



Pakistan's Police: Perception, Policy and Practice

- The issue of policing in Pakistan is a matter of great concern. This is true not only for the country's own people and government, but also for the United States and other Western countries, given the region's history with international terrorist groups. Reforming the Pakistan police will be challenging and costly, but a necessary step if law enforcement agencies are to improve relations with the public and restore law and order to the country.
- Pakistan's society is divided along sectarian, political and ethnic lines. This presents an ongoing challenge to law enforcement agencies, whose purpose is to safeguard its citizens and protect the socio-political landscape of Pakistan.
- Historically, the police and other law enforcement agencies in Pakistan have been criticized for failing to address rising crime rates and curbing attacks motivated by political dissidents, religious extremists, insurgents and terrorists. The police also are widely viewed as corrupt, creating a lack of trust among the public that hinders the effectiveness of law enforcement officials in crucial ways.
- While terrorist attacks have decreased in recent years, police reform remains a key issue. For meaningful change to take place, Pakistan's law enforcement institutions should measure their own activities and their impact on local populations. These measurements must be community-based.
- The United States can aid Pakistan in training and offering additional resources to ensure that the police force is prepared and willing to restore public trust – while working with other institutions, including the military – in its counterterrorism mandate and strategy.

SUMMARY



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INTRODUCTION

Pakistan's police institutions are in need of change. Traditional policing methods, which are typically defined by officers' ability to respond to crime calls and make arrests, have failed to secure urban and rural neighborhoods in Pakistan or to quell rising social pressures that include the proliferation of drugs, crime-related incidents, sectarian and militant violence, and terrorism. To curb violence and serve its citizenry, Pakistan's police require a radical departure from their traditional policing approach and must consider shifting to a focus on the people – or community-policing model – to mitigate social ills, improve the quality of life for citizens and create secure communities.

Policing in Pakistan has a long history of challenges, dating back to British rule of the Indian subcontinent, which first introduced the concept of local policing in the region. The British Police Act of 1861 was used to govern the region and remained in place until the Police Order 2002 came into effect. Under the British, the Punjab Laws Act, 1872, employed *chowkidars* – or village leaders – to aid the police. This system has been used as a substitute for a number of law enforcement agencies currently operating in the tribal areas of Pakistan. Initially, the use of a native force drawn from members of the indigenous population helped the British rule the region. These early policemen of Pakistan were often members of a specific tribe, to whom the British granted minor administrative control.¹ Rafi Bhatti, a scholar and former Pakistani police officer, insists that the village surveillance system

once used by the British is the most effective way to police the rural communities of the country.²

Under colonial rule, several law enforcement agencies were created, including the military-led Frontier Corps and the police-led Frontier Constabulary. Various other militias, known as the Khassadars, were also created – forming the first tier of security in the tribal areas of Pakistan. The Khassadar militias were first introduced by Afghan King Nadir Shah Durrani in 1849 to ensure safe passage of travelers across the border regions.

It should be noted that the British, while credited with establishing justice in the region, had their own vested interests in establishing Pakistan's first law enforcement agencies, the military oligarchy (i.e., armed forces), and the intelligence services. To the colonials, these early enforcement agencies enabled the British to extend their rule, control the population, and guarantee a modicum of security. In other words, the British intended to keep a close watch on "the natives" rather than create a neutral law enforcement institution, and the nascent police forces were viewed as "servants of the [British] Raj."³

During this period, the Pakistani police and other law enforcement agencies were ineffective. The police force emerged with informal training and had no experience in community policing.⁴ Pakistan's law enforcement officers and, by extension, the criminal justice system adopted an "imperial mindset."⁵ Thus, police officers were viewed as provincial subjects. Different

police institutions emerged in the four distinct provinces of Pakistan. The legacy left by the British still complicates law enforcement in Pakistan. According to a former law enforcement officer there, “the police in Pakistan is the provincial police.”⁶ Provincial police organizations act independently of each other, and they operate outside of the federal government’s authority or rules. The federal government oversees other law enforcement agencies, which do not coordinate their activities or plans with provincial police officers, complicating “coordination and collective policy planning.”⁷

After the British departure from the region, the Pakistani government initiated several laws to improve police performance, beginning with the establishment of a modern police force in the city of Karachi (which was the country’s capital when Pakistan was formed in 1947). Other significant measures during the country’s history as an independent state have included:

- The creation of a federal-level police organization in 1972 to counter smuggling, narcotics and offences committed by foreigners.
- The initiation of additional police reforms in 1976 to give units greater autonomy. These were reversed, however, when Gen. Zia ul-Haq placed Army officers in charge of various police units, creating the impression that police were second-tier enforcers.
- A 1985 bill that led to the creation of metropolitan police officers in cities with more than 500,000 residents.

- The abolition of the British 1861 Act in the late 1980s in order to improve and modernize the Pakistani police.
- The Police Order 2002, passed by the government of former President Pervez Musharraf. The Order was an effort to create a more independent policing structure, granting law enforcement officers greater autonomy and accountability. However, this historic law was never implemented – a failure of the criminal justice system.

Community policing has had mixed results in Pakistan. In the tribal region, the Frontier Constabulary has played an important role in Pakistan’s military operations against terrorists and affiliated groups in the region, attributed in part to the constabulary officers’ local language skills and familiarity with the terrain. In the Khyber-Pakhtunkhwa province, law enforcement officers have incurred greater losses, given the rising insurgent and terrorist threat, yet the officers remain vigilant and professional.⁸ In Punjab province, however, a former police officer indicated that the capacity of the police is weakened by lack of will and corruption.⁹

THE COUNTERTERRORISM CHALLENGE

For decades, Pakistan’s counter-terrorism units, including the police force, have courted Muslim militancy in the name of defensive jihad. The primary role of the police has been to assist Pakistan’s intelligence agencies

and the military in detecting and disrupting terrorist activities and attacks.

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Managing Pakistan's militant Islamism is not a new challenge. Many foreign policy experts maintain that enabling the rise of Islamists is not an open invitation for currying favor with local jihadists, some of whom have attacked the security agencies. This master narrative – the support for specific Muslim extremist groups in efforts to weaken India – has helped shape Pakistan's identity and strengthens the argument that the Army, and by extension, the country's law enforcement agencies are the guardians of the population, thereby marginalizing the civilian elites' grip on power. The image of various political parties as leaders of the federal government is further diminished by the strongly held belief that the Army is Pakistan's ultimate savior against internal (and external) threats facing Pakistan. While the military is a primary powerbroker, the police serve an important role in protecting Pakistan from internal crises and threats and continue to assist the Army and other law enforcement entities. These agencies view themselves as the institutional glue that holds Pakistan together.

Despite the existence of various law enforcement and security agencies, Pakistan remains unstable and is vulnerable to terrorist attacks. For

example, on October 25, 2016, terrorists stormed a police training college in the Taliban-infested town of Quetta in Baluchistan, Pakistan's largest province by size. At least 61 people, mostly cadets, were killed and nearly 100 others were injured as three gunmen with AK-47 rifles and grenades attempted to incite fear and chaos. The ultimate goal of the terrorists is to topple the current government, disgrace the Army and the local police, and destabilize the country.

In late December 2014, when terrorists killed schoolchildren at the Army Public School in Peshawar – a northern town flooded with migrants and refugees from Afghanistan and sectarian-based violent groups – the federal government quickly held a conference and met with senior military officers to put into place the National Action Plan (NAP). The 20-point plan included, among other things:

- The creation of military courts for terrorism cases;
- Calls for the execution of convicted terrorists;
- Efforts to choke terrorist financing;
- Enforcement of madrasa regulation and registration; and
- Calls to dismantle terrorist communications networks, address religious persecution and counter hate speech and the distribution of extremist material.

Under the new framework, which is intended to derail terrorist activity, law enforcement agencies are granted

greater power. However, the NAP may be deemed too broad or vague and thus fail to improve Pakistan's criminal justice system or address reforms in Pakistan's tribal belt, known as the Federally Administered Tribal Areas.

Currently, Pakistan's law enforcement agencies are divided among federal and provincial sectors. At the federal level, security agencies include: the Federal Investigation Agency, the Frontier Constabulary, the National Highway and Motorway Police, Pakistani Customs, the Pakistan Coast Guard – a paramilitary unit that operates along the shores of Karachi – and the Directorate General of Intelligence and Investigation. At the provincial level, law enforcement agencies are separated by geography: the Baluchistan Police and the Baluchistan Levies supervise communities in Pakistan's largest province by size; the Punjab Police governs the country's most densely populated area; the Sindh Police operates in the southern province; and the Frontier Corps governs the tribal belt in Khyber Pakhtunkhwa (KPK) in northwestern Pakistan, an area that borders Afghanistan.

One exception to the federal and provincial police structure is the Islamabad Capital Territory Police, established in 1981 under Presidential Orders No. 17 and 18, to police the capital city, where foreign embassies and federal government institutions are located.¹⁰ These local law enforcement agencies, which include the scouts and rangers, often operate with the support of Pakistan's intelligence agency and/or military

forces,¹¹ thereby marginalizing the role of the police – an institution that continues to be regarded by the general Pakistani public as corrupt, inefficient and politicized. Interviews with Tariq Pervez, a former police officer and head of the federal police agency in Islamabad, as well as with other experts reveal that the police are generally viewed in Pakistan as a failing institution: Officers are unable to fight crime or uphold the law, and are often seen as siding with political leaders and/or parties. This perception makes policing and building trust in the community nearly impossible.

Therefore, the police and the criminal justice system at-large is challenged to address counterinsurgency, as well as counterterrorism efforts in Pakistan. Scholars in Pakistan argue that action against terrorists has become the purview of the Army – a major misstep. Given their geographic proximity, police units should be equipped and trained to collect intelligence against terrorist targets and, if needed, take appropriate action against them. The police live in the same areas as terrorists, which offers law enforcement officers a unique opportunity to provide intelligence to the military and other agencies about a given terrorist cell and/or group. In short, the police are on the front lines of war and should be given the role of first responders.

COMMUNITY POLICING: FROM THEORY TO PRACTICE

Building police capacity to address domestic pressures will depend

largely on Pakistan's ability to fully implement a community policing model.

The U.S. Department of Justice defines community policing as a philosophy that supports "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."¹² This model is dependent on three key components:

1. Community partnerships between the police and the public to engender trust in police work;
2. Organizational management, which includes a change in police structure and personnel to support community partnerships; and
3. Problem-solving mechanisms that allow the police and the public to work together to identify problems and seek effective solutions.

While the primary partners are the police and the public, the community policing model can include collaboration with other law enforcement institutions and government agencies "to identify community concerns and offer alternative solutions."¹³

Broadly, a community policing model addresses the following: the need to mitigate conflict, beginning with a defined social order that distinguishes between right and wrong; a strategy that prioritizes the participation of

members of the community in the active prevention of crime and related incidents; and a long-term approach that seeks to move beyond a police-driven crime prevention agenda to involve other agencies and create a partnership among communities.

Ideally, community policing values people and their concerns, which translates into an improved quality of life for all people. As is true for all citizens, including Pakistanis, people can redefine power in their communities. In theory, people have more autonomy and accountability when they are allowed to be community servants. This approach allows the police to address a broader spectrum of community concerns, to include crime and terrorist infiltration. A community-policing model ensures that the people and the police are advocates for real problem-solving. In Pakistan, the question for the police and the communities they serve is related to effectiveness. Is the police officer-on-the-street a reliable and resourceful authority figure? In Pakistan, the answer varies. In short, greater police and public collaboration is the first step to ensuring community safety.

Community partnerships are one of the key components of community policing. This model encourages officers to develop positive relationships with citizens in the communities or neighborhoods they patrol, and enables citizens to be more forthcoming about problems in their area -- regarding the police as a trusted go-to authority figure. Communities can aid policing in

Pakistan in invaluable ways by helping to identify and solve problems before they expand into national crises.

Community policing is a central component of modern policing, which was first introduced by Sir Robert Peel (1788-1850), an early leader of Britain's Conservative Party who served twice as prime minister. He also served twice as Home Secretary, during which time he made a name for himself by establishing the Metropolitan Police Force and enacting far-reaching reforms of Britain's criminal laws. (In fact, Peel is so closely associated with the structure and principles of policing that police in Britain to this day are commonly referred to as "bobbies," in his memory.) Peel emphasized that the police and the public have a relationship that benefits the entire community. In 1829, he asserted in his seventh principle¹⁴ the idea that "the police are the public and the public are the police; the police being only members of the public who are paid to give full-time attention to duties which are incumbent on every citizen in the interests of community welfare and existence."¹⁵ In the 1970s, Peel's model of policing became a global framework that has been adopted by countries such as the United States, calling for law enforcement officers to work with members of the communities that they serve.¹⁶

In Pakistan – a country of nearly 200 million people divided by ethnic groups and linguistic identities – community policing is an implicit idea outlined in the Police Order 2002. Of the duties and responsibilities

outlined, police officers are expected to "protect life, property and liberty of citizens [and] preserve and promote public peace."¹⁷ The Order also extends to female police officers, recruited after then-Prime Minister Benazir Bhutto established the first women-only police station in Rawalpindi, a sprawling town outside of the capital city of Islamabad. In a country like Pakistan, where patriarchy is prevalent in many regions, a female force was necessary to respond to incidents and complaints of police excess against women as well as to address gender-specific concerns.

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In theory, the role of the police as arbiters and community leaders capable of identifying and resolving social problems is an ideal framework. To be effective, law enforcement agencies should tailor their tactics and strategies to address different needs of individual communities, cities and/or regions. For example, the people living in the tribal region are directly affected by terrorist infiltration, recruitment and attacks, while the communities of Sindh are riddled with gang-related incidents, petty street crime and political violence. Each province of Pakistan demands a tailored police response and a community-specific force. Regardless of location, however, the police should strive to improve relations with community members, especially

minorities and young people, as well as maintain good relations with the media to mediate and mitigate the problems police may have in any given community.

To date, there is limited literature available in Pakistan concerning the utilization and effectiveness of law enforcement in connecting with citizens. The largest amount of research dedicated to public perceptions of law enforcement officers has been gathered from public opinion polls and surveys. For example, in 2009, respondents listed the police as the most corrupt in the administration of justice.¹⁸ Historically, Pakistan's pattern of corrupt leadership, plainspoken populism and rising militancy has stymied police progress and public trust.

reported theft to the police, indicate that the police may be complicit in these crimes, or simply refuse to take action to investigate the crime and/or the perpetrators. The overall perception of complicity and carelessness results in distrust for the police. This is a critical challenge to overcome if the police hope to work with community members to combat crime and terrorism-related activities.

To be effective, community policing requires a reordering of police work and a new system of accountability that encourages the police to allow the citizens to set priorities and establish public accountability. Years of travel to Pakistan by the author have revealed a narrative of disdain and disillusionment regarding the police. One woman whose house in Karachi was robbed said, "The last thing I would do is go to the police. Somehow, they are always involved in the crime."¹⁹ Another person, who was involved in a road accident in the same city, noted, "The police only pushed me aside. I had to solve the problem myself with the car that hit me." Thus, police in Pakistan have a "terrible reputation, and ordinary people often avoid approaching police to report crime or communicate grievances."²⁰

The public's negative perception of the police stems, in part, from officers' role as everyday tools of successive military and civilian rulers, and from excessive use of police force – a primary barrier to police-community partnerships. Authoritarianism and internal politics also contribute to poor perceptions within the community. Interviews with various residents of Karachi, Lahore and Islamabad – Pakistan's three major cities – suggest that the police are unable to solve basic crimes such as burglary, theft and robbery. The author's interviews with community members, including those who have

Over the years, the media have amplified the public mistrust of the police, as recorded in the news, television shows, daily and weekly papers. For example, weekly programs on leading news channels – including GEO, Dunya, Samaa and AAJ – on crimes handled by the police expose the police as

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corrupt, lazy and/or unresponsive to communities' concerns. Because citizen perceptions are influenced by news sources, the police can counteract media distortions by being a reliable and positive partner for members of the community.

For the police to be regarded as protectors, political favoritism, nepotism and an institutionalized culture of corruption must end. In many countries, politics have long been a part of law enforcement.²¹ Politicians use the police to serve their own ends – controlling who is hired, promoted or placed in specialized units, and who gets arrested or released. In Pakistan, partisan politics demands law enforcement officers' loyalty to the political parties they serve, denying the public of a neutral police force that is autonomous and fair. In the author's assessment, connecting some police officers' ties to political elites can be difficult to prove, but interviews with local sources suggest that nepotism is rampant.²² However, curbing corruption within the police force is possible and must begin with leadership and new ethical standards.

Because leadership is an integral part of police work, the top executives of a police institution shape the organizational climate; these executives should strive to maintain a high standard of ethical conduct as the key to preventing corruption and maintaining the public's trust. Without leadership, the police structure and the overall force have no authority or incentive to maintain an ethical climate and prevent corruption.²³

In addition, the process by which individuals turn to crime or become criminals impedes community policing. The varying patterns of street crime activity, as well as hate crimes, across Pakistan have changed the urban (and rural) landscape. Crimes committed on the basis of ethnicity, sexual orientation, religion, disability and gender are numerous. Countering this threat requires police training to "professionally deal with the hate crime cases,"²⁴ with support from a judiciary willing to silence the perpetrators of these attacks.

On paper, the four provincial police forces in Pakistan closely mirror the community-policing model. In reality, Pakistan's provincial police may lack the ability to serve and protect the citizenry; security conditions vary across Pakistan and are impacted by multiple administrative, legislative and political pressures.

According to one study, scholars say that "Pakistani police officials continue to exercise influence on politicians, seeking their own unmerited positions and postings."²⁵ However, in practice, the police and other security institutions in Pakistan often have competing interests. If they are poorly paid, badly trained or controlled by political groups and patronage networks, the police lose the incentive to protect their communities. In the author's experience, police officers' low salaries and other pressures can lead some to seek alternative sources of revenue, which can lead to corruption and involvement in drugs, crime-related incidents and politically motivated violence.

For community policing to succeed, the criminal justice system in Pakistan needs to commit to two central messages: (1) the police need policies to address the conditions that cause criminality and disorder; and (2) "police strategies must expand freedom and justice, not just provide safety."²⁶

REFORMING THE POLICE

One of Pakistan's greatest security threats is the presence of various terrorist groups operating in the country.²⁷ To counter the threat, scholars argue for reforming the entire judicial and criminal system, while highlighting the need to engage the community to counter the new wave of insurgent and terrorist violence. In curbing terrorist violence, the police have an opportunity to reconsider their organizational and operational framework.

Historically, the Army has been the most powerful and capable institution inside Pakistan (some argue this is still the case), although law enforcement agencies are the protectors of the citizens. To counter terrorist threats and a host of other societal problems, the police need to organize many social control efforts to enforce justice and safeguard the people. Because social control originates in interactive human relationships, the police have an opportunity to engage the public with repeated interactions in order to build trust, gain support and, ultimately, ensure the public's cooperation in fighting crime and other social disorder cases.

Reforming the police will be challenging and costly, requiring support from the federal government. The extensive list of needed reforms includes the following:

- Improve the quality of training at Pakistan's police training schools, which can involve training from elite police forces in the United States and other countries.
- Replace outdated equipment with new technologies and equipment provided by the federal government and/or foreign countries.
- A judicial review of Police Order 2002 to improve the professionalism of police leaderships.
- A revision of existing legal frameworks that impact the police, including a revision of the existing criminal justice system and its laws (a huge undertaking).
- Policies to curb police corruption and patronage links.
- Strategies to improve police performance.
- Better coordination between the military, police and intelligence agencies.
- Greater autonomy for the police force across the four provinces.²⁸

Upgrading the existing police system as the central law enforcement institution "must be part of an overarching restructuring of the total law enforcement infrastructure," including reforms to the criminal justice system.²⁹

Lessons learned from policing in the United States can help inform

Pakistan's efforts. Both countries have transcended traditional models of policing for a modernist approach: Community policing is key to modern policing, and both countries acknowledge the need to revisit old policies and practices to meet present demands of their communities and to counter new and old threats.

It should be noted that U.S. law enforcement agencies are highly decentralized; there are hundreds of police departments around the country. Also, community policing's "introduction into American policing has been a long, complicated process" with uneven implementation, although it has been rooted in team policing, police-community relations and crime prevention.³⁰ Since the 1930s, the U.S. policing system has been primarily a civilian activity, focused on meeting citizens' needs and wants, despite recent social pressures that originate from poor race relations, excessive use of force and corruption.

Partly because of these social ills, policing in America is a subject of intense scrutiny by policymakers, law practitioners and police departments, all of whom care about improving police performance and safeguarding communities. As a new, bold approach to law enforcement, the community policing model in the United States "represents a comprehensive attack on community problems."³¹

This paradigm shift can be useful to Pakistan, as it continues to struggle with myriad internal crises that could

destabilize the entire country. As previously stated, ethical and effective leadership in the police force is the first step to building a strong law enforcement agency that would be perceived by the public as cohesive and trustworthy. In a study conducted by the International Association of Chiefs of Police, seven of the top ten issues determined as critically important to officers involved ethics

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and integrity; the same should be true for Pakistani police officers. The study revealed that officers recognized the value of having "absolute control over their integrity and" that professionalism must "be taught and practised."³² By maintaining an ethical workplace, police officers can rely on their moral makeup when working with community activists, leaders and members to resolve common problems. This in turn enables officers to strengthen bonds and increase trust with the communities they patrol.

POLICY RECOMMENDATIONS

To implement a more civilian model of policing in Pakistan, the political elite – many of whom control resources and budgets for training – and criminal justice advocates need to be participants in the process. Other key stakeholders include the large military, which yields influence even when backing the civilian government and, to a lesser extent, Pakistan's intelligence services. The need

for a joint strategy among security agencies may require a cultural shift in Pakistan, forcing police units to revisit their current operations and strategies to measure effectiveness and make decisions for short- and long-term reform.

The following five broad categories of reform for the Pakistan police are focused on strengthening community policing:

1. Advancement of science in policing. The Pakistan police could benefit from evidence-based policy that allows researchers to inform police professionals on solutions to improve community policing. While, given the nature of police work, academic research is often divorced from the dynamics of policing, research can help practitioners evaluate everyday problems and offer scientific evidence for programs and policies. Examples include analysis of DNA, fingerprint and ballistic evidence to reduce crime, and in-depth analysis of neighborhoods and areas that attract criminals, terrorists and gangs.

2. Consider integrating problem-oriented policing, evidence-based policing and intelligence-led policing. Expanding the police profession's vision of problem-solving may require reorganizing resources and restructuring managerial oversight. Sharing intelligence among the various agencies can also aid in mitigating risks to communities with tailored solutions that include

the participation of community members and leaders, as well as other authority figures, which might include the Provincial Governor or tribal chief. One example of intelligence-sharing is a threat matrix system to prioritize the continual stream of alerts from federal agencies, allowing law enforcement officers in different parts of Pakistan to combine and see the same data.

3. Use of outreach police professionals to work together as a community team. The Neighborhood Community Policing Centers that grew into Community Resource Centers across the United States could be a resource to help Pakistani police officers engage with members of the community, gaining the trust and support necessary to address everyday problems. Because people are important partners in the policing process, an outreach program can assuage concerns the community has about the police and assist with ongoing operations, such as combating terrorist threats. The Citizens-Police Liaison Commission in Karachi is a model that can be replicated across Pakistan.

4. Strengthen the professional model of the police. Today, the core ideal of the police as crime control experts is central to the work of law enforcement officers. Replacing that ideal with a theory of police as social workers is flawed, even under a community-policing model. This is why the police in Pakistan should

continue to share information, pool expertise and coordinate responses among themselves and with community members. The way forward is to implement the Police Act 2002 nationwide to make the police more accountable and emphasize the community-policing approach.³³

5. Improve analytical capacity.

Developing actionable intelligence and working with federal law enforcement partners to identify and deter acts of terrorism, for example, is central to a community-based approach. Community members can be important sources of timely data and intelligence collection if trust between the public and the police exists and if a mechanism for the public to share information with the police is seen as rewarding for the individual and the community.

Implementing these reforms will depend on the willingness of the criminal justice system and the Pakistani government to institutionalize them across the country. Ambitions for accountability, legitimacy and innovation can only help the Pakistani police be an effective and highly respected institution. By adopting a “new professionalism” – a conceptual framework that can help frontline police officers and the public alike³⁴ – the police of Pakistan can keep their organization and operations focused on present priorities while looking to the future. But failure to reform could set the police back, threatening the security and safety of Pakistan’s citizens and the future of the country.

CONCLUSION

Today, policing stands at a crossroads. One path leads to the failed crime-fighting traditions of the past, whereas the other leads toward the community-policing model seen in parts of Pakistan today. The latter approach is the way forward, as it offers the community an opportunity to be more fully engaged with the police and vice versa. Greater engagement with the community allows the police and other law enforcement agencies to be liked and respected, dissolving prior perceptions that officers are careless and corrupt. Effective partnerships between the community and the police force greatly improve problem-solving strategies or tactics for the police, while requiring that the police ensure the safety and welfare of citizens. At its core, when community-oriented policing works, partnerships result in community-based problem-solving – a useful framework for engaging citizens to help identify possible threats and implement preparedness plans.

After all, law enforcement officers have made a promise to the public. The police commit to protecting the communities they patrol and serving with honor as representatives of authority. The core values and rules that the police have been trained to enforce on the street are designed to win the public trust in the spirit of community engagement and enhancing police integrity.

The police institutions created in the colonial period have been transformed with the introduction

of numerous laws. The Police Order 2002 is a vital step to ensure police independence and greater accountability, as it allows the public to redress grievances and increases awareness of current social ills. Scholars agree that an effective and independent police service legitimizes the democratic government in Pakistan.

Looking ahead, encouraging continuous innovation in police practices in a country of rising crime and violence will help the Pakistani police departments make new

investments. These include improved training, support and equipment for junior officers and calls for the criminal justice system to create an independent judiciary. While some reforms have begun, the police of Pakistan need to consider an overarching, organizing framework to coordinate intelligence and provide adequate resources across the law enforcement agencies.

Without these reforms, the communities that the police patrol will remain insecure.

ENDNOTES

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- ²³ For more information, see J. Conditt, Jr., "Institutional Integrity," *FBI Law Enforcement Bulletin*, November 2001, 18-23; and R. Hunter, "Officer Opinion on Police Misconduct," *Journal of Contemporary Criminal Justice* 15, no. 2 (1999): 155-170.
- ²⁴ "Challenges of Hate Crimes in Pakistan," by Rehman Anwar, Project Manager, Faith Matters, UK. <http://www.intersections.org/challenges-hate-crimes-pakistan>
- ²⁵ Abbas.
- ²⁶ Bayley, David. H., Davis, Michael and Davis, Ronald L., "Race and Policing," *New Perspectives in Policing*, June 2015.
- ²⁷ Abbas, Hassan. "Reforming Pakistan's Police and Law Enforcement Infrastructure," United States of Institute of Peace Special Report, February 2011.

- ²⁸ The law enforcement in Pakistani comprises three distinct sections: the police, the courts and correctional facilities. Police work itself is carried out by both provincial and federal police forces that oversee crime detection and prevention, and are concerned with the maintenance of order throughout the country. The police force operates within the four recognized provinces of Balochistan, Sindh, Punjab and Kyber Pakhtunkhwa, the autonomous province of Gilgit-Balistan, the federal capital territory of Islamabad, the Federally Administered Tribal Areas (), and the disputed region of Azad Jammu & Kashmir.
- ²⁹ Abbas. Reforms for the criminal justice system of Pakistan are outside the purview of this research paper, but an important subject to consider, if policing in Pakistan is to adopt a more community-oriented approach. Also see "Empowering the Pakistan Police," Robert M. Perito and Tariq Pervez, United States Institute of Peace, April 24, 2013. <http://www.usip.org/publications/empowering-the-pakistan-police>
- ³⁰ Kappeler, Victor E. and Gaines, Larry K., *Community Policing*, Fourth Edition. New York: N.Y.: LexisNexis Matthew Bender/Anderson Publishing.
- ³¹ *Ibid*, p.31.
- ³² International Association of Chiefs of Police (IACP), "Ethics Training in Law Enforcement: A Report by the Ethics Training Subcommittee of the IACP Ad Hoc Committee on Police Image and Ethics," <http://web.archive.org/web/20010620062511/http://theiacp.org/pubinfo/Pubs/ethictrain.htm> (accessed Sept. 10, 2016).
- ³³ Abbas.
- ³⁴ A term borrowed from a concept outlined by Christopher Stone and Jeremy Travis, "Toward a New Professionalism in Policing," *New Perspectives in Policing*, March 2011.



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