



**UNIVERSITY OF
KWAZULU-NATAL**

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**Partnership Building in Public Policing: Communities' Perceptions towards the Role of
Community Policing Forums in Crime Prevention in Mthatha (Eastern Cape)**

By

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**A thesis submitted in fulfilment of the requirements for the degree of
Doctor of Philosophy in Criminology and Forensic Studies**

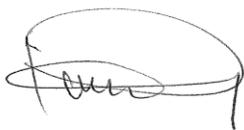
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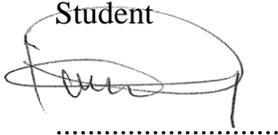
It is my sincerest gratitude and an honour to express my sincere gratitude to the following: my supervisor, Prof Shanta Singh, so humble and patient, without her I could not have gone this far, Dr Mkhize, who always invites me whenever there was a presentation in my department, to my former colleague Dr E.K. Sibanyoni.

Thanks to the Almighty for protecting me and giving me the strength to soldier on despite the all odds and to all the people who helped me when conducting my study, may God bless you all!

DECLARATION

I, Patricia Noma Mlomo, student number: 217078827 hereby declare that this dissertation, submitted by me for the award of the PhD in in Criminology and Forensic Studies at the University of KwaZulu–Natal, is to the best of my knowledge and ability, the result of my independent work. I acknowledge the professional guidance of my distinguished supervisor and declare that this work has not been submitted for the award of any other degree at any other university or institution of higher learning.

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Ms P.N. Mlomo

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Date

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.....

DEDICATION

I dedicate this study to my late beloved mother, my beloved husband, Mandla Tembe, my family, the community of Fortgale and Southernwood as well as the police officer of the above-mentioned areas.

ACRONYMS

CPF – Community Policing Forum
SAPS – South African Police Service
ZRP – Zimbabwean Republic Police
CID – Criminal Investigating Department
SACP – South African Communist Party
PAC – Pan Africanist Congress
CPO – Community Policing Officer
NFP – Neighbourhood Foot Patrol
MEC – Ministers and Members of Executive Councils
NCPS – National Crime Prevention Strategy
SAPS – South African Police Service
WPSS – White Paper on Safety and security
BAC – Business Against Crime
CBO – Community-based Organisations
CJS – Criminal Justice System
CPF – Community Police Forum
CSA – Community Safety Audit
CSF – Community Safety Forums
CSP - Community Safety Plan
Dev Com – Integrated Justice System Development Committee
DoJCD – Department of Justice and Constitutional Development
IDASA – Institute for Democracy in South Africa
IDP – Integrated Development Planning process
IDPs – Integrated Development Plans
JCPS – Justice, Crime Prevention and Security Cluster
JOINTS – Joint Operations and Intelligence Structures
LCPS – Local Crime Prevention Strategy and Plan 3

Abstract

Conducted in Fortgale and Southernwood (Mthatha, Eastern Cape), the *primary aim* of the present study has been fostered by an exploratory-descriptive analysis of the respondents' perceptions of the Community Policing Forums, in particular. The study seeks to statistically ascertain whether the Community Policing Forum initiative is an ideal partnership building technique for crime prevention in Fortgale and Southernwood. The research further seeks to establish the nature and extent of community participation in the Community Policing Forum meetings. Also imperative is the need to identify the nature and extent of the most salient problems or barriers between the communities and the public regarding Community Policing Forum and crime prevention. It is also incumbent upon the researcher to ascertain the respondents' degree of *understanding* of the meanings of the following concepts; *community policing* and *community police forums* as logical foundations for a democratic approach to policing in South Africa. Generally, community policing should manifest itself through a major paradigm shift from centralised police departments that practise reactive policing, to more decentralised police structures that emphasise a proactive and problem-solving approach where the police work in close partnership with the communities they serve. This contemporary approach has four clear functions, namely: (a) the public advising the police about their immediate problems and needs, (b) the police educating the public about crime and disorder, (c) the ventilation of grievances by both 'sides' and (d) the provision of feed-back by the police about their successes. According to Sutherland (1950), criminal behaviour is acquired through interacting with criminals. Research indicates that a routine activity and the changes in activity patterns often create an opportunity for the commission of crime or increase the risk of direct-contact and predatory violation because it brings together three elements, namely: a motivated offender, a suitable target and the absence of a competent guardian at a given place and time (Cohen and Felson, 1979). Anomie is a concept developed by Emile Durkheim (1858-1917) to describe an absence of clear societal norms and values. The researcher used a mixed-method approach, comprising the pre-experimental design (one short case study) and the non-probability sampling. The sample size comprises 300 respondents and 150 respondents were recruited from each one of the two areas of study. The findings revealed that the Community Policing Forum is an ideal tool for crime prevention and its effectiveness is quite apparent; and evident from the findings is that the public from both areas is well educated about community policing.

Furthermore, the present study is further poised for the creation of a sustainable partnership between the police and the public in both Fortgale and Southernwood, which are the two areas of investigation.

The Map of the Eastern Cape (www.google.com)



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CHAPTER 1: INTRODUCTION

1.1 Introduction to the study

Traditionally, crime prevention has not been accorded due recognition as compared to other elements of the law enforcement domain and the criminal justice system. Libermann, Landman, and Robertshaw (2000) are of the view that although its importance might be less recognised, its effectiveness is no less great if it can be implemented successfully. Internationally, what is increasingly becoming apparent is that situational and social crime prevention calls for collaborative commitment from both the community and the police.

As they discharge their work, the police interact with the communities they serve in various ways. The community relies upon the police for the curbing of disorder and intervention in times of emergency. On the other hand, the police force relies on the community for the reporting of crime and provision of vital information for combat crime and address the concerns of the community. The recent decades have witnessed the development of this symbiotic relationship as the police and the communities appreciate the need to expect more from one another as each part increasingly recognises the importance of collaborative partnership in combating crime.

In addition to the traditional forms of policing outlined in other previous reports, there-emergence of the so-called “community policing” and community policing initiatives has been preponderant across Canada as well as numerous other nations. One of the is the Qamata service Centre which has a Victim Friendly Room to ensure that victims of rape and sexual offenses are assisted in private was officially opened by King Dalimvula Matanzima. A new TRT Unit to be placed at Cofimvaba Cluster, motorbiles for patrolling. MEC Tikana appealed for closing down of tarverns especially those closer to schools and churches (www.gov.za). As alluded to earlier on, contemporary community policing has been characterised by a remarkable departure from centralised police departments that practise reactive policing, to more decentralised police structures whose orientation is proactive and problem-solving where the work of the police is sanctioned by a close partnership with the communities being served.

Apparently, community policing has emerged a popular concept. Indeed, few police services or elected officials worldwide wish to distance themselves from the rhetoric of community policing or the community policing initiatives. For example, in a survey conducted by the

Police Foundation (1997) in the United States found that 85% of police departments under study in that country reported having adopted community-based policing or at least they were in the process of effecting that paradigm shift (Skogan, 2000). A more recent federal survey involving a much larger sample of American police departments (in cities with populations over 250,000) found that over 90 per cent of the police services had trained, full-time community-based police officers in the field of community policing (The Bureau of Justice Assistance, 2004). In Ontario, the police service is mandated under Section 1 (1) of the Adequacy Standards Regulation to provide community-based crime prevention initiatives (The Ontario Ministry of the Solicitor General, 2000).

Basically, Community Policing Forums are structures established by statutory law, specifically the South African Police Service Act (Act No.68 of 1995, Sections 18-23). Community Policing Forums in South Africa originated from community policing which, according to research, is a concept 'born' in the United States of America following the findings of two major interactive research efforts conducted by Professors Herman Goldstein and Robert Trojanowicz in Newark, New Jersey and Flint (Trojanowicz & Bucqueroux, 1994). The report refers to the Community Policing Forum meetings as *consultative committees* with four distinct functions. These are (a) the public advising the police about their problems and needs at the local level, (b) the police educating the public on crime and disorder, (c) the ventilation of grievances by both 'sides' and (d) the provision of police feed-back regarding police successes, and so on (see variables 16-19 of the questionnaire, Annexure A to the research report). When these functions are performed successfully, the community's trust in the police service will be reinforced. The next sub-topic is the statement of the research problem.

1.2 Statement of the problem

This study explores and describes the perceptions of the community regarding the Community Policing Forums through implementing an appropriate research design and data analysis techniques. The focus is on the purposively selected communities of Mthatha in the Eastern Cape Province. By being a citizen of South Africa, the researcher holds the view that, Community Policing Forum initiatives exhibit some pitfalls that need urgent redress.

Day in and day out, the media (SABC 2) reports serious crimes taking place in South Africa. Such crimes depict heinous disregard for human life (through murder, for instance),

disrespect for other people's bodies and dignity (through rape) and disregard for people's ownership of movable property (by means of armed robbery, burglary, theft, and so forth). The preponderance of such crimes makes it understandable why the law-abiding South African citizenry is becoming suspicious of the police's capacity and commitment to policing. The unprecedented upsurge in crime also attempts to explain why in some instances the public exhibits attitudes suggestive of apparent loss of faith in the integrity and capabilities of the South African police. This observation is possibly further exacerbated by the mass and social media propelling allegations of police dishonesty, which manifests itself within the ranks of the police service. Unfortunately, any signs of improvements in service delivery by the police as well as the heroic deeds by some dedicated police officers seem to have been overshadowed by the weakened functional police activities such as bribery. As such, the members of the public have been left to their own devices and clueless regarding the role they should play in crime prevention. Arguably, public participation in combating crime is imperative in complementing the efforts of the police in a bid to satisfy the needs and expectations of the public regarding safety and security in their communities.

Ironically, the advent of democracy in South Africa has witnessed the erosion of respect for one another as citizens are killing one another in cold blood. A case in point was the month of May 2017 when the country recorded unequalled reports of female citizens being killed by their male-partners. Further, people living with albinism are targeted for ritual purposes (muti). Because of such attacks, a learner from KwaZulu-Natal fled her home and sought refuge among some relatives. The findings indicate that South Africans, across almost all the provinces (as represented by the participants in the sample) are not happy with service delivery by the police. Councillors, belonging to the Inkatha Freedom Party and the African National Congress are reportedly killed. The reported killings in South Africa, unfortunately depict the cannibalistic nature of crime and in the most gruesome cases, perpetrators feed on human flesh. Incredibly, perpetrators kill and eat their family members. Uncles are reportedly raping their nieces and nephews. There seems to be complete breakdown of morality in the communities; some people are striking for their low wages demanding increase and learners from institutions are striking for fees, the so-called '#tag fees must fall' saga. Under all these circumstances, the public still expects police officers to intervene and restore peace and normalcy. Recently, a man confessed that he was tired of eating human flesh and public opinion advocated for the man's arrest (SABC 2 News, 17 August 2017).

Nonetheless, the allusion to the development of community policing in the United States of America, some Western countries as well as in South Africa has re-invigorated public hope and expectations regarding sustainable crime prevention interventions through public participation forums like the Community Police Forums. In fact, community policing has paved way for the introduction of Community Police Forums (CPFs) that could act as a conduit between members of the public as co-actors in policing matters that directly affect them and the police who have been statutorily appointed to provide policing services on a full-time basis. This principle recognises the idea that the police can neither prevent nor combat crime without involving the public they are supposed to serve.

In the current study, the exploration and description of the perceptions of the community regarding the Community Police Forums is fostered by the adoption and implementation of the appropriate research design and the data analysis techniques. The study focuses on the purposively selected communities: Fortgale and Southernwood, areas located in the Eastern Cape Province. Both areas of study are urban areas found in Ward 7.

1.3 Research rationale

The present study is underpinned by an exploratory-descriptive analysis of the perceptions of the community pertaining to Community Police Forums. This study seeks to unravel the controversy around whether the Community Police Forum is really an effective initiative in combating and preventing crime.

The mandate of the police regarding the maintenance of social order rests squarely on two important pillars. Firstly, *proactive policing*, as one of the key crime prevention initiatives, is a community-driven service. The examples are; police-community relations, the omnipresence of the police through role visibility, the patrolling of neighbourhoods (especially in residential and shopping areas on foot and/or by vehicle), visibility of conspicuous symbols, for example identifiable uniforms, firearms, police baton, handcuffs and the like), educating citizens about their role in guaranteeing their own safety and security measures and the resolution of conflict and crises situations involving members of the community through Community Police Forums (CPF's) and other strategies. Secondly, if some or all the above-mentioned preventive measures fail or neglected to the extent that crime increases out of proportion, *reactive policing* becomes

inevitable in a bid to restore social order through repressive policing methods and techniques such as crime detection, arrest, detention, interrogation and so forth.

Apart from the outlined functional orientation, policing also depends on formal and informal social control. Democratic governments are obliged to ensure the protection and well-being of their citizens through the application of the formal social control measures. This obligation entails among other things; the sustainable preservation of the social order through upholding the rule of law and ensuring police accountability by which policing in general would enforce legitimacy through “...performing a legal rather than a political function and by serving the law rather than partisan politics” (Uildriks & Van Reenen, 2003). The rationale behind the orderly co-existence among people is generally regarded as the *raison d’être* (reason for existence) of the police as an institution. The informal social control is achieved through the inculcation of cultural values and norms in the minds of young people and the elderly through socialisation and the concomitant internalisation or conditioning processes that normally take place at family level, at school, in the church and the peer group. The formal social control mechanism becomes necessary to the extent that socialisation (upbringing) processes, in one way or another, have failed (Van Heerden 1992).

Crime prevention is currently becoming a massive social concern, precisely because policing appears to be more repressive (that is, characterised by arrest and detention) than being proactive in nature (that is, eliminating inclination to criminal behaviours before the actual commission of crime). Counter-productive trends such as the prevailing high crime rate, despite the slight decreases observable in certain categories of serious crimes, often create the impression that South Africa is still considered a dangerous place to visit or live in. Police brutality has been on the rise as it manifests in the application of deadly force as evidenced by the loss of scores of ammunitions (roughly 200 000 rounds) (Beeld, 2012) at Gauteng police training centres. This approach allegedly plays right into the ‘hands of criminals.’ It further manifests itself in the apparent political interference in the daily running of the police establishment by political figures in the apex echelons of the government (Beeld, 2012).

Police involvement in serious crimes (for example armed robberies, rape, murder, and so on) and an apparent disregard for human dignity, blatant violations of human rights and so forth do not conform to the idea of creating a positive image of the police. The transformation of the erstwhile South African Police (SAP) into the Police Service between 1994 and 1995 witnessed

the promulgation of the South African Police Service Act, (Act Number 68 of 1995) which provided for greater cooperation between the active (police) and the passive (public) partners regarding crime prevention and other aspects of public needs and concerns. Chapter 7 of the Act in question, (sections 18-23) assigns the responsibility of establishing Community Police Forums (CPFs) and Boards to a Provincial Police Commissioner, subject to the directions of the Provincial Member of the Executive Council for Safety and Security.

The following factors played an important role in influencing the researcher's choice of the current topic:

- (1) The actuality of the topic: Exploring Community Policing and the subsequent implementation of the Community Police Forums simultaneously with Sector Policing to give double assurance regarding public safety and police protection is a unique approach to maintaining a proactive approach to crime prevention. In this regard, it has become imperative to explore and evaluate public perceptions of the Community Police Forums.
- (2) Previous research on Community Policing in South Africa reveals shortcomings in the role and function of the Community Police Forums, (cf. 2001); Morrison, (cf. 2011).
- (3) This study motivates the researcher to explore the role of Community Police Forums because she is a lecturer teaching crime prevention, a phenomenon that is part of this research.

1.4 Aims of the study

The *primary aim* of the present study is to explore the perceptions of the respondents regarding the Community Police Forums through an exploratory-descriptive analysis. It is envisaged that this aim will be realised by statistically ascertaining the perceptions communities hold regarding Community Police Forums as a partnership-building technique geared towards crime prevention. This has a cross-correlation with independent (predictor) variables: gender, age, residential area, qualification and occupation (Section A of the questionnaire; the variables are 1, 2, 5, 6, and 7).

The *secondary aims*, which are presented in the form of hypothesis, focus on the participation, functions, barriers and a theoretical evaluation of the Community Police Forums and as such, the study aims to:

1. Explore the nature and extent of community participation in Community Police Forum meetings (through consultation, cooperation, conformism, and so on and these vary among the respondents in the two research areas: Fortgale and Southernwood (Section B of the questionnaire; variables 8-15).
2. Identify the four functions of consultative committees identified by David Bayley (1994) and ascertain the extent to which they are materialising at the Community Police Forum meetings in Fortgale and Southernwood (Section B of the questionnaire; variables 16-19).
3. Identify the barriers between the communities and the police of Fortgale and Southernwood and evaluate the extent to which they may hamper the optimal functioning of the Community Police Forums (Section C of the questionnaire; variables 21-37).
4. Determine the theoretical impact of the Normative Sponsorship and Critical Social Theories on the outcomes of community participation in Community Police Forums (Section D of the questionnaire; variables 38-43).
5. Determine the extent of variance in the degree of *understanding* of the meanings of the concepts: *community policing* and *community police forums* as logical foundations for a democratic approach to policing in South Africa (Section E of the questionnaire; variables 44-50).

1.5 Conceptualisation

Community-oriented policing: In the context of this study, this implies a cooperative effort between the police and the communities they serve, where both work together to combat crime and solve crime related problems.

Community participation: For this study, this refers to a situation when members of the community participate in helping the police to achieve their mission.

Co-optation: This occurs when an individual or group is coerced into supporting the mission of an individual or organisation.

Crisis of legitimacy: This scenario arises when an individual or organisation faces a situation in which its legitimacy is called into question.

Devil's advocate: This situation comes into being when a person or group calls into question the assumptions and evidence that organisations and individuals proffer as common or accepted knowledge.

Koban: The term refers to a small and often portable hut strategically located in a jurisdiction from which police officers can work. Typically, not more than two officers can comfortably work in this location. The Koban concept originated in Japan and has been subjected to experimental use in selected jurisdictions in the United States (Tanner, 2006).

1.5.1 Police and policing

The term *police* is a derivative that comes from the Greek words *polis* (city) and *polites* (citizen of the state). It may be considered as a form of the Latin word *politea* (state authority) or a French word *police* (power of the people). The word *police* officially gained recognition in Ireland around about 1787, but it was only in 1829 that Sir Robert Peel established the *Bow Street Runners*, the first organised police unit in London. In modern terms, *police* refer to a group of individuals appointed in accordance with the law (a statute) to maintain law and order and they are mandated to ensure the protection of individual human rights in terms of (the Constitution of the Republic of South Africa, 1996). *Policing assumes* a functional meaning and points to “the personification of [social] order and a guarantee that the constitutional rights of every individual will be protected” (Van Heerden 1992:25). The South African Police Service (SAPS) was established in terms of the South African Police Service Act, Number 68 of 1995.

1.5.2 The police service versus the police force

In previous writings, reference has been made to the terms *police service* and *police force*. Apparently, *police service* originated in the United Kingdom where it had been clearly distinguished from *police force*. Arguably, it could be surmised that *police service* paved the way for the development of community policing – a ‘softer approach’ that promotes public participation in identifying and solving everyday crime-related problems. Comparatively, *police force* has negative connotations. The word *service* would make the police more presentable if they could manage to perform to the expectations of such a more positive image. The term further conveys an ethos of the police maintaining functions that are more caring in everyday social life, whereas *force* carries overtones of coercive control (or suppression). In contemporary terms, *police service* would be more compatible with a police officer mandate aligned to community policing; especially through Community Police Forums on the one hand.

On the other, police *force* would be more inclined to traditional perspectives of policing organised along military lines. A police force has certain symbolic characteristics such as uniforms, batons, carrying guns, being subject to a rank structure, a code of discipline resembling the military one, and so forth (Bayley, 1994).

1.5.3 Community policing

Adams (1994) as cited in Morrison (2012:146) defines *community policing* as “a shift from a military-inspired approach to fighting crime to one that relies on forming partnerships with constituents.”

Perhaps the most classical definition of Community Policing is found in Trojanowicz and Bucqueroux (1990). These authors define *community policing* as a new philosophy of policing, describing the concept as based on the notion that police officers and private citizens are capable of working together in creative ways that can help solve contemporary community problems related to crime, fear of crime, social and physical disorder and neighbourhood decay.

In their subsequent writings, Trojanowicz & Bucqueroux (1994:2) provide a more ‘to-the-point-definition’ of community policing as they describe it as;

A philosophy and organisational strategy that promotes a new partnership between people and their police based on the premise that both the police and the community must work together to identify, prioritize, and solve contemporary problems such as crime, drugs, fear of crime with the goal of improving the overall quality of life in the area.

In a monograph on policing, the United States Department of Justice (2000) summarised *community policing* as the collaboration between the police and the community in identifying and solving community problems;

The report views the police as being *no longer* the sole guardians of law and order; *All members* of the community become active *allies* to enhance the safety and quality of neighbourhoods;

Policing is an *expanded outlook* on crime control and crime prevention. It is a new emphasis on making community members active participants in problem solving. In this approach, the neighbourhood patrol officers play a pivotal role in community policing.

Bayley (1994:20) defines *community policing* as “some way of pulling the public together into groups that can help to defend themselves [against crime].” The four key elements of *community policing* identified by Bayley (1994) are briefly outlined as:

- (a) Community-based crime prevention;
- (b) Deployment of the police for non-emergency interaction with the public (for example at Community Police Forum meetings);
- (c) Active solicitation of request for service not involving criminal matters; and
- (d) Creation of mechanisms for grass-roots feedback from the community and such feedback would, among many other things, relate to decisions made at Community Police Forum meetings.

1.5.4 The Community in community policing

- The definition of *community* is usually debated within the framework of geography. Trojanowicz (1994) for instance, assert that a *community* is, first of all, a geographical area confining a group of people with similar character and goals, who may or may not live in close proximity. The geographical and sociological concepts of the *community* are inherently linked because people live there for a reason, for instance, that is where they practice their social living as they go about interacting socially (Watson, Stone & Stuart, 1998:37).
- Watson, Stone & Stuart (1998:37-40) distinguish between the different types of communities that play a great role in the policing process. First, a *geographical community* refers to a group of people (see above definition) like residents including occasional occupiers of an area. A more specific example of a geographical community is the *neighbourhood*. Second, a *demographic community* is that which accommodates occupants possessing the same or very similar demographics in terms of ethnicity, gender and others. The third one borders on the committing of community interest.

Community of interest manifests in the same ideologies, religion, political aspirations and so forth. Fourthly, *multiple communities* are those that accommodate everyone, for example, an African dentist, a Chinese medical doctor, a Greek restaurant owner and so on. Finally, some communities are *atomistic*, that is, regardless of their composition and that they consist of individuals with connections and relationships among them, “there is no monolithic public, but in fact, many groupings with diverse interests”.

During the Apartheid era, the erstwhile South African Police were in the forefront in terms of the enforcement of many criminal laws, which were devoid of morality and founded on the underlying policy of racial discrimination and the oppression of the Black majority. The majority of the South Africans viewed the police force as the least friendly arm of the state. That perception resulted in the development of a negative mutual relationship between the police and the public, often characterised by mutual fear and hatred (Nel and Beizenhout, 1997; in Nkwenyane, 2011). It became imperative that South Africa’s transition to democracy had to be accompanied by a radical transformation of all state institutions including the police. In restructuring itself, the South African Police Service adopted community policing as its new paradigm in terms of policing the state.

Community policing was created through the Police Act Number 68 of 1995. and it is being used as the philosophical blueprint that guides the new police management style and operational strategies and it emphasises the establishment of police-community partnerships and a problem solving approach that is responsive to the needs of the community. In that regard, community participation ensures that people are equal and active partners in the decision-making process, and that they have a better appreciation of the challenges and difficulties associated with their particular problem or need, and hence, they share responsibility in developing practical solutions that address the issues raised. According to Ludman (2010), Community Police Forums were established to address the problems caused by the Apartheid history of policing in South Africa. Under the Apartheid system, the police had been responsible for enforcing apartheid laws, and, as a result, the institution could hardly win the trust or cooperation of many Black South African communities. It is against this background that South Africa’s transition to democracy calls for a radical transformation of all state institutions.

As alluded to earlier on, Community Police Forums were established to address the problems created by the political history of policing in South Africa. During the Apartheid era, the police

were made responsible for enforcing apartheid laws, which resulted in the force losing the trust or cooperation of most of the communities in South Africa (Pelser, 1999; in Maroga, 2005). Community Police Forums are intended to assist the police in improving the delivery of police service to the community, strengthening the partnership between the community and their police, promoting joint problem identification and problem-solving, ensuring police accountability and fostering consultation between the police and the community (Nel and Beizenhout, 1997; in Nkwenyane, 2011).

There are three distinct approaches to *community policing* and these are distinguished as follows:

Firstly, there is the holistic approach, which sees community policing as an approach, which affects every aspect of the police organisation. It is reflected in the corporate culture of the police. The second approach views community policing as one pattern or unit within the police organisation. Thirdly, community policing is viewed as the name given to small-scale initiatives, usually local, which are, in some way, designed to bring the police into non-confrontational contact with the community (Brogden and Nijhar, 2013).

The researcher consistently utilises the above-cited terms because they constitute the most appropriate concepts used in discussing issues that pertain to crime prevention.

1.5.5 Perceptions

Man becomes aware of his or her surrounding world through perception or sensory awareness. A person's perception of a specific referent object may not always be a true reflection or image of that particular object (or physical environment) simply because perceptions differ from one person to another, leading to different accounts of the same object being given by different persons.

1.6 Ethical considerations

The following ethical issues were considered before, during and after the execution of the present study:

Anonymity refers to the protection of the names and personal particulars of all the respondents. To this effect, a guarantee form already appeared on the front page of the questionnaire.

Fieldworkers gave the respondents self-addressed envelopes in which to place the completed questionnaires and these envelopes would then be sealed before being handed back to the collectors. No postage was required.

The *confidentiality* of the responses as well as other statistical findings was strictly upheld and information could be withheld from any unauthorised person who did not have any interest in the present study.

The principle of *informed consent* was upheld since the Community Police Forum chairpersons and the community and traditional leaders of the two selected research areas were officially written to informing them of and explaining to them the reason(s) for conducting the present research inquiry. Their goodwill, blessing and full cooperation were solicited regarding the distribution and the collection of social surveys by the appointed fieldworkers in their respective areas.

Freedom of speech was guaranteed. Although the responses were to be given in the form of crosses (X's), the surveys were concealed from public scrutiny in an attempt to honour the respondents' democratic right to freedom of speech, dignity and privacy. This also applied to freedom of conscience, religion, beliefs, opinions and attitudes.

The researcher adhered to the dictates of the *Academy of Criminal Justice Sciences (ACJS)* of the United States of America. In fact, the ethical considerations drafted and accepted by the Academy of Criminal Justice Sciences were also upheld and maintained as practical guidelines safeguarding individual human rights as far as the individual respondents were concerned.

1.7 Value of the research

The fact that the present study draws on non-parametric statistics obtained from two independent samples should not imply that valuable information is not going to be recorded on the role of the Community Police Forums as an appropriate partnership-building technique in crime prevention. Apparently, the police are constantly under severe criticism by the public and the mass media, firstly, for not performing their duties to the expectations of the public and the constitution. Secondly, the police are being censured for allegedly being equally involved in various categories of serious crimes like conniving with hardened criminals. Thirdly, the police are accused of being extremely brutal through applying deadly force, which tends to exhibit disrespect for human life, dignity and freedom. Against the backdrop of this soiled

relationship, the present study is poised to provide for the creation of a sustainable partnership between the police and the public in the two areas of investigation. Lastly, the statistical data could also serve the purpose of a supporting a further scientific research article to be published in the *Acta Criminologica*, a South African Post-Secondary Education (SAPSE)-accredited journal.

1.8 Chapter division

The chapter divisions are as follows:

Chapter 1: General Orientation to the Study

Chapter 2: Literature Review

Chapter 3: Theoretical Framework (CPFS)

Chapter 4: Data Analysis

Chapter 5: Data Interpretation and Discussion

Chapter 6: Discussion

Chapter 7: Summary of the research findings

Chapter 8: Findings, Conclusion and Recommendations

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

To ensure an effective paradigm shift, South Africa's transition to democracy called for a radical transformation of all state institutions including the South African Police Service. As it restructured itself, the police institution had to adopt community policing as its new approach to policing in South Africa. The setting up of Community Police Forums at police stations throughout the country backed this vision. The implementation of community policing, through these Community Police Forums, has brought to bear the complexity, dynamism and diversity of this process and of social and political relationships at both the local and provincial levels, particularly in Gauteng Province. The mammoth task involving the establishment of Community Policing Forums (CPFs) at each police station has resulted in the re-conceptualisation and reorganisation of governance at both the provincial and local levels.

Resultantly, this has had a bearing on similar processes that are taking place or have already taken place in other provinces. This transformation also has engendered a new approach to local governance in South Africa. However, this transformational process is not the sole factor that has led to the tremendous developments mentioned above. The context and environment in which policing takes place has also changed, and it continues to change at a tremendous rate. This has also affected the role of non-governmental organisations and the manner in which they relate to the state and the local communities (Brown, 2004,).

During the Apartheid era (the pre-1994 period), the role of the South African Police was to protect the colonial state against political subversion and was mainly reactive in its orientation. The police's concentration on policing for the purposes of political control brought about a negative development in terms of the appreciation and practice of crime prevention. The majority of South Africans view the police as a political instrument under the control and at the disposal of the apartheid regime. Under such reactionary circumstances, community participation and involvement in policing was non-existent. Since police officers were not accountable to communities, they were mistrusted and alienation between the police and communities developed. With the advent of the new democratic dispensation in 1994, the police had to adopt Community Policing as its guiding philosophy. The creation of Community Police Forum has legally obliged every police station to offer the communities the opportunity

to engage with the local police on a regular basis. This resulted in improvement in accountability and police-community relations. Following this transformation, the police service is increasingly becoming a legitimate service in the eyes of the South African public. The migration to Community Policing has resulted in the South African Police Service be more accessible to the public than before. Communities now look up to the police for help in a wide spectrum of problems some of which are not crime-related. Despite the establishment of Community Policing Forums (CPFs), problems still exist in the crime prevention strategies jointly pursued by these Community Police Forums and the police, since crime rate is escalating. Individuals still feel that they are unable to make valuable contributions to the Community Policing Forums, as the problems experienced in the areas of study are diverse. Police stations are reportedly situated far from the communities they are serving. Certain communities feel that they are being excluded from the processes and structures of the Community Policing Forums. Alternatively, Sector Policing provides a decentralised police service to the community though it has to be implemented in a highly centralised and bureaucratically administered system. Sector Policing can be seen as a substitute for Community Policing; thus many are bound to resist it (The Department of Community Safety, 2003).

The current approaches to policing do not effectively prevent crime. Crime rates are escalating and these developments continue to grip South African communities. Some communities are unable to contribute in deciding how crime could be combated in their neighbourhoods. This has bred a defeated attitude among some communities as they feel that nothing can be done to curb the crime wave. Crime manifests itself in diverse forms within communities, and hence, different policing tactics and methods are necessary since predisposing factors are peculiar to each neighbourhood. The South African Police Service has a mammoth task of policing a country with one of the highest crime rates. In this regard, Sector Policing can be adopted as one of the tactics to address crime. As the concept of grassroots policing is new, it brings to the fore, the challenge of sustainability for Sector Policing. This policing approach is an entirely new way of defining the role of the police in the community. It requires a change of mind-set by police officials towards public education, which in turn strain financial resources in terms of the training of officials. The successful implementation of Sector Policing therefore requires the political will in order to mobilise additional logistical and financial resources. Traditional policing is an alternative approach to combating crime and it is usually used by traditional chiefs and headmen in the rural areas.

2.2. Traditional policing

Traditional policing aims at protecting law-abiding citizens from criminals. Under this system, criminals are identified and apprehended while enough evidence is gathered to convict them. The duty of the officers on duty is to respond to incidents swiftly and clear emergency calls. Many officers working busy shifts only have time to respond to and clear emergency calls. This type of policing does not stop or reduce crime significantly since it simply fixes chronic problems temporarily.

In contrast, the main goal of community policing is to assist the public in establishing and maintaining a safe and orderly social environment. While apprehending criminals is one of the important goals of community policing, it is not necessarily the most important one. Community policing is concerned with solving the crimes that trouble the community and it addresses the concerns by working with and gaining the support of the community. The most effective solutions include coordinating the police, government resources, citizens and local business to address the problems affecting the community. The police get in touch with the community in a variety of ways including polls or surveys, town meetings, call-in programmes and meetings with interest groups. They use these connections to understand the needs of the community out of its police officers and what the community is willing to do to solve its crime-related problems. The structure of the community-policing organisation differs in that police assets are refocused with the goals of specific, written rules to equip the police officer with more creative problem-solving techniques to provide alternatives to traditional law enforcement (Anderson, 1992).

The police officers' experience of community alienation is closely related to the experience of *mastery*, the state of mind in which an individual feels autonomous and experiences confidence in his or her ability, skill and knowledge to control or influence external events. Community policing requires departments to flatten their organisational pyramid and place even more decision-making powers and discretion in the hands of line officers. As the level of community alienation or isolation that officers experience increases, there exists a corresponding decrease in the officers' sense of mastery in carrying out their expanded discretionary role. Further, a strong sense of community integration for police officers seems vital to community policing which focuses on proactive law enforcement which is usually defined as the police officers' predisposition to actively commit themselves to crime prevention, community problem

solving, and a more open, dynamic and quality-oriented law enforcement-community partnership (Ahlin and Eilleen, 2015).

A lack of community support has often resulted in an increased sense of alienation and a greater degree of apathy among the police officers. A lack of community support and working in a large populated community was reportedly associated with an increased sense of alienation and a greater degree of inactivity among the police officers. Furthermore, an increased sense of alienation resulted in the development of a greater degree of negative feelings and lethargy among the police officers. The majority of the police officers felt socially alienated from the community they served. The more they withdrew, the more negative they felt towards the citizens of the community (Trojanowicz, and Bucqueroux, 1990). Due to the increase in crime in South Africa, the former president, Thabo Mbeki introduced Community Policing Forums.

2.3. The Origin of Community Policing in South Africa

As South Africa's infant democracy became consolidated, forgetting the pain associated with its birth also became easier. However, to form a coherent perception of community policing in South Africa, it is imperative to review that experience, for it is here, in the vicious cycle of political violence that engulfed the country shortly after the unbanning of the liberation movements in February 1990, that the shape of South Africa's community policing came into existence. During the first months of 1991, the escalation of violence destabilised KwaZulu-Natal and large areas of the Transvaal (now Gauteng), and there was glaring evidence of police collusion in that violence (Reiner and Cross, 1990).

To address this problem, the African National Congress (ANC) began to push for a peace summit at which a formally binding agreement between themselves, the Inkatha Movement and the Government could be struck. Following long and often bitter negotiations, the African National Congress, the Inkatha Movement and the Government signed the National Peace Accord on 14 September 1991. The agreement contained 'general provisions', which included the following:

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” (The National Peace Accord, 1991).

In addition to these provisions, the National Peace Accord (1991) stipulated a code of conduct for the police, which emphasised 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” (Cawthra, 1993).

The major criticism of the code at the time was that, while it set out the principles appropriate for policing, it failed to provide concrete mechanisms of enforcement (Cawthra, 1993). Nor, for that matter, did it provide incentives for compliance.

Nevertheless, there can be no doubt that the provisions of the National Peace Accord and the code of conduct it engendered, together provided a blueprint for the fundamental transformation of policing in the country. The key principles outlined in these documents; accountability, integrity, impartiality and effective service are critical in informing all the models of community policing. However, some critics have pointed out that the political popularity of community policing is attributable to the flexibility or definitional vagueness of the concept itself since it incorporates a variety of differing and to some extent, even conflicting definitions, the interpretation of which may be embraced and promoted by role-players across the political spectrum (Brogden and Shearing, 2010).

Arguably, this accounts for the willingness of the police to accept the provisions of the National Peace Accord and the code of conduct it provides for. Confronted with a looming legitimacy and credibility crisis, senior officers began to see the inevitability of change. Indeed, even prior to the signing of the National Peace Accord, the police had been arguing that a new approach

had been adopted. As the then Deputy Commissioner of the South African Police, Lieutenant-General Mulder van Eyk, in 1991 suggested that:

The South African Police realises that the organisation must not only be attuned to the community but also function in the context of the community. Effective policing therefore means the strengthening of relationships through which co-operation and voluntary obedience to the law will be maximised. An attempt is being made to implement this principle of partnership with the public in every facet of policing.

Part of this expanded paradigm pushed for an attempt at the creation of police-community liaison forums at local level and these would be established, run and chaired by police officers for 'consultative' purposes. Nonetheless, the limitations of these structures suddenly became apparent. Researchers at the time noted that:

There is little evidence that the police are generally aware of the issues of representativeness, or that forums lead to substantive input and positive responses on the part of the police. This is borne out by the experiences of those involved in the Local Dispute Resolution Committees of the National Peace Accord. As the case is with many liaison forums, the police are often unwilling (or unable because of organisational policy) to regard the views of the 'community representatives' as necessarily relevant or deserving of an organisational response.

However, the National Peace Accord established structures by which a more representative and legitimate input from political and community organisations could be acquired at local, regional and national levels. These included the Regional and Local Dispute Resolution Committees, which reported to a National Peace Secretariat, as well as a Police Board. The mandate of these structures was essentially one of monitoring and advising since they were explicitly excluded from any formal role in the "day-to-day functioning of the police".

Despite this limitation, these structures provided the means, for the first time, by which political and community-based organisations could make an input, albeit limited, in police planning. At national level, the National Peace Accord paved way for the establishment of a Commission of Inquiry Regarding the Prevention of Public Violence and Intimidation (popularly known as the Goldstone Commission) with a broad mandate, encompassing the formal investigation of police misconduct. The National Peace Accord thus initiated, for the first time in the history of

South Africa, a structured framework for police accountability. However, the legitimacy of the police remained a sticking issue that required attention. To that effect, one observer noted:

The National Peace Accord also states that Tthe structures of the National Peace Accord (1991) will go only part of the way to making police accountable to the communities they serve in controlling crime; only when an authority which is perceived as legitimate and representative of the majority of the population has control over the SAP will conditions be established for democratically accountable policing.

These two interrelated issues, democratic control and accountability improve the legitimacy of the police, which in turn, primarily shaped the nature of the community policing policy that was to come. It was agreed upon that in each police station, there must be a Community Policing Forum (National Peace Accord, 1991).

2.4. Community policing forums

Community Policing is a policy and policing strategy aimed at achieving more effectiveness in controlling crime, reducing fears of crime, improving the quality of life and improving police service and the legitimacy of the police through a proactive reliance on community resources, which seeks to change the conditions that cause crime. The policy allows the police and the community to work closely together to solve problems of crime, fear of crime, physical and social disorder and neighborhood decay. In short, Community Policing is a partnership between the police and the community insolving safety problems.

The objective of the Community Policing Forums is to establish a partnership between the police and the communities to ensure effective protection of the communities from crime and a better quality of life through

- Ensuring that the police address the primary needs of the community and ensure that they are accountable to the community.
- Enhancing the quality of information availed to the police resulting in the development of a proactive and problem-solving approach to dealing with crime and violence.
- Providing communities with a visible accessible policing presence to enhance public confidence in the police, which deters criminals.

- Aligning the values of the police organisation with those of the new democratic South Africa, aiming at producing police officers who can interact sensitively with their communities and in a manner that is in harmony with local norms and values.

A Community Police Forum (CPF) means a forum established in terms of section 19 (1) of the South African Police Service Act, Act Number 68 of 1995. A Community Police Forum is a group of people from different communities and police representatives who meet to discuss safety problems in their communities. A Community Police Forum also aims at ensuring police accountability, transparency and effectiveness in policing the community.

The South African Constitution clearly stipulates that to establish a Community Police Forum, a Station Commissioner shall, in consultation with the mayor or their representative in the local municipality identify community-based organisations and interested individuals from the community. These should include representatives of all the groupings within the community, that is, religious groups, youth groups, political groups, sports clubs, schools and taxi associations and include them in the Community-Police Forum. People who are not aligned to any group or organization also have the right to be included. It is also important that the police are well represented in the partnership, for instance the Head of the Detective Unit, the Child Unit and so on, need to be included. The Station Commissioner should always be present at the Community Police Forum meetings.

The powers and functions of a Community Police Forum in the constitution include:

- Promoting the accountability of the local police to your community and co-operation of your community with the local police;
- Monitoring the effectiveness and efficiency of the police serving you;
- Examine and advise on local policing priorities;
- Evaluate the provision of services such as:
 - Distribution of resources
 - The way complaints and charges are handled;
 - The patrolling of residential and business areas;
- Keeping records, writing reports and making recommendations to the Station Commissioners, the Provincial Commissioner and the Member of the Executive Council

- The Community Police Forum will ask questions about local policing matters and launch enquires when necessary.

Each Community Police Forum should have its own constitution that is in line with the principles outlined in the Constitution and the Police Act and should include:

- The objective of the Forum;
- The structure of the Forum;
- How decisions will be made;
- Funding procedures; and
- Deadlock procedures.

All the provinces have Area and Provincial Boards. In the Free State, there are Area Boards for the Eastern Free State, the Northern Free State and the Southern Free State and these are represented in the Provincial Board. The function of both Area and Provincial Boards is to evaluate the functioning of Community Police Forums in the province and to co-ordinate their efforts with other Community Police Forums in other provinces. The Provincial Board also ensures that minutes and recommendations of the inputs are passed to the Member of the Executive Council who in turn recommends possible changes to the laws that govern policing.

Communities are made up of many different people, each with their own skills, views and innovative ideas that are capable of making a huge difference in the efficiency and effectiveness of the South African Police Service and the manner in which social crime prevention is approached in a specific area. Verbal communication is an effective tool in spreading messages and informed Community Police Forum members can empower their communities to influence their own safety and eradicate crime and criminal activities from their area.

Each citizen wishes to live and work without fear of being robbed, raped or attacked. By joining one's local Community Police Forum, one strengthens the human network against criminal activities and ensures that his or her family, neighbours and community have peace of mind and a safe and secure environment in which to thrive and prosper. Community Policing Forums are assigned the following functions:

The functions of the Community Policy Forums, as outlined above, may be categorised into three key responsibilities:

- (i) The improvement of police-community relations;*
- (ii) The oversight of policing at local level; and*
- (iii) The mobilisation of the community to be jointly responsible for the fight against crime (Altbeker & Rauch, 1998).*

However, these responsibilities are contradictory. The challenges this poses for the practical functioning of the Community Police Forums have been pointed out as follows:

Is it reasonable to believe, for instance, that, given the history of conflict between the police and communities that a structure that was designed to improve relations and oversee the police would succeed in both functions? Is it plausible that in communities where police were perceived to be oppressors and where the police believe that the most constructive crime prevention is police-led, that many members of the community would willingly give of their time and resources to assist the police in fighting crime (Skogan & Harnet, 1997).

In addition, one may not be certain as to whether it is plausible to believe that in other localities where the police had been supported, members of the community would care about oversight.

Against the background of these differing and contradictory functions, it is not surprising that the experience of Community Police Forums and therefore that of community policing, has differed considerably across the country. However, it appears this experience is not random. Rather, this experience appears to be determined by an identifiable and specific set of challenges faced by the police and the people in particular localities. Furthermore, the extent to which these challenges have been overcome determines the impact of community policing in a particular locality. This key finding was evident in a recent pilot project conducted by the National Secretariat for Safety and Security (1999) as a feasibility study for a comprehensive review of the development and implementation of South Africa's policy on community policing. The results of the pilot study posit a conceptual framework consisting of five consecutive and cumulative stages. These are the specific challenges, which are, faced in particular localities in the development and implementation of community policing. These are the basic resources, trust (policy specific), education, incremental resources and, finally, the

full partnership *results of the pilot Project*, (unpublished proposal document, The National Secretariat for Safety and Security, 1999).

The study therefore suggests a positive trajectory in the application of community policing initiative in South Africa. Regarding this trajectory, the first and most obvious factor driving community policing is the availability of the basic resources required by the police and those they serve in a given locality, but quite often, this factor proves to be a challenge. For the police, this challenge involves a lack of the necessary resources required in the execution of the basic policing tasks. Thus, a lack of resources such as basic education (literacy and numeracy in some cases), functioning vehicles, equipment and infrastructure appropriate to the topography of the locality and above all, a lack of the means to gather and analyse intelligence. For people living in these localities, the lack of basic resources involves their inability to contribute meaningfully to their Community Police Forum. This relates to a lack of basic education, difficulty in accessing the police station and a lack of effective means of communication. Further, the lack of the basic infrastructure like roads, telecommunications and electricity is also a relevant factor. Apparently, in these localities, there is very little policing of any kind (The National Secretariat for Safety and Security, 1999). (Ibid).

The primary cause of these problems is the historical legacy of underdevelopment and it is logical that many of the police stations situated in the former colonial homelands are affected. The adverse effect of this lack of resources on community policing has been succinctly analysed by the Community Agency for Social Enquiry (2012) as follows:

We found widespread empathy for the lack of resources in the police from community leadership and in the focus groups from the community more broadly. This situation highlights the need for community involvement as an added resource to participate in policing. However, it also threatens the process of community involvement as SAPS is physically unable to meet community expectations and needs in some cases. The low morale created by the lack of resources makes members of the SAPS more resistant to change, and even angry with the additional demands community policing places on them” (Ibid).

However, it appears that in those localities where the basic resource requirements have been acquired, the primary challenge is that of developing the basic level of trust. The creation of trust is a complex issue as it functions both as a measurement of the impact of the policy as well as a precondition for community policing. It is against the backdrop of South Africa's history that the historical relationship between the police and the people in a particular locality becomes relevant. It may be argued that what is even more relevant in this study is the integrity of the prevailing public perceptions of police competence and corruption, which appears to have had a significant effect on the levels of trust. Public understanding of the roles of the broader criminal justice system has a similar impact on the granting of bail, the withdrawal of charges or a lack of conviction and the outcomes of some cases that have gone through trial are often blamed on the police.

Political and racial stratification also impacts on the development of trust as the actions of the police are perceived to be protecting or promoting the interests of one political or racial group or another. For the police, the most critical factor that promotes the building of trust is a positive attitude toward change and both the station management and the junior personnel should acquire this trust. A number of issues related to a lack of trust negatively affected almost fifty per cent of the localities studied in the research. Owing to a range of issues impacting on the development of trust, the research found that this scenario obtained across the country in both rural and urban areas, as well as in those which are both predominately White and predominately Black (The National Secretariat for Safety and Security, 1999).

While the pilot project was too limited to extrapolate its findings, it generally appears to vindicate the issue that trust remains the primary challenge faced by the majority of South Africa's police stations and the people represented at Community Police Forums. It is important to note that in areas where there is a low level of trust, there is a real potential for the Community Police Forums to be used as a platform for political interest groups. Of equal importance is that at these localities, the continuous grappling with developing trust results in little attention being paid to actual service delivery, increasingly negative public perceptions of safety and security (because more information becomes available), and actual reduction in crime becomes minimal (The National Secretariat for Safety and Security, 1999).

The danger lies in the likelihood of the basic level of trust failing to be developed resulting in the police becoming increasingly marginalised through either the development of self-policing or its stronger form, vigilantism. However, once the basic level of trust has been achieved, it is apparent that the challenge becomes one of understanding the actual requirements of the policy. This refers mainly to the clarification of an agreement on the roles and responsibilities. Of relevance therefore, is the extent to which Community Police Forum representatives and police personnel have received education and training in the core elements and objectives of community policing as well as in an appropriate demarcation of roles.

According to the South African Police Service Interim Regulation for the Community Police Forums and Boards (2001, in Maroga 2005), more than half of the police stations assessed in the study indicate that less than 25 per cent of the personnel had received formal training in community policing. An interesting finding was that at those police stations the personnel who had received little or no training were predominately Black and disadvantaged and they perceived the personnel who received the available training provided by the South African Police Service as less effective than those who had actually received formal training. The respondents indicated that training had to be more frequent, consistent, operationally practical and standardised. Localities in need of further policy specific education had dealt with some of the issues related to trust and had begun to see improvements in terms of service delivery, but no improvements were registered in the prevailing perceptions of safety and security and no significant impact occurred on actual crime levels.

However, research has highlighted the importance of meeting the education and training needs of the police and members of Community Police Forums. Thus, it is likely that if these are not met, the Community Police Forums at these localities would either simply regress into forums for complaints or, worse still, the means by which Community Police Forum representatives can dominate and gain control over police operational procedures. Moving on to the next challenge, once trust has developed and roles and responsibilities clarified, equity, or rather the inequity characterising the distribution of policing resources appears to become a major issue. The Community Police Forum begins to function as a means by which additional resources are provided to the police to enable them to enhance their service delivery.

Although the nature of these resources differs from one area to another, they often manifest in the form of funding the purchase of vehicles, computers and other equipment, but it also

assumes the provision of support to the personnel who assist in administrative tasks and patrolling by police reservists. Thus, the wealth the residents of the area have enables the engagement of private business. This fosters the ability and willingness of residents to contribute time or other resources and these are key factors. For the police, the key factor appears to be the ability by both the police station and the area management to deal with the bureaucratic procedures required for accepting donations whether financial or kind.

However, this resource mobilisation stage describes, for the more privileged localities, an involvement usually limited to financial donations, and for disadvantaged localities, a considerable investment in terms of time and energy. Some sixteen per cent of the localities assessed in the research were identified at this stage and most of them were located in areas that are more privileged. In these localities, there had been improvements in the relationship and levels of trust between the police and the Community Police Forums. Some improvements were noted in service delivery and perceptions of safety and security, but no significant impact was noted on the levels of crime.

The final stage is that of full partnership', a situation where the police and Community Police Forums are apparently able to develop an active relationship with other role-players with the goal of jointly contributing to crime reduction. The distinguishing element appears to be the achievement of critical mass, that is, the mobilisation of all or most of the other relevant role-players like other government departments and non-governmental and community-based organisations to engage in crime prevention programmes. The key factors driving these relationships appear to be the extent of local activism and a co-operative synergy between different organisations.

Also important is the continuity of the projects which relies heavily on the continuity of strong leadership at the police station and in the Community Police Forum. A mere six per cent of the localities assessed in the research could be classified into this level since all of them are in the privileged localities. The fact that very few Community Police Forums are involved in networking relationships aimed at actual crime reduction is a finding, which seems to resonate with previous research. A study conducted in the Western Cape indicated that many Community-Police Forums have developed into 'Community Safety Forums', which aim at ensuring greater interaction and co-ordination with other agencies of the criminal justice system and ensuring greater community participation.

60% of the CPFs currently in place in the province were not engaged in problem identification or prioritisation; and that 65% were not engaged in problem-solving. This finding was based on an analysis of the content of CPF meetings, agendas and minutes (The Community Policing Policy and Framework Guidelines, 1997).

However, it is significant that only in localities where there has been a dedicated effort aimed at involving other role-players in active prevention projects, that there appears to be some reduction in actual crime. Given the range of methodological challenges associated with measuring the actual levels of crime and the number of variable factors that influence crime rates, it is not clear whether any real reduction in crime, if this has actually occurred, can be solely attributed to the successful implementation of the core elements of South Africa's policy on community policing. Arguably, what may certainly be attributed to this reduction, though, is the significant level of trust between the police and Community Police Forums, a comparatively high level of service delivery and positive perceptions of safety and security in these localities (The Policy Division, the Secretariat for Safety and Security 1999).

The findings of other researchers appear to confirm the findings of this limited study by the Secretariat. For instance, Altbeker & Rauch (1998) note that:

In some communities in which levels of conflict with the police were high, there has been, for obvious reasons, more emphasis placed on the importance of overseeing the police and building relations, in other communities, emphasis within CPFs appears more focussed on improving safety and security through assisting and collaborating with the police. This pattern has been reinforced by a difference between these communities in the role they accord the police in preventing crime, with black communities typically more concerned with ameliorating socio-economic causes of crime and white communities more concerned with keeping crime and criminals out of their areas. Because this pattern is also matched by very dramatic differences between levels of income, community participation in rich areas appears to focus on assisting the police in keeping crime out. While there is space for honest differences on the degree to which this is a legitimate strategy, it has had the consequence that the developments of community-centred crime prevention programmes involving the police are much more developed in rich areas than in poor, black areas.

A research by the Community Agency for Social Enquiry (2012) has also dwelt on the theme that says:

"Firstly, whites generally had more skills and resources and were therefore more successful at fundraising and initiating projects. Secondly, the kinds of issues white forums concentrated on differed from those of black forums. Some of the former were little more than anti-crime, whilst many of the latter had a broader social and developmental focus" (2012:78).

Ironically, the potential danger inherent in the pattern shown in the trajectory posited by the Secretariat's research is that the implementation of the policy may well entrench the very social divisions that the policy was meant to help overcome. This would primarily occur through the displacement of crime in those communities because of their relative poverty, and are less able to deal with its effects. As Altbeker & Rauch (1998:74) point out:

There can be little doubt that in a country with as deeply embedded inequalities as South Africa, there are real moral and political difficulties with programmes which may increase inequality by skewing the distribution of policing resources and/or of crime in such a way that poorer communities, already more at risk of violent crime, become even more at risk of victimisation. These difficulties are real and, in the long-term, may become highly politicised.

Shaw & Louw (2001:81) noted that:

The poor, lacking resources and more likely to be intimidated by the police, are often not well placed to sustain Community Police Forums. Indeed, Community Police Forums often work best in areas (White and wealthy) which require them the least, and remain fragmented and weak in poorer areas.

Thus, both intellectual and physical resources available to Community Police Forums and the people in particular localities remain crucial factors in the successful implementation of the community policing policy. This has been problematised by the contested legal status of the Community Police Forums. The crux of the issue is whether these Community Police Forums may be considered formal 'organs of the state' and, therefore, whether or not the state has a legal obligation to sustain them. There is logic in the argument that Community Police Forums meet the criteria provided for in the Constitution of the Republic of South Africa (1996, Section 239) for such organisations. It stipulates that:

- a) *Any department of state or administration in the national, provincial or local sphere of government; or*
- b) *Any other functionary or institution;*
 - i) *Exercising a power or performing a function in terms the Constitution or a provincial constitution; or*
 - ii) *Exercising a public power or performing a public function in terms of any legislation but does not include a court or judicial officer (The Constitution of the Republic of South Africa of 1996).*

It is clear that Community Police Forums were created through legislation to exercise public functions in terms of this legislation. At stake is the nature of the support required to sustain Community-Police Forums. While the state was clearly obligated to establish these Community Police Forums, apparently, the legislation did not create a state-subsidised profession. Certainly, the Community Policing Policy Framework and Guidelines (2017) is clear on this point. Section 7.6 states that *"membership of and participation at Community Police Forums and Boards is a voluntary community service."*

The formal legality of this position, given the argument above, is subject to debate, and state funding for Community Police Forums remains a constant theme often addressed at seminars, summits and other gatherings. The key purpose of such funding would apparently be to enable Community Police Forums to meet their basic administrative requirements, which often include telephones, stationery, transportation and the remuneration of permanent administrative posts in a Community Police Forum.

However, there appears to be a growing awareness that Community Police Forums should be project-driven and that if funding is to be availed by the state, it will have to be allocated to crime prevention projects. This correlates directly with the direction provided for in the White Paper for the facilitation of local level crime prevention. Apart from the issue of resources and the specific factors pertinent to the development of community policing outlined above, four general factors have been identified as critical in the implementation of community policing in South Africa. The Secretariat's pilot project identified those factors that appear to influence all the localities.

According to the reports detailing the pilot project, the level of activism in the community refers to the degree to which members of that community are able and willing to engage with issues of safety and security. Further, leadership style and commitment refer to both management at police stations and their communities, particularly at the Community Police Forums. Relevant education and training refer to the level of basic education and training in the police and in the community. Commitment of junior members of the South African Police refers to the willingness of these members of the SAPS to engage with the requirements of the policy.

It should be stated categorically that the attitude or mind-set of the police as expressed in its leadership style, training and, particularly, the commitment of junior members remains a critical issue about five years after the initial articulation of the policy, failure was inevitable. This lack of success must surely be attributed to the lack of an informed and dedicated policy implementation strategy. This, it must be assumed, relates directly to the lack of authoritative and committed leadership in the relevant Department. Community policing forums are working under stipulated policies. There is need to adhere to these policies.

2.5 South Africa's community policing policy

The first formal reference to 'community policing' as the prescribed approach, style or methodology for policing in a democratic South Africa was made in the Interim Constitution of 1993). In Section 221(1) and (2), the Constitution stipulates that an Act of Parliament should:

"Provide for the establishment of community-police forums in respect of police stations", which would include the following functions:

- a) The promotion of the accountability of the Service to local communities' cooperation of communities with the service;*
- b) The monitoring of the effectiveness and efficiency of the Service;*
- c) Advising the Service regarding local policing priorities;*
- d) The evaluation of the provision of visible policing services, including: –*
 - i. The provision, siting and staffing of police stations;*
 - ii. The reception and processing of complaints and charges;*
 - iii. The provision of protective services at gatherings;*
 - iv. The patrolling of residential and business areas;*

v. *The prosecution of offenders; and*

e) *Requesting enquiries into policing matters in the locality concerned.*

In Section 222, the Constitution sanctions that the Act provides for the establishment of an independent complaints mechanism to ensure that the misconduct of the police could be independently investigated. Thus, the political prerogative underpinning community policing was one of democratic accountability. The police were to be democratised and legitimised by enhancing oversight and accountability in general, and by enhancing interaction, consultation and accountability at local, or police station level in particular. What informed this prerogative, of course, was the concern raised by the African National Congress regarding the politics around the police service.

As the new dispensation prepared to inherit an extremely powerful, organised and armed organisation posing a threat to the democratisation process and, as had become clear, unequivocally implicated in the apartheid-induced violence, the primary measure was to neutralise the police's potential threat to the destabilisation of the new democratic state. The emphasis on accountability was reflected in the continued publication of the new government's first formal policy statement on safety and security in mid-1994 the minister's draft policy document entitled *Change*. The policy placed particular emphasis on the democratic control of the police service with community involvement being one of the pillars of safety and security issues. In doing so, the policy statement contextualised the transformation of the police service within the ambit of community policing. The new minister stated that community policing must be made to permeate every aspect and level of policing. Community policing forums are guided by the following distinguished principles.

2.6. Principles of community policing forum

The principles underpinning the operations of the Community Policing Forum were subsequently entrenched in the South African Police Service Act (Number 68 of 1995) which formalised the rationalisation and amalgamation of the eleven existing police agencies into a unified national South African Police Service (SAPS) with a single budget and a unitary command structure. The Act formally established a civilian Secretariat for Safety and Security with oversight and monitoring functions. It further created an Independent Complaints Directorate to ensure independent investigation of complaints related to abuses perpetrated by

the police. Furthermore, the Act formally established and detailed the operational functions of Community Police Forums (CPFs). In terms of this Act, the functions of these Community Police Forums were outlined in the Interim Constitution. It became the responsibility of the police, particularly the station, area and provincial commissioners, to establish Community Police Forums at police stations, together with area and provincial boards. Community consultation and input were therefore structured throughout the command structure of the new South African Police Service.

In April 1997, the Department of Safety and Security published its formal policy on community policing coined the Community Policing Policy Framework and Guidelines. Developed through a consultative process over a three-year period, the Policy Framework defined community policing in terms of a collaborative and partnership-based approach that encompassed problem solving at local level. As this was its first explicit expression of community policing as a methodology for reducing crime by improving the service provided by the police, the policy marked a watershed in the development of community policing in South Africa. The policy therefore articulated a drive towards the transformation of the South African Police Service into an effective organisation, accountable at various levels and responsive to the needs of the community it served. Written retroactively as are spones to the developments on the ground, the policy document was mainly intended to provide direction for police managers. The document therefore sought to provide detailed systematic guidelines for the establishment of Community Police Forums, a guide on change management, guidelines for demographic and local level crime analysis, the development of partnerships and local level problem solving.

The five core elements of community policing in South Africa were defined as:

- *Service orientation:* The principle has to do with the provision of a professional policing service that is responsive to the needs of the community and accountable for addressing these needs;
- *Partnership:* This involved the facilitation of a co-operative and consultative process of problem-solving;
- *Problem-solving:* This spells out the need for a joint identification and analysis of the causes of crime and conflict and the development and implementation of innovative measures aimed at addressing these issues;

- *Empowerment*: The principle deals with the creation of joint responsibility and capacity building for addressing crime;
- *Accountability*: This involves the creation of a culture of accountability for addressing the needs and concerns of communities. This was primarily outlined in line with the functions of various structures like the national and provincial secretariats; the Independent Complaints Directorate and members of the provincial legislature responsible for safety and security (MECs).

2.6.1 Assumptions of the model

It has been argued that the definitions of the principles outlined above correspond with the distinctive features of the neo-liberal model of community policing which evolved in Western Europe, particularly in the United Kingdom (as articulated by the New Right). According to Shearing (1996:), the overall definition correlates with the ‘second phase’ in the development of community policing in the West, following an earlier ‘bandit-catching’ phase in which community consultation was used primarily to gather criminal intelligence.

The second phase is characterised by two distinguishing features outlined below that:

The first is a change in definition of the police from a ‘force’ a ‘service’. An important expression of this change has been the development of ‘consultative forums’ designed to permit communities to make their policing concerns known to the police and to provide a vehicle for holding the police accountable to them... Second, is the preconception of the police as people who enable communities to solve their own problems rather than as people who solve problems on their own. Policing for the state police has become ‘everybody’s businesses rather than simply ‘police businesses.

Smith, 2008) outlined the roles of the police in encouraging the community to be involved in reducing crime and the direct roles the community should play in reducing crime.

On the one hand, the roles of the police that encourage the community in reducing crime include that:

- The police must consult the community on criminal issues in order to jointly identify and seek solutions via the Community Police Forums.
- In handling complaints, the police must be professional.
- Both the police and the community must appreciate their respective roles in the partnership.

- The police must understand and communicate with the community and the communication must be accompanied by actions showing understanding and sympathy.
- The police must treat all members of the community fairly.

On the other hand, the roles of the community in reducing crime are:

- To assume the ownership of community policing and support the police in the enforcement of the law;
- To give the police unconditional assistance;
- To attend the Community Police Forum meetings to address action plans jointly with the police to deal with crime in the community;
- To assume responsibility of their own safety;
- To always obey the law;
- To assume responsibility for another people's interest; and
- To participate in neighbourhood initiatives to safeguard the area in which they live, work and play.

2.6.2 Community

The first and most important assumption of relevance here is that of the 'community'. As Taylor (1982) has observed:

Community is an open-textured concept; that is to say, there cannot be an exhaustive specification of the conditions regarding the correct use of the concept. There are, however, three characteristics possessed in some degree by all communities. The first and most fundamental characteristic is that a set of persons who compose a community have common beliefs and values. The second characteristic is that relations between members should be direct and multi-sided. Relations are direct to the extent that they are unmediated by representatives, leaders, bureaucrats, institutions such as those of the state, or by codes, abstractions and reifications. The third and final characteristic of community is that of reciprocity.

This definition is useful in that it places the ‘community’ concretely as a form of association that exists in varying degrees in and across different localities. However, given South Africa’s highly politicised, divided, hostile and fragmented society, it is a moot point whether such relationships existed at the time the comments on policing policy were made. For that matter, it is debatable whether such relationships have yet developed in any one locality to the extent that a ‘community’ may be identified. In addition, while a specific locality is not particularly relevant in terms of this general definition, it is critical to South Africa’s community policing policy, as the policy specifically emphasised public input at each police station’s Community Police Forum, and then up the police command structure. Indeed, Community Police Forums had been established for the express purpose of mediating a relationship between the police and the communities they serve. The point therefore is whether one could speak sensibly of identifiable ‘communities’ outside of specific interest groups.

Friedman (1992:117), a local policy analyst, has outlined the importance of the absence of a clear definition of ‘community’:

This is no semantic quibble, given that ‘communities’ are meant to set priorities, to engage in decision-making, and to engage the police in Community Police Forums. In reality, ‘the community’ is not a uniform, definable entity: communities are extremely divided with little commonalties in terms of needs and aspirations. It is, therefore, by no means clear to whom safety and security strategists are responding when they invoke ‘the community’: this is of crucial operational importance. More generally, if one measure of the effectiveness of safety and security strategies is to be their acceptability among the ‘community’, the result could be approaches, which are sensitive to the needs of particular interests, but not all or even most citizens.

Thus, the clear danger of assuming, without rigorous assessment, the existence of ‘community’ in a particular locality lies in the potential of this assumption to result in the exclusion of input and, because of this, the politicisation of community policing initiatives. As Van der Spuy (2006) has questioned about the groups that may lay claims to the policing mandate on behalf of the community.

Indeed, one researcher suggested that South Africa's community policing model, because it does not define 'community', provides legitimacy to a form of 'partnership policing' in which the police engage with defined private interest groups non-governmental organisations, business organisations and other interest groups. Friedman (1992) notes that, while this attempts to define the nature of the 'community'; it confirms the exclusion of, for example, grassroots citizens.

This has direct relevance to the success or failure of community policing initiatives because, as Lyons (1999: 74) points out, the logic of community policing assumes that communities are a form of association capable of effecting informal social control. In this context, the informal social control may be construed to mean the ability of 'communities' to generate a coherent set of norms and values which, when realised in everyday interaction, regulate individual activities for the common good (Friedman1992).

In other words, the rationale for the development of community policing assumes the availability of inherent community resources such as social capital that may be tapped to enhance the production of social order. The key issue borders on reciprocity, the ability by people to share a residential area to engage with, receive and contribute to the generation of social capital. Thus, for Lyons (1999:74), reciprocity is a structural condition that enhances the generation of social capital. The structures and agency supported by community policing must consider the importance of inter-community reciprocity for the effective operation of the informal social controls the police seek to mobilise" (Lyons, 1999:74).

Lyons (1999) further argues that the major assumption in the logic of community policing is that innovative police practices can mobilise the currently latent informal mechanisms of social control that are embedded within community life. The proponents of community policing argue that the initiative is likely to be more effective because it revitalises communities with these capacities. Further, police-community partnerships are expected to empower citizens to overcome their fears and contribute to the co-production of social order through crime prevention.

Clearly, the key assumption here is that the reciprocal relationships that build the social capital to be contributed by a 'community' are generically crime preventive. The extent to which this holds true for South Africa is questionable. In recent research conducted by the Community

Agency for Social Enquiry (2012), the focus groups from the African townships reported their powerlessness in the face of poverty. There was a very open acknowledgement of a communal complicity in crime by both men and women.

This observation is supported by research conducted by the Centre for the Study of Violence and Reconciliation (CSV, 2018) on the motivations of youthful perpetrators of violent crime. The research indicates that while the youths are involved in crime or 'amagents' as they are popularly referred to in the townships, all had complex narratives to tell. It is clear that crime is one of the new forms of initiation into manhood for the young boys in the urban setting of the township. The age-old institutions and traditional rituals that once governed young boys' entry into adult life have been replaced by rites of passage that are often brutal and deadly.

These research findings thus problematise the assumption that the social capital generated through reciprocal intra-community relationships will be positive and crime preventive. As Crawford (1998) opines, communities are often depicted as the antithesis of violence and crime. On the other hand, however, the collective values of a community may serve to stimulate and sustain criminality. It may be argued that this is particularly applicable to those situations in which the generation of *"vertical social capital"* that results from the *"reciprocal relationships between citizens and state agencies"* is either inadequate or corrupt. This has a direct relationship with the integrity, both actual and perceived, of the Criminal Justice System, which includes the police. Thus, questioning the assumptions underpinning the conceptualisation of 'community' inevitably leads to the questioning of the capacity requirements for successful community policing.

According to Lyons (1999), the most basic reciprocal exchange at the centre of the experiences around community policing is the commitment of the police or state in performing their duties in a way that enhances the generation of social capital in those communities. Equally important is the community's commitment to invest a portion of that capital in collaborative efforts with the police to improve public safety. Given the analysis above, the extent to which South Africa's disadvantaged and fragmented communities can contribute remains debatable. Police officers need to be empowered to work effectively with the public.

2.6.3 Institutional capacity

In the context of this study, institutional capacity refers to the ability by the police to engage in the 'innovative practices' required for the 'revitalisation' or 'empowerment' of communities. However, given the severe capacity constraints facing the police organisation, the availability of such capacity may be even more questionable. First, among these constraints is the personnel of the South African Police Service, which is still largely undertrained and under-skilled. Approximately 25 per cent of the 128 000 members of the South African Police Service remain functionally illiterate. Even more members have never received formal training in the actual methodology of community policing. Secondly, the hierarchical organisation of personnel inhibits individual innovation. The South African Police Service is arguably one and only police agency in which there are more ranked members than constables or more managers than the managed. Extremely top-heavy and centralised, the South African Police Service has delegated very limited actual management authority to its local level operational command, the station commissioners. This is, of course, exactly the level of command that is meant to engage and deal creatively with the concerns of the local residents.

Thirdly, the seemingly perpetual lack of a coherent and integrated training, deployment, development and succession strategy geared towards enhancing local level service delivery translate into a lack of systemic incentives necessary for the rewarding of innovative and effective practice at the local level. What this apparently reflects is the lack of a coherent and integrated recruitment, training, deployment and succession strategy. The continuation of this state of affairs may be a result of a prejudiced view held by those who willingly choose to join the police. The current Chief Executive Officer of the South African Police Service, Meyer Kahn, who reportedly believes that a certain type of person is destined to be a police officer because he is not a genius, hoping that the person is honest and hard working, most cynically depicts the above view.

Thus, the daring question is whether it is plausible to assume that the personnel in the South African Police Service, developed in an extremely centralised, hierarchical, and still largely insular organisational culture, have been equipped to deliver the decentralised, informed, innovative and proactive responses required by community policing. The answer is clearly not affirmative. This is mainly an issue of leadership and management, which requires a great deal

of ‘retraining’ of the police as has been done elsewhere. The retraining begins with the most senior leadership.

It is against the backdrop of the political prerogative of neutralising the police’s potential to undermine the fledgling democracy; the new government instituted a raft of measures to weed out those most closely associated with the last Commissioner of the erstwhile South African Police, General Johan van der Merwe. However, because of the constraints imposed by the Interim Constitution’s ‘sunset clause’ that protected civil service jobs, other South African Police personnel had to be appointed to fill these vacancies. These senior officers were selected mainly based on the distant relationship they had managed to keep from Van der Merwe and, particularly, his Security Branch or, if this was too close for comfort, by the relative blamelessness of their record. The impact of this has been previously observed. Steinberg (1999) notes that the selection of such personnel considering negative aspects, that is, for their omission rather than their proven ability is unlikely to produce an inspiring leadership.

Furthermore, the measures used to encourage the tainted to leave were applied across the organisation, but these lucrative severance packages also encouraged some of the brightest and the best personnel, who were qualified for and confident of making it outside the police service, to leave. Arguably, this move left the police robbed of sound management cadres who are required to steer the transformation of policing practice required by community policing. It may be further argued that two critical assumptions informing South Africa’s community policing remain largely hidden and unpacked, and that the appropriateness of South Africa’s community policing policy model is therefore attributed to what one researcher has termed the *seductive quality* of its core tenets (Van der Spuy, 2006).

The Community Policing Policy Framework and Guidelines was a document distributed to all police training institutions and stations in 1997 and workshops were held to train some police officers throughout the country. In addition, a user-friendly comic entitled *Safer Streets*, which incorporated the framework and guidelines for the functioning of Community Police Forums, was published by the Department of Safety and Security for use at local level.

Two years later, the Department of Safety and Security published the White Paper affirming community policing as the appropriate methodology for enhancing policing in South Africa. It outlined a significant role played by the structures of community policing in crime prevention

at local level, particularly the social crime prevention programmes. Community policing was thus, placed firmly on Government's agenda.

The South African police officers have the responsibility to protect the government of the day and its people and maintain order in the society. To achieve this, support must be reciprocal.

2.7 Implementation of community policing

The response of the South African Police Service to the development of community policing policy, apart from fulfilling its legislative responsibility of establishing Community Police Forums, has largely been symbolic. The organisation has formally changed its uniform symbols and 'demilitarised' its rank structure together with the upgrading of the status of senior management positions outside the central Head Office in Pretoria, most notably by allocating senior ranks to particular police stations (largely on the basis of population density). In doing so, it has devolved some, albeit very limited, authority to these positions. Apart from these changes, perhaps the most obvious expression of the South African Police Service's symbolic response is the structural approach adopted for the implementation of the Community Policing policy. The organisation has attempted to 'align' existing (and changing) structures with the requirements of the policy.

Following the appointment of a new management echelon in 1994 and the subsequent restructuring of this police organisation entailed detailing the 'function' of community policing which became the 'responsibility' of the National Policy and Strategy Component of the Division: National Management Services. The former head of the South African Police Service's Community Relations Division, who had to set up liaison forums and deploy community liaison officers (often with Security Branch experience) throughout the country, led this initiative.

In 1997, following a further restructuring of SAPS Head Office, a Partnership Projects Sub-component was established as part of a new division, the National Crime Prevention and Response Service. This sub-component, headed by a director, created a National Community Policing Desk, managed by a superintendent. The responsibility of the desk was described as guiding and facilitating the institutionalisation of Community Policing in South Africa. The primary functions of the desk were:

- *The development of the existing Policy Framework on Community Policing;*
- *The issuing of Regulations, National Orders and additional Guidelines on Community Policing;*
- *To initiate National Workshops on Community policing and to empower National and Provincial role-players to this end;*
- *To manage a Community Policing Programme Forum effectively;*
- *To take part in practical projects aimed at achieving Priorities 3 and 5 of the Police Priorities and Objectives for 1997/1998;*
- *To assist with the development of the training curriculum on Community Policing;*
- *To contribute on a regular basis to the reviewing of all training curricula and to integrate Community Policing programmes into all levels of training;*
- *To contribute to the Service Delivery Improvement Programme;*
- *To establish continuous and regular communication on Community Policing down to police station level; and*
- *To develop a Framework and Guidelines on Partnership Policing (The South African Police Service Partnership Projects Component 2011).*

These facilitation functions resulted primarily from the view of the South African Police Service that the implementation of community policing, apart from the national training function, is a provincial ‘responsibility’. This is a direct result of the onus placed by the South African Police Service Act (Section 19(1)) on Provincial Commissioners to ensure the establishment of Community Police Forums. The Provincial Community Police Co-ordinators have thus been appointed at the nine provincial South African Police Service Head Offices, often functioning in liaison with members of the provincial secretariats, to co-ordinate projects and workshops intended to enhance community policing at area and station levels of the South African Police Service.

A similar responsibility was allocated to area and station level community police officers. However, this responsibility focuses almost wholly on the functions and requirements, particularly logistical, of Community Police Forums (Interview with Idasa Community Safety Unit, 1999).

Apparently, the community policing initiative has generally been viewed as the ‘responsibility’ of particular functions within the South African Police Service and that responsibility is

interpreted, at various levels, primarily in terms of the establishment and maintenance of the Community Police Forums which are thus, often seen as more than a vehicle for community participation. Rather, a trend has developed, within and outside the South African Police Service, in which community policing is seen as synonymous with the functions of the Community Police Forums. Concerns regarding this had been expressed as early as 1995. A Departmental Technical Team on Community Policing, which had initiated the process that was to result in the Community Policing Policy Framework and Guidelines, had cautioned that such a focus would be detrimental to the development of alternative local mechanisms. Furthermore, this would also impinge on the empowerment of individual police officers to practice community policing as part of their day-to-day responsibilities (The CMT Technical Team on Community Policing, 1995).

The focus on Community Police Forums has therefore meant that there has been little, if any, understanding of the policy as an operational methodology that should affect all the functions of the organisation. This is despite the implementation of several dedicated programmes essentially focusing on the improvement of community policing. Cases in point are the Belgian-sponsored Community Policing Pilot Project. The Department for International Development (DFID) sponsored projects and the current police-initiated Service Delivery Improvement Programme. This assessment is justified against the background of the lack of evidence suggestive of the actual operational integration of police patrols and specialised functions at station level. Indeed, there is convincing evidence pointing to real antipathy and resistance to integration between the patrol or proactive functions and the detective or reactive functions (Altbeker, 1998).

Thus, it is not surprising that the Community Agency for Social Enquiry found in its research that the majority of the police personnel who were interviewed alluded to the language of community policing, but clearly, they had not internalised the practice, or the practice was confined to one-off displays of goodwill (Altbeker, 1998). Generally, community policing has been interpreted as an 'add-on' function to the 'other' responsibilities of the police. As such, one of the primary goals of the policy on community policing is the fundamental transformation of the South African Police Service, which has not yet transpired in the manner envisaged by the new policy-makers.

Thus, Community Police Forums remain the most visible expression of emerging trends in community policing in South Africa. The primary concern, therefore, is to assess the scope of the implementation of community policing policy through Community Police Forums.

2.8 Summary

In summary, the core elements of South Africa's community policing policy have not been mainstreamed as the operational methodology of the police. Despite this scenario, it is also clear that the implementation of the policy, through the establishment and functioning of Community Police Forums, has generally facilitated the development of positive contact and engagement between the police and the communities they serve. This engagement has resulted in an improved and strengthened political legitimacy for the police, a key objective of the policy. However, given the analysis above, it seems unlikely that the implementation of the policy, in its current form and with its sole focus on Community Police Forums, will facilitate achievement of the policy's wider goals improved service delivery and the actual reduction in crime.

This paper has outlined the origin of community policing in the South African context and the manner in which it has influenced the later community policing policy. It has been argued that the key factors influencing the formulation of the policy were based on the political prerogative of ensure democratic control or accountability and through this policing strategy that greater legitimacy for the police was developed. Although initially focused on facilitating the development of contact between the police and a predominately antagonistic public, the goals of the policy were extended in 1997 to encompass the enhancement of service delivery and more importantly, the reduction of crime. The fact that difficulties have been experienced in the pursuit of these more comprehensive objectives may arguably be attributed to the lack of an open and critical assessment of the prerequisites for the achievement of these goals. Nevertheless, the analysis of the way community policing has developed identified the general and specific factors, which either facilitate or inhibit the implementation of the policy. This provides the optimism that meaningful action could possibly be taken to enhance community policing in South Africa.

The requirements for more effective community policing are outlined below. The first requirement would be the appointment of authoritative and proactive leadership to the

Department of Safety and Security. This was presumably on the cards, following the announcement of the intention by the new government to recruit qualified lateral entrants to senior managerial positions in the police as announced by the new president in his opening address to Parliament on 25 June 1999. Furthermore, President Mbeki fulfilled these statements when he appointed the bellicose and combative Steve Tshwete as Minister of Safety and Security, an indication that he was preparing to take on the vested interests in the management of the police.

The second requirement would be the development of a coherent, integrated and actionable implementation strategy that must be developed through a critical and an open review of the policy (its assumptions and its requirements) and the actual conditions obtaining on the ground. Based on this analysis, the strategy would develop specific interventions at particular localities throughout the country. Against the background of the lack of basic resources in various localities, the specific interventions outlined in such a strategy would obviously have to be multi-disciplinary and not confined to the functions of the Department of Safety and Security. The integral components of such an implementation strategy would have to be hinged on personnel recruitment, development, deployment and a succession plan in which appropriate entrance criteria, an integrated training curriculum and an appropriate performance-based and incentive-oriented promotion system would be specified. Accountability inservice delivery would have to be the key theme to be emphasised here. It is imperative that the police have to undergo adequate training which would have to be subject to review to ensure that the principles of community policing inform, in a practical manner, all the training and development programmes, including those of the specialised services, though of particular concern are the management development programmes.

Undoubtedly, such an implementation strategy necessitates a review of the organisational structure of the police, a review aimed at assessing the way the organisational design either impedes or facilitates the delivery of a policing service, which should otherwise be responsive to local needs. It is logical that these requirements imply an informed and fundamental transformation of the entire policing practice in South Africa. Ironically, this is the key step and yet an unfulfilled objective of the community policing initiative.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1 Introduction

This chapter presents a theoretical foundation for policing and further clarifies the concept “Community Policing”. An overview of the manner in which different styles of policing are implemented in democratic countries including South Africa is also outlined. The chapter further discusses community policing both as a philosophy and as an organisational strategy in the South African context. It is within this context that the rationale for Community Policing, the legal framework and the elements of Community policing are explained. It is argued that crime is necessary in so far as it serves a function in society. Although it is not preferable, it is against the backdrop of the progression and evolution of modernity and the emphasis it places on monetary success that the inevitability of crime is understood simply because a perfectly stable, uniform and crimeless society is not only impossible but also Utopian.

As both the father of Sociology and a Functionalist, Durkheim (1997) puts forward a variety of explanations for the society’s ills, notably crime and deviance and accounts for the punishments and the repercussions that follow. He asserts that man is a product of his social environment; thus, socialisation begins at birth and continues through language and interaction with other people. The basis of his theory, according to Smith (2008), is the idea that the *conscience collective* of a society varies alongside the division of labour. In less complex and more primitive societies, people tended to do and think alike and there was little tolerance for difference. According to Durkheim (1951), one of the significant points in history in terms of crime and deviance was the Industrial Revolution. As this revolution evolved, there was an influx of immigrants flocking into the United States.

It is against the background of this unprecedented increase in immigration and the evolution of society towards modernity that rising levels of individualism, flexibility and diversity amongst natural belief systems can be understood. This new economic situation heralded the first sign of problems in the new society. Although these immigrants did not face opposition to their own belief systems, they failed to adapt them to the norms the American people previously held and valued. Inevitably, a sense of imbalance existed between the traditional norms and values and the new and evolving ones. According to Durkheim (1951), this imbalance is deemed an ‘*anomie*.’

Rush (1998) believe that a *partnership* begins with the willingness by partners to be responsible for a body larger than themselves. The body could be an organisation or a community. Partnering springs from a set of beliefs about reforming organisations and that affirms the partners' choice of community service over the pursuit of self-interest. Mere involvement by the public (passive partner) is not enough or acceptable. The responsibility of making decisions should be inclined towards the sharing of such responsibility by the police and the community following the establishment of a *valid partnership* between them. That partnership should be the one that encourages and promotes the involvement of the citizenry in policing efforts. It is in this fashion that *power sharing* creates venues for the public to actively participate in decision-making processes that relate to policing.

Trojanowicz (1992) as cited in Trojanowicz and Bucqueroux (1994) proposed two Social Sciences theories on which community policing is based. These are, the *Normative Sponsorship Theory* which was proffered by Sower (2012) and the *Critical Social Theory* which was developed by Fay (1987).

3.2 The Normative Sponsorship Theory

The *Normative Sponsorship Theory* contends that most of the people in the society are of goodwill, which could be interpreted to mean that they are or would be willing to work together and cooperate with others in facilitating the building of consensus. The more people share common values, beliefs and collective goals, the more they are likely to agree on the acceptance of common goals when, for instance, they engage in mutual interaction for the purpose of improving their respective neighbourhoods. This theory proposes that the effort of the community will be "sponsored" (accepted and supported) by other people only if it is normative, that is, within the limits of the established standards of a particular community which all role-players and interest groups involved in a specific programme or activity of significance endorse.

Furthermore, any initiatives aimed at introducing or implementing any form of community development programme (such as the implementation of community policing), requires adequate understanding of the manner in which two or more groups (for example Blacks, Whites, Indians and Coloureds) sufficiently converge. According to the theory the sharing of

common interests or arriving at a consensus on common goals that are necessary to bringing about efficient implementation of such community programmes as community policing is critical. Before the implementation of such a community development programme as community policing, there is need for the facilitation of the engagement process to ensure each group involved and interested in such process (for example, the implementation of community policing) is able to justify (*legitimise*) the common or group goal within its own pattern, attitudes, values, norms and goals. In other words, whatever community development programme to be introduced and implemented must be cleared against the backdrop of each group's own cultural inclination or setting. Doing so serves to ascertain whether such a programme would be acceptable to the particular group and/or whether the proposed community development programme constitutes what is needed for it to benefit all the stakeholders who are involved in it.

The more congruous the attitudes, values, norms and goals envisaged by all the participating groups, the easier it would be for them to reach consensus regarding their common goals. In this particular connection, the community does not necessarily have to justify its "involvement" in acceptance of a group goal.

To this end, the Normative Sponsorship theory proposes that:

For a community to embark on a new programme (implementing community policing, for example), that programme ought to be in line with that particular community's basic standards. Everybody needs, and is entitled to, decent safety security in terms of the Constitution for peaceful survival. For the community to "come together" and decide on the introduction and the implementation of such a development programme as community policing, at least two of the major groups must concur. They must agree that the proposed project, in this case, the implementation of community policing, is a worthwhile endeavour that will ultimately benefit all the people and that it is consistent with their attitudes, values, beliefs, norms and goals (Trojanowicz and Bucqueroux, 1994).

Trojanowicz and Bucqueroux (1994) focus more on the important role to be played by a Community Policing Officer (CPO) as proposed by the Normative Sponsorship Theory. It may be understood that local leaders do not often "emerge" to take it upon themselves to take up the responsibility of solving the identified problems in their community. The Community

Police Officer, who acts as a catalyst, some body who brings about change in the process, serves as a stimulus and a team leader who makes members of a community become *aware of the available resources* and learns how to get involved in the problem-solving process. Once this condition has been achieved, the Community Police Officers may find that: (a) public requests for police intervention decrease, and (b) citizens do not only begin to solve criminal problems independently, but also because the philosophy of community policing gets institutionalised in the police department, more and more police officers tend to become more inclined towards adopting community policing as their new style of policing (Potgieter, 2002).

The problem starts to manifest at the level of the implementation committee. If it turns out that some of the units in the community are not represented, then a conflict is likely to emerge during consultations. Some members may not agree with certain decisions that are made. For example, the parents of problematic children may not agree with the rest of the group when such children have to be punished by the public. Such parents tend to disagree with the forum and claim that it does not have the prerogative to apply the law in its own capacity. Therefore, the police officers must play their investigative role, to that effect. The members of the forum may not make any arrests, but they simply call the police when a crime has been committed. It is argued that this concept hardly functions in a diverse and disunited community that does not have a common goal.

3.3 The Critical Social Theory

The theory was developed by Fay in 1984. The Critical Social Theory is concerned about how and why people unite (or merge/coalesce) to correct and overcome the socio-economic and political impediments that prevent them from realising their needs as members of the same community (Trojanowicz and Bucqueroux, 1994). According to Trojanowicz and Bucqueroux (1994:40),

This theory involves critically analyzing the problems of the community so that the citizens and community policing officers can be enlightened, and then empowered, and ultimately emancipated to become fully functional in working together to solve problems.

Given this background, it suffices to discuss the three elements of this theory, which are:

Enlightenment: The theory stipulates that the members of the community must become educated in the dynamics underlying community policing before a holistic paradigm shift from the traditional to a democratic model of policing can be facilitated. The present study is concerned with educating the public especially those in the remote areas about community policing as a new and democratic policing model. The mass media have the potential to disseminate information about crime and crime control, the dynamics of community policing and so forth to all the citizens of South Africa. Therefore, the mass media should ultimately foster an understanding of democratic policing within the South African society (Potgieter, 2002).

Empowerment: According to the theory, people must take up an active role in improving their condition. For this to occur, however, they should be empowered. In this regard, Whisenand and Rush (1998:169) briefly define *empowerment* as "... enabling decision making in others," which actually entails the input of other peoples' in terms of ideas and aspirations regarding policing. Empowerment also encompasses power sharing through delegation of authority. The South African Police Service Act, Number 68 of 1995 Sections 18-23) adequately provides for the institution of Community Police Forums (CPFs) in terms of Section 215 of the Constitution South Africa (1996). That act regulates the public's active participation and involvement in policing matters at community level. Victim empowerment is another arm, which aims at addressing the harmful effects of criminal victimisation through policy and programmes, which especially cater for women who are vulnerable to assault, rape, and other sexual abuses.

Emancipation: The theory pre-supposes that people can achieve liberation through reflection and social action. For people to become fully functional and knowledge able enough to identify and solve social problems at community level, they need to be emancipated. To this end, people should be educated in the application of the so-called Scanning, Analysis, Response and Assessment (S.A.R.A.), a model of problem identification and solving proffered by Goldstein (1990).

The Critical Social Theory advocates for a critical analysis of community concerns and problems. It is through this core function that both community members and the police are *enlightened*, *empowered* and then they are ultimately *emancipated*, a development which necessitates their freedom from bureaucratic constraints. Thus, the community members become fully functional in their endeavours as they work together to identify and solve

community problems and concerns of mutual interest. However, it is questionable whether *an outsider* should be entrusted with the task of organising a community to address issues related to crime, fear of crime, disorder and general neighbourhood deterioration (Trojanowicz and Bucqueroux, 1994). Knowledge of a particular community's history, demographic 'make-up', past conflict, current politics and the prevailing problems would become a necessity for the successful implementation of community policing. Community policing could become a reality if all these factors that influence people's attitudes regarding the acceptability of various problem-solving techniques is concerned were noted and enhanced (Potgieter, 2002).

According to Trojanowicz and Bucqueroux (1994), the following aspects should be considered when analysing the community. The economic base: This is a single industry or business centre base present in the community. The analysis takes into account: the expansion plans envisaged by the community in the near future, the community's attitudes towards expansion and the observable labour management crisis. If these are ascertained, the analysis further looks at the prospects for present and future job creators, and the prognosis for growth and development. All these economic factors must be considered when analysing the community.

Cultural aspects: This analytical perspective ascertains whether there is a single or multi-cultural community at stake. It also considers the community's racial pattern and ascertains whether cultural conflicts occurred previously. It seeks to identify any official discrimination against any race, including manifestations of nepotism in the distribution of services.

Social organisations: This facet focuses on the frequency of social institutions such as church organisations, the degree of cooperation at a multi-cultural level, reactive organisations, political affiliations and existing social programmes and projects.

Official functions: The analysis considers the existence of formal criminal justice organisations, the history of previous crime prevention programmes and their results, current coordination efforts and cooperation between social and justice agencies.

Crisis handling: This looks at any natural disasters and social crises that have influenced people's attitude to information, racial conflicts and their resolutions, the presence of sensational crime such as organised crime, public perceptions of traditional policing initiatives regarding crime, disorder and fear of criminal victimisation. All these must be considered.

The Critical Social theory concurs with other theories that crime cannot be reduced when there is no cooperation within the community. Police officers should serve as mediators' working in cahoots with the public.

3.4 The Social Contract Theory

From a theoretical point of view, this theory maintains that the issue regarding the establishment of a police-community alliance is closely linked to the police role concept, which is also based on the social contract. The Social Contract theory describes the relationship between the government and the society, but more particularly the government's (police) relationship with its citizens. Society can exist without a formal government, but government cannot exist without the social structure and the citizens. In terms of the Constitution, citizens empower their government (through voting and the election process) to establish and institute a national police organisation which, acting in concert with the community, will maintain social order in the society. In terms of the Social Contract theory, the police derive their authority from the community. In accepting that authority, the police agree to perform their function in a manner consistent with community social and moral standards as well as within the confines of the law. In reciprocity, the community undertakes to support the police (Radalet, 1994).

Radaler (1994) further state that the authority bestowed upon the police allows for the restrictions of certain undesirable human behaviours and the application of reasonable *intrusive practices* in accordance with the constitutional provisions. As such, the police then become accountable to the public. Both the letter and the spirit of the law should guide the actions of the police. As a result, a fair amount of police discretion should be applied. These researchers clearly point out that police officers are obliged to maintain a highly acceptable standard of behaviour. There is something special and important about an orderly society, where a social system, relationships and customs function smoothly to promote the realisation of the primary objective (the peaceful co-existence of all people). Such a society is obliged to relinquish some of its social privileges to allow the government to institute social control mechanisms, which in turn ensure the maintenance of the desired social order. These control mechanisms are the police, courts and correctional services.

Radalet and Carter (1994) further state that the community partnership appears to be a flexible term that embraces a combination of role players such as the residents of the neighbourhood, schools, churches, business, non-governmental agencies and government institutions. All these must be seen working cooperatively with the police in identifying and resolving social problems adversely affecting their peaceful co-existence. Unity among community members is a prerequisite for combating crime. Referring to community policing as a crime reduction strategy, the current research contends that people need to be empowered through educating them on how the community policing forum initiative works. The members of the South African Police Service need to be empowered for them to be able to respond to questions as they explain what this community policing initiative entails. The attainment of democracy in South Africa saw the police force being transformed into a police service and by implication, the police officers are under obligation to emphasise quality and not quantity. Indeed, they should be more inclined towards solving problems that could potentially degenerate into crime than wait for making arrests.

3.5 The Total Quality Management Theory

The traditional policing strategy practised by the former South African Police (SAP), which was based on the Weberian principles of bureaucratic organisation did not create a desired climate for public participation in policing matters. The following are the drawbacks of the bureaucratic policing, which are evident in non-democratic societies:

The reactive nature of the police: Detectives and other line officers charged with patrol functions, investigative duties and traffic control, only pursue the three primary elements of incident driven policing, namely; patrol, rapid response to emergency calls and follow up investigations.

Limited information: The information forthcoming from victims, witnesses of events of criminal victimisation and suspects who provided incident-driven policing with limited information was regarded as enough. In fact, the required information was limited because the objective of policing was also limited in its scope, and criminal justice sought to resolve the incident at hand as quickly as possible. This strategy views administration as more important than interacting with members of the community in solving their problems. Invoking the Criminal Justice process, the main objective of incident-driven policing revolves, firstly around

referring to the criminal justice process, which depends on arresting people for the sake of increasing the momentum at which crime rate is cleared by the system. Reactive measures such as arrests often impede the possibility of using alternative means of solving social problems that could degenerate into crime.

Using aggregate statistics: The efficiency of the police in the case of reactive policing framework is usually measured in terms of the soaring statistics of arrests. The performance of the police is regarded as efficient if either the crime rate is low or the frequency of arrests is high. The most productive police officer is the one who effects the most arrests.

The bureaucratic hierarchy: The bureaucratic inclination of police departments often results in (a) strict adherence to formal prescriptions; (b) impersonal internal atmosphere; (c) top-to-bottom decision-making and excessive delegation of authority (Potgieter, 2002).

The concept *community policing* did not emerge as an idea clearly expressed by any specific person. Neither did it develop as an antipode to traditional policing. Instead, the concept, as well as everything it stands for, is based on a solid foundation of police service delivery that has been conducted over past decades. It follows then, that community policing was not an instant discovery, but rather a result of the interactive research and the social evolution that looks for its course in the United States of America (Barker, 1994). To achieve better and effective policing, community policing must sometimes be applied. After the formation of the implementation committee, the consultative committee must also follow. The latter should perform its duty, consulting the community members informing them about the steps to be followed. People must be made aware that community policing was a strategy adopted by the country's cabinet and it is entrenched in the Constitution.

According to Durkheim (1964), *anomie* reflects a sense of normlessness, that is, the lack of societal norms that spur the tendency among individuals to act in a deviant way. In general terms, Durkheim's Theory of *Anomie* proposes that because of industrialisation and the need for cheap labour in this newly modernised society, the influx of immigrants inherently brought with them peculiar sets of norms and values. Thus, a temporary imbalance in terms of norms obtained, resulting in an *anomie*, which enhanced individuals' propensity to the commission of crime as they search for a stable environment. In fact, Durkheim does not just put forth a theory for the social origins of crime, but he also theorises about the social origins of law and

punishment (Durkheim, 1964). Before addressing Durkheim's explanation of crime and deviance, it is necessary to discuss his theory regarding the origins of law and punishment. In its entirety, Durkheim (1964), as cited in Smith (2008), describes the law as a concrete and objective indicator of morality and the law is restitution rather than simply repressive.

From the above follows the conclusion that law is a product of the collective society, a myriad of all the society's beliefs and embodiment of everything the society holds to be right, true, or just. This concept of the 'collective conscience' has everything to do with where the society's laws and ills come from. Initially, Durkheim asserted that crime has some semblance of religious qualities. Religion has also been depicted as a reflection of the force of a shared collective conscience, and as such, early legal codes had a religious background, thus providing the platform for Durkheim to argue that offences against the gods were offences against society (Durkheim, 1964). Crime became a deeply meaningful, very passionate and powerful thing that ultimately prompted very strong emotions such as anger and vengeance, specifically. As a result, punishment was less about the offense or the offender, but it held more weight regarding the restoration of the cohesion and core values of the society.

Durkheim (1964) outlines the social origins of crime. As previously stated, the social fragmentation that occurred during the transition to a more industrial and modern society coalesced with the anomic division of labour to provide the basis for crime and deviance. This division of labour emerged because of the needs of society, which have become larger through an expansion in population and a more highly integrated interactive network (Korn, 1980). Durkheim postulates that there is a bundle of 'social facts' or empirical facts describing societal tendencies and these determine individual qualities. Drawing on statistics, a correlation between suicide rates and social variables can be established. According to Durkheim, *egoistic or anomic* suicide described those individuals with "weak social integration and failed moral regulation" as seen through the conclusion that Protestants, intellectuals and individual people record higher suicidal rates than the religious folk, specifically the Catholics and the Jews.

In other words, research shows that the individual and people leading a secluded life had a higher tendency to commit suicide than the collective and the members of a densely networked community because of their lack of a cohesive relationship with the collective conscience of society (Smith, 2008). Rarer cases of *altruistic* and *fatalistic* suicide were reported when individuals were too closely bound to the social group. Ultimately, this study concluded that

social cohesion or group solidarity and the values held to be true by the collective conscience could both prevent and generate deviant activity. Of the two types of solidarity, mechanical and organic, Durkheim concluded that organic solidarity is the more complex of the two as it emphasises inter-dependence between the communities and this creates a far stronger mechanical solidarity in which common beliefs exist within society solely because the individuals are alike. This solidarity, as Korn (1980) puts it, is based on the functional inter-dependence, which is necessitated by, and a product of, the Industrial Revolution would replace the dependence on the *conscience collective*.

Although direct examinations of Durkheim's theories have been scanty, there are a few studies that have analysed more specific aspects of social disorganisation and its effects. Gibbs (1989) focused on suicide and the impact of social integration on such behaviour. Gibbs (1989) undertook his research, he found that population and technological development are directly related to the division of labour which in turn leads to a decrease in status integration which also in turn increases the rates of suicide, further supporting the Durkheimian theory (Korn, 1980). In contrast to Durkheim's emphasis on the division of labour, a research and analysis conducted by the United States' Census Bureau and the Uniform Crime Report done by Webb (199), found that the relationship among population size, density and the proportion of communication did not reduce the rates of crime. However, when analysing Webb's research, it is necessary to recognise the fact that the researcher did not include the concept, or measure, of *anomie* (Korn, 1980).

There are various perspectives on *anomie* and how it contributes to deviant behaviour. On the one hand, Durkheim claims that *anomie* refers to the ill-formulated goals within the culture of an industrial society; whereas, Merton (1957) subscribes the Marxist explanation of *anomie*, which attributes deviance and crime to the state of normlessness due to the inadequacy of the means needed to fulfil the goals of the society. Ultimately, each theory revolves around the weight that the market economy exerts on the spirit and atmosphere of the cultural well-being of the society. Rather than the ethos of the culture being dependent on the values set forth by family and education, the pursuit of self-interest, attraction to monetary rewards and competition become exaggerated relative to the value orientations of these institutions. Economic dominance stimulates the emergence of *anomie* at a cultural level (Bernburg, 2002). Regarding crime, the emphasis on competition and materialism, combined with anomic ethic,

as theorists have termed it, spark a disregard for the moral status as one uses deviant means to achieve goals.

This strain of the anomic theory is called the “Institutional *Anomie* Theory.” This, according to Merton (1957), is a position that incorporates the idea that if the market economy is left unregulated by other social institutions, it ultimately becomes obtrusive to society. Merton (1957), further states that this notion of *anomie* is a result of the uneven distribution of opportunities in the society’s social structure because it fails to live up to its promise of equal opportunity (Bernburg, 2002). On the other hand, Durkheim (1964) claims that an *anomie* is more than just one simple thing, but there is the normlessness of goals in which the “absence of social authority causes our capacity for feeling in itself insatiable and bottomless” (Bernburg, 2002). In addition, *anomie* may also arise when socially prescribed goals are practically unattainable. To pursue a goal, which is by definition unattainable, is to commit oneself to a state of perpetual unhappiness, ends are not undefined, but they are also limitless (Bernburg, 2002). Ultimately, the Institutional Anomie Theory alludes to Merton’s definition of *anomie* but brings attention to the social criticism that Durkheim’s definition emphasises. While Merton highlights an imbalance between the components that constitute society, Durkheim focuses on the society’s social make up itself.

As Durkheim’s theory progressed as the basis of modern theory and policy, it has had to adapt to the values and norms of an immensely modernised and industrialised society. Institutional *anomie* has become the primary basis of the concept of normlessness and the basis of crime and deviance in accordance with the concept of *anomie* that Durkheim alluded to initially. In short, institutional *anomie* describes a society in which economic values such as monetary success, penetrate non-economic institutions, like the family, education, and policy. As *anomie* sets in, community values and social bonds are weakened.

Resultantly, this calls for the need to put in place social controls over self-serving behaviour especially deviance and crime, to have them vastly reduced. Inherently, the institutional *anomie* theory has in its nature, some similarities with the Strain Theory of crime and deviance as propounded by Robert Merton and Robert Agnew. The Strain theory asserts that there is a discrepancy between culturally defined goals and the means available to achieve them. Currently, the culturally defined goals are wealth and material success and that happiness is equivalent to these goals. Thus, the institutionalised means to acquire these goals are hard work and education.

Furthermore, it is widely accepted that individuals who fail are inherently lazy or inept in some way. Through the application of the Strain Theory by Merton and Agnew, it is simple to see the trouble that the lower and middle classes face. The institutionally defined means of education and hard work are only attainable to those who are wealthy or financially comfortable enough to access a formal education or well-paying occupation. Consequently, this inability or unrealistic goal subjects the middle and lower classes to strain or *anomie*. Therefore, this sense of *anomie*, imbalance and division of labour justifies the modes of adaptation the disadvantaged individuals resort to. The modes of adaptation are, often, criminal, ultimately confirming Durkheim's *anomie* theory.

It is therefore worthwhile to explore what the criminal justice system does to avert this scenario and to unravel the policies developed in a bid to deal with this inevitable dependence on crime. Despite it being a mammoth task, it is essential to strengthen the non-economic social institutions, like the church or public-school education. There must be less emphasis on the importance or status of private school education. In addition, it is necessary to make the opportunities for success equitable. The lower level employees must have the same amount of opportunity as their upper level counterpart have. The subordinate employees must not be alienated from the rest in the workplace; neither should they be held accountable for things that the upper level employees are excused of having done wrong. The current crack down on white-collar crime is an example of how the Criminal Justice System is working to level the playing field in the work place. Due to the fact that monetary success and status are the goals set by the collective conscience, as Durkheim (1964) puts it, the Criminal Justice System has begun to withdraw from the biased environment that causes this *anomie* in order to strive to balance the means by which success is attainable.

Durkheim (1964) further states that the Social Control Theory presupposes that people's relationships, commitments, values, norms and beliefs encourage them to desist from breaking the law. Thus, if moral codes are internalised and individuals are tied into and have a stake in their wider community, they will voluntarily limit their propensity towards committing deviant acts. The theory seeks to understand the possible ways of reducing the likelihood of criminality developing in individuals. It does not consider motivational issues, but it simply states that human beings may choose to engage in a wide range of activities, unless the range is limited by the processes of socialisation and social learning. Thus, morality is created during the

construction of social order, assigning costs and consequences to certain choices and defining some as evil, immoral and/or illegal.

Ross (2002) also agrees as they subscribe to the earliest form of the theory and they define social control as the more that the smooth running of social machinery implies the frequent breaking off or turning aside of individual activities, the more perfect the social order becomes. Hence, the more perfect the social order is, the more social control is achieved. Ross' (2002) best-known work, *Social Control* (1901), deals with the reasons for and the means of societal limitation imposed on the individual.

Reiss (1951) proposed another early form of the Social Control Theory. According to Reiss (1951:196), delinquency is a "behaviour consequent to the failure of personal and social controls". In this theory, personal control was defined as, "the ability of the individual to refrain from meeting needs in ways which conflict with the norms and rules of the community" while social control was described as "the ability of social groups or institutions to make norms or rules effective." Reiss' version does not specify the sources of such "abilities," nor the specific control mechanisms leading to conformity, but he does assert that the failure by primary groups such as the family to provide reinforcement for non-delinquent roles and values was crucial in explaining delinquency. Reiss also wrote extensively on the application of his work to Criminology.

Toby (1957) argues that the uncommitted adolescent is a potential candidate for socialisation into a gang, acknowledging that "gang socialisation" is part of the causal and motivational dynamism that leads to delinquency, but at the same time introducing the concept of *stakes in conformity* to explain the adolescent's candidacy for such learning experiences. He believes that all adolescents are susceptible to delinquency, though most of them refuse because they consider that they have too much to lose. The young who have few stakes or investments in conformity are more likely to be drawn into gang activity. The notion of *stakes in conformity* fits very well with concepts invoked in the later versions of the Social Control Theory. Nye (1958) not only elaborated the Social Control Theory of delinquency, but proffered ways of operationalising (measuring) control mechanisms and related them to self-manifestation of delinquent behaviour. Nye (1958) formulated the Social Control Theory after interviewing 780 young people in Washington State. However, the sample was criticised because of its failure to represent urban environments, and the critics of the theory argue that those selected participants might have been more apt to describe their families unfavourably. Some critics raised the concern that criminal activity was only mentioned in two of the questions, rendering

the extra polations to crime in general unsafe. Like Reiss (1951), Nye (1958) focused on the family as a source of control and further specified three different types of control, namely:

- Direct control which involves punishments and rewards;
- Indirect control which entails an affectionate identification with non-criminals; and
- Internal control, which pertains to conscience or sense of guilt.

Youths may be directly controlled through constraints imposed by parents, limiting their opportunity for delinquency as well as through parental rewards and punishments. However, the youths may be self-constrained even when they are free from direct control through their anticipation of parental disapproval (indirect control) or through the development of a conscience, an internal constraint on deviant behaviour. The focus on the family as a source of control was in marked contrast with the emphasis on economic circumstances as a source of criminogenic motivation at the time. However, the researcher acknowledged motivational forces by stating that some of the delinquent behaviour results from a combination of positive learning and the weak and ineffective social control mechanisms.

3.6 The Neutralisation Theory: David Matza

According to Matza (1957), when people commit crime, they neutralise their criminal acts as a way of evading their responsibility. Sykes and Matza (1957) developed an analysis of 'neutralisation'. They reported that there is little difference between delinquents and non-delinquents, when delinquents engage in non-delinquent behaviour most of the time. They also asserted that most delinquents eventually opt out of the delinquent lifestyle as they grow older, suggesting that a basic code of morality really exists but that the young choose to deviate by resorting to the neutralisation techniques, that is, they deliberately but temporarily circumvent the norms by developing attitudes inclined to deviant behaviour. The five common techniques are:

- Denial of responsibility (I couldn't help myself)
- Denial of injury (nobody got hurt)
- Denial of victim (they had it coming)
- Condemnation of the condemners (they do not have the right to criticise me?)
- Appeal to higher loyalties (I did it for someone else).

Matza (1964) later developed his theory called the Theory of "Drift" which contends that people use neutralisation to drift in and out of conventional behaviour, taking a temporary break from moral restraints. Matza premised his "drift" theory upon four observations, which are:

- Delinquents express guilt over their criminal acts;
- Delinquents often respect law-abiding individuals;
- A line is drawn between those they can victimise and those they cannot; and that;
- Delinquents are not immune to the demands of conforming to norms.

Although the drift theory has not been widely supported by empirical tests, it remains a key idea in criminology despite its silence on why some individuals conform while others do not.

3.7 The Self- Control Theory: Travis Hirsch

Hirschi (1969) adopted Toby's concept of an investment in conventionality or "stake in conformity". He stressed the role of rationality in deciding whether to engage in crime, arguing that a person is less likely to choose crime if they have strong social bonds. Hirschi has since moved away from his bonding theory, and in co-operation with Michael Gottfredson (1990), developed a general theory or the "self-control theory". Akers (1991) argues that a major weakness of this new theory was that Gottfredson and Hirschi (1993) did not define self-control and the tendency towards criminal behaviour separately.

By deliberately avoiding operationalising self-control traits and criminal behaviour or criminal acts individually, the theory suggests that the concepts of low self-control and propensity for criminal behaviour are the same. Hirschi and Gottfredson (1993) rebutted Akers's (1991) argument, suggesting that it was actually an indication of the consistency of the general theory. That is, the theory is internally consistent by conceptualising crime and deriving from the concept of the offender's traits. The research community remains divided on whether the general theory is sustainable, but there is emerging confirmation of some of its predictions (for example the researches by Silverman, 1999).

Gibbs (1989) redefined the Social Control Theory and applied it to develop the Control Theory of Homicide. Any attempt to get an individual do or refrain from doing something can be considered an attempt at effecting control. To qualify as 'social' control, such attempts at controlling must involve three parties. One or more individuals intend to manipulate the behaviour of another by or through a third party. Gibbs' third party can be an actual person or a reference to "society", "expectations" or "norms". For example, if one party attempts to

influence another by threatening to refer the matter to a third party assumed to have authority, this is referred to as referential social control. If one party attempts to control another by punishing a third (for example general deterrence), it is a form of vicarious social control. The presence of the third party distinguishes social control from mere external behavioural control, simple interpersonal responses or issuing orders instructing someone to do something. This definition clearly distinguishes social control from mere "reactions to deviance" and from deviant behaviour itself.

Gibbs (1989:35) argues that "Homicide can be described either as control or as resulting from control failure" and proposes that the homicide rate is a function not just of the sheer volume of disputes, but also of the frequency of recourse to a third party for peaceful settlement of the dispute. When one person fails to control the actions of another through the third party, murder represents another violent attempt at direct control. People resort to self-help when forms of social control are either unavailable or they have failed. Gibbs is critical of Hirschi's Social Control Theory because it merely assumes that social relationships, personal investments and beliefs that discourage delinquency are forms of social control (which is one reason why Hirschi's theory is often referred to as the Social Bond Theory).

The bulk of the earlier research on the Social Control Theory is based on self-reporting studies. Critics of self-report data note that there may be various motives for disclosing information, and that questions may be interpreted differently by individual participants. Nevertheless, many of the conclusions are intuitively convincing, for example, individuals will not engage in crime if they think that this will sacrifice the affection or respect of significant others, or make them lose their employment or autonomy if they are faced with imprisonment. Davies (2004) reports that in the late 19th Century, the rates of crime in Britain fell dramatically, sodid drug and alcohol abuse, and resultantly, illegitimacy dwindled. All of these indexes of deviance were fairly steady between World War I and 1955.

However, after 1955, all the indexes of deviance rose to create a U-curve of deviance, over the period 1847 to 1997. He attributes the initial upward shift to the adoption of a culture in which the assumptions of Protestant Christianity were taken for granted. At that time, everyone somewhat believed in at least a moral code of helping others. This belief was rooted in the Christian religion. The same social norms that defended a person and property informed the law before 1955 and they remained the policy norms. Furthermore, the concept that people are uncontrollable and may offend against those norms in social interactions cannot be explained by simply counting how many people practisethe golden rule (Braithwaite, 1989). Emile

Durkheim (1964) argues that a person's behaviour is shaped by his or her environment. If a person is socially accepted in his or her environment, chances of slipping into criminal behaviour are slim.

3.8 The Theory of Anomie: Emile Durkheim

Anomie is a concept developed by Emile Durkheim (1964) to describe an absence of clear societal norms and values. Emile Durkheim also argued that anomie partly arises from a lack of consensus over social regulation of the workplace. Anomie means a condition or malaise in which individuals' behaviour is characterised by an absence or diminution of standards or values. David Emile Durkheim, in collaboration with Karl Marx and Max Weber is argued to be the main architect of modern social science. According to Durkheim, *anomie* can manifest itself in several different situations. For example, the undermining of traditional values may result from contact with external cultural values. Merton's (1961) most influential work was his theory of anomie. Anomie is a well-known theory within the discipline of Criminology.

Merton first published the theory in 1938 in an article titled "Social Structure and Anomie" (Hunt, 1961:59). This work catapulted Merton into the sociological spotlight in which he has forever remained. The concept of anomie can be partially helpful in understanding the experience of colonised Aboriginal people, as their traditional values are disrupted (Aboriginal Culture and Tradition), yet they do not identify with the new cultural values imposed upon them: and resultantly, they lose a sense of authoritative normative regulation. Anomia is described as a social psychological condition, rather than a societal condition which 'anomie' refers to, characterised by a breakdown in values and a feeling of isolation. 'Anomia' is much easier to measure than Durkheim's concept of 'anomie'.

In the context of the philosophy of law and political science, anomia refers to the state of the absence of law, the negation of law in the sense of 'lex'. Anomia, in the context of the lack of a positive law promulgated by the authority of the state (lex) occurs in conceptions that accept the existence of a pre-social and pre-political state of nature as a historical fact or as a mere hypothesis. As such, criminal behaviour can also be influenced by internal and external factors in the society.

3.8.1 The Institutional Anomie Theory

The Institutional Anomie Theory (IAT) is a theory of criminology developed by Messner and Rosenfeld (1994). The theory proposes that an institutional arrangement with a market, where

the market or economy can operate without restraints from other social intuitions like family, is likely to cause criminal behaviour. Arguably, the theory is derived from Merton's Strain Theory, but the Institutional Anomie Theory expands on the macro levels of the theory. The Institutional Anomie Theory focuses on the criminal influences of varied social institutions, rather than just the economic structure.

The Illegitimate Opportunity is a sociological theory developed by Cloward and Ohlin (1960). The theory states that crimes result from a high number of illegitimate opportunities and not from a lack of legitimate ones. In addition, the theory borrowed from Merton's Strain Theory to help address juvenile delinquency.

- *A Developmental Test of Mertonian Anomie Theory: Scott Menard*
It should be stressed that Merton's theory of anomie and deviant behaviour has not been tested adequately. A careful review of Merton's writings on the Anomie Theory is used to construct a complete and rigorous test of the theory for respondents in early, middle, and late adolescence (Journal of Research in Crime 1995).
- *Poverty, Socio-economic Change, Institutional Anomie, and Homicide: This study*
examined the Institutional Anomie theory in the context of transitional Russia. An index of negative socio-economic change and measures of family, education, and polity were employed to test the hypothesis that institutional strength conditions the effects of poverty and socio-economic change on homicide rates. The results of models were estimated using negative binomial regression analysis, which shows the direct positive effects of poverty and socio-economic change and the direct negative effects of family strength and polity on regional homicide rates. There was no evidence to support the hypothesis that stronger social institutions and socio-economic change reduce the effects of poverty and violence.

Feathersone and Deflem (1989) argue that Merton presented two not always clearly differentiated theories in his seminal explorations of the social-structure-and-anomie paradigm: the Strain Theory and the Anomie Theory. It should be stressed that scholars who are critical of the Strain Theory should refrain from automatically disregarding Merton's Anomie Theory because the perspective of anomie is compatible with several other theories of crime and delinquency.

3.8.2 Behaviour Genetics and the Anomie/Strain Theory

Behaviour genetics is a biologically friendly environmental discipline that delves more into the way environmental effects shape individual traits than about genetic effects. The Anomie or Social Strain Theory is used to illustrate the applicability of behaviour genetics to criminological theories. Behaviour genetics examines the individual differences that sort people into different modes of adaptation and that makes them able to cope constructively or destructively with strain.

Featherstone and Deflem (1989), in their abstract paper discusses recent criticisms of the Mertonian theory of deviant behaviour and argue that a visionary sociological paradigm of anomie-and-opportunity-structures underlies Merton's contribution. They argued that future research should identify, examine and test the differentiated aspects of the anomie-and-opportunity-structures paradigm to arrive at a more consistent and substantiated conclusion on the validity of Merton's project.

In 1893, Durkheim introduced the concept of *anomie* an attempt to describe the mis-match between the collective guild labour and the evolving societal needs when the guild was homogeneous in its constituency. He equated homogeneous (redundant) skills to *mechanical solidarity* whose inertia retarded the process of adaptation. He differentiated this with the self-regulating behaviour of a division of labour based on differences in constituency he equated to *organic solidarity*, whose lack of inertia made it sensitive to the needed changes. Durkheim's observation was that the conflict between the evolved organic division of labour and the homogeneous mechanical type results in either of the two failing to exist in the presence of the other.

Further, when solidarity is organic, anomie becomes impossible. Sensitivity to mutual needs promotes evolution in the division of labour. When producers are near consumers, the extent of the needs to be satisfied can easily be reckoned. Consequently, the state of equilibrium is established without any trouble and production regulates itself. Durkheim explained the condition of anomie as resulting from a malfunction of organic solidarity following the transition to mechanical solidarity.

On the contrary, if some opaque environment is interposed, relations are not repeated enough, and they are too intermittent. Thus, contact is no longer enough. The producer can no longer embrace the market at a glance, nor even in thought. He or she can no longer see its limits, since it is limitless. Accordingly, production becomes unbridled and unregulated.

Durkheim's use of the term *anomie* referred to the phenomenon involving the mass-regimentation associated with industrialisation that could not adapt due to its own inertia and its resistance to change which caused disruptive cycles of collective behaviour such as economics, due to the necessity of a prolonged build-up of enough force or momentum to overcome the inertia.

In his later studies of suicide, Durkheim (1987) associated *anomie* with the influence of a lack of norms or too rigid norms. Nonetheless, such normlessness or norm-rigidity was a symptom of *anomie*, which was caused by the lack of differential adaptation that would enable norms to evolve naturally due to self-regulation, either to develop norms where none existed or to change them where they had become rigid and obsolete.

Merton (1938) linked *anomie* with deviance and argued that the discontinuity between culture and structure have the dysfunctional consequence that leads to deviance within a given society. He described five types of deviance in terms of the acceptance or rejection of social goals and the institutionalised means of achieving those (Mitchell and Cochran, 1995).

3.9 Antinomianism

The word, "a re-borrowing with a French spelling of *anomy*," comes from "Greek ἀνομία" or lawlessness, and an analysing the word reveals that the privative alpha-prefix (*a-* "without"), and the noun *nomos* means law. The Greeks distinguished between *nomos* (νόμος, "law"), and *arché* (ἀρχή, "starting rule, axiom, principle"). For example, a monarch is a single ruler but he or she might still be subject to, and not exempt from, the prevailing laws, that is, *nomos*. In the original city state democracy, majority rule was an aspect of *arché* because it was a rule-based customary system, which might or might not make laws, that is the *nomos*. Thus, originally, *anomie* defined anything or anyone against or outside the law, or a condition where the current laws were not applied resulting in the development of a state of illegitimacy or lawlessness.

In contemporary English, the understanding of the word *anomie* accepts greater flexibility in the word "norm", and in some contexts, the word has been used to express the idea of normlessness, which reflects a situation similar to the idea of anarchy. However, as used by Émile Durkheim and the successive theorists, *anomie* is a reaction against, or a retreat from, the society's regulatory social controls, apart from being a concept completely separate from anarchy, which is characterised by the absence of the roles of the rulers and the subjects.

3.10 Social disorder

The 19th French pioneer Sociologist, Émile Durkheim borrowed the word from the French philosopher Jean-Marie Guyau and used it in his influential book *Suicide*, published in 1897. It outlines the social (and not individual) causes of suicide, which, according to the author were characterised by a rapid change in the standards or values of societies (often erroneously referred to as normlessness) and associated feelings of alienation and purposelessness. He believed that *anomie* becomes common when the surrounding society has undergone significant changes in its economic base, whether for positive or negative and, more generally, when a significant discrepancy occurs between the ideological theories and the values commonly professed on the one hand and what is achievable in everyday life. This contradicts previous theories on suicide, which generally attributed suicide to negative events in a person's life and the subsequent depression it causes.

Durkheim viewed traditional religions as often providing the basis for the shared values that the anomic individual lacks. He further argued that the division of labour that had been prevailing in economic life since the Industrial Revolution conditioned individuals to pursue egoistic ends at the expense of seeking the good of a larger community. Merton (1964) also adopted the idea of *anomie* in developing the Strain Theory, defining it as the discrepancy between the common social goals and the legitimate means to attain them. In other words, an individual who exhibits symptoms of *anomie* would strive to attain the common goals of a specific and alien society yet would not be able to reach these goals legitimately because of the structural limitations prevailing in another society. As a result, the individual would exhibit deviant behaviour.

As an older variant, the *Webster 1913 Dictionary* reports use of the word *anomie* as meaning "disregard or violation of the law" but stresses that *anomie*, as a social disorder, should not be confused with anarchy. Proponents of anarchism claim that anarchy does not necessarily develop into *anomie* although hierarchical command increases lawlessness. Some anarcho-primitivists argue that complex societies, particularly industrial and post-industrial ones, directly cause conditions such as *anomie* by depriving individuals of self-determination and a relatively small reference group to relate to, such as the band, clan or tribe.

In Albert Camus's existentialist from the novel *The Stranger* by Albert Camus (1989), the bored and alienated protagonist, Meursault struggles to construct an individual system of values as

he responds to the disappearance of the old. He exists largely in a state of anomie, as seen from the apathy evidenced in the opening lines: "*Aujourd'hui, maman est morte. Ou peut-être hier, je ne sais pas*" ("Today mother died. Or maybe yesterday, I don't know").

3.11 Robert Agnew

Agnew (1992) asserted that the Strain Theory could be central in explaining crime and deviance, although it needed revision to extricate it from social class or cultural variables, but re-focused on norms. To this end, Agnew proposed a general Strain theory that is neither structural nor interpersonal, but rather individual and emotional, paying special attention to an individual's immediate social environment. He argued that an individual's actual or anticipated failure to achieve positively valued goals, actual or anticipated removal of positively valued stimuli, and actual or anticipated presentation of negative stimuli all result in strain.

Furthermore, anger and frustration confirm negative relationships. The resultant behaviour patterns are often characterised by more than their share of unilateral action because an individual has a natural desire to avoid unpleasant rejections. As such, these unilateral actions (especially when anti-social) further contribute to an individual's alienation from society. If rejections are generalised into feelings that the environment is unsupportive, negative emotions may strongly motivate the individual's inclination towards engaging in crime. This is mostly true for younger individuals. To that effect, Agnew suggested that research should focus on the magnitude, regency, duration and clustering of such strain-related events to determine whether an individual cope with strain in a criminal or conforming manner. Temperament, intelligence, interpersonal skills, self-efficacy, the presence of conventional social support and the absence of association with antisocial (the criminally inclined) age and status peers are among the chief factors Agnew identified as beneficial to the coping with strain in a positive way.

3.12 Jie Zhang

The Strain Theory of Suicide views suicide as a phenomenon usually preceded by psychological strains. At least two stresses or pressures, simultaneously pushing the individual to different directions, form a psychological strain. A strain can be a consequence of any of these four conflicts: differential values, discrepancy between aspiration and reality, relative deprivation and lack of the necessary skills to cope with a crisis.

The Strain Theory of Suicide is based on the theoretical frameworks established by previous

sociologists, notably Durkheim (1951), Merton (1957) and Agnew (2006), and preliminary tests were accomplished with some American (Zhang, 2008) and Chinese data. There could be four types of strain that precede a suicide, and each derives from specific sources. Any source of strain must consist of two, and at least two, conflicting social facts. If the two social facts are not in-contradiction or conflict, there would be no strain.

3.13 Strain Source 1: Differential Values

Research shows that when two conflicting social values or beliefs are competing in an individual's daily life, the person experiences value strain. These two conflicting social facts are competing personal beliefs internalised in the person's value system. For instance, a cult member may experience value strain if the mainstream culture and the cult religion are both considered important in the cult member's daily life. Another example relates to the second generation of immigrants in the United States who are obliged to abide by the ethnic cultural rules enforced in the family while simultaneously adapting to the American culture with peers and at school. In China, rural young women appreciate gender egalitarianism advocated by the Chinese Communist Government, but at the same time, they are trapped in cultural sexual discrimination traditionally inculcated in them by Confucianism. Another example commonly found in developing countries is the differential value system of traditional collectivism and modern individualism. When the two conflicting values are taken as equally important in a person's daily life, the person experiences great strain. When one value is more important than the other, there is then little or no strain.

Criticism

The Strain Theory has received several criticisms, such as:

1. The theory best applies only to the lower class as they struggle with limited resources to achieve their goals.
2. The Strain theory fails to explain white collar crime, the perpetrator of whom has many opportunities to achieve goals through legal and legitimate means.
3. The Strain theory fails to explain crimes based on gender inequality.
4. Merton's Strain Theory deals with the individual's forms of responses instead of group activity which contributes to crime.
5. Merton's theory is not very critical of the social structure that he says generates the strains.

6. The Strain theory neglects the inter-personal and intra-personal aspect of crime.
7. The Strain theory is not supported by adequate empirical evidence.

The Strain theory was tested following its development. Most of these tests examined ideal goals such as occupational goals and individual expectations, which would most ideally lead to crimes if not achieved under the rule of the Strain Theory. However, the bulk of the research found evidence suggestive of the contrary. An example of these studies was the one conducted by Travis Hirschi (1969). The large body of analysed data on delinquency collected in Western Contra Costa County, California contrast sharply with the propositions of the Strain theory. These results coupled with other criticisms have necessitated the abandonment of the Strain Theory around the 1970s through the 1980s. A researcher may also use the routine activity approach as a means of analysing the increase in crime in a society.

3.14 The Routine Activity Approach: Felson and Cohen

South Africa is seemingly grappling with the problem of crime and it has also been confirmed that both the victims and the perpetrators of crime contribute to the criminal process. The Routine Activities approach has been employed to explain the causation of crimes. According to Williams and Shane (1994), Routine activities refer to everyday social activities that meet the basic needs of people, such as formal employment, recreation, shelter, raising children, visiting the grocery store and sleeping. According to the routine Activity theory, the volume of offenders is related to the nature of the everyday patterns of social interaction. If patterns of social interaction change, the rate of crime also changes. As certain areas become known for being crime hot spots, fewer people tend to visit these areas at certain times. Basing on the work of Amos Hawley, who, in his theory of human ecology, emphasised that the nature of routine activities is an essential part of life, the exponents of this approach argue that crime is a product of an opportunity that presents itself during the social activities that take place on the street daily (Kennedy and Baron, 1993).

Routine activities, especially the changes in activity patterns, often create a conducive opportunity for crime or an increase in the risk of getting into direct contact with predatory violation (involving direct physical contact between at least one offender and at least one person or object, which that offender attempts to take or damage). The theory brings together three elements, namely: a motivated offender, a suitable target and the absence of a capable

guardian, at a given place and time, to provide the relevant counselling (Cohen and Felson, 1979).

3.14.1 The Motivated Offender

Cohen (1987) argues that the existing theories on criminology, for instance, those put forward by Merton (1957) offer explanations for criminal behaviour. Conditions that motivate individuals to commit crime are also addressed in these theories. As such, the motivated offender was initially accepted as a given condition in the Routine Activities Approach. Felson (1987) introduced the concept “external control” presences or absences of others who might supervise a person”- rather than internalised control. A fourth element that comes into the Routine Activity Theory is the “handler,” that is an individual to whom the offender is emotionally or legally attached and thus is in a position to dissuade or deter the offender.

3.14.2 The Suitable Target

The four components the offender considers for a target to be regarded as suitable are, namely: the value, physical visibility, accessibility and “inertial” (or in other words, the ease with which the target can be acquired) (Cohen and Cantor, 1980). The financial and symbolic values of a target influence the desirability there of, while visibility is related to perceivability or the observability of riskt he potential criminals are likely to incur (Felson and Cohen, 1980). Accessibility implies the attainability and ease with which the offender can approach a target without attracting attention.

Effortlessness refers to approaching a target with ease, that is, without attracting the attention of others. Further, effortlessness refers to the easiness with which a target can be acquired. Any factor that obstructs the offender from acquiring the target (a person or property) is included. The mass of the movable property as well as the victim’s ability to offer violent resistance is often considered (Cohen and Cantor, 1980). Routine activities significantly affect the suitability of a target. The explanation for this is that a pattern of routine behaviour may increase the possibility that property and/ or individuals converge in visible and accessible places at a specific time.

3.14.3 Absence of a Capable Guardian (Protection)

According to Felson and Cohen (1980), protection is any spatial-temporally specific supervision of people or property by other people. This often prevents criminal violations from occurring. Any person who can prevent a crime because of his or her presence or direct actions can therefore be described as the guardian (protector). However, the guardian needs not necessarily be a human being. Technological aids that can fulfil the role of guardian include cameras, electric fence and so forth. According to the Routine Activities Theory, the volume of offences is linked to the nature of the everyday patterns of social interaction. Should these patterns change, the number of crimes also changes. For example, if people stop travelling at night, the rate of victimisation can also be reduced. According to Cohen and Felson (1979), there is a term, which is called “hot spots”. Since individuals such as teenage males and unemployed adults converge in specific places (usually inner-city areas), fewer people visit these areas at certain times, resulting in increasing absence of guardianship, and offenders identify even more individuals as suitable targets. Individuals that must reside in these areas often have a higher victimisation rate.

Furthermore, Cohen and Felson (1979) utilised their theory to explain the changes in crime patterns in the United States since 1960. They argued that because of more women entering the labour market, fewer guardians are at home during the day, resulting in a higher crime rate. Another factor that influences the incidence of crime in the United States has been the increase in easily transferable luxuries, which makes a greater number of suitable targets available to the criminals.

3.14.4 Evaluation of the Routine Activities Approach

Kennedy and Silverman (1988) found that the Routine Activities Approach emphasises one of the most important aspects of crime, that is, the dynamics of victimisation. The role that offenders, victims and bystanders (protectors) play in a criminal act is apparent in the assumptions of the Routine Activities Approach. The approach also has the potential to prevent situational crime. The value of architectural and environmental design, where protection (for example police officers and bystanders observing) is enhanced and suitable targets (for example by means of target hardening) are minimised, is highlighted by Cohen and Felson (1979). Felson (1987) mentioned that strategies, in respect of crime control, should try to

prevent the convergence of a motivated offender and a suitable target in the absence of a protector. Those who support the Routine Activities Approach argue that potential victims can take certain precautionary measures to prevent the risk of being victimised.

The assumption of this nature, however, elicits criticism as the emphasis of the approach shifts from the offender to the victim, and it is expected of the victim to change his or her lifestyle (routine activities). It is ironic to observe that the factors that increase the individual's opportunity to enjoy the benefits of life may also increase opportunities for the rise in predatory violations (Cohen and Felson, 1979). Another criticism is that the Routine Activities Approach fails to explain white-collar crimes, and violent crimes such as the physical and sexual abuse of children. However, on the one hand, this limitation is attributed to the fact that violent offences are often committed at home by acquaintances and, on the other hand, these offences often take place expressively, spontaneously and impulsively.

According to Garofalo (1987), the Routine Activity Approach also hardly explains what motivates individuals to commit criminal acts. Kennedy and Silverman (1988) support this view, pointing out that the investigation of victimisation seldom uncovers much regarding the offenders' motives. Cohen and Felson (in Cohen and Land, 1987) argue that the motivation behind criminal acts are implicitly given because various criminological theories explain the phenomenon. These researchers further point out that the challenge is not to explain the criminal motive, but to predict the situations that could trigger criminal tendencies, which culminate into criminal actions. Miethe, Stafford and Long (1987) recommend the need for more research on the relative weight and importance of the three main components of the approach, namely: a motivated offender, a suitable target and the absence of protection.

Further, a more systematic analysis of the underlying link between the three prerequisites for victimisation is essential. Kennedy and Baron (1993) further stress that the origins of opportunities for crime could only be understood within the context of the knowledge of the decisions that criminals, victims and protectors take, and the way their decisions could contribute to the convergence of the three elements mentioned above. They pointed out that choices do not only affect individuals' routine activities but also their actions on convergence.

3.15 Summary

The above discussion outlined the crucial conditions that need to be satisfied in order for effective policing to take place. The Chapter further summarised the key aspects of the policing agenda in relation to the philosophy of Community Policing.

This theoretical framework depends heavily on policy and the management dimension of the police organisation. The emphasis on the policy and the management dimension raises two important issues regarding the Community Policing initiative. Firstly, it challenges the criminological perspective where Community Policing is applied. Secondly, it places communities at the centre as far as preventing and combating crime is concerned. The literature discussed in this Chapter initially clarifies the concept “Community Policing,” followed by a brief overview of how the different policing styles are implemented at international level in general and in South Africa in particular. It has been noted that the centre of Community Policing is the need to identify and understand the root causes of crime as well as finding solutions to these through citizen or community participation.

Further, Community Policing presents an opportunity to revive communities through increased public involvement and participation in combating crime. Through Community Policing, the police become intimately informed about the social problems that communities experience and from this unique position, the police can rope in the services of other government institutions at all levels. It is generally accepted that members of the South African Police Service cannot prevent crime single handedly, that is, without the involvement of the communities they are supposed to serve. It can be argued, from a policing point of view, that the police have to a limited extent, included key role players in the community as they mounted crime awareness campaigns and projects.

It may also be argued that the members of the police operating crime prevention and investigation have always been the members of the community they serve. The extent to which police officers can control crime when they are not the ones who produce it has also been examined. In other words, if the community produces crime, the extent to which the work of the police can have a better impact on the crime rate with or without the assistance of various elements of the community has also been put under spotlight (Friedman, 1992). Finally,

individuals' routine activities contribute their victimisation because they must be at certain places at certain times.

The researcher adopted the above mentioned theories in order to determine crime prevention strategies. Anomie theory was developed to describe an absence of clear societal norms and values. Emile Durkheim also argued that anomie partly arises from a lack of consensus over social regulation of the workplace. Anomie means a condition or malaise in which individuals' behaviour is characterised by an absence or diminution of standards or values. Most of the respondents are well educated, feeling of alienation is slim. Normative sponsorship theory helps in the cooperation and willingness to work together in the community as it is done in both areas of study. Critical Social Control theory helps in uniting the community in order to solve problems through SARA. Social Control theory builds the relationship between the public and the police. Neutralisation theory clearly specifies that delinquents used neutralisation to drift in and out of conventional behaviour. Self control theory is made up of four components. Should an individual adapt to the four elements, chances of criminal behaviour may be minimised.

Agnew (1992) asserted that the Strain Theory could be central in explaining crime and deviance, although it needed revision to extricate it from social class or cultural variables, but re-focused on norms. To this end, Agnew proposed a general Strain theory that is neither structural nor interpersonal, but rather individual and emotional, paying special attention to an individual's immediate social environment. He argued that an individual's actual or anticipated failure to achieve positively valued goals, actual or anticipated removal of positively valued stimuli, and actual or anticipated presentation of negative stimuli all result in strain. Under Routine activity approach, if there is no suitable target, guardians are present there will be no suitable target. Most households are having domestic workers and garden boys. Children are fetched by their parents from school, some are provided with school transport.

The researcher is of the view that by application of the above mentioned theories may minimise the commission of crimes.

CHAPTER FOUR: METHODOLOGY

4.1 Introduction

This chapter describes the several methodological aspects of the current study. These include the study setting, research approach, paradigm and design. In this chapter, the researcher describes the methods and techniques used when collecting data. The study used the quantitative approach and an exploratory research method. The researcher knew little about the role of community policing forums (CPFs); therefore, she wanted to know more especially about those who participate in CPF meetings. The study used judgemental sampling technique to identify those community members who usually attended the CPF meetings. The researcher chose the two study setting because she was so concerned about the lifestyle of these areas.

4.2 Study setting

The study focuses on two areas (Fortgale and Southernwood). Both areas are situated in the urban area of Mthatha, Eastern Cape. Both areas are in the erstwhile Transkei homeland. Fortgale is located where the N2 freeway converges with R61, while Southernwood is found on the north of Mthatha town. Both study settings are under King Sabatha Dalindyhebo municipality in the O. R Tambo district municipality.

4.3 Research approach

The study used a quantitative approach. The researcher collected data according to a very specific set of steps in seeking to remain as objective and neutral as possible. This method uses statistical procedures so that results can be generalised from a relatively small sample to the entire population. This approach also tests whether a statement of relationship between the variables can be confirmed.

4.4 Research paradigm

The researcher used a quantitative approach when conducting this thesis and a positivist paradigm which is based on the philosophical ideas of August Comte. Positivism is the term used to describe an approach to the study of society that relies specifically on scientific

evidence, such as experiments and statistics, to reveal a true nature of how society operates. Emphasized observation and reason are means of understanding human behaviour. True knowledge is based on experience of senses and can be obtained by observation and experiment. The researcher administered individual questionnaire where the respondent responded to the list of questions according to the way she/he is instructed to respond (Comte'1855).

4.5 Research design

Referring to Mouton and Marais (1992) defined research design as; the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. The research design focuses on designing and planning. Designing refers to the vital decisions that researchers must make when 'planning' a research inquiry into some social phenomenon. Designing and planning are of special importance to quantitative researchers who must negotiate a large enough sample and sampling units (respondents) from a population and moreover, to ensure the validity and reliability of the results (Mouton and Marais, 1992). Babbie (2013) stated that most researchers would argue should be regarded as the steps or phases of the research process. Other research methods authors regard those steps or phases as the research design process.

Neuman (1991) advises that before a practical outline of the research design process is provided, the objectives of the study must be considered. In the current study, the objectives of criminological/criminal justice research were considered. These objectives are outlined as follows:

- To describe the social phenomenon to be studied based on theoretical or statistical facts through one fact finding mission or more to establish whatever is known about the referent object.

In the present study, the issue of community participation in Community Police Forums (CPFs) in two different residential areas are statistically measured and described in terms of a variety of operationalised variables.

- To explain trends and patterns emanating from the data pertaining to the referent object being studied based on cross-correlation of data.
- To predict group or individual behaviour, using prediction techniques such as: categorisation and extrapolation.

- To exercise symbolic control over the referent object, usually through recommendations that are put forward.

Welman, Kruger & Mitchell (2005:23) opine that: “Exploratory research does not start with a specific problem the approach of such a study is to find a problem. This study aims at exploring the perceptions of two communities regarding the use of CPFs in crime prevention. This will facilitate an understanding of problems and barriers in relation to the role of CPFs in crime prevention. In the study, “Partnership building in public and policing: The communities’ perceptions of the role of CPFs”, Welman & Kruger (2005:19) confirm that exploratory research “may be the first stage in a sequence of studies to know enough to design and execute a second, more systematic and extensive study”.

Descriptive and exploratory research designs share similarities, which are as follows:

- Both allows the researcher to familiarise with the basic facts, people and concerns in a specific context, thereby generating a well-grounded mental picture of the problem discovered.
- Both develop new ideas and tentative theories and conjectures.
- Both determine the feasibility of getting involved in a research venture and to develop techniques and a sense of direction for future exploration.

150 questionnaires were hand deliverwd from door to door to households that members are involved in community meetings. The researcher focused on the principles of community policing and the two high crime rate communities and their perceptions of using CPFs to combat crime. Subsequently, the researcher identifies problems and applies theories to the analysis of results. Furthermore, a discussion of the problem statement highlights the importance and relevance of this study and the results will be made available to respective police stations and libraries for purposes of future use.

Descriptive research presents an accurate account of what is occurring as far as the social phenomenon being studied is concerned (Van der Westhuisen, 1998). Descriptive studies attempt to describe systematically a situation, problem, phenomenon, service or provide information about the living conditions of a community or describes attitudes towards an issue. Researchers usually examine why the observed patterns exist and their implication as the researcher did the same in the two areas of study. The description of a phenomenon may range

from a narrative type of description to a highly structured statistical analysis i.e. correlational study.

The descriptive techniques used to statistically describe a social phenomenon, include the verbal-scientific, categorical and numerical descriptive techniques. In this study apart from the techniques mentioned above, tabular analysis (using cross-correlation data and frequency distributions) and correlation analysis, were used to reveal: (a) the presence/absence of any association (and if it exists), (b) the direction of such association and (c) an estimation of its strength (Bailey 1994). These techniques are used interchangeably during data analysis and discussion.

4.6 Research methods and techniques

Research involves a process through which knowledge about one social phenomenon or more is obtained in an objective way. Objectivity in this sense is associated with research methods that do not rely on the researcher's personal feelings or opinions. Specific methods and techniques were used at each stage of the research process to ensure the validity and reliability of the collected data (Welman et al. 2005).

Historically, criminal justice/criminology researchers have used three major research methods, which are; case analysis, mass observation and analytical research methods. The first two is labelled as being particular in their application. For example, case analysis is only applied at the individual-human level only, while mass observation is more applicable to groups or the mass level (especially when mass information such as statistical data is at stake). The third one is the analytical method, which is used in the present study. It encapsulates the social survey method, which can be implemented at both levels. This is possible because it is regarded as a neutral 'tool' in the analysis of data elicited from a selected group of respondents (sampling units) (Potgieter 1982).

4.6.1 Research techniques

Research techniques are aids to methods in the research process (Weman et al 2005). Some of the most important research techniques that were implemented in the present study were:

instrument questionnaire, scaling procedure, sampling technique and other related statistical techniques e.g. use of SPSS when analysing data.

4.7 Sources of information

Huisamen (1994) provides a complete account of what precisely encompasses a literature review. Huisamen (1994) views literature as an important aspect when conducting a research. However, not all these aspects can be fully highlighted here. For the present study, the following sources of literature were used: scientific textbooks, SAPSE-accredited and non-accredited scientific journals, selected applicable journal articles from such journals, unpublished research reports, dissertations, theses, monographs, conference proceedings, mass media (especially daily newspapers), etc. Cresswell (2010) argues that daily newspapers are by far the most widely used image-producing sources, creating public impressions and perceptions of functional police performance such as their contribution to Community Police Forums (CPFs). A thorough literature search was conducted to identify gaps in knowledge and generate the research tool (questionnaire).

4.8 Measuring instrument

A non-particular social survey research method was used in the present study. To implement this data collecting technique, a pre-coded, closed-structured questionnaire was generated (Annexure A) to effect attitude measurement. The questionnaire was divided into five sub-sections as follows:

Section A: The respondents' demographic information (variables 1-7).

Section B: Participation in local Community Police Forum meetings (variables 8-20).

Section C: Problems relating to Community Police Forums (variables 21-37).

Section D: Normative Sponsorship and Critical Social theoretical considerations (Variables 38-43).

Section E: Understanding of Community Policing and Community Police Forums (variables 44-50).

As far as possible, the researcher adhered to all the scientific requirements relating to questionnaire construction and development.

4.9 Scaling procedures

Scaling refers to the process of attempting to develop a composite measurement of ranked or unit measurement of [social] phenomena (Hagan 2010). There are three types of attitude scales commonly used in social research: *Thurstone scales*, *Guttman scales* and *Likert-type scales*. The latter scale, developed by Rensis Likert in 1931-32, was used in the present study. Also known as the summated-rating scale, this attitude scale contains items (usually in matrix or single format) that make measurement at 5 or 7-point response categories possible. Response categories range from extreme positive to extreme negative, e.g. (1) strongly agree, (2) agree, (3) undecided, (4) disagree, and (5) strongly disagree, or (1) definitely, (2) to a large extent, (3) undecided, (4) to a lesser extent, and (5) not at all. Apart from the rank-order scaling or ordinal measurement, the researcher implemented nominal rating scales that contain mutually exclusive attributes, e.g. 1=Yes and 2=No (De Vos.2005).

4.10 Pilot study

A pilot study is a study within a study. The researcher alone conducted a pilot study to test the validity and reliability of the instrument. It was also conducted to test the feasibility of the study. There were 20 respondents from each study setting, which translated to a total of 40 respondents who had the same characteristics as those who later participated in the actual study. However, those who took part in the pilot study were not included in the actual study. Conducting the pilot study helped to improve the clarity of individual questions on the questionnaire.

4.11 Sampling and questionnaire distribution

There are two major approaches to sampling in social research, which are *probability* sampling (where estimates are known) and *non-probability* sampling (where the estimates are not known). The present study focuses on the perceptions of the residents of two selected communities (Fortgale and Southernwood) regarding the role of CPFs as a partnership-building technique. The study seeks to evaluate whether the CPF is indeed a proactive technique to prevent crime. Registers reflecting attendance numbers during each CPF-meeting in both areas seem to be untrustworthy records of true membership of the respective CPF-meetings held regularly in the two study settings. Subsequently, the researcher decided to involve a non-

probability sampling procedure to allow a wider inclusion of sampling units to gain information about the research problem. To this end, purposive or judgemental sampling technique was used.

Purposive sampling is extremely valuable in this study, because of three important reasons: (1) the vastness of each of the study settings in the Eastern Cape Province and, by implication, the absence of valid sampling estimates, (2) the specific purpose the researcher has in mind with the present research inquiry, which is to test the hypothesis (whether CPFs are an ideal too for crime prevention), and (3) the exploratory nature of the study.

Furthermore, attendance registers were also scrutinised as information-generating sources. Questionnaires were then distributed to community members, irrespective of whether some or all of them regularly attended CPF meetings. Depending on the number of CPFs per study setting, the researcher implemented (guideline only) a frequency (f_e) of 300 sampling units, which translated to 150 respondents per study setting.

4.12. Fieldworkers

The researcher employed four fieldworkers during the data collection phase of this study. These were staff members of the department at Walter Sisulu University (WSU) in the Eastern Cape Province. The four fieldworkers are well trained in all the critical ethical aspects relating to fieldwork, which included upholding such principles as voluntary participation, seeking informed consent, ensuring anonymity and confidentiality, and avoiding doing harm respondents. The training also emphasized that research assistants be wary not to assist or influence any respondent in making a choice with regards to a specific response, etc. However, they were expected to explain those terms that had the potential to cause confusion or misunderstanding. Different households were contacted and given questionnaires to fill in. researchers also attended CPF meetings and distribute questionnaires after the meeting.

4.13, Data presentation and analysis

Statistical techniques allow a researcher to organise and codify collected data with the purpose of analysing it (Bless et al. 2013). Due to the exploratory nature of the current study, the

researcher decided to use the following techniques: editing, coding and data cleaning, presentation of data, Chi-square test and response calibration.

4.14 Editing, coding and data cleaning

On completion of the data collection phase, questionnaires were edited to control for completeness of responses before retrieving and transferring the data to a specially designed code-sheet. The numerical data entered on the code-sheet was used to create a data file on the Statistical Package for the Social Sciences (SPSS). The data file was cleaned and verified (i.e. double-checked) for possible errors before any data were entered. The designing of a codebook preceded the creation of a data file. All the variables (questions/statements) were coded using the codebook as a guide and these numbers were assigned to appropriate cells or columns on a code-sheet or spreadsheet (Hagan 2010).

4.14.1 Presentation of data

Raw scores, expressed as N (number of respondents) followed by its corresponding percentages (%) were used to portray data in frequency tabular form – the simplest way data could be summarised and displayed, generally known as frequency distributions. Graphic presentation of data may also include frequencies in the form of histograms, polygons, pie charts, etc. (De Vos.2005). The formula for calculating percentages is as follows:

$$P = \sum \frac{(fx) \times 100}{(NG) 1}$$

Where: P = Percentage

(fx) = Total responses in each category, multiplied by the applicable weight.

(NG)= Number of respondents, multiplied by the highest numerical value. In a typical Likert-type scale, the highest value is 5.

$$\sum = \text{Sum of. (Babbie 2012:35).}$$

4.14.2 Chi-square test

Pearson's Chi-square, which is a test of the independence of the relationship between two or more nominal and ordinal variables, were used to determine significance of differences between dependent and independent variables and to establish whether any association exists, and/or any statistical differences are due to sampling error or chance (Welmanet al. 2005). Chi-square is calculated as follows:

$$\chi^2 = \sum [(f_o - f_e)^2 / f_e] \text{ (Hagan 2010:376).}$$

The level of significance is set at $p \leq .05$

4.14.3 Response calibration

Questionnaire construction also requires that 5-point response categories of the Likert-type scale with inherent similar measuring properties be condensed or collapsed into a more convenient and manageable format. This is necessary for cross-correlations and their descriptions as well as explanations. The response categories of the Likert-type measuring scale used in the present study were calibrated or collapsed into the following latitudes of response freedom (Sherif, Sherif and Nebergal 1965).

Strongly Agree / Agree	} Latitude of acceptance
	(Favourable response/opinion/perception)
Not Sure / Undecided	} Latitude of non-commitment
	(Neutral response/opinion/perception)
Disagree / Strongly Disagree	} Latitude of rejection
	(Unfavourable response/opinion/perception)

The above-mentioned authors strongly state that the method of response calibration of a typical 5 or 7-point Likert-type scale appears to be of special importance in the operational measurement of attitudes, primarily to determine the degree (latitudes or variations of acceptance, rejection and neutrality of respondents' opinions or perceptions towards a referent

object in this case, CPFs. These latitudes constitute the essence of perceptions/opinions/attitudes (cf. Sherif et al. 1965).

4.15. Limitations of the study

The researcher wrote a letter to the councillor of the ward, and was accepted to carry on with the study. The researcher did not face major challenges except that most of the respondents were workers, staff members of the department, the researcher visited her respondents during weekends, very early in the morning and very late in the evening. Transport and fieldworkers were available although they are also lecturers in Walter Sisulu University.

4.15.1 Quantitative delimitation

The sample size in the current study was 300 respondents, 150 per area (Fortgale and Southernwood respectively). It was anticipated that 150 sampling units per area (i.e. 300 in total) would be large enough to effect appropriate data analyses on the SPSS-program and to statistically analyse and describe the social phenomenon that is the CPF as a partnership-building technique in crime prevention).

4.15.2 Delimitation of the study

Fortunately, the researcher didn't encounter serious challenges except minor such as visiting the households while owners are still at work. The researcher decided to collect data on weekends and very late in the afternoon.

The following issues were given due consideration before, during and after the execution of the present study:

Anonymity - Protection of the names and personal particulars of all the respondents. A guarantee to this effect already appeared on the front page of the questionnaire. Fieldworkers provided self-addressed envelopes to respondents for placing the completed questionnaires in the envelopes, which was then sealed before handing them back to the collectors. No postage was required.

The confidentiality of responses as well as other statistical outcomes were treated with the strictest confidence and information could be withheld from any unauthorised person or any instance having no interest in the present study.

Informed consent- CPF chairpersons in the two selected study settings as well as the community and traditional leaders were officially informed and the reason(s) for conducting the present research inquiry were explained. Their goodwill, blessing and

full cooperation were solicited regarding the distribution and recollection of social surveys by appointed fieldworkers in their respective areas.

Freedom of speech - Although responses were to be given by means of crosses (Xs), surveys have been protected against public scrutiny to honour respondents' democratic claim to freedom of speech, dignity and privacy. This also applied to freedom of conscience, religion, beliefs, opinions and attitudes.

Academy of Criminal Justice Sciences (ACJS) – USA - The ethical considerations drafted and accepted by the ACJS, were also respected and maintained as practical guidelines as far as the protection of individual human rights were concerned.

In 2015 and again in 2016-17 and 18th the town topped the list in the province where most murders were reported. The latest statistics show that 160 cases of murder were reported in Mthatha, an increase of 26.0% or 33 more cases compared to the same period last year where 127 cases were reported. In the period between April 2013 and March 2018, according to Cele's report, 541 cases of murder were reported in Mthatha (Daily Dispatch 12 Sep 2018).

4.16 Conclusion

When Dennis Rosenbaum initially synthesized the community-based crime prevention literature in 1988, he was disheartened by the general lack of quality in evaluation research (Rosenbaum, 1988: 381). Similarly, Welsh and Hoshi (2002) expressed their disappointment regarding the scientific rigour of the body of evaluation literature taken. Despite these seemingly pessimistic conclusions, both reviews emphasized the redeeming features of community-based crime prevention and were optimistic that future research could rectify the limitations outlined in their respective studies.

Assessing the community-based crime prevention literature over the past decade, this review found that, there is indeed, reason for optimism as many advancements have been made. Operation Ceasefire's collaboration between the police, the broader community, and academic researchers has provided a strong framework that has become standard policy in American federally funded projects. The implementation of this "evidence-based" practice has resulted in evaluations that are grounded in methodology, and as a result, some programs have proved to be successful in preventing crime.

While more research has abided by these evaluation standards, there are still many programs, based on ideological assumptions, that are resistant to validating the efficacy of their programs. In addition, there is still too much research that fails to utilize appropriate control groups and proper statistical analyses that are essential in minimizing type 1 error.

The next chapter deals with data analysis. Analysis is a method used to understand what is interpreted in the tables to get the results. Data needs to be captured then analysed with a relevant instrument. After analysis a researcher can publish results and prove the hypothesis.

CHAPTER 5: DATA ANALYSIS

5.1 Introduction

The descriptive techniques used to statistically describe a social phenomenon, include the verbal-scientific, categorical and numerical descriptive techniques. In this study apart from the techniques mentioned above, tabular analysis (using cross-correlation data and frequency distributions) and correlation analysis, were used to reveal: (a) the presence/absence of any association (and if it exists), (b) the direction of such association and (c) an estimation of its strength (Bailey 1994). These techniques are used interchangeably during data analysis and discussion.

Section A: Demographic Analysis

Q.1. Study settings

	Frequency	Percent
Southernwood	150	50
Fortgale	150	50
Total	300	100.0
Total	300	

Table 5.1 reveals that the researcher interviewed 150 (50%) respondents in Fortgale and 150 (50%) respondents in Southernwood.

Q.2. Distribution by sex

		Frequency	Percent
Valid	Male	164	54.7
	Female	136	45.3
	Total	300	100.0
Total		300	

Table 5.2 reveals that 164 (54.7%) respondents were males while 136 (45.3%) were females.

Q.3. Respondents' age ranges

		Frequency	Percent
Valid	under 20	6	2.0
	20-30	41	13.7
	31-40	105	35.0
	41-50	85	28.3
	51-60	48	16.0
	61 +	15	5.0
	Total	300	100.0
Total		300	

Table 5.3 reveals that 105 (35%) respondents were between 31-40 years, 85 (28.3%) were between 41-50, 48 (16%) were between 51-60, 41 (13.7%) were between 20-30, 15 (5%) were 61 and older, while 6 (2%) were under 20 years.

Q.4. Distribution according to race

		Frequency	Percent
Valid	African	103	34.3
	Coloured	115	38.3
	Indian	14	4.7
	White	68	22.7
	Total	300	100.0
Total		300	

Table 5.4 indicates that 115 (38%) respondents were coloured, 103 (34.3%) were Black Africans, 68 (22.7%) were Whites, and 14 (4.7%) were Indians.

Q.5. Marital status

		Frequency	Percent
Single		60	20.0
Married		128	42.7
Married but separated	but	22	7.3
Widowed		66	22.0
Divorced		17	5.7
Co-habiting		7	2.3
Total		300	100.0
Total		300	

Table 5.5 shows that 128 (42.7%) respondents were married, 66 (22%) were widowed, and 60 (20%) were single. Furthermore, 22 (7.3%) were married but separated, and 17 (5.7%) were divorced while only 7 (2.3%) were cohabiting.

Q.6. Level of education

	Frequency	Percent
Primary school to grade 7	1	.3
Secondary school to grade 12	44	14.7
Diploma	111	37.0
Undergraduate degree	83	27.7
Honours degree and post graduate diploma	51	17.0
Postgraduate (Masters and Doctorate)	10	3.3
Total	300	100.0
Total	300	

Table 5.6 shows that 111(37%) respondents had diplomas, 83 (27.7%) were undergraduates, while 51 (17%) had attained postgraduate level qualifications (Honours and postgraduate diplomas). Furthermore, 44 (14.7%) had gone through secondary education (to grade 12), 10 (3.3%) were postgraduate, (master's and doctorate while 1(.3%) was in the primary school (lower primary to grade 7) bracket.

Q.7. Occupation

Category	Frequency	Percent
Banking sector	2	.7
Clergy (Church minister, priest, pastor etc.)	1	.3
Communication (IT, journalism, etc.)	13	4.3
Business (consultancy, property market, etc.)	45	15.0
Farming	12	4.0
Local authority	3	1.0
Mining sector	19	6.3
Motor industry	38	12.7
Pensioners	4	1.3
Professions (medical doctor, lawyer, teacher, architect, judge, pharmacist, psychologist, etc.)	24	8.0
Self employed	28	9.3
Service work (nurse, social worker related services)	54	18.0
Skilled and semi-skilled worker	34	11.3
Transport related occupation	5	1.7
Trade industry and related occupations	18	6.0
Total	300	100.0
Total	300	

Table 5.7 shows that that 18% of the respondents were service workers, 15% were working in the business sector, and 12.7% were in the motor industry. Furthermore, 11.3% of the respondents worked as skilled and semi-skilled workers 9.3%, were self-employed 8% work as professionals, 6.3% work in the mining industry, 6.0% work in trade and industry, 4.3% work in communication related services, 4.0% were farmers, 1.7% work in transport related occupation, 1.3% were pensioners, 7%, local authority, 1%.7% work in banking fraternity, while .4% work as a clergy.

Section B: Participation in the local Community Police Forum

Q. 8. Are you a member of Community Policing Forum in the area where you live?

	Frequency	Percent
Yes	8	2.7
No	292	97.3
Total	300	100.0
Total	300	

Table 5.8 shows that 292 (97%) of the respondents were not members of any CPF while 8 (2.7%) worked in the executive committee of a recognised CPF.

Q. 9. If yes to Q 8, indicate the capacity in which you are serving the CPF for the past 12 months or so?

	Frequency	Percent
Chairperson	2	.7
Deputy chairperson	2	.7
Secretary	2	.7
Treasurer	2	.7
Ordinary member	292	72.0
Total	300	100.0
Total	300	

Table 5.9 indicates that 292 (72%) were ordinary community members, 2(7%) were chairpersons of the CPF, 2 (7%) respondents were deputy chairpersons, while 2(7%) were secretaries, and 2 (7%) were treasurers.

Q. 10. In terms of your calculations, how many members of your community attend the CPF meetings in the area where you stay?

	Frequency	Percent
Between =110- n 39		97.3
40-55	3	1.0
56-65	4	1.3
66-79	1	.3
Total	300	100.0
Total	300	

Table 5.10 shows that 292 (97.3%) respondents indicated that 10-19 community members were attending the CPF meetings, 4 (1.3%) indicated that 56-65 community members were attending the CPF meetings, while 3(1.0%) respondents indicated an attendance range of 40-55 community members. Furthermore, only one (.3%) respondent claimed that 66-79 community members were attending the CPF meetings.

Q.11. Do community members in your residential area actively participate in the meetings of your local CPF?

Do community members in your residential area actively participate in the meetings of your local CPF?	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	-.025
	Sig. (2-tailed)	.672
	N	300
What is your age?	Pearson Correlation	-.004
	Sig. (2-tailed)	.946
	N	300
What is your racial group	Pearson Correlation	.076
	Sig. (2-tailed)	.188
	N	300
What is your marital status	Pearson Correlation	-.026
	Sig. (2-tailed)	.653
	N	300
Study setting	Pearson Correlation	-.074
	Sig. (2-tailed)	.200
	N	300
What is your highest level of education?	Pearson Correlation	-.047
	Sig. (2-tailed)	.421
	N	300
What is your occupation?	Pearson Correlation	.004
	Sig. (2-tailed)	.945
	N	300

Table 5.11 reveals that the study setting shows a negative correlation of $-.047$. The highest level of education of respondents shows a positive correlation of $.004$. The occupations of the respondents reveal a positive little correlation of $.945$. Furthermore, the table also show that there is a negative correlation of $-.004$ between sex and the question *Do community members in your residential area actively participate in the meetings of your local CPF?* The question on community members actively participating in the meetings in their local CPFs and the ages of the respondents reveal a little positive correlation of $.076$. Race and the question on whether community members actively participated in their local CPF meeting reveal positive correlation of $-.026$. There was a negative relationship of $-.074$ between marital status and the question relating to community members ‘active participation in their respective your residential areas’ CPF meetings.

Q.12. At CPF meetings, are members of the community allowed to air their views on issues pertaining to crime prevention and general safety and security?

At CPF meetings, are members of the community allowed to air their views on issues pertaining to crime prevention and general safety and security?	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	.059
	Sig. (2-tailed)	.305
	N	300
What is your age?	Pearson Correlation	.009
	Sig. (2-tailed)	.870
	N	300
What is your racial group?	Pearson Correlation	-.207**
	Sig. (2-tailed)	.000
	N	300
What is your marital status?	Pearson Correlation	-.059
	Sig. (2-tailed)	.307
	N	300
Study setting	Pearson Correlation	.030
	Sig. (2-tailed)	.607
	N	300
What is your highest level of education?	Pearson Correlation	.086
	Sig. (2-tailed)	.138
	N	300
What is your occupation?	Pearson Correlation	-.236**
	Sig. (2-tailed)	.000
	N	300

Table 5.12 shows that in response to the question relating to whether CPF meetings, are members of the community allowed to air their views on issues pertaining to crime prevention and general safety and security during CPF meetings, race reveals a pnegative correlation of -.059, sex shows a positive correlation of .009, while age reveals a negative correlation of -.207 . Furthermore, marital status shows a positive correlation of .030, while the study area of the respondent shows a positive correlation of .086. The highest level of education of the respondent shows a negative correlation of -.236, meaning that there is little correlation between the two variables. The occupation of the respondent reveals a positive correlation of .000, meaning that there is no correlation between the two.

Q.13.At CPF meetings, do members of your community take some time to consult with CPF members to discuss their problems with crime and fear of crime?

		Frequency	Percent
Valid	Always	55	18.3
	Often	184	61.3
	Sometimes	61	20.3
	Total	300	100.0
Total		300	

Table 5.13 reveals that 184 (61.3%) respondents agreed that members of the community often take some time to consult with CPF members to discuss their problems of crime, 61 (20.3%) respondents selected ‘sometimes’ while 55 (18.3%) of them said that they always take time to consult with CPF members to discuss their problems.

Q.14. How good or bad would you rate the cooperation between the community and the police in your area as far as policing and CPFs are concerned?

How good or bad would you rate the cooperation between the community and the police in your area as far as policing and CPFs are concerned?	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	-.087
	Sig. (2-tailed)	.131
	N	300
What is your age?	Pearson Correlation	-.061
	Sig. (2-tailed)	.290
	N	300
What is your racial group	Pearson Correlation	.075
	Sig. (2-tailed)	.197
	N	300
What is your marital status	Pearson Correlation	.074
	Sig. (2-tailed)	.204
	N	300
Study setting	Pearson Correlation	.025
	Sig. (2-tailed)	.666
	N	300
What is your highest level of education?	Pearson Correlation	.045
	Sig. (2-tailed)	.440
	N	300
What is your occupation?	Pearson Correlation	-.033
	Sig. (2-tailed)	.568
	N	300

Table 5.14 demonstrates how good or bad respondents would rate the cooperation between their respective community and the police in as far as policing and CPFs are concerned. Sex reveals a little negative relationship of $-.061$, while age reveals a positive correlation of $.075$. Furthermore, racial group reveals a positive correlation of $.074$, while marital status reveals a positive correlation of $.025$, meaning that there is little correlation between the variables. The highest level of education of the respondent shows a negative little correlation of $-.033$, while the occupation of the respondent shows a positive correlation of $.568$.

Q.15. Do you support any of the crime prevention initiatives in CPF meetings in your area?

Do you support any of the crime prevention initiatives in CPF meetings in your area?	Pearson Correlation Sig. (2-tailed) N	. ^a 300
What is your sex?	Pearson Correlation Sig. (2-tailed) N	. ^a 300
What is your age?	Pearson Correlation Sig. (2-tailed) N	. ^a 300
What is your racialgroup	Pearson Correlation Sig. (2-tailed) N	. ^a 300
What is your marital status	Pearson Correlation Sig. (2-tailed) N	. ^a 300
Study setting	Pearson Correlation Sig. (2-tailed) N	. ^a 300
What is your highest level of education?	Pearson Correlation Sig. (2-tailed) N	. ^a 300
What is your occupation?	Pearson Correlation Sig. (2-tailed) N	. ^a 300

Table 5.15 under the research question, “Do you support any of the crime prevention initiatives in CPF meetings in your area” the study setting, gender, age racial group, marital status, the highest level of education and occupation of the respondent shows that they all support crime prevention initiatives with positive correlation to the research question.

Q.16. Do members of the public usually advise the police about their problems and needs relating to crime and fear?

Do members of the public usually advise the police about their problems and needs relating to crime and fear?	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	.043
	Sig. (2-tailed)	.461
	N	300
What is your age?	Pearson Correlation	-.042
	Sig. (2-tailed)	.464
	N	300
What is your racial group	Pearson Correlation	-.023
	Sig. (2-tailed)	.690
	N	300
What is your marital status	Pearson Correlation	.047
	Sig. (2-tailed)	.419
	N	300
Study setting	Pearson Correlation	.079
	Sig. (2-tailed)	.174
	N	300
What is your highest level of education?	Pearson Correlation	-.174**
	Sig. (2-tailed)	.002
	N	300
What is your occupation?	Pearson Correlation	.033
	Sig. (2-tailed)	.572
	N	300

Table 5.16 presents the responses to whether members of the public usually advise the police about their problems and needs relating to crime. Fear and sex of the respondent shows a negative correlation of $-.042$, while age shows a negative correlation of $-.023$. The racial group shows a positive correlation of $.047$, while marital status shows a little positive correction of $.079$. Furthermore, the study setting shows a little negative correlation of $-.174$, while the highest level of education of the respondent reveals a positive correction of $.033$, meaning that there is no correlation between the two variables. Lastly, the occupation of the respondent shows a little positive correlation of $.572$, meaning that there is little correction between the two variables.

Q.17. Do the police officers educate members of the community at CPF meetings about crime and ask for support to prevent crime?

Does the police educate members of the community at CPF meetings about crime and ask for support to prevent crime	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	-.008
	Sig. (2-tailed)	.895
	N	300
What is your age?	Pearson Correlation	.129*
	Sig. (2-tailed)	.026
	N	300
What is your racial group	Pearson Correlation	-.226**
	Sig. (2-tailed)	.000
	N	300
What is your marital status	Pearson Correlation	-.429**
	Sig. (2-tailed)	.000
	N	300
Study setting	Pearson Correlation	.089
	Sig. (2-tailed)	.122
	N	300
What is your highest level of education?	Pearson Correlation	.294**
	Sig. (2-tailed)	.000
	N	300
What is your occupation?	Pearson Correlation	-.289**
	Sig. (2-tailed)	.000
	N	300

Table 5.17 relates to whether the police the police were educating members of the community at CPF meetings about crime and were asking for support to prevent it. Respondents' sex reveals a negative correlation of -.008, while age, the tabulation shows a positive correlation of .129, while racial group shows a negative correlation of -.226. Furthermore, marital status reveals a negative balance of-.429, while the highest level of education of the respondent revealing a positive correlation of .294, thus there is correlation between the two variables. The occupation of the respondent shows a negative correlation of-.289.

Q.18. Do CPF meetings allow community members to ventilate the grievances that they have against the police and listen to their responses?

CPF meetings allow community members to ventilate the grievances that they have against the police and listen to their responses?	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	.251**
	Sig. (2-tailed)	.000
	N	300
What is your age?	Pearson Correlation	.133*
	Sig. (2-tailed)	.021
	N	300
What is your racial group	Pearson Correlation	-.182**
	Sig. (2-tailed)	.002
	N	300
What is your marital status	Pearson Correlation	.122*
	Sig. (2-tailed)	.034
	N	300
Study setting	Pearson Correlation	.042
	Sig. (2-tailed)	.465
	N	300
What is your highest level of education?	Pearson Correlation	-.165**
	Sig. (2-tailed)	.004
	N	300
What is your occupation?	Pearson Correlation	.066
	Sig. (2-tailed)	.254
	N	300

Table 5.18 in the statement: CPF meetings allow community members to ventilate the grievances that they have against the police and listen to their responses, marital status shows a little positive correlation of .122. Sex shows a positive correlation of .251, meaning that there is a positive correlation between the two variables. Age reveals a positive correlation of .133. Racial group shows a negative correlation of -.182. Highest level of education of the respondent reveals a negative correlation of -.065 while occupation of the respondent reveals a lowest positive correlation of .066.

Q. 20. How many times during a year are Community Police Forum meetings held in your area of residence?

	Frequency	Percent
Monthly	300	100.0
Total	300	

Table 5.20 indicates that CPF meetings were held monthly in both study settings.

Section C: Problems relating to Community Police Forums (CPFs)

Q. 21. The police lack accountability to the community

The police lack accountability to the community	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	-.023
	Sig. (2-tailed)	.694
	N	300
What is your age?	Pearson Correlation	.046
	Sig. (2-tailed)	.426
	N	300
What is your racial group	Pearson Correlation	.022
	Sig. (2-tailed)	.710
	N	300
What is your marital status	Pearson Correlation	-.073
	Sig. (2-tailed)	.209
	N	300
Study setting	Pearson Correlation	.031
	Sig. (2-tailed)	.592
	N	300
What is your highest level of education?	Pearson Correlation	.068
	Sig. (2-tailed)	.241
	N	300
What is your occupation?	Pearson Correlation	-.086
	Sig. (2-tailed)	.137
	N	300

Table 5.21 in the statement: the police lack accountability to the community, the respondents' sex shows a negative correlation of $-.023$, indicating that there is a correlation between the two variables. Age shows a positive correlation of $.046$, while racial group shows a positive correlation of $.022$, illustrating that there is positive correlation between the two variables. Marital status shows negative correlation of $-.073$. The highest level of education shows a positive correlation of $.068$, signifying that there is a positive correlation between the two variables, and occupation of the respondent shows a negative correlation of $-.1086$.

Q.22. Police are not fully transparent in their behaviour to the public.

	Frequency	Percent
Definitely	1	.4
Don't know	37	2.6
To a lesser extent	259	95.9
Not at all	13	1.1
Total	300	100.0
Total	300	

Table 5.22 indicates that police are transparent, 259 (95.9%) and one (.4%) while 13 (1.1%) said 'not at all'. Those who selected, 'Don't know' were 37, constituting about 2.6% of the total respondents.

Q. 23. The police are not accessible to members of the community.

	Frequency	Percent
Definitely	4	1.3
To a large extent	3	1.0
Don't know	2	.7
To a lesser extent	287	95.7
Not at all	4	1.3
Total	300	100.0
Total	300	

Table 5. 23 indicates that police officers were accessible with 287 (95.7%) and 3 (1%) while 4 (1.3%) indicated that police officers were not accessible to community members.

Q. 24. Police do not show respect for the members of the community

Police do not show respect for the members of the community	Pearson Correlation	1
	Sig. (2-tailed)	
	N	151
What is your sex?	Pearson Correlation	-.001
	Sig. (2-tailed)	.986
	N	151
What is your age?	Pearson Correlation	-.001
	Sig. (2-tailed)	.986
	N	151
What is your racial group?	Pearson Correlation	.034
	Sig. (2-tailed)	.678
	N	151
What is your marital status?	Pearson Correlation	.095
	Sig. (2-tailed)	.246
	N	151
Study setting?	Pearson Correlation	.029
	Sig. (2-tailed)	.723
	N	151
What is your highest level of education?	Pearson Correlation	-.047
	Sig. (2-tailed)	.566
	N	151
What is your occupation?	Pearson Correlation	.111
	Sig. (2-tailed)	.175
	N	151

Table 5.24 in the statement that police do not show respect for the members of the community, marital shows a positive correlation of .095 while sex shows a negative correlation of -.001 meaning that there is negative correlation between the two variables. Similarly, age shows a negative correlation of -.001, which indicates that there is a negative correlation between the two variables while racial group shows a positive correlation of .034, indicating that there is little positive correlation between the two variables. Similarly, marital status shows little positive correlation of .095 while highest level of education shows a negative correlation of -.047 meaning that there is a negative correlation between the two variables, and occupation shows positive correlation of .111 meaning there is correlation between the two variables.

Q. 25. There is an absence of sensitivity to the safety needs of the community due to a lack of consultation between the police and the community.

	Frequency	Percent
Definitely	4	2.6
To a large extent	4	2.6
Undecided	1	.7
To a lesser extent	291	94.0
Total	300	100.0
Total	300	

Table 5.25 indicates that there was sensitivity to the safety needs of the society, 291 (94%) while 8 respondents (5.3%) agreed that there was an absence of sensitivity. Only one (1) respondent (.7 %) was undecided.

Q. 26. There is too much manipulation of CPF meetings by politicians for personal gain.

	Frequency	Percent
Definitely	4	1.3
To a large extent	201	67.0
Undecided	3	1.0
To a lesser extent	92	30.7
Total	300	100.0
Total	300	

Table 5.26 indicates that there is too much manipulation of CPF meeting by politicians. In that regard, both 201 (67%) and four (1.3%) respondents agreed to that claim while 92 (30.7%) said ‘to a lesser extent’ and three (15) were undecided.

Q.27. CPFs are poorly attended, showing a lack of interest by community members to work with the police

	Frequency	Percent
Definitely	3	1.5
To a large extent	5	2.5
Don't know	5	2.5
To a lesser extent	286	93.0
Not at all	1	.5
Total	300	100.0

Table 5.27 reveals that CPFs meetings were not poorly attended, with 286 (93%) and eight respondents (4%) agreeing with the statement while five respondents (2.5%) were not sure.

Q.28. The police regard CPFs as watchdogs, ready to monitor their behaviour and performance.

	Frequency	Percent
To a large extent	78	22.2
Don't know	7	3.2
To a lesser extent	215	74.7
Total	300	100.0

Table 5.28 reveals that the police do not regard CPFs as watchdogs. To that effect, 215 (74.7%) disagreed while 78 (22.2%) agreed and seven respondents (3.2%) were not sure.

Q. 29. Lack of training in the dynamics of community policing on the part of the police could be also responsible for the problems associated with the functioning of CPFs.

	Frequency	Percent
To a large extent	99	22.2
Don't know	29	3.1
To a lesser extent	172	74.7
Total	300	100.0
Total	300	

Table 5.29 indicates that lack of training in the dynamics of community policing on the part of the police was not regarded as being responsible for the problems associated with the functioning of CPFs. 172 respondents shared this view, constituting 74.7 percentage while 99 or 22.2% agreed to the claim. Out of the total number of respondents, 29 (3.1%) were not sure if the claim was valid.

Q. 30. The police officers are too repressive in their approach to bringing down crime rates.

		.
The police officers are too repressive in their approach to bring down the crime rate.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	201
What is your sex?	Pearson Correlation	.082
	Sig. (2-tailed)	.247
	N	201
What is your age?	Pearson Correlation	-.094
	Sig. (2-tailed)	.184
	N	201
What is your racial group?	Pearson Correlation	.095
	Sig. (2-tailed)	.179
	N	201
What is your marital status?	Pearson Correlation	.122
	Sig. (2-tailed)	.085
	N	201
Study setting?	Pearson Correlation	-.062
	Sig. (2-tailed)	.384
	N	201
What is your highest level of education?	Pearson Correlation	.058
	Sig. (2-tailed)	.410
	N	201
What is your occupation?	Pearson Correlation	-.052
	Sig. (2-tailed)	.461
	N	201

Table 5.30, responses to the statement that police officers were too repressive in their approach to bringing down crime rates; study setting shows a negative correlation of $-.062$ while sex shows positive correlation of $.082$. Age shows a negative correlation of $-.094$ meaning that there is a negative correlation between the two variables. Racial group shows a positive correlation of $.095$, indicating that there is correlation between the two variables. Marital status reveals a positive correlation of $.122$, showing that there is a positive correlation between the two variables. The highest level of education of the respondent reveals a positive correlation of $.058$. The occupation of the respondent shows negative correlation of $.052$.

Q. 31. The public do not fully cooperate with the police to prevent crime.

	Frequency	Percent
To a lesser extent	299	99.5
Not at all	1	.5
Total	300	100.0
Total	300	

Table 5.31 shows that the public fully co-operates with the police to prevent crime with 299 (99.5%) while only one (1) (.5 %) agreed with the statement.

Q. 32. As long as CPFs are underpolitical control, they will never be independent structures functioning on their own.

		.
As long as CPFs are under political control, they will never be independent structures functioning on their own.	Pearson Correlation Sig. (2-tailed) N	1 201
What is your sex?	Pearson Correlation Sig. (2-tailed) N	.028 .691 201
What is your age?	Pearson Correlation Sig. (2-tailed) N	-.027 .706 201
What is your racial group?	Pearson Correlation Sig. (2-tailed) N	-.138 .051 201
What is your marital status?	Pearson Correlation Sig. (2-tailed) N	-.027 .706 201
Study setting	Pearson Correlation Sig. (2-tailed) N	.012 .866 201
What is your highest level of education?	Pearson Correlation Sig. (2-tailed) N	-.216** .002 201
What is your occupation?	Pearson Correlation Sig. (2-tailed) N	.083 .243 201

Table 5.32 presents the responses to the statement: If CPFs are under political control, they will never be independent structures functioning on their own. The study setting shows a little positive correlation, .012 meaning that there is a positive correlation between the two variables and sex shows a positive correlation of .028. Age shows a negative correlation of -.027. Racial group shows a negative correlation of -.138, which means that there is a negative correlation between the two variables. Marital status shows a negative correlation of -.027, indicating that there is a relationship between the two variables. In occupation, the respondent shows a positive correlation of, 083 meaning that there is a correlation between the two variables. The level of education shows - .216 meaning there is a negative correlation between the two variables.

Q.33. Community members do not work hard enough to bring crime under control.

	Frequency	Percent
To a lesser extent	300	100.0
Total	300	

Table 5.33 indicates that community members were working hard to bring crime under control. All the 300 respondents (100%) shared this view without exception.

Q. 34. The public does not exactly know how CPFs are working (lack of understanding).

The public do not exactly know how CPFs are working (lack of understanding).	Pearson Correlation	1
	Sig. (2-tailed)	
	N	201
What is your sex?	Pearson Correlation	.045
	Sig. (2-tailed)	.523
	N	201
What is your age?	Pearson Correlation	-.033
	Sig. (2-tailed)	.640
	N	201
What is your racial group?	Pearson Correlation	.004
	Sig. (2-tailed)	.958
	N	201
What is your marital status?	Pearson Correlation	.042
	Sig. (2-tailed)	.550
	N	201
Study setting?	Pearson Correlation	-.059
	Sig. (2-tailed)	.404
	N	201
What is your highest level of education?	Pearson Correlation	-.042
	Sig. (2-tailed)	.558
	N	201
What is your occupation?	Pearson Correlation	-.027
	Sig. (2-tailed)	.706
	N	201

Table 5.34 presents the responses to the statement that the public do not exactly know how CPFs were working (lack of understanding). Study setting shows a negative correlation of -.059 while sex shows a positive correlation of .045. Age shows a negative correlation of -.033 meaning that there is no correlation between the two variables. Racial status shows a little positive correlation of .004. Marital status shows a positive correlation of .042. Occupation of the respondent shows a negative correlation of -.027. Level of education of the respondent shows a negative correlation of -.042.

Q. 35. The police are using unnecessary deadly force on innocent members of the public (they kill too easy and too quickly).

The police are using unnecessary deadly force on innocent members of the public (they kill too easy and too quickly).	Pearson Correlation	1
	Sig. (2-tailed)	
	N	201
What is your sex?	Pearson Correlation	-.073
	Sig. (2-tailed)	.302
	N	201
What is your age?	Pearson Correlation	.066
	Sig. (2-tailed)	.350
	N	201
What is your racial group?	Pearson Correlation	-.026
	Sig. (2-tailed)	.714
	N	201
What is your marital status?	Pearson Correlation	.080
	Sig. (2-tailed)	.257
	N	201
Study setting?	Pearson Correlation	-.104
	Sig. (2-tailed)	.143
	N	201
What is your highest level of education?	Pearson Correlation	.097
	Sig. (2-tailed)	.173
	N	201
What is your occupation?	Pearson Correlation	-.004
	Sig. (2-tailed)	.960
	N	201

Table 5.35 presents an analysis of responses to the statement: The police are using unnecessary deadly force on innocent members of the public (they kill too easy and too quickly). The study setting shows a positive correlation of .201, while sex shows a negative correlation of -.073, meaning that there is a correlation between the two variables. Age shows a positive correlation of .066. Racial group shows a negative correlation of -.026, meaning that there is a correlation between the two variables. Marital status reveals a positive correlation of .080. The highest level of education of the respondent shows a positive correlation of .097 meaning that there is a correlation between the two variables. The occupation of the respondent shows a negative correlation of -.004

Q. 36. The police officers are still too much isolated from the communities they are supposed to serve in terms of safety and security.

	Frequency	Percent
To a lesser extent	299	99.5
Not at all	1	.5
Total	300	100.0
Total	300	

Table 5.36 indicates that police officers were not isolated from the community with 299 (99, 5%) while only one (1) (.5%) agreed to the claim.

Q. 37. A gender imbalance (lack of equal numbers of police officers in the SAPS) may cause a problem when the police have to respond to cases of child abuse, rape, sexual assault, etc.

A gender imbalance(lack of equal numbers of police women in the SAPS) may cause a problem when the police have to respond to cases of child abuse, rape, sexual assault, etc.	Pearson Correlation Sig. (2-tailed)	1
	N	251
What is your sex?	Pearson Correlation Sig. (2-tailed)	.026 .679
	N	251
What is your age?	Pearson Correlation Sig. (2-tailed)	.014 .825
	N	251
What is your racial group?	Pearson Correlation Sig. (2-tailed)	-.022 .724
	N	251
What is your marital status?	Pearson Correlation Sig. (2-tailed)	-.003 .958
	N	251
Study setting?	Pearson Correlation Sig. (2-tailed)	.011 .862
	N	251

What is your highest level of education?	Pearson Correlation	.098
	Sig. (2-tailed)	.123
	N	251
What is your occupation?	Pearson Correlation	.069
	Sig. (2-tailed)	.277
	N	251

Table 5.37 presents an analysis of the statement: A gender imbalance (lack of equal numbers of police officers in the SAPS) may cause a problem when the police must respond cases of child abuse, rape, sexual assault, etc. The study setting shows a negative correlation of $-.104$ while sex shows a negative correlation of $.026$. Age shows a positive correlation $.014$. Racial group shows a negative correlation of $-.022$, meaning that there is a negative correlation between the two variables. Marital status reveals a negative correlation of $-.003$, indicating that there is a positive correlation between the two variables. Study setting shows a positive correlation of $.011$, meaning that there is a positive correlation between the two variables. The highest level of education of the respondent shows a positive correlation of $.098$; hence, there is a positive correlation between the two variables. The occupation of the respondent shows positive correlation of $.069$, meaning that there is a positive correlation between the two variables.

Section D: Theoretical considerations underlying community policing

Q. 38. CPFs means partnership-building for crime prevention by way of sharing common values, beliefs and collective goals.

		Frequency	Percent
Valid	Strongly agree	78	26.6
	Agree	222	73.4
	Total	300	100.0
Total		300	

Table 5.38 indicates that all the respondents agree and strongly agree with the above statement. All the 300 (100%) respondents concurred with the claim.

Q.39. CPFs require adequate understanding among all role players (police and community) about how to reach mutual consensus

		.
CPF's require adequate understanding among all role players (police and community) about how to reach mutual consensus.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	293
What is your sex?	Pearson Correlation	-.021
	Sig. (2-tailed)	.726
	N	293
What is your age?	Pearson Correlation	-.104
	Sig. (2-tailed)	.075
	N	293
What is your racial group?	Pearson Correlation	-.058
	Sig. (2-tailed)	.324
	N	293
What is your marital status?	Pearson Correlation	-.225**
	Sig. (2-tailed)	.000
	N	293
Study setting?	Pearson Correlation	-.250**
	Sig. (2-tailed)	.000
	N	293
What is your highest level of education?	Pearson Correlation	-.030
	Sig. (2-tailed)	.609
	N	293
What is your occupation?	Pearson Correlation	.048
	Sig. (2-tailed)	.413
	N	293

Table 5.39 presents an analysis of the statement: CPFs require adequate understanding among all role players (police and community) about how to reach mutual consensus, where the study setting reveals a negative correlation of $-.250$. Respondents' sex shows a negative correlation of $-.021$, meaning that there is a negative correction between the two variables. Age reveals a negative correlation of $-.104$, indicating that there is a negative correlation between the two variables. The variable racial group shows a negative correlation of $-.058$ meaning that there is a negative correlation between the two variables. Marital status reveals a negative correlation of $-.225$ meaning there is a negative correlation between the two variables. The highest level of education also shows a negative correlation of $-.030$ meaning that there is a negative correlation between the two variables. The occupation of the respondent reveals a positive correlation of $.048$, which means that there is relationship between the two variables.

Q. 40. Convergent interaction (e.g. agreement) at CPF meetings is necessary to sponsor whatever is being decided upon that relates to crime prevention.

		Frequency	Valid Percent
Valid	Strongly agree	88	30.0
	Agree	212	70.0
	Total	300	100.0
Total		300	

Table 5.40 shows that all the respondents generally agreed with the above statement. In terms of distribution, 212 respondents (70%) agreed while another 88 (30%) strongly agreed with the above statement.

Q.41. Community education regarding the dynamics underlying community policing through enlightenment is necessary to fully understand democratic policing.

Community education regarding the dynamics underlying community policing through enlightenment is necessary to fully understand democratic policing.	Pearson Correlation Sig. (2-tailed) N	1 293
What is your sex?	Pearson Correlation Sig. (2-tailed) N	-.061 .295 293
What is your age?	Pearson Correlation Sig. (2-tailed) N	.024 .681 293
What is your racial group	Pearson Correlation Sig. (2-tailed) N	.180** .002 293
What is your marital status?	Pearson Correlation Sig. (2-tailed) N	-.098 .093 293
Study setting?	Pearson Correlation Sig. (2-tailed) N	.181** .002 293
What is your highest level of education?	Pearson Correlation Sig. (2-tailed) N	.438** .000 293
What is your occupation?	Pearson Correlation Sig. (2-tailed) N	-.332** .000 293

In table 5.41, the statement: Community education regarding the dynamics underlying community policing through enlightenment is necessary to fully understand democratic policing is analysed. The study setting shows a positive correlation of .181 meaning that there is some correlation between the two variables. The sex of the respondents shows a negative correlation of -.061, meaning there is a negative correlation between the two variables. Age reveals a positive correlation of .024, meaning there is positive correlation between the two variables. Racial group shows a positive correlation of .180, meaning there is positive correlation meaning that there is a positive correlation between the two variables. The highest level of education reveals a positive correlation of .438 indicating that there is a positive correlation between the two variables. The occupation of the respondent shows a negative correlation of -.332, signifying that there is a negative correlation between the two variables.

Q. 42. CPFs should empower communities with a view of improving their crime and fear of crime conditions through better decision-making.

CPF's should empower communities with a view of improving their crime and fear of crime conditions through better decision-making.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	293
What is your sex?	Pearson Correlation	-.007
	Sig. (2-tailed)	.902
	N	293
What is your age?	Pearson Correlation	.064
	Sig. (2-tailed)	.277
	N	293
What is your racial group?	Pearson Correlation	-.084
	Sig. (2-tailed)	.150
	N	293
What is your marital status?	Pearson Correlation	-.064
	Sig. (2-tailed)	.277
	N	293
Study setting	Pearson Correlation	.429**
	Sig. (2-tailed)	.000
	N	293
What is your highest level of education?	Pearson Correlation	-.006
	Sig. (2-tailed)	.916
	N	293
What is your occupation?	Pearson Correlation	.021
	Sig. (2-tailed)	.718
	N	293

In table 5.42, responses to the statement: CPFs should empower communities with a view of improving their crime and fear of crime conditions through better decision-making are analysed. The study setting shows a negative correlation of -.006 meaning that there is a correlation between the two variables, and sex shows a negative correlation of -.007 meaning that there is a negative correlation between the two variables. Age reveals a positive correlation of .064 meaning that there is positive correlation between the two variables. Racial group shows a negative correlation of -.084, meaning that there is a negative correlation between the two variables. Marital status reveals a negative correlation of -.064, meaning that there is a negative correlation between the two variables. The highest level of education shows a negative correlation of -.006 meaning that there is a negative correlation between the two variables. The occupation of the respondent shows a positive correlation of .021, which means there is a positive correlation between the two variables.

Q. 43. Community members should be emancipated through CPFs, to allow them to become functional and knowledgeable to identify and solve their own problems.

Community members should be emancipated through CPFs, to allow them to become functional and knowledgeable to identify and solve their own problems.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	293
What is your sex?	Pearson Correlation	.084
	Sig. (2-tailed)	.151
	N	293
What is your age?	Pearson Correlation	.088
	Sig. (2-tailed)	.134
	N	293
What is your racial group?	Pearson Correlation	.042
	Sig. (2-tailed)	.472
	N	293
What is your marital status?	Pearson Correlation	-.012
	Sig. (2-tailed)	.844
	N	293
Study setting	Pearson Correlation	.039
	Sig. (2-tailed)	.508
	N	293
What is your highest level of education?	Pearson Correlation	.249**
	Sig. (2-tailed)	.000
	N	293
What is your occupation?	Pearson Correlation	-.127*
	Sig. (2-tailed)	.030
	N	293

Table 5.43 above presents an analysis of responses to the statement: Community members should be emancipated through CPFs, to allow them to become functional and knowledgeable to identify and solve their own problems. The study setting shows a positive correlation of .039 meaning that there is correlation between the two variables. Similarly, sex shows a positive correlation of .084, indicating that there is correlation between the two variables. Age shows a positive correlation of .088, there is some correlation between the two variables. Racial group shows a positive correlation of .042, indicating that there is a negative correlation between the two variables. Marital status shows a negative correlation of -.012, meaning that there is a negative correlation between the two variables. The highest level of education shows a positive correlation of .1249, indicating that there is correlation between the two variables. The occupation of the respondent shows a negative correlation of -.127.

Q. 44. Community policing means the community should work harder to solve crime

		.
Community policing means the community should work harder to solve crime.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	293
What is your sex?	Pearson Correlation	-.065
	Sig. (2-tailed)	.268
	N	293
What is your age?	Pearson Correlation	.154**
	Sig. (2-tailed)	.008
	N	293
What is your racial group?	Pearson Correlation	.081
	Sig. (2-tailed)	.168
	N	293
What is your marital status?	Pearson Correlation	-.276**
	Sig. (2-tailed)	.000
	N	293
Study setting	Pearson Correlation	.207**
	Sig. (2-tailed)	.000
	N	293
What is your highest level of education?	Pearson Correlation	.424**
	Sig. (2-tailed)	.000
	N	293
What is your occupation?	Pearson Correlation	-.426**
	Sig. (2-tailed)	.000
	N	293

Table 5.44 presents an analysis of responses emanating from the statement: Community policing means the community should work harder to solve crime. For example, the study setting shows a positive correlation of .207, meaning that there is positive correlation between the two variables, and respondents' sex show a negative correlation of -.065, meaning that there is a negative correlation between the two variables. Age shows a positive correlation of .154, meaning that there is a positive correlation between the two variables. Racial group shows a positive correlation of .081, which shows that there is a positive correlation between the two variables. Marital status reveals a negative correlation of -.276. This indicates that there is a negative correlation between the two variables. The highest level of education shows a positive correlation of .424, showing that there is positive correlation between the two variables. The occupation of the respondent shows a negative correlation of -.426 meaning that there is a negative correlation between the two variables.

Q. 45. Community policing means that the police and the community should work together to control crime.

		Frequency	Percent
Valid	Strongly agree	39	13.3
	Agree	261	86.7
	Total	300	100.0
Total		300	

Table 5.45 indicates that 86.7% (261) of the respondents agreed while 13.3% (39) strongly agreed that community policing means that the police and the community should work together to control crime.

Q. 46. Community policing means crime prevention or proactive approach policing at work.

Community policing means crime prevention or proactive approach policing at work.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	293
What is your sex?	Pearson Correlation	.200**
	Sig. (2-tailed)	.001
	N	293
What is your age?	Pearson Correlation	.007
	Sig. (2-tailed)	.912
	N	293
What is your race group?	Pearson Correlation	-.018
	Sig. (2-tailed)	.762
	N	293
What is your marital status?	Pearson Correlation	.109
	Sig. (2-tailed)	.062
	N	293
Study setting	Pearson Correlation	.007
	Sig. (2-tailed)	.911
	N	293
What is your highest level of education?	Pearson Correlation	-.304**
	Sig. (2-tailed)	.000
	N	293
What is your occupation?	Pearson Correlation	.321**
	Sig. (2-tailed)	.000
	N	293

In table 5.46, responses to the statement that; Community policing means crime prevention or proactive approach policing at work are presented. For example, the respondent's study setting shows positive correlation of .007. This means that there is little correlation between the two variables. Respondents' sex shows a positive correlation of .200, indicating that correlation exists between the two variables. Age shows a little positive correlation of .007, which shows that there is a correlation between the two variables. Racial group shows a negative correlation of -.109. Marital status reveals a positive correlation of .109, there is a correlation between the two variables. The respondent's highest level of education shows a negative correlation of -.304, which means that there is no correlation between the two variables. The occupation of the respondent shows a positive correlation of .321, indicating that there is a correlation between the two variables.

Q. 47. CPF committee members should conduct regular workshops to inform the broader public of the work they are doing.

		Frequency	Valid Percent
Valid	Strongly agree	20	6.7
	Agree	280	93.3
	Total	300	100.0
Total		300	

Table 5.47 indicates that 280 (93.3%) respondents agreed to the above statement while 20 (6.7%) strongly agreed with the statement.

Q. 48. Police officers should not be confined or restricted to the charge office or other offices of a police station when on duty; the public must see them on patrol.

Police officers should not be confined or restricted to the charge office or other offices of a police station when on duty; the public must see them on patrol.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	.069
	Sig. (2-tailed)	.236
	N	300
What is your age?	Pearson Correlation	.015
	Sig. (2-tailed)	.802
	N	300
What is your racial group?	Pearson Correlation	.014
	Sig. (2-tailed)	.814
	N	300
What is your marital status?	Pearson Correlation	-.044
	Sig. (2-tailed)	.446
	N	300
Study setting	Pearson Correlation	.074
	Sig. (2-tailed)	.199
	N	300
What is your highest level of education?	Pearson Correlation	.252**
	Sig. (2-tailed)	.000
	N	300
What is your occupation?	Pearson Correlation	-.023
	Sig. (2-tailed)	.686
	N	300

In response to the statement that police officers should not be confined or restricted to the charge office or other offices of a police station when on duty; the public must see them on patrol, table 5.48, the study setting of the respondent shows a positive correlation of .074. The respondent's sex shows a positive correlation of .069, indicating that there is a correlation between the two variables. Respondent's age shows a positive correlation of .015, which means that there is a positive correlation between the two variables. Racial group shows a positive correlation of .014, which means that there is a correlation between the two variables. Marital status shows positive correlation of -.044 there is a negative correlation between the two variables. The highest level of education of the respondent shows a positive correlation of .252, which means that there is a relationship between the two variables. The occupation of the

respondent shows a negative correlation of $-.023$. This means that there is a correlation between the two variables.

Q. 49. Discussions of crime, fear of crime (including crime statistics) and how to address these issues should dominate the agendas.

		Frequency	Valid Percent
Valid	Strongly agree	40	13.4
	Agree	226	75.6
	Undecided	34	11.0
Total			100.0
		300	

The table above shows that 226 (75.6%) and 40 (13.4%) agreed and strongly agreed, respectively with the above statement while 34% of the community members were undecided.

Q.50. A Community Policing Officer (CPO) should be appointed for each police jurisdiction to liaise with the broader public.

A Community Police Officer (CPO) should be appointed for each police jurisdiction to liaise with the broader public.	Pearson Correlation	1
	Sig. (2-tailed)	
	N	300
What is your sex?	Pearson Correlation	.016
	Sig. (2-tailed)	.788
	N	300
What is your age?	Pearson Correlation	-.094
	Sig. (2-tailed)	.105
	N	300
What is your racial group	Pearson Correlation	.094
	Sig. (2-tailed)	.103
	N	300
What is your marital status?	Pearson Correlation	-.009
	Sig. (2-tailed)	.872
	N	300
Study setting	Pearson Correlation	.110
	Sig. (2-tailed)	.058
	N	300
What is your highest level of education?	Pearson Correlation	.246**
	Sig. (2-tailed)	.000
	N	300
What is your occupation?	Pearson Correlation	-.044
	Sig. (2-tailed)	.445
	N	300

Table 50 above presents an analysis of the statement that a Community Police Officer (CPO) should be appointed for each police jurisdiction to liaise with the broader public. The study area shows a positive correlation of .110 which means that there is a strong correlation between the two variables. Similarly, sex shows that there is little positive correlation of -.016, indicating that there is little correlation between the two variables. Age shows a negative correlation of -.094, indicating no correlation between the two variables. Racial group shows a positive correlation of .094, which means that there is a correlation between the two variables. Marital status shows a negative correlation of -.009. This means that there is a relationship between the two variables. The highest level of education shows a strong positive correlation of .246. The occupation of the respondent shows a negative correlation of -.044, which means that there is a correlation between the two variables.

CHAPTER 6: DATA INTERPRETATION

6.1 Introduction

The researcher is of the view that both areas of study are sticking on the National Crime Prevention Strategy (NCPS) that focus on four pillars. The National Crime Prevention Strategy was approved by the Republic of South Africa's Cabinet in May 1996 and launched in the final days of the Government of National Unity. All the parties in government, the ANC, the IFP and the NNP, welcomed it. However, in a massive public-relations gaffe, the NCPS was launched shortly after SAPS National Commissioner George Fivaz announced the launch of the "1996 Police Plan". The resultant confusion between the SAPS' strategy and the government's long-term crime prevention agenda widened the gulf between immediate short-term responses to rising crime, and the need for a developmental crime prevention agenda, which could ensure an eventual decline in crime figures.

Four types of prevention approaches (pillars) were described in the original National Crime Prevention Strategy and seven national priority crimes were identified. What was never well conceptualized or communicated was the intersection between the crime prevention strategies, and the priority crimes. This led to a belief that the main implementation approach should be a focus on the 'pillars', an approach that saw structures and processes in isolation from the content of the crimes they dealt with. Below are the four pillars that are used in both study settings:

- An integrated criminal justice, which promotes the effectiveness of the criminal justice system by focusing on the needs of both offenders and victims.
- Crime prevention by means of environmental control and design that focus on restricting the opportunities for commission of crimes, especially those where the rate of detecting and prosecuting are low.
- The promotion of community values and education, which informs the community about how the criminal justice system functions.
- The prevention of transnational crimes, which controls the smuggling of various commodities such as drugs and diamond and to control the trade in protected species (National Crime Prevention Strategy 1996:52).

Both study settings are situated in urban areas. The communities are fully trained and educated on crime prevention strategies. Each household has electric monitored gates. In most households, a helper is available during the day. Gates are always locked, and if one needs to

enter the premises, they must press a button to ring the bell or shout outside the gate. Most of the households have dogs. No car can park in front of the gate. Most of the houses are protected with electric fence and burglar guards on doors and windows.

The visibility of the police in the community immediately deters criminals from committing crime because of the fear of being apprehended. The police in both study settings conduct door to door campaigns and regular connections with the community to scare criminals and prevent crime. Majority of the residents mentioned that Community Policing Forums reduce crime by calling the police when there is crime in the community. The residents indicated that when they encounter challenges, experience or witness crime in the community, the CPF members react and offer the necessary help, which include calling the police when it is necessary.

It emerged that in most cases, the community knows the perpetrators. Hence, they inform the Community Policing Forum members, who in turn alert the police. The community members provide valuable information to the police, making it easy for them to arrest the offenders. The police and CPF members organise joint community-CPF meetings where community members are informed about crimes that are happening in their community and how they can mitigate them or not to become victims of such crimes. CPF members also encourage the youth not to commit crime. For CPFs to effectively carry out their duties, various types of resources are required to support the activities of participants in the CPF, helping them to achieve their vision and goals of establishing and operating CPFs in their respective communities.

Lack of resources emerged as the main challenge faced by CPFs in seeking to fulfil their mandate to reduce crime. Most of the respondents who took part in the study opined that lack of resources was the main problem militating against the operations of the CPFs in their respective areas. Lacking such resources can make it difficult for both the police and the community to carry out their duties in the CPF, thereby reducing its potential to mitigate crime. In this chapter, the results are presented under the following broad headings; demographic information, participation in local Community Police Forum, problems relating to Community Police Forums, and the theoretical considerations underlying community policing.

6.2. Section A: Demographic information

Respondents were drawn from two study settings, Fortgate and Southernwood. In terms of distribution, 155 respondents were from Fortgate while 145 were from Southernwood. The distribution according to sex shows that 164 were males while 136 were females. That means more males than females participated in the study. In terms of age, 105 respondents were 31-40, 85 were 41-50, 48 were 51-60, 41 were 20-30 while 6 were under 20 years. This shows that most of the respondents were at the middle age bracket between 31 and 50 years. In terms of distribution by race, 115 were coloured, 103 were Africans, 68 were Whites while 14 were Indians. Marital status reveals that 128 respondents were married while only 17 were divorced, 60 were single and 66 were widowed. In terms of their level of education, 111 had diplomas while 51 had bachelor's degrees. This shows that most of the respondents were educated. Respondents were in different occupations. Most of the respondents were service workers (54), followed by those in the economic sector (45), and the least was clergy related with a single respondent. This reveals that most of the respondents were social service related workers.

Section B: Participation in local Community Police Forum

Out of the 300 respondents interviewed, 8 were members of Community Police Forums holding different portfolios, while 292 were ordinary members. It was observed that most of the residents were not attending meetings. Most respondents (292) responded that 10-19 members were attending CPF meetings while only one indicated that 66-79 members were attending CPF meetings in their respective areas. The researcher interviewed all portfolios in each research site, which were two from each site. They were two chairpersons and their deputies, two secretaries and two treasurers.

Most of the residents in the two study settings were working. This means that they were attending those meetings held on weekends. Meetings were usually held on Wednesday or Sunday afternoon. Usually the domestic workers and elderly are found during the days of the week.

Police officials rely on the cooperation of community members to provide information about crime in their neighbourhoods, and to work with the police to devise solutions to crime and disorder problems. Similarly, community members' willingness to trust the police depends on

whether they believe that police actions reflect community values and incorporate the principles of procedural justice and legitimacy.

In terms of the study setting, the results revealed a negative correlation of 300 with the participation in the CPF meetings. Members of the community from both study settings are given equal chances of participating in the community policing meetings. For the CPF to be effective, members of the community must be allowed to freely participate in the meetings. Members of the community are the ones who bring forward information so the problems facing them can be solved. Police officers must listen and probe the community members to bring information that will result in cordial PCR (Police Community Relations).

When correlating the sex of the respondents and participation in CPF meetings, a negative correlation .076 was revealed. Both males and females can participate in the CPF meetings. No sex is more recognised than the other, which means that there is no gender discrimination when the CPF meetings are held in both study settings. There is a little positive correlation between the occupation and participation in the CPF meetings with .945. This simply means that there is a slight relationship between two variables. Sometimes participation in the meeting was affected because most of the members in both communities were working and some were studying. Among those who were attending, some of them were recognised while those who were not working would always attend CPF meetings. Security workers would normally not attend the meetings unless they are held on weekends. This is despite that they would sometimes attend funerals and go to church. Those who attended meetings were not participating in CPF meetings. Nurses and police officers who worked at night had no time to regularly attend meetings.

There is a negative correlation of -.004 between age and participation in CPF meetings. This means some of the members in different age groups can participate in the CPF meetings. Youth and elders can participate in the CPF meetings. Young people contribute the most in terms information relating to crime because they are outdoors most of the time. However, sometimes they can lie. They can collect information through their mobile phones and bring it forth. They know one another in their areas while elders come up with solutions.

Racial category revealed a positive correlation of -.076 with the participation in CPF meetings. Both study setting composed of different racial groups i.e. Blacks, Whites, Indians and

Coloureds. All the racial groups attending the CPF meetings and were given equal chances to participate during the meetings. No racial groups dominated over others bearing in mind that Indians are few while there are more Blacks and Whites in the two study settings.

There is a negative relationship of $-.026$ between marital status and participation in CPF meetings. Both study settings had married unmarried, divorced, widowed, cohabiting and single people. If one belonged to any of the above-mentioned status, they could participate in the CPF meetings. Everyone in the community is considered and respected. There is no relationship between the two variables.

The sex of the respondents shows a positive correlation of $.059$ indicating that at CPF meetings, members of the community can air their views on issues pertaining to crime prevention and general safety and security. When CPF meeting are held both sexes can air their views. In the African culture, men are the ones who are more recognised than women. However, no discrimination was noted in as far as gender is concerned.

Age shows a positive correlation of $.009$ indicating that at CPF meetings, members of the community can air their views on issues pertaining to crime prevention and general safety and security. All ages can air their views on issues pertaining to crime. Most of the time youth are the ones who commit such crimes as, fighting, stealing, rape, etc. It emerged that often, issues discussed during CPF meetings are caused by youth. Youth must let elders lead and then follow but indeed everyone is free to air his/her view.

Racial category indicates a negative correlation of $-.207$ meaning that at CPF meetings members of the community can air their views on issues pertaining to crime prevention, and general safety and security. All the racial groups can air their voices at Community Policing Forum meetings on issues pertaining to critical matters such as crime prevention and community safety. Regarding the looting of shops belonging to immigrants, South Africans used to say that foreign nationals must go back to their countries. Generally, immigrants that are selling drugs in our communities are side-lined when it comes to addressing the issue of crime in the community meetings. Even foreigners can air their views in case of shop looting in the communities of Fortgale and Southernwood.

Marital status reveals a little negative correlation of $-.059$ meaning that at CPF meetings, members of the community can air their views pertaining to crime prevention and general safety and security. This means that depending on one's status they are sometimes not allowed to air their views during Community Policing Forum meetings. It is usually the unmarried, widowed or cohabiting and those who are single that face this challenge. *Aude alteram partem* (hear both parties) is applied when solving a problem.

Study setting reveals a positive correlation of $.030$, which means that at CPF meetings, members of the community could air their views pertaining to crime prevention and general safety and security. Community members in both Fortgale and Southernwood can air their views in CPF meetings. No area is more recognised than the other.

Level of education shows a positive correlation of $.086$, showing that members of the community could air their views pertaining to crime prevention, and general safety and security during CPF meetings. Educated people spend most of their time concentrating on their studies and conducting research but that does not mean that they are not part of the community. They are also conscious about their safety and security but due to matters beyond their control, they found themselves in the library instead of attending to community matters. All the citizens of the two communities could voice out their views pertaining to crime in their respective areas.

Occupation reveals a negative correlation of $-.236$, indicating that at CPF meetings, members of the community could air their views pertaining to crime prevention and general community safety. People who are working make sure that their houses are fully secured with alarms, burglar proofs and strong locks. It is rare to find houses in either Fortgale or Southernwood being broken into by thieves. Lawbreakers tried but failed due to alarm systems. However, the residents are given an opportunity to talk about their safety and security although they are generally safe. There is no relationship between airing their views and their occupation.

All the respondents were of the view that members of both communities take some time to consult with Community Policing Forum members to discuss their problems relating to crime and fear of crime. This is one of the core functions of CPFs. Whenever there is a problem in the community residents hold a meeting. Further, community members must consult CPF members to identify the causes of the problem and come up with solutions.

The police deal with the community on several levels: individually, as a group/organisation, and as political actors. When it appears that law enforcement represents the interests of the communities in which they police, there is general harmony. When the police is at loggerheads with these sentiments, there is discontent and dissention. Apparently, “Different community groups view the police differently and have varying notions of the priorities and objectives of law enforcement and criminal justice” (Cordner, 2007: 10). As such, difficulty at one level of the interaction can have repercussions at the other level.

Respondents’ sex reveals a negative relationship $-.087$ when they were asked about how good or bad in rating was the cooperation between the community and the police in their respective communities. Both males and females were of the view that the relationship was good. When Police Community Relations is restored, crime in the community can be easily controlled. In both study setting, members of the community and the police had a good relationship. They adored one another.

Age reveals a negative correlation of $-.061$ when rating the cooperation between the community and the police in as far as policing and CPFs is concerned. Both young and old were of the view that there was a good relationship between the police and the public. There was no attitude towards police. The public trusts police officers and the work is reciprocal.

Racial categorisation shows a positive correlation of $.075$ in rating the cooperation between the community and police in as far as policing and CPFs are concerned. Blacks and Whites dominate in both areas, which means no racial group is recognised well than one another in the Community Policing Forum meetings. All of them are concerned about their safety; whenever there is a problem they call the police.

Marital status reveals a positive correlation of $.074$ in rating the cooperation between the police and the community as far as policing and CPFs are concerned simply because, usually married couple do not have issues with police except when it has something to do with domestic violence. African men are not happy when their wives are friendly to police officers. Women are the ones who are often abused and turn to the police for help when assaulted by their partners. Police officers will respond by arresting and keeping the accused behind bars. Community Policing Forum meetings restore order among partners in both areas of study. Men report abuse when facing challenges from their partners and issues are resolved.

Study setting reveals a positive correlation of .025, which means that the relationship with police officers is good. In both study settings, the public respect police officers and in turn, police officers respect the public. Community members in both study areas cooperate with the police. They bring information to the police and assist in arresting the accused.

Level of education shows a positive correlation of .045, which means that educated people deal positively with police officers. Some of the community members are police officers, judges, prosecutors and court managers. Working together with the police enhances the friendship between police and the public. Community members are fully aware that should they commit crimes and get arrested they will have a criminal record and not be able to be employed again. Occupation shows a negative correlation of -.033. Some of the community members in Mthatha have their own companies, work in good companies. Therefore, they seriously consider the role police officers although some of them are more educated than those police officers. Due to the different types of jobs they do, some do not have time to attend the Community Policing Forum meetings. To that effect, they are willing to cooperate 100% with the police if necessary.

Tilley's (2008) definition is rather philosophical and smart at the same time in expressing what community policing represents. Stipak (1994) in his contribution also defined community policing as a management strategy, which aims to promote the joint responsibility of community members and police for safety. In other words, community policing is about police-citizen partnership. Skolmick and Bayley (1988) concluded that by viewing community policing around the world, it was identified that commonality can be attributed in approach to community policing. These common attributes are:

- (a) A growing shift to "community-based crime prevention" all over the world through the use of citizen education, neighbourhood watch and similar techniques, as opposed to relying on police patrol to prevent crime,
- (b) A change in direction from emergency response (chasing calls) to a proactive strategy such as foot patrol,
- (c) Increase accountability by the police towards the citizen and community at large.

The sex of the respondents reveals a positive correlation of .043. Both sexes usually advise the police about their problems relating to crime and fear. More females than males lay charges against their partners. Age shows a negative correlation of -.042. Both the old and the young give advice to police officers about their problems relating to crime and fear. Children report rape and abuse to the police and police respond to their issues. Elders report their disputes with neighbours, friends and relatives, and police respond to these problems. Racial groups indicated a negative correlation of -.023. No racial group is heard more than the other. All racial groups report problems to the police and are attended to equally. Marital status shows a little positive correlation of .047. Partners usually fight and by comparison, more women report cases of domestic violence than men. More women than men are advised by the police on issues of domestic violence. Study setting shows a little positive correlation of .079. Respondents in both study settings were advised by the police about their problems and needs relating to crime and fear.

Level of education reveals a negative correlation of -.174. Being educated or illiterate does not affect a person being advised by police about their problems and needs relating to crime and fear. Occupation shows a little positive correlation of .033. People with prestigious jobs are considered the most e.g. Magistrate may advise more than a man in the street. People that are more powerful should advise the police about their problems and needs relating to crime and fear.

Brown (1989) also came up with similar components.

- (a) A result oriented and problem- solving approach to law enforcement,
- (b) Incorporation of citizenship in the articulation of police values,
- (c) Responsible policing to each neighbourhood,
- (d) Power sharing between the communities and policing,
- (e) Beat boundaries that correspond to neighbourhood boundaries,
- (f) Permanent assignment of patrol officers,
- (g) Empowerment of police to show initiative,
- (h) Coordination of investigation at both neighbourhood and city-wide level,
- (i) New roles for supervision and managers as supporters of patrol not just evaluators,
- (j) Modification of training content at all levels,
- (k) New system of performance valuation, and
- (l) New approaches to “demand management”.

Study setting indicates a little positive correlation of .089. Respondents from both study settings agreed that they were equally educated about crime and asked for the relevant support to prevent crime. Both areas had a low level of crime because of the crime prevention strategies they were implementing. Sex reveals a negative correlation of -.008. Both sexes were equally educated about crime and they requested for the support to prevent crime. Age shows positive correlation of .129. The elderly listen attentively when the educated about crime and they ask for support to prevent crime. The youth may listen and when a problem arises, they take the law into their hands by paying revenge. Racial group reveals a negative correlation of -.226. All the racial groups were educated about crime and they requested support to prevent crime. All the racial group were concerned about crime and crime prevention.

Marital status shows a negative correlation of -.429. Irrespective of their marital status, members were educated about crime and given support to prevent crime. Level of education reveals a positive correlation of .294. There is a relationship between two variables. Some of the community members had done crime prevention as a module in Criminology. Others were police officers that form part of crime prevention, special investigation unit, lawyers, magistrates, etc. Occupation shows a negative correlation of -.289. Although some were police warders or police officers, they were keen to be educated about crime and crime prevention. Irrespective of their jobs, all the workers were educated on crime and they asked for the support to prevent crime.

Area shows a little positive correlation of .042. Both communities could vent their grievances against the police and listen to their reply. Sex shows a positive correlation of .251. Males and females agreed that they were all allowed to vent their grievances against the police and listen to their reply. Age reveals a positive correlation of .133. Whether a person was young or old, they could vent their grievances against the police and listen to their reply. The youth were more concerned about problems than the elderly because they were still experiencing their plans. Racial belonging reveals a negative correlation of -.182.

Black, White, Indians, and Coloured people were all allowed to vent their grievances against the police and listen to their reply. Marital status shows a positive correlation of .122. The married, unmarried, divorced, cohabiting or single were all allowed to ventilate their grievances

against the police and listen to their reply. Level of education reveals a negative correlation of $-.165$. Either educated or not, everyone from the communities could vent their grievances against the police and listen to their reply. Occupation reveals a low positive correlation of $.066$. All the workers indicated that they could vent their grievances that they had against the police and listen to their reply. All the members from both areas agreed that Community Policing Forum meetings were held monthly.

The Bureau of Justice Assistance, U.S. Department of Justice (1994) observed that community policing embodies two major components, which include community partnership and problem solving. Problem solving in this context involve diagnosing effective and applicable antidote to glaring community ills. The involvement of the local authorities, schools, churches/mosques, social agencies and business groups in crime prevention partnership with the police becomes necessary for the success of community policing. This does not mean taking away the power of the police but rather a relief to some of the most difficult challenges of security the police have been battling with. Community partnership mostly begin with proper communication, which facilitates the building of trust between the people and the police, making the use of force unnecessary and useless.

In the final analysis on the concept of community policing, Allendar (2004) stated that community policing represents a philosophy of full-time service, personalized policing in which a particular police officer patrols and work in an area on a permanent basis from a decentralized place, working in a proactive partnership with citizens to identify and solve

6.3 Section C: Problems relating to Community Police Forums

Area shows a positive correlation of $.031$. Police officers were accountable to the public. They quickly responded to their call whenever they encountered a challenge irrespective of area. Sex shows a negative correlation of $-.023$. Both males and females from the two areas were happy with the way police handled their cases. Police officers play their role as peacekeepers. Age reveals a positive correlation of $.046$. The young and the old agreed that police officers in their areas were accountable. The youth and the elderly were more vulnerable than those in the middle age. Male youth were more exposed to crime than their parents were, and this means that parents were happy with the way the police officers were handling their children whenever they misbehaved.

Race reveals a little positive correlation of .022. All the racial groups were happy with the way police officers worked and attended to their problems. Those whose problems were positively resolved by the police showed more attachment to, and belief in the police. Marital status shows a negative correlation of -.073. All the members of both communities irrespective of their marital status, were satisfied with the way the police worked in their communities. Married couples were sometimes faced with problems of abuse and domestic violence, thus the police worked hand in hand with them. Level of education reveals a positive correlation of .068. Both the educated and the illiterate community members were respected, and the police were attended to them without discrimination. Uneducated people depend on police more than educated because they can't afford lawyers when there is a serious case to be attended in court.

Occupation reveals a negative correlation of -.086. This mean that there is a positive relationship between the two variables. Irrespective of their job title, workers were satisfied with the way police officers handled their complaints. Doctors, police officers, magistrates, lawyers, business person, etc. were all happy.

About 98.1% of the respondents were of the view that police officers in both research settings were transparent in conducting their duties. Transparency is essential to positive police-community relationships. When a critical incident occurs, agencies should try to release as much information about it as possible, and as soon as possible, so the community will not feel that information is being purposefully withheld from them. At the same time, it is also important to stress that the first information to emerge following a critical incident is preliminary and may change as more information becomes available. Police leaders should inform media houses and the public know that early information may not be correct and should quickly correct any misinformation. Most of the community members (98.7%) in both areas were of the view that police officers were accessible to community members.

Study setting shows a positive correlation of .029. Community members from both areas agreed that the police showed respect for them. The respect was reciprocal. Sex shows a negative correlation of -.001. Both males and females were respected by the police and the public showed respect for the police. Age reveals a negative correlation of -.001. The youth, middle-aged and the elderly were respected by the police. They worked in a friendly way in all aspects

of life in their communities. Race reveals a little positive correlation of .034. There is a little relationship between the two variables. The police respected all the racial groups and they respected the police. Indians respected the police more than any other races because they were a minority. Hence, their protection was in the hands of the police. Marital status shows a little positive correlation of .095. All the members of the community were of the view that the police respected them. Married couples were more respected by the police because there was that dignity of a male figure in the house.

Level of education reveals a negative correlation of -.047. There is no relationship between the variables. Police officers respected the members of the two communities irrespective of their level of education. Occupation reveals a positive correlation of .175. People of high-status job such as magistrates, lawyers, doctors, etc., were given the same respect by the police as the unemployed. About 97.4% of the community members disagreed that there was an absence of sensitivity to the safety needs of the community due to a lack of consultation between the police and the community. Only 2.6% agreed with the above statement. The mandated functions of CPFs, as outlined above, may be categorised into three key responsibilities:

- (i) The improvement of police-community relations;
- (ii) The oversight of policing at the local level; and
- (iii) The mobilisation of the community to take joint responsibility in the fight against crime (Altbeker and Rauch, 1999).

About 68.3% agreed that politicians manipulated CPF meetings for personal gain while 31.7% disagreed with the statement. Political parties exploit Community Policing Forums for their gain by campaigning during meetings and taking sides. They give empty promises to the public, which they do not keep. They considered members that are affiliated to their political parties at the expense of those who are not affiliated to their political parties. Many of the community members were not interested in politics; they didn't even know their ward councillors. Their councillors were not active in attending CPF meetings except when there were deliberations on politically related matters.

About 99% of the community members disagreed with the statement that CPFs were poorly attended, showing a lack of interest to work with the police. Only one percent responded in the affirmative. Community members from both study settings routinely attended community

policing meetings. Usually meetings were held monthly and quarterly, unless there was an emergency during the week. Mid-week meetings were poorly attended due to work commitments.

The poor lacked resources and were more likely to be intimidated by the police, are often not well placed to sustain CPFs. Indeed, CPFs often work best in wealthy and White dominated areas which require them the least and remain fragmented and weak in poorer areas (Shaw and Louw, 1997).

About 77.9% disagreed with the statement that the police regarded CPFs as watchdogs, ready to monitor their behaviour and performance while 22% agreed with the statement. Adoption of community policing can backfire (Meier, 2001) or may be increased surveillance of the poor by the police. Even though community policing has a series of laudable goals and in some contexts has solved several community problems, many police, academics, politicians, and community organisations have overstated the success of this approach. Moreover, there has been a disproportionate emphasis on public relations programs in support of community policing initiatives in lieu of implementing community policing as its originators intended it to be (Manning, 1988; Klockars, 1988).

The remainder of this chapter reviews how community policing is too often implemented as a public relations tactic; outlines some of the effects of community policing as public relations; and suggests several strategies to minimize community policing as public relations to maximize what the framers of community policing conceived it, and what it must achieve.

On the one hand, about 74.7% believed to a less extent that lack of training in the dynamics of policing on the part of the police could be also responsible for the problems associated with the functions of CPFs. On the other hand, 22.2% agreed to a large extent while 3.1% were not sure that lack of training in the dynamics of community policing on the part of the police could be also responsible for the problems associated with the functioning of CPFs.

Area shows a negative correlation of $-.062$. In both study setting, the public disagreed that police officers were too repressive in their approach to bringing down the crime rate. All the members from both communities were happy with the role of the police.

Sex shows a little positive correlation of .082. Males who break the law frequently were of the view that the police were too repressive in their approach to bringing down the crime rates. Age reveals a negative correlation of -.095, thus there is no relationship between the variables. Both the young and the old agreed that police officers were so polite in their approach to bringing down the crime rates. Race reveals a little positive correlation of .095. There is a little relationship between the variables. All the racial groups from both study settings were happy with the way in which the police handled criminal cases in their areas. Those residents who were poor were not happy because they are always targeted when raids are conducted (Trajanowicz 1994). Marital status shows a positive correlation of .122. Irrespective of their marital status, community members were satisfied with the way police officers mitigated crime in their areas. Male partners usually complain that police officers do not show sympathy to them during investigations and arrest.

Level of education reveals a positive correlation of .058. Educated and uneducated people work hand in hand with the police to reduce crime in their communities. Some of the uneducated members may lay complaints against the police because they are not fully aware of how investigations are conducted. Occupation reveals a negative correlation of -.052. Communities from both areas work positively with the police regardless of their occupation status. However, once a basic level of trust has been achieved, it is apparent that the challenge becomes one of understanding the actual requirements of the policy. This refers mainly to the clarification of an agreement on clear roles and responsibilities. Therefore, of relevance, is the extent to which CPF representatives and police personnel have received education and training in the core elements and objectives of community policing, which enhances clarity on the appropriate demarcation of roles. In more than half of the police stations assessed in the study, less than 25 per cent of personnel had had any formal training in community policing.

Respondents indicated the need for frequent, consistent, operationally practical and standardised training. Localities in need of further policy specific education had dealt with some of the issues related to trust and had begun to see limited improvements to service delivery, but no improvements to the prevailing perceptions of safety and security and no impact on actual crime level (Policy Division, Secretariat for Safety and Security). About 99.5% disagreed with the above statement while 5% agreed. There can be little doubt that in a country with as deeply embedded inequalities as South Africa, there are real moral and political

difficulties with programmes which may increase inequality by skewing the distribution of policing resources and/or of crime in such a way that poorer communities, already more at risk of violent crime, are further exposed to the risk of victimisation. These difficulties are real and, in the long-term, may become highly politicised (Evaluation of the Gauteng Community Policing Project, 1995).

All the respondents (100%) interviewed agreed that as long CPFs were under political control, they will never be independent structures functioning on their own. Local chiefs and councillors were the ones in charge in their communities. Communities are run by councillors and local chiefs. Councillors come from the political party in charge and are elected by the community. Community policing must work with these individuals to control crime. The problem is that each community has different political affiliations. To that effect, they must be led by the political party in charge. It is not easy for one person to take a decision; they must work in coalitions. Political parties do not see eye to eye although their goal is the same, which is to have a crime free society.

All the respondents (100%) disagreed that community members do not work hard enough to bring crime under control. Members from both study settings work hard enough to bring crime under control. This is manifested in the way in which they are dedicated to bringing forward information during investigations. Sex shows a positive correlation of .028. Both males and females disagreed that the public did not know how CPFs were working (lack of understanding). They were given workshops on how to work with CPFs. Males understood their roles in their families as well as their responsibilities as the head of the family. Age reveals a negative correlation of -.027. Community members were given workshops according to their ages because of their different needs. They understood how to work with the CPFs.

Race reveals a negative correlation of -.138. There is a relationship between the variables. All racial groups fully understood the role of CPFs. Understanding the role of CPFs depends on community members' participation in CPF meetings. Some needed more time to understand while others were quick to understand the role of CPFs. Marital status shows a negative correlation of -.027. There is a relationship between the variables. All the respondents from the two communities understood how CPFs work. Those who were married could get more information from their partners. Area shows a positive correlation of .102. There is a

relationship between the variable. Both study settings were aware of the work of Community Policing Forums. They were addressed and educated on role and functions of CPFs.

Level of education reveals a negative correlation of $-.216$. The relationship between the variables is negative. Both the educated and uneducated attended workshop on the role of CPFs. Occupation reveals a positive correlation of $.083$. Police officers attend workshops for CPFs and they transfer their knowledge to the public. Irrespective of occupation, everyone must attend CPF meetings and workshops. Police-community relations programs are useful in exploring the contours of the field.

Teamwork or inter-professional approach to problems of police community relations is encouraged by using a kind of laboratory method that brought together citizens of widely diversified community interests, the police, and other criminal justice people to discuss problems of common interest and promoted the idea of police–community relations program development on a national scale (Radalet and Carter, 1994: 25–26).

Sex shows a negative correlation of $-.073$ meaning that there is a relationship between the variables. Both males and females disagreed that police were using unnecessary deadly force on innocent members of the public since no one was ever killed by the police in the two areas. Age reveals a positive correlation of $.066$, which is an indication that there is a little relationship between the variables. Both the young and the old were happy with the way in which the police were working with the community. Race reveals a negative correlation of $-.026$. All the racial groups were fully cooperating with the police; police hated no racial group.

Marital status shows a positive correlation of $.080$. Regardless their marital status, all the respondents were working well with the police; no one was even either injured or tortured during arrest or investigation. Area shows a negative correlation of $-.104$. Both areas positively interact with police officers without harm or injury. Level of education reveals a positive correlation of $.097$. Police officers were not using deadly force on innocent people regardless of their level of education. Occupation reveals a negative correlation of $-.004$. Police officers are not too quick to use unnecessary deadly force on innocent citizens irrespective of their job description.

In the wake of recent incidents involving police's use of force and other issues, the legitimacy of the police has been questioned in many communities. Many cities in South Africa have experienced large-scale demonstrations and protest marches from 1994 to 2019, and in some cases, there have been riots over perceptions of police misconduct and excessive use of force. It is imperative that police agencies must make improving relationships with their local communities a top priority. In the current study, 99.5% of the respondents did not agree that the police officers were still too much isolated from the communities they are supposed to serve in terms of safety and security. Only .5% answered in the affirmative. Police officers in both study settings strongly disagreed with the above statement. Police are always available whenever they are called. 10111 is the national toll-free number used by citizens whenever they are in trouble and in need of police assistance.

Study setting reveals a positive correlation of .011. Respondents agreed that gender imbalance may cause a problem when the police must respond to cases of child abuse, rape, sexual assault etc. Sex shows a positive correlation of .026 Both sexes agreed with the statement. Females come into contact more frequently than males, especially in the case of child abuse, rape, sexual assault and domestic violence. Age reveals a little positive correlation of .104. There is a little relationship between the variables. Old women strongly agreed with the above statement because when they face problems like rape, they are mostly attended by male police officers of which they are reluctant to give statements to male officers.

Racial group reveals a negative correlation of -.022, showing that there is no relationship between the variables. White and Coloured police officers were few and there was no Indian police officer in Mthatha. This means police officers do not represent all the racial groups in South Africa.

Marital status shows a negative correlation of -.0031. Unmarried, widowed and single women are targets of rape, and they are not happy to give evidence to male police officers. That leads to dark figure in sexually assault cases. Level of education reveals a positive correlation of .098 showing there is a relationship between the variables. Educated people refer to police officers as uneducated especially that the profession puts more emphasis on physical training than theory on crime prevention. Occupation reveals a positive correlation of .069. Police officers work hard enough to arrest suspects, only to find out that a magistrate releases suspects with

or without bail claiming that there is not enough evidence. Rapists are out there because investigators are men, and females cannot explain what exactly happened on the fateful day.

Section D: Theoretical considerations underlying community policing

All the respondents (100%) interviewed agreed that CPFs means partnership building for crime prevention by way of sharing common values, beliefs and collective goals. Firstly, Whites generally had more skills and resources and were therefore more successful at fundraising and initiating projects.

Secondly, the kinds of issues White forums concentrated on differed from those of Black forums. Some of the former were little more than anti-crime, whilst many of the latter had a broader social and developmental focus (Evaluation of the Gauteng community policing project, 1995:38).

Area of study reveals a negative correlation of $-.250$. Both communities strongly agree that CPFs require adequate understanding among all role players (police and community) about how to reach mutual consensus. For effective community policing, community and the police must play a vital role. Sex shows a negative correlation of $-.021$. When a crime has been committed, both males and females must reach a mutual consensus as far as verdict is concerned. Age reveals a negative correlation of $-.104$. When a young person is found guilty of a crime, it is not easy to accept that because of criminal record that will affect his/her career.

Ethnicity reveals a negative correlation of $-.058$. Black and White require adequate understanding on how to reach mutual consensus. No ethnic must dominate other group, must be treated equally. Marital status shows a negative correlation of $-.225$. When dealing with married partners, the CPF must not take sides. Both partners need to be heard before taking a decision. Level of education reveals a negative correlation of $-.030$. There is no relationship between the variables. Despite of level of study, members of the community must fully understand the role of police and how to reach a mutual consensus.

Occupation reveals a positive correlation of $.048$. There is a relationship between the variables. Irrespective of work status, public must adhere with the rules stipulated by the Constitution adopted in that community.

How does one go about doing problem-oriented policing? In short, the community, in cooperation with the police department, identifies issues that need to be fixed that are within the realm of the law enforcement agency's mandate. To improve this process, Piquero and Piquero (2001) developed a schema to identify and solve problems encountered by police departments. Much like all new kinds of policies, there are problems with obtaining appropriate resources and resistance to change in most departments. Overall, although crime rates do not appear to have changed much, police officers reported more job satisfaction with problem-oriented policing. One of the most important techniques used in POP is SARA, an acronym for scanning, analysis, response, and assessment. Taylor (2008) define those four elements as follows:

- *Scanning*— “officers are encouraged to group individual related incidents that come to their attention as ‘problems’ and define these problems in more precise and useful terms.”
- *Analysis*— “officers working on a well-defined problem then collect information from a variety of public and private sources, not just traditional police data, such as criminal records and past offense reports.”
- *Response*— “the knowledge gained in the analysis stage is then used to develop and implement solutions. Officers seek the assistance of a broad array of constituencies who can help develop a program of action. Solutions may go well beyond traditional police responses to include other community agencies and/or municipal organizations.”
- *Assessment*— “officers evaluate the impact and the effectiveness of their responses.

All the respondents agreed that convergent interaction (e.g. agreement) at CPF meetings are necessary to sponsor whatever is being decided upon relating to crime prevention.

According to South African Police Service Act (Section 19 (1) the responsibility of the desk was described as “guiding and facilitating the institutionalisation of Community Policing in South Africa.” The primary functions of the desk were:

- The development of the existing Policy Framework on Community Policing.
- The issuing of Regulations, National Orders and additional Guidelines on Community Policing.

- To initiate National Workshops on Community Policing and to empower National and Provincial role-players to this end.
- To manage a Community Policing Programme Forum effectively.
- To take part in practical projects aimed at achieving Priorities 3 and 5 of the Police Priorities and Objectives for 1997/1998.
- To assist with the development of the training curriculum on Community Policing.
- To contribute on a regular basis to the reviewing of all training curricula and to integrate Community Policing into all levels of training
- To contribute to the Service Delivery Improvement Programme.
- To establish continuous and regular communication on Community Policing down to police station level.
- To develop a Framework and Guidelines on Partnership Policing."
-

Area of study reveals a positive correlation of .181. Community members from both areas of study agree that Community education regarding the dynamics underlying community policing through enlightenment is necessary to fully understand democratic policing. South Africans must be fully aware that this is a democratic country, they must familiarise themselves with our constitution.

Sex shows a negative correlation of -.061. There is no relationship with variables. Males and females agree that they need to be enlightened to fully understand democratic policing. Age reveals a positive correlation of .024. There is a relationship with the variables. Regardless of age, public must be fully aware of their rights and responsibilities. Ethnicity reveals positive correlation of .180. There is a relationship with variables. Black and Whites must be fully understanding democracy that they are all equal before the law, no one is above the law. Marital status shows a negative correlation of -.098. There is a relationship with the variables. Despite of marriage status members of the community must equally understand their rights and responsibilities through education.

Level of education reveals a positive correlation of .438. There is a relationship with the variables. Even those who have done Political studies must be educated because some Acts can

be amended after a certain period. Occupation reveals a negative correlation of $-.332$. Irrespective of job description, community members agree with the above statement.

CPFs should empower communities with a view of improving their crime and fear of crime conditions through better decision-making. That the attitude or mind-set of the police expressed in its leadership style, training, and, particularly, the commitment of junior members remains a critical issue some five years after the first articulation of the policy, must surely be attributed to the lack of an informed and dedicated implementation strategy for the policy. This, it must be assumed, relates directly to the lack of authoritative and committed leadership in the Department.

In summary, the core elements of South Africa's community policing policy have not been 'mainstreamed' as the operational methodology of the police. Area of study reveals a negative correlation of $-.006$. Both communities of study positively agree with the above statement.

Sex shows a positive correlation of $.007$. Both males and females agree that they should be empowered so that they can be able to take better decisions to improve crime and fear of crime. Age reveals a positive correlation of $.064$. Young and old must be empowered with a view of improving their crime and fear of crime through better decision making. Ethnicity reveals a negative correlation of $-.084$. Ethnic groups in the community agree with the above statement. Marital status shows a negative correlation of $-.064$. Despite of marriage status, public must be able to improve crime and fear conditions through better decision making. Level of education reveals a negative correlation of $-.006$. There is no relationship between the variables. Whether educated or not, community members need to be empowered and live in a crime free society. Occupation reveals a positive correlation of $.021$. There is a relationship between the variables. Irrespective of their work status, community members are of the view that CPFs must empower communities with the aim of improving crime and fear of crime conditions through better decision-making. Workers are anxious to get on in life.

Community policing is good public relations. It could reduce the number and kind of stereotypes both the public and the police have of each other. And it could open up more channels of communication. Nevertheless, two important evaluations of community policing have occurred. First, Skogan and Harnett (1997) evaluated the Chicago Alternative Policing Strategy (CAPS). This program, initiated by the Chicago Police Department, was implemented

over a five-year period. The evaluation was done on five districts. The program had a number of objectives. “Through regular meetings between police and citizens, a wide range of problems were identified. Drug dealing was the most commonly cited problem, but many of the other most prominent issues involved disorder-type problems. Based on the issues that arise in specific neighbourhoods, police and residents engage in a multitude of approaches to alleviate the problems” (White, 2007:109–110).

Area of study reveals a positive correlation of .039. Community members from both areas of study agree with that Community member should become emancipated through CPFs, to allow them to become functional and knowledgeable to identify and solve their own problems. Sex shows a positive correlation of .084. Males and females should become emancipated through CPFs and allowed to identify and solve their problems on their own. Age reveals a positive correlation of .088. Regardless of age, community members must be allowed to identify and solve their own problems. Youth can ask for assistance from the elders. Ethnicity reveals a positive correlation of .042. All ethnic groups should be allowed to become functional and knowledgeable to identify and solve their own problems.

Marital status shows a negative correlation of -.012. Despite their marital status, members of the community must be allowed to function and manage their problems on their own. Level of education reveals a positive correlation of .249. All members of the communities agree that they must be allowed to become functional and knowledgeable and be able to solve their own problems regardless their level of education. Occupation reveals a positive correlation of .030. Community of both areas of study agree with above statement. Public must become free, functional and knowledgeable in solving their own problems whether they work or not.

Community policing means the community should work harder to solve crime. Community participation involves members of the community taking an active role in trying to genuinely help the police. “It is the widely used social work concept of community organization, with particular attention to the pivotal responsibility of the police to control crime” (Radalet and Carter, 1994:34). In the end, police–community relations are processes where the entire police department (not a specialized unit) is engaged with the communities they serve to make it a safe and better place to live (Radalet and Carter, 1994:32).

Area of study reveals a positive correlation of .207. Members from both areas of study are so ambitious to control crime in the areas of residence. They believe that community policing is crime prevention or proactive approach policing at work. Sex shows a negative correlation of -.065. Both males and females equally agree that community policing is crime prevention or proactive approach policing at work. They work hand in hand with the police. Age reveals a positive correlation .154. All members from both areas of study view community policing as crime prevention or proactive approach in policing at work. There is a good relationship between members of the community and police officers. Public give information to the police and police report their efforts to give them feedback. Ethnicity revealed a positive correlation of .081. All ethnic groups are loyal to police, help them when conducting investigation and making arrests. They all believe in crime free society. Marital status shows a negative correlation of -.276. There is a relationship between the two variables. Despite their marital status, all community members agree that community policing means crime prevention or proactive approach policing at work.

Level of education reveals a positive correlation of .424. There is a relationship between the variables. Educated and uneducated community members agree that that community policing means crime prevention or proactive approach policing at work. Occupation reveals a negative correlation of -.426. There is no relationship between the variables. Irrespective of their occupation, all community were of the view that community policing means crime prevention or proactive approach policing at work. Members of the two communities are familiar with the role of community policing forums.

All the community members (100%) agree that community policing means the police and the community should work together to control crime. The Secretariat's pilot project identified those factors that appear to have an influence at all localities:

- *Level of activism in the community* refers to the degree to which members of the community are able and willing to engage with issues of safety and security
- *Leadership style and commitment* refers to both that at police stations and in their communities, particularly at the CPFs.
- *Relevant education and training* refers to the level of basic education and training in the police and in the community Commitment of junior members of the SAPS refers to

the willingness of these members of the SAPS to engage with the requirements of the policy (Secretariat for Safety and Security, 1999).

Community policing means crime prevention or proactive approach policing at work.

An outgrowth of problem-oriented policing was community-oriented policing, or community policing for short. This practice involves a cooperative effort between police and the communities they serve where both work together to solve crime and crime-related problems. It also includes a series of strategies that bring the police closer to the community to reduce and solve crime and crime-related problems. Community policing is often defined by the programs it subsumes, including bike patrol; storefront or mini-police stations; problem-oriented policing, "Policing by Objectives"; neighbourhood meetings with the police; crime prevention programs; foot patrol by beat cops; and police getting more involved in community activities. In 1994, Congress passed the Crime Bill. Not only did it establish the Office of Community Policing as a part of the Department of Justice, but it also provided funds to eligible law enforcement agencies to hire 10,000 new police officers who would be doing community policing. It also provided funding for research on community policing.

Over the past two decades, no self-respecting chief or commissioner of police will admit to not having community policing. There are many reasons for this. Predictably, the measures were mixed. "Some goals were achieved while others were not. Importantly, in the evaluated districts there was less crime, less fear of crime, less gang activity, and more positive attitudes toward the police" (White, 2007:110). There were some drawbacks, however, particularly that there was "the lack of citizen involvement in certain poor, high crime areas. In particular, Latinos, low-income households, and those without thigh school diplomas were not engaged by the CAPS program". Second, Cordner (2005) examined the practice in 60 police departments. He looked at seven basic elements. There appeared to be some decreases in crime, fear of crime, disorder, and calls for service, but these improvements were either mixed or not across the board. Similarly, there were some moderate improvements in community relations, police officer attitudes, and police officer behaviour.

Area of study reveals a positive correlation of .007. Both communities believe that community policing means crime prevention or proactive approach policing at work. Working hand in hand with police officers makes it easy for them to control crime.

Gender shows a positive correlation of .200. Both males and females agree that community policing means crime prevention at work. Females believe more on that because they are always victims and more vulnerable than males. Age reveals a little positive correlation of .007. There is a little relationship between the two variables. Both young and old are of the view that community policing is crime prevention or proactive approach policing at work. Elders believe in involving police officers in a problem while youth believe in sorting out their problems through fights. Ethnicity reveals a negative correlation of -.018. Whites, Blacks, Indians and Coloured people agree that community policing means crime prevention at work. Marital status shows a positive correlation of .109. There is a positive relationship between the two variables. Married, unmarried, widowed, single and cohabiting members are of the view that community policing means crime prevention or proactive approach policing at work.

Level of education reveals a negative correlation of -.304. There is no relationship between the two variables. Despite their level of education all community members are of the view that community policing means crime prevention at work. Occupation reveals a positive correlation of .321. There is a relationship between the two variables. Irrespective of their occupation, community members from both communities agree that community policing means crime prevention or proactive approach policing at work.

All members agree with 100% that CPF community members should conduct regular workshops to inform the broader public of the work they are doing. Opinion leaders, academics, observers of the police, the media, community activists, and well-informed police officers and administrators should oppose the use of community policing for public relations purposes. This constituency can accomplish this task by persistently explaining the causes for and negative effects of using public relations techniques in lieu of implementing community policing and by suggesting alternative methods for improving implementation of this latest development in modern policing.

Those who may be called “devil’s advocates” of community policing to minimize its unnecessary public relations component should employ six basic interrelated strategies. These interrelated methods are, from least to most important:

1. Refuse to be co-opted into public relations legitimating exercises.
2. Educate others.

3. Organize concerned community actors to influence the process of community policing.
4. Become knowledgeable on the subject.
5. Conduct research on community policing programs.
6. Assist the police in the implementation and evaluation of community policing.

These techniques are a handful of many possibilities that are limited only by our creativity and imagination. By becoming involved in community policing, its true advocates will develop a repertoire of experience from which to draw the best way to approach the police, government officials, media, and public to prevent uncritical acceptance of actual or postured community policing initiatives.

Police officers should not be confined or restricted to the charge office or other offices of a police station when on duty; the public must see them on patrol. To respect the South Africa Constitution's Act 108 of 1996, 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 polices hall be guided by the belief that they are accountable to society in rendering their policing services and shall therefore conduct themselves 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 (Walker, Samuel, and Carol, 2014).

Area of study reveals s positive correlation of .074. Both areas of study would like to see police officers on patrol. Sex shows a positive correlation of .069. Male and females would like to see police on patrol. Females are more vulnerable to murder and rape. Some of them work and lock off at midnight. Age reveals a positive correlation of .015. Young and old believed that police officers must not be restricted to the police station. Instead, they must see them patrol. Youth usually stay outdoors until late at night drinking alcohol in bars, they would like to see police on patrol.

Ethnicity reveals a positive correlation of -.104. Whites are the target when robbery is committed. Robbers believe that White people have more money. Immigrants are also a target

group because they came here to do business; they are believed to have more money. Members of both communities would like to see police officers on patrol not restricted to police stations. Marital status shows a negative correlation of .044. There is no correlation between the two variables. Community members regardless of their marriage statuses agree that police officers must be seen on patrol especially very early in the morning and very late at night.

Level of education reveals a positive correlation of .252, educated and uneducated agree that police must be given horses, scooters, transport and petrol not to be restricted to police stations. Occupation reveals a negative correlation of -.023. There is no relationship between the variables. Members of both communities agree that police officers should not be confined to charge office when on duty, public must see them patrol. Those who work at night will be pleased if they see police on patrol to protect them from robbery. Discussions on crime (including crime statistics) should dominate the agenda. .89% agree with the above statement while 11% is undecided. The Community Policing Policy Framework and Guidelines was distributed to all police training institutions and stations in 1997 and workshops were held with some police officers throughout the country. In addition, a user-friendly comic entitled Safer Streets, which incorporated the Framework and provided guidelines for the functioning of CPFs was published by the Department for use at local level.

Two years later, the Department of Safety and Security's White Paper affirmed community policing as the appropriate methodology for enhancing policing in South Africa. It outlined a significant role for the structures of community policing in the provision of local level crime prevention, particularly social crime prevention programmes. Community policing was thus placed firmly on government's agenda.

A community policing officer (CPO) should be appointed for each police jurisdiction to liaise with the broader public. Institutional capacity here refers to that of the police, and whether the police are really able to engage in the 'innovative practices' required to 'revitalise' or 'empower' communities. Given the severe capacity constraints facing the police organisation, the availability of such capacity may be even more questionable. First among these constraints is the personnel of the SAPS which is still largely undertrained and under skilled some 25 per cent of the 128 000 members of the SAPS remain functionally illiterate. Even more members have never received formal training in the actual methodology of community policing.

Secondly, the hierarchical organisation of personnel inhibits individual innovation the SAPS may well be the one and only police agency in which there are more ranked members than constables, more managers than managed. Extremely top-heavy and centralised, the SAPS has delegated very limited actual management authority to its local level operational command, the station commissioners. This is, of course, exactly the level of command that is meant to engage and deal creatively with the concerns of local residents.

Thirdly, the continuing lack of a coherent and integrated training, deployment, development and succession strategy geared towards enhancing local level service delivery means that there are no systemic incentives for rewarding innovative and effective practice at the local level.

What this reflects, most clearly, is the lack of a coherent and integrated recruitment, training, deployment and succession strategy. That this continues may well be a result of a prejudiced view of those who choose to join the police a view most cynically put by the present Chief Executive Officer of the SAPS, Meyer Kahn, who reportedly believes that:

A certain type of person will always become a policeman. He is not a genius. The best we can hope is that he is honest and hardworking (Steinberg, 1999:113).

Area of study reveals a positive correlation of .110. Both communities all agree that a community officer should be appointed for each police station. Should a problem arise at any time of the day, the police as well as transport must be available to help the community. Sex shows a positive correlation of .0164. Males and females are on the same view that police and transport should be available in all police stations Age shows a negative correlation of -.094. Both young and old sing the same song that a police officer should be available for each police station to liaise with the broader public Ethnic group shows a positive correlation of .094. All ethnic groups are of the view that a police officer must be available day and night in every police station to deal with the problems of the community.

Marital status reveals a positive correlation of -.009. There is a negative relationship between the variables. Community members irrespective of their marriage status agree that there must be a police officer for each police station. Level of education shows a strong positive correlation of .24. There is a strong relationship between the variables. All members of the society are aware of their rights irrespective of their level of education. They are fully aware of the

Constitution of South Africa. All members of both communities agree that a police officer must be appointed for each police station. Occupation reveals a negative correlation of -.445. Everyone in the community is of the view that a police officer should be appointed for each police jurisdiction to liaise with the broader public irrespective of his/her job description.

The NCPS provided a framework for problem solving, in which national government Departments, different tiers of government, and organisations from civil society would be brought together to identify and implement multi-agency solutions. The success of the NCPS is therefore completely dependent on the quality of co-operation, agreed and improved focus on joint priorities, and the sharing of information. The institutionalisation of co-operation is essential for it to be effective and sustained. Implementers of the NCPS are still struggling to find incentives that encourage system-wide co-operation and integration without compromising the requirements of public financial accountability and performance management. However, since 1998, levels of commitment and coordination have improved, for a variety of reasons:

- The implementation of a project management system to govern all NCPS projects.
- The appointment of very senior departmental officials to lead each NCPS project.
- The new 'cluster' system adopted by the Cabinet in 1999, which sees the NCPS Ministries working more closely together.
- The new approach to cluster budgeting adopted by the Treasury.
- The cumulative experience of co-operation and co-ordination among officials involved in implementing NCPS programmes.

6.4 Summary

When there are good police community relations, police have a better understanding of the public's concerns (especially those that are crime related), and citizens are more inclined to report crimes that occur to the police, provide tips/intelligence to law enforcement, willingly serve as witnesses, and are happy to participate in jury trials. By extension, police also become more proactive, thereby preventing crimes before they occur or minimising their impact, instead of simply reacting to calls for service. Good police community relations prevent the possibility that the public thinks that police are simply a mechanism for intelligence collection. When there are poor police community relations, the police typically lack a basic understanding

of community problems, goals, and desires, and the community, particularly those citizens who are experiencing high rates of crime, poverty, and homelessness, perceive police as an occupying and out-of-touch force that does more harm than good. In these situations, police departments primarily assume a reactive mode of response to community problems. In sum, police–community relations refer to the ongoing and changing relationship between the police and the communities they serve. This includes issues of cooperation, race relations, and fear of police, violence, and corruption.

The notion of police–community relations derives from Sir Robert Peel’s principles of law enforcement. As you may recall, before the creation of the first modern police department, it was the duty of every able-bodied person to take their turn at the watch, thereby contribute to the policing of their community. If there was a threat to the community, the night’s watch would raise a hue and cry. This would wake up the community, and its citizens would collectively repel an attack from wild animals or intruders, help put out a fire, and so on. Why did this break down? Developments during the early part of the 20th century (e.g., the advent of motorized vehicles, the development of more efficient mass transportation systems, police officers not living in the same jurisdiction in which they patrolled) led to a breakdown in police community relations. In short, there are numerous reasons for poor police community relations. These can include socialisation of children by parents to fear/distrust the police.

CHAPTER 7: SUMMARY OF THE RESEARCH FINDINGS

7.1 Introduction

The aim of the study, namely to evaluate the role of Community Policing Forums in reducing crime in Fortgale and Southernwood, was achieved. The results of this study are consistent with other studies in indicating that for a Community Policing Forum to be effective, it needs the full support from both the police and the community at large. Thus, the police alone cannot reduce crime. From the results of the current study, it can be concluded that the community and the police are working jointly to fight against crime in their communities. The Constitution of 1993 required that CPFs must be established in each police station so that together they can fight crime. Although there are challenges that hinder the functioning of Community Policing Forums, the community and the police still work together.

The findings of this research revealed that, CPFs help in reducing crime with an overwhelming majority of eighty percent (80%) of respondents who took part in the study. It was also revealed that the community members fulfilled their roles in the CPFs and consulted CPF officials when they had problems. On the other hand, the police encourage innovative forms of partnership with the community so that together they can reduce crime. They also fulfilled their roles in the CPFs by mobilising and organising the community so that together they can act against crime. Furthermore, there are crime prevention strategies that the police, the community members and the CPF employed in the community to help in preventing crime.

The above results make it clear that there is full support from both the community and the police, and that CPFs help in reducing crime. A conclusion can be made that CPFs are generally effective in reducing crime. In Fortgale and Southernwood. Study results should be considered when implementing CPFs in other areas.

The researcher is convinced that the six aims set, (which are in a form of hypothesis) to be statistically accounted for, have been achieved in the current study.

AIM 1

CPF is an ideal partnership building technique of crime prevention in respondents' areas of living (Fortgale and Southernwood) when cross-correlated with independent (predictor) variables such as gender, age, area of living, qualification and occupation (Section A of the questionnaire; variable 1, 2, 5, 6 and 7). "The police officers are part and parcel of the Community Policing Forum. It therefore implies that they should be guided by the principle that they are accountable to the society in rendering their policing services and shall therefore conduct themselves to secure and retain the respect and approval of the public. The police shall endeavour to obtain the cooperation of the public whose partnership in the task of crime control and prevention is essential" (National Peace Accord, 1991, section 3[i]). Apparently, Community Policing Forums are an ideal partnership building technique as far as crime prevention is concerned. This is based on the respondents' responses regarding community members' active participation in Community Policing Forum meetings. They did not complain about political intervention and lack of accountability.

AIM 2

The nature and extent of community participation in CPF meetings (through consultation, cooperation, conformism, etc) among the respondents in two research areas: Fortgale and Southernwood (Section B of the questionnaire; variables 8-15). Tables 8-15 render clear analyses of participation on Community Policing Forums. It was established that meetings were held monthly and sometimes fortnightly and were fairly attended. Results confirmed that community members participated and supported for crime prevention initiatives and organised proper consultations to address the community about CPFs. This indicates that cooperation between the community and the police was very good.

AIM 3

The four functions of consultative committees, identified by David Bayley (1994), were materialising at Community Policing Forum meetings in Fortgale and Southernwood (Section B of the questionnaire; variables 16-19). It is clear that the consultative committee was doing its duty. Community members were educated about crime to the extent that they were able to support and give information to the police about social disorder in their communities. Community members would advise the police about their problems; they did not allow

community members to vent their grievances and police and inform the public about their success in crime prevention. After reporting an incident of crime, feedback about what happened to the accused, whether arrested, detained or sentence would be given. The respondents further stated that the communication between the public and police was very good.

Taylor (1998) identified five major challenges community policing is facing:

- (a) Insufficient holistic researches, most evaluations are carried out on specific programmes,
- (b) General implementation especially by city government,
- (c) Problem of full implementation by, most of what constitute community police remains in paper,
- (d) Involvement of politics, protecting community policing from criticism, and
- (e) Difficulty in determining the intricate relationship between community policing and crime.

Even though crime rates seem to be falling other factors may have great influence such as increasing aging population, especially in Europe. Community policing may claim success it does not deserve.

AIM 4

The barriers between the communities and the police of Fortgale and Southernwood that may hamper the optimal functioning of Community Policing Forums (Section D of the questionnaire; variables 21-37). The respondents indicated that the public slightly complained about the lack of sensitivity to the community needs due to a lack of gender imbalance. Good attendance of CPF meetings depicts how the public has interest in working with the police. The respondents agreed that police show respect and sensitivity in their approach to bring down the high crime rate. They further appraised that there was sensitivity to the safety needs of the community due to effective consultation between the police and the public. According to Van Heerden (1982), partnership between the police and the public is an absolute prerequisite for the combating of crime and disorder. Lack of training among police officers is responsible for the problems associated with the functioning of Community Policing Forums.

One challenge facing community policing today is that of conceptualisation. There exists in the literature various definitions but most important is where we can point out the demarcating line between community policing and community-oriented policing, are the two concepts the same or different? In some instances, the two concepts seem to be used interchangeably having the same characteristics. Some scholars seem to take the two concepts meaning different things. On one hand, community policing means a police oriented affair having to deal with how officers will adopt new strategies by collaborating with the community in preventing crime and promoting the sense of security. Yet community oriented policing means a community based approach and initiative by the people towards crime control and prevention in an attempt to compliment the effort of the police as well as work in partnership for the betterment of the community. Therefore, community policing starts from the police organisation and moves towards the community thereby seeking partnership in crime control and prevention while community-oriented policing starts from the people in the community and moves towards partnership with the police (Taylor, 1998).

AIM 5

The theoretical impact of the Normative Sponsorship and critical social Theories on the outcomes of the community participation in Community Policing Forums. (Section D of the questionnaire; variables 38-43). The study respondents indicated that the public was of the belief that Community Policing Forums meant partnership building by sharing common values, beliefs and collective goals. Police Community Relations (PCR) is an effort to bring the public and the police together. In this regard, various activities had been devised with the main idea being to promote mutual understanding. It is a way to create rapport between the police and the public. The central theme is reciprocal communication not for the sake of communication, but to improve mutual understanding. It emerged that the public was fully aware that Community Policing Forum leadership should understand the concept to educate and empower the public so that the public may be able to make better decisions and promote emancipation.

Hills (2011) also identified another source of challenge to community policing which is policing a plural society where inter communal conflict as well as inter religious conflict flourish. In a situation where crime and criminality is rampant and the community that is supposed to collaborate to tackle security challenges in collaboration with the police is party to the crime then community-oriented policing is out of question or were the police officers are

also influenced by their values and affect their decision then there cannot be community policing. Therefore, community policing must be capable of moving towards the most difficult of security challenges facing human society while tackling the minor criminal elements that could lead to crime.

AIM 6

There is a variation in degree of understanding of the meaning of the concepts community policing and community police forums as logical foundations for a democratic approach to policing in South Africa (Section E of the questionnaire; variables 44-50).

The respondents indicated that the community was fully aware that they should work hard to fight crime. They understood that to control crime, they should work hand in hand with Community Policing Forums. They were of the view that they should conduct workshops; discuss crime and fear of crime and how to address these issues. They would be glad if they could be allocated police officers in their area of jurisdiction and see the police officers on patrol.

Friedmann (1992) suggests that the gap between those supporters who see community policing as the cure for everything and those "over-zealous" detractors who do not even want to give it a chance must be bridged. Community policing should not be regarded as a substitute for all other needed forms of policing, but rather as a complementary strategy. The key to the concept is to decentralize the operations of the police as much as possible and take it into the community, in the form of substations in neighbourhoods, storefronts in the business districts, and even in malls.

Organizing the diverse views on community policing into a coherent whole is a daunting and possibly futile task. So much has been said by so many police officials, policy analysts, researchers, and theoreticians that one sometimes wonders if they are talking about the same thing. So many claims have been made about community policing - with and without evidence that one wonders if it is possible for community policing to deliver on all or even most of them (Eck and Rosenbaum 1994).

Huge amounts of resources have been dedicated to promoting community policing. For instance, in the United States, more than 18 billion dollars have been given to local police stations to implement community policing since 1994 (Wilson, 2005). It is quite evident that the prospects are good because ‘the philosophy of community policing is being advanced as the new policing system for the twenty-first century’ (Palmiotto, 2011), and more people tend to agree that community policing is desirable (Fielding, 2005). Many good achievements have been made so far and more are yet to come. Palmiotto (2011) further identified certain factors that will have a great influence on the future development of community policing initiative.

The first point raised has to do with the acknowledged growing influence by people of the insecurity around them, especially about terrorism, new community members on how to secure their neighbourhood to have peace of mind and good life are adopting strategies, and this for Palmiotto (2011) is a good stride. There are also a growing number of police officers who are educated. For Palmiotto (2011), the current police force has the highest number of educated personnel than ever in its history, considering this fact transformation will be much easier and sophisticated and in the near future, community policing will eventually lead to a community oriented government were people will take full charge of their communities.

Based on the observed trend, we are likely to see the continued growth and expansion of community policing in practice all over the world. The successes recorded by the previous studies and achievements in implementation by various police organizations will be the source of motivation for yet to join police organizations due to the fact that other examples exist and can be learned from.

7.2 Summary

Police officers do not exist in isolation and cannot operate on their own. The police must work in partnership with the community to realize their goals. In so doing, the cohesive power of the police must be brought into play. The law provides the basis upon which the police should operate; those provisions should not be disregarded since it is the law that determines precisely what the police should do. The enormous powers of the police combined with the discretionary nature of policing, means that the actions of the police are easily seen as threatening and unjustified, when people do not perceive them to be fair and in the interests of the community. It becomes more difficult when the police must secure public approval for their actions.

The current police strategy, which relies on motorized patrols, rapid responses to calls for service, and retrospective investigations of crime, seems to produce little reassurance to frightened community members, except in unusual circumstances when the police arrest a violent offender in the middle of a crime spree or crime infested area. Moreover, a focus on controlling crime rather than increasing security is like the medical profession's focus on curing disease rather than promoting health. Such an approach usually leads the police to miss the opportunities to take steps that would reduce fear independently of reducing crime.

Police community relations are the essence of law enforcement in the context of democratic reforms. While all groups in society have a vital contribution to make towards the fight against crime and the improvement of police community relations, ultimately the police officials and administrators are responsible for the management of the relationship. It is perhaps true that community policing as either a concept or a strategy, has failed. It failed in the United States, in the United Kingdom but it has not failed in some districts in South Africa. It is considered as an ideal strategy because it has a positive impact on crime i.e. reducing crime. The only positive contribution of this strategy is in its real or potential ability to improve the legitimacy of the police. In the United Kingdom crime levels continued to rise, despite the implementation of community policing during the early 1980s. In South Africa, in the early years of its democracy i.e. mid 1990s, there were initial and idealistic expectations that community policing would be the solution to its serious crime problems. It was also believed that community policing would facilitate the transformation process in the South African Police Service as it has done in Fortgale and Southernwood.

CHAPTER 8: CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

In his opening address to Parliament on 25 June 1999, South Africa's new president (Thabo Mbeki) committed the government to take measures to strengthen the Community Police to improve their capacity to mobilise people against crime and to improve co-operation between the people and law enforcement agencies. This, he said, would be one of "the hallmarks of the national offensive against crime and violence. President Mbeki's commitment to enhance Community Police Forums (CPFs) is not surprising because these structures exist (sometimes in name only) at almost every police station in the country and are the most visible, if not the only, expression of South Africa's Community Policing Policy.

In communities where levels of conflict with the police were high, there has been, for obvious reasons, more emphasis placed on the importance of overseeing the police and building relations, and collaborating with, the police. This pattern has been reinforced by a difference between these communities in the role they accord the police in preventing crime. Reiner and Cross (1991) maintain that this pattern is also matched by very dramatic differences with black communities typically more concerned with ameliorating socio-economic causes of crime and white communities more concerned with keeping crime and criminals out of their areas.

Community participation in rich areas appears to focus on assisting the police in keeping crime out. While there is space for honest differences on the degree to which this is a legitimate strategy, it has had the consequence that the development of community-centred crime prevention programmes involving the police is more developed in rich areas than in poor, black areas (Research by the Community Agency for Social Enquiry). What is surprising is that this statement appears to contradict the direction of the White Paper on Safety and Security, approved by cabinet in September 1998, which explicitly provides for strengthening the capacity of elected local governments to 'supplement' the functions of CPFs. Furthermore, it also appears to pre-empt the review of the practical appropriateness of South Africa's community policing policy, which was mandated by the (White Paper 1999). This would be a great pity as, without such a review, it is unlikely that anything more will be added to enhance local level policing than the current rhetorical appeals to a vague concept of 'the community' with, as experienced elsewhere (Reiner 1991).

If the President's commitment to strengthen CPFs is seen as more than rhetoric especially in the light of the country's crime rates, then community policing must be examined against the reality of the challenges it faces. This thesis attempts to outline these challenges by providing a brief analysis of the origins of community policing in South Africa and how this influenced the conceptualisation of the later community policing policy. This is followed by a descriptive analysis of the development and content of the policy that guides community policing in the country and the assumptions underlying the policy. Therefore, the way the policy has been implemented and the impact of implementation is considered. To conclude the thesis, an outline of some of the key lessons learnt from the South African experience of community policing is provided.

This study established that there is widespread empathy for the lack of resources in the police from community leadership and in the focus groups from the community. This situation highlights the need for community involvement as an added resource to participate in policing. However, it also threatens the process of community involvement, as SAPS is physically unable to meet community expectations and needs in some cases. The low morale created by the lack of resources makes members of the SAPS more resistant to change, and even angry about the additional demands community policing places on them (Policy Division, Secretariat for Safety and Security, 1999).

On the human relations movement and some astute police executives believed that police had to move beyond simply being responsible for enforcing the law and connect with the communities they policed (Radalet and Carter, 1994). Some of the initial attempts to increase awareness and techniques of police–community relations started with the introduction of human relations training in police training academies. Human relations consisted of a series of techniques required to better understand how individuals behaved in groups and to improve their productivity and cooperation in organisational contexts.

After World War II, there was a fledgling interest in human relations training for police officers and the communities they policed (Radalet and Carter, 1994). Police administrators were interested in having their departments improve interactions with the communities under their jurisdiction; hence, they occasionally sent officers to summer workshops that were led by organisations such as the National Conference of Christians and Jews (NCCJ). However, “a

few police officers enrolled in these workshops as early as 1947, seeking help in understanding human relations or in setting up departmental training programs on the subject” (Radalet and Carter, 1994, p. 23). In 1954, in Philadelphia, the International Association of Chiefs of Police and the National Association of Intergroup Relations Officials sponsored a two-day conference for police executives and other professionals involved in human relations. These factors in whole or in part prompted police reformers to search for appropriate solutions. Poor Police–community relations manifest in several ways e.g.:

- Confidence in the police ability has decreased
- The police has less contact with citizens
- Bad cops (rude, corrupt, violent)
- Some veteran officers would rather not deal with the community
- Police are not the best communicators
- Police and citizens have different perspectives on how crime is caused and how to respond to it.

However, it is also clear that implementation of the PCR policy, through the establishment and functioning of CPFs, has generally facilitated positive contact and engagement between the police and those they serve. This engagement has resulted in an improved and strengthened political legitimacy for the police, which is a key objective of the policy. However, given the analysis above, it seems unlikely that the implementation of the policy, in its current form and with its sole focus on CPFs, will facilitate achievement of the policy’s wider goals, improved service delivery and actual reduction in crime.

The white paper on Safety and Security (1998) has outlined the origin of community policing in South Africa and the way this later influenced community policing policy. It has been argued that the key factors informing the policy were the political prerogatives of ensuring democratic control or accountability and through this, greater legitimacy for the police. However, initially focused on facilitating contact between the police and a predominately antagonistic public, the goals of the policy were extended in 1997 to focus on enhancing service delivery and the reduction of crime. That great difficulty has been experienced in the pursuit of these more comprehensive objectives may well be attributed to the lack of an open and critical assessment of the prerequisites for achieving these goals. Nevertheless, the analysis of the way community policing has developed, by identifying the general and specific factors, which either facilitate

or inhibit implementation of the policy, provides cause for optimism that meaningful action could be taken to enhance community policing in South Africa.

The first requirement would be that of an authoritative and willing leadership in the Department of Safety and Security. This may well be on the cards (but the long delay in implementing this is obviously a matter of concern), given the intention of the new government to recruit qualified lateral entrants to senior managerial positions in the police announced by the new president in his opening address to Parliament on 25 June 1999. Furthermore, as pointed out by an observer, President Mbeki:

Coupled these statements with the appointment of the bellicose and combative Steve Tshwete as Minister of Safety and Security, a sign that he is preparing to take on vested interests in police management.

The second requirement would be a coherent, integrated and actionable implementation strategy, developed through a critical and open review of the policy (its assumptions and its requirements) and of actual conditions on the ground. Based on this analysis, it would target specific interventions at particular localities throughout the country. Given some of the issues related to the lack of basic resources in various localities, the specific interventions outlined in such a strategy would clearly need to be multidisciplinary and not limited to the functions of the Department of Safety and Security only.

Integral components of such an implementation strategy would need to be an informed personnel recruitment, development, deployment and succession planning in which appropriate entrance criteria, an integrated training curriculum and an appropriate performance-based and incentive-oriented promotion system are specified. Accountability for service delivery would need to be the key theme emphasised here.

Clearly, an implementation strategy such as the one highlighted above implies a review of the organisational structure of the police, a review aimed at assessing the way the organisational design either impedes or facilitates the delivery of a policing service that is responsive to local needs. These requirements, not surprisingly, imply an informed and fundamental transformation of policing practice in South Africa a key and yet an unfulfilled objective of community policing policy as it has been articulated during the past five years.

8.2 Recommendations

Community policing do appear to represent a different mode of operation, which encourages openness and flexibility, some of which include the public education, neighbourhood watch, neighbourhood town meetings, store front ministrations, weed and seed, foot patrol and so on. It essentially represents an umbrella concept at least in practice and this have the potential of allowing room for the needed flexibility, which will push the people to the centre stage in the not too distant future. It is therefore necessary that the current tempo is sustained and improved upon; there should also be a continuous stride towards making the command structure less central and continuous engagement of the whole rank and file in the drive, both senior and junior police officers should participate in different ways to foster greater understanding among them. Greater technological advancements are achieved and will be achieved; the police should be in a position to properly harness this to its advantage. In the end, for greater commitment on the part of officers, motivational strategies need to be improved to ensure sustained progress.

For policing to be successful, it must stick on the NCPS (National Crime Prevention Strategy). The following policy instruments serve as points of reference for the development of the CSF policy.

The National Crime Prevention Strategy 1996

The NCPS represents a collation of national and international experience in crime prevention.

It has the following objectives:

- The establishment of a comprehensive policy framework which will enable the government to address crime in a co-ordinated and focused manner which draws on the resources of all government agencies, as well as civil society.
- The promotion of a shared understanding and common vision of how we, as a nation, are going to tackle crime. This vision should also inform and stimulate initiatives at provincial and local level.
- The development of a set of national programmes, which serve to kick-start and focus the efforts of various government departments in delivering quality service aimed at solving the problems leading to high crime levels, particularly in our residential areas.
- The maximization of civil society's participation in mobilizing and sustaining crime prevention initiatives.

- Creation of a dedicated and integrated crime prevention capacity, which can conduct ongoing research and evaluation of departmental and public campaigns as well as facilitating effective crime prevention programmes at provincial and local level.
- Emphasis on greater community involvement in crime prevention

The NCPS is based on the following four pillars:

- *The Criminal Justice Process* aims to make the CJS more efficient and effective. It must provide a sure and clear deterrent for criminals and reduce the risks of re-offending.

Evaluation of the Gauteng community policing project, 1995, p 38).

- *Reducing Crime through Environmental Design* focuses on designing systems to reduce the opportunity for crime and increase the ease of detection and identification of criminals.
- *Public Values and Education* concern initiatives aimed at changing the way communities react to crime and violence. It involves programmes, which use public education and information in facilitating meaningful citizen participation in crime prevention.
- *Trans-national Crime* programmes aim at improving the controls over cross border traffic related to crime and reducing the refuge which the region offenders to international criminal syndicates.

Police officials should see themselves as a part of the community they serve, and local government officials, police leaders, and community members should encourage the active involvement of officers as participants to help maintain peace. For example, police officials may be invited to participate in peace marches, attend local sporting events, or attend neighbourhood barbeques or outdoor community “movie nights” for kids.

Promote internal diversity and ensure professional growth opportunities

Police agencies need to present policing as a profession. Departments of Safety and Security (1998) should work to recruit people who are keen to become officers based on a realistic understanding that most of the police officer’s time is spent addressing community requests and that actual “law enforcement” is a much smaller percentage of the time. Police agencies also should step up efforts in recruiting and promotional processes to increase overall diversity

in their departments by race and many other demographics. Agencies should provide regular opportunities for career growth and professional development training. The President's Task Force on 21st Century Policing calls for the federal government as well as state and local agencies to "incentivize" higher education for police officers through student loan programs.

Internal processes of a department regarding recruitment, promotions, and other matters should be transparent and fair. When an agency creates an environment that promotes internal fairness and respect, officers are more likely to demonstrate these qualities in their daily interactions with the community. Concerns regarding this have been expressed as early as 1995. A departmental technical team on community policing, which had initiated the process that was to result in the important document, Community Policing Policy Framework and Guidelines, had cautioned that such a focus would be detrimental to the development of alternative local mechanisms and, importantly, to "the empowerment of individual police officers to practice community policing as part of their day-to-day responsibilities" (Walker et al., 2014: 77).

Therefore, people may not trust police agencies' internal affairs or complaint investigation systems, but they will trust their own eyes when they see either in person or on television officers not hesitating to stop wrongdoing by a fellow officer (Final Report of the President's Task Force on 21st Century Policing, 2015). On a regular basis day-to-day level, police departments should post information on their websites detailing policies on use of force, community member complaints, and other issues. This information should be easily accessible to the community. The President's Task Force on 21st Century Policing recommended that "to embrace a culture of transparency, law enforcement agencies should make all department policies available for public review and regularly post on the department's website information about stops, summonses, arrests, reported crime, and other law enforcement data, aggregated by demographics Biased-Based Policing" (Final Report of the President's Task Force on 21st Century Policing, 2015).

This investigation further states that many cities and towns have communities with a variety of racial and ethnic backgrounds and cultures, and it is important for officers to be able to communicate effectively with, and understand the cultural norms of, these different groups. The President's Task Force on 21st Century Policing, which recommended that police agencies

provide recruit training and in-service training on implicit bias and cultural responsiveness underscored this need. Research shows that individuals who are made aware of their implicit biases are motivated to implement unbiased behaviours. CPFs must maintain focus on the importance of collaboration and be visible in the community. Furthermore, it is important for the police to be visible in their communities and know their residents (Civil Rights Investigations of Local Police: 2014 Lessons Learned 2013).

8.3 Conclusion

Many people do not interact with the police outside of enforcement contexts. This can result in people developing negative associations with the police for example, if the only contact they have ever had with police consisted of receiving a traffic citation or calling the police to report being a victim of a crime. Finding opportunities to interact with community members in a non-enforcement context helps to reduce bias on the part of community members and police officers. Getting to know community residents helps both groups to break down personal barriers and overcome stereotypes, and allows officers to learn which residents of a neighbourhood are law-abiding and which ones are not. Police executives often report that law-abiding residents of high-crime neighbourhoods resent it when police seem suspicious of everyone in the neighbourhood, and, for example, make pedestrian stops of young men who are on their way to work or to school.

Personal interactions between police officers and community members build mutual trust, which is essential to addressing neighbourhood problems and reducing crime.

Police officials should see themselves as a part of the community they serve, and local government officials, police leaders, and community members should encourage the active involvement of officers as participants to help maintain the peace. For example, police officials may be invited to participate in peace marches, to attend local sporting events, or to attend neighbourhood barbeques or outdoor community “movie nights” for kids.

Police should acknowledge the history of racial minorities and others who have faced injustice at the hands of the police. Further, police should never discount the negative experiences of individuals with the police. African-Americans have a history of being marginalised and mistreated by the police, leading to a lack of trust and resentment. This history is reflected in many people’s feelings about the police. For instance, there are many people alive today who

have their own memories of the Jim Crow era, when several police departments were agents of enforcement of laws that institutionalised racial discrimination. Many police officers were not even born then and thus cannot be held responsible for enforcing Jim Crow laws; all police officers should be aware of this history and should be take cognisance of it, meaning that police must understand that this history is legitimately a part of some people's feelings about the police. Meaning that the public will always have negative attitudes towards police officers.

Transparency is essential to positive police-community relationships. When a critical incident occurs, agencies should try to release as much information about it as possible, as soon as possible, so the community will not feel that information is being purposefully withheld from them. At the same time, it is also important to stress that the first information to emerge following a critical incident is preliminary and may change as more information becomes available. Police leaders should let the news media and the public know that early information may not be correct and should quickly correct any misinformation.

Clarified, equity, or rather the inequity of the distribution of policing resources appears to be the major issue. The CPF begins to function as how additional resources are provided to the police to enable them to enhance their service delivery. Although the nature of these resources differs from area to area, they often take the form of funding for vehicles, computers and other equipment, but also the provision of support personnel to assist in administrative tasks and patrolling by police reservists. Thus, the relative wealth of the area's residents, the engagement of private business and the ability and willingness of residents to contribute time or other resources are key to crime prevention.

For the police, the key factor appears to be the ability of the station and area management to deal with the bureaucratic procedures required for accepting donations, either financial or in-kind. However, this stage describes, for the more privileged localities, an involvement usually limited to financial donations, and for disadvantaged localities, a considerable investment in time and energy. Some sixteen per cent of the localities assessed in the research were identified at this stage and most of these were in more privileged areas (Policy Division, 1997).

However, once a basic level of trust has been achieved, it is apparent that the challenge becomes one of understanding the actual requirements of the policy. This refers mainly to the clarification of an agreement on roles and responsibilities. Of relevance therefore, is the extent

to which CPF representatives and police personnel have received education and training in the core elements and objectives of community policing, as well as in an appropriate demarcation of roles. In more than half of the police stations assessed in the study, less than 25 per cent of personnel had had any formal training in community policing.

An interesting finding was that personnel at those police stations who had received little or no training, and who were predominately black and disadvantaged, perceived the available SAPS training to be more effective than those who had actually received formal training. The participants indicated a need for training to be frequent, consistent, operationally practical and standardised. Localities in need of further policy specific education had dealt with some of the issues related to trust and had begun to see limited improvements to service delivery, but no improvements to the prevailing perceptions of safety and security and no impact on actual crime levels. Focusing on more recent history, police must understand that mistrust of the police by some community members is also rooted in issues such as racial disparities resulting from laws that require greater penalties for crack cocaine violations as opposed to powder cocaine.

Finally, a variety of current-day police strategies and tactics have contributed to mistrust of the police in minority communities, such as the inappropriate use of “stop and frisk” policies in some departments. These tactics raise issues of racial bias that permeate the controversies about police use of force. Police should consider establishing “duty to intervene” policies and other strategies for ensuring that if one officer engages in misconduct, other officers will step and stop it. Ideally, such interventions will occur immediately, in view of community members, the community leaders said, because people may not trust police agencies’ internal affairs or complaint investigation systems, but they will trust their own eyes when they see either in person, or on a YouTube video – officers not hesitating to stop wrongdoing by a fellow officer. However, in those localities where the basic resource requirements have been acquired, the primary issue or challenge, it seems, is that of developing a basic level of trust.

This is a complex issue as it functions as both a measurement of policy impact, as well as a precondition for community policing. Given South Africa’s history, the historical relationship between the police and the people in a particular locality is clearly relevant. Perhaps even more relevant is the prevailing perceptions of the integrity of the police. Perceptions of police competence and corruption have a significant effect on levels of trust.

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RESEARCH SURVEY

Community Police Forums and Crime Prevention

Dearest Friend -

I am Patrica Noma Mlomo (217078827), a PhD student at UKZN University (Howard college) doing research in Mthatha on relationship-issues between the police and the public in your residential area. Actually, it entails more: it seeks to establish whether you have a Community Police Forum where you stay AND whether you have a say in policing matters that concerns you! This document is only an *ordinary survey* or *questionnaire* I want you to fill in for me. BUT relax! You don't need to write anything here – you are only requested to draw crosses (X's). No matter where you draw your crosses, that information *will be treated in the strictest confidence! It will under NO circumstances be disclosed to anybody or any instance. BE REST ASSURED THAT YOU ARE IN SAFE HANDS, TRUST ME!* Please note: Your FIRST NAME(S) and your SURNAME, your ADDRESS and your TELEPHONE or CELL PHONE NUMBER(S) must not be reflected on this document!!! These particulars are treated in a secret way and, by doing so, it will ensure that YOUR ANONYMITY is protected at all times. This document contains several questions and /or statements. Carefully read EACH question or statement VERY CAREFULLY and then give your answer my means of a CROSS (X) in the appropriate block that best reflects your personal view OR perception OR opinion with respect to that question or statement – EXAMPLE:Q. 5 Community Police Forums are an excellent partnership-building technique between the police and the community -

Strongly Agree	Agree	Undecided/ Not sure	Disagree	Strongly disagree
1	X	3	4	5

Your views concerning EACH AND EVERY QUESTION/STATEMENT contained in this questionnaire are of immeasurable importance to South Africa!!

I would like to thank you in advance for your willingness for and the time taken to fill in this questionnaire. Email pmlomo@wsu.ac.za. Phone No 075022258

KEEP WELL, AND GOD BLESS!

SECTION A DEMOGRAPHIC INFORMATION ABOUT YOURSELF

NB: The information you are about to furnish in this section, is **ONLY required for the meaningful cross-correlation of the data – and for **nothing more!****

Q. 1. What is your GENDER? (Draw a cross in either block 1 or block 2):

Male	1
Female	2

Q. 2. Indicate your AGE (i.e. on your last birthday)

Under 20 Years	1
20 – 30 "	2
31 – 40 "	3
41 – 50 "	4
51 – 60 "	5
61 and older	6

Q. 3. To which ETHNIC (or culture) GROUP below, do you belong?

African	1
Coloured	2
Indian (Asian)	3
White	4

Q. 4 Your MARITAL STATUS at present? (ONE only)

Single (never married)	1
Married	2
Married but separated i.t.o. the law	3
Widowed	4
Divorced	5
Co-habiting	6
Other (please specify:	7

Q. 5. In which ONE of the AREAS below, do you live?

Fort gale	1
Southernwood	2

Q. 6. Indicate your HIGHEST education qualification (ONE only)

I never attended school	1
Primary school qualification (up to Grade 7)	2
Secondary school qualification (up to Grade 12) or equivalent	3
Diploma (any 2, 3 or 4 year)	4
Undergraduate degree (B-level)	5
Post-graduate level (Honours degree or equivalent)	6
Post-graduate (Master's or Doctoral level)	7

Q. 7. Your present OCCUPATION? (Choose ONE only)

Banking fraternity	1
Clergy (Church minister, priest, pastor or related occupation)	2
Communication and related services (IT, SABC, journalist, etc.)	3
Economic sphere (Business, consultant, property market, etc.)	4
Farming	5
Housewife	6
Local authority	7
Mining industry	8
Motor industry	9
Pensioner	10
Professional (medical doctor, lawyer, teaching, architect, judge, Pharmacist, psychologist, etc.)	11
Self-employed (own business)	12
Service worker (nurse, social worker and related occupations)	13
Skilled or semi-skilled worker	14
Transport and related occupation	15
Trade industry (and related)	16
Unemployed	17
Other (specify)	18

SECTION B PARTICIPATION IN LOCAL COMMUNITY POLICE FORUM

MEETINGS

NB: THIS SECTION REFERS TO YOUR LOCAL POLICE ONLY!

Q. 8. Are you a member of the local Community Police Forum (CPF) in the area where you live?

Yes	1
No	2

Q, 9. If YES to question 8, indicate the true capacity in which you are serving the CPF for the past 12 months or so? (ONE Only)

As Chairperson	1
As Deputy Chairperson	2
Secretary	3
Treasurer	4
Ordinary member	5

Q. 10 In terms of your own calculations, HOW MANY members of your community would you guess, do regularly attend the CPF-meetings in the area where you stay?
 (Choose ONE only)

Between 1 to 9	1
Between 10 to 19	2
Between 20 to 29	3
Between 30 to 39	4
Between 40 to 55	5
Between 56 to 65	6
Between 66 to 79	7
Between 80 to 100	8
More than 100 but less than 200	9
I don't know	10

Q. 11 Do community members in your residential area ACTIVELY participate in the *meetings of your local CPF?*

Yes, they do	1
No, they are listeners only	2
They do both	3

Q. 12 At CPF-meetings, are members of your community allowed to air their views on issues pertaining to crime prevention and general safety and security? (Tick ONE only)

Response	YES	NO
Always	1	2
Often	1	2
Don't really know	1	2
Sometimes	1	2
Never	1	2

Q. 13 At CPF-meetings, do members of your community take some time to consult with CPF committee members to discuss their problems with crime and fear of crime? (ONE only):

Response	YES	NO
Always	1	2
Often	1	2
Don't really know	1	2
Sometimes	1	2
Never	1	2

Q. 14 How good or bad would you rate the cooperation between the police and the community in your area as far as policing and CPFs are concerned? (Mark ONE only).

Response	YES	NO
Very good	1	2
Good	1	2
Undecided/ Don't know	1	2
Bad	1	2
Very bad	1	2

Q. 15 Do you support any of the *crime prevention initiatives* introduced at CPF-meetings in your area? (Mark ONE only):

Yes	1
No	2

To what extent do the following functions emanate or come to the fore during the proceedings of CPF-meetings? (Mark EACH ONE please):

KEY: 1=Always (regularly) (2)=Often (3)=Undecided/Don't know (4)=Sometimes 5=Never

.	- FUNCTIONS -	1	2	3	4	5
Q. 16	Public members <i>usually advise</i> the police about their problems and needs relating to crime and fear of crime	1	2	3	4	5
Q. 17	At CPF-meetings, the police are <i>educating</i> the members of the community about crime, social disorder and ask for community support to prevent crime	1	2	3	4	5
Q. 18	CPF meetings allow me to <i>ventilate my grievances</i> that I have against the police and to listen to their reply	1	2	3	4	5
Q. 19	At CPF meetings I get <i>information</i> from the police about their successes in crime prevention	1	2	3	4	5

Q. 20 How many times during a year are Community Police Forum meetings being held in your area of residence? (ONE only)

Weekly	1
Monthly	2
Quarterly	3
Undecided/Do not know	4

SECTION C PROBLEMS RELATING TO COMMUNITY POLICE FORUMS (CPFs)

NB: This section deals with *problems* that may prevail between the public and the police and *vice versa*, preventing Community Police Forums of playing an important role in partnership-building and ultimate crime prevention. Mark EACH statement with a cross (X) in the appropriate block of your choice -

**KEY: 1=Definitely 2=To a large extent 3=Undecided/Do not know 4=To a lesser extent
5=No at all**

The *POLICE* -

	Problems or Barriers	1	2	3	4	5
Q. 21	The police lack accountability to the community	1	2	3	4	5
Q. 22	The police are not fully transparent in their behaviour to the public	1	2	3	4	5
Q. 23	The police are not accessible to members of the community	1	2	3	4	5
Q. 24	Police do not show respect for members of the community	1	2	3	4	5
Q. 25	There is an absence of sensitivity to the safety needs of the community, due to a lack of consultation between the police and the community	1	2	3	4	5
Q. 26	There is too many exploitation of CPF meetings by politicians for personal gain	1	2	3	4	5
Q. 27	CPFs are poorly attended, showing a lack of interest to work with the police	1	2	3	4	5
Q. 28	The police regard CPFs as watchdogs, ready to monitor their behaviour and performance	1	2	3	4	5
Q. 29	Lack of training in the dynamics of community policing on the part of the police could be also responsible for problems associated with the functioning of CPFs	1	2	3	4	5
Q. 30	The police are too repressive in their approach to bring down the high crime rate	1	2	3	4	5

The *PUBLIC* -

Q. 31	The public do not fully cooperate with the police to prevent crime	1	2	3	4	5
Q. 32	As long as CPFs are under political control, they will never be independent structures functioning on their own	1	2	3	4	5
Q. 33	Community members do not work hard enough to bring crime under control	1	2	3	4	5
Q. 34	Public do not exactly know <i>how</i> CPFs are working (lack of understanding)	1	2	3	4	5
Q. 35	The police are using unnecessary deadly force on innocent members of the public (they kill too easy and too quickly)	1	2	3	4	5
Q. 36	The police are still too much isolated from the communities they are supposed to serve in terms of <i>safety</i> and <i>security</i>	1	2	3	4	5
Q. 37	A gender imbalance (lack of equal numbers of police women in the SAPS) may cause a problem when the police have to respond cases of child abuse, rape, sexual assault, etc.	1	2	3	4	5

SECTION D**THEORETICAL CONSIDERATIONS UNDERLYING****COMMUNITY POLICING**

Please evaluate the following six (6) statements relating to Community Police Forums by drawing a cross (X) in the block that best reflects your response (answer):

KEY: 1=strongly agree 2=Agree 3=Undecided/Not sure 4=Disagree 5=Strongly disagree

	Response	1	2	3	4	5
Q. 38	CPFs mean partnership-building for crime prevention by way of sharing <i>common values, beliefs</i> and <i>collective goals</i>	1	2	3	4	5
Q. 39	CPFs require adequate <i>understanding</i> among all role-players (police and community) about <i>how</i> to reach mutual consensus on new community safety initiatives	1	2	3	4	5
Q. 40	<i>Convergent interaction</i> (e.g. agreement) at CPF-meetings are necessary to 'sponsor' whatever is being decided upon relating to crime prevention	1	2	3	4	5
Q. 41	<i>Community education</i> regarding the dynamics underlying <i>Community Policing</i> through <i>enlightenment</i> is necessary to fully understand democratic policing	1	2	3	4	5
Q. 42	CPFs should <i>empower communities</i> with a view of improving their crime and fear of crime conditions through better decision-making	1	2	3	4	5
Q. 43	Community members should become <i>emancipated</i> through CPFs, to allow them to become functional and knowledgeable to identify and solve their own problems	1	2	3	4	5

CPFs are a logical outcome of Community Policing which supposes to be a democratic approach to ensuring safety and security. CPFs actually entails partnership-building between the police and the community and, as such, should be viewed as the necessary link between policing and crime prevention. Please evaluate EACH ONE of the statements below by drawing a cross (X) in the block that best reflects your opinion:

Use this key: 1=strongly agree, 2=Agree, 3=Undecided/Don't know, 4=Disagree, 5=Strongly disagree

	Statement	1	2	3	4	5
Q. 44	Community Policing means <i>the community</i> should work harder <i>to solve crime</i>	1	2	3	4	5
Q. 45	Community Policing means the police and community should <i>work together</i> in an effort to control crime	1	2	3	4	5
Q. 46	Community Policing means crime prevention or proactive policing at work	1	2	3	4	5
Q. 47	CPF committee members should conduct regular workshops to inform the broader public of the work they are doing					
Q. 48	Police officers should not be confined or restricted to the charge office or other offices of a police station when on duty; the public must see them on patrol					
Q. 49	Discussions of crime, fear of crime (including crime statistics) and how to address these issues should dominate the agendas					
Q. 50	A <i>Community Police Officer (CPO)</i> should be appointed for each police jurisdiction to liaise with the broader public					

Thanking you in advance for your dedication and support in filling in the survey!

