRC or PLC members irritates us severely".

There was resentment in POs about the negative role and attitude of some of the committee members who sought some identity and position through these committees and utilized it for their own self-interest. They develop access to police high-ups and start bypassing the lower-scale POs, which turns the attitude of police personnel too against them. That is why there is an inherent conflict between the POs and the committee members, which ultimately hamper the performance of these committees. Nevertheless, few POs were of the view that there is no need for these committees. They can do very well in controlling the crimes by themselves if they are facilitated like other law enforcement agencies like the Pakistan Army; their salaries are increased, and sufficient budget is provided for the operational cost of police stations and policing.

Furthermore, it was observed and also reported by the community members that the police stations in charge, SHOs, would not bother to refer the disputes to the PLC members; instead, they would try to resolve it personally or through their police beat officers. Additionally, they reported that most of the CPs' committee members may not be trusted; that is why they have kept their parallel private informers who are, according to the police officers, more reliable than the committee members. Hence, the study found that the trust deficit between police and the community members and their sceptical views of each other had resulted in less participation of the committee members in the committees' meetings, thereby leading them to mere nominal bodies with no such significant impacts. While being asked about the SHO's non-attendance in the PLC meetings, one respondent, who was an SHO himself, explained that:

> *"We usually attend their meeting when required; otherwise, not. Our interaction with the committees depends upon the nature and attitude of its members. For instance, I was in SHO in Police station XYZ; I would not attend the PLC meetings, not interested in giving time to its members because of their negative attitude and hypocrisy".*

Additionally, some participants viewed that the post of SHO is very busy; they are 14-16 hours in uniform, wandering here and there in the field; they are overburdened, which is why they cannot manage spare time for the meetings of PLC. However, such an explanation on the part of Police Officers (POs), particularly of SHOs, does not make sense. As per theory, they are supposed to prioritize their commitments with respect to CP strategies. Paradoxically, they are busy- hard in the field while the 'field' has knocked at their door, extending its support voluntarily.

Police Officers Stuck Between Community Policing and Traditional Policing

Most police officers were found favoring the community policing approach and exalted the police force being positively moved towards the public due to the influx of fresh, educated minds in the police. They would argue that the use of technology like surveillance systems and android phones in the hands of the general public, augmented with massive awareness through social media, has made it even more difficult for the police to exercise traditional bad practices in policing. They added that adopting the CP approach is not an option but has become a compulsion in the changing world. One of the participants who was serving as SHO and having 31 years of service explained the situation in the following words:

> "In the current day scenario, traditional policing has become very difficult to be practiced in the field. People are aware that you can't intimidate or harass unnecessarily. Technology has restricted most of the traditional policing tactics that would be employed in the PSs.".

A police person who served for 31 years, going up along the ranks from constable to SI, must have seen the traditional policing era, and the current CP approach is viewing the latter as effective, thereby inferring the fact that the mindset of the police personnel is getting shifted towards CP. Another participant currently serving as an SHO put forward similar remarks about the CP approach and viewed that:

> *"CP has facilitated the work of police and is very much beneficial for the public. The time of police is saved in CP; police resources are saved, and the people are spared from the unnecessary tensions/troubles of court and lawyers".*

The respondent was vocal while putting forward such a comprehensive reflection on CP. Still, in practice, it was observed that his own Public Liaison Committee (PLC) was found dysfunctional in his tenure of ten months as an SHO in the said police station. It was deduced from the observation that some of the POs are well cognizant of the benefits of the CP approach. Still, due to one reason or another, the majority of the police personnel were practically observed and reported to have succumbed to the traditional tactics of policing inherited from them.

Besides this, some participants acknowledged that some police officers' resort to the traditional tactic of beating and intimidating people in the police lock-up. They argued that they are actually the first-hand handlers of the case and get to know very well that the particular person is a professional criminal through their outreach sources. They know that 'down the road', the said professional criminal will be set free by the court due to technical grounds. At the same time, they also know that the particular criminal is a perpetual source of tension for the public and the police. That is why, according to them, such criminals sometimes engage in harsh behaviour to get some punishment.

While justifying the said view, one of the respondents presented a short account of an incident that happened in his police station. He said:

> *"A few days ago, they caught two robbers red-handed on the main road at night while looting the vehicle; they brought them to police lock-up. As per the rules, they were supposed to behave softly with the accused at the police lock-up; they did the same and presented to the court the next day as per the rules. But I got hurt when I found them set free by the court".*

He further explained his point by inviting my attention that:

"I am asking you now that if we had dealt them with traditional policing of beating them, intimidating them in the lock-up for few days and then produced to the court, would they be able to dare such crime again?

Similarly, another participant viewed that:

"These people are not fit for CP. They are the Muslim of 'danda' (stick) and 'danda' - (putting emphasis) - 'danda' does suit them the best".

The above statements reflect a lack of trust between the police and the judiciary. Police personnel, while knowing the loopholes of the Criminal Justice System (CJS), presume that courts will release the said criminal being captured in a matter of days. Hence, in some instances, they justify their own 'informal justice' of using brutal force and intimidation on the offenders in their private lock-ups — which is illegal and may result in serious negative impacts, as reflected in the study of Terpstra, Kort, and Jelle (2016) held in the Netherlands.

Extending the viewpoints further in a similar fashion about traditional policing, some voices in POs reflected the very fact that remnants of the traditional policing mindset are still messing around in the ranks of police personnel. They were of the view that the CP approach is best. However, people are ignorant and can best deal with traditional policing strategies (see also DeLong, 1997). In conclusion, the majority of the participants were vocally favouring the community policing approach, considering it quite helpful in current-day policing; however, in practice, there would hardly be a handful of police officers who have manifested true efforts on their part to strengthen the CP initiatives. They had lots of excuses and explanations to justify their inability to effectively implement the CP approach.

Discussion

As mentioned in earlier section, the Community Policing (CP) model of Khyber Pakhtunkhwa (KP) police involves a multi-pronged strategy requiring personnel with different sets of skills and specialized experience, due to which most of them were found to have limited understanding of other CP strategies,

mainly wherein they were not directly involved. In their opinion, only the informal dispute resolution through the committees/councils such as DRCs and PLCs was synonymous with CP, which have altogether different scopes and objectives as manifested in the Act. Literature has also highlighted that the on-ground implementation of CP has demonstrated "many things to many people" (Cordner, 1998; Mastrofski, 1998). Generally, it is taken as a policing philosophy manifested through specific practical strategies (see Trojanowicz & Bucqueroux, 1990) involving community participation in the policing system (see Peak & Glensor, 1999). This lack of knowledge and low understanding level of POs regarding the CP approach is not only particular to the study area, but many authentic studies have found that CP as philosophy is a widely misunderstood concept among the police personnel in advanced countries, too (Sadd & Grinc, 1996; Blair et al., 2021). For instance, studies conducted in Los Angeles, California, found that police personnel's overall lack of knowledge of the CP model was a critical challenge for the effective implementation of the CP program (UCLA, 2020). Similarly, Herman Goldstein (1998) observed that *"Community policing is often used without concern for its substance. Political leaders and, unfortunately, many police leaders hook onto the label for the positive images it projects, but do not engage or invest in the concept, (p. viii)".*

All the studies cited above vividly reflect that the personnel's and police agencies' lack of knowledge and clear understanding of the CP approach had severely affected its implementation process in the field. To that end, the study's findings also endorse the widely held assertion mentioned earlier, which warrants rigorous training of police personnel regarding the CP philosophy and its organizational strategies to garner maximum benefits from the ongoing CP in the province down at the district level.

Additionally, the lack of knowledge on the part of the frontline police officers revealed that they were not sensitized regarding these new community policing initiatives despite the fact that multiple police training schools are operating in different parts of the province. Though they had considerable service

experience, due to which they were expected to have the optimum level of knowledge and understanding of these CP initiatives, almost all of the participants reported that they had not received any CP-specific training throughout their service.

Likewise, literature has also revealed that police agencies across the world are facing the dilemma that the focus of their police training academies is mainly on traditional mechanical aspects of training, such as law enforcement activities while ignoring the CP relevant courses (Trojanowicz & Bucqeroux, 1994; Goldstein (1990; Meese, 1993). Traditional police training courses are mainly characterized by their narrow focus on crime-fighting, physical activities like firearms, defensive proficiency, physical training, and driving. It also covers some knowledge areas such as law, investigation techniques, arrest strategies, traffic management, and officer's safety. These tasks cover the job assignment of police field personnel about what they will be doing 10 % of the time while on duty (see Bureau of Justice Statistics, 1983; Mayhall et al., 1995). Hence, the weightage of the said technical aspects in the police training manual over every day interactional tasks they face in the line of their duty brings a troubling environment for the police agencies that want to incorporate the CP program in their operation (Michael et al., 2000).

On the other hand, training police personnel in these traditional areas is significant and needs to be protected at any cost for effective policing (Chappel, 2005). Nevertheless, there is a dire need for generalized training covering the neglected aspects of traditional training, such as communications, interpersonal skills, diversity, conflict resolution, and police-community relations (Trojanowicz & Belknap, 1986; Chappel, 2005). Despite the recent inception of a few more police training schools in Khyber Pakhtunkhwa, there is not only a significant gap in training opportunities for police personnel in the study area, but it was almost non-existent regarding the CP program. Therefore, it becomes pretty apparent that without formally indoctrinating the concept in the hearts and minds of personnel, embracing the ideal of a CP program on the ground will remain a farce

hope, as reflected in the studies of Kelling et al. (1988) conducted in Washington DC, and Sadd & Grinc (1996)

Moreover, the participants acknowledged the less supportive attitude of the police officers in many cases; however, they would argue to justify it by tendering some observations, such as the faulty selection process of its members, the arrogance of some 'bad apples' in the committees, their self-seeking interests, non-cooperation in terms of information sharing, and overall non-serious nature of its members leading to low participation level. The participants further viewed that the committee members may not be trusted, which has compelled them to keep the parallel private informers who are, to them, more reliable than the Committee members. Hence, the study found that the trust deficit between police and the community members and their sceptical views of each other had resulted in less participation of the committee members in the Committees' meetings, thereby leading them to mere nominal bodies with no such significant impacts.

Similarly, previous studies have also reflected that the attitudes and perceptions of police officers towards citizens significantly impact the effective implementation of the CP programme (Greene & Decker, 1989; Brooks et al., 1993). Many studies have found that the nature of police and citizen mutual contacts and police officers' social capital are significant drivers of citizens' readiness to cooperate with police. To that end, instead of an individual approach, police organizations mainly rely on establishing CP committee (Bennett et al., (2015), as suggested by Putnam (1996) in his classical study on social capital-building measures for the effective delivery of public service, education, crime control, and overall development (Ullah, 2015). The same approach has also been reflected in many research studies across the world, including Reece and Macy (2015), LeClair & Sullivan (1997), and Yarwood & Edwards (1995).

Studies have also agreed that the police officer's non-supportive attitude towards the CP approach and 'its acceptance level' was one of the critical factors impeding the successful implementation of COP (Greene, 2000; Ford et al., 2003;

Lewis et al., 1999). Nevertheless, these committees are considered an effective tool as long as there is massive 'buy-in' among the rank and file of police officers and they embrace the philosophy behind it (Weisburd et al., 2006).

Finally, most participants favored the CP approach for maintaining order and peace. They viewed that the induction of a newly educated lot in the police department through the National Testing Service (NTS), the installation of the surveillance system, and the citizens' awareness through social media have brought considerable change in the mindset of police personnel. According to most of the participants, in the current date and time, the adoption of the CP approach is no longer an option but a compulsion for a police officer to compete with another fellow police person in terms of showing better results. Similar views have also been reflected in the study of Fridell & Wycoff (2004), who also reported that adopting the CP approach is not an option but has become a compulsion in the contemporary changing world.

On the other hand, the practical situation regarding the execution of the CP program was found far from satisfactory before the above-mentioned favourable views of the participants. This significant gap between the police officers' orientation towards the CP approach in theory and the practical, effective implementation of the CP initiatives warrants some other associated factors discussed throughout the study — that hinder the Program's effectiveness. The findings of the instant study are in sync with the study of MacKillop (2019), who reports that police officers generally hold positive opinions towards the community policing approach. Similarly, Brown (1989) and Friedmann (1996) studies also report that contrary to the theoretical acceptance, most police officers lack the practical orientation to make it a successful program. To conclude, the majority of the participants vocally favouring the community policing approach, considering it quite helpful in current-day policing; however, in practice, there would hardly be a handful of police officers who have manifested true efforts on their part to strengthen the CP initiatives.

Conclusion

This study sheds light on the significant challenges facing the effective implementation of the Community Policing (CP) initiative, as mandated by the Khyber Pakhtunkhwa Police Reforms Act of 2017. The findings underscore the police officers' limited understanding of CP, viewing it mainly as a dispute resolution mechanism, which limits their capacity to engage with the broader objectives of the initiative. The study reveals a lack of knowledge and formal training among officers, which inhibits the development of necessary skills and attitudes for successful CP implementation. Additionally, the attitudes of the police officers toward CP committees, often skeptical and dismissive, further hinder the potential success of these initiatives. Many officers view the CP committees as ineffective, corrupt, and lacking in merit, which exacerbates the trust deficit between the police and the community. Moreover, the remnants of traditional policing practices still influence many officers, leading to resistance against fully adopting CP strategies. The study highlights the need for a rigorous training program and cultural shift within the police force to align officers with the CP philosophy. Without these changes, the CP initiative in Kohat, and potentially in other parts of Pakistan, risks being reduced to a symbolic effort rather than an effective strategy for community engagement and crime reduction. The study concludes that only through sustained efforts in training, merit-based selection for CP committees, and attitudinal shifts among officers can the potential of CP be realized in the district.

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