A model for Community Policing Forums according to the South African Constitution: The case of JB Marks Local Municipality

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DECLARATION REGARDING WORK

I declare that the thesis has been composed by myself and that the work has not be submitted for any other degree or professional qualification. I also understand what plagiarism entails and am aware of the North West University's policy in this regard. I, therefore, confirm that the work submitted is my own, except where contributions of others are involved, and every effort was made to indicate this clearly, with due reference to the literature, and acknowledgement of collaborative research and discussions.

The work was done under the guidance of Doctor Barend Prinsloo at North West University (Potchefstroom campus).

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In my capacity as supervisor of Mr TJ Morebodi's thesis, I hereby certify that the above statements are true to the best of my knowledge.

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Doctor Barend Prinsloo

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William A. Ward once said, "*study while others are sleeping; work while others are loafing; prepare while others are playing and dream while others are wishing*." This quote by William A. Ward has been the pillar of my strength from the beginning until the end of this study period. It further made me realise that anything is possible if you set your mind to it. Most importantly, anything worthwhile doing, requires some hard work, patience and many sacrifices. This is the recipe for success. In conclusion, Henry Ford once said "*Obstacles are those frightful things you see when you take your eyes off your goal.*" There were many obstacles I met during my study years, some of them good and some of them not so good. However, Henry Ford's quote reminded me all the time to remain

glued to my goal. Therefore, I have let go of anything which was not goal oriented and focus on what was goal oriented. I believe that anybody can achieve anything upon which your mind is set.

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ABSTRACT

Community Policing is a policing model aimed at addressing the root causes of crime and community social ills in a proactive and efficient manner through community-police partnerships. This policing model implies that police and communities to need come and work together in harmony by forming community-police partnerships with the aim of creating sustainable and peaceful neighbourhoods. The key to these community-police partnerships is co-operative arrangement.

This research study applied qualitative research as its research design in its exploration paradigm, to determine the effectiveness of Community Policing Forums within the JB Marks Local Municipality amid the South African Police Service's seeming abandonment of Community Policing as its policing model. The sampled population in the thesis were purposively selected and comprised of police officers in different categories such as station commanders, community policing officers and sector commanders, as well as ordinary community members who are either involved in policing aspects through a Community Policing Forum or Sector Forum. Both individuals and focus group interviews served as data collection instruments and were utilised to extract information from participants. Collected data was analysed utilising a Split-Apply-Combine strategy whereby large pieces of data were broken down into manageable pieces. Thereafter, each piece of data was independently examined and analysed to determine what it meant. From that process, similar themes that appeared disjointed at first glance, were then assembled together and further analysed to obtain the true meaning of the data.

Data collected from research participants or respondents confirmed the research problem statement in a sense that, South African Police Service within JB Marks Local Municipality seemed to drift away from Community Policing prescripts. As a result, Community Policing Forum structures inclusive of their sub-forums are somehow not as effective as they should be. Even though study participants highlighted challenges associated with Community Policing and Community Policing Forums within JB Marks Local Municipality, they emphasized that Community Policing as a policing model should be retained as a preferred policing. Challenges associated with this policing model inclusive of Community Policing Forums and their sub-structures need to be addressed so that the community and law-enforcement agencies could see the benefits of Community Policing. In

conclusion, based on the research results and empirical findings, this study designed a model for a Community Policing Forum for the JB Marks Local Municipality within a South African context, which is aimed at rejuvenating Community Policing and Community Policing Forums.

Key terms: Case study, community partnership, community policing, democratic policing; methodology, organisational transformation, peace, principles, problem-solving, qualitative research, research design, violence.

DEDICATION

This thesis is dedicated to my late grand-parents and mom, *Tokonyane, Emily and Neo Maria (Oumanyana) Morebodi*. You not only raised and nurtured me, but you also taxed yourselves over the years for my educational, work and intellectual development. Your love, care and support made me the man I am today. For that, I am entirely grateful. *In life I loved you dearly and in death I love you more than the words can express.* You hold a special place in my heart that no-one could ever fill. May your beloved souls rest in eternal peace and rise in glory.

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ACRONYMS

BJA	Bureau of Justice Assistance
COP	Community-Oriented Policing
COPS	Community-Oriented Policing Services
CP	Community Policing
CPF	Community Policing Forum
DP	Democratic policing
DOP	Department of Police
DR KK	Doctor Kenneth Kaunda
IGNOU	Indira Ghandi National Open University
JBMLM	JB Marks Local Municipality
NDP	National Development Plan
NPA	National Peace Accord
NWU	North-West University
PS	Peace Studies
RSA	Republic of South Africa
SAPS	South African Police Service
SARA	Scanning, Analysis, Response and Assessment
UDHR	Universal Declaration on Human Rights
UK	United Kingdom
UN	United Nations

UNESCO	United Nations Educational, Scientific and Cultural Organisation
USA	United States of America
VTLM	Ventersdorp-Tlokwe Local Municipality
WHO	World Health Organisation

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CHAPTER 1: INTRODUCTION AND CONTEXT

"Community Policing is a great idea. It worked in Hoosier state." Mike Pence during the 2016 Mike Pence vs Tim Kaine vice presidential debate.

1.1 Introduction

This was an introductory chapter and its primary aim was to introduce the locus and focus of the study. In other words, this chapter provided the contextual background and information to explain the reasons and argumentation which were utilised to formulate the main research problem investigated by this thesis or study project (see Section 1.6).

The overarching general research question presented, was directly related to the problem statement. This implies that, from the overarching general research question, several research objectives were formulated which guided the literature review chapters, empirical study and the synthesising of the results. All of these were aimed to answer both the general research question and the problem statement of the thesis.

This chapter also presented a valid research methodology by which the problem statement was investigated. In other words, the research methodology section explained how this thesis went about achieving its research objectives. The chapter concluded by providing a chapter layout as well as chapter divisions.

To kick-start the study and provide theoretical context, the next section presents a short overview of the theoretical context of Community Policing (CP) within democratic societies.

1.1.1 Theoretical context of Community Policing

The previous section provided introductory remarks to this thesis research topic whilst this section on the other hand explored CP within its theoretical context. In other words, this section described the theoretical basis upon which CP can be understood, evaluated and analysed.

Democratic countries such as the United States and the United Kingdom with an elaborated theory on CP, any discussion on topics which include police and the community in safety and security matters is bound to raise the concept of CP (Mouhanna,

2014:59-69). This concept of CP professes a need for mutual co-operation between the police and community through pro-active policing strategies in safety and security matters. In other words, in the aforementioned democratic countries for example, any reference to mutual co-operation between the police and community in maintenance of law and order give rise to the CP concept. Even though CP as a theoretical concept somewhat eclipsed in the early 1990s in South Africa, the concept has been quite popular amongst countries which practice democracy such as the United States and the United Kingdom from the early 1960's.

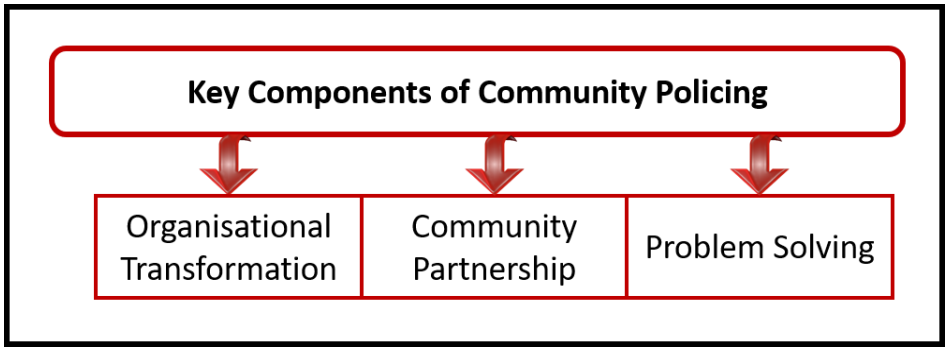
In this regard, CP can be described as a policing model aimed at developing a crime prevention technique that promotes building relationships between police officers and the communities which they serve, in order to prevent crime (Department of Safety & Security, 1997:23). In other words, CP as a policing model refers to that policing model, where the police need to develop or sustain a relationship with the local community as a partner in identifying crime and addressing community social ills.

Despite this study describing CP as a policing model, other scholars refer to it as philosophy (Moore, 1992:99). For example, Moore (1992:99) described CP as a policing philosophy that promotes organisational 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, instability and fear of crime. In support of philosophical context, the South African Community Policing Strategy 2018 (2018: iv) also describes CP as a philosophy that guides police management styles and operational strategies emphasising the establishment of community-police partnerships and a problem-solving approach responsive to the needs of the community. Based on these two descriptions, it can be deduced that CP could also be known as a philosophical approach, but for the purpose of this study it will be referred to as a policing model aimed at setting up a crime prevention technique that promotes building relationships between police officers and the communities which they serve, in order to prevent crime.

Community policing descriptions as advanced above suggest that CP is primarily concerned with the collaborative effort between the police and the community in bringing about peace in communities (Md Saiful, 2018:2). From this collaboration, a community-police partnership becomes a necessity whereby the two parties identify problems of

crime and disorder and engage each other creatively in order to produce solutions towards identified community problems. It is important to note that collaboration between the police and the community is a safety and security matter that needs close maintenance and mutually beneficial ties between the police and community members (Minnaar, 2010:189-194).

The theoretical context of CP above suggests that CP was founded upon three key principles, namely: organisational transformation, community partnership and problem-solving. Literature on the three key principles of CP revealed that they do not manifest themselves in isolation, as they are intertwined (Friedman, 1992:11-39; Bratton, 1996:781; Oliver, 1998:32; Friedman, 2000:6). They are intertwined in the sense that they are dependent upon one another for survival. In other words, the survival of one key CP principle relies upon another. For instance, the police and community would not be able to engage in a problem-solving approach if they were not in partnership, and without the police organisation accommodating community-police partnerships there can never be transformation. Figure 1.1 below illustrated these key principles of CP (Lawrence & McCarthy, 2013:6).



Source: Lawrence & McCarthy (2013:6)

Figure 1-1: Key principles of Community Policing

Even though the three key principles are interdependent, the explanations on CP above suggest that the community-police partnership principle is a crucial one, as CP can only manifest itself through the co-operation or partnership between the police and the community (Jannetta & Lachman, 2011:3). Hence, Jannetta and Lachman (2011:3) proclaim that between the 1960's and 2010's, CP as a policing model has revitalised the field of law enforcement, whereby police partnerships with the community are

emphasised. This thus underpins the belief that safety and security cannot be produced by either police or citizens acting alone, but rather through collaboration between the police and the community (Jackson *et al*., 2021:548). A detailed exploration on the key principles of CP will be provided in Chapter 3

Even though the discussion above painted a picture that CP as a policing model is important for community safety, it does not mean that this policing model does not have limitations (Marais, 2002:15). One eminent limitation for this policing model is that CP can only manifest itself with community involvement in policing matters (Mohanty & Mohanty, 2014:10). As such, communities and police agencies need to understand that co-operation between the two parties is a must for the survival of CP as a policing model.

Despite community members being an important partner in the survival of CP, literature suggests that communities sometimes do not play their role adequately, or when they do, they tend to be ambiguous on their role during community-police engagement (Mulugeta & Mekuriaw, 2017:5). This lack of desire to participate and/or ambiguity in most cases leads to communities allocating their important role to the police who, as another partner in CP, have already been allocated their responsibility (Mishra, 2011:43). As a result of this situation, selective participation or inadequate participation from the members of the community becomes the order of the day, thus resulting in police taking full responsibility for safety and security matters. This creates a perception that police do not take cognisance of the key CP principle of community involvement (Mishra, 2011:43).

A call for collaboration between police and the community further necessitates a social contract between the two parties. Early writings by Gough (1936:1-3) suggest that the social contract theory originated during the age of enlightenment and at that time its primarily intention was concerned with legitimacy of the authority of the state over individual community members. It was during that time of enlightenment that communities lived in the state of nature and had no government nor laws to regulate them. The outcome of that situation was hardships and oppression on the different sections of the community (Laskar, 2013:1). In order to overcome challenges from those hardships that were caused by lawlessness, communities entered into two agreements which were primarily aimed at creating some order (Laskar, 2013:1), namely:

(i) Pactum Unionisdz; and

(ii) Pactum Subjectionisdz.

The first, *pactum unionisdz,* implied that communities sought protection for their lives and property (Gunkel, 2014:164). With this first *pactum unionisdiz*, individual community members agreed and committed to respect each other as well as each other's property and live in peace and harmony. With the second agreement of *pactum subjectionisdz,* community members agreed and committed themselves to unification. With this inification, community members pledged to obey an authority by surrendering the whole or part of their freedom and rights to an authority (Laskar, 2013:1). In return for community members pledging to obey the authority, the second agreement of *pactum subjectionisdz* called for authority to guarantee everyone protection of life and property, and to a certain extent, liberty. This second agreement of *pactum subjectionisdz*, in other words implied that individual community members agreed to establish laws which would be applicable to everybody and reciprocally renounce the rights they had with regard to one another in the state of nature. They further agreed to imbue some person or assembly of persons with the authority and power to enforce the initial contract. The two agreements, therefore, meant that individual community members escaped from the state of nature and consented either explicitly or tacitly to surrender some of their freedoms and submit to the authority in exchange for protection of their remaining rights or maintenance of the social order. According to the social contract community members agreed to live together under common laws, as well as the creation of an enforcement mechanism for the social contract and the laws that constitute it (Castiglione, 2015:161-175). This thus gave rise to the social contract.

Based on the aforementioned explanation, social contract theory can be loosely defined as a sort of hypothetical or actual agreement between a community and its state (Laskar, 2013:1). This social contract between the community and its authority, is said to be responsible for the bases of moral decisions and government stances (Hobbes, 2005:481). Community Policing, as such, as a systematic policing model, could be seen as a social contract between the police and the community in which the police are regarded as the authority responsible for safety and security of the community. This instils a sense of community belonging within a geographical neighbourhood, to improve the quality of life of the community. Furthermore, it is through the social contract that police are able to:

(i) distribute police resources;

(ii) interact with all community members; and

(iii) tackle the root causes of social problems (Somerville, 2009:1).

Community Policing is prominent in democratic states, including South Africa as a democratic state. One of the three key principles of CP which is community participation evoke one of the democratic principle of public participation. Public participation, from a democratic perspective, implies that community members are able to participate in the running affairs of the democratic state through themselves or their elected representatives (Prasad, 2006:14-16). This implies that, democratic states are run by or through the people's wish. With regard to policing aspects in democratic states, there is also a basic notion that the police need to understand the needs of their communities. As such, police need to conceive their role and what is the role of the community with regard to policing (Eastern, 2006:3-4). In so doing, police thus evoke the democratic principle of public participation in safety and security matters by allowing communities participate in the production of law and order. Hence, CP as a policing model is underpinned by the belief that, production of law and order (safety and security) cannot be produced by either police or community acting alone (Jackson *et al.,* 2021:548). CP, therefore, requires the police to consciously strive to create an atmosphere in which community members are afforded a conducive environment to be able to be of assistance to police through community-police partnership (Marais, 2002:14). Thus noting the point that, through CP as policing model is not something done "to" people, but rather something that is done "with" In the next section, CP from a South African perspective is explored. In other words, the next section expounds on factors which led to the South African government adopting CP as a preferred policing model for the country.

1.2 Factors leading to the development of Community Policing in South Africa

Prior to 1994, South Africa as a country had *Apartheid* as a legislative policy. Clark and Woger (2013:3) describe *Apartheid* as referring to 'apartness' in Afrikaans. *Apartheid* was adopted by the National Party in 1948 as an official government policy to physically separate the South African population according to race with regard to where they lived, attended school, worked, died and were buried (Mahlauli *et al*., 2015:204). Under *Apartheid*, race classification also determined the position of power in hierarchy and

economic viability. *Apartheid* thus ensued that the White population, despite not being the majority, was placed at the top of the race hierarchy and Black Africans were placed at the bottom. This happened despite Black Africans being the majority in the country.

Table 1.1 below, through Statistics South Africa's (Stats SA, 2020:9) mid-year estimates, illustrates the point that Black South Africans are the majority in South Africa. Despite these population statistics being recent in nature, the situation was the same during *Apartheid* years (Seekings & Nattras, 2005:6). Stats SA (2020:9) indicates that the Black African population constitutes the majority with 48,2 million which is approximately 81%, whereas the White population is estimated at 4,7 million, the Coloured population at 5,2 million and the Indian/Asian population at 1,5 million.

Table 1-1: Mid-year population estimates by population group and sex, 2020

POPULATION GROUP	MALE		FEMALE		TOTAL	
	NUMBER	% OF TOTAL POPULATION	NUMBER	% OF TOTAL POPULATION	NUMBER	% OF TOTAL POPULATION
Black African	23 519 474	80.7	24 634 253	80.8	48 153 727	80.8
Coloured	2 555 204	8.8	2 692 536	8.8	5 247 740	8.8
Indian/Asian	787 662	2.7	753 451	2.5	1 541 113	2.6
White	2 266 535	7.8	2 413 235	7.9	4 679 770	7.8
Total	**29 128 875**	**100**	**30 493 475**	**100**	**59 622 350**	**100**

Source: Stats SA (2020:9)

Even though the National Party *Apartheid* policy officialised racial segregation from 1948 onwards, it was the opinion of Mahlauli et al. (2015:204) that systematised racial discrimination in South Africa did not necessarily begin with the National Party in 1948, but could be traced as far back as the pre-industrial period during the days of colonial rule when the Dutch first settled at the Cape in 1652. They established a fort at Table Bay. Noting Mahlauli et al.'s (2015:204) argument above, the suggestion is hereby made that racial discrimination has a long history in South Africa. As a result, South Africa remained a divided society to date (Seekings & Nattrass, 2005:1-10).

Apartheid was an authoritarian government policy and professed segregation (Rauch, 2000:119). The South African Police as a government agency responsible for maintenance of law and order in the country, was tasked with the responsibility to enforce this authoritarian and segregative policy. It was during that period whereby the South African Police were frequently called upon to aid the military to overpower opposition to

the government (Zondi & Ukpere, 2014:574-575). In other words, the then political lawmakers used the police as a tool of repression and an agent of that political regime. Thus ensuring that the South African Police served the then government of the day instead of the community as advocated by CP.

The situation whereby South African Police served the then government of the day, resulted in a widespread use of force by majority of police members. Arrests and police raids for example, were conducted in a violent manner in those community members which were widely oppressed (Zondi & Ukpere, 2014:574-575). This implied that, the South African Police became the law unto themselves with no accountability for their actions. South Africa Police was then associated with violence and para-military-tactics and acquired an international reputation of being highly repressive, politicised and unaccountable (Weitzer, 1991:1). The Sharpville Massacre in 1964 and the Soweto Uprising in 1976 are examples of where the then South African Police used lethal force to quell protest action and no police member was held accountable for those murders. Policing in South Africa as such was characterised by the abuse of power by members of the police resulting in the police lacking community trust and police legitimacy (Zondi & Ukpere, 2014:574).

It is important to highlight that, during the *Apartheid* years, a focus on 'state security' was the norm (Naude, 1994:133). The state security approach of the then South African Police implied that any actor or situation that threatened the state was deemed to be a security issue and was approached in a militaristic or authoritarian way. In other words, the strong state security-centric approach which was applied by the then SAP somehow disregarded human rights and was in conflict with human security (Stevens & Yacht, 1995:2). In this regard, members of the SAP did not always execute their duties within the framework of fundamental human rights, which sometimes resulted in an abuse of power by means of brutal force and torture (Morrison, 2011:147). This situation resulted in some scholars generally describing South Africa as being a police state (Naude, 1994:133) which lacked legitimacy.

By legitimacy, Tyler (2006:375) refers to '… a psychological property of an authority, institution, or social arrangement that leads those connected to it to believe that it is appropriate, proper and just. Due to legitimacy, people feel that they ought to defer to decisions and rules, following them voluntarily out of obligation rather than out of fear of

punishment or anticipation of reward.' In other words, legitimacy refers to a process of justifying a particular action by another person or institution and obligation to follow directives of that person or institution. Noting this legitimacy description by Tyler (2006:375), police legitimacy could be seen as people's feelings of obligation to obey the police or the law (Tankebe, 2014:239). This implies that police legitimacy gives rise to the belief that the police ought to be allowed to exercise their authority to maintain social order, manage conflicts, and solve problems in their communities. For example, during political unrest, through social contract, police are authorised to sometimes deprive people's democratic right to freedom of movement by arresting those who are in conflict with the law. This is during their endeavour to maintain social order.

The situation whereby the majority of the South African population was placed at the tail end of hierarchical power and economic activity created instability and political unrest (Mistry *et al.*, 2001:1). By the late 1980's and early 1990's, political instability had reached a boiling point and transformation of policing was an inevitable task (Morrison, 2011:147). There was lack of peace due to continuous unrest. Many companies disinvested from South Africa and other Western countries placed sanctions against South Africa making it difficult to prosper economically (Braun & Weiland, 2015:35-36). Due to economic hardship and political unrest, the *Apartheid* government decided in 1990 to do away with *Apartheid* paving the way for a democratic regime.

The State of the Nation Address by the then President of South Africa, F.W. de Klerk on 02 February 1990 signalled the end of *Apartheid* and ushered in transformation in South Africa. For the South African Police in particular, the State of the Nation Address meant that transformation meant that the police were now going to be required to change from their state centred security policing practices towards the human security which democracy envisaged. This implied that, the SAP was to be transformed from being a police force serving the government of the day into a police service putting the interest of the community first in a democratic state (Masuku, 2005:5). In other words, the South African Police was to experience a paradigm shift whereby they were now going to be accountable for their actions. Something which was not police practice during *Apartheid* years.

The theoretical context of CP section in Section 1.1.1 above, highlighted the point that, from the 1960's onward, governments across the world reformed by reorienting the police

organisations to shift from conducting their functions through the incidence driven approach towards the community participation model. South Africa, as it prepared itself to be a democratic state did not want to appear indifferent towards other democratic states, therefore it also followed other democratic states stance by proposing CP as its next policing model.

With the successful completion of South Africa's first democratic elections in April 1994, *Apartheid* as a government policy was formally abolished giving rise to some new democratic principles which advances the values of human rights and equality (Thipanyane, 2015:125-152). It is against the aforementioned contextual background that it became imperative for the reconstituted police agency to understand that the use of excessive force and neglecting human rights by police officials would be relegated to the past (Rauch, 2000:1-3).

From 1990 onwards, new legislation was promulgated to accommodate the new political developments which significantly changed how the police related to government structures and the community (Thipanyane, 2015:125-152). Amongst the new legislation which was promulgated in South Africa in the early 1990's, was the enactment of the South African Interim Constitution (1993) which proclaimed the adoption and officialised CP as a befitting policing model for democratic South Africa. The next section explores the development of CP in South Africa.

1.3 Development of Community Policing in South Africa

The 27th April 1994 democratic election in South Africa signalled a new era in South African politics. *Apartheid* was abolished and democratic practices were instilled. Even though democratic practices were instilled in 1994, argument is hereby advanced that the process of changing the South African policing model started as early as 14 September 1991 with the signing of the National Peace Accord Agreement by different political parties such as the African National Congress, the National Party and the Democratic Party, amongst others (Pelser, 1999:3). The agreement from this National Peace Accord, although its primary aim was to bring stability in South Africa by paving the terms and conditions upon which democracy is going to instilled, it also contained a clause on what kind of police was envisaged in the democratic South Africa. The National Peace Accord (1991:1) proclaimed that:

> "… *the police have an obligation to preserve the fundamental and constitutional rights of each individual in South Africa, to secure the favour and approval of the public; to use the least possible degree of force; to be sensitive to the balance between individual freedom and collective security and to act in a professional and honest way."*

The above mentioned prescript from the National Peace Accord which requires the police to preserve the fundamental rights of each citizen and secure the favour and approval of the community to a large extent reflected the key principles of CP, namely community partnership and problem solving (Md Saiful, 2018:2-4). By preserving the rights of each citizen, this aspect from the National Peace Accord further implies that, the community are at the heart or centre of policing. Stating this otherwise, the prescript of National Peace Accord in this instance advanced the human security approach for the police. Md Saiful (2018:2) opined that, human security approach is a policing approach which puts the community at the centre of policing. CP also, similarly to human security approach, put the community at the centre of policing tactics.

Following the successful signing of the National Peace Accord in 1991, a new interim Constitution was promulgated in 1993. With specific reference to how the police should function in South Africa, the interim Constitution (1993) through Section 221 (2) proclaimed CP as the policing model for democratic South Africa. Section 221 (2) proclamation meant that the then South African Police were required to move away from the undemocratic policing practices which were prevalent during Apartheid years towards democratic policing (Smith, 2008: iii). Furthermore, this Constitutional proclamation implied that, all other policing practices which were contrary to CP were declared null and void. Following the 1993 South African Interim Constitution proclaiming CP as a police model befitting for democratic South Africa, it came as no surprise that on 27 January 1995, a new 'supposed' transformed police organisation with the name of the South African Police Service (SAPS) came into being. This new policing organisation through the Interim Constitution (1993) and SAPS Act 68 of 1995 require the South African Police to practise CP as a policing model.

Adoption of CP as such brought a fundamental shift in the culture and style of policing in South Africa. As Mistry *et al.* (2001:1) indicate, CP forced police in SA to move away from past practices of police brutality and excessive use of force towards a policing approach

which is centred on democratic values and protecting fundamental human rights of all community members. This made the community the referent object of security instead of the state.

In 1996, the Interim Constitution (1993) was abolished and replaced with the current Constitution of South Africa (1996). Even though Interim Constitution (1993) was abolished, through Schedule 6 (otherwise known as the transitional arrangements), certain provisions of the Interim Constitution (1993) were retained and thus were deemed unrepelled by the current Constitution (1996). CP as a South African policing model. Schedule 6 Section 2 (1) of the South African Constitution (1996) stipulated that all law that was in force when the new Constitution took effect, continued in force, subject to:

(i) any amendment or repeal; and

(ii) consistency with the new Constitution.

Schedule 6 Section 2 (1) (I) and (ii) of the South African Constitution (1996) retained Section 221 (2) of the Interim Constitution of South Africa (1993) as lawful sections of the current Constitution (1996). Thus implied that, CP was retained as a policing model for the South African Police despite constitutional changes.

Confirming the policing paradigm shift in South Africa and shifting the security object to humans, the preamble of the South African Constitution (1996) stipulated that the South African Constitution (1996) as the supreme law of the Republic wanted to heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights. The South African Constitution (1996) further stipulated that it laid the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law. The South African Constitution Chapter 1 (1) (d) further stipulated that the South African government needed to ensure accountability, responsiveness and openness towards its citizens. As such, the will of the people, responsiveness, openness and accountability implied that from 1996 onwards, the inhabitants of South Africa needed to play an active role in the running of public institutions such as the police organisation in South Africa.

In support of the policing paradigm shift, the Green Paper on Policing by the South African Civilian Secretariat for Police (2013:8-9) also confirmed that the adoption of CP as a

policing model in South Africa signalled policing tactics which shifted from the authoritarian approach as known during the *Apartheid* era towards a new form of partnership policing which is CP. The adoption of CP also suggested that the incoming democratic government intended to bring peace and stability to the country by winning the community confidence and establishing the police as a credible policing service in democratic South Africa. In other words, the adoption of CP in South Africa as a policing model was aimed at establishing peaceful environments and building trust amongst police officers and the general community members (Mastrowski *et al.,* 1995:540).

One of the key principles of CP as advanced in section 1.1.1 is community-police partnerships. In South Africa, community-police partnerships are facilitated through Community Police Forums (CPFs) and through Section 221(1) of the then South African Interim Constitution (1993), their establishment came into being. In this regard, CPFs can be seen as legally recognised entities that represent the policing interests of the local community. They are fora which were intended to exert co-operation with the police at various levels, in particular the local police station level with the aim of regaining lost community trust in the South African Police (Minnaar, 2010:192).

During Apartheid years and beyond, South African Police lacked community trust and legitimacy from black African communities in particular due to their militaries policing tactics towards them. CPFs in this regard were seen as a mechanism through which South African communities, inclusive of black African could build and restore broken relationship with the police (Minnaar, 2010:2). In other words, CPF were essentially seen as a mechanism which needed to be used to bring about community trust and legitimacy to the police. Furthermore, through community involvement, the South African governors by then also believed that CPFs would be able to provide some sort of problem solving with the police at the local level as pronounced by Section 221 (2) of the then South African Interim Constitution (1993).

Section 221 (2) of the then South African Interim Constitution (1993) stipulated the roles and responsibilities of the CPF. These roles and responsibilities were then enacted in Chapter 7 Section 18 of the SAPS Act (68/1995). In terms of Chapter 7 Section 18 of the SAPS Act (68/1995), CPFs are a committee responsible for establishment and maintenance of partnership between the community and the police by:

(i) Promoting communication between the police and the community;

(ii) Promoting co-operation between the police and the community in fulfilling the needs of the community regarding policing;

(iii) Improving the rendering of police services to the community at national, provincial, area and local levels;

(iv) Improving transparency in the police department and accountability of the police to the community; and

(v) Promoting joint problem identification and problem-solving with the police.

Following the adoption and retention of CP as an appropriate policing model for South Africa, the SAPS released a code of conduct for its members. Citing from the SAPS 2018/2019 Annual Report (SAPS: 2019:29) the SAPS code of conduct stipulated that all members of the SAPS committed themselves to creating a safe and secure environment for all people of South Africa by *inter alia*:

(i) upholding the Constitution and all other laws;

(ii) taking into account the needs of the community;

(iii) recognising the needs of the SAPS as an employer; and

(iv) co-operating with all interested parties in the community and the government at every level (SAPS Strategic Management, 2019:29).

In order to achieve the abovementioned commitment, the individual police officials undertook to:

(i) act with integrity in rendering an effective service of a high standard, which is accessible to everybody and continuously strives towards improving this service;

(ii) contribute to the reconstruction and development of and reconciliation of South Africa;

(iii) uphold and protect the fundamental rights of every person;

(iv) exercise the powers conferred upon police officials in a responsible and controlled manner; and

(v) work towards the prevention of any form of corruption and bringing the perpetrators thereof to justice (SAPS, 2019:30).

The abovementioned prescripts of the SAPS code offer what could be declared as a good normative guide to CP Bruce (2011:2) as they encompass the key principles of CP which is organisational transformation and community-police partnership. This assertion is made in line with Section 1.1.1 of this chapter when CP was described. Furthermore, this code of conduct to a large extent compels SAPS members to abide by the human security approach as envisaged by CP, because the code of conduct requires the SAPS as an organisation to take into account the needs of the community in developing policing policies, as well as executing policing duties. In so doing, it is a requirement for SAPS members to consult and engage with the community in developing policing policies. The SAPS code of conduct also reflect certain democratic principles such as co-operation and public participation. In the next section, the relationship between CP and democracy is examined.

1.4 Community Policing and Democracy

Since the time of Herodotus (464 before Christ was born), it has been customary to classify forms of government into authoritarian and democratic forms (Van Hanen, 1990:6). On an abstract level, democracy exists in democratic government can be regarded as the form and system of government which is generally based on majority rule (Van Hanen, 1990:6). Authoritarian government on the other hand generally refers to a government which exercises sovereign power through single-party rule and in most cases, it depends upon military forces to maintain order (Bedeski, 2003:91-95). The difference between authoritarian and democratic government as such is that authoritarian governments exercise extreme control over society, whilst democratic governments exercise cautioned control over society. In essence, the definition of democratic and authoritarian above suggests that the two forms of government are in direct contrast to one another.

Based on the above contextualisation, Bekker (1996:15-16) suggests that the following elements are part of any democratic government:

(i) procedural and substantive principles;

(ii) political representatives and public institutions acting in the best interest of all people;

(iii) political representatives and public institutions being accountable to the community;

(iv) government operating through the principle of rule of law;

(v) equal opportunities to all communities; and

(vi) freedom of speech and assembly acknowledged.

For the abovementioned democratic principles to prevail, the police need to maintain the degree of order that makes a free society possible (Smit & Botha, 1990:1). In maintaining democratic principles as stated above, most often the police facilitate those aspects vital to a democratic way of life, that is, *inter alia*, preventing communities from preying on one another, providing a sense of security to resolve conflicts and maintain peace and ensure free elections, freedom of assembly and freedom of movement. In so doing, the whole system of democracy through its police becomes based on a belief that value of individual human beings is more important than any other thing and treating every community member in democratic states as equal is mandatory (Post, 2005:142-145).

Policing in authoritarian and democratic states is also different. Amongst the key differences between police agencies in democracies as opposed to autocratic systems is the nature and extent of their accountability (Masuku, 2005:2). In democratic governments for example, state institutions such as policing agencies require legitimacy amongst their people. In other words, policing in democratic governments is primarily concerned with how their police agencies are using their powers to combat and prevent crime within the parameters of the law. Without police legitimacy, Masuku (2005:2-3) contends that police find it difficult to execute their duties in democratic states. Therefore, police in democratic states should strive to obtain and enhance police legitimacy. With regard to authoritarian states, this is not the case.

Community Policing literature indicates that from the 1960's onwards, democratic countries such as the United Kingdom and the United States of America reviewed the conduct and models of police agencies to reflect democratic principles (Casey, 2010: 55).

By the 1990's, such reviews led to consensus upon which a generic model for democratic policing was underpinned. A generic model for democratic policing insists that any government practising this type of policing in its activities should be based on the following basic principles, namely (Bayley, 2005:207):

(i) to operate in accordance with the law,

(ii) police to be regulated by a professional code of conduct,

(iii) police to protect life by minimising the use of force,

(iv) police to be accountable to the public,

(v) police to protect life and property through proactive crime prevention,

(vi) police to safeguard human rights and dignity, and

(vii) police to act in a non-discriminatory manner.

The abovementioned principles of democratic policing were later seen to be the cornerstones in the development of CP (Morrison, 2011: 144-17). Since the basic principles of democratic policing are equally applicable to CP, certain scholars tend to frequently equate and conflate the two concepts in writing (Govender, 2015:34). The reason for this conflated opinion seems to arise from similarities between the two concepts. For instance, both CP and democratic policing embrace equality, fairness, protection, consensus, partnership, working together, responsiveness, service, accountability and transparency (Morrison, 2011:144-147). These principles have been identified as democratic in nature and offer standards for practicing effective, democratic or more generally, good and professional policing (Govender, 2015:34). Hence certain scholars contend that democratic policing and CP are two sides of the same coin (Morrison, 2011:144-147).

Illustrating the point that democratic policing and CP are two sides of the same coin, the two policing models are centred around obtaining community consent and approval (Govender, 2015:34). In other words, whether police operate under CP or the democratic policing paradigm, democratic principles compel the police to seek the consent and approval of the people. In this regard, the suggestion is made that for democratic policing

and CP to be successful, democratic principles such as participation and equality of community members are vital (Govender, 2015:34-35). Therefore, as the discussion above suggests, democratic policing and CP are two sides of the same coin. Furthermore, to sustain democratic government, democratic policing and CP become a befitting model for democracy.

From this thesis topic, '*A model for Community Policing Forums according to the South African Constitution: The case of JB Marks Local Municipality*', two key words emerged, namely: CP and the South African Constitution (1996). In the next section, a brief explanation ensues on how both CP and the South African Constitution (1996) in particular interact or relate. In other words, the next section presents an exploration of the relationship between CP and the South African Constitution (1996).

1.5 Relationship between Community Policing and the South African Constitution (1996)

The previous section highlighted an argument that CP and democratic policing are two sides of the same coin. In this section, the relationship between CP and the South African Constitution (1996) is examined. The importance of this examination is that both CP and the current South African Constitution (1996) came about as a result of the demise of *Apartheid*. Furthermore, both represent legislative and regulatory frameworks upon which the South African democracy is based (Muntingh, 2007:6).

In the preamble and founding provisions of the South African Constitution (1996) democratic values and community involvement in the affairs of the government are advocated. Likewise, CP also advocates democratic values and community involvement in safety and security matters. Furthermore, with regard to security approaches, both CP and the South African Constitution (1996) profess the human security approach by denouncing violence. In other words, both the current Constitution of South Africa (1996) and CP believe that peace should be attained through peaceful means.

Section 2 of the current South African Constitution (1996) maintains that the Constitution is the supreme law of the Republic and any law or conduct inconsistent with it is invalid. As such, all the obligations imposed by it must be fulfilled. Section 2 of the current South African Constitution (1996) implies that South Africa practices constitutional democracy. This means that the Constitution is the final arbiter in all matters and it further reflects the

set of political values and aspirations needed to protect liberty through the existence of internal and external checks and balances on the government of the day (Muntingh, 2007:6).

The discussion above suggests that there is a similarity relationship between the current South African Constitution (1996) and CP. Even though there is a similarity between CP and current South African Constitution (1996), it needs to be highlighted that both are not equal, as CP is utilised as an instrument upon which constitutional democracy is sustained. In a similarity relationship, an object “A” can be considered as similar to another object “B,” only if all known attribute values of “A” are the same as those of “B”. However, such a relationship need not be symmetric (Stefanowski & Tsouki, 2001:545-566).

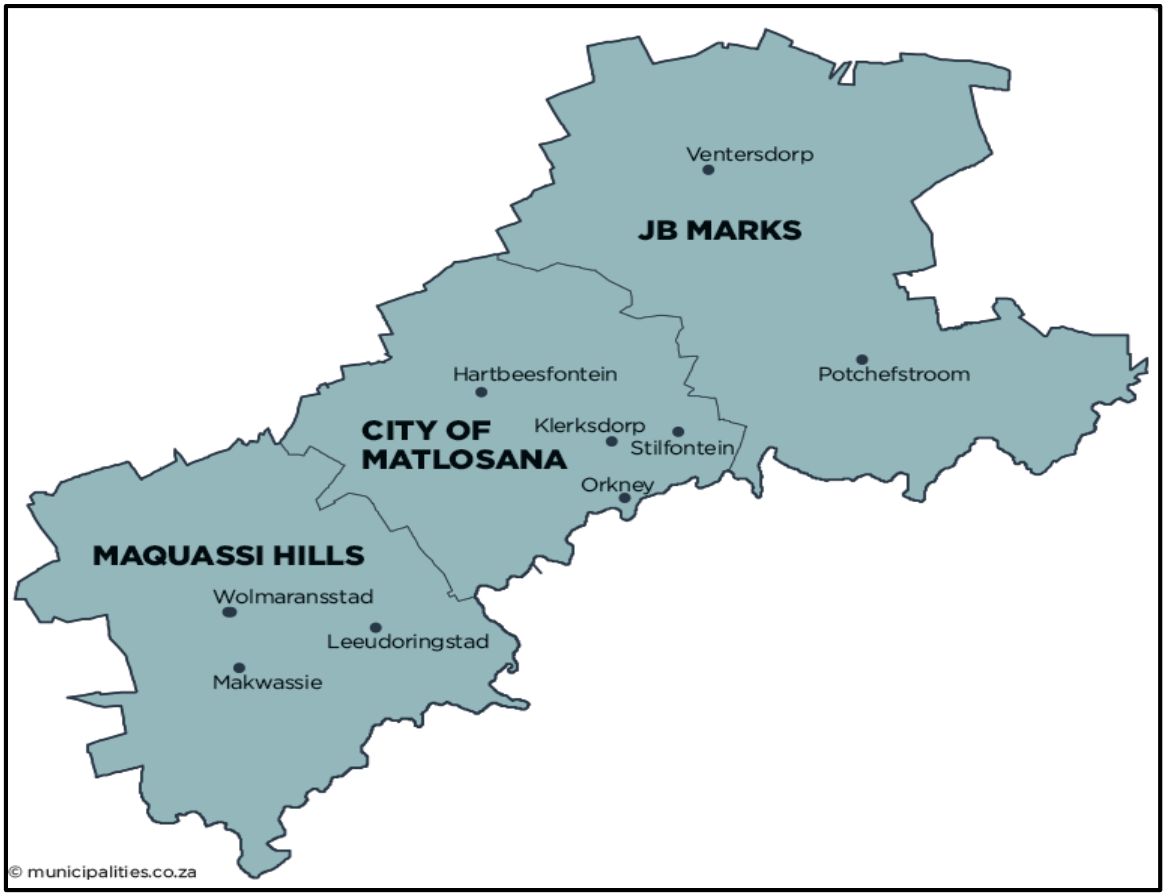
Illustrating this similarity relationship, both the South African Constitution (1996) and CP are based on the democratic values of equality and value of human rights. Furthermore, both are responsive to the needs of the community. In other words, the two are based on the will of the people. For example, through periodical elections, the South African Constitution (1996) ensures that there is community participation in the affairs of the country, whilst with community-police partnership CP advocates community participation in the affairs of law enforcement through this partnership. Lastly, both have transformation clauses. For example, the South African Constitution (1996) transformed South Africa from being an authoritarian state after the demise of *Apartheid,* and CP through its community-police partnership transformed police agencies from utilising reactive policing tactics to utilising proactive strategies. Therefore, based on the abovementioned contextual information, it is evident that there is a similarity relationship between CP and the South African Constitution (1996). Moving to the next section, CP at community level, especially with regard to the JB Marks Local Municipality, is examined.

1.6 Community Policing at the municipal level in South Africa

Section 3(b) of the Municipal Act (Act 147 of 2000) classified the JB Marks Local Municipality (JBMLM) as a Category B municipality in the Doctor Kenneth Kaunda (Dr KK) District Municipality. It was established by the amalgamation of two local municipalities in August 2016, namely: *Ventersdorp* and the *Tlokwe* Local Municipalities. After the amalgamation in August 2016, the municipality was named *Ventersdorp-Tlokwe*

Local Municipality (VTLM) and later after engaging in public participation was renamed the JBMLM in 2017. Within the JBMLM, there are five police stations, namely SAPS Potchefstroom, Ikageng, Ventersdorp, Klerkskraal and Buffelshoek. SAPS Potchefstroom and Ikageng are predominantly located in urban areas, whilst Ventersdorp, Klerkskraal and Buffelshoek are predominately located in rural areas.

The JBMLM is one of the three local municipalities within the Dr KK District Municipality. The Dr KK District Municipality is one of the four district municipalities within the North-West Province, with the North-West Province being one of the nine provinces within South Africa. Within the Dr KK Municipal District, the JBMLM is the largest municipality making up almost half of the district geographical area (JBMLM, 2020:1). The other local municipalities within the Dr KK district municipalities are Matlosana and Maquassi Hills. Figure 1.2 below offers the geographical setting of the JBMLM within the DR KK District.



Source: JB Marks Local Municipality (2020:1)

Figure 1-2: Composition of JBMLM within the Dr KK district

The dominant economic activities of the JBMLM are agriculture, service and manufacturing, with the Ventersdorp area primarily focussing on agriculture, whilst the Potchefstroom area's focus is on services and manufacturing (South Africa, 2016:1). This implies that the economic activity of the JBMLM is a mixture of both rural and urban economic activity. This local municipality comprises both urban and rural areas, and it offers a good scenario of the South African population or identity and a good breeding ground for research on CP.

Chapter 7 Section 9 (1) of the SAPS Act (68/1995) proclaims that a SAPS Provincial Commissioner shall, subject to the directions of the Member of the Executive Council, be responsible for establishing CPFs at each police station within the province. Chapter 7 further stipulates that a CPF shall be a forum which is broadly representative of the local community. A CPF is a community-police partnership from a particular community, which compromises of a group of people from the police and different sectors, including interest groups in the community, that meets regularly to discuss community problems with the aim of addressing them (Morrison, 2001:51). In other words, CPF members refers to those members of a particular community who have been either democratically elected or appointed to represent the community in a forum with the police. In line with Chapter 7 Section 9 (1) of the SAPS Act (68/1995), each police station within the JBMLM has got a CPF and a station commander who is the overall person responsible for policing aspects within a particular policing jurisdiction.

Chapter 7 Section (9) (3) of the SAPS Act (68/1995) instructs station commanders and the members designated by them, otherwise referred to as Community Policing Officers, to be part of the CPF within their respective police station. This is to ensure that effective community-police partnership takes place and from time to time police engage community members in partnership.

The SAPS Act (68/1995) in Chapter 19 (2) states that CPFs may establish community police sub-forums. Police stations in the JBMLM have community police-sub-forums in the form of sector forums. A sector within a policing jurisdiction refers to a mini-policing jurisdiction whereby whole policing precinct areas are divided into smaller areas called sectors (Maroga, 2003:13). From these sectors, CPF sub-forums known as sector forums are established. Sectors can range from two to as many as station commanders can establish, pending the geographical size of the policing jurisdiction (SAPS, 2013:2-5).

Sector forums are also dependent on the number of sectors within policing jurisdictions. Chapter 19 Section 22 of the SAPS Act (68/1995) proclaims that a CPF or sub-forum (sector forum) shall perform the functions appropriate to achieve the objects as contemplated in Section 18 of SAPS Act (68/1995), which may also include the functions contemplated in Section 221 (2) of the Constitution.

1.7 Research setting

According to Section 3(b) of the Determination of the Types of Municipality Act (Act 147 of 2000), the JB Marks Local Municipality (JBMLM) is a Category B municipality in the Doctor Kenneth Kaunda (Dr KK) District Municipality. The Dr KK District Municipality falls within the North-West Province. The North-West Province is one of the nine provinces within South Africa. According to the Municipal Internet Home Publication (JBMLM, 2020:1), this municipality is the largest municipality within the Dr KK District Municipality, as it comprises of almost half of the district geographical area. Based on this information, the geographical area of the JBMLM amounts to 6398 square kilometres. The other two local municipalities, Matlosana and Maquassi Hills Local Municipalities, comprise of almost the other half of the district geographical area. Figure 1.2 above displays the location of the JBMLM.

According to information from the municipal website (JBMLM, 2020:1), the JBMLM was established in August 2016 through the amalgamation of the now defunct Tlokwe and Ventersdorp Local Municipalities. Through this amalgamation, the JBMLM came into being and it consists of two regions, namely: Potchefstroom and Ventersdorp, with the seat of the municipality located in the Potchefstroom region. According to the Stats SA census 2011, the population of the Potchefstroom region stood at 162 702, whilst the Ventersdorp region population was 56 702. Based on this information, it suffices to say that the total population of JBMLM stood at 219 464 during Census 2011. No records could be located regarding the latest figures. Stats SA further stipulated that the municipality is predominantly African Black populated with almost 80,7 %, followed by Whites at 13,4%, Coloureds at 4,75%, Indians at 0,6% and a further 0,6% categorised as other. The majority of this population, 69,1% consists of people aged between 15 to 64. Stats SA further stipulated that unemployment in the Potchefstroom region stood at 21,6%, whilst it was at 34% in Ventersdorp, averaging at 27,8% between the two.

The economic activity of the JBMLM is divided between the two regions. With the dominant economic activity of Potchefstroom driven by services and manufacturing, agriculture dominates Ventersdorp economic activity. In the provision of services in Potchefstroom, one of the main role players is NWU which has its main campus in the area and is categorised as a world class university. The N12 route that connects Johannesburg and Cape Town via the city of Kimberley runs through the JBMLM and the main railway route from Gauteng to the Northern and Western Cape also runs through one of the municipality's main cities which is Potchefstroom. The JBMLM is approximately 125km south-east of Johannesburg (JBMLM, 2020:1).

1.8 Problem statement

The current Constitution (1996) of South Africa was drafted in terms of Chapter 5 of the then Interim Constitution (1993). Section 2 of the Constitution (1996) compromised of the Bill of Rights. These Bill of Rights in sub-section seven proclaimed that, Bill of Rights are a cornerstone of democracy in South Africa as they enshrine the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom. Section 2 (7) (2) further proclaims that, the South African government must respect, protect, promote and fulfil the rights in the Bill of Rights. However, the rights in the Bill of Rights as contained in section two are subject to the limitations contained in section 36 of the Constitution (1996).

Section 2 (12) (a-e) of the Constitution (1996) deals with the freedom and security of South African citizens and proclaimed that, every person has the right:

(i) not to be deprived of freedom arbitrarily or without just cause;

(ii) not to be detained without trial;

(iii) not to be subjected to any form of violence from either public or private sources;

(iv) not to be tortured in any way; and

(v) not to be treated or punished in a cruel, inhuman or degrading way.

SAPS through section 205 of the Constitution (1996) are the government entity tasked to ensure the South African community enjoy freedom and security rights as highlighted in

section 12 (2) (a-e) of the Constitution (1996). Hence Section 205 of the Constitution (1996) proclaimed the objectives of the SAPS as to protect, serve and maintain public order.

However, despite South African Constitution (1996) Section 2 (12) (c) denouncing all forms of violence towards any person, the use of violence by some members of the police towards the community, especially Black South Africans, remains a systemic feature of policing in South Africa (Bruce, 2002:3). This implies that, despite Constitution (1996) outlawing Apartheid era policing tactics of instilling violence against the community, there are certain members of the SAPS still apply the policing tactics which were prominent during *Apartheid* years.

The abovementioned aspect of police utilising brutal violence or force in their day to day policing matters display a sign of SAPS reverting back to Apartheid years policing tactics. In reverting back to *Apartheid* policing tactics, SAPS act contrary to the constitutional prescripts and act contrary towards the proclaimed policing model which is CP (Burger, 2007: 136). In this regard, Bruce (2002:4) explained that police brutality occurs when members of a police service use force unlawfully. Stating it otherwise, police brutality essentially means the (unlawful) abuse of the capacity to use force.

To illustrate this problem whereby some members of the SAPS continued to use police violence towards community members despite being prohibited by the Constitution (1996), the Independent Police Investigative Directorate (IPID) Report on Police Misconduct of 2020 for example, pronounced that during the first 40 days of the South African lockdown in 2020, IPID recorded 589 complaints of assault, 141 complaints relating to the discharge of an official firearm, 32 deaths as a result of police action, 25 cases of torture and 8 cases of rape levelled against members of the SAPS (IPID, 2020:9-11). One example of the SAPS perpetuating violence against Black South Africans is the killing of Mthokozisi Ntumba in Gauteng Province during the University of Witwatersrand Fees Must Fall campaign (Bhengu, 2021:1). In JBMLM also, a certain family also experienced police violence when the SAPS raided their home in the early morning (Leshage, 2016:1). Leshage (2016:1) in this instance contends that this incident raised a serious concern about the conduct and capacity of the SAPS within JBMLM. Leshage (2016:1) further states that there is an increase in the number of incidents exhibiting police brutality and the use of excessive and disproportionate force. These incident of police

brutality as highlighted above are not isolated to certain parts of the country, but represent a systemic feature of policing across the country (Bruce, 2002:3). The continued use of violence by the SAPS seems to also find its way into the day to day life of the community. For example, during July 2021, violent unrest occurred in South Africa's KwaZulu-Natal and Gauteng provinces, sparked by the imprisonment of former President Jacob Zuma. Instead of aggrieved members engaging in problem solving as envisaged by CP, community members in copying the police behaviour engaged themselves in instilling violence against one another and approximately 330 people died with 36 people murdered in Phoenix, Durban (Mavuso, 2021:1). This July 2021 violent uprisings was termed to be the worst violence that South Africa had experienced since the end of *Apartheid* (Mavuso, 2021:1). It is of outmost important to note that, keeping peace and maintaining safety of the community is viewed as a precondition for good governance, leading to socio-economic growth, political advancement, national peace building, human capital development, human freedom and proper functioning of things in a country (Oikhala, 2021:130). As such, the absence of internal security breeds disorder, increases insecurity, distorts freedom, reduces human value and impoverishes the communities.

Based on the abovementioned contextual background, should the SAPS continue with its police brutality against community members, it would continue to lose its legitimacy and community trust as was the case during Apartheid era. CP also as a policing model would seem a failure as there would be no co-operative arrangement between the police and community exists. It should be highlighted that, CP as a policing model guides management styles and operational strategies of the police through the establishment of police/community partnerships (SAPS, 2018: iv). Through its problem-solving principle, CP denounces violence the same way the Constitution (1996) envisaged Section 2 (12) (c). In other words, CP rests on the belief that, instead of engaging into police violence to bring about safety and security, police and communities should work together in partnership to solve social ills (Jackson *et al*., 2021)

Noting the Constitution (1996) and CP as a policing model denounces violence, the National Development Plan Vision 2030 envisaged that, by 2030 there should be no violence and all people living in South Africa should feel safe at home, school and at work and they should enjoy a community life free of fear. Furthermore, by 2030, as a violence and crime free country, women should walk freely in the streets and children play safely

outside. By that time, the police service should also be a well-resourced and professional organisation, staffed by highly skilled officers who value their work, serve the community, safeguard lives and property without discrimination, protect the peaceful against violence, and respect the rights to equality and justice (NDP, 2012:235).

For NDP vision 2030 to be realised to be realised, one therefore need to ask “determine how Community Policing (CP) is affected by the South African Police Service’s (SAPS) seeming abandonment of the human security approach in the JB Marks Local Municipality (JBMLM). Answer to this primary research question translate to this study primary objective which is determine how Community Policing (CP) is affected by the South African Police Service’s (SAPS) seeming abandonment of the human security approach in the JB Marks Local Municipality (JBMLM). Thereafter, explore an improvement on CP with the Constitution (1993) and Constitution (1996) as a framework. In an endeavour to address the abovementioned primary question, the next section presents other research questions which would lead to attainment of the primary research objective.

1.9 Research questions

Considering the research topic and primary research question above, the following secondary research questions were developed:

(i) What are the democratic policing principles on which CP was founded internationally and in South Africa?

(ii) How effectively have CPFs been implemented by the SAPS in the JBMLM since its amalgamation in August 2016?

(iii) What could be the factors undermining effective CPFs in the JBMLM since its amalgamation in August 2016?

(iv) What would be a new thinking of understanding and operationalising CPF model within SA context, specifically for the SAPS operating within the JBMLM?”

The abovementioned research questions played the most important part in this thesis research process by narrowing the research aims and objectives down to specific areas (Lipowski, 2008:1667-1670). Furthermore, the abovementioned research questions also guided this thesis in the choice of methodology, methods, sample, sample size, data

collection instrument and data analysis techniques that it undertook (Doody & Bailey, 2016:19).

Although the pre-identified research questions played a significant role in achieving the research objectives, it is important to highlight that these research questions were not rigid. They were changed, adapted and refined throughout the different steps of the research process (Patton, 2011:1448-1451). Linked to the above research questions, the next section presents research objectives.

1.10 Research objectives

The previous section presented the secondary research questions. This section presents research objectives which were addressed in pursuit of addressing the primary research question:

(i) To explore and analyse the democratic policing principles on which CP was founded internationally and in South Africa.

(ii) To determine and evaluate the current effectiveness of CPFs in the JBMLM since its amalgamation in August 2016.

(iii) To explore and discover any factors which could be undermining the effectiveness of CPFs in the JBMLM since its amalgamation in August 2016.

(iv) To design and propose a new thinking of understanding and operationalising CPF model within SA context, specifically for the SAPS operating within the JBMLM?" Tffective CPF model in the SA context, specifically for the SAPS operating within the JBMLM.

The research objectives above summarise how this study went about answering its primary and secondary research questions (Farrugia *et al*., 2010:278-281). Furthermore, these research objectives addressed the what, why, who, when and how of the identified research questions (Hanson, 2006:583).

Similar to the research questions which were refined throughout the research process, the abovementioned research objectives were also updated in line with the research questions to ensure that the study remained focussed (Dudovskiy, 2018:50-82). The

abovementioned research objectives as such acted like milestones that helped this study to achieve its research aim. In the next section, the central theoretical statement is examined based on literature which is reviewed in Chapters 2, 3 and 4.

1.11 Central theoretical statement

The previous section presented research objectives which were aimed at addressing primary and secondary research questions. This section presents the central theoretical statement.

More often than not, theories originate from a literature review and they are formulated to explain, predict and understand phenomena (Abend, 2013:173-179). In other words, theories explain things or events and why those things or events happen to be the way that they are. Mostly these theories tend to challenge and extend existing knowledge within the limits of critical bounding assumptions.

In the human race, conflict is inevitable and is an inseparable part of people's life (Omisore & Abiodun, 2014:118). It is a perpetual factor of life, which some people view as a negative situation which must be avoided at any cost, whilst others see it as a phenomenon which necessitates management. As such, conflict could be considered a two-edged sword in a sense that it may create an opportunity for personal growth or destruction if not handled with care. The manner in which conflict is addressed tends to lead to war/violence or peace. Omisore and Abiodun (2014:118) in this regard describe conflict as a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralise, injure or eliminate the rivals.

More often than not, war or violence brings about disastrous outcomes. Peace, on the other hand, has always been amongst humanity's highest values and the most disadvantageous peace is better than the most just war (Rummel, 1981:1). In other words, no justification can be offered for violence, as there has never been a good war or bad peace (Reychler, 2006:1). Therefore, peace should be continuously pursued, as it is a cornerstone of every nation's development and an essential factor of human life (Evaldsson, 2005:140). For every country or person to prosper, a peaceful and secure environment becomes essential as it affects all aspects of economic and social development in a country. In the field of International Relations, democracy has been widely asserted for its moral and political authority (Attia, 2016:15). In this regard,

legitimacy of democracy and its moral authority are defended due to the democratic inherent virtues, which include respect of human rights and freedoms, self-government, accountability, the rule of law and transparency. Democratic peace theory is normative with emancipatory characteristics and seeks to promote peace above violence.

Democratic peace in Levy's (1989:88) assertion is the closest thing available to empirical law in the study of International Relations, and this theory's main assumption is that democracies by nature do not go to war with one another. In other words, democratic peace theory maintains that, should democratic states succeed in maintaining peace and security amongst each other, they are less likely to engage in wars with each other. Democratic peace theory adherents as such assume that more democratic countries in the world politics, means a more peaceful world (Attia, 2016:16).

Due to his influential essay *Perpetual Peace*, published in 1957, it is believed that democratic peace is rooted theoretically in the writings of Immanuel Kant (Pugh, 2005:3). In the *Perpetual Peace* essay, Kant suggested three mechanisms that foster peace amongst nations and societies, namely (Mello, 2016:3):

(i) the presence of a 'republican constitution'. This mechanism entails the requirement of public approval before the government can decide on the use of military force;

(ii) the pacifying effects of close trade relations. This mechanism entails the effects of relations and it is otherwise termed the spirit of commerce; and

(iii) federation of states to overcome the condition of lawlessness in international politics.

The first two mechanisms of Kant above suggest that peace rests on utilitarian cost-benefit calculations. Through these mechanisms, Kant was of the opinion that communities would decide against war if they had to bear the costs themselves (Mello, 2016:3). In other words, Kant believed that if communities were given a say in decisions on war and peace, then they would opt to foster peaceful interstate relations. Similarly, CP assumes that if police and community members are having close relations with one another, then in Kant's assumption, it would be irrational for them to engage in armed conflict or violence, since that would threaten their mutual welfare.

Community Policing as a democratic policing model is grounded on co-operation between the police and the communities which they serve through community-police partnerships (Deluca & Stone, 1994:9). In other words, in Kant's mechanism, the pacifying effects of close relations. This co-operation between the police and the community should thus be seen as a service provided to communities by the police, and where communities are encouraged to be active participants in policing matters. Furthermore, the police as one partner in policing need to create a conducive environment through organisational transformation to allow all community members to participate in policing matters. Based on the abovementioned contextual information, this study's central theoretical statement implies that CP is underpinned by the partnerships principle that needs to ensure that the police and community come and work together in identifying and solving problems with the ultimate aim of improving the overall quality of community life.

The abovementioned central theoretical statement acted as a foundational argument for this study. In the next section, the research methodology which was followed to address the research problem is explored.

1.12 Research Methodological Framework

The term "research" originated from the old French word "*recerchier*" meaning to search and search again (Kabir, 2016:1). The term research as such literally means searching repeatedly for something such as data and implicitly assuming that the earlier search was not exhaustive and complete. Moreover, through research, implication is made that scope still exists for uncovering something that has not been uncovered. Therefore, in this context, stating it differently, research means search for knowledge in order to understand a phenomenon (Brynard & Hanekom, 2006:35).

Since this thesis was a scientific process, it followed a systematic process of collecting, analysing and interpreting information (data) in order to increase an understanding of a phenomenon under study (Leedy & Ormond, 2010:3-4). This systematic research process, as presented in Figure 5.1 below, explains that this research project followed a step by step process in acquiring data and these steps were sometimes repeated as the process was a reiterative one. Below is the explanation of research process together with relevant sections or chapter applicable to a particular research step (iEdunote, 2021:1):

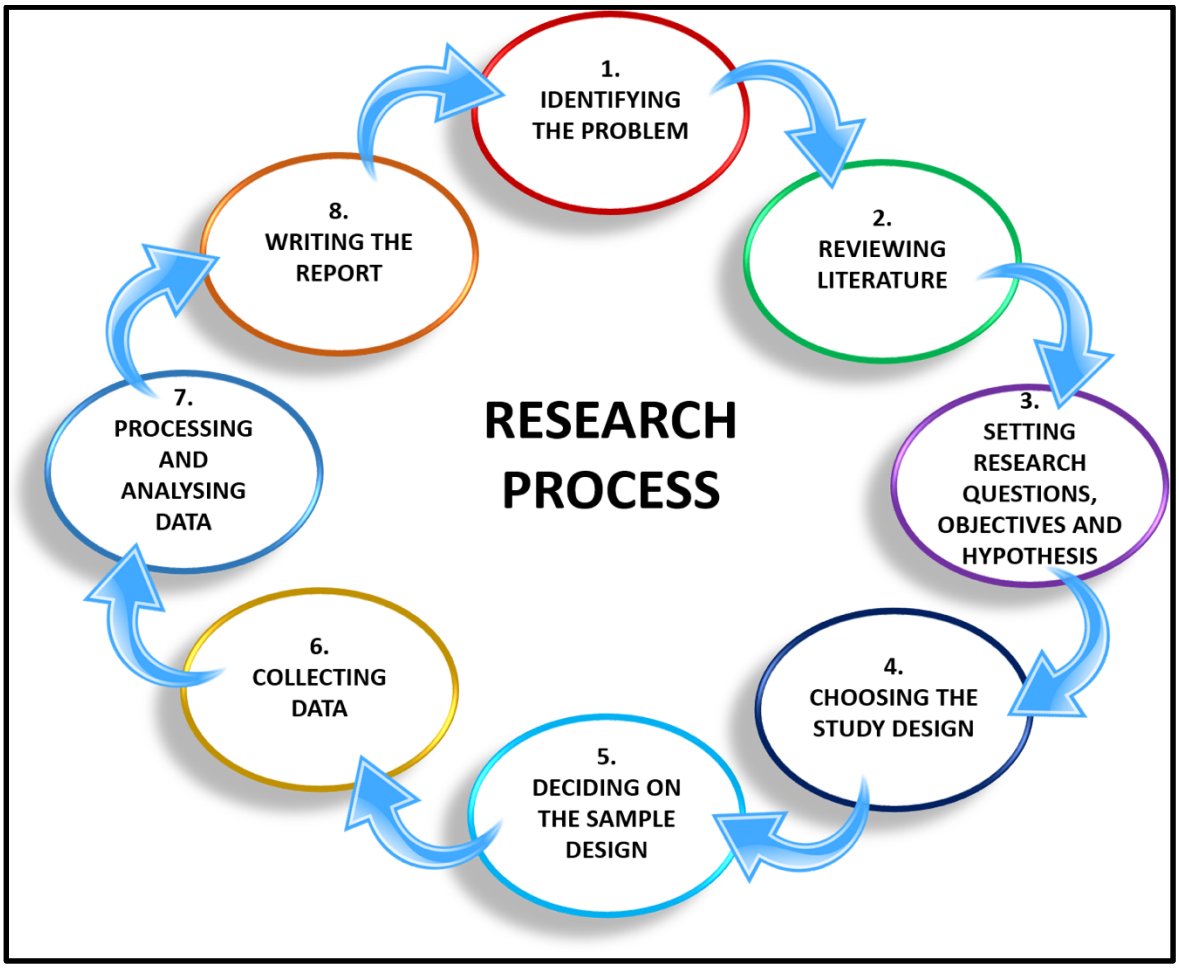
(i) At the beginning of research process, research problem was identified and presented in section 1.8;

(ii) After research problem was identified, literature was review in chapter 2, 3 and 4 of this manuscript;

(iii) Following literature review, research questions, objectives and hypotheses setting was made in section 1.9, 1.10 and 1.11;

(iv) Thereafter in section 1.12 and 13.13 a research methodology was presented which compromised of research design, population and its sample, data collection and data analysis process;

(v) In conclusion, results and findings were presented in chapter six which resulted in report writing of this thesis.



Source: iEdunote (2021:1)

Figure 1-3: Research process flow chart

Figure 1.3 above as such provides a summary of steps followed through this research process in pursuit of addressing the problem statement as identified in section 1.8. It is important to highlight that, research process conducted was not concerned with information gathering or rearrangements of facts, but provided a detailed and thorough research investigation of identified research problem with a view to gaining information to reach solution.

Research can be classified as basic or applied (Guthrie, 2010:4) with basic research primarily concerned with scientific outcomes and its purpose is to expand knowledge and to discover new things because they are of interest to the scientist and to science whilst applied research on the other hand, is primarily concerned with topics that have potential for practical application but are not designed, keeping in mind a particular way of implementing the search results. In other words, the applied researcher wants to find out

how things work and wants the findings to be used, but does not intend to become involved in implementation. This was not the intention of this thesis. The purpose of this research project on contrary to applied research, was basic in nature and driven by curiosity. In other words, the aim of this research was to increase general understanding of the relevant field and phenomenon at hand (*i.e*. is CP an appropriate policing model to follow by the SAPS within JBMLM in realisation of democratic policing as envisaged by Constitution (1996)?"). Therefore, this research was concerned with analysing theories that provided reasons for the occurrences. In the next section, the manner in which this research project was designed is explored.

1.12.1 Research design

Research design is a critical aspect that is central to research in Social Science studies (Abutabenjeh & Jaradat, 2018:23) and can be considered as the structure of research which holds all the elements of a research project together (Gupta & Gupta, 2011:121). In this instance, Akhtar (2016:69) describes research design as:

(i) a blueprint for the collection;

(ii) a measurement; and lastly

(iii) a data analysis project.

Based on the research design characteristics above, research design could be seen as a blueprint that guides the research process by laying out how a study intends to move from the research purpose/questions to the outcome of the research investigation. In other words, research design provides a comprehensive planning process for data collection and its analysis, in order to increase the understanding of the phenomenon being researched (Akhtar, 2016:69).

There are predominantly three ways in which research could be designed, namely: qualitative and quantitative research, and the third research design being the combination of the qualitative and quantitative research pronounced as mixed-method research, because it utilises a combination of two separate distinctive research designs in a single study (Johnson *et al.,* 2007:123). Schoonenboom and Johnson (2017:108) add to this by stipulating that mixed methods research is also the sibling of multi-method research

("*methodenkombination*") in a sense that solely multiple qualitative approaches or solely multiple quantitative approaches are combined to conduct a research study.

Within research studies, the general goal of quantitative and qualitative research design is the same, in a sense that both research designs want to understand the world better. However, they differ in methodologies and focus substantially (Aspers & Corte, 2019:145). For instance, quantitative research focusses on quantity, whilst qualitative research focusses on quality. Quantity is described as that property of something that can be determined by measurement and quality as something that is hard to quantify (Aspers & Corte, 2019:145). In this instance. Ladico *et al.* (2010:142-143) describe qualitative research as the study of social phenomena in which its primary aim is to give voice to the feelings and perceptions of the participants under investigation; and quantitative research as research which focusses on objective measurements and the statistical, mathematical or numerical analysis of data collected through polls, questionnaires and surveys (Saunders *et al.,* 2009:151).

This research study utilised a qualitative research design. In the next section, a rationale behind selecting qualitative approach as a research design is provided.

1.12.1.1 Qualitative research

The main of this study project was to understand a study phenomenon from the participant's point of view. In other words, address the research problem as participants see or view the problem. Qualitative research as such was selected because it is a research approach which greatly assists in the understanding of how the phenomenon of interest could have been interpreted, understood, experienced, produced or constituted from its natural setting, and its methods are flexible and sensitive towards social context (Astalin, 2013:118). Furthermore, qualitative research usually emphasises words rather than quantification data collection and analysis (Bryman, 2012:26). In this regard, Bryman (2012:36) explains that qualitative research:

(i) predominantly emphasises an inductive approach to the relationship between theory and research;

(ii) has rejected the practices and norms of quantitative research and of positivism in particular in preference of an emphasis on the ways in which individuals interpret their social world; and

(iii) embodies a view of social reality as a constantly shifting emergent property of individuals' creation.

In essence, based on the contextualisation above in this section, qualitative research as research design was selected because of the following characteristics which are normally associated with qualitative approach (Lodico *et al.,* (2010:143):

(i) this study was to be carried out in naturalistic settings;

(ii) this study started by asking broad research questions in order to explore, interpret or understand the social context under investigation;

(iii) Selection of study participants were conducted through non-random methods based on whether the individuals have information vital to the questions being asked;

(iv) observation and interviews served as data collection techniques;

(v) knowing the participants and the social context in which they live, the researcher was to take an interactive role; and

(vi) this study report data was to be presented in a narrative (using words rather than numbers) form.

In summary noting the above mentioned characteristics, qualitative research as a research design was deemed suitable for this study project because its research process comprises of collection and analysis of non-numerical data to understand concepts, opinions, or experiences, as such, can be used to gather in-depth insights into a problem or generate new ideas for research. In other words, qualitative research is a research process whereby words are data that express qualities and attributes (Shank, 2002:5). These words come from available sources, naturalistic observation, unstructured interviews and open-ended questions in interview guides. In essence, these words are most often classified on the nominal measurement (Guthrie, 2010:158). Therefore, qualitative research as research design was selected because it was deemed as the best

approach in assisting this research project to attain its primary objective which is to analyse and describe the impediments to CP and its roots in peace attainment.

1.12.2 Study context

Since this study was qualitative in nature, within its study context, it explored the natural contexts in which individuals or groups function, with the aim of providing an in-depth understanding of a real-world problem. In other words, this study looked for a variety of factors to explore and describe the phenomena in real-world contexts. This study context as such provided the lenses through which this thesis as well as its methodological approaches, arguments, findings, conclusions and recommendations can be viewed (Teegavarapu & Summers, 2008:1).

Teegavarapu and Summers (2008:1) explain the explorative research method as a kind of research aimed at those projects that address a subject about which there is a high level of uncertainty and/or ignorance. In other words, explorative research design in this study was primarily concerned with the manner in which the phenomenon could be explored. In compiling Chapters 1 to 4 of this thesis, explorative research design was utilised as it assisted in formulating specific and other research questions as well as its research objectives. Furthermore, explorative research design also assisted in its investigation of Peace Studies, human security and CP in clarifying what those concepts meant with regard to CPFs from a South African perspective.

Another research design from the study context perspective which was utilised was the descriptive research method. The descriptive research method aim in this study was to provide an accurate and valid representation of the factors or variables that pertain to or were relevant to this thesis' research questions (Hossein, 2015:129-130). In other words, descriptive research design aided this thesis in describing the study phenomenon and its characteristics.

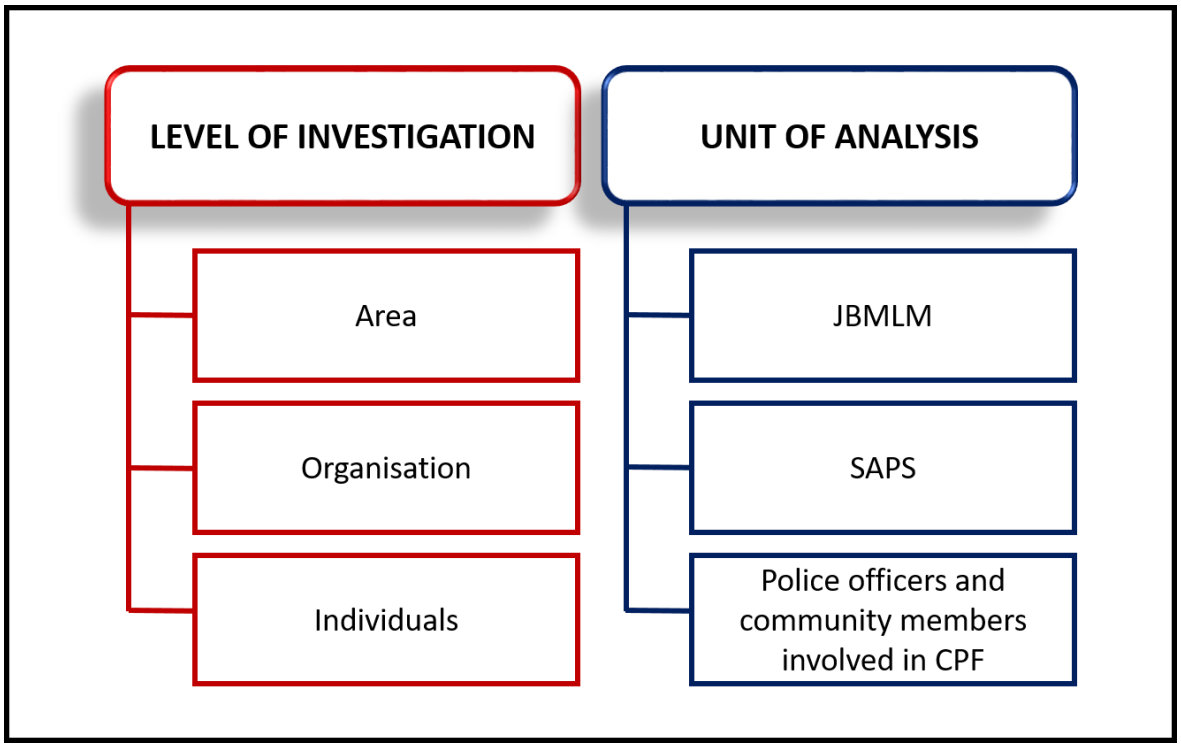
Since the strength of qualitative research is situated in activity which locates the observation of the world in a real sense, it therefore consists of a set of interpretive, material practices that make the world visible. These practices, as Lodico *et al*., (2009:3) see them, turn the world into a series of representations and allow the researcher to collect in-depth data to determine specific mechanisms between cause and effect. This process was vital in drawing upon meaning from the experiences and opinions of

participants, thus providing meaning, purpose or reality to a social construct. The next section provides insight into this study's population, sampling and data collection methods.

1.13 Population

Research problems are not necessarily concerned with the behaviour of individual persons, but with the behaviour of a particular population of individuals under the universe of the setting (Huysamen, 2001:8). In this regard, in research the term population conveys a different meaning to the traditional one in a sense that in a census survey, the count of individuals (men, women and children) are known to be the population, whereas in research, population is considered to be characteristics of a specific group (Pandey, 2015:40). Population as such within this study research refers to all persons who have particular qualities or knowledge that are specified to be the focus of the study (Brynard & Hanekom, 2006:50). In other words, study population could thus be seen as to a collection of individuals or objects that tends to be the core focus of a research question (Pandey, 2015:41).

With regard to this study, the area of investigation was the JB Marks Local Municipality and the study population comprised of police officers from the SAPS and ordinary community members who are directly involved in CP matters through the CPFs. Study population as such are the group of elements from the population from which the research intends to make an inference. Figure 1.4 below described the study population for this study project from JB Marks local Municipality. In other words, study population compromised of ordinary community members involved in CPF matters as well as police officials from JB Marks Local Municipality.



Source: Developed for this thesis from Phondej *et al.'s* (2010:128) description of a unit of analysis

Figure 1-4: Description of research setting and its population

Most often in research studies (inclusive of this study project), the population tends to be huge and sometimes it is not practically possible nor economically feasible to involve all members of the population in a research project. Therefore, in order to ensure the completion of this study project, a sample of the population was selected for investigation (2006:3-27). In the next section, the manner in which this study sample was selected is explored.

1.13.1 Sampling

Sampling refers to the process of selecting a representative part of the population in order to determine the parameters of the whole population (Majid, 2018:3). In other words, sampling could be seen as the process of selecting a statistically representative sample of individuals from the population of interest. Sampling, therefore, could be seen as a statistical practice used to select an individual from a population and the selected individual constitutes a subset of the population (Mugo, 2002:1). Based on these sampling descriptions, this study in its sampling procedure, selected a given number of subjects from a defined population as a representative of that population (Pandey, 2015:41).

Furthermore, when selecting a sample, this study project ensured that, a sample selected was a representative sample of the entire population, as accurately as possible (Babbie & Mouton, 2001:202).

Within research studies, there are two ways of sampling, namely probability or non-probability sampling. Even though there are two ways of sampling, probability sampling is rarely used in qualitative research (Bryman, 2015:408) due to its limitations on the constraints of ongoing fieldwork and its difficulty to map out a population from which a random sample might be taken. Therefore, non-probability sampling was the only sampling technique used to select a sample.

Non-probable sampling contradicts probable sampling in a sense that the researcher does not utilise a random selection method but a subjective method where each unit of analysis is selected based on their knowledge on the subject under review (Bryman, 2015:408). This implies that the decision concerning the participants to be included in the sample is taken by the research investigator, based upon a variety of criteria such as subject knowledge (Tracy, 2013:134).

In line with De Vos *et al*. (2013: 322-323) thinking, this study in its execution of non-probable sampling, utilised a technique called purposive sampling. Similarly, Tracy (2013:134) opined that, a good qualitative research, at the very least, should utilise purposive sampling. In this instance, Bryman (2015:408) then described purposive sampling as a non-probability form of sampling whereby the research was not intended to sample participants on a random basis but strategically, so that those sampled are relevant to the research questions that are posed. In other words, through non-probability purposive sampling, the probability that every element of the population to be included in the research is limited and cannot be specified. Instead, participants of the study population are purposefully selected based on their knowledge of the study subject matter and their willingness to participate.

When selecting a sample purposively, this study ensured that selected sample was:

(i) a representative of the population corresponding to its properties;

(ii) an aggregate of certain properties of the population;

(iii) selected free from bias of the investigator;

(iv) free from subjective elements of the situation; and lastly

(v) comprehensive in nature. Comprehensiveness relates to a quality of a sample which is controlled by the specific purpose of the investigation (Pandey, 2015:45).

Based on these aspects, a systematic sample of four focus groups with twenty-three participants was utilised. From the four focus groups, focus group number one with nine participants and focus group number four with four were community members involved in one way or the other with CPF matters; and focus group number two and three with six and four participants were police officers from the SAPS. Furthermore, fourteen participants participated in an individual capacity. From this fourteen, eight were members of the SAPS and six were ordinary members of the community. These participants all came from the JB Marks Local Municipality and they included police officers (inter alia Community Policing Officials (CPO's), visible policing, detectives and station commanders) with different ranks ranging from Constables up to a Brigadier, as well as ordinary individuals who represented the community in the CPFs or sector crime forum structures. This sample size of this study project thus resulted in a total of thirty-nine (39) participants for the study. In the next section, the logic behind the sample size is presented.

1.13.1.1 Sample size

According to Bradshaw *et al*., (2017:3), debate around the sample size has generated discussion amongst qualitative researchers. This debate is generally about what is an adequate or acceptable size for a sample within qualitative research. In this regard, Etikan *et al.* (2016:1) assert that usually, with regard to purposive sampling, the sample being investigated is quite small, especially when compared with probability sampling techniques. This is because the emphasis is on the intensive contact with participants. Furthermore, the findings are not expected to be generalised.

Warren (2002:99) remarks that for a qualitative research interview, a sample of between 20 and 30 is sufficient to validate the findings. However, Gerson and Horowitz (2002:23) disagree with Warren's (2002:99) figure and assert that fewer than 60 interviews cannot support convincing conclusions and more than 150 produce too much material to analyse

effectively and expeditiously. Bryman (2015:408) however, supports Warren (2002:99) and advocates a range between 12 and 60 with 30 being a mean. Therefore, based on Bryman (2015:408) and warren (2002:99) argument, this study sample can be validated as it compromised of thirty-nine participants which is above the required mean on thirty participants.

Bringing a new dimension to the debate, Bradshaw *et al.* (2017:3) argue that the principle of data saturation has become an acceptable standard to determine sample size within qualitative designs instead of numbers. This implies that instead of noting how many participants have been contacted, researchers should actually collect data to the point where no new information emerges from the study participants (Coyne, 1997:623-630). Therefore, data saturation implies that information has been collected to the extent that the ability to obtain new information has been attained, or when additional coding is no longer feasible (Guest *et al*., 2006: 59-76), or when enough information is gathered to replicate the study (Walker, 2012: 37-46). This study when collecting data also chose data saturation in order to validate data. In other words, it concluded its data collection process from participants when it realised that no new additional information could be attained from participants. Data saturation as such was a pragmatic manner to signal the end of the data collection process for this study project (Bradshaw *et al*., 2017:3).

In further validating results from a small sample, Young and Casey (2019:57) argued that rigorous collection of qualitative data from small samples can substantially represent the full dimensionality of people's experiences. Therefore, small sample size should not be seen as a limitation in itself when evaluating the rigor and findings of qualitative research but rather, a small sample should be seen as a delimitation as was the case in this study project. After determining the population and sample, this study continues to probe the data collection process in the next section.

1.13.2 Data collection

As indicated in research methodological framework in section 1.12 above, research is a highly specialised activity that is more than just collecting information or writing a description (Showkat, 2017:2). It involves the process of collecting information in a targeted fashion. It starts by collecting specific data, and then analyses that data in a systematic way whereby analysed data will lead to the answering of research questions.

The data collection process, as such, tends to be the heart of any research design, irrespective of the field of study (Kabir, 2018:202) and this research process stage was not being taken lightly, as it demanded thorough planning, hard work, patience and perseverance.

When collecting data, it is important for the researcher to utilise proper research methods (Harrell & Melissa, 2009:2). In this instance, Bryman (2012:12) indicates that the utilisation of proper research methods will ensure that collected data is scientific and consistent in the manner in which it is presented. Furthermore, proper data methods enhance the accuracy, validity and reliability of research findings. Therefore, each research project should utilise correct and proper data methods to enable the research project to achieve its objective, thereby carrying out high-quality research with credible findings (Harrell & Melissa, 2009:2).

One of the main aims of conducting this study was to inform action and contribute to the body of knowledge. In order to achieve this aim, a literature review and interviews were utilised as data collection instruments. It is important to highlight that these data collection instruments are inclined to qualitative research and during data analysis they led this thesis to the formulation of convincing and credible answer(s) to research questions which were earlier identified in Section 1.8. Therefore, in the spirit of improving quality research findings, the justification of the utilisation of a literature review and interviews follows below.

1.13.2.1 Literature review

The literature review was the first phase of this study's data collection process. By conducting the literature review, the understanding of extracts and synthesis of the main points, issues, findings and research methods from literature was gained. From this understanding, a coherent argument that led to the description of a proposed study could be built (Arshed & Danson, 2015:1). In this study, review of relevant literature provided a good understanding of the research topic, thus shaping the research argument or justification. In other words, the literature reviews in this thesis provided the background to and justification for the research undertaken.

According to LeCompte *et al.* (2003:124), conducting a literature review is one of the means of demonstrating an author's knowledge about a particular field of study, including

vocabulary, theories, key variables and phenomena, and its methods and history. In other words, a literature review in a scientific report informs the report of the influential researchers and research groups in the field. In this regard, it can be stated that an effective and well-conducted review as a research method creates a firm foundation for advancing knowledge and facilitating theory development.

Through integrating findings and perspectives from many empirical findings, a literature review tends to address research questions with a power that no single study can (Snyder, 2013:333-339). Furthermore, a literature review also helps to provide an overview of areas in which the research is disparate and interdisciplinary. In this instance, Knopf (2006:127) pronounces that a literature review is an excellent way of synthesising research findings to show evidence on a meta-level and to uncover areas in which more research is needed, thus making itself a critical component of creating theoretical frameworks and building conceptual models.

Noting the discussion above, Randolph (2009:2) advances the following advantages regarding a literature review. Literature review:

(i) delimits the research problem,

(ii) seeks new lines of inquiry,

(iii) avoids fruitless approaches,

(iv) gains methodological insights,

(v) identifies recommendations for further research, and

(vi) seeks support for grounded theory.

The above advantages were instrumental in this thesis' literature review. This literature review was conducted on a number of scholarly articles, books and other internet sources relevant to a particular area of research. These scholarly articles, books, SAPS official documents and internet sources were mostly obtained from the North West University library webpage. Utilisation of literature in this thesis was adequately acknowledged in the text as well as the reference section. The following research databases provided the bulk of the literature which was reviewed:

(i) A-Z Publication Find;

(ii) LexisNexis;

(iii) EBSCOhost;

(iv) Google scholar;

(v) JSTOR;

(vi) Juta;

(vii) Sabinet Online;

(viii) African Journals;

(ix) Boloka (which is the North West University repository institutional platform); and

(x) Other internet publications such as Research gate and Google books.

The literature review in this thesis serves as an acknowledgement of the work of previous researchers and in so doing, assures the reader that this thesis has been well conceived. Noting this aspect, this highlights that, by mentioning previous work in the field of study, one could argue that the author of the research thesis has read, evaluated and assimilated that work into the work at hand. The next section deals with the second phase of data collection which is collection of primary data. Primary data was collected in the form of interviews.

1.13.2.2 Interviews

Interviews were utilised in this study project as they are probably the most widely utilised data collection method in qualitative research (Bryman, 2016:466) and their popularity lies on their flexibility to gather primary data (Huysamen, 2001:144-145). Furthermore, interviews were utilised because they were able to dig for information through verbal accounts to learn and understand about social life (Neuman, 2014:102). In other words, interviews as a qualitative data collection instrument, are able to obtain information from participants that may lead to a greater understanding of the phenomenon under investigation (Kvale, 1996:2000).

Interviews in research are described as a conversation on a one on one basis between the interviewer and interviewee or in a group format between interviewer and a group of interviewees meant to gather information on a specific set of topics (Creswell, 2014:190). In other words, research interviews involve the asking of questions by the interviewer to converse with interviewees and collect/elicit data about the subject. In most cases, questions asked are open-ended questions and the interviewer intends to understand the topic from the respondent's opinion or experiences. These interviews can be classified according to three categories, namely: structured interviews, unstructured interviews and semi-structured interviews (Flick, 2011:112-118).

For structured interviews, the interviewer puts a collection of open-ended questions to the interviewee and the latter responds to those questions in the same format (Huysamen, 2001:144). As the name suggests, a structured interview is structured in a rigid format and the interviewer is restricted to the questions, wording and order as they appear on the questionnaire with relatively little or no freedom to deviate from the predetermined questions. Structured interviews, therefore, follow a strict procedure of asking a list of predetermined questions to the participants and recording the answers utilising standardised techniques. By following a structured interview, each interviewee is required to answer the same questions in the same sequence. If for any reason the interviewee does not understand the question, the interviewer is not at liberty to paraphrase the question, but rather repeats the question as it is (Showkat, 2017:3). This is to ensure that there is consistency in the interview from interviewer to interviewee. The disadvantage of structured interviews is that exploring follow up questions is prohibited. As such, rich thick description as envisaged by qualitative research could be evaded.

The direct opposite of the structured interview is the unstructured interview. Unstructured interviews do follow a designated set of questions, as research uses what is mostly called on aide memoire (Showkat, 2017:4). By following on aide memoire, questions for interviews are developed as the interview proceeds, based on the response of the interviewee. With this interview category, a single question might be posed by an interviewer and the interviewee will be at liberty to respond freely with the interviewer simply responding to pivots that are worthy of being followed. In another sense, one could say that this interview could be regarded as an informal conversation as its characteristics

are similar. The disadvantage of this category is that information collected could be greatly dislocated from the study objectives.

Between structured and unstructured interviews lies the semi-structured interview which was utilised by this study project during interviews. Semi-structured interviews in qualitative research represented the frequent qualitative data source (DeJonckheere & Vaughn, 2019:1) and comprise of a dialogue between the interviewer and interviewee(s) guided by a flexible interview protocol and supplemented by follow-up questions, probes and comments. Interview protocol utilised in this thesis included amongst others, an interview guide which comprises a list of issues to be addressed or questions to be asked during interview (Bryman, 2016:469). The interview guide however, was just a guide for the interviewer on what and how to pose the questions to the interviewee. It did not impose limits to explore further questions. In other words, the semi-structured interview allowed the interviewer to not ask questions exactly the same way as they are outlined in the interview guide. Therefore, questions that were not included in the interview guide were sometimes asked as the interviewer picks them up from interviewee responses.

Despite having the liberty to probe questions which were not in the interview guide, all questions on the interview guide were utilised from interviewee to interviewee on a similar footing in order to enhance reliability and validity of the research project (Bryman, 2016:468). The semi-structured interview, therefore, although it provided flexibility to explore participant thoughts, feelings and beliefs about a particular topic and to delve deeply into personal and sometimes sensitive issues, also possessed some structure on how the interview should unfold.

Semi-structured interviews could be conducted on a face to face basis or telephonically (Huysamen, 2001:144-147). Even though the study wanted to explore telephone interviews due to Covid-19, all of the participants were sceptical about this kind of interview and as such, face to face interviews were conducted. Face to face interviews were conducted individually between the interviewer and interviewee (otherwise referred to as in-depth interviews) and between the interviewer and a group of people simultaneously (otherwise referred to as a focus group). These interviews were conducted in participants' offices and boardrooms under strict Covid-19 protocol rules of wearing of masks, regular sanitising and maintenance of 1.5 metre social distancing. The approval to conduct research within the SAPS is attached as Annexure C in this thesis,

and made it possible to recruit study participants within community-police structures. Appointments for interviews were made beforehand. Sometimes participants were not available for scheduled appointments and another appointment needed to be made. Even though the process was time-consuming, interviews were ultimately conducted.

1.13.2.2.1 In-depth interviews

In-depth interviews are seen as a qualitative research technique that involves conducting intensive individual interviews to explore one person's perspective on a particular idea, programme or situation (Boyce & Neale, 2006:3). An in-depth interview is useful when the potential participants may not be comfortable talking openly in a group, or when individual understanding is required. In-depth interviews, as such, are aimed at acquiring much more detailed information from the individual, as the individual might be free to talk openly when alone.

In-depth interviews traditionally are conducted on a face to face basis or telephonically (Farooq & De Villiers, 2017:291). However, due to participants' reluctance to interact telephonically, this study conducted face to face in-depth interviews. Face to face in-depth interviews offered a natural encounter which is often necessary for the interviewer to build and maintain rapport with the interviewee. Rapport in this regard refers to an informal conversation which preceded the interview between the interviewee and interviewer. By building a rapport, interviewees ultimately had trust in the interviewer and were openly sharing their experiences about the subject matter. In so doing, the interviewer was able to gather rich thick in-depth data from interviewees and to observe interviewee body language and other cues from the physical environment to determine the truthfulness of the testimony.

In-depth interviews were also utilised as predatory sessions to the focus group interviews and at the same time, focus group data was utilised to validate data from individual interviews. The next section explores the focus group as a qualitative data collection instrument.

1.13.2.2.2 Focus group interviews

Focus group interviewing presents a situation whereby participants are interviewed in a group setting (Neuman, 2014:470). In this regard, focus group refers to a group of people

who have been purposefully assembled at a place to take part in a discussion on a topic of relevance. Similarly, Schurink *et al*. (1998:2) explain a focus group as a group of people of not more than twelve in one sitting with a similar background and common interest engaged in a purposive discussion on related topics. Focus group interviews as a qualitative research data instrument are helpful in collecting information by studying people's collective views, opinions, experiences and reactions and also to understand the means implied by them. Similar to an in-depth interview setting, focus group interviews were conducted on a face to face basis. The following advantages were acquired by this study in conducting focus group interviews:

(i) open expression amongst members of social groups who seemed marginalised was encouraged, thus obtaining different perspectives about the phenomenon from a group perspective;

(ii) during the interview, participants queried each other and explained their answers to one another without feeling isolated like in an in-depth interview. This thus provided thick description regarding the phenomenon in the process.

Based on the above advantages, focus groups were critical in obtaining insight into the perceptions and attitudes of people in an atmosphere of dynamic group interaction (De Vos *et al*., 2002:309). In other words, focus groups in this study were not intended just to collect data from many participants simultaneously, but to collect and analyse data carefully from a group of people in an effort to systematically arrive at conclusions regarding the collective opinion of the participants. Furthermore, focus group interviews assisted this study with understanding issues related to consensus and diversity across participants. This implies that the strength of focus groups lies in the variety of different perspectives and experiences that participants revealed during their interactive group discussion. The interview guide was also helpful in acquiring data during focus group interviews. In the next section, a brief explanation is provided on how the interview guide was compiled.

1.13.2.2.3 Compilation of interview guide

As stated earlier, interviews are the most utilised data collection instruments in qualitative research. As such, interviews need to be conducted with the utmost care and the interview guide is an essential tool for conducting effective interviews (Boyce & Neale,

2006:5). In this regard, Pedersen *et al*., (2016:631-632) opine that development of an interview guide becomes a pre-requisite for research interviews.

In developing an interview guide, pre-existing knowledge about the research topic is essential (Boyce & Neale, 2006:5). The literature review was instrumental in providing the necessary knowledge and as such, the research interviewer had adequate knowledge about what questions to ask when developing the interview guide. Open-ended questions formed the basis of the interview guide and questions moved from general to specific. Furthermore, possible responses in questions were not included and no double-barrelled questions were formulated.

To ensure consistency, the wording on the interview guide was easy to understand and linked to the research problem, questions and objectives. Wording from the interview guide as such entailed a thematic dimension that consisted of broad questions related to the research questions and a dynamic dimension with specific questions that contributed to a natural conversation in everyday language during the interview (Pedersen *et al*., 2016:631-632). Questions from the interview guide varied in form and the first question which was utilised as opening or introductory question aimed to put the participants at ease. From the introductory question, follow up questions were asked. These questions were probing, specific, direct or indirect, and most importantly contributed to the structure of the interview.

Compilation of the interview guide assisted this study to eliminate possible interviewer bias, as only appropriate research questions relevant to the research topic were asked. Therefore, the interview guide assisted the interviewer to be thoughtful in preparing for interviews and the manner in which the questions were asked.

After primary and secondary data was collected utilising the abovementioned data collection instruments as highlighted in above sections, the data analysis process ensued. In the next section, the manner in which data was analysed is examined.

1.13.3 Data analysis

Data analysis is the central step in qualitative research and whatever the data is, it is the analysis that, in a decisive way, forms the outcomes of the research (Lacey & Luff, 2007:6). Flick (2014:4) describes the data analysis process as the classification and

interpretation of linguistic (or visual) material to make statements about implicit and explicit dimensions and structures of meaning-making in the material and what is represented in it. This meaning-making in the material refers to either subjective or social meanings. On a similar understanding, Cloete (2007:513) citing Babbie and Mouton (2005:49) describes data analysis as "… all forms of analysis of data that was gathered using qualitative techniques regardless of the paradigm used to govern the research". Data analysis in this thesis as such, means the mass of words generated by interviews and the literature review which was described and summarised, thus giving meaning to the collected data.

Leedy and Ormond (2015:158) explain that there is no single or "right" way to analyse data in qualitative research. Just as a software package such as the Statistical Package for the Social Sciences won't tell which of the myriad statistical tests is available to use to analyse numerical data, there are probably as many different ways of analysing qualitative data (Lacey & Huff, 2009:6). This implies that data can be analysed in numerous ways within qualitative research. Therefore, the data analysing process is dependent on the type of data collected as well as the skills that the data analyst possesses (Leedy & Ormord, 2015:158).

Despite qualitative research having numerous ways to analyse data (Lacey & Huff, 2009:6-7), this study utilised thematic analysis as its data analysis method. Thematic analysis is a method for identifying, analysing and reporting patterns otherwise known as themes (Dhlamini, 2020:5). This data analysis method organises and describes collected data in detail according to themes. At the heart of thematic analysis is the familiarisation of data by the research analyst (Lacey & Huff, 2009:6-7). In this thesis, data familiarisation was achieved by the author personally conducting audio-recorded interviews and later listening to their transcripts. This process allowed the author to get familiar with the data for an expedited and insightful analysis.

Data analysis was conducted manually with the inductive approach in mind. Manual data analysis in this regard refers to a process whereby without the aid of computer software, immediately after each interview, data was transcribed from audio to text. Text transcripts were reviewed more than once in relation to audio to ensure that text transcripts correspond with audio. Furthermore, a more general understanding of what data meant was gained through the repetitive process. Thereafter, each abridged unit was digested

and named with a code or a theme. The codes or themes were categorised based on similarities, and similar codes or themes were merged. Four themes emerged from this process and these themes are discussed in Chapter 6 during the presentation of empirical results and findings.

No software analysis was utilised during this data analysis process because qualitative data analysis software packages such as Computer-assisted (or aided) qualitative data analysis software (CAQDAS) seemed not to be suitable to analyse focus groups' data, because the code and the retrieve functions from software packages tend to result in a loss of the communication process that goes with focus groups (Bryman, 2012:592). Furthermore, observations noted during interview sessions were difficult to computerise.

Another technique utilised during the data analysis process was the Split-Apply-Combine Strategy. Through this Split-Apply-Combine Strategy, large pieces of data were broken down into manageable pieces, thereafter each piece was independently examined and analysed to determine what it meant (Wickham, 2011: 1-2). Even those similar themes which appeared small and unconnected in the first instance, could be identified and assembled together with related themes, and analysed in order to obtain the true meaning of what data meant. This Split-Apply-Combine Strategy as such allowed the smooth application of qualitative data analysis without having to worry about the type of structure which was for storage in which format.

Even though the process of manual qualitative data analysis was time-consuming, it was worth it. The reason for this was that this thesis generally started with a large body of research data (deductive) to work with, and through inductive reasoning, sorting and categorising the qualitative data, it was gradually boiled down to a small set of abstract underlying themes. Furthermore, during the data analysis process, careful efforts were made not to lose any valuable data. As such, by describing and categorising collected qualitative data into themes, these themes could be interpreted against the identified theories as well as the identified research objectives, thus leading to the triangulation of data.

The data analysis process is the process of bringing order, structure and meaning to the mass of collected data (Marshall & Rossman, 1999:150). However, data analysis was not done in isolation to the data collection process (Niewenhuis, 2007:99-100). This implies

that the data analysis and data collection processes were intertwined. In other words, qualitative data analysis and data collection processes were executed as an on-going and iterative (non-linear) process (Lodico *et al*., 2010:180). Data collection and data analysis as such did not necessarily represent a mere number of successive steps in the research process, but an on-going process whereby the mass of data was collected and analysed simultaneously by breaking down large pieces of data into smaller ones. Thereafter these smaller pieces were then combined to make meaning and statements about the collected data. Hence, Niewenhuis (2007:99-100) believes that the central thrust of data analysis lies in the process of noting things, collecting things and ultimately thinking about things.

1.13.4 Reliability and validity

Mohajan (2018:21) opines that to perform a good research project, reliability and validity tests are important. As such, there is a need for each research project to be evaluated to validate its research. The reliability criterion lies within quantitative research and refers to the extent to which results are consistent over time and on an accurate representation of the total population under study. Validity is the determination of whether the research truly measures that which it is intended to measure (Joppe, 2000:1). Qualitative research on the other hand, to determine the reliability and validity of research findings, relies on determining the credibility, neutrality or confirmability, consistency or dependability and applicability, or transferability of research findings (Lincoln & Guba, 1985:300-317). Therefore, each research design should be evaluated on its own paradigms (Healy & Perry, 2000:118-126).

Carcary (2015:13-14) contends that unlike quantitative research where reliability refers to replicability, with regard to qualitative research reliability lies with consistency. In other words, the manner in which a margin of variability for results is tolerated. Reliability in qualitative research as such relates to a matter of being thorough, careful and honest in carrying out research (Robson, 2002:176). Therefore, in line with Golafshani (2003:601), within qualitative research, trustworthiness is of importance to ensure reliability.

Even though Stenbacka (2001:552) argues against the utilisation of reliability for qualitative research, citing that reliability issues primarily concern measurements and measurements have got no merits in qualitative research, Lincoln and Guba (1985:216)

contend that there can be no validity without reliability. Therefore, a demonstration of validity is a sufficient criterion to establish reliability in a qualitative research paradigm. In other words, anything that is valid in qualitative research is reliable.

Winter (2001:1) describes validity in qualitative research as a contingent construct, inescapably grounded in the process and intentions of particular research methodologies and projects. Taylor (2013:3) postulates that validity in qualitative research involves the close scrutiny of logical arguments and the empirical evidence which supports theoretical claims. Furthermore, validity in qualitative research assessment involves evaluating logical arguments and empirical evidence to determine whether they support proposed inferences and the interpretations and uses thereof.

Bryman (2012:389-394) explains that trustworthiness in qualitative research is made up of four criteria, each of which has an equivalent criterion in quantitative research, namely:

(i) credibility: which parallels internal validity, refers to interpreting research from the participants' perspectives;

(ii) transferability: which parallels external validity, refers to the transferability or replicability of research results;

(iii) dependability, which parallels reliability, refers to how dependable it is, and is the researcher able to account for changing context; and

(iv) confirmability: which parallels objectivity, refers to the degree upon which research results can be confirmed by other researchers by means of data audit.

In enhancing the truthfulness and consistency of the research findings, Dooly *et al.* (2013:351-352) also suggest that research investigators should try to be as ethical as possible when interpreting the study results. In other words, research investigators should do their best to not over-interpret or misinterpret the data and represent the possible conclusions as closely as possible. Another way of enhancing truthfulness and consistency of research findings comes from Carter *et al*. (2014:545) who propose that researchers should make use of triangulation techniques or corroborate their conclusions with the participants themselves.

This thesis' research findings are truthful and consistent with research practices as it interpreted data relating to research findings objectively without exaggerating nor misinterpreting research data. In other words, this thesis research investigator interpreted collected data in the manner that was provided, and presented research findings as accurately as possible. This implies that the research findings are truthful. Furthermore, this thesis also applied data triangulation to validate its research findings. Data triangulation refers to the process whereby multiple methods or data sources in qualitative research are used to develop a comprehensive understanding of phenomena (Flick, 2004:178). Data triangulation as such should be viewed as a qualitative research strategy to test validity through the convergence of information from different sources.

1.13.5 Research ethics

Fouka and Mantzorou (2011:3) are of the opinion that ethics are rooted in the ancient Greek philosophical inquiry of moral life and it is a system of principles which can critically change previous considerations about choices and actions. Being a branch of philosophical inquiry, ethics deals with the dynamics of decision-making concerning what is right and wrong in research (Brynard & Hanekom, 2006:84). In other words, ethics relates to the decision-making of determining what is right and wrong when conducting scientific enquiry in order to conform to generally accepted norms and values within the research environment. Ethics involve meeting requirements on daily work, the protection of dignity of participants and the publication of the information in the research.

Qualitative research is scientific research work which involves human activities in their natural setting. As such, it is governed by individual, community and social values and qualitative researchers need to address the moral implications of their investigation to those which they study (Fouka & Mantzorou, 2011:3). In its investigation process, this research investigation was conducted with honesty and transparency in line with the commonly accepted research practices. In other words, this thesis abided by what is morally accepted within the research ethics community. The following ethical issues were also taken into consideration during investigation:

(i) Firstly, the research investigation adhered to guidelines as prescribed by the North West Univeity Ethics Committee. This included obtainment of prior permission to conduct the investigation The North West University ethical clearance certificate

with number NWU-00296-18-A7 served as approval and ethical guidelines which were supposed to be followed were prescribed in the certificate.

Permission was also acquired from the gate keepers and conditions imposed by SAPS National Instruction 4 of 2011 (Research in the Service) was abided by. The SAPS approval is attached as Annexure A at the end of this thesis.

(ii) Secondly, the research investigation abided by the value of obtaining informed consent from participants prior to the commencement of interviews. Conelly (2005:54-55) asserts that, before any information can be collected from study participants, informed consent should be acquired and voluntary participation emphasised. In this thesis, prior consent was obtained from participants freely and without duress. Prior to consent being obtained, determination was also made to certify that study participants were competent to provide said consent. This implies that in order to participate in this research, determination was made to ensure that study participants were of consent age and competent to consent. Furthermore, thorough explanation regarding participation was provided and participants' written consent obtained to participate in the study. This informed consent form is attached as Annexure B at the end of this thesis. Even though informed consent forms were only available in English, the research investigator translated every word into the language which study participants were familiar with, such as Setswana, Sesotho and Afrikaans.

(iii) Thirdly, study participants participated voluntarily in the research study. This implies that, before the commencement of interviews, study participants were also made aware that their participation in the research study was voluntary. Therefore, study participants had the right to refuse to participate or withdraw from the study at any given stage of the interview. Participants were also assured that their non-participation or withdrawal would not affect them in any way.

(iv) Fourthly, the research investigation abided by the moral obligation of providing anonymity and confidentiality to study participants. Anonymity in this regard refers to the guarantee of non-identification of each participant whilst confidentiality meant the protection of the participants' identity from other parties (Strauss, 2020:25). During the data collection and data analysis process including the reporting stage,

anonymity and confidentiality of the participants were preserved by not revealing their names and identity. Furthermore, interviews were also conducted individually or in group format in a private and quiet room either at participants' workplace or the home of participants without access by outsiders.

(v) Fifthly, transcription of collected data was done in a private room in the research investigator's home using earphones to avoid the possibility of recordings being heard by other people. Furthermore, during that process, the identities of the participants were coded. During coding, identifiable information of study participants was separated from unidentifiable ones. This was to ensure that names or any significant aspect of identity of the participant could not be traced by anyone except the author of this thesis. Where it was necessary to identify the participants in the manuscript, participants were referred to by their pseudonym names in the verbatim quotes when findings were presented.

(vi) Lastly, data analysis of this thesis was conducted simultaneously with the data collection process. However, collected data was transcribed and analysed independently. Recorded audio data and coded interviews are on a USB device which is kept in the research investigator's safe with no-one having access to the key. This USB device will be stored in the safe for a period of five years in line with the NWU code of good practice and the interview recordings will be disposed of once they are no longer needed. Thereafter, this thesis data will be destroyed. Hard copies or written material of the data is kept in a secured cabinet in a lockable room at the research investigator's home with restricted family access to the room to ensure adherence to ethical guidelines.

In the next section, this thesis reports on the limitations experienced during the research process.

1.14 Limitations of the study

The previous section presented this thesis' ethical considerations and this section presents research limitations which were experienced whilst conducting the research investigation. Furthermore, justification is provided on how these limitations were mitigated to validate this thesis' research findings.

Limitations of any research study concerns potential weaknesses that are usually out of the researcher's control and are closely associated with the chosen research design, statistical model constraints, funding constraints, or other factors (Theofanidis & Fountouki, 2018:155). In other words, limitations relate to those factors which placed certain restrictions upon this thesis. Furthermore, limitations are also known as those characteristics of design or the methodology that could impact or influence the interpretation of the findings of a research project (Price & Murnan, 2004:66-67). These constraints in some research projects tend to be constraints of generalisation, application to practice and/or utility of findings and they play a role in reliability and validity evaluation of research findings. Connelly (2013:325) therefore suggests that any limitations which any research project experiences should be clearly acknowledged in the scientific report when submitted, to improve its rigour, as there is no scientific project without limitations.

One limitation that this study experienced was that of self-reporting data. The responses obtained from certain participants might not have reflected the objective opinion in its entirety in the first instance. The reason for this is that some participants might have known the work background of this thesis investigator and might have chosen to provide information which they believe might be the correct one, not necessarily from an objective point of view. However, through skilled interviews and re-interviewing from the research investigator, this limitation was averted. In cases where the research investigator was doubtful relating to information provided by participants due to observed body language cues, these participants and also those where doubt did not exist, were re-interviewed just to make sure that the information provided was objective. Through data saturation, objectiveness in collected data could be attained.

The abovementioned limitation was highlighted to provide an understanding to place research findings in their context. This thus provided interpretation to the validity of this thesis' scientific work and ascribed a credibility level to the conclusions of this thesis. In so doing, thesis rigour was maintained. In the next section, the delimitation which this thesis observed is presented.

1.15 Delimitation of the study

Delimitations simply refer to those characteristics that limit the scope and define the boundaries of the study (Simon, 2011:2). Unlike limitations which are out of the control of

study research, delimitations tend to fall within the ambit of the study. Simon (2011:2) identifies some of the limiting factors as the choice of objectives, the research questions, variables of interest, theoretical perspective that the study adopts and the population that the study intends to investigate.

Sample size of this thesis was found to be a delimitation. For a qualitative research finding to be validated, a small sample of between 20 and 30 interviews suffice (Warren, 2002: 99). In support, Bryman (2015:408) citing Adler and Adler (2012) contends that a range between 12 and 30 becomes an acceptable mean. This thesis sampled 39 participants which falls within an acceptable number of a sample. In this regard, Young and Casey (2019:57) contend that the rigorous collection of qualitative data from small samples can substantially represent the full dimensionality of people's experiences. Therefore, a small sample within qualitative research does not invalidate the research findings, as qualitative research believes in quality and not quantity. The forthcoming section provides the significance of the study. In other words, why this thesis was worth undertaking.

1.16 Significance of the study

One of the significances of this study is that it contributed to an improved understanding of the current state of CPFs in South Africa, and in particular within the context of the JBMLM. Challenges experienced by CPFs within the JBMLM indicate that the benefits of CP have not been totally realised. As such, Figure 7.2 illustrates how the current situation can be remedied. Figure 7.2 also indicates the cyclic interaction between community consent or trust and collective action. Figure 7.2 as such provides some practical solutions on how to make community-police partnerships such as CPFs effective according to the South African Constitution (1996) in order to achieve safer communities. This thus contributes to the realisation of the National Development Plan Vision 2030 whereby all South Africans need to feel safe and have no fear of crime. In other words, this thesis provided practical value.

During its research investigation, this thesis also uncovered some aspects which were not part of the thesis approach but needed some exploration. As such, this thesis identified a gap in the existing body of knowledge and to close that gap, it made some recommendations pertaining to further research. By exploring these aspects further, new knowledge could be generated or existing knowledge could be tested in a new and

creative way, thus resulting in the generation of new concepts, methodologies and understandings. This implies that this thesis had some theoretical value.

1.17 Chapter layout

In this section the layout of the study chapters is presented. This section presents the content of all eight study chapters, each focussing on the different aspects of the research.

Chapter 1: Orientation and Problem Statement

Chapter 1 served as the introductory chapter and provided a synopsis between the current South African Constitution (1996), democracy and human security. These aspects formed the basis of the locus and focus of the study. Exploration of the problem statement, research questions and research objectives occurred in this chapter. Furthermore, the underlying concepts and theoretical framework relating to the study with special focus on the JB Marks Local Municipality were also explored in this chapter.

Research methodology that was utilised in the thesis was briefly highlighted, as well as limitations, delimitations and the significance of this study. In conclusion, this chapter provided chapter layout and a summary of chapter divisions. Acronyms which were utilised throughout the thesis were also dealt with in this chapter. The chapter concluded by presenting the significance of this thesis, and the ethical considerations.

Chapter 2: Peace Studies: Theoretical framework

In Chapter 2 a literature review was conducted on Peace Studies. This literature review, established the theoretical framework upon which the thesis was based. Peace Studies literature contended that peace is the antithesis of violence and can never prevail simultaneously. For peace to prevail, violence needs to be eliminated in all its forms. Peace Studies as such seek to understand the negation of violence through conflict transformation, cooperation and harmony. Furthermore, PS advocate the idea that an understanding of peace will lead to its prospects. Therefore, a peaceful and secure environment becomes a necessary *sin-qua non* to the realisation of human rights.

Chapter 2 further highlighted that, policing in democratic states and human security largely compromise of CP and this policing model relates to Peace Studies in a sense

that, it denounces violence and similarly seeks to bring about peace through community-police co-operation and understanding. Through co-operation, both the police engage in problem-solving to develop ways to prevent violence and resolve community problems. In this way, CP through problem-solving principle contributes to peace by giving communities opportunity to have control over the quality of their life in their neighbourhood. Thus, making ordinary community members and the police partners in the co-production of peaceful neighbourhoods.

Chapter 3: Community Policing- International perspective

In Chapter 3, the democratic policing principles on which CP are founded internationally were explored and analysed. Literature in this chapter indicated that since its inception in the 1960's, CP as a policing model has gained momentum and nowadays it is regarded as a worldwide policing model. In this regard, CP was described in this chapter as a concept, an organisational structure, a strategy, a programme or tactic, a set of values and a philosophy. Community Policing as such rests on the premise that police officers and communities need to work together in a creative way to solve contemporary community problems related to crime, fear of crime, disorder and neighbourhood decay. In other words, CP's intention is to develop a new relationship with the law-abiding people of the community, thereby allowing them a greater say in setting local policing priorities and involving them in efforts to improve the overall quality of life in their neighbourhood. The chapter investigated how CP came into being in the policing arena internationally.

Chapter 4: Community Policing: South African Perspective

This chapter presented an overview of CP within the South African context. It further explored and analysed democratic policing principles upon which CP was founded within the South African perspective. This chapter as such was an extension of the previous chapter but focussing on the South African context.

Chapter 5: Community Policing in JB Marks local municipality

In this chapter, empirical findings and result of the study were presented. These empirical findings addressed the first peg of primary research question which was determine how Community Policing (CP) is affected by the South African Police Service's (SAPS) seeming abandonment of the human security approach in the JB Marks Local Municipality

(JBMLM). This implied that, primary data which was acquired from thesis' participants were presented in the form of research results and empirical findings. Results and findings were presented from the participants' viewpoint in an objective manner and represented the state of Community Policing and Community Policing Forums within JB Marks Local Municipality.

Chapter 6: A framework of thinking and operationalising the Community Policing model

In view of the remit of the study results and empirical findings, Chapter 6 dealt with the second peg of study primary objective which is to develop a framework of thinking and operationalising the Community Policing model. Thus exploring an improvement on CP in JBMLM with the Constitution (1993) and Constitution (1996) as a framework. The chapter started by providing clarity on what a model and how to go about developing it. Thereafter provided an explanation on how a framework of thinking and operationalising the Community Policing model within JB Marks. In developing a framework of thinking and operationalising the Community Policing model within JB Marks Local Municipality, this chapter argued that, understanding linkage between theory and practise was an important ingredient in the model development process. Therefore, this linkage between theory and practise served as a stepping stone in the model development process.

Chapter 7: Final Conclusion and Recommendations

The main objective of this chapter was to explicate the answers to this study's main research question which is: *""is CP an appropriate policing model to follow by the SAPS within JBMLM in realisation of democratic policing principles as envisaged by Constitution?"* Answer to this main research question was derived from this study results and empirical findings. From this answer, a CPF model for SAPS within JBMLM according to South African Constitution (1996) in relation to theoretical principles of democratic policing was designed and presented. The chapter concluded by providing final remarks and some recommendations which were based on the purpose of this thesis' research topic, main research question, as well as its results and empirical findings.

1.18 Conclusion

It is generally understood that research is about the search for new knowledge that could be generated or explored when existing knowledge is engaged in a new and creative

manner. In so doing, new concepts, methodologies and theoretical understandings are generated. This thesis engaged itself in research and presented ways in which existing knowledge could be creatively utilised.

In this chapter the locus and focus of the study was put into perspective. Thereafter, the problem statement which led to this research was explored. This was followed by research questions which assisted this thesis in addressing the problem statement. They thus provided ways in which the research problem was addressed. Research objectives were formulated from research questions and these research objectives guided this thesis in its endeavour of addressing the research problem. In the end, the research methodology presented research methods which were utilised in addressing the research problem. In the next chapter, literature which formed the basis of the locus and focus of the research study is examined.

CHAPTER 2: PEACE STUDIES – THEORETICAL FRAMEWORK

"True peace is not merely the absence of tension; it is the presence of justice" Martin Luther King Junior.

2.1 Introduction

The purpose of this chapter is to conceptualise and explain the theoretical foundations of Peace Studies which support a human security approach of democratic policing such as Community Policing (CP). To achieve this purpose, this chapter starts by providing a brief overview of what Peace Studies is all about, thereafter conceptualising and explaining peace theory by explaining what peace is. Peace theory under Peace Studies contends that in order to have peace around the world, an understanding of what peace is a pre-requisite. However, an understanding of peace is not sufficient, as aspects which threaten peace such as violence need to be understood as well. Hence the saying of "an understanding of peace amounts to an understanding of violence" is explored in Section 2.4. Therefore, this chapter's main thesis statement is that peace does not only mean an end to violence, but also an end to structural and cultural violence. The chapter concludes by exploring and analysing the human security approach and democratic policing.

2.2 Peace Studies: a brief overview

In comparison to other disciplines, the evolution of Peace Studies as a discipline is much younger than mankind's abiding concern for peace (Das, 2004:19). In this regard, Das (2004:19) asserts that, while the concern for peace is as old as mankind's first recorded histories of war (*The Peloponnesian War* by Thucydides in the West or *The Mahabharata* in the East), the evolution of Peace Studies as a discipline only became real with the advent of modernity predominantly in the West. It is with the advent of modernity that peace ceased to be merely a passive concern and started to be the concern of human necessity. It no longer relied on the absence of war or divine ordination.

The origins of Peace Studies as an academic field of inquiry can therefore be traced to the 1950's and 1960's (Lawler, 2008:73). The field has been growing steadily since then (Steinberg, 2007:787-788). To illustrate the growth of Peace Studies as a discipline, Reychler (2006:1) explains that in recent times there are more universities offering Peace Studies as an academic study programme than ever before. There are over 200

universities throughout the world offering Peace Studies as an academic programme and most often it can be found under the denomination of Political Science as a special field (Spiegel, 2013:26).

Peace Studies within the paradigm of International Relations has been motivated by strong moral concerns (Neethling, 2006:498) and scholars within International Relations tend to work within the idealist narrative in considering and understanding world events. International Relations in its narrowest form could be described as the study of relations between states and in a somewhat broader sense, as interactions between state-based and a plurality of other actors across state borders (Lawson, 2003:4).

Within International Relations, there is no universal definition of idealism, however, on most accounts, idealist views emphasise the power of reason to overcome prejudice and counteract the machinations of sinister forces. Idealists further believe that the spread of education and democracy - including increasing democratic control of foreign policy - will ultimately empower world public opinion, and make such opinion a powerful force that no government can resist (Dowding, 2011:332-333). Therefore, idealists view war as a disease of the international body politic and emphasise the power of reason to overcome warfare. Stating this notion otherwise, idealism is considered as a school of thought in International Relations which focusses on how to create the right circumstances and institutions in which peace can prevail and people's talents blossom for the good.

Since International Relations is primarily concerned with relations between countries, with the end of World War II, Peace Studies shifted its focus from inter-state rivalry to intra-state. The reason for this was that since the end of World War II, the main threat to peace does not come from major inter-state confrontations, but rather from intra-state conflicts; conflicts that occur within the border of states (Barash & Webel, 2014:205-206). The Sudanese civil war from 1983 and the July 2021 civil uprisings in South Africa where many people died and property was destroyed serve as examples (Mavuso, 2021:1).

By exploring intra-state rivalry, Peace Studies as a discipline within International Relations, does not to limit itself to issues between nations. It also explores issues which are domestically or individually concerned with Peace Studies, which scholars believe have an impact on behaviours and structures causing instability within countries or emanating from social conflict (Dugan, 989:74). This implies that Peace Studies

nowadays analyse other issues beyond war and peace, such as justice, development, human rights and ecological balance. In so doing, Peace Studies seek to improve the present and future prospects of peace.

In its endeavour to achieve intra-state peace, Peace Studies identify and analyse the violent and non-violent behaviours as well as the structural mechanisms leading to social conflicts with a view to creating those conditions which lead to a more desirable human condition (Dugan, 1989:74). In this regard, Boulding (1977:75-86) believes that Peace Studies subscribe to the notion of peace, and not only mean an absence of violence, but also the existence of peace-promoting structures. A thesis which was brought into Peace Studies was one by Johan Galtung in 1967. The views of Johan Galtung will be explored in Section 2.3 of this chapter.

By subscribing to a different view of describing peace as the absence of war, Peace Studies proponents' beliefs are other alternatives to attaining peace over and above the end of violence (McSweeney, 1998:6-7). This implies that Peace Studies is not merely interested in analysing or understanding the status quo, but are also interested in changing it. In other words, Peace Studies views peace as both attainable and desirable and by promoting peace, the goal of peaceful inter- and intra-state relations may be moved closer to realisation (Neethling, 2006:499-500).

Another important aspect of Peace Studies is that it investigates the reasons for and outcomes of large- and small-scale conflicts, as well as the precondition of peace (Barash & Webel, 2014:20). In other words, Peace Studies not only investigates and analyses aspects of war and peace, it also explores and analyses the nature of violence and any other variable which brings about conflict (armed or otherwise) (Webel & Galtung, 2007:6-7). Through this investigation and analysis, as Dugan (1986:74) points out, Peace Studies does not merely want to improve human understanding of the sources or causes of war and peace, but also provides an informed basis for effective action to end or resolve war and violence peacefully.

The end results of Peace Studies exploration and analysis is that this discipline is able to come up with advanced peace-making strategies and how to avoid aspects threatening peace (Webel & Galtung, 2007:6-7). These peace-making strategies in turn not only teach people and countries alike about peace-making strategies, but also about the effects of

political and social structural violence such as abuse of human rights which threatens world peace. In essence, therefore, Peace Studies do not merely improve human understanding on the sources or causes of war and peace, but also provide an informed basis for effective action to end or resolve war and violence peacefully (Dugan, 1986:74). In the next section approaches to studying Peace Studies are put into perspective.

2.2.1 Approaches to studying Peace Studies

Peace Studies can be studied from different angles, amongst others, peace in action and a multi-disciplinary approach (Garrisona & Pivetti, 2018:298). In studying peace from an action approach, Barash and Webel (2014:205-206) explain that from a Western perspective, Peace Studies (or irenology) comes from the Greek word '*ierene*' or 'Irene', known as the Goddess of Peace. This Greek word *'ierene'* from a peace in action approach, suggests that the Goddess of Peace focusses on the analysis and prevention, de-escalation and solution of conflicts by peaceful and/or non-violent means, thus seeking victory for all parties involved in the conflict situation or war. In other words, from the Western perspective, a peace in action approach advocates Peace Studies' efforts which are aimed at realising both peacekeeping and peace-making efforts. Peacekeeping and peace-making in turn are thus aimed at minimising or eradicating violence or improving a party's situation in such a way that efforts to change a system which produces violence, physical and/or structural, is endemic.

In contrast to Peace Studies' peace in action approach is Military Studies (Basham *et al.,* 2015:2). Basham et al., (2015:2) pointed out that, Military Studies' (or what is known as '*polemogy*') comes from the Greek word '*polemos*' which means the spirit of war and its primary focus is on war and violence. In other words, unlike Peace Studies which professes peace through peaceful means, Military Studies advances the spirit that peace should be attained through military or violent means. Therefore, to Military Studies, victory or defeats in dealing with conflicts are the ultimate goals (Barash & Webel, 2014:20). Furthermore, Military Studies is of a view that for peace to prevail, military forces should maintain (Webel & Galtung, 2007:6-7).

The disadvantage of Military Studies in comparison to Peace Studies is that proponents of Military Studies are of the view that after conflict, for peace to prevail, the 'victor' or dominant party should determine the conditions of peace. Whether the losing parties

agree or not its immaterial. The victor or dominant party word is the final parameter of achieving peace. This is a direct variation to Peace Studies which professes victory for all parties concerned (Barash & Webel, 2014: 20). An example of this scenario is the Peace Treaty of Versailles, which was signed on June 28, 1919 after World War 1. Germany was regarded as the losing party in World War 1 and was forced to agree to conditions imposed by the victor states. Germany was aggrieved by the conditions of the peace treaty and later it revolted leading to another world war. More often than not, peace attained through coercive force tends to be short lived.

Another approach to studying peace from a Peace Studies perspective is through the multi-disciplinary approach which was offered by Johan Galtung in 1967 (Galtung, 2010:20-32). From a multi-disciplinary approach, Peace Studies view peace as the negation of violence through conflict transformation, cooperation and harmony by drawing aspirations from many disciplines, including Psychology, Sociology and Anthropology, Political Science, Economics, International Relations, International Law and History. Through the multi-disciplinary approach, Peace Studies as a discipline cuts across many disciplines and incorporates such discipline theories and research findings in its theoretical perspective (Lawler, 2008:74). The multi-disciplinary approach of Peace Studies allows this discipline to also be multi-level (Barash & Webel, 2014: 20). The multi-level aspect of Peace Studies as such means that peace could be examined and analysed from different angles such as intra- and inter-personal. This means that peace could be examined and analysed with regard to relations between individuals, neighbours, ethnic groups, organisation states and outer people in other countries. The multi-disciplinary approach of Peace Studies thus seeks to incorporate other disciplines' theoretical perspectives in its critical analysis of war and peace to understand peace holistically. Despite its good intention to understand peace from different perspectives, this multi-disciplinary approach becomes problematic in its complementarity, co-existence and integration of different systems of knowledge in one discipline (Galtung, 2010:20-32).

Ercoşkun (2021:1-7) maintains that Peace Studies is a fascinating branch of study because it delves into some of the quintessential questions concerning human relations, behaviour, co-operation and conflict. Based on this understanding, a question arose on how peace can be defined at this point? In defining peace, the common folklore as

advanced by the Peace Studies discussion above is to construct peace based on the concepts of conflict and violence, thus producing peace norms and principles (Ercoşkun, 2021:1-7). In the next section, peace is conceptualised and the chapter's theoretical framework is delineated.

2.3 Theoretical framework: Peace

The term theoretical framework comprises of the combination of two concepts, namely: 'theory' and 'framework' (Kerlinger, 1986:9). Framework as a concept refers to a set of ideas that one uses when forming decisions and judgements (Grant & Onsaloo, 2014:12). In other words, the term 'framework' in 'theoretical framework' relates to the basic structure underlying a system, concept or text. 'Theory' on the other hand refers to a mental picture of how things in a specific segment of reality hang together or are connected (Neethling, 2004:7). Green (2016: 4) offers a more detailed description of 'theory' and describes it as an organised and systematic set of interrelated statements that specify the nature of relationships between two or more variables with the purpose of understanding a problem or the nature of things.

Theories basically provide some general explanations of certain selected phenomena set forth in a manner satisfactory to someone acquainted with the characteristics of the reality being studied. In other words, theories could be seen as intellectual tools that help people to organise their knowledge of priorities in research, as well as the selection of methods to carry out research in a fruitful manner. Theories, therefore, assist people to relate to knowledge in their own field.

Taking the above explanations regarding theory and frameworks into account, 'theoretical framework' could simply be described as an explanation of the way things work (Collins & Stockton, 2018:1). However, the source, size and power of those explanations vary despite all linking back to an explanation to understand some phenomena. Hence, Grant and Onsloo (2014:12) asserted that a theoretical framework is a blueprint of the study because it is the map which outlines the direction of the research study.

For CP to prosper, amongst others it requires that peace should prevail. Based on this assertion, this thesis' theoretical framework is based on the foundation that peace not only means the end of violence, but also the eradication of social and cultural structures that lead to violence (Galtung & Fisher, 2013:173-175). Therefore, CP is theoretically built

on peace theory which is based on the relative strengths of the three interpretations of peace, namely: peace is the end of war (negative peace), peace is maintenance of harmonious relationships (positive peace) and peace is justice (structural peace). This theoretical statement served as the basis of this chapter as it laid a foundation upon which this thesis' theoretical framework was based. In other words, this theoretical assumption guided this thesis in the achievement of its objective and explained the path upon which this chapter was based. In essence, the theoretical statement above was formulated to explain, predict and understand the phenomena under study. Therefore, the above theoretical statement should be seen as the structure or framework that supported this theoretical position. The following section conceptualises 'peace'.

2.3.1 Peace conceptualised

Prinsloo (2012:17) explains that the term 'peace' is an old concept with rich history, as it is common knowledge that human beings payed much interest to it from ancient times until the present. For example, in the ancient times, the Greek historian Herodotus (c.484–c.430) once said "*In peace, sons bury their fathers. In war, fathers, bury their sons"*. This assertion by Herodotus (c.484-c.430) implied that peace is associated with the well-being of people and the equilibrium of the society. In this context, Plato contended that peace provides normality and wars abnormality. Therefore, peace should be the greatest and highest goal that every human being should envisage (Carl, 2011:132).

In view of the introduction above, it is important to highlight that the quest for peace should be the ultimate goal for humankind, as this term 'peace' is often associated with the good things such as a peaceful and crime free society. In this regard, peace is seen as a social imperative for the survival of the human race, and communities need to strive for it. In striving for peace, communities should understand that peace is not a state to be achieved, but rather a process to be maintained, and as proponents of Peace Studies explained, the understanding of it will improve its prospects in the future (Webel & Galtung, 2007:6-7).

As simple as the term 'peace' may be to explain, providing a clear cut definition, seems a difficult task, as it lacks an agreeable definition in the academic circle (Akerlund, 2005:45). In order to understand what peace is, Galtung (1967:12) suggests that peace

could be seen as an ‘umbrella’ concept as it can be used to cover a broad number of items or issues which tend to fall under it. Therefore, different strategies can be used to conceptualise peace and these strategies include*, inter alia*, peace is geographically contained and constructed based on race, identity, ideology or power (Richmond, 2006:367).

In his explanation, Herath (2016:104) maintains that the term ‘peace’ initiated its beginnings in the 11th Century from the Anglo-French word *pes.* This Anglo-French word *pes* is loosely translated as to mean “peace, reconciliation, silence, agreement”. The word *pes* on the other hand comes from the Latin word *pax* which refers to “peace, compact, agreement, treaty of peace, tranquillity, absence of hostility, harmony” (Herath, 2016:104). The word ‘peace’ again from a Jewish theological perspective, is known as the word *shalom,* which comes from the Hebrew language and means to restore. All of these explanations explain that peace could be understood from different angles. However, the common denominator amongst all explanations is the maintenance of harmony (Galtung, 1967:12).

Historically peace has been described negatively as a situation or period of time where there is no war or violence in a country or an area (Anderson, 2004:104-105). However, Soltani and Moradi (2017:135) describe peace both negatively and positively as:

(i) A state which is prevailing in the absence of a war;

(ii) a treaty after the war;

(iii) a state of harmony and balance; and

(iv) the silence and calmness state.

By defining peace negatively, this notion supports the Military Studies perspective as explained above that wars (*i.e*. violence) are the mechanisms to bring about or maintain peace. For instance, in 2003, the United States of America (USA) proclaimed and fought war in Iraq. This war, as cited by Perry *et al.* (2015:9-16), the USA government labelled as a war against terror and the quest for peace in the Middle East. This implied, from a USA government perspective, that the Iraq war was fought to bring about peace.

However, in an endeavour to achieve and maintain peace, the USA government used military or coercive force as advocated by Military Studies.

Looking at the above contextual information, Ercoşkun (2021:1-7) is of the view that it is not enough to conceptualise peace predominantly in a negative way and advances a notion that peace should be conceptualised negatively and positively on an equal footing. In this regard, Galtung (1967:12-13) points out that, peace not only means an end of war or violence, but is also the absence of violence and organised collective harmonious relations between major human groups; particularly between nations, human classes, and racial and ethnic groups. In 1969, Johan Galtung revised his earlier peace definition of 1967 and now defined it as the absence of violence as well as any situation in which human beings are being influenced so that their actual somatic and mental realisations are below their potential (Galtung, 1969:168). These explanations of peace by Galtung in 1967 and 1969 held to what is now known as the dualism of the conceptualisation of peace whereby peace is understood negatively as the absence of war or violence, and positively as the eradication of structural and cultural violence through maintenance of harmonious relationship.

Supporting the viewpoint of Galtung (1969:168) that the dualism of peace should be the understanding of how peace should be conceptualised, the United Nations Approach 11 in their 2014 "*Rethinking Peacebuilding: Transformation*" resolution document, proclaimed that: peace was no longer only about ending wars and withdrawing belligerent armies to ceasefire lines. Peace was now about incorporating all aspects of human life from the right to security to democratic rights; access to justice; protection of human rights; the delivery of health, education, and other basic services; and the provision of social and economic opportunities (Schulenburg, 2014:5). The United Nations as the world organisation responsible for the maintenance of peace, through its resolution Approach 11 firmly believes in the dualism of peace as advocated by Galtung (1967:12-13) & (1969:183) where he described peace as the absence of war or direct violence and any other forms of wide scale violent human conflict. In the following section, the dualism of peace is further explored in the form of the two typologies of peace, namely: negative and positive peace. The discussion will start by exploring negative peace and then proceed to positive peace.

2.3.1.1 The first typology of "Peace": Negative peace

Barash and Webel (2014:6), suggest that the French social/political/military thinker Raymond Aron should have been thinking of negative peace when he described peace as a condition of more or less lasting suspension of violent modes of rivalry between political units. Negative peace in this thinking, suggests that peace can only be achieved whenever war or any other direct forms of violence are absent. This was a notion that Johan Galtung disputed (Galtung, 1969:183) and contended that all other forms of violence should be included in the conceptualising of peace.

More often than not, negative peace needs military intervention to prevail. In concurrence, Barash (1991:6) points out that negative peace requires active and organised coercive force to attain peace. For instance, during the *pax romana* of Roman times, the Jewish rebellion at Masada was directly and violently oppressed with the understanding of maintaining peace (Highum & Sorensen, 2016:14-20). This implied that negative peace prevailed and coercive force was utilised to attain or maintain peace. Unlike positive peace the roots of which are untraceable, the roots of negative peace are easily traceable due to its after effects, because after every war, negative peace tends to prevail.

In the olden days, countries did not engage in war in order to achieve peace, but rather war was about the conquest of defending one's border (Cobbing, 1988:487-498). This implies that the sole purpose of engaging in warfare was to grow the empire, reap its bounty and maintain order. However, in most cases this engaging in military warfare brought hardship and efforts were then made to achieve peace to end that warfare. In this regard, between 1815 and 1840 there was widespread chaos and warfare amongst indigenous ethnic communities in Southern Africa in an endeavour to grow their geographical boundaries. That period is known in Sesotho as "*Difaqane*" which meant crushing, scattering, forced dispersal and forced immigration, and many people lost their lives during that period (Cobbing, 1988:487-498). Realising the effects of war, indigenous ethnic communities began a quest for peace. Peace was then declared in the 1840's and this meant the end to *Difaqane* war or violence, thus creating the way for negative peace. Galtung (1969:183) describes this kind of peace as negative because something undesirable or negative has happened, that is war or conflict which is undesirable has ended.

Negative peace tends to be short-lived as peace is not achieved in a true sense of the word (Herath, 2016:106). It is short-lived because, although peace might be attained through an end of war or conflict, the “losing” party might still feel aggrieved and require some revenge. In this instance, Herath (2016:106) calls this kind of peace a false peace or peace without justice and reinforces the tendency to see that the job is complete once the fighting stops. An earlier example provided about Germany after World War I is still relevant here. Another example would be that of the Iraq war. At the end of the Iraq war, former USA president Mr George W. Bush proclaimed “mission accomplished” (Murphy, 2003:1). With this “mission accomplished” statement, George W. Bush implied that the war was over and peace had been accomplished in the Middle East.

Even though peace might seem to prevail after every war or violence, Shields (2017:6) believes that negative peace does not necessarily mean accomplishment of peace, but the freezing of the status quo, thus potentially leaving the door open for another warfare or conflict. For instance, despite the “mission accomplished” statement by George W. Bush, the situation remains volatile in the Middle East to date. The USA military departure from Afghanistan in August 2021 also served as an example. Immediately after the departure of the USA military, the Taliban used force to topple the Afghanistan government, thus proving a point that negative peace just freezes the status quo but does not necessarily bring about sustainable peace.

From the above discussion on negative peace, despite militaristic studies’ perspective that peace only means the end of violence, it is evident that peace does not only mean an end to violence but more than that (Turan, 2016:103-105; Risler & Shields, 2019:60-62). Hence Johan Galtung argues that for peace to be true peace, it must not only include the absence of war but also the establishment of positive, life-enhancing values and social structures (Galtung, 1967:12). Therefore, peace should be seen as a state of mind felt as a consequence of the actualisation of certain stated human desires, a sense of internal serenity as a result of external stability must prevail (Galtung, 1967:12). This assertion leads to the second typology of peace which is explored in the following section.

2.3.1.2 The second typology of “Peace”: Positive peace

In the previous section, negative peace was explored and in this section, positive peace is briefly presented. The second typology of peace is based on Johan Galtung’s

assumption that peace not only refers to the absence of violence, but also any situation in which human beings are being influenced so that their actual somatic and mental realisations are below their potential (Galtung, 1969:168).

As displayed by the negative peace discussion, historically peace has mostly been understood as a contrast to war or as opposed to having a state of non-war (Bonisch, 1981:165). However, more recently, there has been growing concern that peace should not be understood in terms of the end of war or violence (Diehl, 2016:1), but also the presence of material well-being and socio-economic progress (Galtung, 1967:12). In this regard, Vesilind (2005:43) suggests that peace should also be understood as the presence of justice, and law and order in the community. By understanding peace as the presence of justice, law and order, Harris (2010:293-301) opines that peace should thus be committed to the non-violent resolution of conflicts and a commitment to personal and social justice. In other words, peace should be seen as a process aimed at resolving conflict and differences in the most peaceful manner (i.e. without engaging in war), thus leading to positive peace.

In his earlier writings, Galtung (1964:2) described positive peace as “the integration of human society” and this definition posits positive peace as a synonym to good relations, as it advances co-operation between people by advancing integration in human kind. In 1967, Galtung (1967:14), expanded his 1964 definition of positive peace by adding structural violence to it, and explained peace as more than the mere absence of war or even the absence of violence.

Adding to Galtung (1967:14), Barash, (1991:8) describes positive peace as a condition of society in which exploitation is minimised or eliminated altogether, and in which there is neither direct nor the subtler structural violence. By elimination of exploitive circumstance within the community, Barash (1991:8) and Galtung (1967:14) imply that positive peace is built upon sustainable investments in economic development and the creation of structural institutions that foster peace, and this peace can be gauged on how resilient are communities or even how able are communities to absorb shocks without falling or relapsing into conflict or wars. In other words, positive peace relates to the elimination of violence in institutional structures and cultural behaviour that might cause people to behave violently, or impose violence on others.

Positive peace, therefore, for the purpose of this thesis, is described as a condition in which individuals, families, groups, communities and/or nations experience a low level of violence and engage in mutually harmonious relationships (Anderson, 2004:103). In other words, positive peace as an unfolding worldwide process nurtures human life and promotes social justice (Fisher, 2009:175). It is described by the Institute of Economics and Peace (IEP) (2018) as the attitudes, institutions and structures which create and sustain peaceful societies (Rissler & Shields, 2018:60-78).

Positive peace, unlike negative peace where the military or police succeeded in holding conflicts under the surface; or where there is no justice and human rights are disrespected, implies that peace should be attainable through the presence of other life enhancing values and social structures (Akerlund, 2005:45-46). These values and social structures, as Vesilind (2005:43) indicates, refer to a situation where human rights are respected, the well-being of people taken care of and individuals and nations respectively must be free to exercise their basic human rights, *inter alia*. Furthermore, peace should not be attained through coercive force but through non-violent measures such as conflict resolution (Vesilind, 2005:43). In other words, peace should be attained and maintained through peaceful means.

Based on the positive peace descriptions provided above, it is evident that peace is not only concerned with the absence of violence, it is also much more concerned with the aftermath of violence and the maintenance of human relations. In this regard, positive peace displays similar characteristics to an African word "*Ubuntu,*" which literally means that 'a person is a person through other persons' (Shields, 2017:10). *Ubuntu* as Shields (2017:10) explains is primarily concerned with good human relations and in it human beings are naturally generous and care about others in the same way as they care about themselves. In other words, with *Ubuntu,* there is a radical relation base in a sense that individuals do not belong to planet isolation but planet earth. As such, individuals should not only be interested in themselves, but also be interested in the well-being of others, as individual existence or humanity is not only dependent on individual existence alone, but also on how we relate to others.

Harmonious relations have been described as one of the ways in which peace is understood in Section 2.3.1. Maintenance of good human relations is one way in which peace could be maintained. However, Shields (2017:8) cautions that good human

relations should be maintained in such a way that there is no oppression and people are able to exercise their human rights freely. Therefore, concepts such as justice, democracy, sympathy, co-operation, effectiveness, freedom, engagement, order, harmony and collaboration, as highlighted in the conceptualisation of peace above, could play a vital role in the fostering of human relations.

Unlike negative peace which has a short term horizon, positive peace has a long term horizon if maintained well (Shields, 2017:8). In contrast to negative peace which requires the absence of war or violence to prevail, positive peace acknowledges that conflicts are part of the human race. As such, conflicts are inevitable (Omisore & Abiodun, 2014:118), and where conflicts occur, they should not lead to war or violence but be resolved constructively without resorting to further conflicts, violence or war (Grewal, 2003:1-4). Therefore, proponents of peace theory believe that with co-operation and human integration, peace would be achieved positively through peaceful means (Herath, 2016:106). Hence Johan Galtung refers to positive peace as the 'interconnectedness of life' (Galtung, 1967:14-15). In the next section, the two typologies of peace are summarised by explaining the difference between them.

2.3.1.3 Differences between positive and negative peace

Based on the discussion above, it is noticeable that the main characteristics that differentiate negative and positive peace are (Grewal, 2003:1-4) that:

(i) negative peace relates to absence of violence, pessimistic, curative, peace and is not achieved through peaceful means but coercive force; and

(ii) positive peace, on the other hand, relates to elimination of cultural violence through structural integration, optimistic, preventative means whereby peace is attained or maintained through peaceful means.

Although the two typologies of peace differ accordingly in description and practice, Galtung (1967:14) believes that they should not be conceived as separate dimensions where one can exist without the other, or even complement one another, but as complementary modes of attaining sustainable peace. In particular, the two typologies of peace share a common denominator which is violence.

Violence in attainment and maintenance of peace is interconnected (Galtung, 1995:1). For instance, when there is no violence, negative peace prevails and if the same violence is removed from structures, positive peace prevails. This implies that the antithesis of violence is not peace and as such, peace and violence can co-exist. The intertwine between peace and violence further suggests that if violence could be eliminated in all its forms, peace could emerge. Therefore, the elimination or absence of the one is the breeding ground for the other.

The understanding of violence as such becomes a pre-requisite in the understanding of peace. Hence Peace Studies scholars in Section 2.2.1 assumed that, in order to bring about peace, one needs to understand how peace can be achieved and what are the factors which threaten peace. Therefore, in order to understand peace clearly, it is equally important to understand violence and the relationship between the two. In the next section, the notion that says that understanding peace equals understanding violence is explored.

2.4 Understanding peace – understanding violence

The dualism of peace above described peace as an absence of violence and elimination of any other structural aspects leading to violence. Positive peace from the dualism of peace was premised upon the identification of two global empirical tendencies that undermined the widespread image of an anarchical world order condemned to a perpetual condition of anticipating war (Lawler, 2008:82). In this regard, the first premise identifies humans in the form of mutual empathy and solidarity. According to this premise, human beings see themselves as individual members of a group where a norm of reciprocity is valid and cooperation a dominant mode of interaction. The second premise under positive peace is that the real world integration is a necessity (Lawler, 2008:82). In other words, the second premise of positive peace implies that, no matter how bellicose relations between human communities are, human beings rarely use all of their means of destruction against all enemies all of the time. Therefore, the second premise is underpinned by an idea that it is unhuman to resort to violence all the time.

Taking the description of peace above into account, Vesilind (2005:43) highlights that most peace descriptions provided above do not necessarily seem to ignore violence, but

rather they erect regulations and outline punishments to produce and maintain peace. Hence this section argues that peace and violence are intertwined (Galtung, 1995:1).

The word ‘violence’ is derived from the Latin word ‘*violentia*’ which means ‘vehemence’ and/or a passionate and uncontrolled force (Bufacci, 2005:194). Honderich (2002:91) defines violence as the use of physical force that injures, damages or violates and destroys people or things. In addition, Steger (2003:12) defines the term violence as the application of force or inflicting or injuring by an actor or party towards another. Violence, in other words, means the intentional application of physical force by one party or actor to another party or actor, and this physical force has the likelihood of causing death or injury. Therefore, violence is somehow associated with acts of physical violence or harm and the Latin word *‘violentia’* tends to take the centre stage when the term ‘violence’ is being defined. This thus associates the direct application of violence to war or uncontrolled application of physical force.

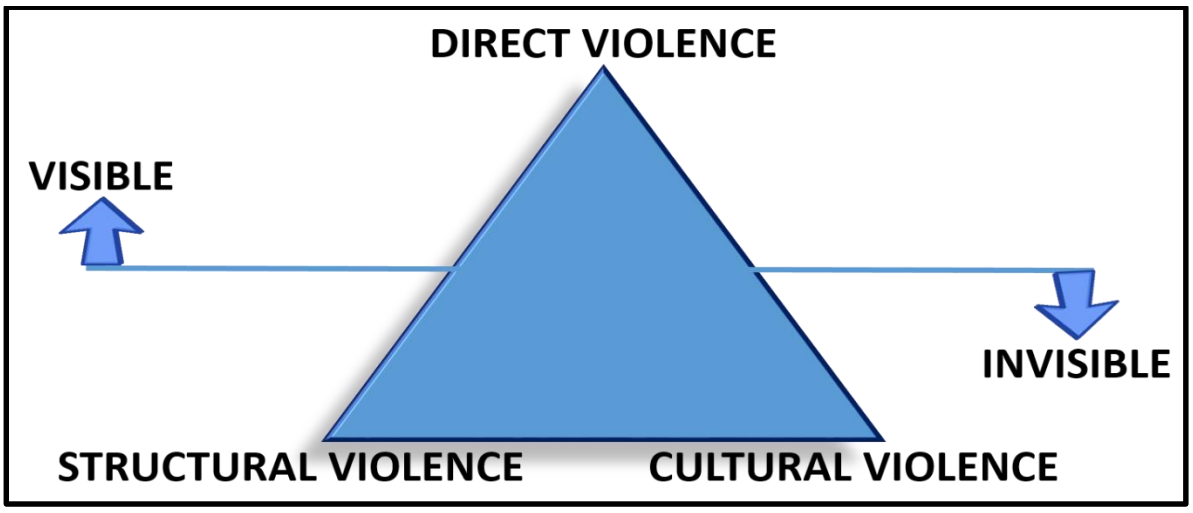
Even though the information above suggests that violence is only associated with the application of physical force by one party to another, since the late 1960’s and early 1970’s, there has been growing consensus amongst peace researchers that violence is not reducible to physical force only. There are also instances where physical force is not applied yet violence exists (Babovic & Suboticki, 2013:2). In this regard, Bufacci (2005:194) explains that there is another Latin word ‘*violare*’ which means violence but does not mean application of physical force but the violation or infringement of others by another party. Bufacci (2005:194) as such believes that, when norms, rights and rules of human beings are violated by others, violence exists. In other words, Bufacci (2005:194) believes that for peace to prevail, all people should ensure that norms, rights and rules of others by others should be justified or respected. This implies that, similar to peace, violence can manifest itself in different forms. The different forms of violence are examined in Section 2.4.1.

Noting the dualism in the description of violence, the World Health Organisation (WHO, 2002:3) provided an overarching and operational definition of violence whereby it described violence both negatively and positively as the intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation. The definition by WHO (2002:3), as

Rutherford, *et al.* (2007:676) explain, emphasises the point that a person or group must have the intention to use force or power against another person or group in order for an act to be classified as violent. Violence, in this instance, is thus distinguished from injury or harm that results from unintended actions and incidents. Therefore, violence is understood as not only the physical application of force, but also the use of threatened or actual power. In this instance, violence is not only defined as resulting in physical injury, but also as being present where psychological harm, mal-development or deprivation occur; including the acts of omission or neglect and commission.

2.4.1 Forms of violence

Galtung (1969:168) opines that violence is everything that produces a gap between the physical and mental potentials of human beings and their actual conditions. Based on this idea, three forms of violence can be distinguished, namely direct, indirect and structural violence (Galtung, 1969-168), as illustrated in Figure 2.1 below where they are depicted with a triangle. The reason for depicting the three forms with a triangle will be presented in Section 2.4.2. For now, the focus is on explaining the meanings of the three forms of violence.



Source: Galtung (1990:295)

Figure 2-1: Galtung's forms of violence and their interconnection

In the next section, the first form of violence which is direct violence is probed.

2.4.1.1 Direct violence

In 1969 Galtung (1969:170) developed a two pronged approach to forms of violence that represents how conferential or malleable factors merge to shape the conditions in promoting violence and peace. In this regard, Galtung (1969:170) made a distinction between direct and indirect violence. Later in 1990, Galtung (1990:291-295) introduced the concept of cultural violence and emphasised the point that direct violence's intention is directly aimed at insulting the basic needs of others, whereas structural and cultural violence are built into social and cultural structures with the intention to apply violence indirectly through exploitation and repression.

Different forms of violence differ in their production or manifestation (Galtung, 1969:170). With regard to direct violence, violence is perpetrated with light weaponry (for example, guns, knives, shotguns, even the physical body) in a face to face type of interaction such as individual fighting, war or mass executions, while with indirect violence it is perpetrated through institutional structures and cultural practices.

As the name suggests, direct violence is a kind of violence which is applied directly with the purpose of injuring or killing another party or actor quickly and dramatically (Fleckman *et al*., 2016:479). A fight where two parties engage in physical violence directly is a typical example of direct violence. Furthermore, with regard to direct violence, unlike the other two types of violence, the perpetrator (also known as an actor or party which commits direct violence) and the victim are clearly visible (Kent, 2011:131). The perpetrator could be an individual, entity, organisation, or agency of some sort that has, or can be understood as having, a distinct set of preferences relating to the possible outcomes of a situation.

According to Galtung (1969:167-169), acts of direct violence threaten human life and diminish one's capacity to realise basic human needs. These acts make direct violence easier to detect and combat. In other words, since the consequences of direct violence can be traced back to the actor or party who initiated the violence, detection and combatting of direct violence is easier than with cultural and structural violence. As such, direct violence tends to be the manifestation of something and not necessarily its origin (Galtung, 1969:167-169), and should one need to address it, it is in the beginning where causes should be sought to deal with it effectively.

Taking the violence triangle diagram as depicted in Figure 2.1 into cognisance, violence has a similar structure to that of an ice-berg, in which there is always a small visible part and a huge hidden part (Galtung, 1969:167-169). The small visible part, in this instance, is direct violence and is the most visible part of an ice-berg due to its visible effects. For instance, a dead body of a human being reflects a person who has been killed and visible injuries in a person display assault. The large invisible part of the ice-berg reflects structural and cultural violence. These two forms of violence, although their effects are not visible like those of direct violence, account for more violence and are more deadly than direct violence (Weigert, 2008:126-127). Hence, for many years many more people continued to suffer injustice, poverty and inequality than the people who suffered direct violence (Christie, 1997:318-319). The system of *Apartheid* in South Africa serves as an example where many people suffered injustice and inequality. In other words, although direct violence might be perceived as more deadly than indirect violence due to its easily identifiable effects, it is actually indirect violence which is more deadly because the effects of indirect violence are not vividly seen as direct violence. In the next section, the two typologies of indirect violence are put into perspective.

2.4.1.2 The first typology of indirect violence: Structural violence

The first type of indirect violence to be explored is structural violence (Galtung, 2004:18) and refers to the preventable harm or damage to persons (and by extension to things) where there is no actor committing acts of violence or where it is not practical to search for such actors of violence (Berkowitz, 2010:126). In a similar contextualisation, Barash (1991:8) describes structural violence as the systematic ways in which people are hindered from equal access to opportunities, goods and services so that they can fully actualise their physical and psychological potential. These structural violence definitions imply that people are hindered from achieving prosperity through structural practices, and when people are hindered in one way or another in this manner, they cannot fully actualise their physical and psychological potential. Therefore, structural violence as such implies that people are held back disadvantageously one way or the other through the utilisation of political, legal, economic or cultural traditions.

More often than not, structural violence is caused by political mechanisms, processes and institutions that ensure that the satisfaction of identity, reputation and the security needs of others are compromised. This implies that structural violence could also be seen

as institutionalised violence because it emerges from an unequal distribution of power and resources. Christie (1997:323) suggests that structural violence can be operationalised as the number of avoidable deaths. If people in certain parts of the world die from starvation when there is enough food to feed them somewhere in the world, or if people die from diseases for which there exist treatments, then structural violence has taken place. In other words, structural violence could be avoided if people were treated fairly and any constraint on human potential that is caused by economic and political structures eliminated.

As the hidden part of ice-berg in Figure 2.1, structural violence is almost always invisible and embedded in ubiquitous social structures which are normalised by stable institutions and regular experience (Barash, 1991:8). As a result, structural violence activities tend to be longstanding (Galtung, 1969:167-169). Due to its long run, sometimes structural violence becomes justified as people believe that this is the way that things are and always have been, thus making structural violence part of their daily lives.

In contrast to direct violence where there is a specific event, an identifiable victim and an identifiable perpetrator, with structural violence there are no visible specific events and perpetrators (Kent, 2011:135). Yet its effects are most observable at the societal level as systematic shortfalls in the quality of life of certain groups of people. In other words, even though structural violence cannot be clearly identifiable, it can be recognisable through its patterned effects (Kent, 2011:135) because many people suffer harm indirectly, often through a slow and steady process (Galtung, 1969:171). In this regard, Uvin (2003:147-163) stipulates that structural violence patterned effects typically result in direct and/or explicit violence in four broad patterns, namely:

(i) the structurally subjugated resorting to direct violence to challenge the structures that oppress them;

(ii) those who benefit from the system will use direct violence to protect their status;

(iii) competition for resources leads to direct violence between oppressed groups; and

(iv) rather than generating efforts to change the structures, structural violence solidifies group identities and ignites scapegoating of allegedly inferior groups.

Noting the four broad patterns of structural violence above, in order for it to survive in the long term, structural violence intentions need to be continuously concealed within the structures of the society. In so doing, people who might be seen as peace-loving and at peace may participate in settings within which they may do a lot of harm to other human beings without even intending to do so by just performing regular duties such as a job defined in the structures (Galtung, 1969:171). As a result, structural violence, unlike direct violence, tends to produce more suffering and deaths through a slower, subtler, common and difficult kind of violence. In the next section, the second typology of indirect violence which is cultural violence is explored.

2.4.1.3 The second typology of indirect violence: Cultural violence

The previous section addressed structural violence and advocated a point that, unlike direct violence, which is easily recognisable, structural violence is not easily recognisable as it is hidden inside structural systems. Cultural violence as the second typology of indirect violence is built into cultural systems and tends to continue for a long period of time unnoticed like structural violence (Christie, 1997:328).

Cultural violence in simple terms means those aspects of culture which have the symbolic sphere of people's existence and are exemplified by religion and ideology, language and art, empirical science and formal science, that can be used to justify or legitimise violence (Galtung, 1990:291). This implies that legitimising violence through cultural practices thus makes cultural violence look and feel normal. Stating this narrative otherwise, cultural violence legitimises wrong deeds of violent behaviour by changing the moral colour of an act from red/wrong to green/right or even sometimes to yellow/acceptable (Galtung, 2004:18). For instance, with xenophobia killings in South Africa, South Africa justified the killing of foreign nationals by saying that they did it to protect South African jobs, however, the same deed was viewed as wrong when Nigerians did it (Tella, 2016:142). Cultural violence makes reality opaque, so that people do not see the violent act as violent (Galtung, 1990: 291-292).

Detection of cultural violence is difficult as it is sometimes diffused in impersonal, sometimes unintended, even anonymous operations of social, political and economic structures (Springs, 2016:383). As such, Springs (2016:383) asserts that, a greater danger of indirect or unnoticed violence is the conditions, causes, and effects of cultural

violence which appear and present themselves as natural, even necessary, or inevitable, thus becoming accepted within the average normal perceptions of people. Therefore, one could say that cultural violence colonises the common sense of both the people benefitting from it, and even those who are harmed by it (Springs, 2016:383). Colonisation in this regard refers to a process or action by foreigners of settling amongst and establishing control over the indigenous people of a particular area (Bulhan, 2015:256).

Similarly, to structural violence, cultural violence continues to evade its ending as it is hidden within cultural systems (Galtung, 1990:291-295). In order to end cultural violence and bring about peace, Christie (1997:328-329) suggests that all human needs relevant to the reduction of direct and structural violence such as economic emancipation must first be satisfied simultaneously. Otherwise, should those human needs be left unsatisfied for a long time, they could become a manifestation of some form of violence. Uprisings in Egypt in 2013 serve as an example (Singerman, 2013:1). Therefore, a just and sustainable peace requires, at a minimum, first the equitable satisfaction of human needs for security, identity, well-being and self-determination followed by cultural injustices (Christie, 1997:328-329).

The discussion above explored the two types of violence, namely direct and indirect violence. Figure 2.1 and the ensuing discussion, although not readily apparent, suggest that these two types of violence are intertwined and mutually reinforcing. In the next section, this mutually reinforcing aspect between these two types of violence is explored through its causal flow of violence.

2.4.2 Inter-connection between direct and indirect violence: the three forms of violence

According to the violence triangle as depicted by Figure 2.1 above, there is a connection between direct and indirect violence, thus making the two types of violence intertwined. In this regard, Afzaal (2012:2) points out that violence can start at any corner of the violence triangle and can easily be transmitted to the other corners, making violence mutually reinforcing and a cyclic process.

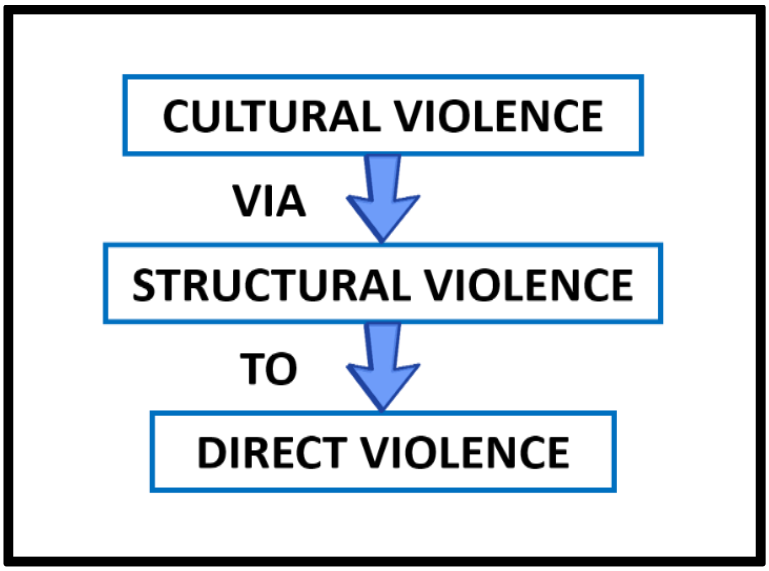
Galtung (1990, 291-295) believes that if the triangular syndrome of violence could be contrasted with peace, then peace could be engendered in cultural and structural practices, thus giving rise to symbiotic, equitable relations amongst diverse partners.

Moreover, if direct violence is contrasted with acts of cooperation, friendliness and love, then direct peace will prevail. This implies that, if peace could replace violence on the violence triangle, then a virtuous cycle of peace would prevail, instead of a vicious triangle of violence. As such, this virtuous triangle that is envisaged, could be realised when people work towards the elimination of violence in all of the three corners of the violence triangle, instead of assuming that basic change in one will automatically lead to change in the others.

2.4.3 Causal flow of violence

The previous section addressed the inter-connection between direct and indirect violence. This section addresses the causal flow of violence. As stated in the previous section, direct violence is an event and indirect violence is a process with ups and downs within structures and cultural practices. Furthermore, the discussion above revealed that direct violence tends to have a short span of life like an event. Despite its short life span, direct violence is renegaded in institutional structures, thus leading to structural violence (Galtung, 1990:291-295). Structural violence on the other hand, largely depends on the maintenance of structural systems for survival. With the dismantling of structural systems, structural violence tends to end until new systems that support it come into play (Springs, 2016:387). Hence structural violence is also viewed as a system of ups and downs (Christie, 1997:383-386). For structural violence to be enhanced, structural systems need to be embodied in the culture of the society (Galtung, 1990:291-295) and by being embodied in culture, structural violence tends to survive for a long period supported by cultural violence, up until people revolt against it. When people revolt against structural or cultural violence, in most cases direct violence becomes the order of the day as physical violence is utilised.

Based on contextual information provided above and in Figure 2.2 below, the causal flow of violence implies that since cultural violence is bestowed within cultural practices, structural institutions are used to contain cultural violence. Should structural institutions fail to contain cultural violence, the end result is the eruption of structural violence. Structural violence is also sustained through structural practices and should structural institutions fail to contain structural violence, direct violence erupts (Grewal, 2003:4). In other words, violence could flow from one form to another, thus leading to causal flow of violence (Christie, 1997:383).



Source: Grewal (2003:4)

Figure 2-2: Causal flow of violence

Figure 2.2 above illustrates the notion that violence breeds violence (Grewal, 2003:4). Therefore, Galtung (1996) as cited by Grewal (2003:4) believes that if the vicious spiral of violence can be broken with a virtuous spiral of peace, it would mean that the causal flow of violence would be replaced with a causal flow of peace, whereby cultural peace would flow through the institutional structures to create structural peace and ultimately lead to direct peace. Galtung (1996) cited by Grewal (2003:4) believes that if this situation could be achieved, positive peace would then be realised. Stating this otherwise, the causal flow of violence displays one prominent factor, namely, without the elimination of violence in all forms, it would be difficult to have peaceful neighbourhoods or countries. Therefore, in order for peace to prevail, violence in all its forms should be eliminated, thus replacing the causal flow of violence with the causal flow of peace.

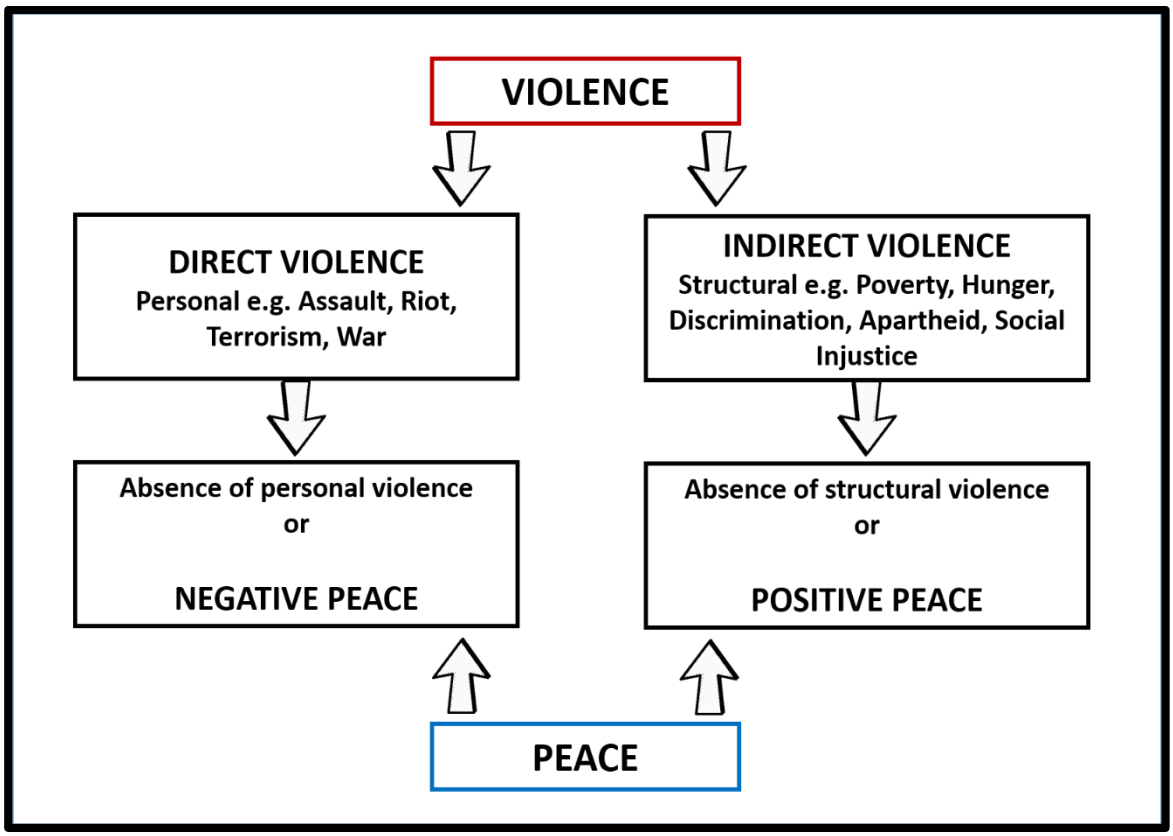
The above discussion illustrated the point that peace and violence are somehow related. The presence of the one eliminates the presence of other. Therefore, peace and violence cannot co-exist. In the following section, the connection or relationship between violence and peace is explored.

2.4.4 Relationship or connection between violence and peace

Section 2.4 of this chapter painted a picture that, in order to understand peace, one needs to understand aspects that threaten peace. In this regard, violence has been identified as

one aspect that threatens peace. Furthermore, Section 2.4.3 of this chapter advocated a notion that peace and violence do not co-exist. Therefore, in this section, the relationship or connection between violence and peace is examined.

Grewal (2003:1-4) believes that there is a connection between peace and violence in the sense that peace refers to the absence of violence. In this regard, the argument is put forward that, if the absence of war or direct violence would lead to peace which is negative, then the absence of structural or cultural violence should lead to positive peace (Galtung, 1969:167-169). Figure 2-3 by Grewal (2003:3) below posits this distinction and suggests that there is connection between peace and violence. Figure 2-3 further posits the interdependence between two kinds of violence (*i.e*. direct and indirect (structural) violence) in reference to two types of peace (negative and positive peace).



Source: Grewal (2003:3)

Figure 2-3: Relationship between violence and peace

Figure 2.3 above suggests that there is a connection between peace and violence in a sense that violence occurs in two forms, namely direct and indirect violence. Should violence be eliminated directly and indirectly, negative and positive peace emerge. The

presence of both negative and positive peace as such leads to ultimate peace. Therefore, peace and violence are in anti-relation. This implies that the presence of the one inhibits the presence of the other.

In order for peace to be maintained, Grewal (2003:3) suggests that negative peace focus should be on reducing/ending war and all physical violence through education, community developed awareness and working for disarmament. Positive peace, on the other hand, should be focussed on the amelioration of all structural and systemic obstacles to peace and there should be justice, equity, democracy and an end to structural as well as cultural violence.

Another way of explaining the connection between peace and violence is by considering a drinking glass. The glass might be full of violence and war, but by removing all the physical contents (violence) in the glass, a negative amount of peace can be created. In the same breadth, should the glass be refilled with justice and equality, democracy and other values, beliefs and practices, structural and/or cultural violence will be countered leading to a state of positive peace. In other words, peace is the presence of both negative and positive peace and in direct contrast, violence is the presence of direct and/or indirect violence (Ardizzone, 2007:2).

The discussion on how positive peace can be achieved suggests that democracy can play a role in the achievement of peace. In the next section, determination is made on how democracy contributes to peace theory.

2.5 Democratic peace theory

In identifying the characteristics of democracy, the starting point for any definition of democracy is etymological, and with this approach, the component parts of the word democracy are simply translated from their Greek origins *demos-kratein* (Haack, (2011:2-3). In this regard, democracy revolves around the idea that the people (*demos*) should rule (*kratein*) (Fayemi, 2009:1). This implies that democracy is a governance system where ruling is determined by the people for the people, as opposed to a ruling by one despot (autocracy) or a few (oligarchy).

It is the understanding of Osterberg-Kaufmann *et al*. (2020:299) that the history of democracy has undergone two most noticeable comprehensive transformations in its

meaning. The first transformation came from established democracy in the ancient Greek city state (*polis*) where democracy was defined literally as the rule of the people (Dingeldey, 2019:182). Democracy from this point of view implies that political power belongs to the collective of the multitude, who should collectively decide on aspects that concern the community as a whole. In other words, democracy as a political system is not driven by egotistic preferences, but by the pursuit of the public or common good.

The second transformation came from the establishment of representative democracy in the late 18th and early 19th century which proclaimed that political representation within democratic states should be based on freedom and equality (Dingeldey, 2019:182). This understanding of democracy implies that the rule by the people is based on the notion that representatives of the community decide for the people. However, all of the people participate equally through their representatives.

These two transformational understandings, stating them differently, imply that democracy should be seen as a process where all of the community members have an opportunity to take part in the decision-making of public affairs. Furthermore, through this participative process, democracy infers to a system of government where the people have the ability to participate directly by themselves or participate indirectly through a representative process, in the major decisions of public institutions that affect their lives within a collectively derived framework, thus maximising the freedom of the communities who created democracy.

Democratic characteristics as presented above do not function in a vacuum, they function within a state which has a society or community. A stated in this regard, democracy refers to an instrument created by society or even flowing forth from society and fulfils the function of a unit of political decision-making (van der Schyff, 2005:365). In other words, a state could be seen as a control organisation for a particular society primarily aimed at preserving, safeguarding and modifying society. A society, on the other hand, infers to a collection of individuals and groupings who are interested in the manner in which it is governed by its state (van der Schyff, 2005:365). It is important to note that, even though state and society have been described individually, the two are intertwined because the state serves as a specialised element of society. However, the distinction offered between the two (state and society), serves as useful information in discerning the applications of the concept of democracy (van der Schyff, 2005:365).

A state can function within democratic or authoritarian practices (Cornell, 2020:1-5). Authoritarian states represent the opposite of democracy and these states do not treat all of their citizens alike. Furthermore, unlike democratic states, authoritarian ones tend to violate human rights, allow limited or no public participation and cling to power with no regular election (Cornell, 2020:5-6). The United Nations Development Programme (UNDP) (2000:56-58) explains the main difference between authoritarian and democratic states as follows:

(i) democratic states in comparison to authoritarian states manage conflicts better and avoid violent political change because communities participate in the political process of the country;

(ii) democratic states in contrast to authoritarian states avoid threats to human survival better due to checks and balance systems in place and uncensored criticism of public policies and the fear of being voted out of office; and lastly

(iii) democratic states unlike authoritarian states tend to lead to greater awareness of social development concerns including health, primary health care and rights of women and minorities.

The above differences between democratic and authoritarian states suggest that democratic states unlike authoritarian ones, enhance human development including the devolution of power and resources, protection of human rights, removal of corruption and speeding up of justice. This implies that the following aspects in no particular order should be observed: respect for human rights and the rule of law; collective deliberation, choice and participation; and representative and accountable government (Fayemi, 2009:1). Democratic states stress the point that values should not be forced upon any people against their will. Moreover, there should be the separation of powers, majority rule, and the sovereignty of the people, thus giving democratic states a primacy to political and moral values of equality, reciprocity and respect for the views of others.

Peace theory as advanced in this chapter's Section 2.3 is linked to democratic peace theory and this democratic peace theory is built on the principles of democratic states (Catal, 2020:118-120). Proponents of democratic peace theory believe that democratic states are prone to peace as they are opposed to war or conflict. This thus means that

democratic states have a peaceful content and a peace-producing characteristic that is not in authoritarian states (Büyükbaş, 2012: 2).

The theory of democratic peace originates from Immanuel Kant's Perpetual Peace, and according to Kant, there are three prescriptions for attaining peace between democratic states, namely: republican institutions, a pacific union between states, and an ethos of universal hospitality (Simpson, 2019:109). Kant further states that true peace in the world will only be achieved by the democratic administrations of all states of the world, however, democratic states cannot do whatever they want. Therefore, a perfect constitutional order must be established, and the foreign relations of states must be based on the law (Catal, 2020:120).

In view of the above prescripts, democratic peace theory posits an idea that, the leaders of democratic states are restricted to the use of force against other democratic states because this theory believes that democratic states are peaceful unless they are attacked or threatened by authoritarian states (Farnham, 2003:397-398). Therefore, democratic peace theory suggests that democratic states should only resort to the use of force when it is a direct and real threat to the democratic lifestyle which they maintain. In other words, democratic states do not fight each other and proponents of democratic peace theory assume that the most effective way to achieve global stability and peace is to spread democracy (Farhnam, 2003: 398). In the next section, assessment is made to determine how the police operate in democratic states.

2.5.1 Policing in democratic states

The principles of democratic states as advanced above suggest that they need to be transparent, accountable, legitimate and subordinate to civil authority and the rule of law (Pino & Wiatriowski, 2006:80). In order to maintain these democratic principles, democratic states need to value freedom and create institutions to protect that freedom. In this instance, police agencies have been established to give effect to democratic principles within democratic states. In other words, the goal of police in democratic states is to maximise freedom by minimising physical and psychological threats to safety and controlling crime in a multi-dimensional framework.

In today’s world, policing is widely accepted as involvement of a broad range of actors such as community (Harkin, 2015:730-731). However, the police remain the chief provider

and have the strongest responsibility to democratic obligations within the 'policing extended family'. It is this responsibility that rests on the belief that democratic states are heavily dependent upon the police (Smit & Botha, 1990:36). Without police being able to maintain the degree of order required, for example, a free and peaceful society will be a near impossibly. The police as such need to facilitate those aspects vital to a democratic way of life, that is: preventing people from preying on one another by providing a sense of security to resolve conflicts and to protect democratic states as well as their society (Harkin, 2015:730-731).

Even though democratic states are dependent on the police, they themselves cannot bring about political democracy, but they have the ability to contribute to the democratic political development (Pino & Wiatriowski, 2006:80). The strength of democratic states, according to Pino and Wiatriowski (2006:80), is directly related to the extent to which its communities enjoy liberty and freedom due to the ability with which the police discharge their duties. The police, therefore, in democratic societies tend to play a fine balancing act in a sense that they should not only cautiously exercise their limited authority granted by state mandates, but also make certain that others do not violate the community's guaranteed human rights. In other words, the police in democratic states represent a state governed by the rule of law, but at the same time protect human rights and freedoms (Nalla, 2011:532). This thus makes the primary focus of policing in democratic states the community and not the state, as in the case of authoritarian states (Stone & Ward, 2000:12-14).

The primary criteria upon which police governance is judged includes equity, delivery of service and responsiveness. In this instance, Prasad (2006:14-16) argues that the antithesis of policing in democratic states is policing in authoritarian states known as regime policing. Regime policing, in contrast to democratic policing, is policing with a primary focus on the government rather than communities and the police answer to political leaders rather than the people (Prasad, 2006:14-16). In other words, democratic policing contrasts regime policing in a form that regime policing controls and democratic policing protects.

Literature on democratic policing reveals that there is not one universal definition of democratic policing and corresponding reforms (Sklansky, 2008:191). However, most

definitions typically take the form of a range of principles or criteria. In this regard, Prasad (2006:14-16) describes democratic policing as:

(i) police abidance to the rule of law,

(ii) police being accountable to the state and society; and

(iii) police being procedurally fair in service of the community.

The abovementioned principles of democratic policing suggest that democratic policing implies a police agency that is publicly accountable to the state and society, subjects itself to the rule of law, is respectful of human dignity and intrudes into community lives only under certain limited circumstances (Lemieux, 2014:1). Democratic policing as such seeks the police to be accountable to democratic structures and the community they serve by being transparent in their activities and not being a law unto themselves (Bonner, 2019:2). In other words, the following principles of democratic states embrace democratic policing: equality, fairness, protection, consensus, partnership, collaboration, responsiveness, service, accountability and transparency (Govender, 2018:61) and these principles are standards on how the effectiveness of democratic policing should be judged.

Another core value of democratic policing is the protection of human rights and liberty (Stone & Ward, 2000:13-15). This implies that protection of human rights is fundamentally at the core of democratic states, and by putting protection of human rights at the centre of their safety and security, human security is being advocated. In the next section, human security is delved into.

2.5.2 Human security

Security is one of the most important concepts in International Relations and it is related to the safety of states and their citizens and their very survival. Security as such is a fragile and significant issue which fundamentally has to do with the presence of peace, safety, gladness and the protection of human and physical resources or absence of crisis or threats to human dignity. All of these facilitate the development and progress of any human society (Afolabi, 2015:1). Moreover, security and its diverse dimensions tend to be an important concept that every human person desires. In this regard, Buzan *et al*.

(1998:21) submit that security is about freedom from threat and the ability of states to maintain independent identity and their functional integrity against forces of change, which they see as hostile. The bottom line about this understanding is that every state needs security to survive. Equally so, Williams (2013:1) opines that security is associated with the alleviation of threats to cherish values, especially those threats which threaten the survival of a particular reference object. The two definitions of security imply that security could simply be defined as absence of threats and is generally construed to be about a feeling of being safe from harm, fear, anxiety, oppression, danger, poverty, defence, protection and preservation of core values and threats to those values.

The above contextual background on security supplements the issue of peace as discussed in Section 2.3.1 in a sense that when security has to do with freedom from danger or threats to a nation's ability to protect and develop itself, Galtung (1964:2) explains that this situation will give rise to negative peace. Furthermore, when security promotes its cherished values and legitimate interest and enhances the well-being of its people, positive peace will be the order of the day (Galtung, 1964:2). In other words, threats from outside the state threaten external security and internal security. Based on the above information, it could therefore be inferred that security is all about protection of assets, including living and non-living resources against loss or damage.

Afolabi (2015:2) proclaims that there are two major schools of thought to the concept of security, that is the traditional and the non-traditional. Traditionally, security has been understood to mean safety from danger and from external attack or infiltration (Albert *et al*., 2021:85). The traditional school of thought security paradigm is a realist construct of security in which the referent object is the state, and this paradigm equates security with peace and prevention of conflict through military means i.e. deterrence policies, non-offensive defence and the like (Afolabi, 2015:3). Hence Walt (1992:211) describes the traditional security school of thought as a study of threat, use and control of military force, whereby the situations that make use of force more likely, the ways in which the use of force affects individuals, states, societies and the specific policies that states employ in order to prevent or engage in war are explored. Based on this understanding it can be deduced that the traditional school of thought is strongly tied to state security.

Lahiry (2020:183) opines that the traditional concept of state security and its closely related cognate, national security, gained currency with this first elaboration of the

concept of the state. Under state security, different states would prioritise the safety of their territorial integrity, resources and their society as a whole. Hence the term state security otherwise known by its cognate as national security is generally understood as the capability of a state to protect its internal values from external threat (Buzan *et al*., 1998:21). This corresponds with when one is inclined to describe national security as the protection and maintenance of national interest of a state or nation. This concurs with Holmes' (2015:23) perception when he described state security as the safekeeping of the state with the aim of protecting the state and its people from attack and other external dangers through maintenance of armed forces and guarding the state. This implies that state security is about security and protection of the state and its society from external threats or military forces. Once a state was able to safeguard its military, territorial and political interests from outside threats, the traditionalists perceived this situation as an attainment of security by a state (Iqbal, 2006:632). Hence, Newman (2001:241) maintains that security was traditionally referred to as military defence of territory.

The security discourse has drastically changed over the years, especially since the post–Cold War period (Lahiry, 2020:183). In the Post-Cold War Period, the traditional view of security which was based on realist and neo-realist paradigms came under criticism and a need arose to revise and redefine the content of the state security policies of the modern states (Grizold, 1994:37-38). This resulted in the emergence of the non-traditional school of thought.

The non-traditional school of thought on security relies on liberalism, and questioned the notion that only a military system can efficiently deter attack and threat of force (Grizold, 1994:37-38). Liberalism in this regard could be simply described as a political and social paradigm that promotes individual rights, civil liberties, democracy and free enterprise (Bell, 2014:682-685). As such, liberalists posit an argument that other issues like environmental, political, economic and social threats also pose a threat to security of the state (Nwolise, 2008:234). Therefore, the non-traditionalists believe that the predominantly military definition of security does not appreciate the fact that the greatest threat to state survival may not be only military, but other issues which are environmental, health, political, social and economic in nature. Hence, from a liberal paradigm, similar to Galtung's (1964:2) dualistic definition of peace, assumption is made that security as a concept should not focus on the military aspect only, but be applied in its broader sense

to include economic security, social security, environmental security, food security, equality of life security and technological security (Afolabi, 2015:2). This thus limits the traditional role of the military factor in the security understanding where the principle of armed security served as the predominant factor by including non-military factors on the same footing. This understanding stems from the notion that said that 'the concept of security has for too long been interpreted narrowly' whereby it has been advocated more to nation-states than to people (UNDP, 1994:22).

Grizold (1994:37-38) points out that, nowadays, the security endeavours of most of the states seem to derive from an awareness that modern security is a complex of ingredients, embracing various areas of social life such as economy, politics, social welfare, health, education, culture, ecology and military affairs, amongst others. This implies that security in this sense is underpinned by human emancipation and it means that society as a whole must be liberated from social challenges, difficulties and constraints that may prevent it from carrying out what freely it would choose to do (Afolabi, 2015:3). Liberalists therefore infer that today's politics, ecological issues and economic and demographic issues pose serious threats to society's security.

Since the emergence of the concept of human security, there has been much debate about its application in security studies, as the concept promotes the prioritising of the security of society over state integrating non-military means in security issues (MacCallion, 2019:16-17). This thus challenges the traditional perspective which advocates the security of the state over society, by military means. The origins of human security as a security concept can be related (if not traced back) to the dawn of the Cold War and its focus is on society, whereby the protection of people from traditional and non-traditional threats takes centre stage (Acharya *et al*., 2011:11).

Literature on human security suggests that the first formal definition of human security could be traced to the United Nations Development Programme 1994 Human Development Report (MacCallion, 2019:16-17). In terms of this report on human development, (UNDP,1994:22-23), human security reflected two aspects, namely: safety from chronic threats such as hunger, disease and repression, and protection from sudden and hurtful disruptions in the patterns of daily life - whether in homes, at work or in communities. The Human Development Report (UNDP, 1994:22-23) as such summarises the concept of human security as an individual's freedom from want and

freedom from fear. Shulman (2008:101) indicates that freedom from want and freedom from fear which are explicit in the United Nations Development Programme preamble arose from the four human freedoms that United States Former President Franklin Roosevelt famously referred to in a speech in 1941, when he advocated that the world was founded on: freedom of speech and expression, freedom of worship, freedom from want and freedom from fear. The four freedoms from former President Franklin Roosevelt's speech also form the basis for the liberal perspective (MacCallion, 2019:16-17).

The discussion above suggests that the main difference between state security and human security lies in their protection of the referent object of security (MacCallion, 2019:18). According to MacCallion (2019:18), the key difference between traditional state (national) security and human security is that the former concentrates on the state as the primary referent object of security, with the military used as both the source of the threat and the means by which to mitigate the threat, whilst the latter prioritises the security of the individual as the referent object of security from military and non-military threats, and calls for both military and non-military approaches to mitigate these threats.

		FUNDAMENTAL ELEMENTS		
		Referent Object to Secure	**Source of Threat**	**Means to Mitigate Threat**
CORE CONCEPT	**Traditional National Security**	State	Military	Military
	Human Security	Individual (Societies and Groups)	Military and Non-Military	Integration of Military and Non-Military Means

Source: MacCallion (2019:18)

Figure 2-4: Comparison of core concept of human security and traditional national security

In 2003, the United Nations through its Commission on Human Security (CHS) (2003:4) redefined human security and described it as protection of the vital core of all human lives in ways that enhance human freedoms and human fulfilment. This revised definition by

the United Nations included protection of people from critical (severe) and pervasive (widespread) threats and situations. The definition further advocated the requirement of utilising processes that build on people's strengths and aspirations by creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity.

One thing noticeable about the United Nations CHS (2003:4) revised definition was that although the definition was not explicit on freedom from want and freedom from fear as advanced by the first United Nations Report on Human Development (UNDP, 1994:24), the 2003 definition covered every area of human needs. Ironically, it can be accepted that freedom from want and freedom from fear are included in the redefined description of human security since the 2003 definition on human security did not suggest that the 1994 definition was invalid. In this instance, Hubert (1993:3) postulated human security as safety of people from violent and non-violent threat and it is a condition of being characterised by freedom from pervasive threat to people's rights, their ability or even their lives. Furthermore, it is a different perspective of seeing the world taking people as referent objects rather than focussing exclusively on the security of the territory or government (Albert *et al*., 2021:86). Human security as such like other security concepts such as state security is all about protection (Afolabi, 2015:3) and the United Nations on Human Security Handbook (2016:7) explains that human security is characterised by five fundamental principles, namely:

(i) People-centeredness. This principle pronounces that security of the state should be centred around people, because when the security of people is attacked in any corner of the world, all nations should be involved. The response to contain the Covid 19 disease by different nations around the globe serves as a classic example of the people-centeredness principle.

(ii) Context-specific. This principle acknowledges that the risks to the human condition varies considerably within and across nations. It discourages a "one size fits all" methodology in addressing today's challenges and encourages context-specific variance.

(iii) Prevention-oriented. This principle, by addressing risks and root causes of insecurities, become prevention-oriented.

(iv) Comprehensiveness. This principle recognises the complexity and interconnected nature of the challenges that confront communities and their aspirations to be free from want, fear and indignity. Through its comprehensiveness, it has the ability to draw together all the actors necessary to respond to a security challenge.

(v) Protection and empowerment. This principle introduces a dual focus on human security, namely: on protection and empowerment. According to the CHS (2003:10), protection and empowerment of the communities are the two critical blocks for achieving the goal of human security and they refer to strategies set up by states, and all other role players in the security arena such as international agencies, non-government organisations (NGOs) and the private sector to protect communities from threats, and empowerment refers to the norms, processes and institutions required to protect people from critical and pervasive threats. Empowerment on the other hand also refers to, communities being allowed to make their own informed choices and elect or appoint representatives to act on their own behalf (CHS, 2003:10). Empowerment in this regard not only enables communities to be developed to their full potential, but it also allows them to find ways and to participate in solutions to ensure security for themselves and others.

The abovementioned principles of human security suggest that human security is generally concerned with safeguarding and expanding people's vital freedoms. Furthermore, human security is concerned with protecting people from critical and pervasive threats through empowerment. By participating in democratic processes such as public participation processes and making input on decision-making, human security advances empowerment of people. Below the relationship between human security and democratic peace theory is explored.

2.5.2.1 Relationship between human security and democratic peace theory

Trobbiani (2013:1) claims that the idea of the primary role of the state has been too often misinterpreted as solely the defence of state borders from external threats. However, on the contrary, given the changing nature of today's dangers, the state's primary responsibility is aimed at the protection of its society and application of the rule of law, thus making human security a necessary role for the state. In this regard, the United Nations on its Assembly Resolution 66/290 (2012:8) proclaimed that human security was

identified as an approach to assist United Nations member states in identifying and addressing widespread and cross-cutting challenges to the survival, livelihood and dignity of their people. Furthermore, the United Nations Assembly Resolution 66/290 (2012:8) called for all human rights to be respected and the rule of law to be at the core of any security approach of the member states, thereby making human security a compulsion and not an exception for United Nations member states.

By making human security a compulsion for member states, the United Nations Assembly Resolution 66/290 gave the impression that beyond a formal acceptance of the authority of the state on its territory as a basic pre-condition for the safety of its citizens, the concept of sovereignty itself is reshaped in a way that it allowed a transnational or global management of security issues through military, or non-military humanitarian interventions. The 2001 Report of the International Commission on Intervention and State Sovereignty (ICISS) on the responsibility to protect connects human security and the role of states as security providers (ICISS, 2001:15). The ICISS in linking the role of the state with the protection of citizens, gave rise to the idea of responsibility (ICISS, 2001: XI) of the state towards the citizens. Under this model, according to Chapter VII of the United Nations Charter, when a state fails in its responsibility to protect its citizens, the international community have the right to intervene (ICISS, 2001:16). This implies that from a human security perspective, protection of the security of the state is something that must derive from the state's treatment of its own society.

Dependent on the principles of liberalism such as civil liberties and political freedom, Attia (2016:15-17) is of the opinion that the democratic peace theory holds a strong belief that democratic states are hesitant to go to war with other democratic states. This implies that the more democratic states in the world, the fewer potential adversaries, and the world would have a wider zone of peace. The reason for this democratic state stance besides the issue of maintaining peace is that in most cases, the state needs society's support over legislative decisions to go to war, considering its responsibility to protect its society. Furthermore, the democratic peace theory posits an argument that war against non-democratic states is a necessity to promote democracy, resulting in spreading peace in the international arena (Çatal, 2020:123-125).

One of the principles of a democratic state is its accountability towards its society and this puts the society at the heart of states' decision-making (Attia, 2016:15-17). Democratic

peace theory as such puts the individual members of the state at the centre of state decision-making and displays three fundamental principles, namely: upward control (sovereignty residing at the lowest levels of authority), political equality, and social norms by which individuals and institutions only consider acceptable acts that reflect the first two principles of upward control and political equality (Çatal, 2020:123-125).

The discussion above points out that there is a correlation between human security and the role of the state in bringing about peace in the following sense:

(i) Both are society cantered as the protection of the society is a priority nowadays. The primary focus of the current security has shifted from focussing on the state towards focussing on society. This thus makes society the referent object of security nowadays, instead of the state as it used to be;

(ii) Both abide by the rule of law and political equality. This implies that in executing its protection role through human security, the state needs to be procedurally fair to the community; and

(iii) Both are accountable to the state and the society. This implies that the democratic state is governed by democratic principles and so is human security. In other words, human security can only manifest itself in democratic states and the state is responsible for its manifestation.

The above correlation points suggest that the human security approach is about assuring priority freedoms so that communities can exercise choices safely and freely and be confident that the opportunities they have are protected by the state. In other words, the extent that the state is able to provide security and stability reflects the main guarantees for the safety of society and human security (CHS, 2003:2). Therefore, the protection of human rights and society as a whole can only be provided by democratic states with the authority and the monopoly of force to sustain such norms (Trobbiani, 2013:5-8). It can be deduced that, as Krause (2007:6) correctly put it, human security is ‘unavoidably and inextricably about the state’ because it is evident that the role of the state as a security provider cannot be replaced by any institution.

2.6 Linkage between Peace Studies and Community Policing

The discourse of Peace Studies emerged during the mid-twentieth century as and became an interdisciplinary academic field in a sense that, it drew aspirations from other studies such as political science, sociology, history and theology (Hinton et al., (2019:1). Peace Studies as a discipline within International Relations constructs a world in which violence—whether physical, structural or cultural exists at multiple levels: individual, state level and international (Levy, 1998:144-145). This violence, although Peace Studies acknowledges the existence of it, it does not condone it. In this instance, Peace Studies construct a notion that an understanding of the causes of armed war and or violence will lead to peace. It is through this understanding of causes of armed war and or violence that communities are able to develop ways to create or sustain peace (Levy, 1998:144-145). By developing preventative measures to prevent armed wars and or violence, communities will be in position to build peaceful and just society. Thus finding non-violent solutions rooted in justice.

Oikhala (2021:130) asserted that, keeping peace and maintaining safety and security for community cannot be overemphasised for the progress and survival of any sovereign nation. Oikhala (2021:130) further asserted that, maintenance of peace and stability as such can be seen as a precondition for democratic states in particular to socio-economic growth, human freedom and national peace building amongst others. Noting the assertion by Oikhala (2021:130), this study argued that, the absence of safety and security in any society breeds internal disorder, distorts freedom and increase insecurity amongst others. As such, since early 1960's CP as a democratic policing model was then advocated as a befitting policing model able to bring about peace and security (Palmiotto, 2000:207) and many democratic states in pursuit for peace adopted this policing model. In this instance, from a normative perspective, Fielding (2005:405) described CP as:

(i) an alternative to rapid response, enforcement-oriented policing, involving long-term beat assignment so that police are closer to the communities;

(ii) a process by which crime control is shared with the public, as in neighbourhood watch or sector policing; and

(iii) a means of developing communication with the public, for example, through consultative meetings.

Taking the abovementioned normative perspective, CP in its broadest sense could therefore be described as an iconic style of policing in which the police are close to the community, know their concerns from regular everyday contact, and act on them in accordance with the community wishes (Fielding, 2005:405). This description complements Chris Braiden's (1992:17-22) earlier assertion that CP is about the police and the community forming partnerships and consulting each other in an endeavour to solve the root causes of crime. It is through this partnership that CP is aimed at realising peaceful environments. Supporting an idea by Trojanowicz and Bucqueroux (1994:2-3) who referred to CP as philosophy, COPS (2014:3) describe CP as a certain philosophy (a way of thinking) and a strategy (a way to carry out the philosophy) that allows the police and the community to work together to solve problems of crime and disorder. Furthermore, Lanre and Olabisi (2013:50) espouse that the philosophical component of CP as a policing model is explained as the promotion of a problem-solving approach to public safety involving partnership with the community, whereas the strategy component refers to practical ways of involving community members (society) in public safety.

CP through its three key principles, is aimed at bringing the community and police together to engage and participate in policing in order to prevent crime and keep peace; maintain law and order and safeguard human rights so as to make freedom meaningful to everyone (Oikhala, 2021:130). CP as such, is primarily concerned with the reduction of crime and disorder than the superficial brand of incidence-oriented. In this regard, contention is thus submitted that, should community and police work together in harmony as envisaged by CP, chances of insecurity and violence against one another will diminish. In other words, CP has the capability to create peaceful neighbourhoods and it further assist in the process whereby police are being accepted and trusted by the community. The opposite is equally true. When there is lack of co-operation between the police and the community, violence and disorder became the order of the day (Segrave & Ratcliffe, 2004:2). Therefore, maintaining safety and security for community becomes an important ingredient for the progress and survival of any sovereign nation.

Based on the above contextual background, a link between CP as a democratic policing model and Peace Studies exists. Thus, causing a relation between the two. The link exists in a sense that, both Peace Studies and CP denounces violence. Furthermore, both seek to bring about peace through community-police co-operation and understanding the

causes of armed war or violence. Through co-operation, both the police engage communities in a problem-solving approach and develop ways to prevent violence and resolve community problems. In this way, CP through problem-solving principle and Peace Studies through understanding causes of armed war and or violence contributes to peace by giving communities opportunity to have control over the quality of their life in their neighbourhood. Thus, making ordinary community members and the police partners in the co-production of peaceful neighbourhoods. The next section presents the chapter's conclusion.

2.7 Conclusion

Former United States President Barack Obama once said that peace is far preferable to war and peace is the only path to security. Looking at President Obama's statement, it can be said that concepts and/or paradigms do not emerge in a vacuum. They emerge due to the point that they are able to better account for existent realities and they enjoy legitimacy due to their resonance within a particular dominant theory. Post-Cold World concepts of peace, democracy and human security emerged as the key concepts within Peace Studies, as they accounted for some current realities.

This chapter conceptualised and explained the theoretical foundations of Peace Studies which support a human security approach of democratic policing such as CP. In so doing, this chapter provided a theoretical framework by specifying key concepts and paradigms which influenced the phenomenon of interest and with inductive reasoning, highlighted how those key concepts and paradigms contributed to the understanding of the phenomenon. In this instance, Abend (2013:173-179) highlighted that by virtue of its applicative nature, a good theoretical framework in the social sciences is important for any research study because it explains the meaning, nature and challenges associated with a phenomenon, often experienced but unexplained in the world in which people live.

The discussion above revealed that peace and violence can never prevail simultaneously. For peace to prevail, violence needs to be eliminated in all of its forms. Proponents of Peace Studies as such advanced the notion that there can never be a good violence nor a bad peace, and an understanding of peace will lead to its prospects.

Central to this chapter theoretical framework, a 1969 theory of Johan Galtung (1969:183-185) was advanced, which highlighted the dualism of peace by describing peace as both

the absence of armed conflict (negative peace) and the presence of equality and harmony (positive peace). This dualism of peace as demonstrated by Johan Galtung (1969:183-185) illustrated the point that peace is an essential step to the realisation of just and peaceful societies. Peace Studies' theoretical assumptions further advanced a notion that peace is not a state to be achieved, but rather a process to be maintained.

Peace and security are two components which are essential for human potential to flourish. In this regard, democratic peace theory as advocated by Immanuel Kant in 1957 believes that in order to have peace and security, democracy should be a norm around the globe, as democratic states rarely go to war with each other. As such they are peaceful in comparison to other regimes such as authoritarian regimes. Furthermore, human security cannot be attained without democracy. Therefore, a peaceful and secure environment becomes a necessary *sin-qua non* to the realisation of human security. The next chapter focusses its attention on CP as a policing model intended to achieve a peaceful and secure environment within democratic states. The next chapter also provides a relation between CP and peace Studies in section 3.10.

CHAPTER 3: COMMUNITY POLICING -INTERNATIONAL PERSPECTIVE

"The police are the public and the public are the police" by Robert Peel in Chris Braiden "Community Policing: Nothing new under the sun."

3.1 Introduction

Since the early 1960's, Community Policing (CP) has been at the forefront of law enforcement and has been characterised through community-police partnerships in crime prevention efforts and peace maintenance (Rutland, 2021:108-181). This implies that CP is a policing model that emphasises the importance of police working in a co-operative manner jointly with community members to identify and resolve issues related to crime and disorder. Community Policing as such is aimed at increasing community-police partnerships while stressing problem-solving approaches to improve overall quality of life for the community. In this way, CP contrasts with what is known as the traditional policing model in policing literature (Goldberg & Christopher, 2019:115).

Traditional policing, unlike CP which is proactive, is a reactive policing model and relies heavily upon crime control, law enforcement and order maintenance (Kirby *et al*., 2010:13-14). This implies that the traditional policing model believed that safety and security matters should be monopolised by policing agencies only. As such, no community member should be part of policing aspects. In other words, the community members should only be the passive recipient of the policing service and not active participants as proclaimed by CP.

Noting what the traditional policing model stands for, Mike Pence during the 2016 United States vice presidential debate, had reservations about it and advanced his support for CP by calling it a great idea. This chapter explores thesis Research Objective Two which is to explore and analyse the democratic policing principles on which CP was founded internationally. The chapter starts by providing a brief explanation of how policing evolved from traditional policing towards CP, proceeds by conceptualising CP, then demonstrates CP as a democratic phenomenon, and concludes by providing the three key principles which underpin CP.

3.2 Evolution of policing

Policing as it is currently known is a relatively new phenomenon. This term ‘policing’ in general parlance is ascribed to the role performed by law enforcement agencies (Mishra, 2011:5-6). In a broader spectrum, Mishra (2011:6-7) explains that policing constitutes enforcement of laws, in any form, in any institution which is approved and endorsed by consensus. As such, it is no surprise that policing is mostly associated with police agencies, as they are responsible for maintenance of law and order.

Chambliss (2011: xiii) is of opinion that policing was initially established in England and the police were known as a *constabulary*. The *constabulary’s* primary responsibilities were to settle disputes on the spot and not necessarily make arrests. This implies that the primary function of the *constabulary* was to keep peace and not necessarily law enforcement as it is seen nowadays. With urbanisation and contradictions in political systems, *constabularies* have slowly drifted from being peace keepers to being law enforcers (Chambliss, 2011: xiii). Hence, for modern society, the police represented an essential law enforcement entity that made public safety and security the highest of its priorities.

Over the years with urbanisation Western countries embraced a number of policing methodologies. In America one of the policing methodologies adopted in the1950s through to the late 1960s came to be known as traditional policing (Allender, 2004:19). Traditional policing is a type of policing which is characterised by a traditional hierarchical policing model where instruction or commands come from top management and rely heavily upon attendance of incidents and number of arrests made (Murray, 2005:348). Arrest in this regard is described as restraining of a person and stopping that person from continuing to engage in his or her normal activities. In other words, arrest deprives a person of their liberty. Traditional policing further asserted the police as the sole custodians of law enforcement and police used para-military tactics to maintain law and order (Murray, 2005:3480). In utilising para-military tactics, police were authorised to use force and violence amongst others to maintain law and order. More often than not, the utilisation of para-military tactics alienated the police from the community which it was meant to serve (Mishra, 2011:6-7).

During the 1960's the traditional policing model came under criticism for its practices that strained the relations with the community (Morash & Ford, 2002:1). Some of the critiques posed against traditional policing included the following (Moore, 1994: 285):

(i) The predominant reactive stance by the traditional policing approach towards crime control. In this critique, the traditional model was criticised for its view that stated that crime control and policing rest solely in the hands of the police (Randol & Gaffney, 2014:235-236).

(ii) Exclusive reliance on arrests. Another criticism was that traditional policing relied heavily on arrests as a means of reducing crime and control disorder, thus advancing deterrence theory. Deterrence theory believes that by arresting the criminals and punishing them through jail sentence, society will be afraid and arrests will serve as deterrence (Pogarsky & Piquero, 2004:371). However, critics believed that deterrence theory was not effective. Proponents of CP on the other hand, believed that arrest is not an exclusive method, but one of many methods available in the reduction of crime and the pursuit of peace.

(iii) The inability by traditional policing to develop and sustain close working relationships with the community in controlling crime (Buchana III, 2012: 1).

(iv) The traditional policing approach's stifling and ultimate reliance on bureaucratic control. In this regard, critics proclaimed that traditional policing almost invariably depended on a para-military structure which is bureaucratic in nature, and this bureaucratic approach created barriers or distance between the police and the community (Murray, 2005:347). This thus created disharmony between the police and the community.

In response to the abovementioned traditional policing limitations and concerns about community-police relations, many policing agencies, especially those that practice democracy, began to do away with the traditional policing model and implement CP to repair damaged community-police relations (Alarid & Montemayor, 2012:450). The main aims of the newly adopted policing model were to promote partnerships with local community entities, engage in proactive problem-solving to address crime and disorder, reduce fear of crime, and enhance quality of life (Goldberg & Christoph, 2019:115-116). Community Policing as such, unlike the traditional policing model, adopted a

decentralised organisational structure and even shifted to non-partisan elections to reduce political influences (Moore, 1994:285). In view of this aspect, Wisler *et al*. (2021:522) explained that CP became a standard in police reform projects of multi-lateral and bilateral development agencies and had gathered momentum in the United States (US) from the 1980's to date. Community Policing literature suggests that this policing model is believed to be the single most extended paradigm in policing worldwide (Wisler *et al*., 2021:522). With Table 3.1 below, Mohanty and Mohanty (2014:11) provided a summarised distinction between CP and traditional policing.

Table 3-1: Differences between traditional and Community Policing

BASIS	TRADITIONAL POLICING	COMMUNITY POLICING
Police	A government agency responsible for law enforcement	The police are the public and the public are the police
Work Orientation	Unlawful incidents	Citizen's problems and concerns
Response and role	Relative to incidents	Proactive in solving community-related problems: discuss possible solutions with the community
Resource use	Forum on internal resources	Leverage on community resources
Supervision style	Supervision is control-orientated and authoritative	Supervision is problem-orientated and democratic
Information source	Limited information from the community	Information from the community comes from many sources
Efficiency measurement	By detection and arrest rate: response time	By the absence of crime and disorder: public cooperation
Priorities	Crimes that are heinous and violent	The problems that disturb the community most
Professionalism	Swift and effective response to serious crime	Keeping close ties with the community
Accountability	Highly centralised: governed by rules, regulations and policy directives: accountable to the law	Emphasis on local accountability to community needs
Prosecution	All important goals	One tool among many

Source: Mohanty & Mohanty (2014:11)

The difference between traditional policing and CP as depicted in Table 3.1 above as well as literature on policing suggests that the history of policing can be classified into three eras, namely the political era, the reform era and the CP policing era (Sozer, 2010:1). In the political era, Sozer (2010:1) explains that the police were tightly linked to local politicians and sided with them most of the time. For example, instead of the police

allowing democracy to prevail, especially during local elections, they would help local political leaders to maintain their political efforts by manipulating the election process, thus encouraging community members to vote for certain candidates, discouraging them for voting for others and at certain times assisting in rigging elections (Kelling & Moore, 1988:3). During the reform era, traditional policing took centre stage and policing was focussed on police visibility through patrols, quick response time and the success of follow-up investigations (Goldstein, 1990). The reform era implied that policing was viewed as the sole responsibility of the police. In this regard, Greene & Taylor (1988:196) explain that the means of policing overshadowed the ends of policing, and the deterrent capacity of police as well as the traditional police response were emphasised. However, due to public dissatisfaction with the traditional policing tactics coupled with the increase in crime, traditional policing was viewed as ineffective and the third era came in the form of CP (Sozer, 2010:1). In the next section, CP as the third era of policing is investigated.

3.2.1 Community Policing as a global policing model

Community Policing as a policing model became known during the 1960's. However, the concept is much older than that because before the 19th Century when the third era of policing was established, communities had primitive ways of how to police themselves (Friedman, 1992:11). This is confirmed by Peak & Glensor (2004:2), who assert that CP can actually can be traced back to the 1600's and the 1800's when the London Metropolitan Police was founded by Sir Robert Peel.

From the 1600's to the 1800's England (the United Kingdom) experienced growth in population alongside diversity and social change, thus resulting in inequality whereby some people became rich and others poor (Sozer, 2010:7). This situation led the poor and unemployed dominating the London streets to look for better opportunities. With lots of people in the streets of London, crime peaked and the rich accused the poor and unemployed of causing crime (Sozer, 2010:7). As a measure to contain crime and community dissatisfaction, especially from the rich, the English Parliament appointed Sir Robert Peel as a Chief of the London Metropolitan Police after a parliamentary commission had failed to solve the crime problems and community dissatisfaction (Peak & Glensor, 2004:2).

On assumption of his policing duties, Sir Robert Peel proposed that, in order to address the crime problem and community dissatisfaction, London required a full-time paid and professional police force (Sozer, 2010:7). After much debate and strong opposition, the British parliament accepted Sir Robert Peel's suggestion and established a full-time policing agency through the Metropolitan Police Act of 1829. This implied that for the first time, full-time, paid and sworn officers were dispatched to London's streets to maintain order and prevent crime. Observing the pattern of crime at that time, Sir Robert Peel asserted that one of the major reasons for crime and social disorder was the poor quality of policing (Peak & Glensor, 2004:2). To address this shortcoming in policing, Sir Robert Peel developed what was later known as the renowned nine policing principles. One of the policing principles developed by Sir Robert Peel was one of building community-police relations. This building of community-police relations principle emphasised the need for forming relations between the police and the community (Keith, 2002:111). Sir Robert Peel believed that through this policing principle police would only be successful at their jobs when they elicited community approval and assistance without resorting to force or severity of law. In other words, the community-police relations principle implied that no police agency would be able to control crime and disorder without the consent and voluntary compliance of the community (Adegbile, 2017:2229-2231). This principle of community-police relations is still largely accepted as a foundation of the third era of policing and the primary component of CP.

Although the burgeoning popularity of the term CP emerged largely in the 1960's and 1970's, it is the view of Chris Braiden (1992:17-22) who is a former Superintendent of Police in Edmonton, Canada that CP actually represented 'a new wine in the old bottles'. Chris Braiden (1992:17-22) pointed out that during the primitive years, community members used to police themselves without a formal policing agency and community relations played a critical role in maintaining law and order. Furthermore, with the emergence of community-police relations as a key principle of CP, Chris Braiden (1992:17-22) explained that the term CP actually represented a re-emergence of one of the founding policing principles on which Sir Robert Peel built the Metropolitan Police in 1829.

From the 1960's onwards, CP started to replace the traditional policing model as a preferred policing model around the globe. In 1984 a survey was conducted by Robert

Trajonowicz and Hazel Harden exploring the policing practice around the globe (Trojanowicz & Bucqueroux, 1994:2-3) and the result revealed that almost 143 police stations in the United States of America (USA) had already implemented CP in their policing operations during the early 1970's. Furthermore, other studies also revealed that CP had been pioneered in other parts of the world such as Australia, the United Kingdom and France (Sebola, 2014:303) from the 1960's onward.

Sedgwick *et al*. (2021:729) opine that one of the reasons that led CP to being a global phenomenon from the 1960's onwards came as a result of the legitimacy crisis that was occurring during that time. In the United States of America for example, during the 1960s and 1970s, members of disenfranchised communities protested about police mistreatment and lack of adequate policing services. In response to this crisis, many policing agencies in the United States of America did away with traditional policing and adopted CP as a preferred policing model (Sedgwick *et al*. 2021:729), thus, making CP a global policing model (Kelling & Moore, 1988:8).

Community Policing as a policing model required the police to deal with policing matters in a distinctive way by emphasising a co-operative relationship between the police and the community to collectively diagnose and address the issues of crime (Crowl, 2017:449). This collective approach of CP as a policing model contrasted with the traditional policing model in a sense that it did not see the police as the sole guardians of the law, but rather as a partner in addressing crime and bringing about peace (Kelling & Moore, 1988, 8). Community Policing as such, required community members to have a role to play in the production of law enforcement in order to solve community problems. In other words, CP is characterised by a preventive approach that assigns specific duties to the community and the police in addressing crime and social ills.

An increased focus on CP and its popularisation nowadays represented a fundamental shift in the 'operational mission' of traditional policing (Kang *et al.*, 2014:550). Unlike the traditional policing approach which required the police to be the sole provider of safety and security, CP as a policing model represented a new dynamic approach which required a working relationship between the police and its communities in the provision of policing (Haarr, 2001:403). This implied that the CP model dramatically changed the police and community's respective roles in the production of public order. Hence, Murray (2005:347) asserts that the adoption of CP as a policing model in the 1960's heralded the

most significant and progressive change in the history of policing. In support, Moore (1994:285) contends that it was not hard for him to understand the new ideas about CP, as it seemed to have recognised and responded to the limitations of the traditional policing model. In this regard, Randol and Gaffney (2014:234) highlight that the multi-national paradigm shift from traditional policing towards CP was characterised by two themes, namely:

(i) the realisation that the law enforcement agencies cannot single-headedly combat crime; and

(ii) the acknowledgement by law enforcement agencies that there is a major role for communities to play in promoting neighbourhood revitalisation and community-based crime prevention.

The abovementioned themes suggest that CP as a policing model is premised on the idea that the police are part of the community and both the police and the community should work together in the maintenance of law and order and prevention of crime (Randol & Gaffney, 2014:234). Furthermore, the police and other law enforcers need community assistance in their daily work in pursuit of peace (Ringo & Busagala, 2012:64). In other words, CP as a policing model is aimed at achieving more effective and efficient crime control, reduced fear of crime, improved quality of life, improved police services and police legitimacy, through a proactive reliance on community resources that seeks to change crime-causing conditions. Community Policing believes that community members should play a role in decision-making of policing matters, and that a situation whereby the police are standing aloof from other members of the society and being treated like unwanted strangers, should be a thing of the past. The co-operative arrangement as envisaged by CP implies that CP also represents a democratic phenomenon. In the next section, the understanding of CP is investigated.

3.3 Community Policing conceptualised

In the previous section, a brief discussion was provided on CP as a global phenomenon, and this section will conceptualise CP. Every concept has components and this is how many concepts are defined (Deleuze & Joughin, 1991: 15-19). Deleuze and Joughin (1991:15-19) maintain that these components, or what defines the consistency of the concept, is its endo-consistency. In other words, components of concepts are distinct,

heterogeneous and yet, not separable. Therefore, a concept usually contains “bits” of certain information or components originating from other concepts. This thus implies that no concept has got a single component. In conceptualising CP, it is not the intention of this section to exhaust all the definitions of CP available in academic circles, but rather to dwell on those definitions which are widely accepted. Definitions of CP would thus include conceptual (nominal) and operational terms. The reason for this is that there are so many options that are offering themselves for definitions, redefinitions, partial definitions and then the different interpretations of what best exemplifies CP (Friedman, 1992:3).

Sagrave and Ratcliffe (2004:1-5) point out that when conceptualising a concept, one collects different variations of what the concept entails and identifies some common elements to provide a more comprehensive picture of what the concept entails. From literature reviewed, CP nowadays is a term firmly ensconced in the lexicon of policing around the globe and is commonly used in the public domain and criminal justice system with different meanings (Sagrave & Ratcliffe, 2004:1). In its operational form, CP is described by Trojanowicz and Bucqueroux (1994:2-3) as “a philosophy of full service personalised policing, where the same officers patrol and work in the same area on a permanent basis, from a decentralised place, working in proactive partnerships with the citizens to identify problems and solve crime”. From this description, Trojanowicz and Bucqueroux (1994:2-3) advocate different components of CP as the nine **P’***s* dimension*s*, namely: **p**hilosophy, **p**ersonalised, **p**olicing, **p**atrols, **p**ermanent, **p**lace**, p**roactive, **p**artnership and **p**roblem-solving. These nine **P**’s, according to the two authors, are central to any description of CP as they form the basis of what CP is all about. When summing up the nine P’s dimensions, Sagrave and Ratcliffe (2004:1-5) explain that CP as a policing philosophy promotes effective working partnerships between the police and the community, with a view to addressing community problems and social ills.

Despite this thesis conceptualising CP from different perspectives, Fielding (2005:405) issues a caution that behind each variant stands philosophical and ultimately ideological assumptions. Therefore, any description of what the concept is should never be considered as the ultimate goal of what it is all about, as there can be no concept with only one component or description (Deleuze & Joughin, 1991:15-19). In view of this caution, this thesis in the next section defines CP from a ‘not’ perspective.

3.3.1 Community Policing conceptualised from a 'not' perspective

In view of the multitude of definitions of CP available in academic circles, Sozer and Merlo (2013:506) opine that while attempting to understand the features of CP, it is also important to understand what does not constitute CP. Describing CP from a 'not' perspective, this thesis will define CP in the sense of what it is not, as what CP is all about has been explained above. Mohanty (2014:19) asserts that:

(i) CP is not a technique, but an entirely new way of thinking about the role of the police in the community;

(ii) CP is not public relations, but a new way of policing providing a substantive policing approach;

(iii) CP is not soft on crime, but focusses on the root causes of crime;

(iv) CP is not flamboyant, but recognises the point that policing gets done through steady, hard work, not warrior images and tactical exercises;

(v) CP is not paternalistic, but relies on a multi-disciplinary approach to address community social ills and crime in contrast to the traditional policing model which suggested that crime is so complex and difficult that it must be left in the hands of people specifically trained for the job;

(vi) CP is not an independent entity within the police agency, but part of the entire police agency policing approach;

(vii) CP is not a cosmetic, in a sense that it goes beyond community providing information and expressing its goodwill, as CP requires the police agency to make substantive changes to how it interacts with the community;

(viii) CP is not just another name for social work, but a diplomatic approach which requires that the root causes of crime need to be addressed through problem-solving without necessarily engaging itself in social work;

(ix) CP is not elitist as it offers every community member an opportunity to become involved in policing aspects. This opportunity to participate in most cases often reduces some of the hostility from the community towards the police;

(x) CP is not designed to favour the rich and powerful as it empowers every member of the community without looking to their social standing. In other words, it practices a democratic principle of equality;

(xi) CP is not violence inclined as it discourages the utilisation of coercive force and encourages a problem-solving approach;

(xii) CP is not a series or bundle of programmes as it is a policing model which emphasises co-ordination and synergy; and

(xiii) CP is not mere problem-oriented policing, but rather encourages a collaborative level of cooperation between the police and the community.

Based on the abovementioned conceptual background on what CP is all about and what CP is not, it is evident that it is much more simple to describe CP from a 'not' rather than a 'what it is' perspective. Furthermore, based on this rationale, it is no surprise that CP as a concept tends to be understood and interpreted differently by different people. The next section discusses how CP manifests itself.

3.3.2 Manifestation of Community Policing

Since CP has different interpretations as noted above, its manifestation is also different (Newman, 2013: xii). In this instance, the form in which CP expresses itself is profoundly shaped by the contest of particular places that are a product of the physical environments and cultures specific to each setting. Stating this otherwise, the form that CP takes and its type of activities differ substantially from one country to another, due to unique physical environments and cultures. Therefore, this section contends that CP can manifest itself in two folds, namely: the state-led or community led spectrum (Denney & Jenkins, 2013:17).

Through the spectrum of state-led, the state or government through its state organ such as the police department play an initiating role in forming community-police partnerships (Wisler & Onwudiwe, 2008:433). This implies that the government through the police agency allows active participation by communities in policing matters through community-police partnerships, which are guided by the government. In other words, the government through the police agency is in charge and plays a major role in guiding these community-

police partnerships. Denney and Jenkins (2013:17) in this regard stipulate that in most cases, the state-model spectrum of CP focusses broadly on improved community-police relations and a greater level of engagement with the public. Through this spectrum, the nine **Ps** as advanced by Trojanowics and Bucqueroux (1994:2-3) seem to be the centre point.

Through the community-led spectrum on the other hand, the community members (society) are the initiators of safety and security in their areas and may have little or no connection to the state police (Dinnen & McLeod, 2009:344). The community-led spectrum of CP is prevalent in transitional, weak and failed states where more often than not, the service delivery capacity of the state is limited, the levels of insecurity are perceived to be high and there are deep-rooted mechanisms of informal justice as well as self-policing (Dinnen & McLeod, 2009:344). This implies that on the contrary to the state-led spectrum, the community members are in charge of safety and security matters and not the government. Through the community-led spectrum, the communities demonstrate their reluctance to rely upon the state to achieve safety and security. With this CP approach, the community-led spectrum posits a notion that “policing is not what police do but rather what everybody else does” Baker (2002:29-32). Denny and McLeod (2009: 344) denounce this situation as not a desirable approach to CP.

Albeit that the state-led and community-led spectrums of CP are on the two opposite sides of the spectrum, Denney and Jenkins (2013:17) assert that these two spectrums can shift back and forth to accommodate the changing landscape. In other words, should the government reclaim its legitimacy, the state-led spectrum will surface from the community-led spectrum and the opposite is also true. Therefore, through its flexibility, CP is able to adapt to changing circumstances and manifests itself in the manner that prevails at a particular time.

3.3.3 Community Policing summarised

In summary, Section 3.2.1 to Section 3.2.3 above explained that policing evolved largely around three eras, namely: the political era, the traditional era and CP. Community Policing came into being as a result of the demise of political and traditional policing models. Although literature revealed that CP has become a dominant policing model, especially in democratic countries, its understanding remains elusive and it is understood

from different perspectives. Despite this aspect, there are common components which appear in almost all of the definitions provided. These components include the proactive approach, building community-police relationships and problem-solving. Hence, CP was conceptualised as a philosophy and a strategy aimed at achieving more effective and efficient crime control by reducing the fear of crime, improving quality of life, and improving police service and police legitimacy, through a proactive reliance on community resources that seeks to change crime-causing conditions. Community Policing philosophy relates to a way of thinking and strategy to carry out the philosophy. Based on the philosophical approach of CP description, this philosophical component espoused that CP advances the promotion of a problem-solving approach and the strategic component advances practical involvement of members of the community through partnership. From the conceptualisation above, three key components (principles) emerged, namely organisational transformation, forming of community-police partnerships and problem-solving. In the next section, the three principles of CP are unfolded.

3.4 Community Policing: A democratic phenomenon

The end of the Cold War had serious implications on security in the world, whereby many countries migrated from authoritarian forms of government to democratic ones (Mwachidudu1 & Likaka, 2015:24). For safety and security, this implied a paradigm shift in terms of provision of security as well as a system of government. Democratic practices such as equality thus necessitated that the security focus shift from being state-centred towards human-centred (Mwachidudu1 & Likaka, 2014:23). By putting the human beings as the focus of security, a human security approach emerged and protection of human rights became the primary role of the police within democracies.

According to Govender (2018:55), democracy is dependent on its police service to maintain law and order and to facilitate an environment for a free society, and the whole democratic system is based on the principles of human rights. Policing in democracies as such is characterised by equality, fairness, protection, consensus, partnership, collaboration, responsiveness, service, accountability and transparency (Govender, 2018:55). These democratic policing principles are similar to CP and they reflect the standards on how to practise effective, democratic or more generally, good and professional policing. For instance, the definitions of CP above advanced a notion that

CP is characterised by two main components, namely: community-police partnerships and problem-solving. These two components imply that CP as a policing model needs to ensure equal protection of community members through collaborative co-operation. Furthermore, the two components of CP through a problem-solving approach require the police agency to be transparent in their dealings and through community-police partnership to be accountable to the community (Maung, 2020:428). Based on these notions, it can be said that CP is at the heart of policing in democracies.

Democracy is a slippery concept and certain scholars tend to think its meaning is self-evident (Jones *et al*., 1996:182-183). Despite this, literature reveals that most textbook discussions of democracy start with the literal translation of the term meaning the rule of (or by) the people. This description is characterised by the right of people to participate in public affairs (Jones *et al*., 1996:182-183). Schumpeter (1961:269) however, does not define democracy literally but puts it as procedure for arriving at political decision. In this regard, Schumpeter (1961:183) describes democracy as that institutional arrangement of arriving at political decisions in which individuals from the society acquire power by means of a competitive struggle. In other words, democracy is nothing else but a political system in which certain individuals within the society obtain a mandate from the society to make certain decisions on their behalf. Therefore, democracy in this instance could be seen as a dynamic set of balancing rules between conflicting yet equally legitimate interests of demands and values, between community demands and personal integrity of democratic representatives (Marenin, 1988:311).

Even though democratic ideas and concepts have often been applied to discussions about policing, it is rare to find the principles underlying the meaning of democracy explicitly detailed and prioritised (Jones *et al*., 1996:182-183). However, democratic principles which are visible in a policing context, especially CP, are that police in democracies are publicly accountable to the community, subject themselves to the rule of law, respect human rights and intrude only in community lives under certain limited circumstances. Hence, Manning (2010:7) asserts that police within democracies:

(i) give top priority to serving the needs of the community;

(ii) protect human rights which is the hallmark of democracy;

(iii) must be transparent in their activities; and

(iv) are accountable to the law.

Community Policing as a policing model originated in Western democratic countries such as the United Kingdom (UK) and the United States of America (USA) (Ringo & Busagala, 2012:64). As other countries such as Kenya and South Africa attained democracy later in years, they adopted CP as a befitting policing model, thus making CP a democratic phenomenon (Shilston, 2015:207). Community Policing as a policing model in democracies requires the police to be answerable to democracy and not bring the benefits of democracy to police officers themselves (Sklansky, 2008:1). This implies that within democracies accountability and responsiveness are pre-requisites, thus making policing external and not internal to law (Sen, 2011:8-9). In other words, policing in democracies requires not only that police agencies establish rules governing how policing is performed, but also that the rules that govern them are accountable to the community and politicians alike (Worden & Dole, 2019:45).

Policing democracies in line with CP further require police to be *inter alia,* procedurally fair and constrained in dealing with community; be largely responsive to community complaints and concerns; be equal in the application of police force or coercion to populations defined spatially and temporally; and lastly be accountable (Nalla, 2011:532). These democratic principles as highlighted when describing what CP is all about, underpin CP. Hence CP through its partnership and problem-solving assumes that policing is not done to community, but with it (Bayley, 2005: 298-300). This thus makes CP a policing model which is responsive and accountable to community, as envisaged by democratic practices. In other words, the police in truly democratic countries disaggregate members of the community and ensure that the needs of the community are uppermost in their day to day activities (Patel, 2016:801). The next section highlights the relationship between CP and democracy.

3.4.1 Relationship between Community Policing and the democratic principle of accountability

CP is based on the idea that the police are the protector of democracy, human rights of the community and the rule of law (Sen, 2011:8). Even though the police are seen as the protector of democracy, police within democracies are not independent, as they are accountable for their actions to democracy and community. In this regard, it can be pointed out that the police in democracies are not only accountable when they violate lives and civil rights, but they are also accountable for how they attempt to protect the public and how they respond to the reports of crime and the results which they achieve in terms of police accountability (Sen, 2010:9). Therefore, CP within democracies strengthens democracy as a political system.

The United Nations (2011:8-9) report on strengthening and co-ordinating the rule of law stated that police accountability means that the mechanisms should be put in place, usually within police governance structures, under which the police can be called to account and disciplined for not complying with stated performance requirements, legal duties and professional standards. In other words, accountability in this instance involves a system of internal and external checks and balances aimed at ensuring that police perform the functions expected of them to a high standard and are held responsible if they fail to do so. This is aimed at preventing the police from misusing their powers and preventing political authorities from misusing their control over the police, and most importantly, enhancing police legitimacy.

Accountability in this regard refers to a form of liability which determines who and for what and what in accountable which is understood as the obligation of the holder of the trust to provide accountability (Khotami, 2017:30). In other words, to be accountable to someone infers that one is answerable to that person for one's actions and that obligation is subject to disciplinary action if one's actions are disapproved of by that particular person to which one is accountable. For example, if A is accountable to B, it means that B has the power to call A to account and to impose sanctions on A, if A's actions are unacceptable to B. Accountability in this instance is much more than simply rendering an account of one's performance to another person such as a line manager or a review body. Cole (2017:23-24) therefore argues that the key word in police accountability is the disciplinary clause, which may range from direct punishment or reprimand for specific

acts or omission, misconduct or abuse of power to recommendations for a change in policing approach, methods or policies following an inquiry or review into police actions.

Central to police accountability, democracy implies that police powers are not absolute and that policing can only be fair and just where police actions are subject to democratic review. Even though accountability bestows some degree of authority on the person answerable to, it does not necessarily imply a relationship of control. In other words, even though A is accountable to B, this does not give B control over A (Cole, 2017:23-24). Most importantly, accountability is a concept that is revolving because it provides an image of transparency and trust those who run it. Therefore, accountability should be seen as an evaluation activity of the implementation process of organisational performance (Khotami, 2017:30).

Noting that public accountability, legitimacy and responsiveness are amongst the main principles of policing in democracies, CP also displays these principles, thus displaying a positive correlation between CP and democracy making them to have a similarity relationship (Can, 2002: I). Community Policing and democracy have similarities in a sense that both hold police officers to a higher standard of accountability, and at the same time, allow the community to be involved in the decision-making process, putting a greater emphasis on civil rights and liberties. Furthermore, both CP and democracies require public participation, hence a rapport between the police/democratic government and the community they serve needs to be built. This building of rapport in turn makes police officers and democratic governments accountable to the community. Therefore, as pointed out by Aitchison and Blaustein (2013:599-501), CP similar to democratic governments, can only flourish if everybody is involved in public affairs. Hence democracy is regarded as government for the people and by the people, whilst CP regards the police as the public and the public as the police (Jones *et al*., 1996:182-183). The next section puts the principles of CP into perspective.

3.5 Principles of Community Policing

The previous section provided a detailed conceptual clarification on what is meant by CP, and the literature above suggests that CP like democracy is guided by the needs of the community and rests on the belief that the police and the community need to work together in a co-ordinated and co-operative fashion (Morrison, 2001:50). This will, as

Morebodi & Van der Waldt (2016:68) point out, enable the two parties in CP (*i.e.* the police and the community) to identify, prioritise and solve contemporary social problems. Stating this otherwise, CP offers police legitimacy through the authorisation which it receives from the community and police support. From this authorisation, the police are then able to give rise to democracy and provide a broad provision of policing services in a decentralised task force environment that features intimate, informal and formal relations with the public (Friedman, 1992:26).

The term 'principle', similar to CP, has diverse acceptances to its meaning (Alpa, 1994:1). In other words, the term 'principle' lacks universal meaning and understanding, as it tends to be understood and interpreted differently by different persons. In illustrating different interpretations on the meaning of principle, Alpa (1994:1) starts by indicating that in colloquial Italian, '*principio*' was frequently used as a synonym for beginning which in turn referred to principle. To advocate principle as the beginning, Alpa (1994:1-2) indicates that one of the uses of principle as the beginning is found in the Christian bible in the book of John 1:1 which states that "in the beginning there was a word". This biblical statement in Italian, as Alpa (1994:1-2) highlights, is generally understood to be "*In principio er il verbo*" and in this context refers to the beginning of a standard.

Daci (2010:109), on the other hand, describes principle as a fundamental truth; a comprehensive law or doctrine from which other laws are derived; a general truth on elementary preposition; a maxim; a postulate; a collective of moral or ethical standard or judgement; a settled rule of action; or a governing law of conduct. In this regard, principle as a concept is understood to be a fundamental value that guides behaviour or evaluation (Apla, 1994:1-2). This is because, as Apla (1994:1-2) indicates, there might be a significant role assigned to principle in the theory of rights. In this instance, in every case, principles exert a strong fascination; in a sense that principles are evoked by and allude to values. Hence, Daci (2010:109) believes that, if principle is handed down, or if it flows from one century to another, or from one source to another, and from one system to another, it would appear with such an *aura* of prestige and authority that it would seem indisputable and ineluctable. In other words, the term principle through its continued and consistent application, would be positioned to achieve legitimacy on its own.

Illustrating similar thinking to Daci's (2010:109) sentiment which refers to principle as a fundamental value, Wasserman and Moore (1998:5) illuminate that principles are

ultimately about values. A value, according to Whisenand and Ferguson (1996:29), is something for which people have enduring preference, and values serve a variety of purposes including acting as filters, generation builders, individual or organisational distinction, standards of behaviour, conflict resolvers, signs of emotional state, stimuli for thinking and forces that cause a person or organisation to behave in a particular manner. In this respect, value can be equated to a map or compass which shows people where they want to go (a goal) and how best can they arrive there (a means). Despite being the proponent of principle being referred to as fundamental truth or value, Alpa (1994:1-2) espouses that when describing principles, it is important to note that not all formulas that present themselves as principles are truly such, and not all principles are of the same relevance. Therefore, caution should be taken in expressing principles as not all principles are used the same way.

As indicated above, from the 1960's onward, there has been a gradual shift in the approach of policing from traditional policing to CP. This shift represents a new paradigm in policing that focusses on fostering a sense of "community" in policing styles (Ray, 2014:114), and in most cases the new policing paradigm termed CP has been used as a catch-all concept that is associated with other principles such as partnerships, problem-solving, problem oriented, proactive, responsiveness and reassurance (Casey, 2010:61). However, with regard to the key principles of CP as identified above, Trojanowicz and Bucqueroux (1990: xi) allude that they have been developed from the experiment by the National Neighbourhood Foot Flint (NNFF) patrol during the 1980's. In 1998 Trojanowicz and Bucqueroux (1998:109) added the following principles which complemented their earlier key principles of CP of 1990:

(i) change;

(ii) leadership;

(iii) vision;

(iv) partnership;

(v) equity;

(vi) problem-solving;

(vii) trust;

(viii) empowerment;

(ix) service; and

(x) accountability.

Even though these principles have been individually identified by Trojanowicz and Bucqueroux (1998:109), it is worth mentioning that they represent the three key principles of CP which are organisational transformation, community-police partnership and problem-solving (Lawrence & McCarthy, 2013:3). In this regard, Burke (2010:45-57) and Oliver (1998:51) assert that the ten principles of CP as advanced actually complement the three key principles in a sense that they just provide an understanding expansion of the three key principles and to a large extent share some common features and characteristics (Nnadozie *et al.,* 2014:293). Table 3.2 below provides clarification on how each individual principle as identified by Trojanowicz and Bucqueroux (1998:109) fits within the three key principles.

Table 3-2: Community Policing: three key principles and their related individual principles

KEY PRINCIPLE OF CP	RELATED INDIVIDUAL PRINCIPLE
➢ Organisational transformation.	➢ Change. ➢ Vision. ➢ Leadership. ➢ Service.
➢ Community-partnership.	➢ Trust. ➢ Partnership. ➢ Empowerment.
➢ Problem-solving.	➢ Equity. ➢ Accountability. ➢ Problem-solving.

Source: Author's own construct

In view of Table 3.2 above, it became evident that the first key principle of CP relates to transformation of police agencies so that they can form working relations in the form of community-police partnerships which is the second key principle. From these community-

police partnerships, police and community need to jointly address issues of crime and fear of crime, thus giving rise to the third key principle which is problem-solving. The next section explores and explains the three broad principles of CP starting with organisational transformation.

3.5.1 Organisational transformation: The first key principle of CP

Organisational transformation as the first key principle of CP in most cases starts all of the processes of CP (Wasserman & Moore, 1988:5). The reason for this is that without internal change, prospects of CP in an organisation might not prosper (Kang *et al.,* 2014:550). It should be highlighted that most policing agencies practised traditional policing before the adoption of CP as a policing model. Therefore, the imprints of a traditional policing model need to be erased to give way to the new policing model so that CP can build itself within a police agency.

When transforming a policing agency, organisational structure and operations need to change to give effect to the new policing methods (Champion & Rush, 1997:31). Organisational transformation in this instance implies that it is mandatory for respective police agencies to align their organisational management, structure, personnel and information system to support CP and its other related but distinctively key principles such as community partnerships and proactive problem-solving. Burke (2010:45-51) explains that the following aspects need to be reviewed during organisational transformation to give effect to CP:

3.5.1.1 Agency management

The first aspect under organisational transformation relates to agency management. Under the CP policing model, police management needs to ensure that CP ideals are infused throughout the agency by engraving CP in organisational climate, culture and leadership (Trojanowicz & Bucqueroux, 1990: xiii). In other words, there should be police agency management, thus fostering formal labour relations with employee trade unions and advocating decentralised decision-making and accountability, and fostering increased transparency. Agency management necessitates that the organisational transformation principle should not only occur at the front line service where police and community interact, but at all levels of a police department to permeate a variety of system values and practices in support for CP (Trojanowicz & Bucqueroux (1990: xiii). This, in

other words, infers that CP necessitates an overall change in climate and culture of the police agency. Furthermore, organisational transformation principles necessitate that CP should not only focus on formal organisational structures, but also concentrate on informal networks and communication through community partnerships (Lawrence & McCarthy, 2013:5).

3.5.1.2 Organisational structure

The second aspect to be considered under the organisational transformation principle is the organisational structure (Maroga, 2003:13). Under CP, the organisational structure of the police agency should be organised in such a way that local patrol officers have decision-making authority and are accountable for their actions. In other words, unlike traditional policing which emphasises the centralisation of powers and decision-making, CP with organisational transformation advocates the decentralisation of power and decision-making. This according to Maroga (2003:13), can be achieved through assignment of police beats, the development of officers who are not specialists but generalists, and using special units appropriately according to their training.

Although decentralisation of power and decision-making is closely related to geographically-based assignments and allocations to police officers, Lowatcharin (2016:4) explains that decentralisation has its own features in a sense that it requires the front line officers to be afforded a space to make their own decisions when addressing community problems, but at the same time being accountable for their decisions. Therefore, with accountability, front line officers need to understand the impact of their decisions on organisations, as well as on the community.

With an increased autonomy of police officers in decision-making and crafting creative strategies in addressing those specific concerns of the community, CP requires an organisational structure that does not rely upon top-down policy directives from departmental leadership, but on a bottom-up kind of directive (Lawrence & McCarthy, 2013:5). In other words, CP unlike traditional policing requires devolution in decision-making and a reporting structure that is less hierarchical.

3.5.1.3 Personnel

The third aspect of organisational transformation necessitates change in personnel recruitment and retention (Lawrence & McCarthy, 2013:5). The recruitment, hiring, selection and retention of all police agency staff, including sworn officers, non-sworn officers, civilians and volunteers, as well as personnel evaluations, supervision and training should be reflective of CP intent. In other words, organisational transformation requires every person within the policing arena to be CP conscious.

3.5.1.4 Information system (technology)

The fourth aspect under organisational transformation that needs to be addressed is the information system (Lawrence & McCarthy, 2013:5). Under CP, information is intensive and technology plays a central role in helping to provide ready access to quality information. This implies that with accurate and timely information, problem-solving efforts would be more effective as community and police officers would be kept abreast of the latest information. The use of social media has proved to be a vital source, especially now in the times of *Covid* 19 where meetings are usually done virtually. Technological enhancements as such have the ability to assist with the improvement of two-way communication with the community and in developing agency accountability systems and performance outcome measures.

In concluding the key principle of organisational transformation, this CP principle requires the police agency to be transformed in a manner in which it is structured as well as the manner in which it conducts business. This organisational transformation requires CP to be infused at every level of the organisation and that includes changing the way in which the police agency is managed and organised, how personnel encompass the concept of CP and that police agency information technology should advance the prospects of CP. In so doing, it will mean police that agencies would create a favourable environment where community-police partnership prospers. The next section addresses the second key principle of CP which is community partnerships.

3.5.2 Community partnership: The second key principle of CP

The abandonment of traditional policing tactics and the adoption of CP by different police agencies around the globe signalled a major change in how police agencies operate as

the focus shifted from a state-focussed towards a community-focussed method of policing (Weiss, 2010:1). This paradigm shift presented an iconic style of policing in which the police needed to be close to the community, know their concerns from regular everyday contact, and act on them in accordance with the community's wishes (Fielding, 2005: 460). This implies that CP through its second key principle requires community members to serve as co-producers of community safety and this collaborative effort lays the foundations for a positive relationship between police and community members by making society an integral part of the service delivery process (Levine & Fisher, 1984: 181). Hence proponents of CP believe that through the community-police partnership principle, this policing model reflects democracy in action (Nguyeni, 2016:326).

Since CP as a third era policing model evolved in response to the traditional policing model causing decline of community confidence in the police and an ever-increasing indication that police cannot decrease crime and bring about peace all by themselves (Nyaura & Ngugi, 2014:14), the community-police partnership principle is aimed at gaining back community confidence and trust in the police through their involvement at both the individual and organisational level (Ikuteyijo, 2008:288). This thus addresses one of the limitations of the traditional policing model which was tactical isolation of the community from the police. Hence, CP as an alternative to the traditional policing model, in addressing the isolation limitation, emphasises community involvement and participation in all aspects of policing decisions, thus providing a sense of responsibility and belonging to all involved in policing matters.

In this respect, the objectives of forming or developing community-police partnerships should thus be aimed at (Bayerl *et al.*, 2017:11):

(i) developing a positive relationship between the police and the community;

(ii) involving the community in the quest for better crime control and prevention, and

(iii) pooling together the police and community resources to address the most urgent concerns of the community.

The CP community partnership principle should not be about obtaining a certain number of partnerships with the community or other stakeholders, but rather the results of addressing community problems that are derived from that engagement (Peak, 2013:63).

A partnership in this instance should also imply a bond with a certain level of responsibility from each partner. In other words, community partnership should be a means to an end *(i.e*. there should be greater community interaction with the police process, more inclusiveness on the part of police and enhanced communication between the police and the community) rather than being an end in itself (Peak, 2013:63).

Supporting the notion that community partnerships should not be about meaningless contact and information sharing, Champion and Rush (1997:9) maintain that community partnership should also be seen as a means of adopting a policing perspective that exceeds the standard law-enforcement emphasis. This implies through CP aspects that the police mandate is expanded in the sense that community-police partnership does not require the police to only do law-enforcement. Rather they should exceed law-enforcement emphasis by also conducting those activities that are not necessarily inclined to law enforcement, but contribute actively to the well-being of safe and peaceful environments. In this instance, the integral part of crime control in CP actually becomes crime prevention through greater police presence in neighbourhoods, as well as attending to community problems such as domestic violence or racial harassment (BJA, 1994:16).

By providing these non-law enforcement activities yet critical social services, BJA (1994:16) insists that the police will be acknowledged as being inextricably linked with deterring crime, and problem-solving as a third key principle of CP becomes a co-operative effort. Furthermore, when the police execute seemingly non-law enforcement activities effectively, there is a need of effective and efficient communication between the police and various stakeholders inclusive of ordinary community members. Communication in this instance implies mutual understanding between the police and other stakeholders (Whisenand & Ferguson, 1996:85). When communication is enhanced, differences between two or more communicating parties diminishes, thus leading to better understanding and mutual trust (Whisenand & Ferguson, 1996:85). This mutual trust in turn becomes the core aspect in sustaining partnerships because with higher levels of mutual trust, contact and communication become a norm, thus making community-police partnerships remain intact (see Figure 3.1 below). In other words, communication, trust and contact are three intertwined aspects of building and sustaining partnerships. The opposite is also true in this instance: where there are lower levels of mutual trust, contact and communication shrink, thus leading to community-police

partnership becoming unstable and ultimately leading to the ineffectiveness of the community-police partnership principle.

Building community trust for the police would never be an overnight event. As such, the police should ensure that everyone in the police department is geared towards the CP principle of partnership. Even though building community trust seems an enormous task, CP insists that it is a mandatory process and a game which the police cannot lose (BJA, 1994:16). Once community support is achieved, as Figure 3.1 below suggests, community partnership will deepen the bonds of trust.

Source: BJA (1994:16)

Figure 3-1: Partnership process

Figure 3.1 above culminates the causal linkage between the community partnership or contact, communication and trust. According to this partnership process, in order to build mutual trust for effective community partnerships, the police need to facilitate community contact. This community contact could be facilitated in a number of ways*, inter alia*, systematic and periodic community surveys, fora's, community meetings as well as advisory groups or businesses (Mulugeta & Mekuriaw, 2017:4). After facilitating community contact, effective communication should be the glue that leads to formation of community-police partnerships. To keep these partnerships intact and ongoing, constant communication should take place. In so doing trust will develop between the police and the community. The three aspects, as displayed by the diagram, explain the notion that trust, community contact and communication are interlinked. One cannot foster

communication without any community contact and mutual trust cannot be obtained without communication and community contact.

Skilling (2016:5) points out that police agencies post the 1960's recognised the importance of having a positive relationship between the community and the police, in order to generate police legitimacy. Burke (2010:45-46) in this regard contends that CP recognises the point that police can rarely solve community problems alone, therefore it encourages interactive partnerships between the police and other relevant stakeholders. There are a range of potential partners, and their partnerships with the police can be used to accomplish the two interrelated goals of developing solutions to problems through collaborative problem-solving and improving community trust. These potential partners include amongst others, other government departments, ordinary community members, non-profit and profit organisations, private businesses and the media. In the following section, the sources and value of potential partners in facilitating and maintaining community-police partnership are explored.

3.5.2.1 Different sources of community-police partnership

Other government agencies are one of the first sources of facilitating community-police partnership due to their being readily available (Levine & Fisher, 1984:179-184). Their availability is prompted by the point that most community problems involve responsibilities of other government agencies. For example, eradication of homeless people falls within the mandate of a social department. If homeless people are not able to take care of themselves, the majority of them tend to end up being involved in criminal activities. Community Policing in this regard, through community-police partnership as such, calls for all relevant stakeholders such as the local municipality, business people, social development and education departments, amongst others, to come together and develop a plan addressing this social ill. In other words, through the community partnership principle, CP calls for a multidisciplinary approach in addressing community problems. Legislative bodies such as local councillors, prosecutors, probation and parole officers, public works departments, neighbouring police agencies, health and human services, child support services, ordinance enforcement and schools are some of the potential partners that can be explored in facilitating community-police partnership.

Another source which could be useful in facilitating community-police partnership is ordinary community members who live, work or otherwise have an interest in safety and security in a particular neighbourhood. Community Policing literature advocates that, by partnering with these members of the community, it can be beneficial to police agencies as these people are in constant engagement with the community, and in most cases the communities trust them because they live together in the same neighbourhood (Burke, 2010:45-46). Therefore, this source can be used to also advance community trust in the police.

Community based organisations are other sources vital to facilitating community-police partnership (Burke, 2010:45-46). These organisations provide services to the community and advocate certain solutions on its behalf, on a profit or non-profit basis. As such they could be powerful partners in community-police partnerships as they sometimes serve as community spokespersons. Private businesses also have a great stake in the health of the community. As partners, they could bring considerable resources to bear on problems of mutual concern. Businesses, in this instance, through their economic muscle, can help in identifying community problems and allocating resources in addressing identified problems. For example, should crime escalate in a particular business area, business people can provide their security technology such as cameras, whilst police deploy human resources to deal with the identified problem.

The media as a source of facilitating community-police partnership represents a powerful mechanism by which communication with the community can be fostered (Burke, 2010:45-46). By publicising community concerns and available solutions, such as services from government or community agencies, or new laws or codes that have been promulgated, the media can be instrumental in facilitating communication with a large number of community members. Furthermore, the media have a significant impact on public perceptions. For example, should the media continuously put police in a positive light, the perception of community towards the police would be reflected as such. The opposite of this situation is also true.

Looking at the value of sources of community-partnership above, the community-partnership principle of CP as such developed a systematic approach to the policing paradigm by instilling and fostering a sense of community ownership within a geographical neighbourhood (Oliver, 1998:51). This interaction of police and community

through partnership has the ability to reduce crime and fear of crime through a problem-solving approach. It is against this narration that Mulugeta and Mekuriam (2017:4) advocate the idea that public participation as an element of democracy is equally applicable to CP. In this regard, through community-police partnership, CP gives rise to democracy and police legitimacy and this police legitimisation comes from continuing processes of consulting and interacting with different stakeholders within communities. Government legitimacy in democracies is also obtainable through communities participating in elections and other government programmes (Ray, 2014:133).

3.5.3 Problem-solving: The third key principle of CP

The third key principle of CP is problem-solving and this principle is known as the process of engaging in the proactive and systematic examination of identified problems to develop and evaluate effective responses (COPS, 2014:10). In other words, rather than responding only to incidents or crime after they occur, the principle of problem-solving encourages community members and the police to actively engage and develop solutions to the conditions that typically lead to criminal activities. Since the second key principle has facilitated contact, communication and partnership between the police and the community, partnership communication should focus more on problem-solving. This implies that in order to deal with societal problems, there is a need for all parties concerned to examine identified problems with an effort to develop and evaluate effective responses. The problem-solving principle as such encourages creative problem-solving approaches amongst police, analysts and community members to address the root causes of a particular problem (Peak, 2013:67).

Adding to the caprice of promoting creativity, but with some little variation, Moore (1992:100) points out that the problem-solving principle usefully challenges the police departments to shift their attention towards a different purpose and different values that need to be realised. It further challenges the police departments to be more imaginative about their operational methods that might be used to achieve their goals. In this regard, the CP principle of problem-solving emphasises the utility of the widening police perception of their goals, beyond the objectives of crime control and professional law enforcement, to include the objectives of crime prevention, fear reduction and improved responses to the variety of human emergencies (Wolfer, *et al*., 1999:9-14). In other words, the problem-solving principle proposes a different methodology to be applied in policing

aspects to uplift the importance of bringing careful analysis and creative thought to bear on the problems of community members. This is not only through police-initiated arrests, but also with a variety of responses by the police, communities and multi-disciplinary agencies. As such, the problem-solving principle encourages all people (police and other organisational agencies included) to think innovatively. In lay person's words, it encourages everyone to think out of the box.

Whisenand and Ferguson (1996:238) opine that even though CP is considered to be a recent policing phenomenon, problem-solving as a policing principle has a long standing. According to the two authors, the police have always tried to solve social problems such as violent crimes through their own investigations. The difference between the then and recent application of problem-solving is that by then police officers received little or no guidance, technological support or any kind of support from organisational administrators on how to deal with problems (Peak, 2013:6768). However, in recent times CP as a policing philosophy emphasised that all police officers receive adequate support in executing the problem-solving principle. More importantly, this second broad category of CP principles should be engraved in the day to day activities of many police organisations through organisational transformation. Hence Eck and Spelman (1987: xvii) point out that the problem-solving principle as a third key principle of CP is premised on two aspects, namely:

(i) throughout the police department, problem-solving needs to be applied by all officers as part of their daily work; and

(ii) routine problem-solving by police officers can lead to effectiveness by reducing or resolving community problems.

In this instance, it is believed that the most transformative aspect of the policing movement from traditional policing towards CP philosophy had been the adoption of a proactive problem-solving principle (Goldstein, 1987:16). This is because through its problem-solving principle, CP puts heavy focus on efforts to prevent crime or social disorder before it actually happens (Wolfer, 1999:2-4). In other words, this principle of problem-solving seeks to redefine the end and the means of policing. Furthermore, the problem-solving principle seems to focus the attention of the police on the problem that lies behind the incident, rather than on incidents only. The problem-solving principle of

CP as such focusses on addressing the root causes of crime or social disorder, rather than its symptoms.

Problem-solving as a concept consists of two words, namely: problem and solving. The word ‘solving’ literally means to solve. One could then ask what is a problem? A problem in this instance is defined as (Goldstein, 1990: 66):

(i) a cluster of similar, related or recurring incidents rather than a single incident;

(ii) having a substantive community concern; or

(iii) a unit of police business.

On a similar approach but with a little variation, Skogan *et al.* (2000:3) describe a ‘problem’ as a group of related incidents or an ongoing situation that concerns a significant portion of those who live or work in a particular area. This implies that a problem does not refer to an isolated incident, but a group of related incidents which persist over some time where those who live or work in a particular area are adversely affected. In other words, a problem is persistent in nature and it is something that concerns or causes concern to both the community and the police (Miller *et al.,* 2014:93).

A problem is unlikely to disappear without any active intervention of some magnitude (Skogan *et al.,* 2000:3). Examples of community problems could include *inter alia* a series of burglaries within a particular area or community; conflicts within families or tribes; thefts from stores at a shopping mall; suspected drug activity at a private residence. In order to deal with any particular community problem, the problem-solving principle requires collaboration between different stakeholders and the police using all available police and/or community resources (Wolfer, 1999:4-6). This is because as the community partnership principle indicated above, not everything is within police powers. A multi-disciplinary approach in the form of community-police partnership is needed to eradicate a problem (Skogan *et al.,* 2000:3).

Highlighting the importance of a multi-disciplinary approach, Chris Braiden, who is a former police Superintendent at Edmonton in Alberta, Canada, asserts that the CP problem-solving principle “walks the talk” (Braiden, 1992:21). This assertion is based on the belief that the problem-solving principle is the CP policing model’s engine. To illustrate

this statement, Braiden (1992:21) utilises a medical analogy and stipulates that, when a patient is ill, he or she goes and consults with a doctor. During examination, the doctor (police officer) talks to the patient (community) to identify the medical condition (problem). At other times, the solution or healing process might lie solely with the patient (community) to get healthy. For instance, in order to deal with obesity, the solution could be that the patient (community) needs to change dietary requirements (problem eradicated or reduced). Sometimes, an illness (problem) might need only the intervention of a doctor (police) where the doctor needs to conduct surgery (in other words, police doing law enforcement). Sometimes, the solution might need co-operation between the patient (community) as well as the doctor (police). In this instance, the doctor (police) will perform the surgery, whilst at the same time the patient (community) will address the dietary requirements to ensure sustainable healing. Other times, as he argues, the doctor (police) and the patient (community) can accept that the genetic health cannot be addressed at their level and this might need specialist intervention. Similarly, certain social problems such as poverty and inequality although affecting local police and the community, might be beyond the capability of local police and the community might be able to come up with solutions. Therefore, the police and communities through the problem-solving approach, need to dissect which problems are within their capability and those which are not (Peak, 2013:67).

A problem can be solved through a number of ways, namely (Eck & Spelman, 1987: 5-6):

(i) complete elimination of it;

(ii) reducing the number of incidents, it created;

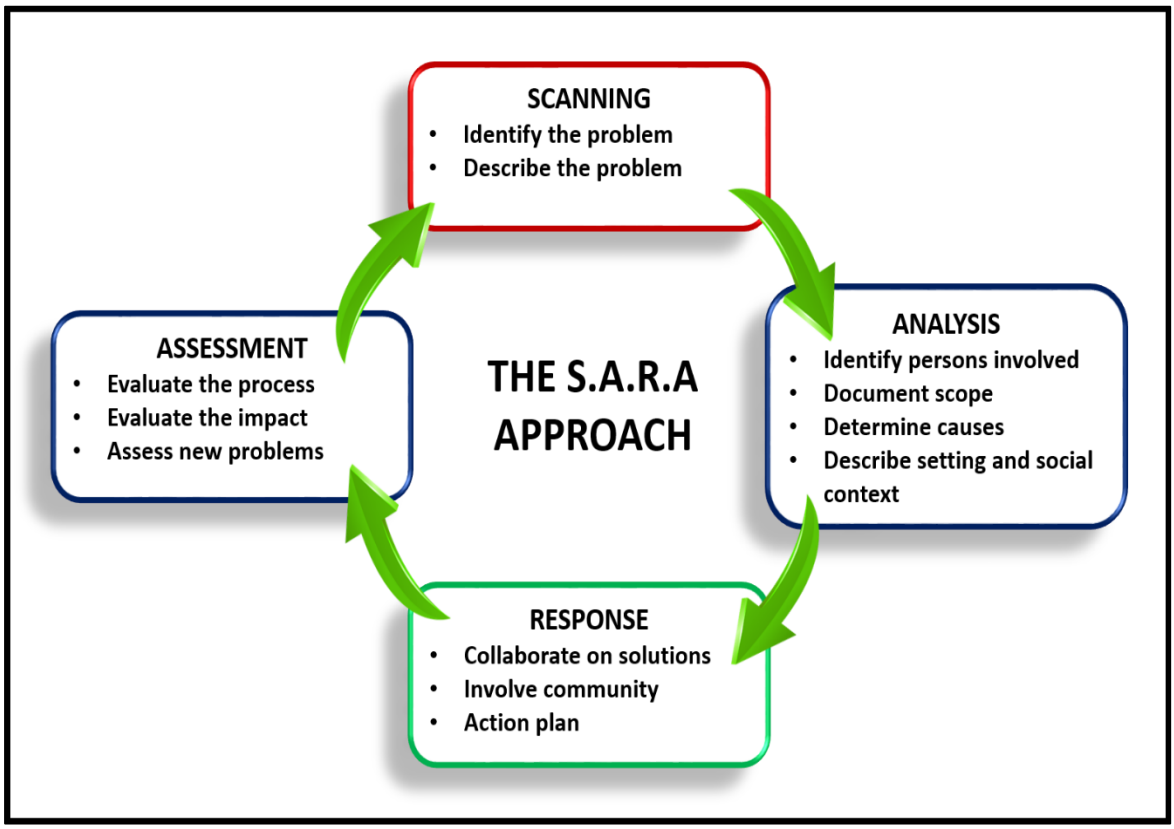
(iii) reducing the seriousness of incidents, it created;

(iv) designing methods for better handling the incidents; and

(v) removing it from police consideration.

When addressing problems. it is important to note that a problem need not be a serious criminal matter (Miller *et al.,* 2014:93). In other instances, less serious incidents such as the abuse of liquor might be a problem, thus leading to a serious criminal matter. Although

dealing with crime remains at the heart of the police mission, the principle of problem-solving envisioned that the police mandate would co-ordinate responses to a broad range of community concerns, including social disorder, municipal service problems and code enforcement matters which in the past were or could be handled by civil courts (Skogan *et al.,* 2000:3-4). This is because according to Skogan *et al.* (2000:3-4), not all problems have a legal offence connotation. Problems therefore can range from noise to people working on foot on highways, to the dilapidated condition of many of the city's modest flats. Literature on CP points out that problems need to be addressed utilising a four stage approach in the form of a scanning, analysis, response and assessment approach. This is otherwise known as S.A.R.A (Peak, 2013:67-68).



Source: Eck & Spelman (1987:43)

Figure 3-2: The S.A.R.A approach

Figure 3.2 above depicts the S.A.R.A approach and explains that based on the responses received from the sources, the first stage requires a glimpse understanding of the problem. After understanding what a problem is, a deep analysis of what causes the problem where relevant response is required is applied to the problem. Lastly, an assessment is made to determine whether the applied response has addressed a

particular problem (COPS, 2014:11). In the next section a brief explanation of each of the stages in the S.A.R.A approach is provided.

3.5.3.1 Scanning: Stage One in the S.A.R.A approach

The scanning stage initiates the problem-solving process and officers in partnership with the community start by looking for a pattern or persistent, repeat incidents, and whether or not a problem exists (Eck & Spelman, 1987: 43-52). This is done by gathering correct and relevant information regarding the problem in order to influence and activate appropriate actions to deal with the problem proactively. Information about the scope, nature and causes of the problem needs to be gathered from sources inside as well as outside the police agency (Miller *et al.,* 2014:96-97). Sources where information can be obtained will be, *inter alia*, from calls for service data especially, repeated calls from the same location or a repeated series of similar incidents, community complaints, census data, data from other government agencies, newspapers, media coverage of community issues, police officers' observations, as well as community surveys.

The main objective of this stage is to identify a basic problem, determine the nature of that problem, determine the scope of seriousness of the problem, and establish baseline measures (Burke, 2010:45). An inclusive list of stakeholders for the selected problem is typically identified in this phase. Taking into cognisance the definitions of the problem provided above, Peak and Glensor (1996:85) issue a caution that, during this stage, the community-police partnership needs to respond to the incident which falls within the definition of the problem. Those incidents that do not fall within the definition of the problem as advanced by this study, need to be dealt with in terms of normal day to day policing procedures.

Therefore, the primary purpose of scanning is to conduct a preliminary enquiry to determine whether a problem really exists and whether further analysis is needed regarding the problem (Wolfer, 1999:1-6). As such, Peak and Glensor (1996:85) are of the opinion that this step should be regarded as a vital one of S.A.R.A, as it initiates the process. Of utmost importance during this stage is an open and transparent communication that needs to be maintained (Peak & Glensor, 1996:85). During this phase, police are encouraged to solicit the input of the community before identifying and

prioritising a problem. After gathering information and having an understanding of what a problem is, acquired information needs to be analysed.

3.5.3.2 Analysis: Stage Two of the S.A.R.A approach

Analysis is the second stage of the S.A.R.A approach and it is regarded as the heart of the problem-solving process because, in this stage, an in-depth analysis of the problem is made in an endeavour to have a clear understanding of the dynamics of the problem (Burke, 2010:45). This understanding is vital in developing an adequate response to the problem. The objective of the analysis stage is to develop an understanding of the dynamics of the problem, develop an understanding of the limits of current responses, establish a correlation and develop an understanding of cause and effect (Peak & Glensor, 1996: 85).

Part of the activity during the analysis stage as emphasised by Miller *et al*. (2014:96-97) is to find out as much as possible about each aspect of the problem by asking questions such as what, where, why, when, whom and how regarding a particular aspect of the problem. This will establish a correlation and understanding of cause and effect. Through this understanding a detailed discussion can ensue with other role-players on how best to respond to the problem in question, thus enabling an adequate response to the problem.

Without correct and careful analysis, an incorrect analysis could be made about the problem (COPS, 2014:11). This in turn might lead to an irrelevant response. The opposite is also true. With correct and careful analysis, a correct analysis could be made about the problem and ultimately a good and adequate response to the problem can be formulated. Hence it is regarded as the heart and soul of the problem-solving process.

3.5.3.3 Response: Stage Three of the S.A.R.A approach

Response is the third stage of the problem-solving process and it follows analytic knowledge acquired during the analysis stage. During this response stage, a thorough responsive to a particular problem is made (Lawrence & McCarthy, 2013:6). In other words, during this stage police and community members collectively develop solutions to the problem at hand.

When developing a response to a particular problem, it is of vital importance to tailor responses according to the specific problem (Peak, 2013:68). For example, as the medical analogy example above asserted, the response applied could be done through law enforcement, community awareness or even both. Sometimes the response could be referring a particular problem to the level of competency. COPS (2014:11) in this regard proposes that the goals of the response as identified earlier during the scanning stage can be of guidance when developing responses. After implementing the selected response, it is important to evaluate the impact of the response made towards a particular problem (Lawrence & McCarthy, 2013:6). In other words, an assessment needs to be made to determine whether the selected responses attained their predetermined objectives.

3.5.3.4 Assessment: Stage Four of the S.A.R.A approach

The last stage of the problem-solving S.A.R.A approach is where an assessment is conducted of the implemented response (Whisenand & Ferguson, 1996:246). At this juncture a determination is being made to ascertain the effectiveness of the responses made to an identified problem. In other words, the objective of this stage is to determine whether the response strategies were successful in their implementation or execution. Criteria which might be utilised in the assessment stage might include numbers of arrests, levels of reported crime, response times, clearance rates, citizen complaints, and various workload indicators, such as calls for service and the number of field interviews conducted (Peak, 2013:68).

Some problems' assessment could be simple and others not (Wolfer, 1999:1-6). For example, some assessment could just be conducted through observation to see whether the problem resurfaces or monitoring community calls regarding the matter. Others could be difficult to assess, like determining how arrests made on a particular crime category contributed to the deterrence of criminal behaviour. Assessment is thus done to have an understanding of whether the responses impacted one way or the other upon the problem. If for example, police dealt with the problem of burglaries in a particular area, at this stage determination is now made whether responses implemented in Stage Three successfully dealt with the problem. If the response was not effective, an analysis should be carried out to determine what could be the cause and how the situation could be remedied.

In so doing, COPS (2014:11-12) opines that problem responses in this phase can be assessed for process, outcomes or both. It therefore proposes that if responses implemented are found wanting during assessment, information gathered during the analysis phase should be reviewed. As a result, new information might need to be collected before new solutions can be developed and tested. This in essence implies that the entire process of problem-solving might need to be repeated. Through this assessment in this stage, information obtained would thus not only assist in dealing with the current problem, but also assist in gathering data that can build knowledge for problem-solving in the future. As indicated with Figure 3.2 above, the four stages of the problem-solving S.A.R.A approach are intertwined and these stages within the problem-solving approach process should be viewed as a circular rather than a linear process.

The effectiveness of this S.A.R.A problem-solving was determined when the National Institute of Justice utilised it in as an experiment in Virginia in 1984 (Eck & Spelman, 1987: 43-52). Results from the experiment revealed that after dozens of identified problems were solved through the S.A.R.A problem-solving approach, the National Institute of Justice concluded that this approach is effective in addressing community problems and as such recommended for community-police usage. The three key principles of CP as discussed above indicate that CP through its principles could play an important role in bringing about peace. In the next section, potential benefits of CP are discussed.

3.6 Potential benefits of Community Policing

According to Coquilhat **(**2008:8), CP is a policing model with operating principles based on the ideas that changes today will make communities safer and more attractive tomorrow. Segrave and Ratcliffe (2004:2) believe that this vision is achievable through working together towards shared goals. Mohanty (2014:19) asserts that CP brings the police and community closer and those advocating for it maintain that it offers myriad other benefits. Hence, Palmiotto (2000:207) declares the potential benefit of CP as:

"... a game the police can't lose. If co-production through community participation leads to lower crime rates and higher arrest rates, the police can take the credit for being foresighted agents of change. If community policing fails to increase public security, the public is hardly likely to reduce support for policing because a new gambit doesn't work out. Moreover, even if the police cannot actually deliver on the large goal of crime reduction, a heightened police presence is reassuring. Thus, community policing reduces

fear of crime - and, from the perspective of political benefits to police, delivers the message that police care."

Segrave and Ratcliffe (2004:2) identify other potential benefits of CP from a community, police and shared perspective as follows:

(i) Community-specific benefits

- mobilising and empowering of communities to identify and respond to concerns;
- reducing problems and issues of concern as they are prioritised and addressed accordingly;
- improving local physical and social environment;
- increasing positive community attitudes towards the police; and
- reducing fear of crime.

(ii) Police-specific benefits

- improving police-community relationship;
- improving community perception of police 'legitimacy'; and
- increasing police officer satisfaction with their work.

(iii) Shared benefits

- decreasing potential for police-community conflict;
- reducing crime rates;
- distributing better flow of information between the police and the community; and
- implementing better crime prevention and crime control activities, resulting in benefiting of both police and community together towards shared goals.

Even though CP displays a number of potential benefits above, Coquilhat **(**2008:8) is of the view that CP is not all perfect. As such, there are certain limitations that are associated with this policing model. These limitations are put into perspective below.

3.7 Potential limitations to Community Policing

Proponents of CP believe that its reforms are designed to break down barriers between the police and community in order to produce favourable outcomes (Peak, 2013:65-68). However, Coquilhat **(**2008:8) believes that it this not always the case and identifies the following five limitations: implementation barrier, police officer/organisation barrier, resident/community barrier, police culture barrier and specialised units' barrier.

(i) Implementation limitation: Implementation issues which have not been identified or resolved have the potential to affect the overall success of a CP initiative and possible consequences of it include:

- paucity of control, flexibility and tailoring at neighbourhood level;
- detection of the historical lack of trust between police and certain communities;
- unavailability of good quality information about crime provided to communities.

(ii) Limitation from police officers side whereby:

- police officers reject the partnership principle and work in isolation from the community in identifying and solving problems;
- police officer training in problem-solving and community engagement being neglected; and
- having a shortfall in performance measures for community police officers.

(iii) Limitations from stakeholder or community limitation whereby:

- ambiguousness of community leads to different values and expectations;
- promotion of conflicting values by stakeholders;
- passive participation whereby communities allocate the role pf problem-solving towards the police rather than a co-operative arrangement;
- participation monopolised by individualism leading towards social capital; and

- the voice of minority being silenced by majority.

(iv) Police culture limitation whereby:

- efforts of CP are resisted;
- community disempowered due to police domination as the crime and disorder experts; and
- there is reluctance of police to share information with the community.

(v) Specialised units' limitation in a sense that:

- specialisation isolates officers from community and limits CP effectiveness;
- allocation of extra resources and special conditions of work to specialised units can create internal friction.

Even though the abovementioned limitations have been made on their generality, Coquilhat **(**2008:8) believes that they are not insurmountable and do not necessarily apply to all police agencies and communities. The reason for this is that police agencies and communities differ considerably. The next section summarises the important aspects of this chapter.

3.8 Summary of the three broad principles upon which Community Policing is founded

The previous section explored, analysed and provided a detailed contextual discussion on the three broad principles upon which CP is founded. These broad principles were expressed as organisational transformation, community partnerships and problem-solving. Community Policing as a policing model relies upon organisational decentralisation and reorientation of patrols in order to facilitate two-way communication between the police and the community (Mohanty, 2014:11). Furthermore, CP assumes a commitment to broadly focussed, problem-oriented policing whereby the police are responsive to communities' demands. During community-police partnership meetings, the police and the community jointly decide what local problems are and set their priorities accordingly. In other words, CP is aimed at committing itself to empowering

neighbourhoods to solve community problems on their own, through community organisations and crime prevention programmes.

Based on the exploration above, it can be said that CP is based on the notion that societal challenges require the police to provide full-service policing on being proactive and in some cases reactive. This situation requires the police to be in close contact with the community by forming personalised partnerships. Since CP as a policing model is guided by the needs of the community, it needs a decentralised approach towards crime control. Through decentralisation, CP tends to redefine the mission and focus of the police in a sense that police effectiveness and efficiency is judged according to qualitative results (*i.e.* how problem-solving approaches contribute to the solving of community problems) and not necessarily quantitative results *(i.e.* how many arrests have been made and criminals prosecuted). This however, does not necessarily mean that CP is totally against arrest, detection and prosecution. As a flexible method of policing, it only implies that as a proactive policing model, it requires a healthy balance between two policing approaches (*i.e*. being proactive and reactive). In the next section, the chapter conclusion is provided.

3.9 Conclusion

The main objective of this chapter was to address the second specific research objective, which is: *exploring and analysing the democratic policing principles upon which CP was founded internationally.* In exploring this research objective, it was determined that CP as a democratic phenomenon came into being at the demise of traditional policing. Furthermore, since its inception in the 1960's, CP as a policing model has gained momentum and nowadays it is regarded as the dominant policing model worldwide.

Community Policing has been described in this section as a concept, an organisational structure, a strategy, a programme or tactic, a set of values and a policing model which rests on the premise that police officers and communities need to work together in a creative way to solve contemporary community problems related to crime, fear of crime, disorder and neighbourhood decay. In other words, CP's intention is to develop a new relationship with the law-abiding people of the community, thereby allowing them a greater say in setting local policing priorities and involving them in efforts to improve the overall quality of life in their neighbourhood. Research objective one of this thesis had two pegs, namely: to explore and analyse the nature of CP from an international

perspective as well as the local perspective. This chapter dealt with the first peg of the research objective number which is understanding CP from international perspective and the following chapter addresses the second peg which is the local perspective.

CHAPTER 4: COMMUNITY POLICING - SOUTH AFRICAN PERSPECTIVE

"The way you make communities safer and the police safer is through Community Policing" Tim Kaine during 2016 Mike Pence vs Tim Kaine presidential debate.

4.1 Introduction

This chapter explored and analysed the democratic policing principles on which CP was founded from a South African perspective in order to establish whether there are any colorations or disparities on how CP evolved internationally and locally. In so doing, a better understanding will be gained on the phenomenon. Thus providing holistic view on the first research objective which is to explore and analyse the democratic policing principles upon which CP is founded.

The post-1994 South African state, through its Constitution (1996), committed itself to be a representative and accountable state based on democratic values. Ntsebeza (2005:58) asserts that this was a back-breaking task, especially considering the historical injustices of the past and *Apartheid* polic*y* in South Africa. As a result, the post-1994 South African state inherited a government system which was never transparent and accountable to the people of South Africa. The South African Police (SAP) were also seen in the mould of *Apartheid* creators by being authoritarian and despotic. As a result, the South African Police were standing aloof from the majority of the South African community and they were hated and feared.

With the advent of a successful democratic election on 27 April 1994, the African National Congress (ANC) led government embarked on the democratisation process. One of the new processes which unfolded was the adoption of the South African Interim Constitution (1993) and later the South African Constitution (1996). Since pre-1994 South Africa was characterised by undemocratic practices and injustices, the South African Constitutions (1993) and (1996) aimed to exterminate these pre-1994 undemocratic practices and injustices. The 1996 South African Constitution, in its preamble, proclaimed that it recognised the injustices of the South African past and adopted the current Constitution as the supreme law of the Republic so that it could:

(i) heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights; and

(ii) lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law.

Another most important policing democratisation process post-1994, was the adoption of Community Policing (CP) through Section 221(2) of the South African Interim Constitution (1993) as the official policing model. The adoption of CP through Interim Constitution was aimed at (re)establishing confidence in the police and creation of community-police relationships between police officers and the South African community, especially Black people who had mistrust due to past policing experience. In other words, adoption of CP in South Africa was a vehicle intended to transform the police from 'state-centred' which was a norm prior to 1994 towards 'people-centred' policing post 1994. In 1996, South African Interim Constitution (1996) was then abolished and replaced with the current South African Constitution (1996). Even though the Interim Constitution was abolished and replaced with the South African Constitution (1996), through Schedule 6 (2) (1) of the Constitution (1996), CP was retained as an official policing model. This implied that, the current Constitution (1996), similarly to its predecessor proclaimed CP to be a befitting policing model for democratic South Africa which is aimed to promote the transition to democracy and assist in healing the injustices of the South African past. In the next section, policing in South Africa pre-1994 is explored.

4.2 South African Police pre-1994 (factors leading to Community Policing adoption)

From the 15th century onwards, most African countries were colonised by the European countries such as Great Britain, France, Portugal, Germany, Spain, Italy and Belgium. With the arrival of Jan van Riebeck in the Cape Colony in 1652, South Africa was officially colonised first by the Dutch and later by Great Britain (Oliver & Oliver, 2017:1). Oliver and Oliver (2017:8) in this instance explain that the terms 'colonised' and 'colonisation' could be understood as an action or venture by world superpowers to establish political control over a place or land, to settle amongst and establish control over the indigenous people of a particular area, and to appropriate a place or domain for one's own use. Therefore,

it is important to note that most of South African history contains traces or elements of colonisation.

4.2.1 Origins of the South African Police (SAP)

According to the South African Mirror (SAMIRROR) (2021:1), the former SAP originated from Burgher Watch which was also known as *Burgher Wardmasters* or *Wijkmeesters* (Dutch) as advocated in *The Nongqai*, Vol. XXIX No. 8 article of August 1938 pages 792 to 794 entitled “from rattle watch to batons”. This implies that the SAPS as it is known today can trace its roots to the Dutch Watch, a para-military organisation which was formed to protect civilians and to maintain law and order, thus, conducting policing or law enforcement activities. SAMIRROR (2021:1) further explicates that during 1795 Great Britain through its officials assumed control over the Dutch Watch resulting in the establishment of the Cape Constabulary in 1825. Elks (1986:21-30) points out that the, the Cape Constabulary were established as police force responsible to preserve the peace, prevent crime and apprehend offenders. They were also responsible for the detection and investigation of crime and the arrest of offenders. Despite these Cape Constabulary peace maintenance duties, in the case of any war or other emergency, the government were at liberty to deploy them to assist with the defence of the colony, within or beyond its borders. Thus operating under para-military tactics (Elks, 1986:21-30).

South African History Online (SAOH) (2019:1) also explains that without disputing Dutch traces, the end of the Second Anglo-Boer War in 1902 also left some traces. SAOH (2019:1) indicates that prior to the Second Anglo-Boer War, each colony or Boer republic (*i.e.* Transvaal and the Orange Free State) had its own law enforcement organisation, and with the outbreak of the war in 1899, law enforcers from both Boer republics were called on to serve in the Boer army, while the Cape Mounted Riflemen, MPF and the Natal Mounted Police were called to serve the British against the Boer republics.

At the cessation of the Anglo-Boer War, the Union of South Africa came into existence on 31 May 1910 with the unification of the Cape, Natal, Transvaal and the Orange River colonies. Despite the establishment of the Union of South Africa in 1910, SAMMIROR (2021:1) asserts that various colonial police forces, such as the Cape Mounted Riflemen, the Cape Mounted Police, the Transvaal Police, the Natal Police and the Orange River Colony Police continued to exist independently. In view of this, the Union of the South

African government suggested an establishment of a national police force and in August 1910, a conference was held with a view to unifying all of the police forces in South Africa.

According to SAOH (2019:1), by the end of the conference, a Draft Police Bill and regulations were drawn up for the Union and towards the end of 1911, a police agency was restructured and divided into 2 forces, namely: the SAP and the South African Mounted Riflemen (SAMR) with police officers serving under police regulations, whilst the SAMR became a regular military force with police duties during times of peace. Even though police officers served under police regulations, in times of war they were required to be part of the military. This seems to be the area where the SAP para-military character originated.

In 1911, during the parliamentary session, the then Minister of Justice, General J.B.M. Hertzog passed the Defence Act 13 of 1912 and the Police Act 14 of 1912, which was adopted by parliament (SAMIRROR, 2021:1). Literature revealed that the two legislations were passed in close proximity because the then parliament wanted to maintain a close relationship between the two organisations as police officials often called on the army for support in case of emergencies, and the army roped in police during times of war. For instance, on 1 April 1913, a miners' strike erupted on the Witwatersrand and the SAP was assisted by the military to quell the strike. SAMIRROR (2021:1) further indicates that Section 2 of the then South African Police Act provided amongst others that:

> *"there shall be established, as from a date to be fixed by the Governor-General by proclamation in the Gazette, not being earlier than the thirty-first day of January, 1913, a police force entitled the South African Police and composed of:(a) such persons as may be enrolled as members of the force in terms of this Act on or subsequent to the date...".*

SAOH (2019:1) explains that this proclamation otherwise called Proclamation18 of 1913 gave birth to what was known as the SAP, and Colonel T.G. Truter was appointed as the first Commissioner of the police agency.

4.2.2 South African Police between 1913 and the early 1990's

Under the Defence Act 13 of 1912, the then SAP was assigned specific powers with regard to national defence, and part of the police force could be directed towards national

protection (SAMIRROR, 2021:1). With the introduction of the new Police Act 7 of 1958, the situation remained unchanged until the dawn of democracy in 1994. This meant, according to SAOH (2019:1), that by world standards, the SAP's duties exceeded normal police duties, as they comprised of both civil and military duties. As such, according to SAOH (2019:1), this situation paved the way for the SAP to be an arm of the *Apartheid* regime in countries like Zimbabwe, Namibia, Zambia and Tanzania, as it participated in the destabilisation of those Southern African countries.

According to Young (2004:10-11), the SAP since its formation in 1913 as a colonial police force has retained features of a para-military policing model, even long after similar forces were modernised in the 1960's. From 1948 to 1994, the SAP was frequently called upon to assist the military to overpower opposition to the government, and this role was prominent during the *Apartheid* years. As a result, Young (2004:10-11) contends that South Africa was generally seen as a police state where the state was regarded as referent object of security. This centralisation of policing as a state function tended to be a principal source of the problems that have confronted contemporary policing.

Colonial policing is normally characterised by the interests and structure of the colonial state (Van der Westhuizen, 2001:38). As such, police in those areas are centralised under the control of the government and they serve that government, not the rule of law. Police thus normally perform several non-police duties for government not associated with policing. Similarly, the then South African government relied on the SAP to maintain its colonial and *Apartheid* policies in defiance of internal opposition and an international environment where decolonisation had become the norm. This type of policing is in contrast to human security and tends to isolate the police from the community it is meant to serve.

Van der Westhuizen (2001:40) is of the view that the development and history of policing in South Africa needs to be placed within the context of broader government racial policies. Van der Westhuizen (2001:40) as such argues that police work in South Africa was defined primarily as the policing of race relations and policing became a political activity. In concurrence, with a little variation, Steinberg (2001:8) asserts that between 1948 and the early 1990's, policing Black communities in South Africa meant controlling the movement of Black people in particular and eliminating political opposition. Therefore, this situation resulted in a set of rules that needed to govern the relationships of everyday

life missing from the policing of Black communities. In the absence of law, Steinberg (2001:8) contends that relationships were regulated by the private appropriation of force.

4.2.3 South African Police (SAP) transformation

The fall of *Apartheid* and the birth of democratic South Africa meant, *inter alia*, that the SAP, given its historic contribution to the *Apartheid* government, was amongst the first public institutions meant for transformation under the new dispensation. According to Young (2004:11), the SAP change implied a total reorganisation and restructuring of management and administration, as well as the way in which policing was conducted. In other words, transformation for the SAP indicated a move from an authoritarian or colonial way of policing to a police service which emphasised CP and participatory decision-making.

Through the South African Interim Constitution (1993) and the current Constitution (1996), the dawn of a democratic state arose and was founded on the values of human rights and equality. The two Constitutions laid foundations for democratic government that was to be accountable, open and responsive to the needs of the people of South Africa. In other words, a democratic government that would ensure that the people of South Africa are able to live in peace and harmony, free from fear and want.

According to Mengistu (2000:15), South Africa is a nation in transition. This is because this country continuously tries to adapt to democratic principles which came as a result of the demise of the *Apartheid* regime in 1994. The *Apartheid* regime as Lenkabula (2005:103) put it, was a government system which was segregated and oppressive in nature, and categorised and treated the South African population discriminately according to race. As a result, it lacked democratic principles such as consultation and accountability amongst others.

During *Apartheid*, the then South African Police (SAP) was a state organ which was responsible for maintenance of law and order in the country. Part of its mandate was to enforce the public laws which mainly segregated and oppressed Black people. In its policing approach, the then SAP practised a semi-militaristic approach as its policing model. This led to the majority of South Africans, especially Black people (nowadays referred to as African people), feeling oppressed and alienated by the system. As such, they were not supportive of any government security initiatives and revolted against them.

Clark and Woger (2011:41) proclaim that this situation led to South Africa lacking peace and stability, as African people believed in a saying of “nothing for us without us”.

With the demise of *Apartheid* in the early 1990’s, Mengistu *et al*. (2005:15) stipulates that many South Africans observed a new era of hope and fear simultaneously; hope, on the one hand in the sense that the majority of South Africans were inspired by the transition and change that were looming, leading them to believe that the tyrannical and dehumanising rule under *Apartheid* would end and be replaced by a new democratic one which would be accommodative and responsive. Fear on the other hand came from the anxiety of the minority of South Africans, especially the White population, who believed that their future was doomed as the security and benefits that the *Apartheid* system had provided for them prior to 1994 were taken away. As a result of this fear, Lenkabula (2005:104) contends that many White South Africans emigrated to places such as Australia and Canada during the dawn of democracy.

In its transformation agenda for building a new and democratic state, Sebola (2014:303) explains that the South African government adopted CP in 1993 as a new policing model for the country. This adoption according to Cassyleon (2019:104), required the then SAP to abandon its para-militaristic approach in favour of working together with all communities to address and solve community problems. The CP adoption in South Africa followed the trending approach around the globe of abandoning the traditional policing approach in favour of CP. In this instance, Rakgoadi (1995:2) asserts that the CP adoption meant that South Africa wanted to replace an illegitimate, highly militarised police force by a more humane and community oriented police service. In this regard, Sebola (2014:303-304) argues that South Africa’s adoption of CP was based on the following aspects:

(i) police were required to improve their service towards their communities;

(ii) police needed to strengthen their relationships with their community;

(iii) police needed to promote joint problem identification and solving with the community;

(iv) police needed to ensure police accountability and transparency; and

(v) police needed to ensure that proper consultation and communication existed between themselves and the community.

Based on the above exploration and analysis, it is evident that South Africa's government post 1994 adopted CP as a policing model due to the inefficiency of the traditional policing approach which was practised by the then SAP. Community Policing as a policing model for South Africa post-1994 is explored and explained in the next section.

4.3 South Africa post-1994 (adoption of Community Policing)

Even though South Africa attained democracy after the 27 April1 994 elections, the existing literature on South African CP indicates that the first formal reference to this phenomenon as a prescribed philosophy, style or methodology for policing in a democratic South Africa could be located in the now redundant South African Interim Constitution (1993), previously known as Act 200 of 1993. The Interim Constitution (1993) proclaimed that South Africa's policing model for democratic South Africa was CP. This meant that any policing model which existed was henceforth abolished and CP was deemed a befitting policing model for democratic South Africa. During 1996, the South African government repealed and replaced the Interim Constitution (1993) with the current South African Constitution (1996), previously known as Act 108 of 1996. Even though the Interim Constitution (1993) was repealed by the current South African Constitution (1996), through constitutional transitional arrangements proclaimed in Schedule 6 Section 24 (1), sections relating to CP as a policing model for the South African government were retained. Section 24 (1) of Schedule 6 of the South African Constitution stipulates that Sections 222 to 228 of the Interim Constitution (1993) remained in force, as if the provisions thereof were not repealed. In other words, through Schedule 6 of the South African Constitution (1996), CP as a policing model for South Africa remained obligatory. Therefore, the SAPS is required by the South African Constitution (1996) to give effect to CP.

According to the founding provisions of the South African Constitution (1996) in Chapter 1 Section 2, the South African Constitution (1996) enjoys legal supremacy. In other words, the South African Constitution (1996) is the highest law in the country and all other statutory or regulatory frameworks, as well as the conduct of every person in the country, are bound by it. The South African Constitution (1996) Section 2 with its legal supremacy

proclaims that any conduct or law which is inconsistent with it should be deemed null and void. In its preamble, the South African Constitution (1996) acknowledges that policing under *Apartheid* was inconsistent with the provisions and principles of democracy. As such, policing then contained some injustices. The South African Constitution (1996) further acknowledges that policing under *Apartheid*, *inter alia*, had injustices. As such the current South African Constitution (1996) commits itself in its preamble that, in order to correct injustices of the past, it needs to, *inter alia*, heal the divisions of the past as created by *Apartheid* and establish a society which will be based on democratic values, social justice and fundamental human rights. The preamble of the South African Constitution (1996) goes further by promulgating that the South African Public Service (of which the SAPS is part) will be guided by the 'will of the community' where every member of the community is equally protected by law. This 'will of the people' implies that the South African Constitution (1996) envisages that all public institutions would be responsive to the needs of the community and that the community will be consulted on issues of public service. Changes effected by the South African Interim Constitution (1993) and the Constitution (1996) effected some organisational transformation within the SAP. Organisational transformation is one of the broad principals of CP. Following the Interim Constitution (1993) and the Constitution (1996) provisions, legislative and regulatory frameworks were promulgated to emphasise CP as the befitting policing model.

4.3.1 South African Police Service Act (68/1996)

The South African Police Service (SAPS) Act 68 of 1995 was the first legislation to be enacted in support of CP as the South African policing model and it derives its mandate from the South African Constitution (1996), Chapter 11 Section 205. The preamble of the SAPS Act 68 of 1995 maintains that powers and functions of the SAPS need to function in accordance with national policing policy and the directions of the Cabinet member responsible for policing. In other words, a community representative in the form of a cabinet minister is responsible for policing in the country. This was a direct contrast to policing under *Apartheid* which placed policing under the direct command of parliament. SAPS Act 68/1995 further proclaims that policing in South Africa should:

(i) ensure the safety and security of all persons and property in the national territory;

(ii) uphold and safeguard the fundamental rights of every person as guaranteed by Chapter 3 of the Constitution;

(iii) ensure co-operation between the Service and the communities it serves in the combating of crime;

(iv) reflect respect for victims of crime and an understanding of their needs; and

(v) ensure effective civilian supervision over the Service.

By ensuring safety and security of all persons and upholding and safeguarding the fundamental rights of every person, the SAPS Act 68/1995 emphasises the human security approach which was also a direct contrast to policing in South Africa prior to 1994. Furthermore, by ensuring co-operation between the police and communities, the SAPS Act 68 of 1995 advanced one of the broad principles of CP which is community partnership.

To illustrate a principle of community partnership, the SAPS Act 68 of 1995 in Sections 19 to 22 instructs the SAPS provincial commissioner, district and station commanders to establish Community Policing Forums (CPFs) within their area of jurisdiction. Community Policing Forums establishment was also a mandate issued by the South African Interim Constitution (1993) which defined CPFs as a group of community members coming together with the police for a common purpose which is defined by both individual and collective safety.

4.3.1.1 Community Policing Forums

In terms of SAPS Act 68 of 1995 Section 19 (1), in order to achieve the objects contemplated in Section 205 of the South African Constitution (1996), the SAPS should liaise with the community through CPFs in local, district and provincial atmosphere with a view to:

(i) establish and maintain a partnership between the community and the police;

(ii) promote communication between the police and the community;

(iii) promote co-operation between the police and the community in fulfilling the needs of the community regarding policing;

(iv) improve the rendering of police services to the community at national, provincial, area and local levels;

(v) improve transparency and accountability of the police to the community; and

(vi) promote joint problem identification and problem-solving by the Service and the community.

From the above objects of the SAPS Act 68 of 1995, it is fundamentally clear that partnership and cooperation between the SAPS and local community members is mandatory and vital in the attaining of a safe and secure South Africa. Section 23(1)(a) of the SAPS Act 68 of 1995 deals specifically with procedural elements of CPFs and suggests that members of the CPF need to be elected as representative members who also engage and cooperate with local community members. This emphasises the importance of the broad principle of CP which is community partnerships. Chapter 19 Section 2 makes provision for every member of the community to participate and cooperate with policing, even though that member of the community is not associated with CPFs. The abovementioned objectives of CPFs also provide key principles of democracy, namely: partnership, consultation, co-operation, equal access, transparency and accountability. These principles were dealt with in detail during the democracy discussion in the previous chapter and the same discussion could not be provided again in this this chapter, as it would reflect some repetition.

4.3.2 Interim regulations for community policing forums and boards (1997)

According to Morebodi (2015:98), regulatory frameworks are designed by state organs with the sole purpose of providing guidance to the functioning of public institutions like the SAPS in general and CPFs in particular. Most often, regulatory frameworks derive their mandates from the statutory framework and they provide more strategic and operational guidelines. Stated otherwise, regulatory frameworks give specific direction or

instruction on what needs to be done by a public institution to achieve its statutory obligations.

Chapter 7 of the SAPS Act 68 1995 provides for the establishment of CPFs and boards. These CPFs and boards are platforms in which the SAPS can liaise with communities with a view to promoting efficient and effective service. Interim regulations for community policing forums and boards (1997) were proclaimed to reinforce the objective of the CPFs as contained in the SAPS Act 68 of 1995 and to regulate other activities of the CPFs. As such, these regulations contained how these forums should be adapted to fit in with the consultation process and how a CPF should be structured. Interim regulations for community policing forums and boards (1997) were published by the then Department of Safety and Security which derived its mandate from the South African Interim Constitution (1993) and gave the SAPS strategic and operational directives on how to go about establishing and maintaining community-police relations.

The interim regulations for community policing forums were developed through a consultative process over a three-year period and they defined the CP in terms of a collaborative partnership-based approach aimed at problem-solving at local level (Pelser, 1999: 4). Pelser (1999:4) in this instance indicates that interim regulations for community policing forums and boards (1997) were the first regulatory framework in South Africa which explicitly expressed CP as a policing model for South Africa, together with its policing principles. These regulatory frameworks marked a watershed in the further development of CP in South Africa. They articulated a drive towards the transformation of SAPS into an effective organisation accountable at various levels which is responsive to the needs of the community it serves, as they gave a written retroactive response to the democratic developments that were taking place. In other words, these interim regulations for community policing forums and boards (1997) provided some policy direction for the SAPS. Although interim regulations for community policing forums (1997) are over two decades old, they have remained in operation from then to date.

The five core components which form the basis of South African CP are found in the interim regulations for community policing forums and boards (1997) and they are summarised as follows:

(i) service orientation: deals with the provision of a professional policing service which is responsive and accountable to the needs of the community;

(ii) partnership: intended to offer the facilitation of a co-operative, consultative process of problem-solving;

(iii) problem-solving: aimed at the joint identification and analysis of the causes of crime and conflict and the development of innovative measures to address these problems;

(iv) empowerment: the creation of joint responsibility and capacity for addressing crime;

(v) accountability: which facilitates the creation of a culture of accountability for addressing the needs and concerns of communities. This was outlined primarily in terms of the functions of various structures such as the national and provincial secretariats, the Independent Complaints Directorate and members of the provincial legislatures responsible for Safety and Security.

The abovementioned core principles of South African CP emphasised the point that involving communities in policing is a compulsory issue and contributes directly to the principle of democracy and international good governance. The core principles of South African CP further promote transparency, openness, a sense of accountability, empowerment and build the most wanted relationship between the police and communities. These democratic principles align themselves with democratic policing principles and also form the core of the broad CP principle of community partnerships.

4.3.3 The South African White Paper on Policing (2016)

The South African White Paper on Safety and Security (2016) (2016:6) was adopted in April 2016. This policy document sought to promote an integrated approach to safety and security by building safer communities within South Africa. The policy document further made provision for the involvement and participation of communities in crime and violence through the development of CP strategies.

The White Paper on Safety and Security (2016) (2016:9) in Section 5 re-affirms the point that building safer communities is a collective responsibility of both the state and its community. This re-affirmation complements this study's theoretical assumption which

postulated that the key feature in provision of public order and achievement of peace lies as the constant interaction between the policing organisations and the communities that they serve. In other words, mobilising communities towards peace building and crime prevention should be a constant activity for any policing organisation and this should be executed in an organised and prescribed manner. The re-affirmation further aligns itself with the CP principles which involve communities through police partnership with a view to addressing community problems.

4.3.4 South African Community Policing Strategy (2018)

In 2018, the former SAPS National Commissioner General Khehla Sithole launched a CP strategy (SAPS, 2018: iv). The aim of this CP strategy was to enhance CP by mobilising all communities in the Republic of South Africa (RSA) to join the community-police partnership structures in order to actively participate in endeavours to prevent, combat and fight crime. This strategy as such reflected a strategic response towards the Interim Constitution (1993), current Constitution (1996) and White Paper on Safety and Security (2016) in a sense that, its intention was to firmly operationalise the concept of CP and activate active collective and community participation in policing aspects. In its foreword, the CP Strategy (SAPS, 2018: v) as such maintained that the purpose of this strategy is to enhance community-police partnerships in the fight against crime through a multi-disciplinary collaboration which focusses on the following six strategic pillars:

(i) building a community that is morally alert through community outreach, education and awareness;

(ii) increasing resilience to victimisation in sectors of our community through building community resilience to crime;

(iii) building interrelation between safety and security stakeholders through a multi-disciplinary collaboration;

(iv) involving and empowering all formalised community structures in ensuring public order through CP and Public Order Policing;

(v) acquainting the community about crime fighting initiatives within the SAPS through communication; and

(vi) capacitating and resourcing CPF structures.

With the abovementioned aims, the South African CP Strategy believes that it will (SAPS, 2018: v) be able to achieve the following:

(i) promotion of cooperation between the police and the community;

(ii) improving and fulfilling the service delivery needs of the community;

(iii) strengthening community-police partnership to prevent crime and reduce the fear of crime by jointly identifying the root causes of crime;

(iv) promoting co-ordination and cooperation between all relevant role players on matters of safety and security;

(v) consulting and engaging communities through organised structures in the development of crime prevention plans;

(vi) modernising CP through the application of information technology (IT); and

(vii) maximising community participation in mobilising and sustaining crime prevention initiatives.

The South African CP Strategy (2018:1) emphasises the principle of community partnerships and problem-solving. This strategy believes that one way of making South Africa a safer country is the police and community working together to solve community problems and firmly stand behind CP as a policing model for democratic South Africa. In the State of the Nation Address on 16 February 2018 as cited in the SAPS CP Strategy (SAPS, 2018:1), the President of the Republic of South Africa proclaimed that in improving the quality of life of all South Africans, the people of South Africa must intensify their efforts to tackle crime and build safer communities. Therefore, as he issued marching orders, the President pronounced that CP Strategy must be implemented, with the sole purpose of gaining the trust of the community and to secure their full involvement in the fight against crime.

The South African legislative and regulatory frameworks above emphasise the promotion of community partnership with the aim of addressing or solving issues of crime and instability. In the next section, the three broad principles of CP as advanced by these

legislative and regulatory frameworks will be explored and analysed from a South African perspective.

4.4 The three key principles of Community Policing: South African perspective

One of the major objectives of CP is to establish an active partnership between the police and the community through which crime, service delivery and community-police relations can jointly be analysed and appropriate solutions designed and implemented (Dias, 2016:512). Chapter 3 of this thesis identified the three broad principles of CP as: organisational transformation, community partnerships and problem-solving. These three broad categories of CP principles were dealt with in detail in the previous chapter from an international perspective. Below, the three broad categories of CP are highlighted from a local perspective. This is to determine whether there are any variations with or similarities to the international perspective.

4.4.1 Organisational transformation: the first broad category of Community Policing principles- South African perspective

With the ushering in of the new dawn of democratic rule in 1994, Minnaar (2010:190) purports that it came as no surprise that the unfavourable image of the then SAP came under scrutiny. Part of the discussion under scrutiny was that new policy makers argued that the then SAP lacked credibility in terms of ensuring a peaceful society for a new democratic dispensation. Therefore, law makers proclaimed that the then SAP needed to be restructured, transformed and reorganised in its operational mandate in order to be compliant with the incoming democratic dispensation. In line with the CP principle of organisational transformation, South African law makers through the South African Interim Constitution (1993) transformed the SAP from being “oppressor” to “protector” of South Africans by putting an end to traditional policing in favour of CP.

In the early 1990’s, just before the then SAP was restructured, the then Deputy Commissioner of the SAP Lieutenant-General Mulder van Eyk as cited by Cawthra (1993:185) maintained that the then SAP was at a point of no turning back and it must not only be attuned to the community, but also function in the context of the community’s wishes. By “attuned to the community”, Cawthra (1993:185) points out that the police needed to strengthen its relationships through which co-operation and voluntary obedience to the law needed to be maximised and an attempt be made to implement the

second broad category of CP principles which is partnership with the public in every facet of policing.

In an effort to ensure smooth police transformation during the signing of the National Peace Accord (NPA) Agreement on the 14th September 1991, prior to the adoption of the South African Interim Constitution (1993) in 1993, the following general provisions were included in the agreement with regard to the then SAP: "the police shall endeavour to protect the people of South Africa from all criminal acts and shall do so in a rigorously non-partisan fashion, regardless of the political belief and affiliation, race, religion, gender or ethnic origin of the perpetrators or victims of such acts ... The police shall be guided by the belief that they are accountable to society in rendering their policing services and shall therefore conduct themselves so as to secure and retain the respect and approval of the public. Through such accountability and friendly, effective and prompt service, the police shall endeavour to obtain the co-operation of the public whose partnership in the task of crime control and prevention is essential ..." (NPA, 1991:1). Furthermore, in addition to these general provisions, the NPA (1991:1) provided the following code of conduct for the SAP: "... the police have an obligation to ‘preserve the fundamental and constitutional rights of each individual in South Africa’, to ‘secure the favour and approval of the public’, to ‘use the least possible degree of force’, to ‘be sensitive to the balance between individual freedom and collective security’ and to ‘act in a professional and honest way’." These prescripts by the NPA (1991:1) were made to ensure that the then SAP was transformed from its way of operation towards a new dawn. The new vision of the fundamental transformation of policing in South Africa was set. Pelser (1999:2) points out that the key principles outlined in the NPA (1991:1) document were: accountability, co-operation, partnership, public trust and transformation. These principles as they appeared in the NPA (1991:1) document also inform all models of CP.

With the enactment of SAPS Act 68 of 1995, the SAP as a law enforcement agency was abolished and a community centred police organisation in the form of the SAPS emerged on 27 January 1995. In this regard, Steinberg (2014:174) indicates that ‘Police Force was replaced by ‘Police Service’ to illustrate that the new police organisation intended to abandon their para-military tactics of utilising coercive force in favour of a more humane approach of providing service to the community. Organisational transformation as was effected in the SAP was crucial to the success of newly adopted CP.

Organisational transformation within the SAP further implied that there was adjustment and alignment of police management praxis, organisational structures and culture, human resources, policing infrastructure and assets. These changes implied that SAP transformation was aimed at the realignment of the police philosophy and culture towards CP, as well as the restructuring of police departments around community involvement and participation. In other words, changes that were effected through the South African Interim Constitution (1993) implied a paradigm shift by transforming policing culture and practices entirely. To indicate this paradigm, shift, Steinberg (2014:175) contends that during *Apartheid*, the structure of the South African Police Force, its culture, ethos, career trajectories and its spirit were animated by the task of containing an insurgency against the state, whilst with the democratic era, the structure of the police service, its culture and spirit were increasingly shaped by the task of protecting the community and their human rights.

Emphasising the South African CP principle of organisational transformation, a key democratic principle of accountability to the community which was missing prior to the SAP being transformed, was endorsed within the police agency. According to Section 222 of the then South African Interim Constitution (1993) and later the South African Constitution (1996), an independent mechanism in the form of the Independent Police Investigation Directorate (IPID) was established to monitor police conduct in line with constitutional prescripts. The IPID is mandated by IPID Act 1 of 2011 to investigate independently without any undue influence from anyone transgressions on the side of the police. In so doing, the principle of democratic accountability is firmly entrenched within the SAPS where they need to account for their actions.

Another change effected by the SAPS was the requirement to develop and sustain partnerships between police and community members as well as any other stakeholders that could contribute to developing practical solutions to community-based crime problems. The next section deals with these community-partnerships from a South African perspective.

4.4.2 Community partnerships: the second broad category of Community Policing principles- South African perspective

The Interim Constitution (1993) Section 221 (1) (2), in its CP approach to formalise community-police relationships, directed the SAP to establish CPFs in local police stations, district and provincial offices. The South African Interim Constitution (1993) directive of establishing community-police relationships was also endorsed by SAPS Act 68 of 1995 Section 19, which called for the establishment of CPFs as the manner in which community-police relationships would be facilitated. The Interim Constitution (1993) prescript was aimed at bringing the police closer to its community and restoring police trust in the community. Steinberg (2014:182) asserts that during the *Apartheid* years, the SAP para-military or traditional style of policing alienated the police from its community resulting in lack of trust.

Nyaura and Ngugi (2014:15) describe CPFs as a group of people from the police and different committees (local leaders, residents and community based organisations) who regularly meet with the police to identify and solve problems in their areas. Noting this definition, it implies that CPFs play a role in the third broad principle of CP, which is problem-solving. According to the South African Interim Constitution (1993), community-police partnerships in the form of CPFs would execute the following functions:

(i) promotion of the accountability and cooperation of the police to local communities;

(ii) monitoring the effectiveness and efficiency of the police service;

(iii) advising the policing service regarding local policing priorities;

(iv) requesting enquiries into policing matters in the locality concerned;

(v) evaluation of the provision of visible policing services, including:

- the provision, siting and staffing of police stations; the reception and processing of complaints and charges;
- the provision of protective services at gatherings;
- the patrolling of residential and business areas; and

- the prosecution of offenders.

In view of the functions of CPFs above, partnerships between police agencies and community members and other interest groups generally serve to develop practical solutions to crime-related problems and ultimately increase trust in the police. For Mastrowski *et al*. (1995:540), communities need to play an active role in prioritising and addressing public safety problems and these community-police partnerships should not be a mere simple consultation, but rather a joint endeavour to collectively decide on the best course of action as far as crime prevention is concerned. Mastrowski *et al*. (1995:540) further maintain that it is important to note that community-police partnership relates not only to decision-making, but also to the implementation and evaluation of decisions made. The success of such community-police partnerships largely depends on mutual communication channels between the police and the community being established and maintained. Therefore, effecting communication between the police and community as one of the CPF functions, should enable community feedback regarding crime conditions and the effectiveness of policing interventions.

Nyaura and Ngugi (2014:15) assert that the kind of people in CPFs tend to play a crucial role in identifying the problems that affect communities. After identifying community problems, they are in a position to come up with measures in partnership with the police to solve community ills. By participating in police decision-making processes to solve community problems, they abide by the third broad category of CP principles which is problem-solving. Problem-solving as a third broad category of CP principles is explored and analysed in the next section.

4.4.3 The third broad category of Community Policing principles: Problem-solving

Section 195 (a) of the Constitution (1996) in particular stipulates that community needs must be responded to and community members must be encouraged to participate in policy-making. Therefore, transparency must be fostered with the community by providing them with timely, accessible and accurate information. This timely, accessible and accurate information will empower community members to be able to participate in decision-making processes, thereby contributing to the problem-solving principle.

Problem-solving in the CP context as understood by Oliver (1998:51) is a proactive and systematic examination of identifying community-related problems to ultimately develop and evaluate effective responses. In other words, problem-solving relates to a systematic and routine process by the police and community that deals with the causes of crime for community members and actively engages each other in the development of solutions to the conditions that typically lead to criminal activities. Although one of the functions of CPFs in South Africa is to contribute to problem-solving, indications on how they should go about executing that particular function are not indicated. For instance, during a joint media statement between the SAPS and Afri-Forum (community organisation) in 2017, the two parties signed a cooperative agreement which has established an integrated approach to building safety and strengthening community participation. The agreement between the SAPS and Afrforum was meant to culminate engagements between the two organisations with a view to enhancing communication and liaison between them and promoting joint problem identification and problem-solving in relation to crime. According to the SAPS (2017:1), the cooperation agreement between the two organisations meant that they would be:

(i) assisting one another as needed and where appropriate;

(ii) engaging with one another in order to establish how Afri-Forum could align its activities with the strategic objectives of the SAPS; and

(iii) ensuring that information which would be of assistance to the SAPS in the prevention, combatting and investigation of crime, obtained from established Afri-Forum community safety structures, would be shared between the two entities.

Although the abovementioned agreement's aim was to contribute to problem-solving, it was silent on the how part. Therefore, this study suggests that the scanning, analysing, responding and assessing (S.A.R.A) approach as advanced in the previous chapter could be an ideal option in addressing problems within community-police partnerships.

In summing up the problem-solving principle, Sare (1997:1-5) highlights that rather than police passively waiting for distress calls or patrolling at random, under this approach they anticipate calls from their partners (community) by identifying and classifying local crime and disorder problems. This is a contrast to traditional policing whereby police were reactive in a sense that they responded to calls which were then not only treated in

isolation but considered 'closed' when the case was solved or shelved. With regard to the CP problem-solving principle, random police patrols are de-emphasised and this approach searches for precipitating factors, which, if eliminated, may stop or eradicate the anti-social conduct which otherwise might have led to criminal behaviour. Therefore, this problem-solving approach becomes consistent with the view that not all crime and disorder problems are the same, nor are the neighbourhoods and communities in which they occur identical.

Based on the above exploration and explanation, it is evident that the South African perspective on CP like the international perspective is based on the three broad categories of CP principles, which are community-police partnerships, joint problem-solving and police transformation. These South African CP principles are intended to create a conducive atmosphere to foster positive and active interaction between the police and community, resulting in effective crime prevention. Therefore, in comparison with the international perspective, discussion revealed that there is no variation from South African CP in comparison with international norms. In other words, it can be deduced that there is a compatible relationship between South African CP principles and the international ones.

4.5 Conclusion

In conclusion, this chapter explored and analysed CP from a South African perspective. The democratic elections of 27 April 1994 marked a watershed moment in South African history. Those democratic elections marked the end of *Apartheid* and the beginning of the democratic era in South Africa. Part of the change that democracy brought in South Africa was the transformation of the SAP from utilising state security tactics during policing towards human security. The situation implied that the SAP was also transformed from a ‘police force’ to a ‘service’, thus bringing about a new organisation in the form of the SAPS in 1995. Through the South African Interim Constitution (1993) and the current Constitution (1996), CP was adopted as a legal policing model for South Africa. In comparison to the previous chapter where CP was explored and analysed from an international perspective, evidence from the chapter revealed that there was no variation between how CP is practised and understood locally and internationally. Therefore, there is a compatible relationship between South African CP and the international CP. It is important to highlight that in South Africa, CPFs and their sub-forums have been

earmarked as vehicles in which community-police partnerships are maintained to solve community problems.

In the next chapter, this study presents its research methodology. In other words, the next chapter explains procedures and methods employed in the attainment of this thesis' pre-identified research objectives.

CHAPTER 5: COMMUNITY POLICING IN JB MARKS LOCAL MUNICIPALITY

"We must conduct research and then accept the results. If they don't stand up to experimentation, Buddha's own words must be rejected" Dalai Lama XIV on genuisquotes.org.

5.1 Introduction

The antecedent chapters which is chapter three and four explored and analysed the nature of CP from international as well as local perspective. In this chapter, empirical findings and result of the study were presented. These empirical findings and research results came as a results of research methods such as semi-structured interviews undertaken during research process as explained in chapter one. The empirical findings and research results thus, addressed the first peg of primary research question which was determine how Community Policing (CP) is affected by the South African Police Service's (SAPS) seeming abandonment of the human security approach in the JB Marks Local Municipality (JBMLM). Results and findings were presented from the participants' viewpoint in an objective manner and represented the state of Community Policing and Community Policing Forums within JB Marks Local Municipality.

Just to reiterate and emphasise, the main aim of this thesis as indicated in Chapter 1 was to determine how Community Policing (CP) is affected by the South African Police Service's (SAPS) seeming abandonment of the CP as human security approach in the JB Marks Local Municipality (JBMLM) – first peg. Thereafter, develop a framework of thinking and operationalising the Community Policing model. From this main aim, research questions were formulated resulting in the following specific research objectives:

(i) Explore and analyse the theoretical underpinnings on which CP is founded;

(ii) Determine and evaluate the current effectiveness of the CPFs in the JBMLM since amalgamation;

(iii) Explore and discover any factors undermining the effectiveness of the CPFs within the JBMLM; and

(iv) Propose an effective CPF model for the SAPS within the South African context specifically for the JBMLM.

To this end, Chapter 1 presented the purpose of the research investigation as well as the locus and focus of the thesis. Chapters 2, 3 and 4 reviewed relevant literatures in relation to PS and CP. To reiterate, Chapter 2 explained the theoretical foundations of PS which support the human security approach whilst Chapter 3 explored the theoretical underpinnings upon which CP is founded from an international perspective of CP principles, and Chapter 4 focussed on the local perspective of CP principles. In this chapter (Chapter 5), the results and empirical findings of the thesis were presented. Thus provided an understanding and analysis of what the collected data meant. In other words, the chapter presents result and empirical findings from the primary data which was collected using the research data collection instrument (*i.e.* research interviews) in a report format. These empirical findings and research results primarily focussed on the attainment of research objectives two and three which are: *to determine and evaluate the current state of the CPFs in the JBMLM since its amalgamation in August 2016 amid the South African Police Service's (SAPS) seeming abandonment of the CP as human security approach.*

5.2 Results and qualitative findings

Primary data was acquired from participants utilising semi-structured interviews from the five policing districts in JBMLM which are Ikageng, Potchefstroom, Ventersdorp, Klerkskraal and Buffelshoek. Just as a reminder from chapter one discussion, these police stations each compromised with its own CPF, Community Policing Official, station commander, visible policing members and detectives. From this study population, a systematic sample of four focus groups with twenty-three participants was utilised. From the four focus groups, focus group number one with nine participants and focus group number four with four were community members involved in one way or the other with CPF matters; and focus group number two and three with six and four participants were police officers from the SAPS. Furthermore, fourteen participants participated in an individual capacity. From this fourteen, eight were members of the SAPS compromising of two station commanders, three CPO, two visible policing and one detective. From six community members, two were CPF chairperson, one former and three ordinary CPF members. This study sample size was an objective representative of this study project

and resulted in a total of thirty-nine (39) participants. It is important to highlight that, with regard to focus groups, police officials were interviewed separately from ordinary community members and vice versa. Thus eliminating any form of misconception or intimidation by one group towards the other.

Again to reiterate the reason for utilising identified sample during semi-structures interviews was that, focus groups for this study was that, the focus groups offered insight into the study by exploring the group's perception on the research topic whilst the in-depth interviews that provided more detailed in-depth information. In other words, individuals' interviews provided individual thoughts and behaviour regarding the phenomenon under investigation, thus exploring issues extensively and at the same time supplementing the insight of the focus groups to the research topic. Despite in-depth interviews proving vital to the investigation, focus groups also offered important information not from an individual perspective, but from a group perspective.

Neuman (2014:393-394 & 477-478) opines that primary and secondary data can be classified according to research design, either quantitative or qualitative. Since quantitative research and qualitative research are juxtaposed and represent the two different world views, Hammarberg *et al.* (2016:498) assert that their presentation of data in research findings is also presented differently. In this respect Kabir (2018:202) explains that with regard to the quantitative category, results of data and findings are presented numerically and that data can be mathematically computed. In other words, with the quantitative category, data can be quantified and expressed in numbers. Quantitative data as such tends to measure utilising different scales such as nominal, ordinal, interval and ratio scale.

Since this thesis was qualitative research in nature, it did not present its results and findings from quantitative understanding utilising different scales such as nominal, ordinal, interval and ratio scale but rather in words as qualitative research (Hox & Boeije, 2005:593-599). In order to understand how the findings and results 'words, came about, this study researcher utilised his own eyes, ears and intelligence to collect in-depth perceptions and descriptions of the targeted population, events and places, their research results and findings are also presented likewise in words and sentences. In other words, through empirical findings and research results, he categorically described what they have heard, seen and/or observed utilising words and sentences. The aim of presenting

qualitative data in words and sentences as such, was to address the ‘how’ and ‘why’ of a research project (Kabir, 2018:202). In order to address the ‘how’ and ‘why’ of the research project, themes were established for this thesis. These themes were explored and are explicated below.

5.2.1 Themes

After the data was collected utilising qualitative data collection instruments, it was analysed qualitatively. In order to make research results and findings coherent, research themes were established. Themes are the main product of data analysis that yields practical results in the field of study, as they are used as attributes, descriptors, elements and concepts (Vaismoradi, 2016:5). In this regard, Aronson (1994:1-3) maintains that each theme might have some sub-themes as sub-divisions in order to acquire a comprehensive view of data, as well as uncovering a pattern in participants’’ accounts. Themes in this thesis were useful in a sense that they assisted in uncovering a pattern in the participants. Furthermore, they allowed this thesis to approach a large set of data more easily by sorting it into broad themes and sub-themes, thus proving that the collected data was not simply containers of meaning but a vital process in the answering of pre-determined research questions. The following themes were identified for this thesis:

(i) Theme 1: The state of CP and CPFs within the JBMLM since August 2016;

(ii) Theme 2: The challenges faced by the CPFs within the JBMLM since August 2016;

(iii) Theme 3: Suggestion to address identified CP and CPF challenges within the JBMLM; and

(iv) Theme 4: A framework of thinking and operationalising the Community Policing model within JBMLM with the Constitution (1993) and Constitution (1996) serving as a framework.

Below, the abovementioned themes are put into perspective.

5.2.1.1 Theme 1: The effectiveness of the CPFs within the JBMLM

The main aim of Theme 1 was to determine whether the CPFs in the JBMLM were effective. If effective, how effective were they and if not, what are the challenges associated with them in the JBMLM? This theme assisted the thesis in understanding the core of the research problem which is to understand if it is true that the SAPS is abandoning the CP model as prescribed by the South African Constitution. Based on this theme, the thesis posed questions as highlighted hereunder to the research participants which in turn served as the sub-themes to the main theme. Base themes are general concepts or topics, while sub-themes are more specific topics Sub-themes are grouped under the most relevant base theme. Base theme volume is equal to the number of responses tagged by at least the base theme, and/or one or more of the sub-themes. The sub-themes assisted this theme in the sense that the base theme offered general understanding of the topic whilst the sub-themes offered specific positions regarding the topic and they are grouped under their main base theme.

5.2.1.1.1 The general understanding of CP within the JBMLM

The first sub-theme dealt with the general understanding of CP. Under this sub-theme, participants had a general understanding of what is meant by CP. Ninety-six percent (96%) of respondents had a similar understanding of the CP description as advanced in Chapter 3. They understood CP to be community-police partnership aimed at reducing or fighting crime. In this case one participant alluded that:

*"CP is the process whereby the police and community **come together** to fight crime".*

This understanding described CP based on one of its broad principles which is community-police partnership. Three percent (3%) referred to CP as a platform where the police and the community share information about crime. In this regard, these participants also described CP in terms of community-police partnerships. However, participants extended the description by including communication aspects. Participants believed that for community-police partnership to prosper, communication is key. Noting this statement, one participant supporting the view that CP refers to community-police partnership stated that:

"CP refers to partnership-policing whereby the community and South African Police Service (SAPS) come together and jointly identify the needs of the community and

develop plans to address those community needs". The respondent continued by stating that "this community-police partnership needs to be based on trust".

The last one percent (1%) of respondents advocated the third broad principle of CP which is problem-solving. This one percent of participants understood CP as a process whereby community and police come together and jointly address community problems. This understanding emphasised the principle of problem-solving. They believed that many societal problems could be solved through partnership and effective communication.

To illustrate this community-police partnership, one respondent referred to the symbol or logo of CPFs as presented by Figure 5.1 below which is comprised of two hands holding each other. Below the two hands, the words "*partners in policing*" represent community-police partnership. According to this respondent, one hand represents the police (SAPS) and the other the community, displaying that the two are partners in policing and law enforcement.

Source: SAPS (2021:1)

Figure 5-1: CPF logo

Supporting this partnership concept, one participant emphasised that:

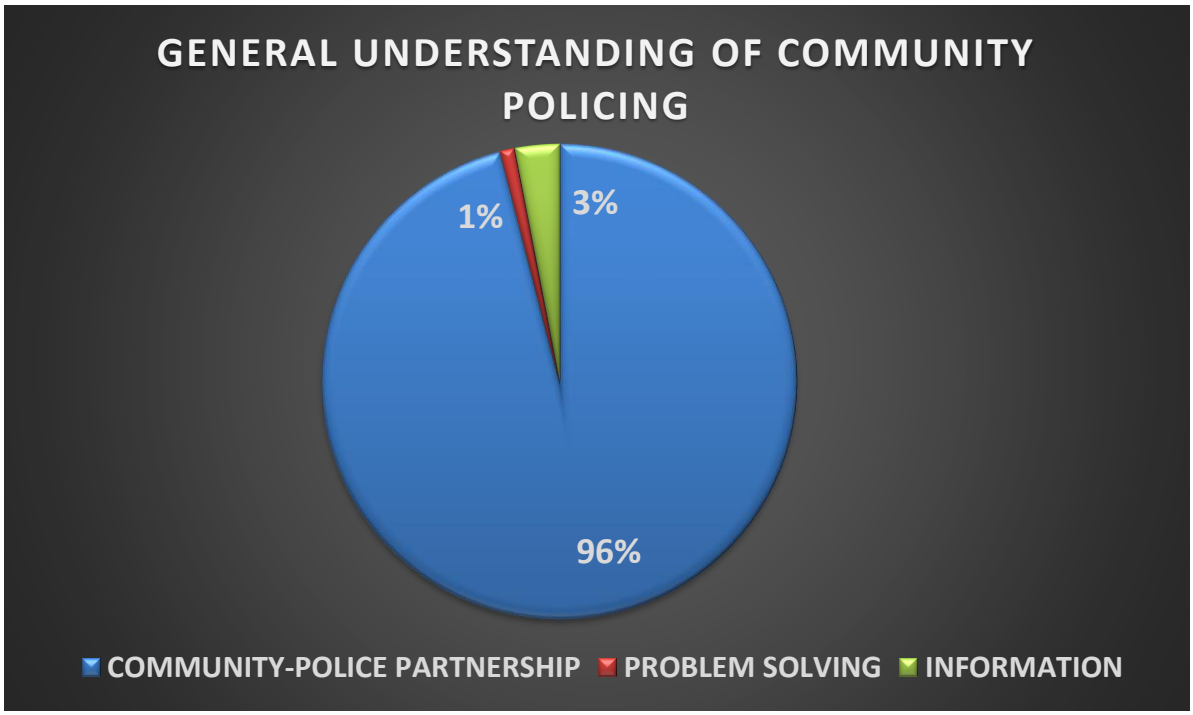
"Without the community and its support in policing aspects, there will not be community policing and the SAPS will be ineffective in its work of bringing about stability in the country".

One of the focus groups adding to the notion of CP referred to partnership between the community and the SAPS and described CP as:

"A platform organised by government that the SAPS and the community work together in the protection of communities. With this partnership, the SAPS and the community are in a position to share different ideas relating to crime. In that way, the community serves as the 'eyes and ears' of the police, whereby, when the community sees or hears some social-ills or crime happening within their areas, they report these matters to the police who will act upon these social-ills or crime".

The abovementioned understanding of CP by focus group members stipulated that, although the police and community are partners, each has got its own role to play. For instance, when the community observes crime happening or happened, the participants believe that community members need not act in any way, but rather call the SAPS who will address the matter accordingly. In this way, the focus group asserted that CP is not about taking on the work of the police nor the community taking the law into their own hands. Participants rather believed that as one of the functions of the police is to bring perpetrators to justice, police are in the best position to deal with crime and social ills supported by the other partner which is the community.

With Figure 5.2 below, respondents' general understanding of CP is categorised into three concepts, namely community-police partnership, problem-solving and information sharing.



Source: Author's own design

Figure 5-2: JBMLM participants' general understanding of Community Policing

In summary, based on the figure above, participants understood CP based on the three broad categories of CP principles which is the coming together of the police (SAPS) and the community in partnership, where the two parties explore creative ways through information sharing in an endeavour to solve and/or address community problems. Participants also believed that this community partnership which is a key principle to them should be based on trust. Within community-police partnership, participants alluded that the police (SAPS) should serve as the custodian of law enforcement and the community should serve a supporting role as the 'ears and eyes' of the SAPS. The participants' understanding of CP is inconsistent with the CP definition offered by Rohe (2001:3) which stipulates that CP rests on the premise that co-operation and trust between police and the community is of paramount importance. Participants' understanding further coincided with Williams' (2008:231) understanding, where he states that with regard to the human security approach, the community are the main referent object of security. Similarly, participants believed that without community, CP will not exist as the community are the main aspects of security. Therefore, the JBMLM participants'' CP understanding is similar to theoretical assumptions as provided in Chapter 2.

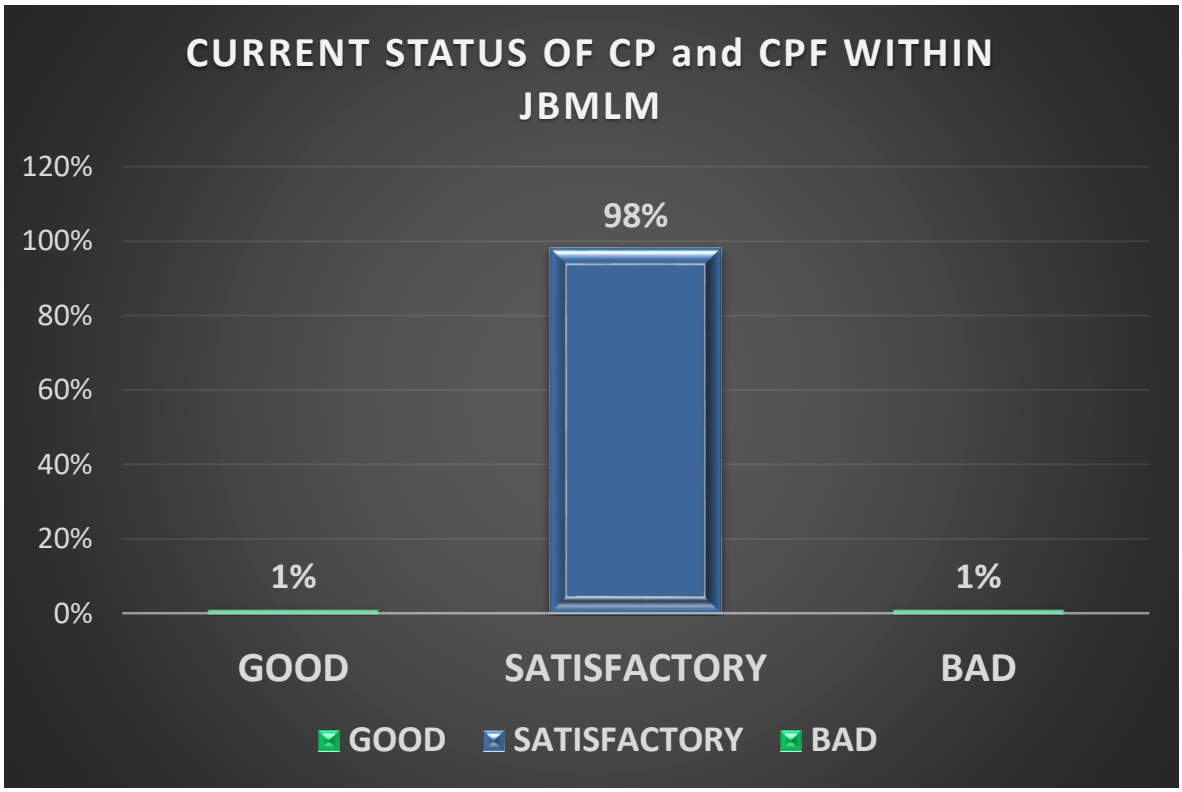
Based on the participants' CP understanding above, they were asked to evaluate the effectiveness of the CPFs within the JBMLM. In this instance, the following question which served as Sub-Theme Two was posed to the participants. Based on their CP understanding, how would they describe the status of the CPFs within the JBMLM since 2016? Is it good, bad or satisfactory? The reason for the evaluation of the CPFs in the JBMLM from August 2016 is because the JBMLM only came into operation during that time. Responses to this question were explored and analysed and are presented in the next section.

5.2.1.1.2 The current status of CP and CPFs within the JBMLM

With regard to the status of the CPFs within the JBMLM, participants were not in agreement as in the previous sub-theme. By not in agreement, this thesis implies that responses from participants varied widely. One percent (1%) of the participants responded that the CPFs within the JBMLM are not good and another one percent (1%) responded that they are actually good. On the rating of bad, participants responded by saying:

"CP within the JBMLM does not happen".

Despite one percent of participants evaluating the CPFs as good and the other one percent evaluating them as bad, the majority of respondents (ninety-eight percent (98%)) believed that CP within the JBMLM was satisfactory. In other words, the majority of respondents do believe that CP within the JBMLM does happen. However, even the majority of participants who felt that the CPFs in the JBMLM are at a satisfactory level also alluded that this does not necessarily mean that the CPFs within the JBMLM do not have challenges. Figure 5.3 below illustrates how the community of the JBMLM evaluated the status of the CPFs within their municipality.



Source: Author's own design

Figure 5-3: Current statuses of CP and CPFs within the JBMLM

Based on the above responses, participants were then further asked to elaborate on what prompted them to evaluate the CPFs within the JBMLM in the manner in which they did in the previous sub-theme. The next section provides answers to the question.

5.2.1.1.3 Reasons for the current state of CP and CPF affairs within the JBMLM

To begin with the one percent that rated CP as good within the JBMLM, these participants asserted that they rated CP within the JBMLM as good because there was a *good working relationship* between the community and the police (SAPS). This working relationship between the community and the police (SAPS) is based on mutual interest and equal understanding. In other words, both the community and police treat each other with respect and participation on the CPFs is based on equal access. To illustrate good working relations, participants asserted that there are community members who sometimes work with the police (SAPS) during their tour of duty as community patrollers. With this working relationship, participants further believe that the community patrollers are able to supplement the police (SAPS) with human and physical resources. Participants further maintained that the community-police working relationship has

brought a lot of successes in terms of arresting criminals and making community neighbourhoods feel safe and secure. Therefore, the working relationship between the community and the police (SAPS) made community members feel a part of the police and the police also feel that they are part of the community.

On the other extreme of the good evaluation, an equal number of participants rated the CP and CPFs within the JBMLM as bad or non-existent. Participants felt that there is no working relationship between the SAPS and the community. Hence they felt that CP within the JBMLM does not happen. They further felt with regard to police image that there are a lot of media reports that they display police brutality. They also asserted that, even though they did not experience police brutality themselves, they received reports from community members about police brutality which they took up with police (SAPS) management during CPF engagements. Participants further contended that with images of police brutality being observed over and over, they believed that this situation led to the police (SAPS) losing community respect, approval and trust. Without respect and trust, these participants opined that community-police partnership as required by CP cannot prosper. Hence, they believed that CPFs within the JBMLM do not happen. An interesting aspect observed about good and bad rating from participants is that most participants who rated the CPFs as good were police officials and the majority of the community members rated it as bad. This emphasised this thesis' problem statement, that community members within the JBMLM feel that the police (SAPS) within their area are abandoning CP as a policing model.

In the middle of the two extremes were ninety-eight percent (98%) of participants who rated the status of the CP and CPFs within the JBMLM as satisfactory. In other words, participants believed that CPFs within the JBMLM are neither good nor bad. These participants stated that one of the reasons that they evaluated CPFs as satisfactory was that although CPFs within the JBMLM were existent, they were not as effective as they should be. Participants stated that, there is no proper community-police partnership structure facilitating co-operation between the community and the police. Participants as such, believed that if CP and CPFs were as effective as they should be, there would be fewer or no incidents of police violence perpetrated towards the community as the police will engage towards problem-solving tactics. Some participants in supplementing their response to evaluating CPFs as satisfactory maintained that:

“Many participants involved in CP do not understand this concept”.

Participants also stated that the reason for a satisfactory evaluation for the CPFs was that the fora within the JBMLM were facing numerous challenges, thus making the CPFs not as effective as they should be. This response set forth the basis for the next theme which is what are the challenges facing the CPFs within the JBMLM since August 2016? The interesting point about the responses from this sub-theme was that both community members and the police were in agreement about the evaluation. Responses to this question are presented in the next section.

5.2.1.2 Theme 2: CP and CP challenges within the JBMLM

As stated in the previous theme, the majority of participants proclaimed that CP and CPF activities in the JBMLM are neither good nor bad because the CPFs are not as effective as they should be. The reason for this situation is that both CP as policing model and CPFs as structure to facilitate CP practices are experiencing challenges. In order to probe this theme in detail, the following follow up question was asked: based on the rating offered in the previous question, “what could be possible factors that hamper or hinder the CP and CPF within the JBMLM?

Participants provided various reasons for why CP and CPFs within the JBMLM experiences challenges. These challenges were further grouped into four sub-themes, namely: lack of understanding of the CP concept, lack of resources for the CPFs, lack of or resistance to organisational transformation, non-compliance with South African constitutional prescripts. These challenges or sub-themes were dealt in detail below as follows in no particular order of what is deemed to be a greatest challenge.

5.2.1.2.1 Lack of understanding of CP concept

Half of the participants proclaimed that one of the challenges that CP is facing within the JBMLM is that it is understood differently by different people. As such, participants stated that there seems to be no consensus on how to make CP effective within the municipality. To probe this assertion, participants maintained that:

“Communities do not care. Communities do not care because they do not know what CP is all about”.

Participants further indicated that some community members when becoming members of the CPF, overstep their roles by wanting to tell the police what to do during their tour of duty, and participants (particularly from the police side) believed that the community members do not understand law enforcement activities. To probe this challenge further, participants believed that this situation initiated animosity between the police and community members, resulting in community members leaving the CPF which is a vehicle for community-police partnership and establishing or sometimes joining NGOs who market and present themselves as an alternative organisation that is able to provide safety and security for the community. This departure by some community members rendered the CPF structure unstable, thus hampering the effectiveness of the CPFs within the municipality.

Another challenge advocated by participants was that there is no willpower from the police (SAPS) to make a success of CP as a policing model. According to participants, although CP should permeate every level of the organisation, certain police officials within the SAPS believe that only Community Police Officials (CPO), Sector Commanders and members attached to the social crime prevention component should engage in CP activities. Participants stated that as a result of this situation, certain police officials believe that they are immune to CP activities as they concentrate on visible policing duties as well as detection activities without the involvement of community members. Participants gave an example that some of the SAPS officials identified are assigned with CP activities, but they are unavailable at work due to vacation or other personal commitments, and CP activities come to a halt waiting for him or her to come back. Participants in this regard believed that the majority of SAPS members are not supportive of CP activities. By not supporting CP activities, participants asserted that the CPF tends to be ineffective. Participants also stated that certain police officials still have an ‘us versus them’ mentality, resulting in non-commitment to community-police partnerships. Respondents feel that this factor, and lack of CP understanding by SAPS officials, also contributes to ineffectiveness of CP within the JBMLM.

5.2.1.2.2 Lack of resources

The majority of participants, (ninety-five percent (95%) advanced lack of resources as a major barrier facing effectiveness of CP within the JBMLM. This sentiment was shared by both community members and police officials. Participants proclaimed that not enough

resources (human, physical and financial) are allocated for the CPF. Participants believed that, all members of the police service should be involved in CP and not only CPO's as it is the case at this stage. Focus group one and certain individual participants pointed out that:

"One or two SAPS members are insufficient to deal with the CP activities of the whole station".

With reference to physical resources, participants felt that inadequate physical resources allocated for CP and CPF activities by the SAPS within the JBMLM pose a challenge. In this instance, one focus group highlighted that when it comes to physical resources, the SAPS prioritises other duties such as attendance of complaints and crime detection above anything else. Participants gave an example that when CPF meetings need to be held, in most cases, CPF members need to be transported from their residential place to where the meeting is held. However, one focus group divulged that police officials assigned by the SAPS do not fetch them and when making enquiries regarding this the response will be:

"There is no transport for collection of CPF members. Available transport at the police station is thus prioritised for attendance of complaints."

The abovementioned response is against the backdrop of CPF and sector forum meetings being held once a month in most cases. As such, all CPF meeting are scheduled in advance. However, despite meetings scheduled in advance, CPF will struggle to get resources to attend CPF meeting. Thus making community members to be dissented towards CPF structures

Focus group three articulated and emphasised that lack of financial resources presents a greatest challenge for CP and CPF survival within the JBMLM. Participants on the focus group opined that many community members that left the CPF or those who wanted to be part of CP activities, get discouraged by lack of financial resource. Participants in the focus group three further asserted that even though being a CPF member is a voluntary process, they believe that community members involved in the CPF should be offered some sort of stipend or remuneration. As a result, participants believed that this challenge brought about instability within community-police partnership structures.

5.2.1.2.3 Lack of organisational transformation

Ninety-five percent (95%) of participants cited lack of organisational transformation as another factor that hinders the CP and CPFs within the JBMLM. Interestingly, the challenge was presented by both community and police members. Participants alluded that police stations within the JBMLM lack transformation to make the CP and CPFs a success. Participants stated that:

> *"The SAPS in local structures have a tendency to lie about CP."*

According to these participants, in compliance with the constitutional prescripts, police stations within JBMLM need to report quarterly to the provincial office about the state of CP and CPFs within their respective policing precincts. Interim Constitution (1993) through SAPS Act 68 of 1995 chapter seven pronounced that, each police station within the Republic must have a working CPF. In response to the SAPS provincial office about the state of CP and CPF within respective police station, participants pronounced that police stations management will report that the as if CP and CPF have good working relation without challenges as proclaimed by statutory legislation. However, the truth of the matter is that, CP and CPF is only as good as the report upon which is written upon. Participants stated that the situation is like a jackal within sheep skin where on paper the CP and CPF is up and running effective, whereas in a practical sense it's not in existence.

Participants cited another challenge under lack of organisational transformation as police violence or brutality towards certain section of the population. Participants were of the view that police officials still employ tactics of the traditional para-military tactics which were employed during *Apartheid* years. Participants also cited that police display authoritarianism during community-police consultative forums such as CPF's. For example, participants cited that, during CPF meetings for example, station management will dictate what is been discussed, how the discussion should proceed and what community members should do about the information they have received. This resulting in hampering the flow of information and proper engagement regarding community ills. In this regard, participants felt that the CPFs tend to be an extended arm of the SAPS rather than partners in policing, as the CPF motto envisaged. One community member even labelled the CPF as one man show where police commanders dominate the community-police partnership structure by saying:

"The CPF is a one man show."

Participants in this regard believe that, SAPS members are authoritative in nature. According to participants, the authoritarian nature of the SAPS is also visible during CPF elections. Participants highlighted that when CPF members are supposed to be democratically elected by community members to represent them, the SAPS management in certain police stations within the JBMLM influences the outcome of the democratic process by pre-determining who should be elected and how they should be elected. Participants in this regard proclaimed that participation becomes selective and those elected representatives do not necessarily represent the interests of the community in the CPF, but turn into passive members who are told by police officials how the engagement between them should unfold.

On the contrary to the above arguments that lack of organisational transformation is a challenge for the CPF within the JBMLM, five percent (5%) of the participants argued that noting where the police in South Africa came from during the *Apartheid* era, the existence of community-police structures within the JBMLM serves as proof enough that the SAPS has transformed as an organisation, as the police now allow community participation in policing activities, unlike in the past where community participation was not allowed. Participants on this side of the argument further contended that with multiple community-police structures and accountability organisations such as the IPID, communities are able to hold the SAPS accountable for their actions which was not the case in the past.

Another challenge under lack of organisational transformation as stated by participants was that certain managers within the JBMLM police stations do not make an effort to consult and understand the community's needs. According to the participants, managers tend to plan police activities without community involvement, thus assuming what is good for the community. Participants gave an example that since station commanders' performance agreements are more inclined to crime prevention and crime detection, CP activities tend to be performed on an *ad hoc* basis, as they do not form part of the core of the station commanders' performance agreements. In other words, crime reported and how was this crime addressed form the basis of station commanders' performance agreements. Hence, according to participants, station commanders tend to feel great that this financial year crime statistics are lower in comparison to the previous year's crime statistics. This greatness, according to participants, sometimes is with the backdrop of

the community feeling unsafe in their areas. Participants argued that although crime might have decreased in comparison with the previous financial year, it shouldn't have happened in the first place. Participants in this instance opined that the police (SAPS) are reactive by addressing the symptoms instead of the root causes of crime. Participants concluded by stating that the continuous obsession of the SAPS managers concerning crime statics, without necessarily making proactive efforts to make neighbourhoods safer for communities, hampers efforts of community-police partnership.

Scholarly literature regarding CP revealed that one of the broad category principles of CP is organisational transformation. This CP principle discourages centralisation of powers by top management and professes the decentralisation of powers whereby junior members in the SAPS come up with different creative ideas on how to address community problems in their respective environments. In view of this aspect, participants felt that the SAPS as an organisation is still hierarchical and highly regulated. Participants reported that centralisation in the SAPS is still visible as it was pre-1994, as the SAPS still employ a top-down approach and not a bottom-up approach as envisaged by CP. Participants asserted that words like the following are used:

> *"This instruction comes from above and needs to be implemented without being questioned"*.

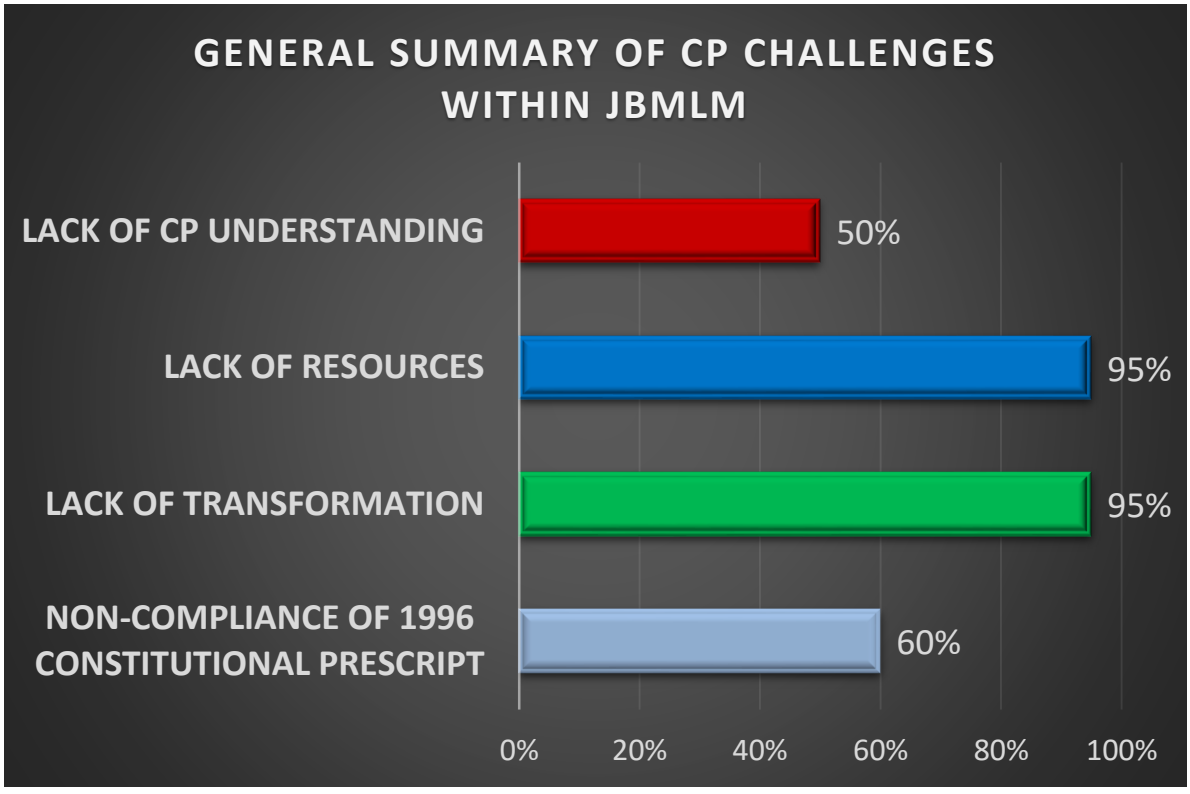
Participants ascertained that with this attitude, there is little or no room for creativity. Thus centralisation of power remains one of the characteristics of the SAPS. Therefore, according to them, the more things change, the more they remain the same. This makes the CPFs not as effective as they should be.

5.2.1.2.4 Non-adherence to Constitutional prescript

In accordance with Section 206 (3) of the South African Constitution (1996), the SAPS is mandated to promote good relations with the community by *inter alia*, consulting the community with regard to policing needs. Participants in this instance pointed out that when the police (SAPS) employ violence against the community, good relations cannot be fostered. The CP policing model requires the police to be in regular contact with its community through foot beats amongst others. The participants alluded that there is little visibility within their neighbourhoods. They pointed out that police visibility is only noticed when police pass by their neighbourhood or conduct vehicle patrols without engaging the

community in the neighbourhoods. Participants also advanced a notion that the police (SAPS) do not take community partnerships seriously. This is due to police (SAPS) managers absenting themselves from CPF meetings on a regular basis. Another challenge associated with non-adherence to constitutional prescripts was that Section 195 (1) of South African Constitution (1996) proclaimed that public administration must be governed by democratic values, and a high standard of professional ethics must be promoted and maintained. Participants in this instance insisted that the police (SAPS) lack professional ethics as they sometimes offer bad service to the community. Bad service in the sense that, the police (SAPS) within the JBMLM do not respond to community concerns promptly. As a result, participants pronounced that community trust towards the SAPS then erodes. In this instance, participants expounded that without community trust, police cannot obtain community approval or consent resulting in the decline of good relations between the community and the police.

In summary, Figure 5.4 below provides a synopsis of challenges facing the CPFs within the JBMLM.



Source: Author's own design

Figure 5-4: General summary of CP challenges within JBMLM

In view of the above synopsis, the majority of participants regarded lack of resources as the greatest challenge facing the CPFs within the JBMLM. Lack of CP understanding and resources supplemented by non-adherence to constitutional prescripts reflected as the other main challenges facing the CPFs within the JBMLM. Undeterred by CPF challenges, participants also offered some strategies on how to remedy the situation. In the next section, those strategies are presented.

5.2.1.3 Theme 3: Strategies to address CP challenges within the JBMLM

The previous theme revealed that the CPFs are experiencing challenges within the JBMLM. Participants in this study believed that challenges experienced by the CPFs can be remedied by:

(i) Being clearly discernible in the vision and mission of the SAPS. Participants asserted that even if CP is a constitutional mandate, it is not easily discernible in the mission and vision of the SAPS. Hence, police officials believe that CP as a policing model can be executed on an *ad hoc* basis.

(ii) Transforming the SAPS to allow CP to be its policing philosophy. Participants argued that CP should be a SAPS bread and butter issue and should permeate every level of the agency. Furthermore, effectiveness of the CPFs should form a base in the station commanders' performance agreements. Transformation according to participants should also focus on decentralisation of power. Participants believed that an upward approach to management should be a norm in the SAPS. Participants indicated that, although decreasing crime statistics is an important indicator for SAPS effectiveness in bringing about safer communities, they should not be utilised as the main barometer. Instead, participants maintain that the need of the community to feel safe and have no fear of crime should be the barometer.

(iii) Police promoting good relations with the community by keeping regular contact and effective communication. Effective communication, according to participants, is the ability of the police to keep the community up to date with crime and social ills. Thereafter the community and police should engage each other to address these problems.

(iv) Advocating equal participation and partnership. Participants pointed out that by allowing a diverse community in CPF structures, community participation could be enhanced resulting in community trust and approval.

(v) The SAPS making human, financial and physical resources available. The participants strongly felt that the SAPS budget should be adjusted to accommodate community-police partnership structures such as the CPFs. In this regard, participants asserted that community patrollers as well as all community members involved in community-police partnership structures should be offered some sort of stipend.

(vi) Empowering the community. Participants were of the view that there should be continuous education and training for both the SAPS and communities regarding CP. Participants believed that there can never be enough empowerment. With continuous empowerment, participants advocated that this could lead to equilibrium, resulting in more community members being involved in the production of safer communities.

Strategies advanced by participants regarding how to remedy CPF challenges led to the researcher asking participants whether there might be any alternative to CP as a policing model? Responses to this question are presented in the next section.

5.2.1.4 Theme 4: Possible alternative policing model for the JBMLM

This theme, a possible alternative CPF model for the JBMLM, was based on the research topic as well as Research Question Number Four which stipulated what could be an effective CPF model in the SA context for the JBMLM. Since the South African Constitution (1996) enjoys legislative supremacy, it was important for the possible alternative model to be in compliance with constitutional prescripts. Based on the above contextual background, participants were asked if there was any possible policing model which could be advocated in the place of CP, which is also compliant with the South African Constitution (1996). Participants responded by stating that there is no other effective policing model except for CP. Participants even stated that:

> "*CP is the way to go.*"

Participants argued that the pre-1994 police operated without community involvement and as a result, policing during that time was ineffective. Participants also indicated that, since South Africa is now a democratic state, CP according to them represents democracy at its best as there is equality and participation in public institutions. Participants further declared that CP is the way to go as it advocates togetherness. According to participants, CP is the only known policing model which advocates that the police and community should come together for a common purpose and jointly make the communities safe and secure. Moreover, participants felt that this togetherness cultivates a common goal for the police and the community which is the creation of safer communities. Participants maintained that:

> "*With communities joining the SAPS during crime prevention patrols, the SAPS gain extra human resources and are able to attain success in the form of community trust*".

Another reason for wanting to retain CP within the JBMLM as advanced by participants was that through involvement via community-police partnership structures like the CPFs and sector forums, communities feel that they are part and parcel of peace production in their area. In turn, police also feel that they are part of the community, giving rise to Sir Robert Peel's assertion that: *The police are the public; the public are the police. The police are paid to give full time attention to duties that are incumbent upon every citizen in the interest of community welfare and existence"* as cited by Cordner (2014:148).

5.3 Contextual analysis and interpretation

The previous sections in this chapter presented information or data as extracted from the participants. The antecedent section as such, presented research results and findings. In this section, that information or data is analysed and interpreted contextually. In other words, discussion is presented on what the abovementioned results and findings mean. This process is vital in understanding the work context of this thesis, which in turn assists in the design of the new CPF model for the JBMLM based on the South African context.

Through Hartson and Pyla's (2012:130) understanding, contextual analysis refers to the systematic analysis whereby the identification, sorting, organisation, interpretation, consolidation and communication of the contextual user work activity data is gathered in contextual inquiry, for the purpose of understanding the work context for a new system to

be designed. Putting it otherwise, contextual analysis simply refers to an analysis of a text whereby the text reveals much about itself. By text, McTavish and Pirro (1990:245) mean a transcript of naturally occurring verbal material whereby conversations, written documents such as diaries or organisation reports, books, written or taped responses to open-ended questions, media recordings and verbal descriptions of observations are included.

Based on the information or data extracted from the participants, results and empirical findings highlighted the point that there is a general understanding of what is meant by CP amongst participants within the JBMLM. Participants' understanding of CP was premised on the three broad categories of CP principles which are organisational transformation, community-police partnerships and problem-solving. Participants alluded that CP through the CPFs within the JBMLM is not as effective as it should be, as the CPFs are experiencing certain challenges. Challenges such as lack of resources for the CPFs were advanced by participants. Despite the CPFs experiencing challenges within the JBMLM, all of the participants' believed that CP is the suitable policing model and put forward some strategies on how CPF challenges can be remedied in order to make them effective. In essence, participants believe that no other policing model is compliant with the South African Constitution (1996) except CP. The next section provides some conclusions on this chapter.

Results and empirical findings from this thesis revealed that the challenges experienced by the CPFs within the JBMLM are similar to other studies such as Pelser (1999:15), Masogo *et al*. (2014:107-121) and Mabunda (2014:48:57). Lack of resources, resistance towards organisational transformation and lack of CP understanding seem to be common denominators amongst all studies. On 20 November 2019, during a briefing to the Portfolio Committee on Police regarding CPFs in the Western Cape, chaired by Ms T. Joemat-Pettersson from the ruling party, similar challenges as advanced by this thesis and the other studies highlighted above, were also presented.

An interesting aspect revealed by this thesis' results and empirical findings was that lack of resources comes top of all challenges. This was also the case amongst the Nyuswa (2015:61), Pelser (1999:15), Masogo *et al*. (2014:107-121) and Mabunda (2014:48:57) studies inclusive of the Portfolio Committee presentation. The results and findings above further revealed that challenges experienced by the CPFs within the JBMLM contribute

to their dysfunctionality, thus resulting in community members believing that the police (SAPS) are abandoning CP as a police model and reverting back to pre-1994 policing tactics, and police members believing that CP is not a philosophical approach, but one of ad *hoc* duties.

Results and empirical findings also revealed that the violence inflicted by the police on community members, could be attributed to ineffectiveness of the CPFs as this is the platform where the police (SAPS) could be held accountable for their actions, and problem-solving tactics advocated on how to remedy the situation. As such, this thesis' results and findings did not present unexpected results. Even though this thesis' results and findings seem to be complementing previous studies, they should not be generalised to South Africa as a whole. However, this thesis believes that if a similar study could be conducted covering larger areas or even South Africa as a whole, similar results would be attained. Therefore, this thesis' results and empirical findings can be replicated elsewhere.

Results and findings from this thesis also revealed that as long as challenges facing CPFs are not adequately addressed, effective CPFs which are meant to be vehicles facilitating community-police partnership will remain a dream. Most of all, should CPFs within the country remain ineffective, benefits of CP as advanced in Chapter 2 would not be attained, thus making CP as a policing model a "paper pushing exercise" and not a philosophical approach.

Despite the situation above, results and empirical evidence pointed out that CP remained a popular policing model within the JBMLM and is the way to go. The reason for this understanding is that as argued by Cossyleon (2019:4), CP has been seen as an answer to tense community-police relationships, as it has the ability to rebuild lost trust amongst the community and the police. However, there should be clear guidelines to police and community members on how to re-build mutual co-operation from the ground level.

In summing up, this thesis' results and empirical findings confirmed its central theoretical statement as presented in the introduction that police cannot singlehanded bring about peace. They need to co-operate and work with community members. Hence the saying by Robert Peel that, "*the public are the police and the police are the public"* (Cordner, 2014:148*).* The police are those who are paid to work full-time on the production of peace.

One way of giving rise to Robert Peel's stance is by the police having meaningful relationships with the community which they serve.

5.4 Conclusion

In conclusion, this chapter presented the study results and empirical findings on the account of participants' understanding without any biasness. In other words, results and empirical findings were presented with objectiveness as far as possible. It is worth highlighting that the results and findings were presented in a logical sequence based on identified themes. After presenting results and empirical findings, this chapter provided contextual analysis and interpretation of what the results and findings revealed. The purpose of contextual analysis and interpretation was to shed light on what was already known about this thesis' research problem in conjunction with research results and findings.

From the empirical findings and research results, determination was made regarding the state of CP and CPF within JBMLM. One of the findings was that CP and CPF within the JBMLM experiences some challenges. As a result of these challenges, communities tend to believe that the SAPS is abandoning the human security approach as envisaged by CP in favour of para-military tactics. Thus confirming the existence of research problem leading to this research study. Even though the research problem was confirmed, the study found that the communities believe that CP is an appropriate policing model and CPFs are still an appropriate platform which community-police partnership can be fostered. In this regard, study participants provided some strategies or suggestions on how to address those challenges facing the CP and CPFs in JBMLM. Based on the participant's views' (primary data) and the literature review conducted (secondary data), in the next chapter data triangulation was made and a second peg of primary objective is explored which is to propose and present a framework of thinking and operationalising the Community Policing Forums model within the JBMLM based on the South African context.

CHAPTER 6: A FRAMEWORK OF THINKING AND OPERATIONALISING THE COMMUNITY POLICING FORUMS MODEL FOR JB MARKS LOCAL MUNICIPALITY

"The distance between dreams and reality is called action" Multimillionaire.com.

6.1 Introduction

In view of the remit of the study results and empirical findings presented in the previous chapter, this chapter dealt with the second peg of study primary objective which is to develop a framework of thinking and operationalising the Community Policing Forums model. Thus exploring an improvement on CP in JBMLM with the Constitution (1993) and Constitution (1996) as a framework.

The chapter started by providing clarity on what a model and how to go about developing it. Thereafter, provided an explanation on how a framework of thinking and operationalising the Community Policing model was developed within JB Marks. In developing a framework of thinking and operationalising the Community Policing model within JB Marks Local Municipality, this study chapter showed a linkage between theory and practise as an important ingredient in the model development process. In other words, the study presented an understanding of theory (how it should be) and practise (how it is currently) in order to develop a framework of thinking and operationalising CPF model for JBMLM with Constitution as a guideline. This implies that, stating otherwise, the chapter provided logical explanation on how a model for CPF is developed. The chapter started by providing an explanation on what is meant by a model. Thus, the next chapter presented a model conceptualising.

6.2 Model conceptualising

In research, models are developed to assist research investigators and scientists to relate phenomena more accurately to reality (Shafique & Mahmoody, 2010:4). In this regard, Lowry (1965:158-165) states that depending on the interest and the ambition of the model-builder, model construction may fall into any of three classes, namely: descriptive, predictive and planning models. As proclaimed by Lowry (1965:158-165), descriptive

models provide a particular description of a phenomenon whereas predictive make predictions and planning develop plans for the future. In other words, research models are developed to describe, predict, test or understand complex systems or events.

The model of this research study is predictive in a sense that, it does not just describe the in nature as it described the original aspects of the original, but specify a causal sequence in order to predict “cause” and “effect” of the phenomena (Lowry, 1965:158-165). In this way, predictive models tend to have scientific value because they provide concrete evidence of the ways in which a model was developed. Developed models as such, consist of actual objects or abstract forms, such as sketches, mathematical formulas, or diagrams. Similarly, this study CPF model (as presented in section 6.3 of this chapter), displayed an abstraction or a mental framework for thinking and operationalising CPF model in JBMLM. In other words, models involve simplified representations of real-world phenomena (Powell & Connaway, 2004:60

SEBoK (Software Engineering Body of Knowledge) (2021:1) contends that there are many definitions of the word model. Despite model being interpreted differently by different authors, SEBoK (2021:1) presents their own understanding of model as a representation of selected aspects of a domain of interest to the modeller through:

(i) physical, mathematical or otherwise logical representation of a system, entity, phenomenon, or process;

(ii) representation of one or more concepts that may be realised in the physical world;

(iii) simplified representation of a system at some particular point in time or space intended to promote understanding of the real system;

(iv) abstraction of a system, aimed at understanding, communicating, explaining, or designing aspects of interest of that system; and

(v) selective representation of some system whose form and content are chosen based on a specific set of concerns; the model is related to the system by an explicit or implicit mapping.

In the context of the above understanding, a model is conceptualised as a system and its environment as it specifies, designs, analyses and verifies systems as well as shares

information with other stakeholders (Davison, *et al*., 2015:9). Another understanding of a model comes from Nilsen (2015:1), who stipulated that there has been mounting interest in the use of theory to generate models for successful implementation during the last decade. In this instance, Nilsen (2015:1) contends that a model is a theoretical construct that is descriptive in nature and has a relatively narrowly defined scope of explanation. As such, models are commonly used in the implementation of science to guide the process of translating research into practice. In support, Taylor (2015:1) asserts that a model tends to become a more abstracted way of schematising the process. Even though models translate research into practise by guiding the application of knowledge, Taylor (2015:1) issued a caution that since models abstract the process more generally, they are not testable and as such, they should be treated as they are presented.

SEBoK (2021:1) further explained that, developed models can be physical or logical features and a physical model represents an actual representation of a system, such as a motor vehicle and can be seen as a mock-up or a copy of the original, whereas a logical model represents logical relationships that describe a phenomenon or how the parts of the system (phenomena) are interconnected. This study model falls within the context of logic because it did not models represent concrete representations of an actual system that can be felt and touched but rather a more abstract representation of a system or entity. In this way, this study logic model as Guizzardi (2006:18-39), also highlighted relied on a modelling language to express their meaning.

Many authors tend to utilise models and theories interchangeably (University College London (UCL), 2012:1-5). However, Tracey (2017:4) contends that although both theories and models strive to provide explanations for phenomena, they are not necessarily interchangeable with words. In this regard, Kezar (2001:26) asserts that theory refers to an abstract contemplation or insight, whereas model connotes a set of plans or procedures. In other words, models represent a theoretical construct that is descriptive in nature and has a relatively narrowly defined scope of explanation.

The UCL (2012:1-5) in summarising the difference between theory and model, explained that theory suggests an abstraction of some phenomena, usually in real format, but sometimes an imaginary format that makes the simplification or abstraction clear whereas models simplify reality by taking the theoretical abstractions and putting them into a format that can be made a representation of the original. Therefore, it can be deduced that,

theories are used to build models. Adeyemi (1975:50) as such, contended that, since a model is a synopsis of the actual reality, it might appear less complex than reality itself, but it needs to be as complete as possible as it represents those aspects of reality that are being investigated. Henderson (2008:48-59) highlights the point that after research models have been developed, they need to be validated to ensure that their employment as a knowledge source is warranted.

6.2.1 Community Policing Forum model development process

CP is premised on the thoughts that the best way of creating security and peaceful environments is not in focussing the police attention and resources on catching criminals, but identifying and reducing opportunities for crime (SAPS Crime Prevention Strategy, 1996:1). In this regard Shearing (1998:4-5) argued that although the rewards of committing crime might be high, people still need opportunities to commit crime. If those opportunities to commit crime are eliminated or removed, people will not commit crimes. As such, the CP stance on this situation is that the ordinary community members are the people best placed to reduce and eliminate opportunities for crime, and not the police who ordinarily are conversant with the area in which they reside.

In view of the above assertions, Shearing (1998:4-5) opines that executing physical force by the police or the community is not a particularly useful tactic in identifying and eliminating opportunities for crime. This implies that even with the police who have the legal right to use force in maintaining peace, their ability to reduce crime through executing physical force is limited considering the democratic requirements on human rights. Therefore, CP argues that one way of reducing crime is through formation of community-police partnerships with other complementary resources.

In developing a framework for operationalising CPF model as depicted by figure 6.1 below, this study research followed the following steps:

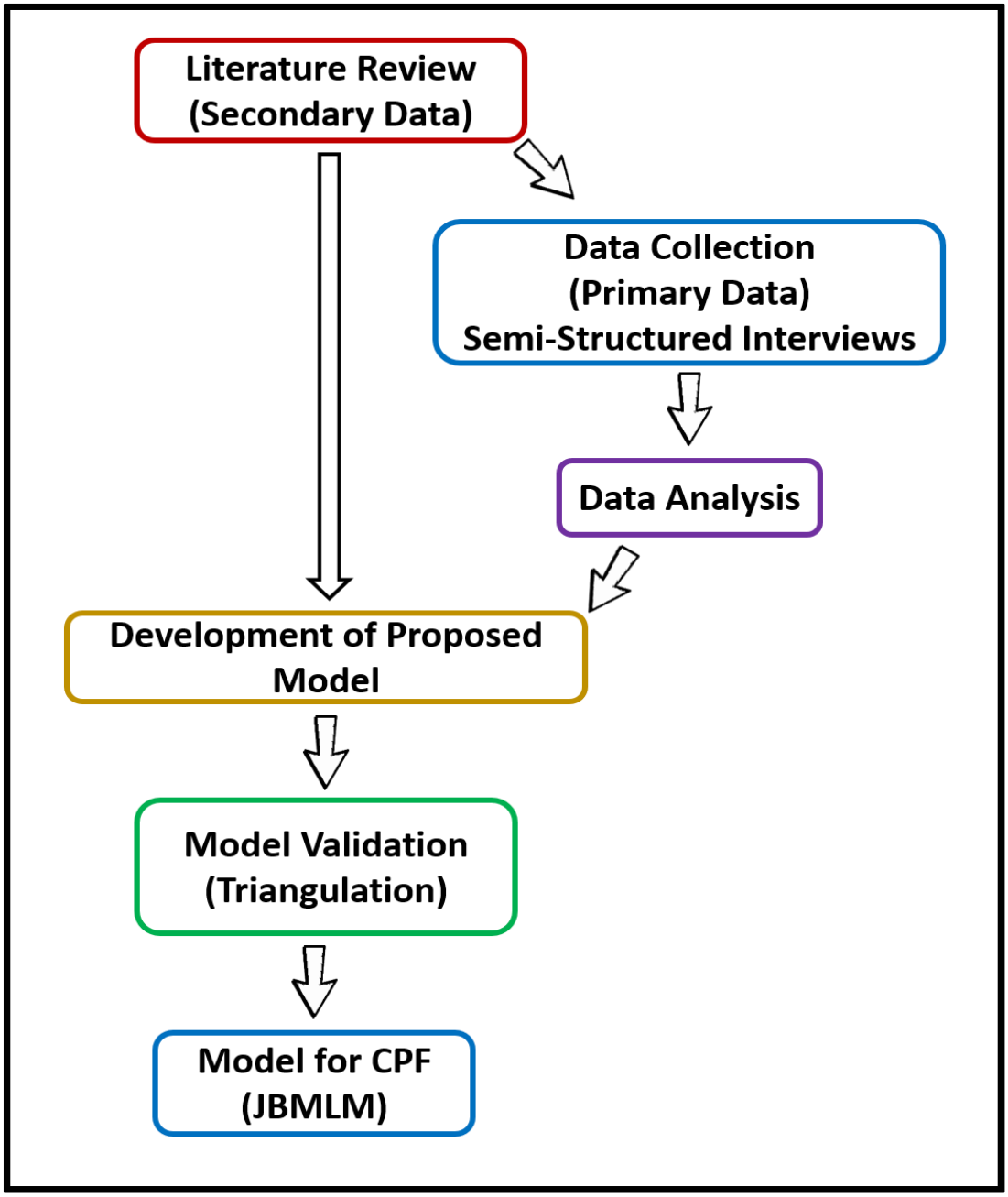
(i) It started first by theorising about the problem. In other words, it conducted literature review as presented in chapter two, three and four. Thus acquiring information (secondary data) regarding CP and CPF as well as their related theories. This literature review assisted this study in developing an understanding on how a CPF model should be constructed.

(ii) After theorising about a problem, this study collected information (primary data) from study participants to get an understanding of how CPF model is understood and operationalised in JBMLM.

(iii) Data obtained from literature review and study participants from the two steps above was analysed in order to formulate a new understanding of operationalising CPF model within JBMLM.

(iv) Finalisation of step three above led to this study project developing a new framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality with Constitution as a guideline which is presented in the following section.

(v) As a last step, after developing a framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality with Constitution as a guideline as indicated in step four, this study conducted validity and reliability check on the developed model. This was done through data triangulation.



Source: Authors own design

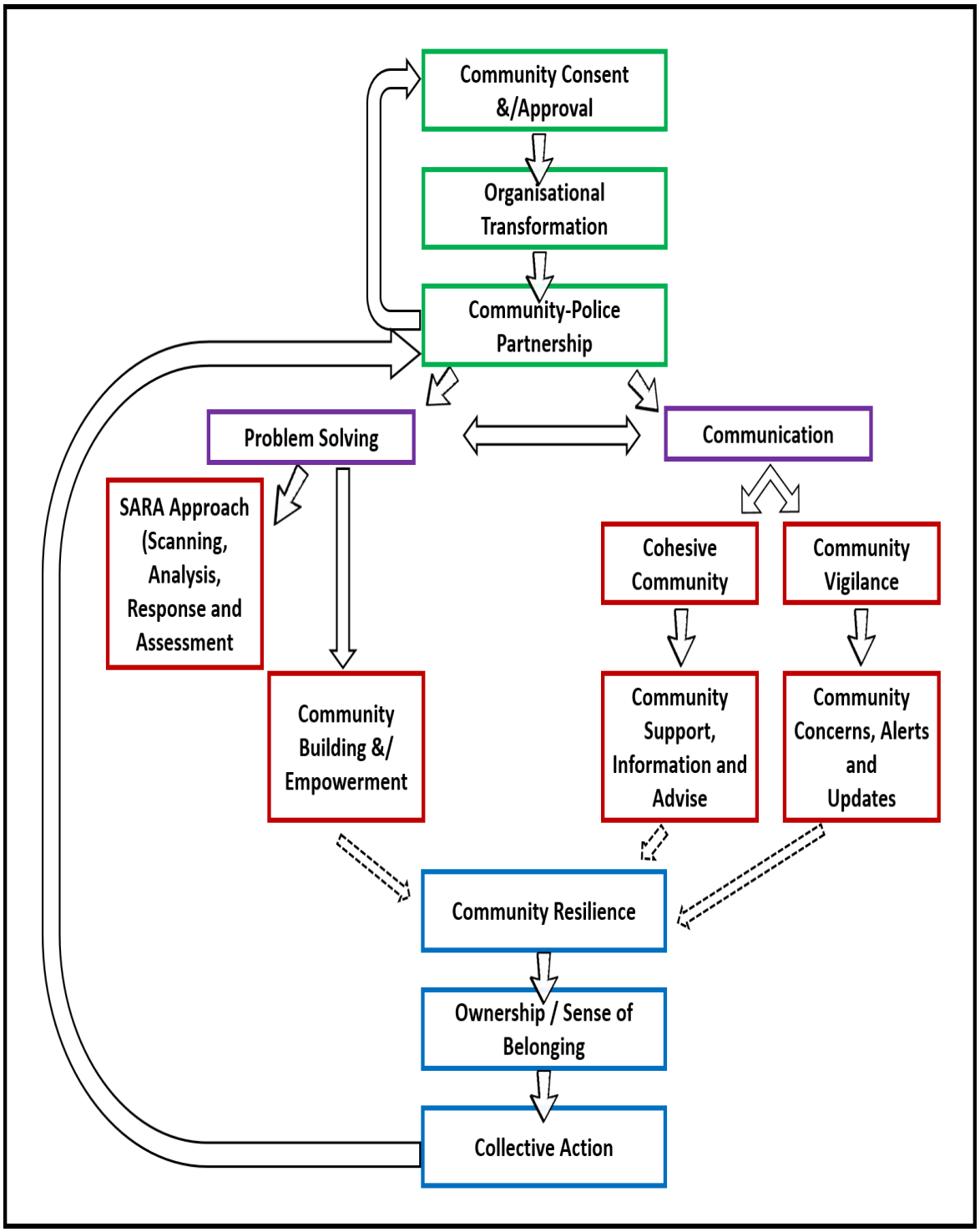
Figure 6-1: Model development process

Figure 6.1 above summarises the steps which this study took in developing a model for CPFs for the JBMLM based on the South African context. These steps were formulated by taking cognisance of suggestions provided by the UCL (2012:18) above. In the next section, a developed framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality with Constitution as a guideline is presented.

6.3 Proposed framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality

To reiterate, this study project was a research process and it followed a systematic process as highlighted in chapter one when research was conceptualised. This research study started by choosing topic of this thesis which was "*CPF model according to the South African Constitution: the case of the JBMLM*." From research point of view, this topic implied that, this thesis would end up developing or designing a CPF model according to the South African Constitution. Taking the research topic into account, a research problem statement was developed. In order to address research problem, specific research questions were formulated on how to address the problem statement in order to achieve the aims of research topic. Research question number four in particular enquired "What would be a new thinking of understanding and operationalising CPF model within SA context, specifically for the SAPS operating within the JBMLM?" This question gave rise to research objective number four which stipulated that this study intended to design and propose CPF model within the SA context, specifically for the SAPS operating within the JBMLM. Thus resulting in the topic of the research study.

The results and empirical evidence from this thesis as presented in the previous chapter revealed that the CP and CPFs within the JBMLM posed some challenges. As such, a new framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality was needed. Results and empirical evidence further revealed strategies on how those identified challenges could be addressed. Therefore, based on the results and empirical findings as well as literature as reviewed in Chapters 2,3 and 4, a CPF model for the JBMLM based on the South African context was designed and presented as depicted by Figure 6.2 below.



Source: Author's own design

Figure 6-2: Proposed framework of operationalising the Community Policing Forums model for JB Marks local municipality

Figure 6.2 which depicts proposed framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality consists of the following elements:

(i) community consent and approval;

(ii) organisational transformation;

(iii) community-police partnership;

(iv) problem-solving and communication;

(v) community resilience;

(vi) ownership and sense of belonging; and

(vii) collective action.

In summary, the proposed framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality compromises of eight elements. The model commences and end with a point that, the ultimate goal of CP and CPF is a need for police to work towards community consent or approval. By gaining community consent or approval, community-police partnership structure (CPF) would be sustained through communication and working together, thus contributing to community consent or approval towards the police. With greater community approval, the police will become legitimised, giving rise to the prescripts of democratic policing that the South African Constitution (1996) envisaged. This process will be guided by CP with its three key principles, namely: organisational transformation, community-police partnership and problem solving. It is important to highlight that CP as a democratic policing model is aimed at bringing the community and police together to engage and participate in policing in order to prevent crime and keep peace; maintain law and order and safeguard human rights so as to make freedom meaningful to everyone. In the next section the descriptive elements of the framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality according to the South African Constitution (1996) are provided.

6.3.1 Descriptive elements of the framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality according to the South African Constitution (1996)

The South African Constitution (1996) proclaims in Section 206 (1) that a member of the Cabinet which is a civilian must determine national policing policy after consulting provincial governments and taking into account the policing needs and priorities of that province. Section 206 (2) of the South African Constitution (1996) further stipulates that the national policing policy may make provision for different policies in respect of different provinces taking into account the policing needs and priorities of these provinces. It is against this background that this thesis proposes a CPF model for the JBMLM. Even though the JBMLM is not a province but a municipality, this thesis contends that implementation of this CPF model within the JBMLM could serve as a pilot project for the province. Based on the successful implementation within the municipality, further research could be conducted in a province or country with a view to rolling it out to a province or country, thus contributing to a practical solution for the identified problem.

The proposed CPF model for the JBMLM commences with the need for police to work towards community consent or approval. Literature during democracy revealed that policing in a democratic state needs the police to obtain community consent or approval. Jackson *et al*. (2012:1051-1055) indicate that this policing by consent is based upon the premise that the police gain voluntary approval and cooperation from the public, not through aggressive control of the population, but through fostering a close social connection between the police and the public. Jonathan *et al*. (2012:1051-1055) in this regard contend that this close social connection builds upon community trust and police legitimacy. The community trust and police legitimacy tend to encourage equivalent behaviours amongst the community which they police.

On the second element of the proposed model, CP literature as advocated by Wasserman and Moore (1998:5) indicates that, in order for CP to prosper in a police agency, there should be organisational transformation whereby CP is engraved at all levels of the organisation. This thesis' results and empirical findings revealed that the police within the JBMLM are not thoroughly transformed to see CP as a policing philosophy. The proposed model therefore suggests that there should be some organisational transformation whereby CP is going to be engraved at all levels of the organisation and not just a select few, as is the case according to the research results. By organisational transformation, this thesis implies that organisational objectives, values, policies and actions of that organisation need to be reflective of what CP envisages.

During the transformation process, three key issues need to be considered namely: linking vision and mission of the SAPS with CP as a policing model, leadership and the decentralisation issue. By linking the vision and mission of the SAPS with CP understanding, every personnel member will understand that CP needs to permeate every level of the organisation, thus alleviating the challenge which relates to lack of understanding as highlighted by this thesis' results. Another challenge that was highlighted by the results and empirical findings relates to leadership. As such, the leadership issue needs to be addressed whereby the right people are strategically placed at the right places to drive the process of organisational transformation. Identified people need to have the necessary knowledge and skill to deliver on this mandate.

Organisational transformation needs to also consider a change in management style. Community Policing professes that there should be a bottom-up approach and not a top-down approach, as currently seems to be the case as highlighted during the empirical evidence. This bottom-up approach will assist front line police officials to have the necessary skills to conduct problem-solving, and at the same time account to senior personnel for actions taken. This implies that, even though the authority will be at the bottom range of the organisation, the top management will have an understanding of what is happening at the ground level. Thus, they will be in a position to develop policing priorities based on the needs of the community as attained by front line officials.

Organisational transformation leads to community-police partnership. Elements of community-police partnership imply that police within the JBMLM should engage with various stakeholders. This engagement refers to a process whereby local police officers genuinely engage various stakeholders, *inter alia*, national, provincial and district governments, the private sector, labour unions, political parties and different community members to be recruited to become part of the partnership. By engaging various stakeholders, a buy-in of the programme will be sought and different ideologies could be obtained on how to make CP a success. This, according to Jannetta and Lachman (2011:6), will allow police and stakeholders to be effective because joint efforts have the ability to draw upon unique professional skills, knowledge, training and missions. Jannetta and Lachman (2011:6) however issue a caution that developing the most effective partnership requires clarity regarding the roles of each partner, a clear sense of what each brings to the table, and an appreciation for the various challenges which they might

face collectively. Community-police partnerships which are CPFs and their sub-structures amongst others, should be established, maintained and sustained based on the prescripts of the SAPS Act 68/1995 Chapter 7 Section 18 (1) (a) which determines that the police (SAPS) should liaise with different stakeholders through community-police structures with a view to establishing and maintaining a partnership between the SAPS and the community.

Community-police partnership (CPF) should not be just some exercise for engagement. Engagements should be meaningful whereby all parties contribute to problem-solving. According to Jannetta and Lachman (2011:32), problem-solving takes a proactive focus on defining and eliminating problems that may lead to criminal activity, as opposed to a more reactive focus on responding to calls for service (in the case of law enforcement) or supervision violations (in the case of probation and parole). Problem-solving as such addresses issues that are not amenable to solution by routine operations of police or supervision agencies. The S.A.R.A approach would be helpful in addressing problems and making sure that engagements become meaningful.

One way of maintaining effective and meaningful engagement is through communication. Communication is a two-way process. According to Lunenburg (2010:1), the word communication is derived from the Latin word, *communis*, which refers to common. Common from this definition underscores the point that, unless there is a common understanding in results from the exchange of information, there can be no communication. Therefore, communication should be about the process of transmitting information and common understanding from one person to another. In this regard, Fatimayin (2018:1) explains that communication as a process involves participants reaching a mutual understanding beyond merely encoding and decoding information, news, ideas and feelings. It is also a process whereby information, news, ideas and feelings are created and shared with the meaning content in the messages passed. Communication as such is regarded as an important key function of the proposed model because no organisation can operate without communication between levels, departments and employees. Most importantly, community-police partnership and problem-solving activity cannot be fostered without communication problem-solving activity. Therefore, there should be continuous contact which should bear meaningful communication between all stakeholders in order to solve community problems. Together

in partnership, these stakeholders through community-police partnership engage in creative ways to address the root causes of community ills.

One of the critical understandings of communication is that it tends to lead to communities which are resilient to crime. By communities which are resilient, Schreurs *et al*. (2020:80) explain that communities are increasingly taking a more participatory role in society. Through this participatory role, communities act as caregivers by preventing and helping to solve crime. In the context of community safety, Schreurs *et al*. (2020:80) contend that community resilience thus shifts towards a shared responsibility between the government and the community in the production of safety and security and increases the need for the community to be knowledgeable about a wide range of uncertain risks and to properly prepare themselves in case these risks become reality. Assisted by the problem-solving element, communities will then be empowered to be resilient towards crime. It should be emphasised that communication should be based on mutual-co-operation and transparency. This will ensure that different stakeholders can address each other as equals with an understanding of each partner's role in the partnership.

Literature on CPFs suggests that when the community are empowered, greater resilience by communities prevails, leading to communities and police having a sense of ownership or belonging within the community-police partnership structure (CPF). When this situation occurs, collectively the community and the police will work in harmony to address community problems leading to the sustainability of community-police partnership structures. In turn the community-police partnership structure (CPF) becomes effective, thus raising community consent or approval towards the police. With greater community approval, the police become legitimised, giving rise to the prescripts of democratic policing that the South African Constitution (1996) envisaged.

6.4 Conclusion

The main aim of this study chapter was to present an understanding on the second peg of the main objective which was to provide a framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality according to the South African Constitution (1996). This main was achieved by presenting a logical explanation on how a framework for CPF model could be understood and operationalised above. In developing a framework for operationalising CPF model for JBMLM, this study

concluded by stipulating that, understanding a relationship between theory and practice (model) was an important ingredient in developing a framework for CPF. Thus playing a crucial role in validating a developed model upon which this research results can be validated. In the next chapter, the final conclusion and recommendations for this study are presented.

CHAPTER 7: FINAL CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

In view of the remit of the study results and empirical findings presented in chapter five, the previous chapter dealt with the second peg of study primary objective which was to develop a framework of thinking and operationalising the Community Policing Forums model. Thus exploring an improvement on CP in JBMLM with the Constitution (1993) and Constitution (1996) as a framework. The two chapters (*i.e.* chapter five and six), presented the core essence of this study project because chapter five presented empirical findings and research results whereas chapter six presented a developed model. In this chapter, concluding remarks as well as study recommendations were presented.

The chapter started by reviewing the research aim whereby a relationship between research aims, research questions and relevant chapters was presented. Thereafter, concluded by articulating recommendations and final conclusion.

7.2 Review of research aims

This thesis was an exploratory, descriptive and contextual qualitative study whereby a case study was adopted as a suitable research approach in the achievement of the study objectives.

At the beginning of this thesis, the research topic was presented. Thereafter the main and specific research questions were formulated based on the research topic. From the research questions, research objectives were formulated and these research objectives ensured that this thesis remained in-tact, focussed and guided by what it intended to achieve at all times. From primary and secondary data which was collected during the literature review and semi-structured interviews, a model for the CPF for the JBMLM based on the South African Constitution was designed and presented in the previous chapter. In view of this contextual background, this chapter hereafter reviews its research questions and objectives to determine whether the intended objectives have been achieved.

With Table 7.1 below, the study links the research questions with research objectives as well as the relevant chapter references. In so doing, this demonstrates how the research investigation unfolded from beginning to end.

Problem statement: what would be an appropriate CPF model to follow by the SAPS within JBMLM according to South African Constitution (1996) in relation to the theoretical principles of democratic policing?"

Overall aim: Explore and analyse an appropriate CPF model based on international and local CP practices. Thereafter design and propose an effective framework for CP in the South African context, specifically for the JBMLM.

Table 7-1: Relationship between research questions, objectives and relevant chapters

RESEARCH QUESTIONS (RQ)	RESEARCH OBJECTIVES (RO)	CHAPTER REFERENCES (CR)
RQ 1: What are the democratic policing principles on which CP was founded internationally and in South Africa?	RO 1: To explore and analyse the democratic policing principles on which CP was founded internationally and in South Africa.	CR 1: Chapter 3 and 4
RQ 2: How CPFs been implemented by the SAPS in the JBMLM since its amalgamation on August 2016?	RO 2: To determine and evaluate the current state of the CPFs in the JBMLM since its amalgamation on August 2016.	CR 2: Chapter 5
RQ 3: What could be the factors undermining effective CPFs in the JBMLM since its amalgamation on August 2016?	RO 3: To explore and discover any factors which could be undermining the effectiveness of the CPFs in the JBMLM since its amalgamation on August 2016.	CR 3: Chapter 5
RQ 4: What would be a framework of thinking and operationalising the Community Policing	RO 4: To design and propose a framework of thinking and operationalising the Community Policing Forums model for JB	CR 4: Chapter 6

RESEARCH QUESTIONS (RQ)	RESEARCH OBJECTIVES (RO)	CHAPTER REFERENCES (CR)
Forums model for JB Marks local municipality PF model within the SA context, specifically for the SAPS operating within the JBMLM?	Marks local within the SA context, specifically for the SAPS operating within the JBMLM	

Source: Author's own design

The above table linked the research questions, objectives and chapter references, thus explicating the relationship between research questions, objectives and relevant chapter references. Based on this linkage, the above is examined below to determine whether indeed the pre-identified research objectives were achieved.

7.2.1 Research objectives' achievement

In view of Table 7.1 above, this thesis' research objectives were achieved in the manner explained below.

Firstly, the overall objective of this thesis was to design a framework of thinking and operationalising the Community Policing Forums model for JB Marks local Municipality. Results and empirical findings from Chapter 5 revealed that, CP and CPF experienced certain challenges. Hence the community believed that SAPS within JBMLM is dealing away with CP and that resulted in research problem. Empirical findings and research results further revealed that, despite the challenges experienced by the CP and CPFs in the JBMLM, sampled community members believe that CP remain a valuable participative policing method to achieve peaceful neighbourhoods and CPF an appropriate structure in facilitating community-police partnership as envisaged by CP. This perception was also echoed by members of the police, both junior and senior managers, who participated in the research investigation.

The research study was conducted based on theoretical constructs. Chapter two as such provided a theoretical framework and conceptualised and explained the theoretical foundations of PS which support a human security approach of democratic policing principles such as CP. Chapter 2 was premised upon the thought that PS does not merely improve human understanding of the sources or causes of war and peace, but also

provides an informed basis for effective action to end or resolve war and violence peacefully. In this regard, Chapter 2 further provided the assertion that peace does not necessarily refer to the absence of war or direct violence, but also the elimination of the conditions which lead to indirect and structural violence. Therefore, peace within the PS theoretical understanding should be regarded as the presence of the conditions for a just and sustainable peace.

Secondly, Research Objective One intended to explore and analyse the democratic policing principles on which CP was founded internationally and in South Africa. Research Objective One was addressed in two chapters, that is Chapters 3 and 4. Chapter 3 focussed on international aspects, whereas Chapter 4 focussed on the local perspective. These two chapters, based on the CP literature review, explored and analysed democratic policing principles upon which CP was founded. The central theme to this objective was that CP as a philosophy and a strategy provides for organisational strategies that support the systematic use of community partnership and problem-solving techniques, with the aim of proactively addressing the immediate conditions that give rise to public safety issues such as eradication of crime and fear of crime.

Thirdly, Research Objective Two intended to determine and evaluate the current state of the CPFs in the JBMLM since its amalgamation on August 2016. In addressing this objective, Chapter 5 presented empirical findings and research results. Empirical findings and research results revealed the current status of CP and CPF within JBMLM and validated the research problem.

Fourthly, Research Objective three explored and discovered any factors which undermined CP and CPFs in the JBMLM since its amalgamation on August 2016. Study results and empirical findings from Chapter 5 presented these factors and presented possible solutions on how the situation can be remedied. From the presentation, a contextual analysis and interpretation of what the data meant was made.

Lastly, Research Objective Four presented a framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality within the SA context as intended. Chapter 6 as such, addressed Research Objective Four by designing and proposing a framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality within the South African context. The

central theme to the CPF model was that community-police partnerships are a critical in the production of a safe and secure environment, and communication and together with problem-solving principle, are two aspects which can make community and police reap the rewards of CP.

In view of the above contextual background, this thesis concluded by stipulating that indeed its pre-determined objectives have been achieved. It is important to note that this study empirical findings and research results, were not intended to be generalised. However, this study through its data triangulation, determined that its results and findings tend to be compatible with previous studies. As such, this thesis concluded that if its study results can be replicated in other areas, similar results and findings could be attained.

Attainment of this research objectives meant that the thesis was worth executing. According to the National Development Plan (NDP) Vision 2030 (2000:349) as presented in chapter four, safety is a core human right and it is a necessary condition for human development, improving quality of life and enhancing productivity. When communities do not feel safe and live in fear, the country's economic development and the people's wellbeing is affected. Hindering people's ability to achieve their potential, when people are unsafe, makes it harder for them to pursue their goals and take part in social and economic activity.

Against this contextual background, this thesis contributed to an improved understanding of the current state of CP and CPFs in South Africa, and particularly within the context of the JBMLM. Through the utilisation of semi-structured interviews, this thesis was able to depict the JBMLM police officials' and community members' knowledge and understanding of CP and the current status of CPFs within their municipality. Challenges experienced by the CPFs within the JBMLM were articulated from the participants' view, as well as how that situation can be remedied.

By investigating this study's phenomenon from a Peace Study perspective which is accustomed to International Relations, this thesis contributed to the body of knowledge by not investigating CP from a criminology point of view as CP is widely researched. Through the development of CPF model, practical solutions on how to make re-vitalise community-police partnerships could be learned. Therefore, this chapter concluded by stating that, this thesis presented some theoretical and practical value. For example, on

practical value, this thesis believes that, should the SAPS within the JBMLM address these challenges as identified and implement recommendations provided below, they would be in much better position to achieve the NDP Vision 2030 which stipulates that by 2030, South African should be a peaceful country where everyone feel safe at their houses, schools and work, and enjoy an active community life free from fear of crime and violence. In the next sections, recommendations from this study project are presented.

7.3 Recommendations

The main aim of this section is to present possible solutions to the research problem which this thesis investigated. In other words, the intention of this section was to highlight specific solutions to be implemented based on this thesis research finding.

7.3.1 Recommendation 1: Operationalise the Community Policing Forums model for JB Marks local municipality

The literature reviews on CP as proposed by Cossyleon (2019:1) pointed out that CP is a philosophy that advocates organisational strategies that support the systematic utilisation of partnership and problem-solving techniques to proactively address immediate conditions that give rise to public safety issues. The literature reviews further indicated that police and community members are partners in law policing. Hence the saying “the police are the public and the public are the police”. As such, police cannot deal with issues of crime and instability in a vacuum. They need the support and co-operation from the community and CPFs are deemed as appropriate mechanisms through which the police and community can co-operate in the production of safer communities. Through this co-operation police will be able to attain the much needed community trust. The literature review concluded by asserting that organisational transformation, community-police partnership and problem-solving principles are the three broad categories upon which CP is premised.

Based on the abovementioned contextual background, results and empirical data from this thesis confirmed that challenges experienced by the CPFs within the JBMLM necessitated that a new approach on making these community-police structures effective was needed. As such a CPF model for the JBMLM based on South African constitutional prescripts was designed and presented. The successful implementation of the proposed CPF model within the JBMLM will be based on the following factors:

Organisational transformation in the SAPS should be effected within the SAPS whereby CP will be seen as the core focus of the organisation, rather than that activity being executed on an *ad hoc* basis. Effective implementation of CP within station areas should also form a core part of station commanders' performance agreements. Furthermore, CP should permeate every level of the SAPS, rather than merely the few members attached to sector forums and the CPFs.

Leadership are the hands that steer the ship in the right direction. In view of this aspect, Pamfilie *et al*. (2012:188) assert that leadership is considered to be a process whereby a leader uses his or her influence on followers to steer them to the achievement of organisational goals. Therefore, the SAPS should appoint leaders especially in strategic positions such as station, district or provincial commanders, who will ensure that CP as a policing model is engraved at all levels of the organisation.

In executing this CPF model, community members and police officials should realise the critical role that effective communication and problem-solving play. As such, both parties need to be transparent and trustworthy in their encounters. This will ensure that meetings between the two become meaningful.

Lastly, the perceptions of community members and police officials should continuously be measured, monitored and evaluated during and after the implementation of the proposed model. This will ensure that any deviation from the model could be identified early and the necessary corrective action executed timeously.

7.3.2 Recommendation 2: resourcing the CPF model

Empirical evidence revealed that lack of resources played a role in making the CPFs ineffective within the JBMLM. Chan (2016:27) contends that while many organisations believe that they can survive with the barest minimum of resources, the very fact is that any organisational life is very much dependent on resources, whether it be natural, human or otherwise. As much as humans need resources for survival, growth, development, and progress, so do organisations. In this regard, Chan (2016:27) describes resources as a source or supply from which benefits are produced. In other words, resources could be anything such as finance, trade tools and people required to execute the tasks. These resources assist in quantifying the role that needs to be executed. In this instance they are maintenance and sustainment of community-police partnership structures. Therefore,

resources, be it financial, physical or human, should be available for CPF structures. A resource management committee should be established at local level whereby a process of pre-planning, scheduling and allocation of resources is monitored to maximise their efficiency.

7.3.3 Recommendation 3: training and development

Empirical findings in Chapter5 suggested that there is adequate understanding by police officials and community members of what CP means. However, empirical findings further indicated that there seems to be misunderstanding on the implementation of it through CPFs. As such, this thesis recommends that training and development should be provided to both police officials and community members involved in the CPFs to harmonise their understanding. Training and development will also address a vacuum between police officials and community members created by misunderstanding. Effective communication, problem-solving tactics and CP understanding should form the basis of training and development. According to Aguinis and Kreiger (2009:453), training and development has the ability to have a positive impact on the performance of individuals and teams alike. Furthermore, training and development is beneficial for other outcomes from individuals and teams such as attitudes, motivation and empowerment. In other words, training and development has the capacity to capacitate individuals and teams to perform according to desired standards.

7.3.4 Recommendation 4: issues for further research

The locus and focus of the thesis was qualitative research in the JBMLM within the North-West Province. As such, its findings should not be generalised to other areas. Therefore, this thesis recommends that similar studies in a bigger setting such as a province or country should be conducted, to provide a greater perspective. Despite this aspect, this thesis believes that findings from a bigger setting study will be consonant with those presented in this thesis.

Results and empirical evidence also revealed that there is a lack of transformation within the SAPS as far as CP and CPFs are concerned, twenty-seven years into South African democracy. Therefore, future studies should be conducted on the causes and present solutions how the situation can be remedied. This is to ensure that the intentions of the

South African Interim Constitution (1993) are never erased in transforming the police in South Africa to be a human-centred organisation.

The abovementioned recommendations are aimed at students, researchers and/or academics.

7.4 Conclusion

The main aim of this thesis was to develop a new framework of thinking and operationalising the Community Policing Forums model for JB Marks local Municipality. From this main aim, research topic which was titled “A CPF model according to South African Constitution”. From this research topic, research problem was developed which was later validated by empirical findings. This research problem gave rise to other research questions which ultimately assisted this thesis to reach its research objective which was to framework of thinking and operationalising the Community Policing Forums model for JB Marks local municipality. This thesis, by presenting recommendations, presented possible solutions to challenges associated with CP and CPF which this thesis investigated. This implied that, this thesis presented specific solutions to be considered for implementation. Therefore, this thesis concludes by stating that, this research project was worth conducting and contributed to the subject knowledge.

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ANNEXURE A: GATE KEEPERS PERMISSION

South African Police Service | Suid-Afrikaanse Polisiediens

Privaatsak Private Bag X94	Pretoria 0001	Faks No. Fax No.	(012) 393 2128

Your reference/U verwysing:

My reference/My verwysing: **3/34/2**

THE DIVISIONAL COMMISSIONER: RESEARCH
SOUTH AFRICAN POLICE SERVICE
PRETORIA
0001

Enquiries/Navrae: **Lt Col Joubert**
A/C Thenga
Tel: **(012) 393 3118**
Email: **JoubertG@saps.gov.za**

Mr MJ Morebodi
NORTH WEST UNIVERSITY

RE: PERMISSION TO CONDUCT RESEARCH IN SAPS: A MODEL FOR COMMUNITY POLICING FORUMS ACCORDING TO SOUTH AFRICAN CONSTITUTION: THE CASE OF MARKS MUNICIPALITY: NORTH-WEST UNIVERSITY: DOCTORAL DEGREE: RESEARCHER: MJ MOREBODI

The above subject matter refers.

You are hereby granted approval for your research study on the above mentioned topic in terms of National Instruction 1 of 2006.

Further arrangements regarding the research study may be made with the following office:

The Provincial Commissioner: North West:

- **Contact Person:** Colonel MP Mapolesa
- **Contact Details:** 076 376 5561
- **Email Address:** MapolesaP@saps.gov.za

- **Contact Person:** Captain MJ Mokhoenyane
- **Contact Details:** 081 285 8021
- **Email Address:** Mokhoenyane@saps.gov.za

Kindly adhere to paragraph 6 of our attached letter signed on the **2018-11-11** with the same above reference number.

LIEUTENANT GENERAL
DIVISIONAL COMMISSIONER: RESEARCH
DR BM ZULU
DATE: 2018/12/12

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ANNEXURE B: CONSENT FORM

RESEARCH CONSENT FORM

Dear participant

Greetings in the wonderful name of our Lord. My name is Tsietsi John Morebodi. I (research investigator) am a student at North West University studying towards a PhD in Security Studies and Management. As part of my qualification requirements, I need to conduct a research investigation. As such, you have been purposefully selected to be part of this study research. Your selection is based on your experience or involvement in policing matters or being a resident of JB Marks with necessary knowledge and skill in Community Policing aspects. Your participation in this study research is risk free and no harm is intended towards anyone.

Research topic: A model for Community Policing Forum's according to the South African Constitution: The case of the JB Marks Local Municipality

Purpose

You have been asked to participate in this research study of determining how Community Policing is affected by the South African Police Service's seeming abandonment of the human security centric approach in the JB Marks Local Municipality. The purpose of the study research is to gather primary data on the JB Marks Local Municipality sampled population with respect to their knowledge, attitudes and perceptions on Community Policing in their area. Your selection is based on your experience or involvement in policing matters or being a resident of JB Marks with necessary knowledge and skill in Community Policing aspects.

AGREEMENT BETWEEN RESEARCH INVESTIGATOR AND RESPONDENT

If you are willing to partake in this study, please read and complete the form below carefully. Also underline or circle the appropriate responses, sign and date the declaration at the end.

(i) Cost and compensation Participation in this study research is voluntary. Therefore, I understand that I will not receive reimbursement for my participation in this study.	Yes/No
(ii) Confidentiality assurance I understand that all information supplied during the research study will be treated with absolute confidentiality. Confidentiality is ensured by using pseudonyms where necessary when referring to respondents. Therefore, no names will appear in any report or publication of this study.	Yes/No
(iii) Intended use of the study results (a) I understand that the study's use is purely an academic one and considers opinions of every respondent. Therefore, it is important to record all opinions to have an accurate reflection of what was said. All recorded interviews will be transcribed verbatim and only myself and or on request of promoter or supervisor will have access to the recorded or transcribed interviews. All transcripts will be kept in a fire-proof safe at my residential place. Do you agree to be recorded?	Yes/No
(iv) Intended use of the study results (b) I understand that the audio recording will be used solely for research academic purpose and all recordings will be destroyed on completion of my studies.	Yes/No
(V) Procedure and duration I understand that during the interview, the research investigator may write down some notes and I am at liberty to ask questions at any given time. I also understand that the research interview could take approximately thirty to forty-five minutes.	Yes/ No

(vi) Withdrawal I understand that since participation in this study is completely voluntary, I may withdraw or discontinue my participation at any given time without having to provide any explanation.	Yes/No

Authorisation

With my signature below, I declare that I have read and understand the information provided above and I freely give consent to participate in this study research.

Name of participant: ……

Organisation: ……

Signature:…… Date: ……

Researcher: …… Date: ……

ANNEXURE C: SEMI-STRUCTURTED INTERVIEW GUIDE

RESEARCH QUESTIONS

(i) What is your general understanding of Community Policing?

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(ii) How would you describe the current status of Community Policing Forums within the JB Marks Local Municipality? Is it poor, satisfactory, good or great? Please elaborate on your answer.

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(iii) Based on your answer on the previous question, why did you rate that current status of Community Policing Forum in the manner you did?

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(iv) In your own opinion, do you think there are any factors that undermine the effectiveness of Community Policing Forums within the JB Marks Local municipality?

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(v) According to you, is there any action that could be taken to improve the current status of Community Policing Forums within the JB Marks Local Municipality?

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(vi) Scholarly literature on Community Policing reveals that it involves three key principles, namely; community-police partnership engaging in problem-solving tactics and implementation of organisational transformation. Furthermore, Section 206 (3) (c) of South African Constitution (1996) requires the South African Police Service to promote good relations between the police and the community. In your own understanding, do you believe Community Policing within the JB Marks Local Municipality is practised according to these prescripts?

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(vii) To recite Section 206 (2) of the Constitution of South Africa (1996), the national policing policy may make provision for different policing policies in respect of different communities after taking into account the policing needs and priorities of

those particular communities. In view of this section, traditional policing used to be the exclusive terrain of the police. In your own opinion, could this traditional policing be an alternative policing model which can be best suited for the JB Marks Local Municipality?

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(viii) Are there any additional comments you would like to provide in relation to Community Policing?

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Thank you for your valuable participation!!!

ANNEXURE D: APPLICATION TO CONDUCT A RESEARCH

SUID-AFRIKAANSE POLISIEDIENS **SOUTH AFRICAN POLICE SERVICE**

PRIVAATSAK / PRIVATE BAG 1274

POTCHEFSTROOM, 2520

Verwysing / Reference	**0463545-1**
Navrae /Enquiries	Lt Col Morebodi
Telefoon / Telephone	(018) 299 7452
Faksnommer / Fax number	(018) 299 7461

OFFICE OF THE STATION COMMANDER

SOUTH AFRICAN POLICE SERVICE

POTCHEFSTROOM

20 September 2018

The Provincial Commissioner
South African Police Service
North- West Province
Private Bag X801
Potchefstroom
2520

Attention : Brigadier Visser

RE: APPLICATION TO CONDUCT A RESEARCH IN THE SOUTH AFRICAN POLICE SERVICE: 0463545-1 LT COL T J MOREBODI : POTCHEFSTROOM VISPOL.

1. Application is hereby made in line with National Instruction 1/2006 pertaining to the research in the service.

2. The reasons for such application are as follows:

2.1.1 Lt Col T J Morebodi registered for the PhD Security Studies with North-West University Potchefstroom Campus. Attached please proof of registration for easier reference.

2.2 Lt Col T J Morebodi needs to conduct a research study preferably in his professional career to complete his degree.

2.3 Below is the information which supplement the application as required by National Instruction 1/2006 :

- **Full names of the researcher** :
  Tsietsi John Morebodi

- **Identity number** :
  731028 5256 083

- **Residential Address:**
  58 Carnation Street
  Promosa Ext 2
  Potchefstroom
  2531

- **Telephonic details:**
  018-2997452 (work)
  082 3483 945(cell)

- **Name of the institution for which the research will be conducted**:
  Mr T J Morebodi, the student for North-West University Potchefstroom campus. There is no contractual obligation except the attainment of academic qualifications.

- **The goals of the research are as follows**:
  The proposed study aims to undertake investigation on the feasibility of community policing as a policing philosophy in terms of the Constitution of South Africa (1996),South African Police Service Act 68/1995 and South African Community Policing Regulations with the aim of generating evidence-based recommendations for strengthening impact of community policing forums in crime prevention. Further goals are stipulated in the attached research proposal.

- **Time period for the study**:
  The research will be conducted for the duration of 18 months from January 2019 up until June 2020. The data collection phase is expected to take 12 months beginning of February 2019.

- **Research procedure and instruments**.
  The detailed procedure and instruments are outlined in the research proposal that is attached.

- **Method of publication**:
  The main study outputs will be a report to the North-West University Potchefstroom campus and SAPS with key findings. This will be supported by a two page summary. The findings will form the basis for the recommendations to strengthen the community policing as a policing methodology or develop

alternative policing model for effective crime prevention. After the study, the copy will be donated to the Service.

- **Motivation of the extent to which the research will be in the interest of the Service**:
  One of the priorities South African government is the reduction of crime through public participation as contemplated in the National Development Plan 2030. Public participation is also one of the elements of good governance. The researcher is the crime prevention commander Potchefstroom and the study will assist him to improve service delivery through community involvement. Since the establishment of community policing forums in 1997, there is a need to determine the effectiveness of community policing forums in policing matters. Although the researcher is the member of the service and conducting effective and efficient execution of community policing strategy is part of his job description, the study will be conducted without any interference to the daily activities.

2.4 The proposed study will entails, inter alia, the collection of data from members of the community policing forums, station management, relevant meeting minutes, social crime prevention activities, stations' operational plans, interviews and questionnaires from the targeted focus group.

2.5 The data will be collected in the JB Marks Local Municipality stations namely: Potchefstroom, Ikageng, Ventersdorp, Klerkskraal and Buffelshoek.

3. Hoping and trusting my application will receive your favourable consideration.

4. Kind regards and station greetings.

Original signed
f/STATION COMMANDER:
T J MOREBODI

LIEUTENANT COLONEL
POTCHEFSTROOM SAPS