A cross-sectional study of traditional police culture themes amongst experienced South African Police Service officials

by

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ABSTRACT

There are serious concerns in South Africa lately regarding the change and behaviour of the police officials. Many incidences of police brutality have been reported and some broadcasted on media. The Constitution of the Republic of South Africa, Act 108 of 1996, demands a fundamental re-evaluation and conversion of the nature and style of policing in South Africa from denying the human rights of the majority of South Africans during the 'apartheid era' to gaining the trust and respect of all. This means changing the relationship between the citizens and police officials to build an environment that is conducive for all South African citizens.

Based on the comments of a representative sample of experienced South African Police Service, this thesis explores the presence of the police culture themes of solidarity, isolation and cynicism amongst experienced police officials, with 10, 20 and 30 years of services . The researcher found substantial evidence of the presence of the police culture themes of solidarity, isolation and cynicism among experienced SAPS officials.

Based on the findings of the study, it is argued that new developments in police and policing in South Africa over the last thirty (30) years (whether structure, strategy, policy and/or legislation) have not assisted much in counteracting police culture traits that traditionally accentuate the cynicism of and isolation from the public. In other words, counteracts democratic police and policing principles

DECLARATION - PLAGIARISM

I hereby declare that this thesis is my on work submitted for the degree of Doctor of Philosophy in criminology and forensic studies, at University of KwaZulu Natal. I have never previously submitted this work to any other university for any purpose. The references used and cited have been acknowledged.

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Signature of candidate

On the ………………day of ………………………. 2016

*"**When you follow in the path of your father, you learn to walk like him**"*

Ashanti Proverb

DEDICATION

This thesis is dedicated to the people of South Africa

ACKNOWLEDGEMENTS

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CHAPTER 1: INTRODUCTION

"Where there are experts there will be no lack of learners"

Swahili Proverb

1.1   INTRODUCTION

Research and thought on the *public police* (as opposed to *private police*) (from hereon only referred to as the 'police') has expansively recognised the role of the everyday standards and philosophies associated with its members in carving their daily decisions and praxis. Since the pivotal work of William Westley police ethnographies have traversed numerous periods and remain to be broadly deliberated within current discussions of policing (Westley, 1953, 1971; Banton, 1964; Whitaker, 1964; Skolnick, 1966, 1994; Niederhoffer, 1967; Wilson, 1968; Cain, 1973; Rubinstein, 1973; Van Maanen, 1975; Genz & Lester, 1976; Reiner, 1978; Punch, 1979; M. K. Brown, 1981; Holdaway & Blackwell, 1983; Reuss-Ianni & Ianni, 1983; Klockars, 1985; Smith & Gray, 1985; Brogden, Jefferson, & Walklate, 1988; Fielding, 1988; Hobbs, 1988; Bayley & Bittner, 1984; Manning, 1989; Shearing & Ericson, 1991; Young, 1991; Shearing & Brogden, 1993; McNulty, 1994; Waddington, 1999; Roberg, Crank, Kuykendall, & Sherman, 2000; Beal, 2001; Walker, 2001; Paoline, 2003; Downs & Rock, 2003; Crank, 2004; Sklansky, 2005; Chan, 2007; O'Neill, Marks, & Singh, 2007; Meyer & Steyn, 2009; Loftus, 2010; Cockcroft, 2012). These studies have emphasized the value of *police culture* in understanding the various aspects of policing; including how police officials interact with members of the public. Some authors have also noted common police culture themes, for example *unpredictability* (Skolnick, 1994), "Assholes" (Van Maanen, 1978), *management*

brass (Reuss-Ianni & Ianni, 1983), and the *liberal court system* (Niederhoffer, 1967). These authors and the themes they have explored (amongst many others) have been cited so frequently as to seem pervasive in the existing literature on police culture. However, more recently a contemporary police culture school of thought has risen, challenging the prevailing traditional portrayals of homogeneity and universality. Aficionadas of this method (Fielding, 1988; Hobbs, 1991; Chan, 1997; Marks, 2005; O'Neill et al., 2007; Sklansky, 2007; Cockcroft, 2012), argue that new developments in policing have dramatically changed police culture, and that conventional characterisations no longer reflect the complex minutiae of the police character, and therefore are antiquated, illogical and useless.

There have been many developments within policing contexts, some of which could be expected to weaken the cultural expressions of the police. One pivotal development worldwide was the adoption of community-oriented problem solving strategies (Cockcroft, 2012; Meyer, Steyn, & Gopal, 2013; Loftus, 2010; O'Neill et al., 2007; Sklansky, 2005; Moir & Moir, 1992; Bayley, 1989; Weatheritt, 1987; Alderson, 1983; Goldstein, 1979). In theory, "*if the police culture is subject to continuing encounters with community sensibilities, it is liable to undergo a positive modification*" (Shearing & Brogden, 1993:103). Further, according to Chan (1997:59) accountability to the local community is also supposed to influence the police occupational culture by providing "*an alternative reference group, away from the immediate work-group influence of police peers*". That said, three police culture themes have traditionally been described in opposition to the effective implementation of community-oriented policing. These themes of police culture are *solidarity*, *isolation* and *cynicism* (Chan, 2007; Steyn, 2005; Reiner, 2000).

1.2   RATIONAL AND RESEARCH PROBLEM

Recently there have been serious concerns in South Africa regarding the behaviour of the police officials and lack of change thereof. Many incidences of police brutality have been reported and some have been publicised by the media. This raises many questions as to the safety of the citizens as many die in the hands of the police. Police are seen as violent, and citizens do not trust the police and are often afraid of police officials. However, within this context, some writers have claimed that there have been positive changes in the police service itself, and point to changes in policing styles when comparing contemporary and traditional policing. This background stimulated the researcher's interest as to why and how excessive violence has become a common occurrence within the police service of the democratic South Africa. It is theorised that police behaviour is rooted in the culture of policing, thus the violence exhibited by police officials comes from the way they are socialized within the police department or organisation. This *culture* teaches the police to be cynical toward the public, to be loyal to one another and to isolate themselves from the public. This results in police officials perceiving themselves as a group different and separate from the public that they serve.

The Constitution of South Africa lays down that the South African Police Service (henceforth referred to as SAPS) has a mandate to prevent, combat and investigate crime, to maintain public order, and to protect and secure the inhabitants of the Republic and their property (SA Consitution, sect 203[3]). In addition, the constitution empowers the SAPS to uphold and enforce the law, create a safe and secure environment for all people in South Africa, prevent anything that may threaten the safety or security of any community (section 203[3]) . Further, under the provisions of the constitution the SAPS are mandated to "*investigate any crimes that threaten the safety or security of any community, ensure criminals are brought to*

justice and participate in efforts to address the causes of crime". However, despite all of these constitutional provisions, serious concerns have been expressed about police brutality in South Africa. The levels and nature of police brutality have been described as tantamount to those incidents experienced under Apartheid (Underhill, 2013). A key example is that of the Marikina massacre during which 34 people were killed by police officers, as well as the death of Mozambican taxi driver Mido Macia at the hands of police officials (Underhill, 2013).

This study thus aims to test whether if there are still indicators of the presence of the police culture themes of cynicism, isolation and solidarity, specifically amongst more experienced police officials with 10, 20 and 30 years of services. If present it is important to assess the impact *(officials being cynical or complying in working with the public)* it has on policing and to explore whether it has a contribution towards the attitudes and behaviour of the police as mentioned above.

1.3   OBJECTIVES AND HYPOTHESES

Policing is an occupation that has experienced numerous transformations. Of key interest here are the implications that these changes have had on the cultural spirit that has long reinforced the police personality. Within this context the following critical questions need to be answered:

- Have the changes in policing offered any considerable challenge to traditional police natures and practices?
- Which elements of police culture have been tested, and which principles remain foremost?

- In short, does the classical explanation of police culture continue to remain pertinent?

Answering these questions is critical if we are to advance a clearer grasp of what police culture currently looks like. There has not yet been a published cross-sectional study on the police culture attitudes of police officials with 10, 20, and 30 years of experience. Thus the current study is an attempt to contribute meaningfully towards the police culture socialization theory.

More specifically the study hypothesizes:

- South African Police Service functional police officials with ten (10), twenty (20) and thirty (30 years' experience have attitudes in support of police culture themes of solidarity, isolation and cynicism.

- South African Police Service functional police officials with twenty (20) years' experience have stronger attitudes in support of police culture themes of solidarity, isolation and cynicism compared to South African Police Service functional police officials with ten (10) years' experience.

- South African Police Service functional police officials with thirty (30) years' experience have stronger attitudes in support of police culture themes of solidarity, isolation and cynicism compared to South African Police Service functional police officials with twenty (20) years' experience.

1.4 CONCEPTUALISATION OF RELAVANT CONCEPTS

The relevant concepts of the study are as follows:

Attitudes: Refer to cognitive evaluations (favourable or unfavourable) of statements made on a 30-item questionnaire that measures police culture themes of solidarity, isolation and cynicism.

SAPS Official: Member of the South African Police service that has undergone police training and have serviced for several years. For the purpose of this study: refers to experience police officials who have served for more than 10 years in the police service.

The South African Police Service (SAPS) was established on the 27th of January 1995 in terms of section 214 of the Interim Constitution of the Republic of South Africa (1994). The SAPS is the sovereigns' only national police service and is tasked with, under section 205 of the Constitution of the Republic of South Africa (1996), to prevent, combat and investigate crime, maintain public order, protect and secure the inhabitants of the Republic and their property; and uphold and enforce the law. For the purposes of the current study a SAPS function police official is an individual that was recruited and subsequently appointed as such in terms of the South African Police Service Act (1995).

Police culture is, in essence, a sub-culture, as each and every member brings to the organisation attributes of his or her own culture. Most generally, police culture is described as "*the occupational beliefs and values shared by police officials across the whole country*"

(Roberg et al., 2000). Smit (1979) defined police culture as *"the values, attitudes, rules, perceptions, philosophies and practices that provide officers with a unique worldview"*.

Police culture them of solidarity: Solidarity is defined as the powerful bond or *glue* between police officers that holds police culture together. It serves to sustain police group identity, mark group boundaries and protect police officers from external oversight ((Crank, 2004); Chan, 2003).

Police culture theme of isolation: Isolation is the need for police officials to isolate themselves from former friends and from their community, distance themselves from the legal system, and even isolate themselves from their spouses and families (Drummond, 1976; Skolnick, 1966). Police impose social isolation upon themselves as a means of protection against real and perceived dangers, the loss of personal and professional autonomy, and social rejection (Skolnick, 1966:18).This definition maybe old however it still holds police culture to date.

Police culture theme of cynicism: Cynicism refers to the formation of feelings of hate, envy, impotent hostility and a *sour-grapes* pattern of thought which are reflected within the state of mind in the individual police officer. These feelings are directed towards life, the world, people in general, and the police system itself (Niederhoffer, 1967:98).

1.5   RESEARCH METHODOLOGY AND PROCEDURE

This study was an attempt to add new knowledge on policing in South Africa by establishing whether there are indicators of police culture themes of solidarity, cynicism and

isolation amongst experienced SAPS officials. If present this would open questions on the impact these themes have for the future of policing in South Africa, as well as the new development of police strategies such as community policing.

This study was conducted using a quantitative approach due to the large number of participants and also in order to the test the relationships between the dependent (the three police culture themes) and independent (years of SAPS service) variables. A cross-sectional research designed was followed to more accurately answer the immediate temporal nature of the research question. A more detailed discussion of the research methodology is provided in chapter 6.

1.6   RESEARCH SAMPLE

To maintain a high level of external validity, to reduce standard errors and to prevent systematic biases, the sample mean was chosen to approximate the population mean within a 5% variance and a 99% confidence level. South African Police Service functional police officials receive 'service medals' for ten (10), twenty (2) and thirty (3) years of service. This identifier was used through a purposive sampling technique to create a sample of participants broken down to the three specific periods of service that the research called for. More discussion on the sample of the study is presented in chapter 6.

The final sample was made up of 174 participants. Of this group 36 were female and 120 male (a further 18 were unwilling to provide their gender), and this sample was collected in 2015.

Table 1
Distribution of Participants (N=174)

	10 Yrs Exp	20 Yrs Exp	30 Yrs Exp	Total
Gauteng	32 / 18,4%	16 / 9,2%	7 / 4,0%	55 / 31,6%
KZN	18 / 10,3%	36 / 20,7%	23 / 13,2%	77 / 44,3%
Limpopo	4 / 2,3%	38 / 21,8%		42 / 24,1%
Total	54 / 31,0%	90 / 51,7%	30 / 17,2%	174 / 100%

The population distribution between provinces was made up as indicated in Table 1 above. The sample was made up of 130 Black participants, 4 Coloured participants, 15 Indian participants and 14 White participants. A further 11 participants were unwilling to provide this information.

1.7 DATA ANALYSIS

Data was analysed using both descriptive and inferential statistics, and was captured through the Statistical Package for the Social Sciences (SPSS) version 23. The levels of measurement (interval, ratio, nominal and ordinal) as well as the non-normative distribution of data further required the use of parametric and non-parametric statistics. Descriptive analysis was done using both SPSS as well as Microsoft Excel (2016). More discussion in chapter in chapter 7.

1.8 STRUCTURE OF THE THESES

In Chapter One the research rational to this study is outlined to give an overview of the study. Here the statement of purpose, objectives, the critical questions addressed in the study are as well as hypotheses of the study are presented.

Chapter Two presents a review of the literature related to the area of this study. Specifically, the discussion of police culture.

Chapter Three present discussion literature looking at early, middle and late period on police culture.

Chapter Four presents the discussion of traditional police culture themes of isolation, cynicism and solidarity.

Chapter Five presents discussion on the debate predisposition and socialization.

Chapter Six describes the methodology used in this study to achieve the study's objectives.

Chapter Seven presents the analysis of the data

Chapter Eight concludes this thesis with the conclusions reached from this study and also submits various recommendations emanating from the results of this research.

CHAPTER 2: POLICE CULTURE CONCEPTUALISATION

"The only true wisdom is in knowing you know nothing"

Socrates

2.1 INTRODUCTION

We are living in the world bursting with violence and crime. People are killed and victimised on a daily basis. Thus the need to provide people with safety and security is of paramount importance, and it is for this reason we have police services. Police are there to protect society in general and to keep civilians safe. However, just like any group, police have their own culture that guides them in terms of how to function and think. Therefore, before going to a detailed discussion of police culture it is imperative to understand the meaning of culture in general, as well as organizational, occupational culture and their roles.

2.2 WHAT IS CULTURE?

Culture is a very broad term, thus there are numerous definitions provided by different writers or authors. However, these definitions concur in that they all define culture as *group identity*. Li and Karakowsky, (2001) define culture as "*a way of life of a group of people--the behaviours, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next*". Similarly Kiely and Peek (2002) state that culture "*refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of*

time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving". From these definitions it is clear that culture is something *shared by a group of people and it passed from generation to generation*. This means that culture is learned and the only way to learn is to belong to a certain group of people. People learn how they behave and how they treat each other, so it can be argued that people who are around one have influence on how each individual behaves as each group shares the same belief, values, symbols and more.

"The position that the ideas, meanings, beliefs and values people learn as members of society determines human nature. People are what they learn. Optimistic version of cultural determinism places no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. "Right way" is almost always "our way"; that "our way" in one society almost never corresponds to "our way" in any other society. Proper attitude of an informed human being could only be that of tolerance." (Li & Karakowsky, 2001)

Culture is shared not only as group but can also be used to distinguish cultures according to countries, states and so forth. For instance, South Africa, as a country, shares a culture which is different from that of the USA and other countries. Further to that culture is multi-layered, meaning that individuals within the same culture can carry several layers of *mental programming* within themselves.

According to Li and Karakowsky (2001) different layers of culture exist at the following levels:

- The national level: Associated with the nation as a whole.

- The regional level: Associated with ethnic, linguistic, or religious differences that exist within a nation.

- The gender level: Associated with gender differences (female vs. male)

- The generation level: Associated with the differences between grandparents and parents, parents and children.

- The social class level: Associated with educational opportunities and differences in occupation.

- The corporate level: Associated with the particular culture of an organization.

These layers indicate that even in one country where people share the same culture, there would be levels of how the culture is shared for instance association with gender different (gender level) will differ from associating with ethnic, linguistic or religions differences(The regional level) in terms of how their share culture or being socialised to it.

The *corporate* and *social class* level are most relevant to the nature of the current study.

2.3   ORGANISATIONAL AND OCUCUPATIONAL CULTURE

According to (Cockcroft, 2012) *organisational culture* refers to the values shared by colleagues within an organisation which become evident through the occupational practices within that environment. Ravasi and Schultz (2006) also state organisational culture is "*the behaviour of people who are part of an organization and the meanings that the people attach to their actions. Culture includes the organization values, visions, norms, working language, systems, symbols, beliefs and habits. It is also the pattern of such collective behaviours and*

assumptions that are taught to new organizational members as a way of perceiving, and even thinking and feeling. Organizational culture affects the way people and groups interact with each other, with clients, and with stakeholders".

According to Martins and Terblanche (2003) organisational culture is defined as "*deeply seated values and beliefs shared by (every person) in an organisation*". Further to that, organisational culture creates a *typical* worldview or outlook for the organisation. It creates a set of basic assumptions based on what has worked effectively in the past, and thus should be accepted as valid assumptions for future behaviour. These assumptions are maintained through repetition of thought and behaviour, and become understood as the *right way* in which things are done and should be done, or how problems should be understood and solved within the organisation. The component of routine behaviour, norms, value, philosophy, rules of the game and feelings all form part of organisational culture.

Further there are common effects that can be found in all cultures, whether societal or organisational culture. These elements include shared values, believes, social norms, symbols and visions. These elements combine or unite people who share the same culture, and thus in turn guide them as to how they should behave. For example, there are *rules* that are created within each organisation that all who are involved to follow. These rules form part of the cultural values of the organisation, specifically directing people to act in a certain way. Ravasi and Schultz (2006) support this by stating that "*organizational culture is a set of shared mental assumptions that guide interpretation and action in organizations by defining appropriate behavior for various situations*". In other words, culture informs individuals on how to behave in certain situations. This statement however assumes that all people who share same culture would behave in a similar way in the same situation.

What is also noted is the fact that although a company may have its *own unique culture*, in larger organizations there is a diverse and sometimes conflicting cultures can co-exist due to different characteristics of the duties or specialisation of various units, as well as differences in each management team, which in turn result in a disjunction between organisation and occupational culture. According to Cockcroft (2012) in many cases the main factor that dictated individual's values and outlook was the role they played, not necessarily the organisation that employed them. Distinctions were made not in terms of which company people worked for, but rather their work role; for example, hardware or software engineers. This crosscutting of an organisation by occupational cultures leads to interesting examples of conflicting cultural values between groups. These conflicting interest and values may alter the behaviour of the workers thus leading to a negative impact or dysfunction within the organisation. This also means that the culture of an organisation can be altered and manipulated by the people involved, especially leadership.

2.4   ROLE OF ORGANISATIONAL CULTURE

Organisational culture forms an important part of the organisation. A strong organisational culture can provide a set of shared values that provides individuals with a common work goal. Furnham and Gunter (1993) summarise the function of organisational culture as "*internal integration and coordination*". Internal integration is described as "*the socialisation of new members in an organisation, creating the boundaries of an organisation, the feeling of identity among personnel and commitment to the organisation*". Coordination refers to creating a "*competitive edge, making sense of the environment through acceptable*

behaviour and social system stability". This creates a *social glue* which binds the organisation together.

According to Schein (1992), the two main reasons why cultures develop in organizations is due to external adaptation and internal integration. External adaptation reflects "*an evolutionary approach to organizational culture and suggests that cultures develop and persist because they help an organization to survive and flourish. If the culture is valuable, then it holds the potential for generating sustained competitive advantages*". Internal integration is also an important function since social structures are required for organizations to exist. "*Organizational practices are learned through socialization at the workplace. Work environments reinforce culture on a daily basis by encouraging employees to exercise cultural values.*"

Furthermore, organisations use different resources to guide behaviour and change. Organisational culture complements more tangible managerial tools by playing an *indirect* role in influencing behaviour. Culture contains aspects such as feels, meaning behind language and non-verbal communication, and thus symbolises the *expressive* character of an organisation. Rational tools and process (such as strategic direction, technology, decision making, and interpersonal relationships) are not designed to work at this deeper level (Martins & Terblanche, 2003).

2.5   POLICE CULTURE

Providing a straightforward definition of police culture that contains all the key concepts and themes that have been identified by authors in the field is impossible. Waddington

(2008) defines police culture as the "*mix of informal prejudices, values, attitudes and working practices commonly found among the lower ranks of the police that influences the exercise of discretion. It refers to police's solidarity, which may tolerate corruption and resist reform*".

Smit (1979) defines police culture as the values, attitudes, rules, perceptions, philosophies and practices that provide officers with a unique worldview.

Alternately Roberg et al. (2000) conceive police culture as a *sub-culture*, since "*each and every member brings to the organization traits of his or her own culture*". More generally, police culture is described as the broad occupational beliefs and values shared by police officers across a country. And

Even though the authors define police culture differently the following elements tend to be held in common:

- Values

- Beliefs

- Attitude

- Rules

Police culture encompasses many facets, for example Waddington (2008) note the use of discretion as part of culture, which may allow the police officers to behave in whatever way they may chose depending on their held attitudes. He believed that it might even tolerate corruption. This discretion may also allow the police to use unnecessary force of the nature that is reported by media during recurrent incidences of police violence or brutality. Terrill, Paoline, and Manning (2003) explored *coping* as another aspect of police culture. They maintained that another part of police culture is for the police officers to educate each other on how to deal with strains of their occupation and environment. Coping mechanisms created by police culture

thus work to minimize the stress and anxiety created by the environments, and do so by guiding the attitudes and behaviours of individual service members. In this sense, coping mechanisms help officers regulate their occupational world.

There are two generally quoted coping mechanisms stem from officers 'occupational environment' *suspiciousness* and *maintaining the edge* (Paoline, 2003).These two coping mechanisms stem from officers' organizational environment – creating a *lay-low or cover-your-ass* mentality and a strict adherence to the *crime fighter image* (Klockars, 1985; Sparrow, Moore, & Kennedy, 1990; Westley, 1970).

In an effort to lessen the uncertainty associated with a working within a dangerous occupational environment, officers are said to be *suspicious actors*. Skolnick (1994:46) notes:

". . .it is the nature of the policeman's situation that his conception of order emphasize regularity and predictability. It is, therefore, a conception shaped by persistent suspicion."

Police officers are generally suspicious of the public because they perceive the public as *different* from them. However, Paoline (2003) contends that police officials are suspicious of the general public as well as approaching new recruits and trainees with suspicion. From the perspective of more established officers new recruits, represent a danger which can lead to a potential breakdown in group cohesion. As (Reuss-Ianni & Ianni, 1983:268) explain that *"officers should not 'trust' a new guy until you have checked him out''*. This attitude acknowledges that officers must display a commitment to fellow officers before they are accepted.

Further to that, Westley (1970) characterised police culture by stressing aspects of secrecy and loyalty among officers who work in dangerous and hostile work environments. Terrill et al., (2003) also argues that some police officers use perceived authority on citizens, but simultaneously seek to appear efficient in the eyes of their managers. However, this seems to reflect the personality of each officer more than the culture itself.

Further to that, there is a discrepancy in how police experience their culture or how they are socialised into it. For example, street cops get to experience both dimensions of police culture. They experience aspects of the internal and external environment of policing. Although literature provides different viewpoints in terms of police culture existence, there are common themes that are present within the literature of police culture especially in the way officers view and respond to their occupational and organisational environment (Terrill et al., 2003).

These two environments according to Terrill et.al (2003) are:

"The occupational environment, which comprises interactions with citizens, includes the physical danger of police work and the unique coercive authority that officers wield. The organizational environment, which comprises interactions with superiors, includes the unpredictability of supervisory oversight and the ambiguity of the police role. These two environments are said to cause much stress and anxiety for officers that is relieved through the prescriptive coping mechanisms of the police culture."

Brown (1988 in Terrill et al., 2003) summarise the relationship between police officers and their environments:

"What must be recognized is that patrolmen lead something of a schizophrenic existence: they must cope not only with the terror of an often hostile and unpredictable citizenry, but also with a hostile-even tyrannical-and unpredictable bureaucracy."

This means that the police officers are not only faced with the stressors and danger of facing criminals in the street where they do their field work, but they also have to deal with the often tyrannical behaviour of their superiors. This is where the role of socialisation takes place, as these officers face these stressors they are actually taught by more experienced officers on how to cope with or deal with the situation.

2.6 ORIGINS OF POLICE CULTURE

Public police culture originates from noticeable qualities of two co-dependent but contradictory surroundings within which public police officials perform their duties. Specifically, the *public police occupational setting* and the *public police organisational setting* (Paoline, 2003). The occupational setting is about the connections of members of the community with the public police official. The most referenced components of this setting are the manifest or latent risk for physical harm or risk, and the distinctive forcible licence public police officials have over the populace (Paoline, 2003).

Public police official believe that their work environment is burdened with danger (real or perceived), and expect it most of the times (Steyn & De Vries, 2007). This constituent

anxiety of physical harm or risk is so dominant to the public police officials' world view that being confronted can potentially prompt emotional reactions which are impediments to performing public police work (Paoline, 2003). As a result of physical harm and risks solidarity is formed amongst public police, yet this results in police isolating themselves from the public, seeing the public as the primary cause of physical harm (Crank, 2004). Public policing, as an occupation, gives public police officials a legislative right to use force where they feel it is needed. These legislative rights are thus accompanied by the desire to demonstrate control by using them to mediate physical harm and risk.

Police officials also work in the second setting, which is the structures that consists of an official's connection with the broader police establishment (Paoline, 2003). The erratic and disciplinary oversight, and the complexity of the public police role are the two major and most prominent components of this setting that officials are faced with (Paoline, 2003). The connection between public police officials and their managers has often been a depicted as ambiguous. Public police officials are expected to impose the laws, yet they are obliged to keep to the correct bureaucratic rules and conventions (Paoline, 2003).

Public police officials are working for an institution that restricts them and demands that they face the challenges that encounter with competence regardless of the nature of the situation itself. As result, public police realise that when they are noticed and punished for their mistakes, rather than being admired or rewarded for their good behaviour. This creates a situation wherein enthusiastic behaviour is not encouraged as it increases the likelihood of blunders and their accompanying detection and reprimand (Steyn, 2005).

In addition to the unreliable and disciplinary oversight, public police officials also work within an institutional setting that supports ambiguous role expectations and affinity. Empirical enquiries have discovered no less than three roles that public police officials are expected to perform: preservation of the peace, execution of the law and the provision of public assistance. However public police institutions have traditionally been recognised almost exclusively in as a body to execute he law. This is reinforced through police training, the formation of expert divisions, the emphasis on crime numbers (and their reduction thereof), and, most notably, the means by which the assessment of performance and advancement is evaluated. (Meyer et al., 2013)

Public police officials are face with confusion coming from unclear instructions from their managers, as junior officers are expected to perform all of these widely disparate operational tasks in the same manner and with the same efficiency. Further the ongoing critical observation linked to the vagueness of roles within the organisational setting create additional pressure and anxiety amongst public police officials (Paoline, 2003). The manner in which public police officials deal with these tensions works to maintain public police culture. This is discussed further in the next section.

2.7   MAINTENANCE OF PUBLIC POLICE

As noted above, police officials are faced with danger on a daily basis due to the nature of their work, and the value of public police culture to police officials comes from this situation. Public police officials develop and adopt strategies which are formalised (for lack of a better word) within public police culture as means by which to deal with the pressure and anxiety produced by the setting. These strategies assist the public police official by providing perceived

order and control within their vocational realm (Paoline, 2003). There are two noticeable strategies that arises from the public police official's occupational culture, one being *distrustfulness* and second being *sustained superiority* (Paoline, 2003).

As noted previously public police officials are just distrustful of citizens, however they equally distrustful of new police officials. They perceive them as an added risk to cohesion, and believe that they must not trust the new officers until they have *checked them out* (Reuss-Ianni & Ianni, 1983:268). In other words, the acceptance of new officers is dependent on the demonstration of loyalty to colleagues.

Sustaining superiority is linked to the proficiency of officials to demonstrate their authority (Paoline, 2003). Public police officials believe that they can restrict the possibility of harm in their everyday public encounters, in addition to appropriately exhibiting their licence to use force, by being on alert for anything and everything from the public (Paoline, 2003). Another adaptive strategy is a firm devotion to the *crime warrior* identity or criminal law execution appetite. Some public police officials address task vagueness by associating with the tasks superiors have traditionally valued (Paoline, 2003).

Public police culture is understood to heighten law enforcement or *genuine police graft* above the preservation of the peace and the provision of public assistance. "*As such, the inner-directed aggressive street cop is somewhat of the cultural ideal that officers are expected to follow*" (Paoline, 2003). True adherence to the law enforcement *calling* could clash with the pursuit of self-preservation, which may result in public police officials making use of discriminatory tactics in relation to law enforcement, or in other words to concentrate on specific types of criminal offences (Steyn, 2005)

These strategies of public police culture are passed on the other officials through the predisposition recruitment and the police socialization practices.

2.8   IMPLICATIONS OF POLICE CULTURE

On an ever-changing basis, society defines and redefines the roles and functions for police officers. Society's expectations are often ill-defined and contradictory; a situation which contributes to a protective sub-culture. This culture shields law enforcement insiders from persons perceived as being outsiders (Woody, 2005).

In law enforcement, the culture of each unit or agency will not necessarily be the same. Each law enforcement agency will develop a unique organizational climate or personality. Thus the new recruit's ability to fit into the organisation depends on the *goodness of fit* between the individual's and the organisation's personalities. Thus, cultural influences on the individual law enforcement police officer will differ:

"Across more than 18,000 American departments, one can find diversity in mission, duties, style, and membership. Subtle differences in police duties, organizational size, community compositions, and other variables may reflect differences in allegiance, focus, and content of police culture. There are common aspects of policing (coercive force, danger/uncertainty), and these ensure common central themes." (Ford, 2003:106)

"*With all police officers, the common aspects of coercive force and danger/uncertainty are noticeable and have a strong link to intra- and interpersonal psychological issues*" (Woody, 2005). Thus adopting the ideas related to the police culture is essential to job survival on multiple levels within the police: being accepted, retaining employment, and achieving advancement. Throughout the police officer's career other sources of influence persist, such as influence from family, friends, and other group memberships (Woody, 2005) . These different values and beliefs from a different sources produce conflicting expectations and demands on the police officer. "*If not resolved effectively, the conflicts can lead to high levels of stress and eventually to dysfunctional conduct by the police officer*" (Woody, 2005) .

Research suggests that the power of the police culture reaches beyond being influential on just the values and beliefs a police officer must honour (Ford, 2003; Woody, 2005). Existing research notes that a career in policing/law enforcement can create problems for many police officers, especially conditions related to stress (e.g., alcohol and substance abuse, marital conflicts and divorce, and suicide) (Kates, 2001; Kirschman, 1997). For example, it appears that the police culture tends to push the police officer toward isolation from normal social and family relationships, which in turn can lead to mental, physical, and behavioural problems. This is exacerbated by the fact that police officers are believe that no one else understands the real nature of police work. That is, no one outside the police service - academics, politicians, and lawyers in particular - can comprehend what they have to do. Further, police officials believe that the public is generally naive about police work, and due to this members of the public are basically unsupportive and unreasonably demanding. From the police perspective the public often seems to think they know their job better than the police (Steyn, 2005:71).

2.9   DEVELOPMENTS IN POLICE CULTURE

Police culture research is said to have become common during the 1970s "*as a result of the failed traditional Western corporate managerial strategies*" (Ouchi & Wilkins, 1985). Early researchers on police culture such as Banton (1964) and Westley (1970) contributed to shaping the current understanding of police culture. However, the earliest study to explore the modern understanding of police culture was done by Westley (1970) conducted in Indiana in the 1940's. This study was the first to highlight that isolation, internal solidarity, secrecy and self-protection were the effects of the hostile working environment police faced (Terpstra & Schaap, 2013). Many other studies, such as Skolnick (1966), have been based on this publication. More recently, a study by Reiner (2010) highlighted other aspects of police culture such as sense of mission, cynicism, suspicion, solidarity and isolation. However, earlier studies (Waddington, 1999; McLaughlin, Johnson, Bowers, Birks, & Pease, 2007) criticize an approach taken by Reiner (2010) in analysing police culture because it is seen to focus on the negative aspects of police work rather than the positive works police are involved with.

According to (Loftus, 2010:1), "*there have…been important developments within policing contexts, some of which could be expected to transform the cultural ethos that has long underpinned the police identity.*" Over time, researchers have identified recurring themes in the police dispositions and practices which some authors refer to as 'core characteristics' of police culture (Reiner, 2000) while Loftus (2010) states that the themes have assumed a status of *sociological orthodoxy*.

One of the major developments in police culture was the move to community policing, that is, a move from reactive policing to proactive policing (Fielding, 1995; Tilley, 2003).

Unlike the normal policing work (which is seen as thrilling and masculine), community policing was perceived to be inferior as it involves softer skills, such as customer service. In turn this requires more effective interpersonal and communication skills (Miller, 1999; Kirby, 2013). Besides this, there was a change in perceptions of the police and community; that is, the implication of community policing was that the community was a legitimate stakeholder in policing and as such, there was a shift on how the police was perceived by the public (Loftus, 2010).

According to Loftus (2010:2), *"officers are continually suspicious, lead socially isolated lives and display defensive solidarity with colleagues." In addition, "the police world view includes a simplistic, decontextualised understanding of criminality and officers are intolerant towards those who challenge the status quo."* Similarly, Reiner (2010) highlights a police culture of secrecy upheld by the police and the lack of trust for outsiders. However, Reiner (2010) does not account for the relations between the police and their allies, such as security organisations. During the 1980s, the police was said to be sceptical of working with other security partners due to perceived incompatibilities in executing their work (Holdaway, 1986; Pearson, Blagg, Smith, Sampson, & Stubbs, 1992, Liddle & Gelsthorpe, 1994). Pearson et al. (1992) and Langham, Hole, Edwards, and O'Neil, (2002) highlight that scepticisms also arises as a result of leadership uncertainties within the partnership of who would take charge. Further, perceptions within police organisations were that the security personnel were inferior and/ or 'not hard core' in crime prevention (Sampson, Smith, Pearson, Blagg, & Stubbs, 1991). This was evident during the 1980s when police organisations were assigning women in partnership tasks (O'Neill & McCarthy, 2014). In addition, Pearson et al., (1992) highlights police organisations' tendency to use resources in partnerships to their advantage, while

Bullock, Erol, and Tilley (2006) pinpoints a lack of flexibility and compromise among police in partnerships.

Literature on police culture has been predominantly focused on police organisations as a focus for analysis (Whelan, 2015). Consequently, there is limited understanding of how the police relate with other security units. Loftus (2010:2) states that "*police culture exerts considerable influence over the way officers think about and interact with their publics often for the worse…the sensibilities that comprise the police identity can also undermine reform endeavours.*" A study by O'Neill and McCarthy (2014) interrogates some of the fundamental suppositions of police culture with the focus on police and community partnerships. Whelan (2015) states that there is little understanding on how security networks interact and change culturally during the process. Loftus (2010) highlights that much of the literature is based on classic accounts of policing and as such provide a picture of policing of another era. This implies that the literature available to our disposal predates the more recent transformations within police organisations, and in the field of social policing (Loftus, 2009). In addition, more recent literature examines discriminations and intolerance (Chan, 1997; Westmarland, 2001; Miller, Forest, & Jurik, 2003; Foster, Newburn, & Souhami, 2005) while others focus on social and political turmoil of policing work (Glaeser, 2000; Marks, 2005). Despite the fact that these focal areas contribute towards understanding the social impact of policing, they ignore other important themes that are tantamount to occupational identity (Loftus, 2010).

Transformational leadership is another area that has received a lot of attention in recent years (Cockcroft, 2014). Academics, policy makers and senior level policy officers have acknowledged the role of transformational leadership in producing cultural change within the police, and as such have praised the application of transformational leadership models as

yielding benefits (Cockcroft, 2014). At the same time, transformational leadership models have been criticised for being reliant on *"...simplistic conceptions of police culture and its relationship to police behaviour"* (Cockcroft, 2014:1)

Policing is *"...mainly conservative in politics and morality, and their culture is marked by cynicism and pessimism"* (Loftus, 2010:2). Cockcroft (2012) highlights the fact that policing has fundamentally been based on traditionally male values. However, the conservative nature of policing has been challenged by modern society. The recruitment culture of the police has undergone change from exclusively recruiting heterosexual, white males to recruiting homosexual and other minority groups. Foster (2003) argues that such a change in recruitment culture will also bring about change in police culture. In addition, policing is increasingly receiving a lot of public attention and criticisms through the media (Macpherson, 1999). Further, politics surrounding policing have required that policing change to meet the needs of all groups of people in society (Loftus, 2010), which is as a result of people's growing awareness of their rights (Butler, 2000). In South Africa, this has been a change from the apartheid era culture to that of post-apartheid (Steyn, 2005).

Most of the studies providing a basis for understanding police culture are mainly Anglo-Saxon studies, however, it is generally accepted that police culture is universal as highlighted by Chan (1997). In a study conducted in the USA, (Herbert, 1998) assumes that the norms of police culture would be built into police sub-culture across departments. Despite this general assumption, studies argue for the contrary. For instance, Ferdinand (1980) highlights differences in solidarity and social cohesion between police in the US and those of the Dutch. Further, it was shown that police culture differed between French and English police (Cassan, 2012) while in a comparative study of North Rhine Westphalia (Germany) and the Netherlands

Liedenbaum (2011) shows that differences exist at both management level and with street cops. However, a more recent study conducted by Terpstra and Schaap (2013) highlights similarities between Dutch and Anglo-Saxon police, but also points out significant differences between the two. For instance, the Dutch police were said to be less conservative and macho, and had less distrust of outsiders.

Terpstra and Schaap, (2013) assert that the standard model of police culture assumes that stress is an underlying factor for lifestyles within the police. It assumes that police culture results from the pressures they experience in the line of duty in two ways, that is, while executing their duties and when interacting with police management within the police organisation (Reiner, 2010). In the process of dealing with these two kinds of pressure, police culture is developed as a mechanism to cope with the difficulties of their work (Chan, 1997; Reiner, 2010). This view, according to Terpstra and Schaap has two implications. The first is that if police practice is seen to be universal, the problems and stresses should be the same in time and across regions. This results in similar responses to the problems faced by the police globally. As stated by some researchers, police culture, which is often described as an *unquestioned orthodoxy* (Sklansky, 2007:20) is seen to describe all kinds of police behaviour (Terpstra & Schaap, 2013). Secondly, the stress-based view to police culture development is seen as the reason behind resistance to change, and lack of optimism towards opportunities for change within the police organisations. According to Chan (1997), the concept of culture is viewed as a *deterrent to change* within the police service. Thus, a major concern over the years has been the impact of technology and heterogeneous recruitment on police culture (Terpstra & Schaap, 2013). Studies by Loftus (2009, 2010) highlight that there has been easy transition through all these changes. It is not clear however why there are different sub-cultures within the police despite the assumption that police culture is universal (Terpstra & Schaap, 2013).

Nevertheless, researchers such as Ferdinand (1980) and Micucci and Gomme (2005) suggest that other aspects such as the age, portfolio served and duration of service of officers in the police organisation influence police sub-cultures.

2.10   SOUTH AFRICAN CONTEXT OF POLICE CULTURE

The South African Police Service (SAPS) was established on the 27th of January 1995 in terms of section 214 of the Interim Constitution of the Republic of South Africa, 1993. The SAPS is the only South African national police service and is tasked with, under section 205 of the Constitution of the Republic of South Africa (1996) to "*prevent, combat and investigate crime, maintain public order, protect and secure the inhabitants of the Republic and their property; and uphold and enforce the law*." For the purposes of the current study a SAPS function police official is an individual that was recruited and subsequently appointed as such in terms of the South African Police Service Act (1995).

The SAPS are designed to be transparent, legitimate, impartial, accountable, and representative in their execution of their duties as provided for by the Constitution. That said, unique to South African policing is the legacy of Apartheid. The Constitution endeavours to change this legacy in order that the citizenry may develop trust and have confidence in the police service (Steyn, 2005). According to Steyn and De Vries, (2007:1), "*...the police subculture needed a change from policing in a predominantly dictatorial political regime to policing in a nation state based on democratic principles.*" In addition, the Constitution recommends transformation in the perceptions of police officers towards the police organisation and the environment (Steyn & De Vries, 2007). Thus, the role of the police was summarized as follows:

The police officer will act as a facilitator ...Officers who are provided with the knowledge, skills and tools to deal with the social causes of the crime phenomenon rather than act only in term of its consequences – police officers who can win the respect and trust of the community. (International Training Committee 1999: 5)

Further, the Constitution recommends community policing to improve relations between the community and the police, as well as to provide service delivery. Additionally, Burger (2005) asserts that community policing was introduced as a means of change, an innovative policing strategy and proactive policing.

Various studies have been conducted in South Africa on the themes of police culture which include sense of isolation, cynicism, suspicion, and solidarity as highlighted in Cockcroft (2012). One of the South African studies is that of Steyn (2005). Steyn's study revealed that the recruits into SAPS conformed to the broad themes of police culture which included solidarity, cynicism and isolation. A study by Rauch (1992) reveals that rather than teaching how to effectively carry out their job, SAPS colleges taught *survival skills* to new recruits. Further, Steyn and De Vries' (2007) study shows that police culture attitudes are strengthened during the course of training new recruits. That is "... *most of the SAPS basic training institutes, excluding the Bisho SAPS Basic Training Institute, only served to either maintain or strengthen newcomers' attitudes in support of police culture solidarity, isolation and cynicism.*" A comparative study by Meyer and Steyn (2008) examined the presence of police culture construct of cynicism between male and female SAPS recruits. The findings revealed that cynicism increased overall during training, with females showing more cynicism than male recruits. Similarly, Meyer and Steyn (2009) conducted a comparative study of the neutrality of

the police construct of isolation among the genders and whether the indicators of isolation change during the course of training and the first encounter in service. Their results indicate presence of indicators of isolation upon arrival for training and which weakened in the course of training. Further, the results show that this trend was true more-so for female recruits.

2.11   CONCLUSION

This chapter has discussed the way in which the concept of police culture has originated within academic discussion, and how it has been conceptualised both classically and in more recent works. The following chapter will go into more detail with regard to the historical background of police culture within academic discourse as well as how this relates to the study at hand.

"Learning expands great souls"

Namibian proverb

3.1 INTRODUCTION

The concept of police culture started long ago, and different authors have had different themes that they have distinguished in existing police culture theory and practice. This chapter explored police culture from the more classical works through to the future trends.

3.2 EARLY/CLASSICAL PERIOD WORK

Police culture is an old concept and many writers have written about it. The first piece of work that engaged with popular issues that later become associated with popular culture according to Cockcroft (2012) was that of Westley (1953), in his paper titled *Violence and the Police*. In this work Westley highlighted that:

> *"A man's occupation is major determining factor of his conduct and social identity. It also involves more than a man's work, and must go beyond the technical in the explanation of work behaviour. One must discover the occupationally derived definitions of self and conduct which arise in the involvement of technical demands, social relationships between colleagues and with the public, status and self-conception.*

To understand these definitions, one must track back to the occupational problem in which they have their genesis" (1953, p, 34)

Westley argues that the individual officer's roles and occupational relationships impact their sense of self greatly. Thus when members of the public are seen to treat police officers with hostility, police officers start believing that they can only gain the public's *trust* through intimidation. Thus negative responses such as overt secrecy and the belief that they can secure an arrest in any way become *legitimate* (Greene, 2010). One of the greatest impacts of Westley's work was that it transformed the study of police work from mere descriptive studies of the police roles to more detailed sociological analyses of the police identity.

Michael Banton (1964) conducted a research on police culture in the 1960's. He provides a comparison to Westley's work. Firstly, he compares the administration of policing and the officer's work within Scottish and North American contexts. He did not only focus on charting the differences in policing within these jurisdictions, but he looked further for a sociological text on the work of the police officer, and effectively saw the police as a *functioning institution*. According to Banton, the discretionary nature of law enforcement was further rooted in factors pertaining to the local administration of the police resources. However, Banton looked at the discretion of the police world as giving them a chance to engage in moral policing rather than legal policing, a factor that he attributed to the police officer retaining his or her status as a member of the community.

The earliest example of a broadly comparative piece of research into the policing of two American cities was Jerome Skolnick's (1966) *Justice without Trial*. His work has proven to be of sustained interest to police cultural theorists, not least for his depiction of the police

officer's 'working personality', which can be conceived as an occupationally derived framework through which police understand and engage with the environs and their inhabitants. Danger, authority and self-efficacy were the three unique and converging factors that represented key aspects of the police roles, and they produced police officer's perceptions of their occupational world. Skolnick contended that police officers, units and forces will have individual and or group differences, and he said that the differences amongst these three groups will lead to what he calls 'distinctive cognitive and behavioural responses in police' (Skolnick, 1994:41). Danger and authority have been the two main sources of momentum behind the cultural identity of the police, and they have been generated against a background of institutional pressure for efficacy.

Danger is central to the police officer's working world, as a consequence mistrust has provided a *perceptual shorthand* to categorize certain members of the public as *symbolic assailants*. This refers to the members of the public whose appearance or language prompt police officers to expect violence, and these *aggressors* are generalised and *perceived*, not in terms of their actual propensity for violence or past history, but solely in superficial terms of appearance (Skolnick, 1994:44) . Under Skolnick's model, danger chains with authority to generate a pronounced exclusion of the police from the public and potentially encourages illegitimate police behaviour. Authority, in particular, serves to separate the police from the policed, causing social isolation that can lead to the resultant cultural response of police solidarity.

3.3   MIDDLE PERIOD WORK

The central theme to much work in the so called *middle period* was likely due to issues of cultural variation. During the middle period, not only the idea of culture and its use as an analytical concept came into focus, but cultural variation also became a notable element in understanding the social world of the police. In a book chapter entitled *Street Cops and Management Cops: The Two Cultures of Policing* Eizabeth Reuss-Iann and Francis Iann (1983) provide a transparent declaration that police officers might share a homogenous occupational culture, but they also have specific and unique cultures which can also be observed in their world. They found that the construct of *street cop culture* (p.253) was based on an ideologically driven idea of a police world where all officers of all ranks could be trusted, that the public supported the police, and that local politicians left officers to their own devices.

Street police officers that were involved in Reus-Iann and Iann's study told them that as police officers they are threatened by social and political forces. They further explained that these forces affect the character, effectiveness and performance of their work (Cockcroft, 2012). These police officers explained that the lack of respect from the public, together with high levels of control and too many restrictions from both their managers and local politicians make their employment as police officers more difficult, more dangerous and less effective. Interestingly, Reuss-Iann and Iann also noticed a decline of a unifying *singular* police culture as a major cause of stress within policing. They suggest, as other organisational scholars have previously, that occupational cultures can have notable positive impact (Cockcroft, 2012).

3.4   LATE PERIOD WORK

This section presents an overview of later examples of police culture literature rather than to demonstrate the increasingly diverse and complex ideas that have become evident within recent work.

Later work tends to criticise the writings of earlier works, especially in respect to the substantial changes that both police institutions and the idea of 'policing' have undergone in modern years. In *Changing Police Culture: Policing in a Multicultural Society* (Chan, 1997), Chan presents the opinion that the majority of research undertaken in the area was limited owing to the use of an outdated conceptual framework, prompted her to propose a new approach with which to analyse police culture. Chan's research, in the form of questionnaires, semi-structured interviews and a content analysis of documents, helped her generate four criticisms of existing literature. Chan's first critique is that *cop culture* is presented as a deterministic and inflexible concept by many researchers, in the theme first developed by middle period writers like such as Reuss-Ianni and Ianni (1983). Chan also suggested that cop culture was a more 'fluid' concept than previously acknowledged. Furthermore, she suggested that any account of police culture should be flexible enough to describe differences within and between different police forces.

Chan's second criticism refers to the process whereby police officers socialised into the occupational culture. According to Chan, previously presented accounts have been unsuccessful to take the issue in hand with sufficient depth, and thus have painted the individual officer as a passive bystander in what she calls the *acculturation process* (Chan, 1997:66) . She also contended that police culture should not be seen as inevitably dominating the will of the

individual. Chan contended that the active role played by individual police officers in comprehending their institution, and the cultural landscape within which that institution existed, should be acknowledged by theories on police culture, stating that it is crucial to understand the interactions between police occupational culture and individual's own differing attitudes.

Chan based her third criticism on the tendency to portray the police occupation as operating within a vacuum that existed independently of any external forces. The dialectic between social environment and policing has previously been ignored, making it impossible for older theoretical frameworks to account for related changes to, or variations within, police culture. In the light of these issues Chan proposed a re-conceptualisation of *cop culture* within converging themes. These themes include 1.) the public being able to recognize the roles that police officers play, 2.) to know and understand that different cultures can exist in a single organisation, and 3.) to be able to situate culture within an ever-changing social and cultural context of police work. She established the concept of 'field and habitus' as a means of dealing with the above mentioned weaknesses.

Waddington (1999), is another researcher who has criticised the existing literature around police culture. He forwarded a 'appreciative' as opposed to 'condemnatory' view of police culture, noting the hesitation of criminologists to appreciate cop culture. His study shows that the research conducted previously on police culture reflects an analysis of police narrative, rather that police behaviour. Waddington's point of view generates various questions about the relationship of what police officers do *out there,* and how they later report their behaviour. The work of Waddington is important as it helps us to look at not only the existence of seemingly

coexistent yet distinct cultures, but also the essentially palliative, rather than instructive, qualities of police 'canteen' culture.

Both Chan and Waddington's work are significant as they provide very useful angle from which we can look at police culture. However, they disagree on some points. Waddington views Chan's work as condemnatory rather than explanatory. It highlights the fluid nature of police culture and its ever-changing tendency to adapt to its surroundings. On the other hand, Waddington's work suggests that a range of cultural orientation points are extraordinary constant between and within jurisdictions. Furthermore Chan is in favour of the existence of discernible cultures, while Waddington is opposed to what he sees as the 'intellectual fashion that seeks to erode and relativize police sub-cultures'.

3.5   LONGITUDINAL STUDIES ON POLICE CULTURE

As explored above many studies have been conducted into police culture, and many of these studies have focused on the shared themes of police culture. However, while it is relevant to look at these studies to create a background to the research, these studies are different from the current study in that they are primarily longitudinal studies, based on data gathered on a more long-term basis, while this particular study uses a cross-sectional design. That said it is important to explore how they differ from this study, and what they hold in common. Below is the summary of the longitudinal studies and these studies were chosen as the studies that have contributed meaningfully to the discourse of police culture as indicated through the literature.

Taking stock: Toward a richer understanding of police culture (Paoline, 2003)

This article presents a conceptual model of police occupational culture to explains the causes of police culture, it prescriptions and outcomes. Poaline contends that police occupational cultures are a product of and a response to the various situations and problems which all vocational members confront. However, Paoline doesn't limit this view to just policing, rather making the assertion that across all fields members will be confronted with a variety of task and problems, from which the shared attitude, values and norms for the resolution of such problems are developed and transmitted.

Viewing police culture as an *occupational phenomenon* suggests that officers experience and confront similar situations within the policing environment, and subsequently develop attitudes, values, and norms as a response. One of the environments that officers work in is the occupational environment, which consists of his/her relationship to general society (specifically citizens); two of the widely cited elements of this environment are the presence or potential for danger.

Officers thus perceive their working environment to be laden with danger or at least the risk of danger. They become pre-occupied with (and always anticipate) the threat of danger and violence that continuously surrounds them. Further to that, danger further works as a unifying force on officers, but also works to distance them the public who they view as the source of this danger. Linked to the danger presented by the public, police officers wield a limited but legitimate *coercive authority* against the public. The issues that officers confront with the use of coercion and displaying their authority often work to reinforce danger in the occupational environment.

A second environment that officers work within is organisational environment, which consists of one's relationship to the formal organisation (supervisors). Two major issues confronted by police office in this context are: the 1.) unpredictable, and 2.) punitive supervision oversight. In addition to the uncertainty and punitive supervision oversight. Police officers also work within an organisational structure that reinforces ambiguous role identification.

Thus the coping mechanisms prescribed by police culture work to minimize the stress and anxiety created by their environments, guiding both behaviours and attitudes, in other words helping officers to regulate their occupational world. Two wildly cited coping mechanism stem from the officer's occupational environment -*suspiciousness* and *maintaining the edge*. In an attempt to reduce the uncertainty associated with the dangerous environment, officers are said to be *suspicious actors*. Alternatively, maintaining the edge is the function of danger inherent in police officer's occupational environment, and is also related to the ability of officers to display their authority. In their contact with the general public, officers come to believe that they can minimize the potential danger they confront, as well as properly display their coercive authority, by always being prepared or one-up on citizens. The problem officers encounter in their occupational and organisational environments, as well as coping mechanisms prescribed by the police culture, produce two defining outcomes of police culture: social isolation and group loyalty.

A longitudinal approach to the study of the police personality: Race/gender differences (Gould, 2000)

Gould engaged in a study to determine the personalities of police officers in terms of a race and gender perspective. The study measured the changes in the police officers from the time of their academy experience through to 42 months as a police officer. The SLX scales from the MMPI -2 were selected from the clinical scales, depression, paranoia, and dominance scales were selected from the content, as well as the anger scale. Each of these scales were selected because they measure changes in personal traits particularly in a negative direction, which could indicate an increased inability to successfully work as a police officer.

The main purpose of this study was to expand on the existing research on the existence and the development of police personal. Two major theoretical approaches were applied to the questions above. The first approach posits that the interaction between the police officer and the policing environment generates the actual behaviour of the police officer. The second approach explains cynical, bigoted, indifferent, authoritarian, and or brutal behaviour on the part of the police by positing that policing tends to attract individuals who already possess these traits. This view suggests that the *power of the badge* attracts those individuals who are already seeking power.

Community Policing: The future of Police. Anderson 2006

The findings of the study states that the policing environment tends to have a negative impact on police officers, and that there are indications that the personality characteristics of officers start to change shortly after their induction into the police environment. The officers started becoming more dominant, cynical, showing higher levels of depression and anger.

However, the race and gender of the officers influenced the strength and effect on police officers.

The purpose of this study was to explore the issues and determine the primary reasons that recruits identify for choosing the police profession, as well as their expectations of training and attitudes towards various aspects of police work. Further, it asked whether these perceptions, attitudes and career orientations change over the course of the academy training program. To accomplish this, a longitudinal research project was conducted involving police recruits from the Justice Institute of British Columbia (JIBC) Police Academy from March 2005 to December 2005.

The hypothesis of the study was that police officer recruits begin their training with a variety of expectations, and experience some degree of attitudinal change during the course of their training. This study also examines the socialization experience that occurs at the police academy, given the intensity of the training.

The findings were obtained from a quantitative statistical analysis of data from pre – training and post- training surveys, as well as the qualitative examination of the self-evaluation comments. The data was broken down into 4 primary categories. 1) pre training perceptions and career orientations, 2) post – training changes in perceptions and career orientations, 3) self – evaluation of changes and 4) perceptions of the academy training.

Police socialization: A longitudinal examination of job attitudes in an urban police department
(Van Maanen, 1975)

From April 1770 until February 1973, John Van Maanen (1975) longitudinally measured (using questionnaires' and participation observation) the changes in motivation, commitment, and need satisfaction attitudes of 136 "Union City" Police Department recruits ("Union City" was used as a pseudonym). These recruits, constituting of 4 groups at different stages of the police formal socialisation process, from the start of academy training until after 2 and half years of police experience. The study found that recruits entered the department highly motivated and committed to their newly newly-adopted organisation, however their motivational-and commitment attitudes declined swiftly, while need satisfaction remained fairly constant across time.

Further, the process through which new recruits acquired police culture values, patterns, and sentiment can be characterised as 4-stage socialisation process:(1) choice, a phase of anticipatory socialisation during which recruits prepare themselves for entry to the organisation by taking on their understanding of its value, skills, and knowledge. This is followed by an initial period defined as (2) admittance into the organisation, predominately during the early academy training phase. This is often a difficult phase if new recruits' expectations of their job and the organisation are unrealistic. The newcomer's experience in this phase is mediated by environmental, organisation, relevant-group, task and individual factors. This introductory phase is followed by a period of (3) encounter, where newcomer is introduced to the complexities of 'The Street'. Finally, continued membership in the organisation demands some form of (4) metamorphosis on the part of the newcomer, that point at which the recruit has predominately accepted the culture has fully transformed into a member of an organisation.

3.6 HOW ARE THESE LONGITUDINAL STUDIES RELATED?

What the above studies share is that they are longitudinally studies. Their findings were obtained from a quantitative analysis of data from pre-training and post-training surveys. They all look at the police culture and policing, as well as the behaviour of the police and the police environment, and finally occupational and organisational culture.

However, some focus on the socialisation part of the police, for instance (Van Maanen, 1975) who examined the job attitudes in an urban police department. His focus was on the recruits at their entry in the department, training and field work. With specific reference to their attitudes, Anderson's study focusses on the attitude of recruits from entry, checking and tracking their expectations of training and attitudes towards various aspects of police work, and whether these perceptions, attitudes and career orientations change over the course of the academy training program.

The studies are also different in terms of themes and theory, for instance (Van Maanen, 1975) explained the police behaviour by looking at metamorphosis while Chan (2007) made use of Bourdieu's (1977) Theory of Practice, which explains the cause of strains in the police according to the relationship between field and habitus. They also share an acknowledgement of the fact that police stress is caused by the kind of work the police are faced with. They further maintain that stress is caused by police environment, which is organisational, expectations from supervisors and the relationship officers have with their supervisor.

Further to that, police culture is used by officers as a defence mechanism, in that when they experience stress they deal with it using the ways prescribed by police culture. The element of danger unites them as these researchers note that police officers end up socialising only with other police even when they are not on duty. This shows that police officers view themselves different from the public, leading to the element of isolation and cynicism that is seen in police officials.

3.7   HOW DOES THE CURRENT STUDY RELATE TO THESE STUDIES?

The research study is an analysis of anxiety-avoidance defence mechanism police culture themes in South African Police Service (SAPS). This study gives specific focus to three themes of police culture, which are *cynicism*, *solidarity* and *isolation*. The purpose of this particular study is to test for the presence and degree of police culture themes (solidarity, isolation and cynicism) present in the SAPS officers, with 10 to 30 years of experience. It further looks at the development of culture themes in SAPS, and evaluates the effects of the police culture themes if present, for the successful implementation of community policing in South Africa

There are other studies that are looking at the police culture and policing, for instance, Anderson (2006); Fielding (1988); Gould (2000); (Van Maanen, 1975); Paoline (2003); and Chan (2007). However, these studies are longitudinal studies which make them different from this particular research. These studies gathered their data from the same sample at different points in time, meanwhile this study uses a cross sectional design; meaning all the information required for the research will be collect one time from subjects with different levels of experience in the SAPS.

Another difference is that this research is will be focusing on the differences between more experienced police officials with 10, 20 and 30 years of police service, while the studies mentioned above focused on the police recruits from their entry in the force, training and after the training. This study thus takes a different approach, meaning this research will bring new knowledge.

What is similar between the researcher's study and these longitudinal studies is the focus on the police culture, organisational culture and occupational culture, with special reference to the negative aspect of the culture. The study that relates closest to this study is that of Paoline (2003) as it places more emphasis on how police cope with their stress, and how they use these police culture themes as a defence mechanism.

3.8   CONCLUSION

Although these studies are related to the researcher's study in terms of police culture, the aims and objectives are actually different from this study. For example, Anderson's (2006) study's purpose was to explore the issues and determine the primary reasons that recruits identify for choosing this profession, their expectations of training and attitudes towards various aspects of police work and whether these perceptions, attitudes and career orientations change over the course of the academy training program.

Further to that, no research has been conducted on police culture theme of solidarity, isolation, and cynicism focusing on police officers with 10-30 years of experience in the police service. Thus this particular research will be bringing new knowledge into the body of research.

CHAPTER 4: COPING MECHANISM POLICE CULURE THEMES

"*Adopting the right attitude can convert a negative stress into a positive one*"

Hans Selye

4.1 INTRODUCTION

Many authors (such as Bayley & Bittner, 1984; Manning, 1977, 1989; McNulty, 1994; Reuss-Ianni & Ianni, 1983; Shearing & Ericson, 1991) have noted that police share a culture united by certain common themes. They have noted common cultural themes such as unpredictability (Skolnick, 1994), "Assholes" (Van Maanen, 1978), management brass (Reuss-Ianni & Ianni, 1983). However, this study took an interest is three themes, such as solidarity, isolation and cynicism.

4.2 POLICE CULTURE THEME OF SOLIDARITY

One of the most powerful aesthetics (aesthetics resemble typifications of how meaning and common sense arise from everyday experience) of police culture is the sense of solidarity shared by its members (Willis, 1990). According to (Crank, 2004); Chan (2003); Skolnick & Fyfe (1993); Christopher (1991); and Manning (1978) solidarity is the powerful bond or *glue* between police officers that holds police culture together. Solidarity serves to sustain police group identity, mark group boundaries and protect police officers from external oversight (Chan, 2003; Crank, 2004). Crank (2004) and Coser (1956) further state that police solidarity is a product of conflicts and antagonisms with diverse out-groups that perceivably challenge police authority on how they do their day-to-day work, such as the public, courts, the media,

politicians and police commanders themselves (referred to as brass). Moreover, the sheer danger of police work, like combat, encourages strong loyalties in an 'all for one and one for all' sense of camaraderie, and a military sense of combat-readiness and general spiritedness. Powerful loyalties emerge in the commonly shared and perilous effort to control dangerous crimes. Further it said that this loyalty is a characteristic that extends from trusting fellow police officers with their lives on duty to a point that they protect the 'brotherhood' of police in all situations, reinforcing a 'code of silence' (Kleinig, 2000). Corruption is said to be left unpunished or detected due to solidarity as it enforces loyalty amongst the police officials. This is because police officers would not 'dog' on other officers, nor investigate questionable performance. If the code was breached, the *offending* police officers would be ostracised and shunned. Kleinig (2000) emphases that solidarity: loyalty and the 'code of silence' is generally perverse, however O'Loughlin and Billing (2000:80) state that the strength of the brotherhood' is not in 'covering up' but in 'looking after your mates' This means that characteristic of solidarity can be positive.

Central to the police cultural theme of solidarity is the sense of high-minded morality amongst its members. High-minded morality requires the logic that the enemy (out-groups in conflict with the police such as the public, courts, criminals, politicians, administrative brass) is totally evil and the police members are totally good. Police officials view themselves as *moral agents* whose responsibility is not simply to make arrests, but to remove society's trouble-makers (Sykes & Brent, 1980). They perceive themselves to be a superior class (Hunt & Magenau, 1993), or as Bouza, (1990:17) describes it, people 'on the side of angels'. Police officer morality thus carries with it a judgment that citizens as different. This sense of high-minded morality amongst police officials typifies the often uncritical way in which the police are presented to the outside world as good guys, waging a war against the bad guys, criminals,

or whoever fails to unequivocally support the police (Fussell, 1989:164). The moral dimension of police solidarity is the heart of police culture and justifies all that the police do to protect their identity, including righteous abuse of suspects and malcontents (Caldero, 1995).

Perceived differences between the police and out-groups are emphasized through irony, and the art of irony amongst police officials is suspicion (Crank, 2004, p. 225). Suspicion is a central element of police work and more specifically cultural solidarity. Suspicion derives from the ability to transform a safe environment such as the beat patrol, colourfully described as 'the street', where the central organising theme of police work is carried out. Suspicion is a true foundational or root metaphor, providing the basis for much of police behaviour. The consequences of police behaviour in turn justify the suspicion. A bad guy does not have to be found every time a police official is suspicious, but each time one is apprehended the mythos of irony and suspicion is sustained by police stories.

Ironic training is highly visible in police-college and field training. Stories of peril and danger, role-plays and films emphasize the threat and hidden danger in police work. Recruits, when taught the lore of police work, are simultaneously provided with a vocabulary of irony, danger, suspicion and officer safety. College instructors are members of the police, and as such are participants in the common-sense language of the organisational culture. Their natural language is metaphoric and story-based (Crank & Langworthy, 1996; McNulty, 1994). Instructors provide insight into organisational culture when they are asked a question or when they feel compelled to provide an explanation during a class. The recruits are told to make use of this cultural knowledge so as to stay out of trouble. Instructors give group rather than individual punishment when recruits do not conform to these cultural values and norms (Van Maanen, 1973). Group punishments and rewards intentionally reinforce solidarity. The latent

or unintended consequence of punishment for trivial behaviour is an atmosphere in which recruits need to cover for each other, thus validating secrecy as a central element of solidarity (Crank, 2004).

The intense focus on officer safety that characterises police-college training today reinforces the 'we-them' attitude where the 'them' is the public. Police officials are expected to watch out for their partner before all others (Reuss-Ianni & Ianni, 1983). The entire outside world is dangerous, and only officers can identify the dangers out there (Crank, 2004, p. 247).

4.3   POLICE CULTURE THEME OF ISOLATION

A considerable amount of police research over the past forty years has chronicled the tendency for police to become isolated. They become isolated from previous friends, isolated from the community, isolated from the legal system, and even isolated from their spouses and families (Drummond, 1976; Skolnick, 1966). The sense of social isolation is self-imposed as a means of protection against real and perceived dangers, the loss of personal and professional autonomy, and social rejection (Skolnick, 1966:18). Skolnick found: "*In an attempt to be attentive to any possible violence, the officer becomes generally suspicious of everyone. Likewise, many officers begin to distance themselves from previous friends as they do not seem to understand and appreciate the rigors of being a cop*".

Similarly, administrative factors such as shift work, days-off during the week and court time tend to isolate the police official from persons other than other police. Police also become isolated due to their authority. They are required to enforce many laws representing puritanical morality, such as those prohibiting drunkenness. Many police officials have been drunk

themselves and become sensitive to the charge of hypocrisy. In order to protect themselves they tend to socialise with other police or spend time alone, again leading to social isolation (Kingshott & Prinsloo, 2004). Paoline (2003) states that, "*although the occupation of policing itself works to separate police officers from general society (e.g.,shift work, tensions of the job, etc.), the chief factors contributing to social isolation are found in officers 'occupational environment. The hostility and danger in the occupational environment, as well as the coercive authority that officers wield, separates police from 'nonpolice'*".

The prescriptions to be suspicious and maintain the edge over citizens further contributes to the isolation of police from the public. The professionalization of the police (i.e., taking the politics out of policing, focusing on scientific crime fighting, using motorized patrol) has been described by some authors as another factor contributing to this isolation as it further distances police officers from the public, both physically and intellectually (Brown, 1988; Kelling & Coles, 1996; Sparrow et al., 1990). Thus, due to this environment of exclusion police officers tend to only social with other officers only even during their spare time or day off.

Individual officers experience isolation differently, although they may share broad sets of attitudes arising out of their common experiences (Meyer & Steyn, 2009). On the other hand, in the paradoxical circumstances in which the police are forever working, of being powerful but not absolutely powerful, and the absence of either inclination or the opportunity to talk to people outside of the police is likely to isolate him from both the community and his fellow officers. This isolation impedes developing a tragic outlook in combination with moral equanimity about coercion. As a result, he tends increasingly to habits of avoidance, brutality or favouritism. In turn these unacceptable performances tend to compound moral intellectual

and disorientation, lead to ever increasing isolation from human companionship and, eventually to personal deterioration.

Reuss-Ianni and Ianni (1983) have identified several postulates that are reflective of a 'we-they' worldview by police. The postulates act as a way to create and maintain a police culture that members feel cannot be understood by outsiders, who by definition cannot understand the nature of police work. Police have a strong view of the uniqueness of their profession and generally believe that non-police could not possibly grasp the problems that exist in police work (Kappeler, Sluder, & Alpert, 1994). Eventually, this 'us-them' outlook works to increase police isolation from the citizens.

It is no clear how police culture theme of Isolation develops in police officers. According to Meyer and Steyn's (2009) findings, indicators of isolation were already present among South African Police Service recruits upon arrival at basic police training. This means these recruits started isolating themselves from the public when they decided to apply for the job, or they knew that by being police officers they will be isolated from the public.

Meyer and Steyn also go on to point out that this sense of isolation increased during police college training, introduction, but reversed during the field-training experience, and encounter. This reversal, however, was observed to hold only for female. That recruits arrive with already formed attitudes regarding measures of isolation lends support to a predisposition explanation for isolation as a cultural characteristic of the police. However, the changes in isolation over the college training and field training experiences also suggest support for the socialization model, with the college experience making the larger contribution (Meyer & Steyn, 2009).

As usually noted in other spheres of life, females and male experience the things differently. Thus even the experience of the police culture theme of isolation (as it is noted in Meyer and Steyn (2009)) was different through training for female recruits as it shaped their opinions reflecting isolation. However, this research was conducted focusing at the early stage of police employment, thus further research is needed to investigate the existence of this theme in more experience police officers.

Isolation works to develop a tragic outlook in combination with moral equanimity about coercion. As a result, police officers tend towards increasingly to habits of avoidance, brutality or favouritism. In turn these unacceptable performances tend to compound moral intellectual and disorientation, leading to an ever increasing sense of isolation from human companionship and, eventually to personal deterioration.

4.4   POLICE CULTURE THEME OF CYNICISM

Caplan (2003) defines cynicism as a "*negative and suspicious attitude on the part of police officers towards their job, the public and society as a whole*". He further states that cynicism is an evolving characteristic within even the most idealistic police recruits. (Crank, 2004) concur with Caplan, and adds that cynicism is said to begin early in a police officer's career and reaches full strength in the fourth or fifth year of service, at which point an officer is most vulnerable to corruptive influences. However, the question is "*since cynicism appears to be inevitable, should it be considered an unpleasant epidemic and condemned, or should it be respected and embraced as a necessary police survival skill?*" (Caplan 2003:304)

Wilt and Bannon (1976) cited in Meyer and Steyn, (2008) argue that measures of police cynicism blow the jargon of police officer culture, a language nuanced with frustration towards administrators, police work and the organisation. Cynicism emerges early on from language and attitude modelling in college/academy training, partly because of a desire among new recruits to emulate experienced officers in an effort to shed their status as novices and partly because new recruits have the motivational desire to quickly learn how to *cover their butts*, like more experienced officers (Crank, 2004).

"*Cynicism is not a personal characteristic of people who choose to become police officers. Research has shown that police officers do not differ from the general population in personality traits. Instead, occupational stagnation, conditions on the street and loss of respect for the law and the public are primarily responsible for police cynicism*" (Caplan, 2003:304)

Some researchers have gone further to recommend 'cures' for police cynicism such as positive recognition, college education, continuing education, employee-oriented leadership, mentors, preventive psychological services, peer counsellors and community policing (Graves, 1996).

According to Caplan (2003:306) the reasons for cynicism in police include:

1. "*Policing is essentially a sequence of potentially hazardous encounters with the public, interrupted by stretches of boredom*"
2. "*Police academies warn recruits that they are always vulnerable and therefore the police system encourages sensitivity to danger*"

3. *"Link between danger and suspicion, coupled with constant challenges to their authority, may lead police officers to react to vague indications of danger"*

4. *"Police officers may not always emphasise the peril associated with their careers, but the elements of police work combine to generate distinctive characteristics in police personnel: cynicism"*

5. *"The public is constantly telling the police how to do their jobs. Have you ever told your dentist how to fill a cavity, or your doctor the most efficient way to remove your kidney? This is one very important reason why police become cynical: they are specially trained to do a job, yet their jobs are controlled and criticised by those who have no real understanding of police work"*

6. *"Police see the worst of society on a daily basis: Police officers return to work only to encounter verbal abuse by the public, yet remain silent as they try not to let the words pierce their emotional armour"*

7. *"Police are often physically attacked without justification and then accused of using excessive force to control and arrest aggressors. Even if the force used was in accordance with the officer's training, the public's attention is often directed at the police officer's unsubstantiated misconduct while everyone forgets the primary reason the officer was called to the scene in the first place: to control the actions of the aggressor."*

According to Graves (1996) the police profession causes burnout and stress due to its excessive demands. Alienation from society and cynicism are thus responses to these conditions. New police recruits quickly develop an us-versus-them attitude and begin to trust only other police officers: the only people who 'understand' how the world truly is (ibid.)

4.5   CONCLUSION

This chapter discussed the traditional police culture themes focusing on three specific themes, such as isolation, cynicism and solidarity. Whether the SAPS police culture is able to integrate community policing as its new style of policing will be determined by whether these unfastened coupling cultural themes are addressed. In the next chapter current theories on police culture is discussed.

CHAPTER 5: POLICE CULTURE THEORY

"While the individual man is an insoluble puzzle, in the aggregate he becomes a

mathematical certainty"

Sherlock Holmes - *The Sign of the Four*

5.1   INTRODUCTION

Central to the discussion of police culture has been the question of the foundations of police officer attitudes and values. Two opposing explanatory perspectives have developed over the years in the effort to answer this question, namely the predisposition and socialisation schools. Literature have indicated the present of the tradianal police culture themes of isolation cynicism and solidarity, thus this currently research has focus on bringing new knowledge by also looking at theme themes amongst officials with 10-20 years of service

5.2   PREDISPOSITION

Supporters of the predisposition school argue that police officer behaviour is primarily explained by the personality characteristics (traits), values, and attitudes that individuals bring to the occupation at the time of employment. The theory further emphasizes that the police occupation attracts people with certain attitudes and beliefs (Roberg, Novak & Cordner, 2005) accounting for the high degree of shared orientations among police officials. Since the 1970s, research among American and British police scholars (Rokeach, Miller & Snyder, 1971; Lefkowitz, 1975; Cook, 1977; Reiner, 1978; Cochran & Butler, 1980; Colman & Gorman,

1982; Gudjonsson & Adlam, 1983; Brown & Willis, 1985; Carpenter & Raza, 1987; Zhao, He & Lovrich, 1998; Caldero & Crank, 2000; Caldero & Larose, 2003), have found varying degrees of support for the model.

The selection process of the new recruit is designed to make sure that the recruits are appropriate for police work (Crank, 2004:26). Thus the police department around the world makes use of different selection processes such as:

- Screening of application form. This is to make sure that the recruits filled the application form accordingly and meet the minimum requirement put in place.

- Determining the truthfulness of the application form content as well as curriculum vitae through a background check

- Reading, writing and comprehension tests. With the purpose of determining whether the candidate meets specific reading, writing and comprehension skills (including basic mathematics, factual memorising, logic and reasoning, and scenario analysing).

- Interviewing. With the purpose of assessing the candidate's professionalism, social and communication skills, level of reasoning, appearance, composure and poise.

The aim of the selection process is to ensure that only the fit will be employed. Basically, it means the persons who demonstrates the traits that are similar that are similar to that of the police officer who is already in the police service stand a chance of being hired (Steyn, 2005).

5.3 SOCIALISATION

Other policing scholars suggest that police culture is determined more by shared work experiences and peers than by pre-employment values and attitudes (Roberg et al., 2005). These individuals constitute the socialisation perspective. This perspective is exemplified in the works of Skolnick (1966), Niederhoffer (1967), Van Maanen (1973, 1974, 1975), Genz and Lester (1976), Fielding (1988) and has a strong influence on general thinking regarding the formation of police culture values.

Police learn the culture through being socialised into it. According to Reuss-Ianni (1983), socialisation is how police officers learn what the job entails is, he or she learns the values, behaviours, norms and skills of the department. Socialisation in the police involves formal training (e.g., academy training) and also an informal training the receive relating to police culture, this happens more through interaction with the other officers

Socialisation is learning, learning the culture involves both positive and negative aspects of it (culture). Culture is transmitted by a group-based learning process either through positive reinforcement of successful solutions to problems ('problem solving') or through successful avoidance of painful situations ('anxiety avoidance') (Schein, 1985 in Steyn, 2006). This distinction between problem-solving learning and anxiety-avoidance learning is an important one for understanding police culture (Schein, 1985 in Steyn, 2006). This means the learning culture is not just learning behaviours but also emotions, thoughts and reasoning.

Problem-solving learning is considered positive and rewarding, whereas anxiety avoidance learning is negative and defensive: "*Avoidance learning is often one trial learning.*

Once something works, it will be repeated indefinitely, even if the source of pain is no longer active" (Schein, 1985: 177). According to Steyn (2006: 38) many of the negative aspects of police culture seem to have developed as anxiety-avoidance mechanisms rather than as innovative problem-solving strategies. For example, perceptual stereotypes and operational shortcuts enable officers to place people and situations they encounter into ready-made categories, and to apply standard operational methods

According Van Maanen, (1975) organisational socialization occurs throughout all career stages (Van Maanen, 1975). Not much attention has been given to the socialisation at the level of experienced officers despite that much has been done directed primarily to the consideration of the person's entry into the organisation and few stages after the entry. For instance, according to Van Maanen (1975) new police recruits go through various stages of socialisation before fully integrating the culture's beliefs, attitudes and values beginning with a phase of anticipatory socialisation, choice, during which recruits prepare themselves for entering the organisation by adopting their interpretation of its values, attitudes, skills, and knowledge. Thus, before they even obtain the position within the department, they participate in the socialisation process. This is because the potential recruits imagine and rehearse their conception policing (Fielding, 1988).

Another factor in this stage is that most recruits occurs through friendships networks. Some recruits know police officials as friends and some as their relative. This encourages the recruits to prepare themselves as they learn from and relative as to what is expected. Thus are being socialised in that manner already. Networking with police officers online attract recruits and the individual receive personalised encouragement and support which aid them sustain interest during the difficult screening process. Such social linkage attracts and binds recruits to

the occupational culture long before he actually enters (Maanen, 1975). Like in most organisations, the police department presents its favourable side to the new recruit who is about to take the oath of office. The individual is given a special attention which will make him feel valued by the department. Furthermore, the police screening process is a critical factor which is an aspect of the socialisation process. The long nature of selection procedure taking up to a year or more assure that those who join the occupation will have strong positive attitudes concerning their new job (Maanen, 1975).

Choice is followed by a period that Manning (1989) defines as admittance into the organisation, predominantly during the early training phase (police academy/college). This is often a difficult phase if new recruits' expectations of their job and the organisation are unrealistic. The newcomer's experience during admittance is mediated by environmental, organisational, relevant-group, task, and individual factors. This is where the recruit's real first contact with the occupational environment occurs. According to Conti (2006), the training at the academy is seen as a means of passing along the traditional police culture. The recruits learn to behaviour and discipline e.g. a man learn not to be late, to utter a careless word in formation, not to relax or walking when one is should be running, as this results in a 'gig' or costing him an extra day of work. Only the recruit's classmate may aid in avoiding sanction from the training staff, thus this bring them together and internalize no rat rule which protects fellow recruits and himself departmental discipline (Maanen, 1975). At this stage the recruits are introduced to informal socialisation to the traditional ideas, they accept it and strongly identify with police and police culture (Westley, 1970). In the academy the training teaches the importance of obedience to authority through a structure of shame and honour. The recruits are taught simple obey the authority of the hierarchy and while confirming to acceptable standards

(Conti, 2006). The recruit learns these standards and begin to evaluate themselves and their peers based on the perceptions of their senior officers

Maanen (1975) noted that the early stages of police career are marked by vivid attitude changes. The level of motivation drops and only the personal reward that is associated with working hard remains. Furthermore, the humiliating nature of the recruit's role during the academy's stress training serves to disengage the newcomer from his old attitude, resulting in an ascending down of high but unrealistic attitudes about the department (Maanen, 1975).

Academy training plan a critical role in the socialisation of new recruit to police culture. This is seen as the instructors in the academy are more experience police officers, this allows for the passing down of traditional police culture from one generation to the next (Conti, 2006)

Admittance is then followed by a period of encounter, often a 'field training' experience, where the newcomer is introduced to the complexities of the 'street'. It is during the field-training phase that the recruit is most susceptible to attitude change (Manning, 1989). This stage is the first stage through which the recruits is socialised through their home department (Westley, 1970). During this field training phase, the recruits experience a full shock including the recognition of being a police office is likely to occur. The experience a reality shock of the demands of real world police work. Here the recruit learns which behaviour is deemed appropriate and expected as well as attitudes expected in the social setting (Westley, 1970). In this stage the rookies begin to be fully or truly emotionally involved with police work. They learn proper procedure (formal socialisation) as well as to interact with other recruits (informal socialisation). The recruits in this stage learn accepted behaviour, normal, values of the department and also model their elderly peers (Brown, 1988; Westley, 1970).

Many officers focus on field training more as they regard it as important times of socialisation. This is for the value is place more on experience. Training officers believe that the best way of learning how to become an officer is through direct experience, thus they focus primarily of the field training (Fielding, 1988; Chan, 2001; Westley, 1970). Field training is based on the assumption that the rookies must learn though experience. What is an advantage here is that field training gives the rookies the chance to learn how to become a real office in real world setting while they are still under supervision of their senior officers. For many officers, it at this stage where they develop the belief that academy training is useless and out of touch with real police policing (Chan, 2001). It is believed that the experience that the recruit gain in the field training teaches them about the gaols, tactics and presence of policing. Further to that, the experience also teaches that about the expectations of supervisors as well as the department in terms of how to implement the skills and force and how to maintain a level of internal awareness (Chan, 2001). The literature does indicate stressing of loyalty and dedication in the field training, these two are regarded as behavioural correctness of so called *conformance to authority syndrome* it very importance to demonstrate these characteristics if you want to be accepted within the system (Skolnick, 1966; Neiderhiffer, 1967)

Finally, continued membership in the organisation results in a metamorphosis on the part of the newcomer. During this last stage of socialisation the police offices experience a shift in and values according to Chan (2001). The police officer at stage fully identify with the department and he becomes fully integrated into police culture. This means that at this stage he expresses the traditional ideas of the department. However, what is noted by Westley here is that instead of having knowledge about police, the individual officers identify emotionally with fellow officers.

Westley (1970) describes four variables which he believes are crucial for the full acceptance of the culture by the police officer. First one being the expediency, which describes the need for a way to behave, thus the rookie acceptance the available behaviour. Westley emphasises that it is because of expediency that the recruits begin to models their senior officers. The next mechanism is categorical reaction; this mechanism describes the recruit's response to being stereotype by the public. The stereotypes lead to recruits identifying more with the group (police) thus forming solidarity amongst recruits while isolating themselves (Westley, 1970). The third stage which is application of sanctions, describes the methods through which recruits are rewarded when done good and also how they are punished their behaviour and attitude. Finally, the recruits accept the new values of the organisation to maintain their personal integrity, thus maintaining self-esteem by identifying with the group (Westley, 1970)

5.4   CONCLUSION

The literature presented above contribute extensive knowledge to police culture theory based more on the recruits and new police officials. Thus Predisposition theory was more relevant in such studies, it is for this reason it was highlighted in the current study. However in this section the socialisation theory was supplementary discussed owing to it relevancy as the study focussed more on the experienced officials with 10 to 30 years of service.

CHAPTER 6: RESEARCH METHODOLOGY

"If we knew what it was we were doing, it would not be called research, would it?"

Albert Einstein

6.1   INTRODUCTION

The previous five (5) chapters of this thesis provided a theoretical and philosophical background to understanding the rationale and research problem of the study at hand. In this chapter the researcher will be discussing the process that was followed to address the study research questions and hypotheses. More specifically, the chapter reflects on the research approach and design, sampling, data collection method, procedure, and problems encountered.

6.2   RESEARCH APPROACH AND DESIGN

The research approach and design are dependent on the purpose of the study, which is to answer the research questions and hypotheses.

Research question:

Do currently employed South African Police Service (SAPS) functional police officials with ten (10), twenty (20), and thirty (30) years' police and policing experience in the SAPS (and where applicable [30 years' experience], South African Police [SAP]), have attitudes in support of police culture themes of solidarity, isolation, and cynicism?

Research hypotheses:

1. South African Police Service (SAPS) functional police officials with ten (10), twenty (20), and thirty (30) years' police and policing experience in the SAPS (and SAP, applicable to 30 years' experience), have attitudes in support of police culture themes of solidarity, isolation, and cynicism.

2. South African Police Service (SAPS) functional police officials with twenty (20) years police and policing experience in the SAPS, have stronger attitudes in support of police culture themes of solidarity, isolation, and cynicism, compared to SAPS functional police officials with ten (10) years of police and policing experience in the SAPS.

3. South African Police Service (SAPS) functional police officials with thirty (30) years police and policing experience in the SAPS and SAP, have stronger attitudes in support of police culture themes of solidarity, isolation, and cynicism, compared to SAPS functional police officials with twenty (20) years of police and policing experience in the SAPS.

The research question and hypotheses required a research approach that could accommodate statistical analysis, a large research sample (to maintain external validity) and at the same time measure causal construct/variable relationships (existence, direction and significance), and theory, between different groups, over a single period of time. For these reasons the researcher chose a quantitative research approach (within the ambit of the Positivist Research Paradigm).

A cross-sectional study within a quasi-experimental three-group post-test research design was selected due to the fact that the researcher had no control over the levels of the

dependent variables of the study (police culture themes) and because the same type of information was required, at the same point in time, from three (3) groups of participants (SAPS functional police officials with ten [10], twenty [20], and thirty [30] years' police and policing experience in the SAPS).

6.3   SAMPLING

The research hypotheses required that the study be generalizable to all SAPS functional police officials with ten (10), twenty (20), and thirty (30) years' police and policing experience in the SAPS (at the time of conducting the study). Consequently, the research sample had to be representative of the SAPS functional police officials with ten [10], twenty [20], and thirty [30] years' police and policing experience in the SAPS population and the sample had to be large enough to reduce the difference between the sample mean and the population parameter (thus addressing the standard error of the mean (SEM)). Sensitivity had to be exercised regarding systematic biases while selecting the sample. In addition, because the overall purpose of the study required analysis of the sub-group effects among the overall sample, a stratified sampling design had to be employed in order to adequately measure sub-group differences. The stratified sampling design required a much larger overall sample than would have been necessary for testing of hypotheses for the ten [10], twenty [20], and thirty [30] years' police and policing experience in the SAPS population as a whole.

Another aspect that had to be considered, due to the nature of the current research design, was non-compliance (the possibility that some police officials might not want to voluntarily participate in the study).

In an attempt to address the above-mentioned possible difficulties, the sample mean was selected to approximate the population mean in order to increase the statistical power of the study. Subsequently, the size of the sample was determined by the criteria that the sample means should be within a 5% variance of the population mean with a 99% confidence level.

Due to various constrains (for example, time, finance, and logistical), it was decided to geographically limit the study to three (3) provinces (as opposed to sampling from all nine [9] provinces within the Republic of South Africa) in which the South African Police Service (SAPS) perform its Constitutional mandate). The three (3) provinces represent 33.3% of the national population. The names of each of the nine (9) provinces were placed in a concealed container and three (3) names were randomly selected.

- Gauteng Province (mostly urban province)

- KwaZulu-Natal Province (coastal province)

- Limpopo Province (rural province)

Province	N			X			% of X		
	<u>10</u>	<u>20</u>	<u>30</u>	<u>10</u>	<u>20</u>	<u>30</u>	<u>10</u>	<u>20</u>	<u>30</u>
Gauteng	32	16	7	84	49	21	38%	33%	33%
KwaZulu-Natal	18	36	23	83	164	78	22%	22%	29%
Limpopo	4	38		10	226	0	40%	17%	
Row total	54	90	30	177	439	99	31%	21%	30%

Table 2

Research sample of functional police officials employed by the SAPS with ten (10), twenty (20), and thirty (30) years' experience in the organisation, that voluntary participated in the study

Note. 'X' indicates population; 'N' reflects sample.

Table 2 indicates that across the board, although a large number population list was provided by the various SAPS Provincial HR divisions, the actual response rate was relatively low. This was largely due to participants being unwilling to participate, though there were several instances where the individual was no longer in active service, either due to retirement, change in career or unfortunately in some cases they were deceased. However, even within the sampling response facets of the police culture themes came through, specifically around suspicion towards the researcher as well as a sense of isolation against external examination.

Notably however, Baruch and Holtom, (2008) note that "*the average response rate for studies that utilized data collected from organisations (is) 35.7 percent with a standard deviation of 18.8*", placing the above response rates within expected measures for an organisational sample.

6.3   DATA COLLECTION METHOD

The research problem required a measuring instrument that would translate the research hypotheses into numerical variables that would represent data that could be collected in a standardised way and that could then be analysed via statistical procedures. The only appropriate measuring instrument available in the world currently is the *Thirty-Item Police Culture Questionnaire*, developed by Steyn (2005). Permission was obtained (from the developer, who is also the candidate's thesis supervisor) to use the Thirty-Item Police Culture Questionnaire.

The Thirty-Item Police Culture Questionnaire was developed through an extensive literature review and the engagement of a focus group that comprised of senior SAPS managers and police science academics in South Africa, to measure attitudes evincing police culture themes of solidarity, isolation and cynicism amongst police officials (Steyn, 2015). The questionnaire consists of seven (7) sections:

Section A: Purpose of the questionnaire

Section B: Voluntary participation permission

Section C: Instructions and guidelines on how to complete the questionnaire

Section D: Participant biographical information

Section E: Police culture solidarity items (1-10)

Section F: Police culture isolation items (11-20)

Section G: Police culture cynicism items (21-30)

SOLIDARITY THEME ITEMS

[1] I think that a police official should be one of the highest paid vocations

[2] I feel it is my duty to rid the country of its bad elements

[3] Police officials are careful of how they behave in public

[4] You don't understand what it is to be a police official until you are a police official

[5] Police officials have to look out for each other

[6] Members of the public, media and politicians are quick to criticise the police but seldom recognise the good that police officials do

[7] What does not kill a police official makes him or her stronger

[8] Most members of the public don't really know what is going on 'out there'

[9] A good police official takes nothing at face value

[10] To be a police official is not just another job it is a 'higher calling'

ISOLATION THEME ITEMS

[11] I tend to socialise less with my friends outside of the police since I have become a police official

[12] I prefer socialising with my colleagues to socialising with non-members

[13] I don't really talk in-depth to people outside of the police organisation about my work

[14] Being a police official made me realise how uncooperative and non-supportive the courts are

[15] My husband/wife, boyfriend/girlfriend tends not to understand what being a police official is all about

[16] Shift work and special duties influence my socialising with friends outside the police organisation

[17] I feel like I belong with my work colleagues more every day, and less with people that I have to police

[18] As a police official, I am being watched critically by members of the community, even in my social life

[19] I can be more open with my work colleagues than with members of the public

[20] Generals do not really know what is happening at grass roots level

CYNICISM THEME ITEMS

[21]   Most people lie when answering questions posed by police officials

[22]   Most people do not hesitate to go out of their way to help someone in trouble

[23]   Most people are untrustworthy and dishonest

[24]   Most people would steal if they knew they would not get caught

[25]   Most people respect the authority of police officials

[26]   Most people lack the proper level of respect for police officials

[27]   Police officials will never trust members of the community enough to work together effectively

[28]   Most members of the community are open to the opinions and suggestions of police officials

[29]   Members of the community will not trust police officials enough to work together effectively

[30]   The community does not support the police and the police do not trust the public

Response choices on the individual items were structured and close-ended with a five-point Likert-type option, ranging from 'strongly agree' to strongly disagree. The level of measurement on scales of the 30-item self-report questionnaire is of an ordinal nature, meaning that the scales are mutually exclusive, mutually exhaustive and rank-ordered. Each scale is assigned a numerical value to identify differences in participants' responses. Only items 22, 25, and 28 are assigned differently due to the direction of the statements. Although the item scales are of an ordinal nature the numerical data are analysed on an interval scale for the purpose of determining the category order of participants' responses and to establish the exact quantities and distances between participants' responses.

The Thirty-Item Police Culture Questionnaire was piloted in December 2004 amongst 100 SAPS functional police officials stationed within the city of Durban, Republic of South

Africa, and the factor analysis (VARIMAX technique) identified nine (9) factors of which four

(4) met the latent root criterion (also known as the eighenvalue-one criterion or the Kaiser

criterion) of eighenvalue greater than 1.0 (as indicated in Table 3). The rationale being that

each observed variable contributes one unit of variance in the data set. Any factor that displays

an eigenvalue greater than 1.0 accounts for a greater amount of variance than was contributed

by one variable. Williams, Hollan, and Stevens (1983) noted that the latent root criterion has

shown to produce the correct number of factors when the number of variables included in the

analysis is small (10 to 15) or moderate (20 to 30). The reliability coefficient (Cronbach alpha)

of 0.77 for the Thirty-Item Police Culture Questionnaire is also within the 0.7 acceptable

indicator level.

Table 3			
Study measuring instrument Factor Loadings			
Factor 1	Factor 2	Factor 3	Factor 4
3.4625324	2.1932821	1.7459078	1.5539314

The factor analysis discovered statistically significant loadings (with >0.70

communality) for items (measures/questions) 30, 24, 21, 29, 27 and 30, on Factor 1. More

specifically, items 21, 23, and 24 can be grouped into respondents' viewpoints apropos

truthfulness and fidelity in the populace, whilst items 27, 29, and 30, gauges participants'

beliefs about the corollaries of these traits for police community interactions. The relational

direction between the Factor 1 loadings signify that partakers who deemed the public as

commonly deceitful and untrustworthy, correspondingly did not imagine that the police and

the public can work well together, and visa-versa.

Questions that loaded with statistical significance on Factor 2, were items 29 and 30 (which was the case on Factor 1), as well as 25. The latter is a determinant of respondents' creeds pertaining veneration for the police by the civic, and the former (29 and 30) measure contributors' attitudes vis-à-vis the upshots of these features for police public dealings. Participants' that thought that people do not respect the police were also of the opinion that the police and the public do not trust each other, and visa-versa.

Factor 3 is constituted by high loadings (with >0.70 communality) from measures 12, 11, 2, 5, and 6. These items largely elucidate why respondents believe that police officials have to look out for each other. Participants' who consider a collective purpose (rid the Country of it's bad elements) and view outsiders as hasty criticizers of the police, likewise believe that police officials have to look after each other, and as a result prefer to mingle more with police peers and lesser with folks alfresco of the police, and *visa-versa*.

Measures 23, 16, 28, 24, and 14, loaded statistically significantly on Factor 4. These items appear to measure the extent to which respondents socialise with others outside of the police and justifications thereof. Respondents' that indicated that they were socialising less with those outside of the police since becoming trainee police officials were also of the opinion that this was due to uncooperative and non-supportive courts, shift work and special duties, and the believe that even though members of the public are open to the opinions and suggestions of police officials – they are not to be trusted and are generally dishonest, and visa-versa.

In general (factor analysis), several of the study measuring instrument questions did not load on any of the four (4) factors (with eighenvalues >1.0), and some of the items loaded (statistically significant) on more than one (1) factor. Thus indicating a composite of a more generalised multi-dimensional and categorical (behavioural and attitudinal) measure.

A challenge for operationalising the constructs of police culture solidarity, police culture isolation and police culture cynicism, is there amorphous nature, as the constructs are multi-dimensional. As a consequence, it was originally decided (pre-test, first post-test and second post-test) to create a composite measure of each scale (scale of solidarity [items 1-10]; scale of isolation [items 11-20]; scale of cynicism [items 21-30]) as the literature does not clearly indicate how each item relates. Obviously the longitudinal makes the argument that each individual item measures perceived solidarity, isolation and cynicism. The same procedure is followed for the third post-test (September 2013 – June 2014). The critical question regarding the measurement of the constructs is whether each item, based on the literature, is valid on its face as a measure of a dimension of the constructs of solidarity, isolation and cynicism.

6.4   PROCEDURE

Police culture studies around the globe are exceptionally erudite and complicated to conduct. Thus, the preparation phase of the thesis was of utmost significance. Once the research proposal and ethical clearance application were endorsed (Annexure 2) by the *University of KwaZulu-Natal Humanities and Social Sciences Research Ethics Committee* (HSSREC), application was made, for gate-keeper approval, to the *Strategic Management Component of*

the South African Police Service (SAPS), Head Office. Thankfully, the research plan was also approved by the SAPS Strategic Management Component (Annexure 4). The SAPS was also kind in providing the contact information of individuals (Human Resource Division) at each of the three (3) provinces selected, that would be able to assist in locating participants with which to create the sample. On contacting these individuals, a name list with staff numbers and their locality, of all the functional police officials with ten (10), twenty (20), and thirty (30) years' experience, respectively, was provided. A telephone directory of all the stations within the SAPS was then obtained from the SAPS website. Each and every functional police official on the list (provided by the respective [Gauteng Province, KwaZulu-Natal Province, and Limpopo Province] SAPS Provincial Human Resource Division) was then contacted via telephone. On confirmation (English language) of the individual (identity and staff number), the purpose of the telephone call was explained, including the purpose of the study as well as SAPS Strategic Management Component authorisation. The voluntary and confidential nature of participation was explained, and if agreed, the Thirty-Item Police Culture Questionnaire was completed over the telephone. Naturally, the process wasn't simplistic as some police officials requested an alternative appointment, hard-copy or electronic copy of the SAPS authorisation, whilst others preferred to complete the questionnaire in person. Luckily these requests were few but required the researcher to travel so as to administer the questionnaire in person. On average, it took approximately seven (7) minutes to complete each survey.

6.5   PROBLEMS ENCOUNTERED

The SAPS contact persons, provided by SAPS Strategic Management Component, for each of the three (3) provinces, were very senior (generals or brigadiers), and they tended to delegate to others, with very long delays, miscommunications, and misunderstandings along

the way. The SAPS station directory only provided a switchboard first-point of contact, and several telephone calls had to made to get to the right person. Some SAPS functional police officials specified on the SAPS Provincial Human Resources Division lists; have resigned, were deceased, had discharged, or explained that they had less than ten (10) years' experience in the organisation. At times, technology did not cooperate, which caused severe delays and ample frustration. Background noise and language (some preferred to respond to the telephone interview in an alternative language to English [even though English is the official language of the SAPS]) were also challenging at times. Some SAPS functional police officials were just simply rude and offensive over the telephone (for example answering the telephone, but after hearing who the caller is, make the caller wait for half-an-hour, and then simply putting the telephone down.

6.6   CONCLUSION

By following the research methodology and procedure that was discussed in this chapter, it was possible to measure indicators evincing the presence or absence of police culture themes of solidarity, isolation, and cynicism, amongst a representative sample of SAPS functional police officials with ten (10), twenty (20), and thirty (30) years' experience in the organisation, at the time of conducting the study. In the next chapter an analysis of the data obtained is provided.

CHAPTER 7: DATA ANALYSIS

"If you can't explain it simply, you don't understand it well enough."

Albert Einstein

7.1   INTRODUCTION

Every step in the research process not only follows a systematic sequence but also overlaps and is interrelated. The research process followed in this study was no different. In the previous chapter the research paradigm, approach and design were discussed. The current chapter presents the data analysis procedures that were followed. An interpretation of the results is provided in chapter 8.

7.2   BIOGRAPHICAL INFORMATION OF PARTICIPANTS

The following biographical data were obtained from the research participants as shown in tables 4, 5 and 6.

The ten (10) year SAPS experience sample, as indicated in Table 4, over resembles the national population estimates (Statistics South Africa, 2013) in terms of Black ethnicity (national population, 79.8% whilst study sample, 94.34%), and is under represented in relation to the Indian, Coloured, and White ethnic groups.

Table 4
Biographical information of participants with 10 years SAPS experience and at the time of conducting the study station within the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province

Gender			
Male		Female	
N	%	N	%
27	52.94	24	47.06

Age				
Valid N	Mean	Mode	Minimum	Maximum
51	39	35	20	60

Race				
	Black	Indian	Coloured	White
Number	50	0	2	1
Percentage	94.34%	0%	3.77%	1.89%

Marital status			
Married	Single	Divorced	Widowed
21	26	4	3

Qualifications						
- G12	G12	G12+1	G12+2	G12+3	G12+4	G12+5
5	31	1	11	5	0	0
Note. 'N' denotes number; '%' reflects percentage; 'G' represents grade.

It is encouraging to note that the specific sample closely likes the country gender demographics (according to the SAPS 2013/2014 Annual Report the organisation's staffing consists of thirty-five percent [34.48%] women, which is still well below the national

population percentage of fifty one [51%]) (Statistics South Africa, 2013). Table 4 further reflects that the study partakers with ten (10) years SAPS experience, on average, joined the SAPS at the age of twenty-nine (29), with the oldest recruit being fifty (50) years of age. The youngest participant of the particular cohort, could surely not have been ten (10) years of age on her or his first day as an employee of SAPS. Just over half of the police officials with ten (10) years' SAPS experience were still single at the time of conducting the study, whilst only ten percent (10%) had indicated they had successfully completed a three (3) year degree or three (3) year diploma.

Table 5 denotes that the majority of the participants were married at the time of conducting the study (87%), three (3) were divorced and only 2 out of 86 married officials were widowed. This may be attribute to the fact the sample of the officials who received services medals for 20 years of service indicated that they belong to the age group of 40 to 50 years of age. The table further indicates that with regards to race, Black ethnicity is dominating with sixty-one (n=61 / 75%). Followed by White participants at 14% representing eleven (11). It also appears that the sample of police officials with 20 years of services has high number of males than females in terms of gender. This may be owing to the fact that most officials were recruited at the time where police work was seen as an occupation for males as opposite females. The table further shows 62% police officials have matric qualification, 12% had qualifications below matric and 19% had a tertiary qualification. The lower number of qualification is appalling as we maybe expect those with 10 years of services to have a higher number of officials with tertiary qualifications as they are younger in terms of age.

Table 5						
Biographical information of participants with 20 years SAPS experience and at the time of conducting the study station within the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province						

Gender

Male		Female				
N	%	N	%			
71	89.87%	8	10.13%			

Age

Valid N	Mean	Mode	Minimum	Maximum		
88	46.27	45	31	60		

Race

	Black	Indian	Coloured	White		
Number	61	7	2	11		
Percentage	75.31%	8.64%	2.47	13.58		

Marital status

Married	Single	Divorced	Widowed			
75	6	3	2			

Qualifications

- G12	G12	G12+1	G12+2	G12+3	G12+4	G12+5
10	53	0	16	6	0	0

Note. 'N' denotes number; '%' reflects percentage; 'G' represents grade.

Table 6						
Biographical information of participants with 30 years SAPS experience and at the time of conducting the study station within the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province						

Gender

Male		Female				
N	%	N	%			
22	84.62%	4	15.38%			

Age

Valid N	Mean	Mode	Minimum	Maximum
27	54.89	55	41	60

Race

	Black	Indian	Coloured	White
Number	19	8	0	2
Percentage	65.52	27.59%	0%	6.90%

Marital status

Married	Single	Divorced	Widowed
23	2	2	2

Qualifications

- G12	G12	G12+1	G12+2	G12+3	G12+4	G12+5
4	10	0	12	1	0	0

Note. 'N' denotes number; '%' reflects percentage; 'G' represents grade.

Table 6 reflects that the majority of the participants were black ethnic group followed but the Indian group, which is contrary to the sample of police officials with 20 years of services as the second group after the Black demographic was that of White group. With regards to qualification, the table indicates that more officials with 30 years of service had tertiary

qualifications at the time of conducting a research than those with matric, and only 14% had no matric qualification at the time of conducting the research. There are more males that females as indicated by the table. It is important to note that police officials with 30 years of services are elderly and are people who joined the force during apartheid. The expectation is that elderly people are more likely to believe in masculinity and that the police occupation is a dangerous and masculine occupation. This might explain why there is an imbalance in the gender distribution. The table further indicates that most officials with 30 years of service were married at the time of conducting research. These are elderly people and at their age most people are usually married.

Overall, when looking at race, tables 4,5 and 6 indicate that across all 3 groups, 10 years, 20 and 30 years of service, those with 10 years of service are dominated by the black ethnic group in relation to the other two groups. However, it is important to note that irrespective of this being the highest, black ethnic group was domination in all 3 categories. Overall we can conclude that most police officials are of the black ethnic group. Furthermore, with respect to qualifications the sample tables indicate that those with 20 years of experience had more tertiary qualification than those with 10 years and those with 30 years of service. The tables also indicate that in the 30-years sample, the number for those without matric qualifications is lower than the other groups. This may be attributed to the fact that for Limpopo province there were no police officials with 30 years of service. In terms of marital status, the tables express that the number of married people is higher than the other two groups. Which is astonishing as it maybe be expected that those with 30 years may have a huge percentage as there are the elderly. However, it is understandable to have a higher percentage of single officials for 10-year group as they are the youngest.

On a more technical note, it is also interesting to note that while it is normal practice to run a chi-squared test on the distribution of the socio-demographic variables, in this study the variables are all quite directly linked to the core independent variable. The changes in the SAPS over the last 30 years have had a direct impact on the socio-demographic makeup of the institution, and thus the sample itself.

7.3 MEASURING POLICE CULTURE SOLIDARITY, ISOLATION, AND CYNICISM

A challenge for operationalising the constructs of police culture solidarity, police culture isolation and police culture cynicism, is their amorphous nature, as the constructs are multi-dimensional. As a consequence, it was necessary to create a composite measure of each scale (scale of solidarity [items 1-10]; scale of isolation [items 11-20]; scale of cynicism [items 21-30]) as the literature does not clearly indicate how each item relates. Obviously the study makes the argument that each individual item measures perceived solidarity, isolation and cynicism. The critical question regarding the measurement of the constructs is whether each item, based on the literature, is valid on its face as a measure of a dimension of the constructs of solidarity, isolation and cynicism.

A decision needs to be made whether to analyse the data at the micro level or to create composite measures of more generalised multi-dimensional constructs. The analysis begins with the macro-level questions, are there any indicators evincing the presence of traditional police culture themes of solidarity, isolation, and cynicism amongst a representative sample of SAPS functional police officials with ten (10), twenty (20), and thirty (30) years' experience in the organisation? To be able to answer this question one must ask oneself, how isolated or

cynical, as a general proposition, must the police be in order to assess whether one is willing to conclude that the police culture themes of solidarity, isolation and cynicism are sufficiently present? The decision is somewhat capricious but the traits must be present in ample extent to substantiate a compelling assertion. An inclusive mean score of twenty-four (24) (60%) or more per individual participant on a particular police culture theme (for example, theme 1: Solidarity [items 1-10]), on a scale of ten (10) to a possible forty (40), was selected as criteria, with the higher score demonstrating the greater presence of a particular police culture theme.

Strongly disagree	❶	Disagree	❷	I do not have an opinion	⓿	Agree	❸	Strongly agree	❹

In other words, a cut-off mean score of no less than twenty-four (24) (60%), on a scale of zero (0) to a possible forty (40), with the higher score demonstrating the greater presence.

Table 7 contains the mean scores and mean score percentages of participants' responses per police culture theme. In general, Table 7 reveals the presence of indicators evincing of police culture theme of solidarity, police culture theme of isolation, and police culture theme of cynicism, amongst a representative sample of SAPS functional police officials with ten (10), twenty (20), and thirty (30) years' experience in the organisation. In other words, most of the cohort's responses were above the inclusive mean score of twenty-four (24) (60%). In fact, on average, the mean score and mean score percentage, across the three (3) police culture themes, irrespective of years of SAPS experience, was 29.08, and 72.71%, respectively. Table 7 indicates the strongest evincing attitudes of police culture theme was, solidarity, followed by isolation, and cynicism, respectively. More exactly, the overall mean score and mean score percentage for the solidarity scale was 31.24, and 78.10%. The complete mean score and mean

score percentage for the isolation measure was 30.87, and 77.19%; and the mean score and mean score percentage for the cynicism measure was 25.14, and 62.85%.

In general, Table 7 reveals the presence of indicators evincing of police culture theme of solidarity, police culture theme of isolation, and police culture theme of cynicism, amongst a representative sample of SAPS functional police officials with ten (10), twenty (20), and thirty (30) years' experience in the organisation. In other words, most of the cohort's responses were above the inclusive mean score of twenty-four (24) (60%). In fact, on average, the mean score and mean score percentage, across the three (3) police culture themes, irrespective of years of SAPS experience, was 29.08, and 72.71%, respectively. Table 7 indicates the strongest evincing attitudes of police culture theme was, solidarity, followed by isolation, and cynicism, respectively. More exactly, the overall mean score and mean score percentage for the solidarity scale was 31.24, and 78.10%. The complete mean score and mean score percentage for the isolation measure was 30.87, and 77.19%; and the mean score and mean score percentage for the cynicism measure was 25.14, and 62.85%.

		Table 7							

Mean score and mean score percentage comparison of SAPS police official responses with 10, 20, and 30 years' experience in the SAPS within the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province, to the 30-item questionnaire measuring police culture themes of solidarity, isolation and cynicism

Province	YE	Solidarity mean score	Solidarity mean score %	Isolation mean score	Isolation mean score %	Cynicism mean score	Cynicism mean score %	Total mean score	Total mean score %
Gauteng	10	31.19	78.0%	30.97	77.4%	26.19	65.5%	88.34	73.6%
KZN		33.44	83.6%	32.67	81.7%	25.56	63.9%	91.67	76.4%
Limpopo		29.25	73.1%	29.00	72.5%	22.75	56.9%	81.00	67.5%
Row total		93.88	78.2%	92.64	77.2%	74.50	62.1%	261.01	72.5%
Gauteng	20	32.06	80.2%	31.69	79.2%	26.13	65.3%	89.88	74.9%
KZN		32.53	81.3%	31.86	79.7%	25.42	63.5%	89.81	74.8%
Limpopo		30.42	76.1%	30.11	75.3%	24.82	62.0%	85.34	71.1%
Row total		95.01	79.2%	93.66	78.1%	76.37	63.6%	265.03	73.6%
Gauteng	30	30.57	76.4%	30.43	76.1%	24.57	61.4%	85.57	71.3%
KZN		30.48	76.2%	30.30	75.8%	25.70	64.2%	86.48	72.1%
Limpopo		0	0%	0	00.00%	0	0%	0	0%
Row total		61.05	76.3%	60.73	75.9%	50.27	62.8%	172.05	71.7%

Note. 'YE' represents 'years of experience in the SAPS'.

Table 7 further specifies that SAPS functional police officials with twenty (20) years SAPS organisational experience, had stronger attitudes in support of police culture solidarity, isolation, and cynicism, compared to SAPS functional police officials with ten (10) years SAPS organisational experience. However, SAPS functional police officials with thirty (30) years SAPS organisational experience, had weaker attitudes in support of police culture solidarity and isolation, compared to SAPS functional police officials with twenty (20) and ten (10) years SAPS organisational experience. Even though SAPS functional police officials with thirty (30) years SAPS organisational experience, had weaker indicators evincing of police culture cynicism compared to SAPS functional police officials with twenty (20) years SAPS organisational experience, the cynicism indicator is the same or slightly higher in relation to SAPS functional police officials with ten (10) years SAPS organisational experience. Between the three (3) provincial groups of participants, overall and on average, the KwaZulu-Natal Province had the strongest indicators evincing of police culture themes of solidarity, isolation, and cynicism, followed by Gauteng Province, and lastly Limpopo Province. However, it is important to note that zero (0) SAPS functional police officials from the Limpopo Province, with thirty (30) years SAPS organisational experience, partook in the study, and as such could possibly influence the so-called 'true' attitudes of the thirty (30) year study sample category.

7.4   FREQUENCY DISTRIBUTIONS OF PARTICIPANTS' RESPONSES

The frequency distributions of study contributors indicate no statistically significant differences between their respective responses to the thirty (30) items of the police culture theme questionnaire.

7.4.1   FREQUENCY DISTRIBUTION OF SAPS FUNCTIONAL POLICE OFFICIALS'
        (WITH TEN YEARS SAPS EXPERIENCE) RESPONSES TO THE THIRTY ITEMS
        OF THE SELF-REPORT POLICE CULTURE QUESTIONNAIRE

The substance of Table 8 shows overall that the study participants' (SAPS functional police officials with ten [10] years SAPS organisational experience) responses on the survey met the predetermined cut-off mean score of 2.4 (60%) for each item on the 30-item self-report police culture theme questionnaire, bar item twenty-seven (27), and here the mean is at the midpoint (50%). However, there are differences of degree and kind. In terms of the latter, differences can be noted for items 13, 15, 17, 20, 22, 25, 26, 27, 29 and 30. More specifically, participants from the Gauteng Province and KwaZulu-Natal Province revealed that they do not talk in-depth to people outside of the SAPS about their work, whilst contributors from the Limpopo Province had the opposite view.

Partakers from the KwaZulu-Natal and Limpopo provinces noted that their 'important others' do not understand what being a police official is all about, whereas functional police officials from the Gauteng Province noted that they do. Limpopo Province participants disagreed with their Gauteng and KwaZulu-Natal counterparts that they experience more belonging with their work peers every day and less with people that they have to police. SAPS Gauteng Province police officials and KwaZulu-Natal Province police officials either agreed or strongly agreed that SAPS generals do not know what is happening at grass roots level, while Limpopo Province police officials disagreed or strongly disagreed. Gauteng and Limpopo partakers were of the opinion that most people do not hesitate to go out of their way to help someone in trouble, however KwaZulu-Natal members had the opposite understanding.

Gauteng and Limpopo police officials believed that most people respect the authority of police officials, which was not the case again for KwaZulu-Natal police officials. On item 26 the Gauteng Province members joined their cynical peers from KwaZulu-Natal by indicating most people don't respect the police enough, but the Limpopo police officials disagreed. Gauteng participants agreed that police officials will never trust community members enough to work together effectively, KwaZulu-Natal and Limpopo respondents disagreed. Gauteng and KwaZulu-Natal police officials noted that the community will not trust police officials enough to work together effectively, whilst Limpopo police officials did not share the notion. The Limpopo Province SAPS members stated the community supports the police and the police trust the public, whereas SAPS members from the Gauteng and KwaZulu-Natal provinces positioned that the community does not support the police and the police do not trust the public.

Table 8

Frequency comparison of responses of SAPS functional police officials (with 10 years' experience in SAPS) from the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province, to the 30-item Police Culture Questionnaire

Item	Sample category	Strongly agree	Agree	No opinion	Disagree	Strongly disagree	Did not complete	Row total
				Police culture theme of solidarity				
1 I think that a police official should be one of the highest paid careers.	Gauteng Province N	9	20	0	3	0	0	32
	Gauteng Province %	28.13%	62.50%	00.00%	09.38%	00.00%	00.00%	100.00%
	KZN Province N	11	7	0	0	0	0	18
	KZN Province %	61.11%	38.89%	00.00%	00.00%	00.00%	00.00%	100.00%
	Limpopo Province N	0	3	0	1	0	0	0
	Limpopo Province %	00.00%	75.00%	00.00%	25.00%	00.00%	00.00%	00.00%
	TOTAL	20	30	0	4	0	0	54
	TOTAL %	37.04%	55.56%	00.00%	07.41%	00.00%	00.00%	100.00%
2 I feel it is my duty to rid the country of its bad elements.	Gauteng Province N	2	29	1	0	0	0	32
	Gauteng Province %	06.25%	90.63%	03.13%	00.00%	00.00%	00.00%	100.00%
	KZN Province N	5	13	0	0	0	0	18
	KZN Province %	27.78%	72.22%	00.00%	00.00%	00.00%	00.00%	100.00%
	Limpopo Province N	0	4	0	0	0	0	4
	Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
	TOTAL	7	46	1	0	0	0	54
	TOTAL %	12.96%	85.19%	01.85%	00.00%	00.00%	00.00%	100.00%
3 Police officials are careful of how they behave in public.	Gauteng Province N	6	22	2	2	0	0	32
	Gauteng Province %	18.75%	68.75%	06.25%	06.25%	00.00%	00.00%	100.00%
	KZN Province N	7	10	0	1	0	0	18
	KZN Province %	38.89%	55.56%	00.00%	05.56%	00.00%	00.00%	100.00%
	Limpopo Province N	0	3	0	1	0	0	4
	Limpopo Province %	00.00%	75.00%	0.00%	25.00%	00.00%	00.00%	100.00%
	TOTAL	13	35	2	4	0		54
	TOTAL %	24.07%	64.81%	03.70%	07.41%	00.00%	00.00%	100.00%

#	Statement	Measure							TOTAL
4	You don't understand what it is to be a police official until you are a police official.	Gauteng Province N	8	20	0	4	0		32
		Gauteng Province %	25.00%	62.50%	00.00%	12.50%	00.00%	00.00%	100.00%
		KZN Province N	7	11	0	0	0		18
		KZN Province %	38.89%	61.11%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	3	1	0	0		4
		Limpopo Province %	00.00%	75.00%	25.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	15	34	5	0	0	0	54
		TOTAL %	27.78%	62.96%	9.26%	00.00%	00.00%	00.00%	100.00%
5	Police officials have to look out for each other.	Gauteng Province N	9	22	0	1	0	0	32
		Gauteng Province %	28.13%	68.75%	00.00%	03.13%	00.00%	00.00%	100.00%
		KZN Province N	9	9	0	0	0	0	18
		KZN Province %	50.00%	50.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	18	35	0	1	0	0	54
		TOTAL %	33.33%	64.81%	00.00%	01.85%	00.00%	00.00%	100.00%
6	Members of the public, media and politicians are quick to criticise the police but seldom recognise the good that SAPS members do.	Gauteng Province N	14	17	0	1	0	0	32
		Gauteng Province %	43.75%	53.13%	00.00%	03.13%	00.00%	00.00%	100.00%
		KZN Province N	9	9	0	0	0	0	18
		KZN Province %	50.00%	50.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	23	30	0	1	0	0	54
		TOTAL %	42.59%	55.56%	00.00%	01.85%	00.00%	00.00%	100.00%
7	What does not kill a police official makes him or her stronger.	Gauteng Province N	2	27	1	1	0	1	32
		Gauteng Province %	06.25%	84.38%	03.13%	03.13%	00.00%	3.13%	100.00%
		KZN Province N	1	17	0	0	0	0	18
		KZN Province %	05.56%	94.44%	00.00%	00.00%	00.00%	0.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	3	48	1	1	1	0	54
		TOTAL %	05.56%	88.89%	01.85%	01.85%	01.85%	00.00%	100.00%

#	Statement		1	2	3	4	5	6	TOTAL
8	Most members of the public don't really know what is going on 'out there'.	Gauteng Province N	6	23	0	3	0	0	32
		Gauteng Province %	18.75%	71.88%	00.00%	09.38%	00.00%	00.00%	100.00%
		KZN Province N	3	14	0	1	0	0	18
		KZN Province %	16.67%	77.78%	00.00%	05.56%	00.00%	00.00%	100.00%
		Limpopo Province N	0	3	0	1	0	0	4
		Limpopo Province %	00.00%	75.00%	00.00%	25.00%	00.00%	00.00%	100.00%
		TOTAL	9	40	0	5	0	0	54
		TOTAL %	16.67%	74.07%	00.00%	09.26%	00.00%	00.00%	100.00%
9	A good police official takes nothing at face value.	Gauteng Province N	5	27	0	0	0	0	32
		Gauteng Province %	15.63%	84.38%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	6	12	0	0	0	0	18
		KZN Province %	33.33%	66.67%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	11	43	0	0	0	0	54
		TOTAL %	20.37%	79.63%	00.00%	00.00%	00.00%	00.00%	100.00%
10	To be a police official is not just another job it is a 'higher calling'.	Gauteng Province N	9	21	0	2	0	0	32
		Gauteng Province %	28.13%	65.63%	00.00%	06.25%	00.00%	00.00%	100.00%
		KZN Province N	7	10	0	1	0	0	18
		KZN Province %	38.89%	55.56%	00.00%	05.56%	00.00%	00.00%	100.00%
		Limpopo Province N	1	3	0	0	0	0	4
		Limpopo Province %	25.00%	75.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	17	34	0	3	0	0	54
		TOTAL %	31.48%	62.96%	00.00%	05.56%	00.00%	00.00%	100.00%

Police culture theme of isolation

#	Statement		1	2	3	4	5	6	TOTAL
11	I tend to socialise less with my friends outside of the police since I have become a police official.	Gauteng Province N	5	21	0	6	0	0	32
		Gauteng Province %	15,63%	65,63%	00,00%	18,75%	00,00%	00,00%	100,00%
		KZN Province N	1	13	0	4	0	0	18
		KZN Province %	05,56%	72,22%	00,00%	22,22%	00,00%	00,00%	100,00%
		Limpopo Province N	0	2	0	2	0	0	4
		Limpopo Province %	00,00%	50,00%	00,00%	50,00%	00,00%	00,00%	100,00%
		TOTAL	6	36	0	12	0	0	54
		TOTAL %	11,11%	66,67%	00,00%	22,22%	00,00%	00,00%	100,00%

#	Statement	Province							Total
12	I prefer socialising with my colleagues to socialising with non-members.	Gauteng Province N	4	21	0	6	0	1	32
		Gauteng Province %	12.50%	65.63%	00.00%	18.75%	00.00%	03.13%	100.00%
		KZN Province N	1	14	0	3	0	0	18
		KZN Province %	05.56%	77.78%	00.00%	16.67%	00.00%	00.00%	100.00%
		Limpopo Province N	0	2	0	2	0	0	4
		Limpopo Province %	00.00%	50.00%	00.00%	50.00%	00.00%	00.00%	100.00%
		TOTAL	5	37	0	11	0	1	54
		TOTAL %	09.26%	68.52%	00.00%	20.37%	00.00%	01.85%	100.00%
13	I don't really talk in-depth to people outside of the SAPS about my work.	Gauteng Province N	3	21	0	8	0	0	32
		Gauteng Province %	09.38%	65.63%	00.00%	25.00%	00.00%	00.00%	100.00%
		KZN Province N	1	12	0	5	0	0	18
		KZN Province %	05.56%	66.67%	00.00%	27.78%	00.00%	00.00%	100.00%
		Limpopo Province N	0	1	0	3	0	0	4
		Limpopo Province %	00.00%	25.00%	00.00%	75.00%	00.00%	00.00%	100.00%
		TOTAL	4	34	0	16	0	0	54
		TOTAL %	07.41%	62.96%	00.00%	29.63%	00.00%	00.00%	100.00%
14	Being a police official made me realise how uncooperative and non-supportive the courts are.	Gauteng Province N	3	21	2	6	0	0	32
		Gauteng Province %	09.38%	65.63%	06.25%	18.75%	00.00%	00.00%	100.00%
		KZN Province N	1	12	0	5	0	0	18
		KZN Province %	05.56%	66.67%	00.00%	27.78%	00.00%	00.00%	100.00%
		Limpopo Province N	0	2	1	1	0	0	4
		Limpopo Province %	00.00%	50.00%	25.00%	25.00%	00.00%	00.00%	100.00%
		TOTAL	4	35	3	12	0	0	54
		TOTAL %	07.41%	64.81%	05.56%	22.22%	00.00%	00.00%	100.00%
15	My husband/wife, boyfriend/girlfriend tends not to understand what being a police official is all about.	Gauteng Province N	2	13	0	17	0	0	32
		Gauteng Province %	06.25%	40.63%	00.00%	53.13%	00.00%	00.00%	100.00%
		KZN Province N	3	9	0	6	0	0	18
		KZN Province %	16.67%	50.00%	00.00%	33.33%	00.00%	00.00%	100.00%
		Limpopo Province N	0	3	0	1	0	0	4
		Limpopo Province %	00.00%	75.00%	00.00%	25.00%	00.00%	00.00%	100.00%
		TOTAL	5	25	0	24	0	0	54
		TOTAL %	09.26%	46.30%	00.00%	44.44%	00.00%	00.00%	100.00%

#	Statement	Category							
16	Shift work and special duties influence my socialising with friends outside the SAPS.	Gauteng Province N	2	26	0	2	1	1	32
		Gauteng Province %	6.25%	81.25%	00.00%	06.25%	03.13%	03.13%	100.00%
		KZN Province N	2	11	1	2	0	2	18
		KZN Province %	11.11%	61.11%	05.56%	11.11%	00.00%	11.11%	100.00%
		Limpopo Province N	0	2	0	0	0	2	4
		Limpopo Province %	00.00%	50.00%	00.00%	00.00%	00.00%	50.00%	100.00%
		TOTAL	4	39	1	4	1	5	54
		TOTAL %	07.41%	72.22%	01.85%	07.41%	01.85%	09.26%	100.00%
17	I feel like I belong with my work colleagues more every day, and less with people that I have to police.	Gauteng Province N	5	23	0	4	0	0	32
		Gauteng Province %	15.63%	71.88%	00.00%	12.50%	00.00%	00.00%	100.00%
		KZN Province N	4	10	0	3	0	1	18
		KZN Province %	22.22%	55.56%	00.00%	16.67%	00.00%	05.56%	100.00%
		Limpopo Province N	0	1	0	3	0	0	4
		Limpopo Province %	00.00%	25.00%	00.00%	75.00%	00.00%	00.00%	100.00%
		TOTAL	9	34	0	10	0	1	54
		TOTAL %	16.67%	62.96%	00.00%	18.52%	00.00%	01.85%	100.00%
18	As a police official, I am being watched critically by members of the community, even in my social life.	Gauteng Province N	4	24	0	4	0	0	32
		Gauteng Province %	12.50%	75.00%	00.00%	12.50%	00.00%	00.00%	100.00%
		KZN Province N	4	12	0	1	0	1	18
		KZN Province %	22.22%	66.67%	00.00%	05.56%	00.00%	05.56%	100.00%
		Limpopo Province N	0	4	0	0	0		4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	8	40	0	5	0	1	54
		TOTAL %	14.81%	74.07%	00.00%	09.26%	00.00%	01.85%	100.00%
19	I can be more open with my work colleagues than with members of the public.	Gauteng Province N	4	22	0	6	0	0	32
		Gauteng Province %	12.50%	68.75%	00.00%	18.75%	00.00%	00.00%	100.00%
		KZN Province N	4	13	0	1	0	0	18
		KZN Province %	22.22%	72.22%	00.00%	05.56%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	8	39	0	7	0	0	54
		TOTAL %	14.81%	72.22%	00.00%	12.96%	00.00%	00.00%	100.00%

20	Generals do not really know what is happening at grass roots level.	Gauteng Province N	6	22	3	1	0	0	32
		Gauteng Province %	18.75%	68.75%	09.38%	03.13%	00.00%	00.00%	100.00%
		KZN Province N	4	11	1	2	0	0	18
		KZN Province %	22.22%	61.11%	05.56%	11.11%	00.00%	00.00%	100.00%
		Limpopo Province N	0	1	1	2	0	0	4
		Limpopo Province %	00.00%	25.00%	25.00%	50.00%	00.00%	00.00%	100.00%
		TOTAL	10	34	5	5	0	0	54
		TOTAL %	18.52%	62.96%	09.26%	09.26%	00.00%	00.00%	100.00%

Police culture theme of cynicism

21	Most people lie when answering questions posed by police officials.	Gauteng Province N	6	22	3	1	0	0	32
		Gauteng Province %	18.75%	68.75%	09.38%	03.13%	00.00%	00.00%	100.00%
		KZN Province N	4	12	0	2	0	0	18
		KZN Province %	22.22%	66.67%	00.00%	11.11%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	10	38	3	3	0	0	54
		TOTAL %	18.52%	70.37%	05.56%	05.56%	00.00%	00.00%	100.00%
22	Most people do not hesitate to go out of their way to help someone in trouble.	Gauteng Province N	4	17	0	11	0	0	32
		Gauteng Province %	12.50%	53.13%	00.00%	34.38%	00.00%	00.00%	100.00%
		KZN Province N	1	6	0	11	0	0	18
		KZN Province %	05.56%	33.33%	00.00%	61.11%	00.00%	00.00%	100.00%
		Limpopo Province N	0	3	0	1	0	0	4
		Limpopo Province %	00.00%	75.00%	00.00%	25.00%	00.00%	00.00%	100.00%
		TOTAL	5	26	0	23	0	0	54
		TOTAL %	09.26%	48.15%	00.00%	42.59%	00.00%	00.00%	100.00%
23	Most people are untrustworthy and dishonest.	Gauteng Province N	2	23	1	6	0	0	32
		Gauteng Province %	6.25%	71.88%	03.13%	18.75%	00.00%	00.00%	100.00%
		KZN Province N	3	10	1	4	0	0	18
		KZN Province %	16.67%	55.56%	05.56%	22.22%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	5	37	2	10	0	0	54
		TOTAL %	09.26%	68.52%	03.70%	18.52%	00.00%	00.00%	100.00%

24	Most people would steal if they knew they would not get caught.	Gauteng Province N	4	20	0	7	1	0	32
		Gauteng Province %	12.50%	62.50%	00.00%	21.88%	03.13%	00.00%	100.00%
		KZN Province N	2	12	0	4	0	0	18
		KZN Province %	11.11%	66.67%	00.00%	22.22%	00.00%	00.00%	100.00%
		Limpopo Province N	0	4	0	0	0	0	4
		Limpopo Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	6	36	0	11	1	0	54
		TOTAL %	11.11%	66.67%	00.00%	20.37%	01.85%	00.00%	100.00%
25	Most people respect the authority of police officials.	Gauteng Province N	1	17	0	13	1	0	32
		Gauteng Province %	03.13%	53.13%	00.00%	40.63%	03.13%	00.00%	100.00%
		KZN Province N	1	8		9	0	0	18
		KZN Province %	05.56%	44.44%	00.00%	50.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	2	1	1	0	0	4
		Limpopo Province %	00.00%	50.00%	25.00%	25.00%	00.00%	00.00%	100.00%
		TOTAL	2	27	1	23	1	0	54
		TOTAL %	03.70%	50.00%	01.85%	42.59%	01.85%	00.00%	100.00%
26	Most people lack the proper level of respect for police officials.	Gauteng Province N	2	24	0	6	0		32
		Gauteng Province %	06.25%	75.00%	00.00%	18.75%	00.00%	0.00%	100.00%
		KZN Province N	1	11	0	6	0		18
		KZN Province %	05.56%	61.11%	00.00%	33.33%	00.00%	0.00%	100.00%
		Limpopo Province N	0	1	1	2	0		4
		Limpopo Province %	00.00%	25.00%	25.00%	50.00%	00.00%	00.00%	100.00%
		TOTAL	3	36	1	14	0	0	54
		TOTAL %	05.56%	66.67%	01.85%	25.93%	00.00%	00.00%	100.00%
27	Police officials will never trust members of the community enough to work together effectively.	Gauteng Province N	2	19	0	11	0	0	32
		Gauteng Province %	06.25%	59.38%	00.00%	34.38%	00.00%	00.00%	100.00%
		KZN Province N	1	8	0	9	0	0	18
		KZN Province %	05.56%	44.44%	00.00%	50.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	4	0	0	4
		Limpopo Province %	00.00%	00.00%	00.00%	100.00%	00.00%	00.00%	100.00%
		TOTAL	3	27	0	24	0	0	54
		TOTAL %	05.56%	50.00%	00.00%	44.44%	00.00%	00.00%	100.00%

#	Statement		C1	C2	C3	C4	C5	C6	Total
28	Most members of the community are open to the opinions and suggestions of police officials.	Gauteng Province N	0	21	0	10	1	0	32
		Gauteng Province %	00.00%	65.63%	00.00%	31.25%	03.13%	00.00%	100.00%
		KZN Province N	1	8	0	7	0	2	18
		KZN Province %	05.56%	44.44%	00.00%	38.89%	00.00%	11.11%	100.00%
		Limpopo Province N	0	3	1	0	0	0	4
		Limpopo Province %	00.00%	75.00%	25.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	1	32	1	17	1	2	54
		TOTAL %	01.85%	59.26%	01.85%	31.48%	01.85%	03.70%	100.00%
29	Members of the community will not trust police officials enough to work together effectively.	Gauteng Province N	1	20	0	9	0	2	32
		Gauteng Province %	03.13%	62.50%	00.00%	28.13%	00.00%	06.25%	100.00%
		KZN Province N	0	11	1	5	0	1	18
		KZN Province %	00.00%	61.11%	05.56%	27.78%	00.00%	05.56%	100.00%
		Limpopo Province N	0	1	0	3	0	0	4
		Limpopo Province %	00.00%	25.00%	00.00%	75.00%	00.00%	00.00%	100.00%
		TOTAL	1	32	1	17	0	3	54
		TOTAL %	01.85%	59.26%	01.85%	31.48%	00.00%	05.56%	100.00%
30	The community does not support the police and the police do not trust the public.	Gauteng Province N	2	14	0	15	0	1	32
		Gauteng Province %	06.25%	43.75%	00.00%	46.88%	00.00%	03.13%	100.00%
		KZN Province N	1	8	1	4	0	4	18
		KZN Province %	05.56%	44.44%	05.56%	22.22%	00.00%	22.22%	100.00%
		Limpopo Province N		1	0	3	0	0	4
		Limpopo Province %	00.00%	25.00%	00.00%	75.00%	00.00%	00.00%	100.00%
		TOTAL	3	23	1	22	0	5	54
		TOTAL %	05.56%	42.59%	01.85%	40.74%	00.00%	09.26%	100.00%

7.4.2   DISTRIBUTION OF SAPS FUNCTIONAL POLICE OFFICIALS' (WITH TWENTY YEARS SAPS EXPERIENCE) RESPONSES TO THE THIRTY ITEMS OF THE SELF-REPORT POLICE CULTURE QUESTIONNAIRE

The frequency distributions of the participants' responses, with twenty (20) years' experience in the SAPS, to the 30-item self-report police culture questionnaire are shown in Table 9. The said table shows overall that the study participants' (SAPS functional police officials with twenty [20] years SAPS organisational experience) responses on the survey realised the predetermined cut-off mean score of 2.4 (60%) for all of the items on the 30-item self-report police culture theme questionnaire. However, there are differences of degree and kind. In terms of the latter, differences can be noted for item 25. On this specific item, respondents from the Gauteng Province noted that most people do not respect the authority of police officials, whilst KwaZulu-Natal Province and Limpopo Province participants agreed that most people respect the authority of police officials.

Differences of degree can be observed on items 1 and 6. With respect to item 1, police officials from the Gauteng Province and Limpopo Province leaned towards agreeing that the police occupation should be one of the highest remunerated careers, whereas KwaZulu-Natal Province partakers were inclined to strongly agree. Again on item 6, as was the case with item 1, police officials from the Gauteng Province and Limpopo Province tended to agree, whilst KwaZulu-Natal contributors strongly agree, that civic members, media and politicians are hurried to critique the police but hardly acknowledge the good that SAPS members do.

Table 9

Frequency comparison of responses of SAPS functional police officials (with 20 years' experience in SAPS) from the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province, to the 30-item Police Culture Questionnaire

	Item	Sample category	Strongly agree	Agree	No opinion	Disagree	Strongly disagree	Did not complete	Row total
					Police culture theme of solidarity				
1	I think that a police official should be one of the highest paid careers.	Gauteng Province N	5	11	0	0	0	0	16
		Gauteng Province %	31.25%	68.75%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	17	16	0	2	1	0	36
		KZN Province %	47.22%	44.44%	00.00%	05.56%	02.78%	00.00%	100.00%
		Limpopo Province N	12	24	1	1	0	0	38
		Limpopo Province %	31.58%	63.16%	02.63%	02.63%	00.00%	00.00%	100.00%
		TOTAL	34	51	1	3	1	0	90
		TOTAL %	37.78%	56.67%	01.11%	03.33%	01.11%	00.00%	100.00%
2	I feel it is my duty to rid the country of its bad elements.	Gauteng Province N	4	12	0	0	0	0	16
		Gauteng Province %	25.00%	75.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	11	24	0	1	0	0	36
		KZN Province %	30.56%	66.67%	00.00%	02.78%	00.00%	00.00%	100.00%
		Limpopo Province N	4	33	0		0	1	38
		Limpopo Province %	10.53%	86.84%	00.00%	00.00%	00.00%	02.63%	100.00%
		TOTAL	19	69	0	1	0	1	90
		TOTAL %	21.11%	76.67%	00.00%	01.11%	00.00%	01.11%	100.00%
3	Police officials are careful of how they behave in public.	Gauteng Province N	4	8	0	4	0	0	16
		Gauteng Province %	25.00%	50.00%	00.00%	25.00%	00.00%	00.00%	100.00%
		KZN Province N	6	27	0	2	0	1	36
		KZN Province %	16.67%	75.00%	00.00%	05.56%	00.00%	02.78%	100.00%
		Limpopo Province N	0	36	1	1	0	0	38
		Limpopo Province %	00.00%	94.74%	02.63%	02.63%	00.00%	00.00%	100.00%
		TOTAL	10	71	1	7	0	1	90
		TOTAL %	11.11%	78.89%	01.11%	07.78%	00.00%	01.11%	100.00%

#	Statement		Col1	Col2	Col3	Col4	Col5	Col6	TOTAL
4	You don't understand what it is to be a police official until you are a police official.	Gauteng Province N	6	9	0	1	0	0	16
		Gauteng Province %	37.50%	56.25%	00.00%	06.25%	00.00%	00.00%	100.00%
		KZN Province N	15	17	0	3	1	0	36
		KZN Province %	41.67%	47.22%	00.00%	08.33%	02.78%	00.00%	100.00%
		Limpopo Province N	7	25	1	4	0	1	38
		Limpopo Province %	18.42%	65.79%	02.63%	10.53%	00.00%	02.63%	100.00%
		TOTAL	28	51	1	8	1	1	90
		TOTAL %	31.11%	56.67%	01.11%	08.89%	01.11%	01.11%	100.00%
5	Police officials have to look out for each other.	Gauteng Province N	7	9	0	0	0	0	16
		Gauteng Province %	43.75%	56.25%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	13	23	0	0	0	0	36
		KZN Province %	36.11%	63.89%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	7	30	0	1	0	0	38
		Limpopo Province %	18.42%	78.95%	00.00%	02.63%	00.00%	00.00%	100.00%
		TOTAL	27	62	0	1	0	0	90
		TOTAL %	30.00%	68.89%	00.00%	01.11%	00.00%	00.00%	100.00%
6	Members of the public, media and politicians are quick to criticise the police but seldom recognise the good that SAPS members do.	Gauteng Province N	7	9	0	0	0	0	16
		Gauteng Province %	43.75%	56.25%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	24	12	0	0	0	0	36
		KZN Province %	66.67%	33.33%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	14	24	0	0	0	0	38
		Limpopo Province %	36.84%	63.16%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	45	45	0	0	0	0	90
		TOTAL %	50.00%	50.00%	00.00%	00.00%	00.00%	00.00%	100.00%
7	What does not kill a police official makes him or her stronger.	Gauteng Province N	1	12	0	2	0	1	16
		Gauteng Province %	06.25%	75.00%	00.00%	12.50%	00.00%	06.25%	100.00%
		KZN Province N	2	32	0	2	0	0	36
		KZN Province %	05.56%	88.89%	00.00%	05.56%	00.00%	00.00%	100.00%
		Limpopo Province N	1	33	2	1	0	1	38
		Limpopo Province %	02.63%	86.84%	05.26%	02.63%	00.00%	02.63%	100.00%
		TOTAL	4	77	2	5	0	2	90
		TOTAL %	04.44%	85.56%	02.22%	05.56%	00.00%	02.22%	100.00%

#	Statement		1	2	3	4	5	6	Total
8	Most members of the public don't really know what is going on 'out there'.	Gauteng Province N	2	14	0	0	0	0	16
		Gauteng Province %	12.50%	87.50%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	3	26	0	7	0	0	36
		KZN Province %	08.33%	72.22%	00.00%	19.44%	00.00%	00.00%	100.00%
		Limpopo Province N	3	33	0	2	0	0	38
		Limpopo Province %	07.89%	86.84%	00.00%	05.26%	00.00%	00.00%	100.00%
		TOTAL	8	73	0	9	0	0	90
		TOTAL %	08.89%	81.11%	00.00%	10.00%	00.00%	00.00%	100.00%
9	A good police official takes nothing at face value.	Gauteng Province N	3	12	0	1	0	0	16
		Gauteng Province %	18.75%	75.00%	00.00%	06.25%	00.00%	00.00%	100.00%
		KZN Province N	11	24	0	1	0	0	36
		KZN Province %	30.56%	66.67%	00.00%	02.78%	00.00%	00.00%	100.00%
		Limpopo Province N	1	37	0	0	0	0	38
		Limpopo Province %	02.63%	97.37%	00.00%	00.00%	00.00%	00.00%	100.00%
		TOTAL	15	73	0	2	0	0	90
		TOTAL %	16.67%	81.11%	00.00%	02.22%	00.00%	00.00%	100.00%
10	To be a police official is not just another job it is a 'higher calling'.	Gauteng Province N	5	11	0	0	0	0	16
		Gauteng Province %	31.25%	68.75%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	15	20	0	1	0	0	36
		KZN Province %	41.67%	55.56%	00.00%	02.78%	00.00%	00.00%	100.00%
		Limpopo Province N	4	33	1	0	0	0	38
		Limpopo Province %	10.53%	86.84%	02.63%	00.00%	00.00%	00.00%	100.00%
		TOTAL	24	64	1	1	0	0	90
		TOTAL %	26.67%	71.11%	01.11%	01.11%	00.00%	00.00%	100.00%
	Police culture theme of isolation								
11	I tend to socialise less with my friends outside of the police since I have become a police official.	Gauteng Province N	2	11	0	3	0	0	16
		Gauteng Province %	12.50%	68.75%	00.00%	18.75%	00.00%	00.00%	100.00%
		KZN Province N	4	18	0	13	1	0	36
		KZN Province %	11.11%	50.00%	00.00%	36.11%	02.78%	00.00%	100.00%
		Limpopo Province N	0	36	1	1	0	0	38
		Limpopo Province %	00.00%	94.74%	02.63%	02.63%	00.00%	00.00%	100.00%
		TOTAL	6	65	1	17	1	0	90
		TOTAL %	06.67%	72.22%	01.11%	18.89%	01.11%	00.00%	100.00%

#	Statement		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	N/A	TOTAL
12	I prefer socialising with my colleagues to socialising with non-members.	Gauteng Province N	1	11	0	3	1	0	16
		Gauteng Province %	06.25%	68.75%	00.00%	18.75%	06.25%	00.00%	100.00%
		KZN Province N	1	27	1	6	1	0	36
		KZN Province %	02.78%	75.00%	02.78%	16.67%	02.78%	00.00%	100.00%
		Limpopo Province N	0	34	1	3	0	0	38
		Limpopo Province %	00.00%	89.47%	02.63%	07.89%	00.00%	00.00%	100.00%
		TOTAL	2	72	2	12	2	0	90
		TOTAL %	02.22%	80.00%	02.22%	13.33%	02.22%	00.00%	100.00%
13	I don't really talk in-depth to people outside of the SAPS about my work.	Gauteng Province N	2	12	0	2	0	0	16
		Gauteng Province %	12.50%	75.00%	00.00%	12.50%	00.00%	00.00%	100.00%
		KZN Province N	1	23	1	10	1	0	36
		KZN Province %	02.78%	63.89%	02.78%	27.78%	02.78%	00.00%	100.00%
		Limpopo Province N	0	34	0	4	0	0	38
		Limpopo Province %	00.00%	89.47%	00.00%	10.53%	00.00%	00.00%	100.00%
		TOTAL	3	69	1	16	1	0	90
		TOTAL %	03.33%	76.67%	01.11%	17.78%	01.11%	00.00%	100.00%
14	Being a police official made me realise how uncooperative and non-supportive the courts are.	Gauteng Province N	0	9	3	3	0	1	16
		Gauteng Province %	00.00%	56.25%	18.75%	18.75%	00.00%	06.25%	100.00%
		KZN Province N	3	22	6	4	0	1	36
		KZN Province %	08.33%	61.11%	16.67%	11.11%	00.00%	02.78%	100.00%
		Limpopo Province N	0	28	5	3	0	2	38
		Limpopo Province %	00.00%	73.68%	13.16%	7.89%	00.00%	05.26%	100.00%
		TOTAL	3	59	14	10	0	4	90
		TOTAL %	03.33%	65.56%	15.56%	11.11%	00.00%	04.44%	100.00%
15	My husband/wife, boyfriend/girlfriend tends not to understand what being a police official is all about.	Gauteng Province N	2	8	0	6	0	0	16
		Gauteng Province %	12.50%	50.00%	00.00%	37.50%	00.00%	00.00%	100.00%
		KZN Province N	0	19	0	15	2	0	36
		KZN Province %	00.00%	52.78%	00.00%	41.67%	05.56%	00.00%	100.00%
		Limpopo Province N	0	25	1	12	0	0	38
		Limpopo Province %	00.00%	65.79%	02.63%	31.58%	00.00%	00.00%	100.00%
		TOTAL	2	52	1	33	2	0	90
		TOTAL %	02.22%	57.78%	01.11%	36.67%	02.22%	00.00%	100.00%

#	Statement	Measure							
16	Shift work and special duties influence my socialising with friends outside the SAPS.	Gauteng Province N	0	14	0	2	0	0	16
		Gauteng Province %	00.00%	87.50%	00.00%	12.50%	00.00%	00.00%	100.00%
		KZN Province N	2	21	1	10	1	1	36
		KZN Province %	05.56%	58.33%	02.78%	27.78%	02.78%	02.78%	100.00%
		Limpopo Province N	0	33	0	4	0	1	38
		Limpopo Province %	00.00%	86.84%	00.00%	10.53%	00.00%	02.63%	100.00%
		TOTAL	2	68	1	16	1	2	90
		TOTAL %	02.22%	75.56%	01.11%	17.78%	01.11%	02.22%	100.00%
17	I feel like I belong with my work colleagues more every day, and less with people that I have to police.	Gauteng Province N	0	13	0	3	0	0	16
		Gauteng Province %	00.00%	81.25%	00.00%	18.75%	00.00%	00.00%	100.00%
		KZN Province N	1	18	3	13	1	0	36
		KZN Province %	02.78%	50.00%	08.33%	36.11%	02.78%	00.00%	100.00%
		Limpopo Province N	0	34	0	4	0	0	38
		Limpopo Province %	00.00%	89.47%	00.00%	10.53%	00.00%	00.00%	100.00%
		TOTAL	1	65	3	20	1	0	90
		TOTAL %	01.11%	72.22%	3.33%	22.22%	01.11%	00.00%	100.00%
18	As a police official, I am being watched critically by members of the community, even in my social life.	Gauteng Province N	2	14	0	0	0	0	16
		Gauteng Province %	12.50%	87.50%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	6	27	0	2	0	1	36
		KZN Province %	16.67%	75.00%	00.00%	05.56%	00.00%	02.78%	100.00%
		Limpopo Province N	0	37	1	0	0	0	38
		Limpopo Province %	00.00%	97.37%	02.63%	00.00%	00.00%	00.00%	100.00%
		TOTAL	8	78	1	2	0	1	90
		TOTAL %	08.89%	86.67%	01.11%	02.22%	00.00%	01.11%	100.00%
19	I can be more open with my work colleagues than with members of the public.	Gauteng Province N	1	11	1	3	0	0	16
		Gauteng Province %	06.25%	68.75%	06.25%	18.75%	00.00%	00.00%	100.00%
		KZN Province N	3	23	1	8	1	0	36
		KZN Province %	08.33%	63.89%	02.78%	22.22%	02.78%	00.00%	100.00%
		Limpopo Province N	0	36	1	1	0	0	38
		Limpopo Province %	00.00%	94.74%	02.63%	02.63%	00.00%	00.00%	100.00%
		TOTAL	4	70	3	12	1	0	90
		TOTAL %	04.44%	77.78%	03.33%	13.33%	01.11%	00.00%	100.00%

#	Statement	Province							Total
20	Generals do not really know what is happening at grass roots level.	Gauteng Province N	1	10	0	4	0	1	16
		Gauteng Province %	06.25%	62.50%	00.00%	25.00%	00.00%	06.25%	100.00%
		KZN Province N	4	23	3	6	0	0	36
		KZN Province %	11.11%	63.89%	08.33%	16.67%	00.00%	00.00%	100.00%
		Limpopo Province N	0	33	1	4	0	0	38
		Limpopo Province %	00.00%	86.84%	02.63%	10.53%	00.00%	00.00%	100.00%
		TOTAL	5	66	4	14	0	1	90
		TOTAL %	05.56%	73.33%	04.44%	15.56%	00.00%	01.11%	100.00%

Police culture theme of cynicism

#	Statement	Province							Total
21	Most people lie when answering questions posed by police officials.	Gauteng Province N	2	12	0	1	0	1	16
		Gauteng Province %	12.50%	75.00%	00.00%	06.25%	00.00%	06.25%	100.00%
		KZN Province N	2	27	0	7	0	0	36
		KZN Province %	05.56%	75.00%	00.00%	19.44%	00.00%	00.00%	100.00%
		Limpopo Province N	1	34	1	2	0	0	38
		Limpopo Province %	02.63%	89.47%	02.63%	05.26%	00.00%	00.00%	100.00%
		TOTAL	5	73	1	10	0	1	90
		TOTAL %	05.56%	81.11%	01.11%	11.11%	00.00%	01.11%	100.00%
22	Most people do not hesitate to go out of their way to help someone in trouble.	Gauteng Province N	0	10	1	5	0	0	16
		Gauteng Province %	00.00%	62.50%	06.25%	31.25%	00.00%	00.00%	100.00%
		KZN Province N	3	24	1	8	0	0	36
		KZN Province %	08.33%	66.67%	02.78%	22.22%	00.00%	00.00%	100.00%
		Limpopo Province N	1	21	2	14	0	0	38
		Limpopo Province %	02.63%	55.26%	05.26%	36.84%	00.00%	00.00%	100.00%
		TOTAL	4	55	4	27	0	0	90
		TOTAL %	04.44%	61.11%	04.44%	30.00%	00.00%	00.00%	100.00%
23	Most people are untrustworthy and dishonest.	Gauteng Province N	1	10	0	5	0	0	16
		Gauteng Province %	06.25%	62.50%	00.00%	31.25%	00.00%	00.00%	100.00%
		KZN Province N	1	20	0	13	0	2	36
		KZN Province %	02.78%	55.56%	00.00%	36.11%	00.00%	05.56%	100.00%
		Limpopo Province N	1	33	1	3	0	0	38
		Limpopo Province %	02.63%	86.84%	02.63%	7.89%	00.00%	00.00%	100.00%
		TOTAL	3	63	1	21	0	2	90
		TOTAL %	03.33%	70.00%	01.11%	23.33%	00.00%	02.22%	100.00%

24	Most people would steal if they knew they would not get caught.	*Gauteng Province N*	3	7	0	6	0	0	16
		Gauteng Province %	18.75%	43.75%	00.00%	37.50%	00.00%	00.00%	100.00%
		KZN Province N	2	27	1	6	0	0	36
		KZN Province %	05.56%	75.00%	02.78%	16.67%	00.00%	00.00%	100.00%
		Limpopo Province N	1	31	1	1	0	4	38
		Limpopo Province %	02.63%	81.58%	02.63%	02.63%	00.00%	10.53%	100.00%
		TOTAL	6	65	2	13	0	4	90
		TOTAL %	06.67%	72.22%	02.22%	14.44%	00.00%	04.44%	100.00%
25	Most people respect the authority of police officials.	*Gauteng Province N*	0	5	0	10	0	1	16
		Gauteng Province %	00.00%	31.25%	00.00%	62.50%	00.00%	06.25%	100.00%
		KZN Province N	1	17	1	14	3	0	36
		KZN Province %	02.78%	47.22%	02.78%	38.89%	08.33%	00.00%	100.00%
		Limpopo Province N	0	20	0	18	0	0	38
		Limpopo Province %	00.00%	52.63%	00.00%	47.37%	00.00%	00.00%	100.00%
		TOTAL	1	42	1	42	3	1	90
		TOTAL %	01.11%	46.67%	01.11%	46.67%	03.33%	01.11%	100.00%
26	Most people lack the proper level of respect for police officials.	*Gauteng Province N*	1	12	0	1	0	2	16
		Gauteng Province %	06.25%	75.00%	00.00%	6.25%	00.00%	12.50%	100.00%
		KZN Province N	2	24	0	10	0	0	36
		KZN Province %	05.56%	66.67%	00.00%	27.78%	00.00%	00.00%	100.00%
		Limpopo Province N	0	21	0	14	0	3	38
		Limpopo Province %	00.00%	55.26%	00.00%	36.84%	00.00%	07.89%	100.00%
		TOTAL	3	57	0	25	0	5	90
		TOTAL %	03.33%	63.33%	00.00%	27.78%	00.00%	05.56%	100.00%
27	Police officials will never trust members of the community enough to work together effectively.	*Gauteng Province N*	1	10	0	5	0	0	16
		Gauteng Province %	06.25%	62.50%	00.00%	31.25%	00.00%	00.00%	100.00%
		KZN Province N	0	19	1	15	1	0	36
		KZN Province %	00.00%	52.78%	02.78%	41.67%	02.78%	00.00%	100.00%
		Limpopo Province N	1	22	1	14	0	0	38
		Limpopo Province %	02.63%	57.89%	02.63%	36.84%	00.00%	00.00%	100.00%
		TOTAL	2	51	2	34	1	0	90
		TOTAL %	02.22%	56.67%	02.22%	37.78%	01.11%	00.00%	100.00%

No	Statement	Province							
28	Most members of the community are open to the opinions and suggestions of police officials.	Gauteng Province N	0	8	0	6	0	2	16
		Gauteng Province %	00.00%	50.00%	00.00%	37.50%	00.00%	12.50%	100.00%
		KZN Province N	0	25	0	10	0	1	36
		KZN Province %	00.00%	69.44%	00.00%	27.78%	00.00%	02.78%	100.00%
		Limpopo Province N	0	24	0	10	0	4	38
		Limpopo Province %	00.00%	63.16%	00.00%	26.32%	00.00%	10.53%	100.00%
		TOTAL	0	57	0	26	0	7	90
		TOTAL %	00.00%	63.33%	00.00%	28.89%	00.00%	07.78%	100.00%
29	Members of the community will not trust police officials enough to work together effectively.	Gauteng Province N	1	11	0	4	0	0	16
		Gauteng Province %	06.25%	68.75%	00.00%	25.00%	00.00%	00.00%	100.00%
		KZN Province N	2	25	1	8	0	0	36
		KZN Province %	05.56%	69.44%	02.78%	22.22%	00.00%	00.00%	100.00%
		Limpopo Province N	1	19	1	15	0	2	38
		Limpopo Province %	02.63%	50.00%	02.63%	39.47%	00.00%	05.26%	100.00%
		TOTAL	4	55	2	27	0	2	90
		TOTAL %	04.44%	61.11%	02.22%	30.00%	00.00%	02.22%	100.00%
30	The community does not support the police and the police do not trust the public.	Gauteng Province N	0	13	0	2	0	1	16
		Gauteng Province %	00.00%	81.25%	00.00%	12.50%	00.00%	06.25%	100.00%
		KZN Province N	0	24	2	9	0	1	36
		KZN Province %	00.00%	66.67%	05.56%	25.00%	00.00%	02.78%	100.00%
		Limpopo Province N	0	20	3	14	0	1	38
		Limpopo Province %	00.00%	52.63%	07.89%	36.84%	00.00%	02.63%	100.00%
		TOTAL	0	57	5	25	0	3	90
		TOTAL %	00.00%	63.33%	05.56%	27.78%	00.00%	03.33%	100.00%

7.4.3 FREQUENCY DISTRIBUTION OF SAPS FUNCTIONAL POLICE OFFICIALS' (WITH THIRTY YEARS SAPS EXPERIENCE) RESPONSES TO THE THIRTY ITEMS OF THE SELF-REPORT POLICE CULTURE QUESTIONNAIRE

One can observe from the contents of Table 10 in general, that SAPS functional police officials with thirty (30) years SAPS organisational experience met the predetermined cut-off mean score of 2.4 (60%) on all of the 30-item self-report police culture theme questionnaire, except for item 15 (mean score of 2.17 [54.25%]). No differences of degree can be noted but several of kind (items 11, 12, 17, 22, 23, 26, 29, and 30). More specifically, some participants from the KwaZulu-Natal Province disagreed or strongly disagreed that they socialise less with their friends outside of the police since they have become police officials, whilst contributors from the Gauteng Province agreed or strongly agreed. Participants from Gauteng Provinces prefer socialising with their colleagues than socialising with non-members, whereas functional police officials from the KwaZulu-Natal Province stated that they did not prefer to socialise with their colleagues. KwaZulu-Natal participants disagreed or strongly disagreed that they experience more belonging with their work peers every day and less with people that they have to police, whereas Gauteng Province participants agreed or strongly agreed. SAPS Gauteng Province police officials agreed that most people do not hesitate to go out of their way to help someone in trouble, however KwaZulu-Natal Province police officials disagreed or strongly disagreed. Gauteng police officials disagreed that most people are untrustworthy and dishonest, which was not the case for KwaZulu-Natal police officials as they agreed or strongly agreed. KwaZulu-Natal Province partakers indicated that most people don't respect the police enough, but the Gauteng police officials disagreed. Gauteng police officials disagreed that the community will not trust police officials enough to work together effectively, whilst KwaZulu-Natal police officials agreed or strongly disagreed. The Gauteng Province SAPS members

stated the community supports the police and the police trust the public, whereas SAPS members from the KwaZulu-Natal provinces stated that the community does not support the police and the police do not trust the public. It is important to note that there are not responses for Limpopo provinces as there were no participates for this Provinces.

Thus in summary, on the micro-level, tables 8, 9, and 10 indicate that SAPS functional police officials with ten (10), twenty (20), and thirty (30) years SAPS organisational experience, believe that their vocation, enacted in a dangerous and uncertain environment, is highly skilled and moral purposed, and can only be performed by unique individuals (appropriate for police work with characteristics such as toughness and suspiciousness, etc.) from broader society. Groups outside of the police (public, media and politicians) have very little regard and understanding of 'coalface' police work as reflected in unsatisfactory monetary compensation, cockeyed criticism and ill-considered prescriptions.

These police officials isolate themselves from outsiders (erstwhile friends, family members/important others, community, courts, and top ranking officials), and favour mingling with their fellows. They believe that most folks lie when replying to questions tendered by police officials, would thieve if they knew they would not get netted, are untrustworthy and dishonest, not perturbed by the help cries of others, dearth the decorous quantity of veneration for police officials, and are obtruded to the sentiments and promptings of police officials.

Table 10

Frequency comparison of responses of SAPS functional police officials (with 30 years' experience in SAPS) from the Gauteng Province, KwaZulu-Natal Province, and Limpopo Province, to the 30-item Police Culture Questionnaire

	Item	Sample category	Strongly agree	Agree	No opinion	Disagree	Strongly disagree	Did not complete	Row total
			Police culture theme of solidarity						
1	I think that a police official should be one of the highest paid careers.	*Gauteng Province N*	0	5	0	2	0	0	7
		Gauteng Province %	00.00%	71.43%	00.00%	28.57%	00.00%	00.00%	100.00%
		KZN Province N	7	11	1	3	1	0	23
		KZN Province %	30.43%	47.83%	04.35%	13.04%	04.35%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	7	16	1	5	1	0	30
		TOTAL %	23.33%	53.33%	03.33%	16.67%	03.33%	00.00%	100.00%
2	I feel it is my duty to rid the country of its bad elements.	*Gauteng Province N*	2	4	0	1	0	0	7
		Gauteng Province %	28.57%	57.14%	00.00%	14.29%	0.00%	00.00%	100.00%
		KZN Province N	6	17	0	0	0	0	23
		KZN Province %	26.09%	73.91%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	8	21	0	1	0	0	30
		TOTAL %	26.67%	70.00%	00.00%	03.33%	00.00%	00.00%	100.00%
3	Police officials are careful of how they behave in public.	*Gauteng Province N*	0	6	0	1	0	0	7
		Gauteng Province %	00.00%	85.71%	00.00%	14.29%	00.00%	00.00%	100.00%
		KZN Province N	2	15	1	4	0	1	23
		KZN Province %	08.70%	65.22%	04.35%	17.39%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	21	1	5	0	1	30
		TOTAL %	06.67%	70.00%	03.33%	16.67%	00.00%	03.33%	100.00%

#	Statement		1	2	3	4	5	6	Total
4	You don't understand what it is to be a police official until you are a police official.	Gauteng Province N	3	3	0	1	0	0	7
		Gauteng Province %	42.86%	42.86%	00.00%	14.29%	00.00%	00.00%	100.00%
		KZN Province N	6	14	1	2	0	0	23
		KZN Province %	26.09%	60.87%	04.35%	08.70%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	9	17	1	3	0	0	30
		TOTAL %	30.00%	56.67%	03.33%	10.00%	00.00%	00.00%	100.00%
5	Police officials have to look out for each other.	Gauteng Province N	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	8	13	0	2	0	0	23
		KZN Province %	34.78%	56.52%	00.00%	08.70%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00	00.00%	00.00%	00.00%	00.00%
		TOTAL	8	20	0	2	0	0	30
		TOTAL %	26.67%	66.67%	00.00%	06.67%	00.00%	00.00%	100.00%
6	Members of the public, media and politicians are quick to criticise the police but seldom recognise the good that SAPS members do.	Gauteng Province N	2	5	0	0	0	0	7
		Gauteng Province %	28.57%	71.43%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	11	11	1	0	0	0	23
		KZN Province %	47.83%	47.83%	4.35%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	13	16	1	0	0	0	30
		TOTAL %	43.33%	53.33%	03.33%	00.00%	00.00%	00.00%	100.00%
7	What does not kill a police official makes him or her stronger.	Gauteng Province N	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	0	22	1	0	0	0	23
		KZN Province %	00.00%	95.65%	04.35%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	29	1	0	0	0	30
		TOTAL %	00.00%	96.67%	03.33%	00.00%	00.00%	00.00%	100.00%

#	Statement		1	2	3	4	5	6	TOTAL
8	Most members of the public don't really know what is going on 'out there'.	Gauteng Province N	0	6	0	1	0	0	7
		Gauteng Province %	00.00%	85.71%	00.00%	14.29%	00.00%	00.00%	100.00%
		KZN Province N	2	16	0	4	0	1	23
		KZN Province %	08.70%	69.57%	00.00%	17.39%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	22	0	5	0	1	30
		TOTAL %	06.67%	73.33%	00.00%	16.67%	00.00%	03.33%	100.00%
9	A good police official takes nothing at face value.	Gauteng Province N	1	6	0	0	0	0	7
		Gauteng Province %	14.29%	85.71%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	3	20	0	0	0	0	23
		KZN Province %	13.04%	86.96%	00.00%	00.00%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	4	26	0	0	0	0	30
		TOTAL %	13.33%	86.67%	00.00%	00.00%	00.00%	00.00%	100.00%
10	To be a police official is not just another job it is a 'higher calling'.	Gauteng Province N	2	5	0	0	0	0	7
		Gauteng Province %	28.57%	71.43%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	6	16	0	0	1	0	23
		KZN Province %	26.09%	69.57%	00.00%	00.00%	4.35%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	8	21	0	0	1	0	30
		TOTAL %	26.67%	70.00%	00.00%	00.00%	3.33%	00.00%	100.00%

Police culture theme of isolation

#	Statement		1	2	3	4	5	6	TOTAL
11	I tend to socialise less with my friends outside of the police since I have become a police official.	Gauteng Province N	1	2	0	4	0	0	7
		Gauteng Province %	14.29%	28.57%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	0	18	0	5	0	0	23
		KZN Province %	00.00%	78.26%	00.00%	21.74%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	1	20	0	9	0	0	30
		TOTAL %	03.33%	66.67%	00.00%	30.00%	00.00%	00.00%	100.00%

No	Statement	Province							Total
12	I prefer socialising with my colleagues to socialising with non-members.	Gauteng Province N	0	3	0	4	0	0	7
		Gauteng Province %	00.00%	42.86%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	0	18	0	5	0	0	23
		KZN Province %	00.00%	78.26%	00.00%	21.74%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	21	0	9	0	0	30
		TOTAL %	00.00%	70.00%	00.00%	30.00%	00.00%	00.00%	100.00%
13	I don't really talk in-depth to people outside of the SAPS about my work.	Gauteng Province N	0	4	0	3	0	0	7
		Gauteng Province %	00.00%	57.14%	00.00%	42.86%	00.00%	00.00%	100.00%
		KZN Province N	2	15	0	6	0	0	23
		KZN Province %	08.70%	65.22%	00.00%	26.09%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	19	0	9	0	0	30
		TOTAL %	06.67%	63.33%	00.00%	30.00%	00.00%	00.00%	100.00%
14	Being a police official made me realise how uncooperative and non-supportive the courts are.	Gauteng Province N	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	3	15	2	3	0	0	23
		KZN Province %	13.04%	65.22%	08.70%	13.04%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	3	22	2	3	0	0	30
		TOTAL %	10.00%	73.33%	06.67%	10.00%	00.00%	00.00%	100.00%
15	My husband/wife, boyfriend/girlfriend tends not to understand what being a police official is all about.	Gauteng Province N	0	2	0	5	0	0	7
		Gauteng Province %	00.00%	28.57%	00.00%	71.43%	00.00%	00.00%	100.00%
		KZN Province N	0	9	03	10	0	1	23
		KZN Province %	00.00%	39.13%	13.04%	43.48%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	11	3	15	0	1	30
		TOTAL %	00.00%	36.67%	10.00%	50.00%	00.00%	03.33%	100.00%

16	Shift work and special duties influence my socialising with friends outside the SAPS.	*Gauteng Province N*	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	2	14	0	6	0	1	23
		KZN Province %	08.70%	60.87%	00.00%	26.09%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	21	0	6	0	1	30
		TOTAL %	6.67%	70.00%	00.00%	20.00%	00.00%	03.33%	100.00%
17	I feel like I belong with my work colleagues more every day, and less with people that I have to police.	*Gauteng Province N*	0	3	0	4	0	0	7
		Gauteng Province %	00.00%	42.86%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	1	17	0	4	0	1	23
		KZN Province %	04.35%	73.91%	00.00%	17.39%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	1	20	0	8	0	1	30
		TOTAL %	03.33%	66.67%	00.00%	26.67%	00.00%	03.33%	100.00%
18	As a police official, I am being watched critically by members of the community, even in my social life.	*Gauteng Province N*	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	3	17	0	3	0	0	23
		KZN Province %	13.04%	73.91%	00.00%	13.04%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	3	24	0	3	0	0	30
		TOTAL %	10.00%	80.00%	00.00%	10.00%	00.00%	00.00%	100.00%
19	I can be more open with my work colleagues than with members of the public.	*Gauteng Province N*	0	4	0	3	0	0	7
		Gauteng Province %	00.00%	57.14%	00.00%	42.86%	00.00%	00.00%	100.00%
		KZN Province N	2	16	0	5	0	0	23
		KZN Province %	08.70%	69.57%	00.00%	21.74%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	20	0	8	0	0	30
		TOTAL %	06.67%	66.67%	00.00%	26.67%	00.00%	0.00%	100.00%

20	Generals do not really know what is happening at grass roots level.	*Gauteng Province N*	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	4	12	2	4	0	1	23
		KZN Province %	17.39%	52.17%	08.70%	17.39%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	4	19	2	4	0	1	30
		TOTAL %	13.33%	63.33%	06.67%	13.33%	00.00%	03.33%	100.00%

Police culture theme of cynicism

21	Most people lie when answering questions posed by police officials.	*Gauteng Province N*	1	4	0	2	0	0	7
		Gauteng Province %	14.29%	57.14%	00.00%	28.57%	00.00%	00.00%	100.00%
		KZN Province N	2	18	0	3	0	0	23
		KZN Province %	08.70%	78.26%	00.00%	13.04%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.005
		TOTAL	3	22	0	5	0	0	30
		TOTAL %	10.00%	73.33%	00.00%	16.67%	00.00%	00.00%	100.00%
22	Most people do not hesitate to go out of their way to help someone in trouble.	*Gauteng Province N*	0	7	0	0	0	0	7
		Gauteng Province %	00.00%	100.00%	00.00%	00.00%	00.00%	00.00%	100.00%
		KZN Province N	0	9	1	12	1	0	23
		KZN Province %	00.00%	39.13%	04.35%	52.17%	04.35%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	16	1	12	1	0	30
		TOTAL %	00.00%	53.33%	03.33%	40.00%	03.33%	00.00%	100.00%
23	Most people are untrustworthy and dishonest.	*Gauteng Province N*	0	3	0	4	0	0	7
		Gauteng Province %	00.00%	42.86%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	1	12	0	10	0	0	23
		KZN Province %	04.35%	52.17%	00.00%	43.48%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	1	15	0	14	0	0	30
		TOTAL %	03.33%	50.00%	00.00%	46.67%	00.00%	00.00%	100.00%

#	Statement									
24	Most people would steal if they knew they would not get caught.	Gauteng Province N	0	5	0	2	0	0	7
		Gauteng Province %	00.00%	71.43%	00.00%	28.57%	00.00%	00.00%	100.00%
		KZN Province N	2	14	2	4	0	1	23
		KZN Province %	08.70%	60.87%	08.70%	17.39%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	19	2	6	0	1	30
		TOTAL %	06.67%	63.33%	06.67%	20.00%	00.00%	03.33%	100.00%
25	Most people respect the authority of police officials.	Gauteng Province N	0	2	0	5	0	0	7
		Gauteng Province %	00.00%	28.57%	00.00%	71.43%	00.00%	00.00%	100.00%
		KZN Province N	0	10	0	13	0	0	23
		KZN Province %	00.00%	43.48%	00.00%	56.52%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	12	0	18	0	0	30
		TOTAL %	00.00%	40.00%	00.00%	60.00%	00.00%	00.00%	100.00%
26	Most people lack the proper level of respect for police officials.	Gauteng Province N	0	3	0	4	0	0	7
		Gauteng Province %	00.00%	42.86%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	2	15	1	4	0	1	23
		KZN Province %	08.70%	65.22%	04.35%	17.39%	00.00%	04.35%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	2	18	1	8	0	1	30
		TOTAL %	06.67%	60.00%	03.33%	26.67%	00.00%	03.33%	100.00%
27	Police officials will never trust members of the community enough to work together effectively.	Gauteng Province N	0	3	0	4	0	0	7
		Gauteng Province %	00.00%	42.86%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	0	11	0	12	0	0	23
		KZN Province %	00.00%	47.83%	00.00%	52.17%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	14	0	16	0	0	30
		TOTAL %	00.00%	46.67%	00.00%	53.33%	00.00%	00.00%	100.00%

#	Statement	Province							
28	Most members of the community are open to the opinions and suggestions of police officials.	Gauteng Province N	0	5	0	2	0	0	7
		Gauteng Province %	00.00%	71.43%	00.00%	28.57%	00.00%	00.00%	100.00%
		KZN Province N	0	11	1	9	0	2	23
		KZN Province %	00.00%	47.83%	04.35%	39.13%	00.00%	08.70%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	16	1	11	0	2	30
		TOTAL %	00.00%	53.33%	03.33%	36.67%	00.00%	06.67%	100.00%
29	Members of the community will not trust police officials enough to work together effectively.	Gauteng Province N	0	3	0	4	0	0	7
		Gauteng Province %	00.00%	42.86%	00.00%	57.14%	00.00%	00.00%	100.00%
		KZN Province N	1	12	0	10	0	0	23
		KZN Province %	04.35%	52.17%	00.00%	43.48%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	1	15	0	14	0	0	30
		TOTAL %	03.33%	50.00%	00.00%	46.67%	00.00%	00.00%	100.00%
30	The community does not support the police and the police do not trust the public.	Gauteng Province N	0	2	0	5	0	0	7
		Gauteng Province %	00.00%	28.57%	00.00%	71.43%	00.00%	00.00%	100.00%
		KZN Province N	0	15	0	8	0	0	23
		KZN Province %	00.00%	65.22%	00.00%	34.78%	00.00%	00.00%	100.00%
		Limpopo Province N	0	0	0	0	0	0	0
		Limpopo Province %	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%	00.00%
		TOTAL	0	17	0	13	0	0	30
		TOTAL %	00.00%	56.67%	00.00%	43.33%	00.00%	00.00%	100.00%

7.5 COMPARING PARTICIPANTS' RESPONSES ACROSS YEARS OF EXPERIENCE

This section aims to operationalise the hypotheses of the study and to test for them for statistical significance.

As noted previously there are three core hypothesis that are being explored within this study, which can be summarised as, 1) do indicators of police culture still exist amongst members of the sample, 2) participants in the 10-years' experience group show lower attitudes towards police culture than those in the 20-years' experience group, and finally, 3) participants in the 20-years' experience group show lower levels of police culture themes than participants in the 30-years' experience group. The first hypothesis (the existence of police culture themes within participants' responses) has been covered previously. The remaining two hypotheses can be operationalised into a testable form as below:

Hypothesis 2: *South African Police Service functional police officials with twenty (20) years' experience have stronger attitudes in support of police culture themes of solidarity, isolation and cynicism compared to South African Police Service functional police officials with ten (10) years' experience.*

1.) H_0 – There is no difference between levels of police culture adherence between participants with 30 Y/E and those with 20 Y/E ($\bar{X}_{20} = \bar{X}_{30}$)

H_1 – Participants with 30 Y/E will show higher police culture measures than those with 20 Y/E ($\bar{X}_{20} < \bar{X}_{30}$)

H_2 - Participants with 30 Y/E will show lower police culture measures than those with 20 Y/E ($\bar{X}_{20} > \bar{X}_{30}$)

Hypothesis 3: *South African Police Service functional police officials with thirty (30) years' experience have stronger attitudes in support of police culture themes of solidarity, isolation and cynicism compared to South African Police Service functional police officials with twenty (20) years' experience.*

2.) H_0 – There is no difference between levels of police culture adherence between participants with 20 Y/E and those with 10 Y/E ($\bar{X}_{10} = \bar{X}_{20}$)

H_1 – Participants with 20 Y/E will show higher police culture measures than those with 10 Y/E ($\bar{X}_{10} < \bar{X}_{20}$)

H_2 - Participants with 20 Y/E will show lower police culture measures than those with 10 Y/E ($\bar{X}_{10} > \bar{X}_{20}$)

7.5.1 NOTES ON METHODOLOGY

The Tests for Normality (Kolmogorov-Smirnov below) show that the aggregated variables for all three police culture themes as well as the Total variable are non-normally distributed: in all cases $P<0.000$.

Table 11						
Tests of Normality: Aggregated Variables – Solidarity, Isolation, Cynicism and SumTotal						
	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
SumSolidarity	.156	174	.000	.958	174	.000
SumIsolation	.150	174	.000	.943	174	.000
SumCynicism	.106	174	.000	.973	174	.002
SumTotal	.096	174	.000	.953	174	.000
a. Lilliefors Significance Correction						

This would imply that non-parametric tests would be the most useful for analysis and less prone to Type-I errors. However, as Norman (2010) shows, ANOVA is a relatively robust test and can handle non-normal distributions within relative terms.

As a compromise the below analysis will be done using both the classical ANOVA test, as well the more theoretically appropriate Kruskal Wallis or Wilcoxon-Mann Whitney tests.

7.5.2   POLICE CULTURE LEVELS: COMPARING 10 VS 20 YEARS' EXPERIENCE

Hypothesis Test Summary

	Null Hypothesis	Test	Sig.	Decision
1	The distribution of SumSolidarity is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.968	Retain the null hypothesis.
2	The distribution of SumIsolation is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.980	Retain the null hypothesis.
3	The distribution of SumCynicism is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.602	Retain the null hypothesis.
4	The distribution of SumTotal is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.649	Retain the null hypothesis.

Asymptotic significances are displayed. The significance level is .05.

Tests of Between-Subjects Effects

Dependent Variable: SumTotal

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	32.023 [a]	1	32.023	.502	.480
Intercept	1055451.856	1	1055451.856	16545.804	.000
YearsCode	32.023	1	32.023	.502	.480
Error	9058.137	142	63.790		
Total	1131807.000	144			
Corrected Total	9090.160	143			

a. R Squared = .004 (Adjusted R Squared = -.003)

The Mann-Witney tests show that there is no significant difference on the aggregated variables when comparing Experience on the 10 Y/E and 20 Y/E levels. In this case again the

ANOVA tests on the four aggregated variables do not show any level of significance, with

results similar to the non-parametric equivalents.

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)	Chi Squared	symp. Sig. (2-tiled)
Table 15						
Theme: Solidarity. Mann-Witney and Chi Squared tests for Significance comparing 10 years police experience to 20 years police experience						
Ques1	2379,000	3864,000	-,114	,909	2,350	,672
Ques2	2159,500	3644,500	-1,318	,187	3,865	,276
Ques3	2149,000	6065,000	-1,241	,215	5,377	,146
Ques4	2354,500	3839,500	-,104	,917	1,464	,833
Ques5	2344,000	6349,000	-,301	,763	,293	,864
Ques6	2189,500	3674,500	-1,024	,306	2,340	,310
Ques7	219,500	6018,500	-,895	,371	1,284	,733
Ques8	2218,500	6223,500	-1,069	,285	1,891	,388
Ques9	2275,500	628,500	-,771	,441	1,449	,485
Ques10	2353,500	6358,500	-,253	,800	3,509	,320

When comparing the 10 Y/E and 20 Y/E respondents on the *Solidarity* questions there

are no significant differences in either kind or degree.

Table 16

Theme: Isolation. Mann-Witney and Chi Squared tests for Significance comparing 10 years police experience to 20 years police experience

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)	Chi Squred	symp. Sig. (2-tiled)
Ques11	2328,000	6333,000	-,388	,698	2,272	,686
Ques12	2261,500	6266,500	-,549	,583	7,381	,117
Ques13	2278,000	3763,000	-,658	,511	5,223	,265
Ques14	2152,000	5807,000	-,741	,458	6,542	,088
Ques15	236,500	6365,500	-,200	,842	6,420	,170
Ques16	1868,500	5696,500	-1,648	,099	5,039	,283
Ques17	1876,500	5881,500	-2,500	,012	14,737	,005
Ques18	2322,000	6238,000	-,065	,948	5,647	,13
Ques19	207,500	6075,500	-1,840	,066	6,825	,145
Ques20	2115,000	6031,000	-1,353	,176	8,070	,045

The theme of *Isolation*, when comparing the 10 Y/E and 20 Y/E groups holds one item with significant difference at both the levels of type and degree. Question 17 (*I feel like I belong with my work colleagues more every day, and less with people that I have to police*) shows a significant level of p=.012 when tested using the Mann-Whitney test (which, in this case, looks for differences of degree) as well as a significance level of p=0.005 (or highly significant) when tested using the Chi Squared test (which in this case will look for differences of type). The difference of degree can be attributed to a higher level of adherence with the 10 Y/E sample ($\bar{X} = 2.98, 74.5\%$) when compared to the 20 Y/E sample ($\bar{X} = 2.66, 66.5\%$). This is explained in part by the distribution of scores, wherein most participants in the 10 Y/E answered *Agree*

(n=34, 62.96% of the sample) with the remaining respondents evenly distributed between

Disagree (19.23%) and *Strongly Agree* (16.67%), whereas the 20 Y/E sample answers were

split between *Disagree* (n=20, 22.22% of the sample) and *Agree* (n=65, 72.22% of the sample).

Only 5.56% of the sample answered in the other three categories, with most of these answering

No Opinion (n=3, 3.33%).

Table 17						
Theme: Cynicism. Mann-Witney and Chi Squared tests for Significance comparing 10 years police experience to 20 years police experience						
_	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)	Chi Squred	symp. Sig. (2-tiled)
Ques21	2091,500	6007,500	-1,637	,102	9,340	,025
Ques22	2321,000	3806,000	-,387	,699	6,500	,090
Ques23	2193,500	6021,500	-,822	,411	3,519	,318
Ques24	2289,500	5944,500	-,030	,976	4,915	,296
Ques25	2228,500	6144,500	-,696	,487	1,608	,807
Ques26	2205,500	5775,500	-,330	,741	2,024	,567
Ques27	2388,000	6393,000	-,071	,944	3,434	,488
Ques28	2006,500	3384,500	-,697	,486	5,085	,279
Ques29	2141,500	3467,500	-,399	,690	,690	,876
Ques30	1979,500	3204,500	-,670	,503	1,274	,016

Within the Cynicism theme there were not differences in degree when looking at the

individual questions (10 Y/E vs 20 Y/E). There were however two questions that showed a

difference of kind in the answering trends, question 21 (p=.025) and question 30 (p=.016).

Table 18							
Question 21: Most people lie when answering questions posed by police officials. (10 Y/E vs 20 Y/E)							
	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree	No Response	Total
10		3	3	38	10		54
		5.6%	5.6%	70.4%	18.5%		
20		10	1	73	5	1	90
		11.1%	1.1%	81.1%	5.6%	1.1%	

As with question 17, the difference of kind here can be seen in the answering patterns. Within the 20 Y/E sample most participants answered *Agree* with very few choosing alternate answers. However, the 10 Y/E sample deviated slightly with a small but significant portion answering *Strongly Agree*.

Table 19						
Question 30: The community does not support the police and the police do not trust the public. (10 Y/E vs 20 Y/E)						
	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree	No Response	Total
10		22	1	23	3	5	54
		40.7%	1.9%	42.6%	5.6%	9.3%	100.0%
20		25	5	57		3	90
		27.8%	5.6%	63.3%	0.0%	3.3%	100.0%

Question 30 shows a sharp split in the answering trends, where in both the 10 Y/E and 20 Y/E groups a portion of the sample answered *Disagree* (40.7% and 27.8% respectively) while the remainder answered *Agree* (42.6% and 63.3% respectively). This particular question does however show a stronger degree of Cynicism amongst older recruits.

7.5.2   POLICE CULTURE LEVELS: COMPARING 20 VS 30 YEARS' EXPERIENCE

The above shows that when comparing all the 30 and 20 Y/E groups across all four aggregated variables there is no significant difference between the groups. Further within the Cynicism and SumTotal variables the high p values (p=.694 and p=.518 respectively) imply almost identical distributions across the relevant sets. Running the same data using the ANOVA test generated very similar responses with no aggregated variables showing a significant difference across the two Y/E categories.

Hypothesis Test Summary

	Null Hypothesis	Test	Sig.	Decision
1	The distribution of SumSolidarity is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.218	Retain the null hypothesis.
2	The distribution of SumIsolation is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.389	Retain the null hypothesis.
3	The distribution of SumCynicism is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.694	Retain the null hypothesis.
4	The distribution of SumTotal is the same across categories of Number of years experience in the SAPS.	Independent-Samples Mann-Whitney U Test	.518	Retain the null hypothesis.

Asymptotic significances are displayed. The significance level is .05.

Tests of Between-Subjects Effects

Dependent Variable: SumTotal

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	62.500 [a]	1	62.500	1.020	.315
Intercept	682776.900	1	682776.900	11141.263	.000
YearsCode	62.500	1	62.500	1.020	.315
Error	7231.467	118	61.284		
Total	926394.000	120			
Corrected Total	7293.967	119			

a. R Squared = .009 (Adjusted R Squared = .000)

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)	Chi Squared	Asymp. Sig. (2-tailed)
Ques1	1015,000	1480,000	-2,213	,027	8,528	,074
Ques2	1276,500	5192,500	-,360	,719	1,046	,593
Ques3	1092,000	1527,000	-1,599	,110	3,083	,379
Ques4	1292,500	1757,500	-,193	,847	1,008	,909
Ques5	1235,000	1700,000	-,754	,451	2,849	,241
Ques6	1216,500	1681,500	-,834	,404	3,275	,194
Ques7	1304,000	5132,000	-,012	,991	3,412	,332
Ques8	1182,500	1617,500	-,962	,336	1,120	,571
Ques9	1314,000	1779,000	-,194	,846	0,939	,625
Ques10	1320,500	1785,500	-,112	,911	3,644	,456

Table 12

Theme: Solidarity. Mann-Witney and Chi Squared tests for Significance comparing 20 years police experience to 30 years police experience

As can be seen above there is only one question (question 1: *I think that a police official should be one of the highest paid position*) which shows a significant difference of degree (p=.027). This is shown to be because officers with 20 years' experience agreed more strongly with the sentiment ($\bar{X} = 3.29, 82.25\%$) compared to the sample with 30 Y/E ($\bar{X} = 2.9, 72.5\%$).

Table 13						
Theme: Isolation. Mann-Witney and Chi Squared tests for Significance comparing 20 years police experience to 30 years police experience						
	<u>Mann-Whitney U</u>	<u>Wilcoxon W</u>	<u>Z</u>	<u>Asymp. Sig. (2-tailed)</u>	<u>Chi Squared</u>	<u>Asymp. Sig. (2-tailed)</u>
Ques11	120,500	1665,500	-1,031	,303	2,424	,658
Ques12	1171,500	1636,500	-1,371	,170	5,768	,217
Ques13	1253,000	1718,000	-,648	,517	3,322	,505
Ques14	1062,500	4717,500	-1,667	,095	3,455	,327
Ques15	97,500	1405,500	-2,254	,024	9,506	,050
Ques16	1209,500	5037,500	-,444	,657	2,121	,713
Ques17	126,500	5265,500	-,237	,813	2,269	,687
Ques18	1254,000	1719,000	-,669	,504	2,269	,687
Ques19	1264,000	1729,000	-,572	,567	4,233	,375
Ques20	1202,500	5118,500	-,587	,558	2,376	,498

As can be seen above, there are no significant differences (p>,05) of kind in the Isolation police culture theme. Question 15 (*My husband/wife, boyfriend/girlfriend tends not to understand what being a police official is all about*) shows a significant difference of degree (p=,024). As with question 1 this relationship is again one where the 20 Y/E participants show a higher degree of agreement ($\bar{X} = 2.58, 64.5\%$) than the participants with 30 Y/E ($\bar{X} = 2.17, 54.3\%$). Notable with this question is that the 30 Y/E participants fall below the 60% cut-off value for presence of police culture indicators.

Table 14

Theme: Cynicism. Mann-Witney and Chi Squared tests for Significance comparing 20 years police experience to 30 years police experience

	Mann-Whitney U	Wilcoxon W	Z	symp, Sig, (2-tiled)	Chi Squred	symp, Sig, (2-tiled)
Ques21	1319,500	5235,500	-,004	,996	1,653	,647
Ques22	113,000	1595,000	-1,444	,149	5,474	,242
Ques23	1041,500	1506,500	-1,983	,047	5,663	,129
Ques24	112,500	1555,500	-,945	,345	2,038	,565
Ques25	1233,000	1698,000	-,609	,542	2,801	,592
Ques26	1217,000	4787,000	-,008	,994	3,54	,316
Ques27	1188,000	1653,000	-1,025	,305	3,286	,511
Ques28	993,500	1399,500	-1,293	,196	3,903	,142
Ques29	1142,000	1607,000	-1,173	,241	2,88	,411
Ques30	1213,500	1678,500	-,570	,569	3,378	,185

Within the *Cynicism* theme there is again only one question that shows a significant difference of degree, and again no only differences of kind. Question 23 (*Most people are untrustworthy and dishonest*) shows a significant difference (p=.047). In this case yet again the 20 Y/E group shows a higher level of agreement ($\bar{X} = 2.76, 69.0\%$) than the 30 Y/E group ($\bar{X} = 2.57, 68.75\%$).

7.6   CONCLUSION

This marks the end of the data analysis chapter in which the responses, of a representative sample of all SAPS functional police officials with ten (10), twenty (20), and thirty (30) years SAPS organisational experience, on a thirty-item self-report questionnaire measuring the presence of attitudes in support of police culture themes of solidarity, isolation and cynicism were analysed. In the next and penultimate chapter of this thesis, the findings of the study will be discussed and some recommendations made.

CHAPTER 8: FINDINGS, IMPLICATIONS, AND CONCLUSION

"Knowing is not enough. We must apply.

Willing is not enough, we must do".

<div align="right">Bruce Lee</div>

8.1 INTRODUCTION

Every step in the research process not only follows a systematic sequence but also overlaps and is interrelated. The research process followed in this study was no different. In the previous chapter the research paradigm, approach and design were discussed. The current chapter presents the data analysis procedures that were followed. An interpretation of the results is provided in chapter 8.

8.2 ANSWERING THE RESEARCH QUESTION AND HYPOTHESES

This thesis began with a number of aspects hoped to explore derived from the literature on police culture. Distinctly the study asked, 'Do currently employed South African Police Service (SAPS) functional police officials with ten (10), twenty (20), and thirty (30) years' police and policing experience in the SAPS (and where applicable [30 years' experience], South African Police [SAP]), have attitudes in support of police culture themes of solidarity, isolation, and cynicism?' More specifically, the study hypothesized that:

i. South African Police Service (SAPS) functional police officials with ten (10), twenty (20), and thirty (30) years' police and policing experience in the SAPS (and SAP,

applicable to 30 years' experience), have attitudes in support of police culture themes of solidarity, isolation, and cynicism.

ii.   South African Police Service (SAPS) functional police officials with twenty (20) years police and policing experience in the SAPS, have stronger attitudes in support of police culture themes of solidarity, isolation, and cynicism, compared to SAPS functional police officials with ten (10) years of police and policing experience in the SAPS.

iii.   South African Police Service (SAPS) functional police officials with thirty (30) years police and policing experience in the SAPS and SAP, have stronger attitudes in support of police culture themes of solidarity, isolation, and cynicism, compared to SAPS functional police officials with twenty (20) years of police and policing experience in the SAPS.

The study acknowledges that there are a myriad of other items that could have been employed to measure police culture themes of solidarity, isolation and cynicism, but this should not be taken, in and of itself, as a limitation. All choices of measures are ultimately approximations of the true construct. The study does not assume a direct correlation between attitude and overt behaviour nor draw conclusions to the SAPS as a whole, or the international community of public police and policing. Another shortcoming of the study was that it only resembles snap-shots in time of different samples.

Based on the data analyses, the current study confirms hypothesis 'i' and hypothesis 'ii', however, rejects hypothesis 'iii'. In other words, SAPS functional police officials with ten (10), twenty (20), and thirty (30) years SAPS organisational experience, were found to have

attitudes in support of police culture themes of solidarity, isolation, and cynicism (as reflected in Figure 20).

More specifically, SAPS functional police officials with twenty (20) years SAPS organisational experience, had stronger attitudes in support of police culture solidarity, isolation, and cynicism, compared to SAPS functional police officials with ten (10) years SAPS organisational experience. However, SAPS functional police officials with thirty (30) years SAPS organisational experience, had weaker attitudes in support of police culture solidarity and isolation, compared to SAPS functional police officials with twenty (20) and ten (10) years SAPS organisational experience. Even though SAPS functional police officials with thirty (30) years SAPS organisational experience, had weaker indicators evincing of police culture cynicism compared to SAPS functional police officials with twenty (20) years SAPS organisational experience, the cynicism indicator is the same or slightly higher in relation to SAPS functional police officials with ten (10) years SAPS organisational experience.

8.3   STUDY FINDINGS AND IMPLICATIONS

The study found that SAPS functional police officials with ten (10) years SAPS organisational experience, believe that their vocation, enacted in a dangerous and uncertain environment, is highly skilled and moral purposed, and can only be performed by unique individuals (appropriate for police work with characteristics such as toughness and suspiciousness, etc.) from broader society.
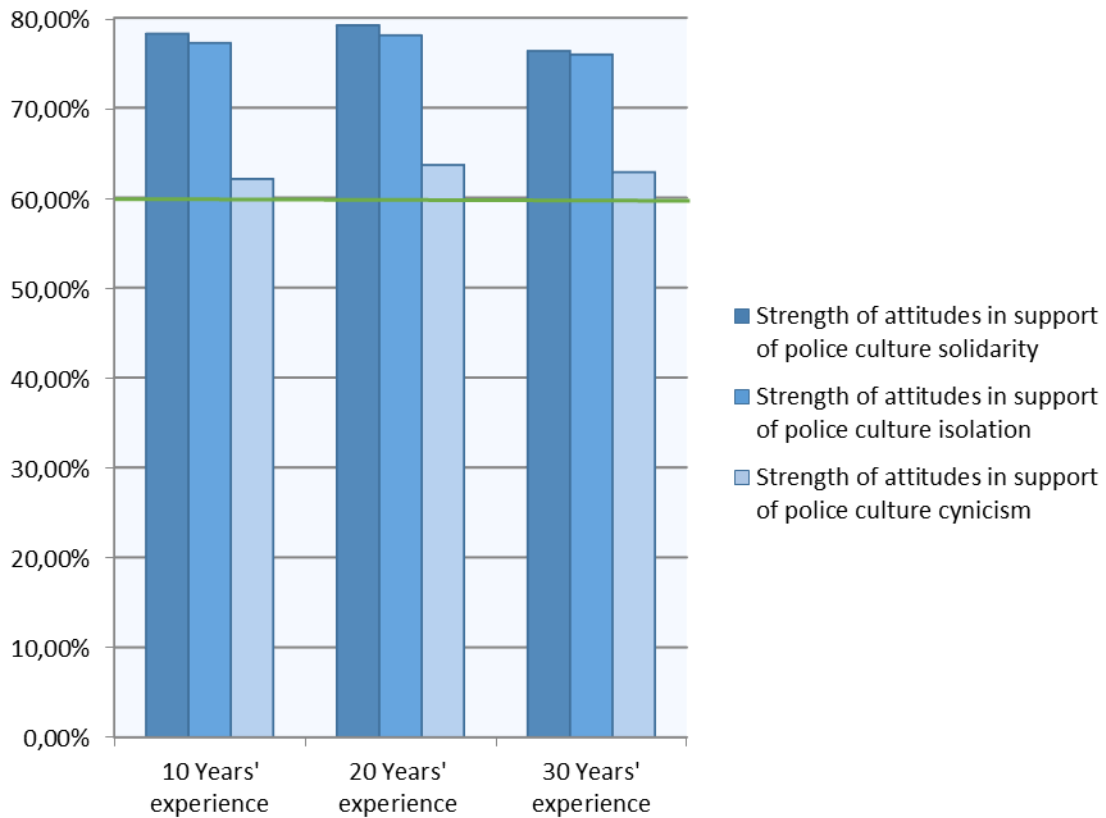
Figure 20: Findings of the study

Groups outside of the police (public, media and politicians) have very little regard and understanding of 'coalface' police work as reflected in unsatisfactory monetary compensation, cockeyed criticism and ill-considered prescriptions. These police officials isolate themselves from outsiders (erstwhile friends, family members/important others, community, courts, and top ranking officials), and favour mingling with their fellows. They deem that most folks lie when replying to questions tendered by police officials, would thieve if they knew they would not get netted, are untrustworthy and dishonest, not perturbed by the help cries of others, dearth the decorous quantity of veneration for police officials, and are obtruded to the sentiments and promptings of police officials. These findings are similar to those found by Steyn (2015), as indicated in

Table 21

Mean score percentage comparison between Steyn's (2015) study sample findings and the current study sample results

SAPS functional police officials with 10-years' experience	Solidarity mean score percentage	Isolation mean score percentage	Cynicism mean score percentage	*Row average*
Steyn (2015) sample	78.15%	67.60%	63.80%	69.85%
Current study sample	76.31%	75.91%	62.83%	71.68%
Row average	77.23%	71.75%	63.31%	70.76%
Difference	01.84%	08.31%	00.97%	01.83%
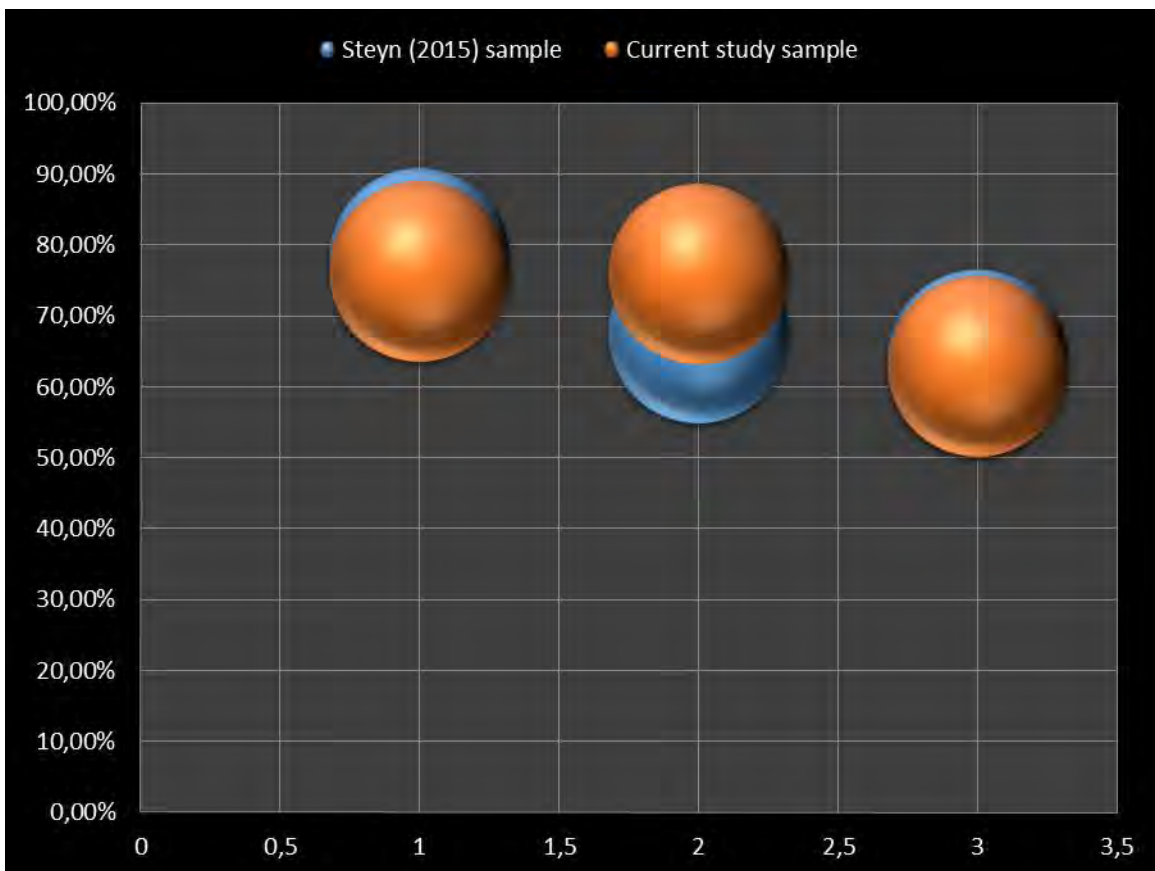
Steyn (2015) found that a representative sample of all SAPS police officials that commenced their basic training in January 2005 (Van Maanen's [1975] and Manning's [1989] choice-stage of police culture socialisation), arrived for basic training with predispositions in support of police culture themes of solidarity, isolation and cynicism. According to Steyn these

sentiments were than either maintained or strengthened during academy training (Van Maanen's [1975] and Manning's [1989] admittance-stage of police culture socialisation) as well as field training (Van Maanen's [1975] and Manning's [1989] encounter-stage of police culture socialisation). A further nine (9) years of operational police experience (Van Maanen's [1975] and Manning's [1989] metamorphosis-stage of police culture socialisation), moreover did not accomplish much to dissuade these viewpoints but rather fortified and reinforced (Steyn, 2015).

The current study, although limited in external validity (and only a snap-shot in time), provides new knowledge in terms of police culture socialisation theory. Nowhere in literature around the world (current and over time) has the measurement of police culture theme attitudes of police officials with twenty (20) years, and thirty (30) years organisational experience, been empirically noted and measured. The current study, contrary to Crank's (2004) notion that police culture cynicism attains maximum potency in the fourth and fifth year of a police officials career, established that SAPS police officials with twenty (20) years SAPS organisational experience have stronger attitudes in support of police culture cynicism, isolation, and solidarity, compared to SAPS police officials with ten (10) years SAPS organisational experience. The strength of these attitudes however declines with SAPS police officials with thirty (30) years organisational experience. Thus, as indicated in Table 21 the SAPS recruits' individuals from broader society with attributes in support of police culture solidarity, isolation, and cynicism ('nature'). These attitudes are than strengthened (up to 72%) over the next twenty years of the police officials' career ('nurture'). At some point, between twenty (20) years SAPS organisational experience and thirty (30) years SAPS organisational experience, the strength of these police culture solidarity, isolation, and cynicism attitudes, within relative terms, begin to reverse (or peak) to levels in strength similar or just above that of police officials with ten (10) years organisational experience, at the thirty (30) year mark.

These findings depict a rather naturally smooth maturing process (as appose to volatile and intermittent) that is maintained through nurtured nature.

Based on the findings of the study, it is argued that new developments in police and policing in South Africa over the last thirty (30) years (whether structure, strategy, policy and/or legislation) have not assisted much in counteracting police culture traits that traditionally accentuate the cynicism of and isolation from the public. In other words, counteracts democratic police and policing principles. The study furthermore contradicts contemporary ethnographers (Cockcroft, 2012; O'Neill et al., 2007; Sklansky, 2005) who fashionably argue that conventional characterisations of police culture are antiquated, illogical and useless due to new developments in policing. However, the current study argues that there is no such thing as a 'universal-homogeneous objective police culture' but rather cultures that evolve over time and are contingent on complex personal and situational factors that interrelate on numerous levels and dimensions.

The implications of the study findings are startling and might appear reformist and condemnatory by virtue of envisioned contradiction, however the understanding is quite the opposite. Police culture solidarity, isolation, and cynicism, are normal human coping strategies (or police culture coping themes) that originate from the police mandate, and are used to minimise physical and psychological harm, whether real or perceived. As such, the study raises more questions than answers. For a start, is the broader South African culture also cynical? What about police culture solidarity, isolation, and cynicism, as coping police culture themes, in other police agencies around the globe?

Figure 22
'Nurtured nature' of police culture solidarity, police culture isolation, and police culture cynicism
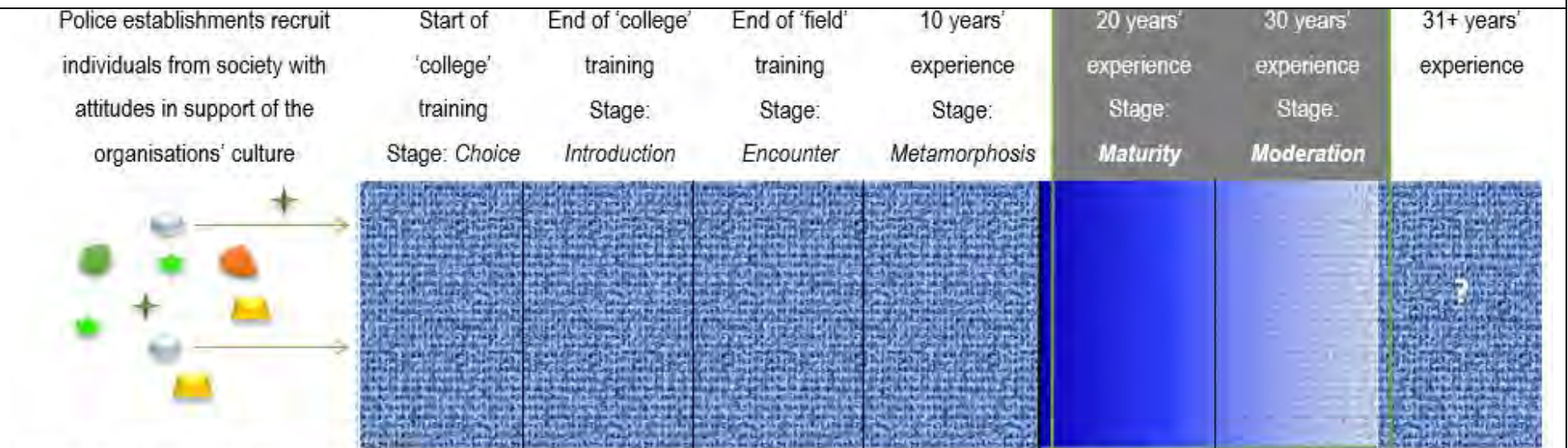
Note. 'Stage' signifies a particular phase of police culture socialisation as ethnographically depicted by the seminal work of Van Maanen (1975) and Manning (1989). Individual applicants from South African society with their respective characteristics are represented by [icons]. Control of South African Police Service recruit admission is represented by   . The broader South African Police Service culture is symbolised by means of [icon]. Strength and direction of indicators evincing the presence of police culture themes of solidarity, isolation and cynicism are signified through [icon].

8.4   CONCLUSION

This chapter answered the research question and hypotheses. Furthermore, the chapter elaborated on the findings and possible implications thereof. The chapter concluded by raising new research questions based on the findings and results of the study.

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Annexure 1

30-ITEM POLICE CULTURE THEME QUESTIONAIRE

THIRTY (30) – ITEM POLICE CULTURE THEME QUESTIONNAIRE

SECTION A: Purpose of the study

This questionnaire has been designed to measure the presence and/or absence of police culture themes of solidarity, isolation, and cynicism. The identity of all participants will be strictly held confidential. All participants have the right to withdraw at any stage without any negative consequences. All participants also have the right to a copy of the study report on request.

SECTION B: Voluntary participation

I _____ hereby stipulate that I am voluntarily participating in this study of police culture themes amongst experienced police officials in the South African Police Service (SAPS).

_____

Signature of participant

_____

Date

SECTION C: Instructions and guidelines on how to complete the questionnaire

There are thirty (30) questions. Each question has five (5) options as indicated below:

STRONGLY DISAGREE	DISAGREE	I DO NOT HAVE AN OPINION	AGREE	STRONGLY AGREE

You are asked to choose between these five (5) options on each question by indicating your choice with a cross mark, **for example**:

STRONGLY DISAGREE	DISAGREE	I DO NOT HAVE AN OPINION	~~AGREE~~	STRONGLY AGREE

There is no time limit on this questionnaire.

When answering the questions please remember the following:

1	Make sure you answer every question.
2	Do not spend too much time considering your answer to each question.
3	The information given in a question may not be as comprehensive as you would wish, but answer as best you can.
4	Try to avoid the option *"I do not have an opinion"* wherever possible.
5	Be as honest and truthful as you can. Don't give an answer just because it seems to be the right thing to say.

If you wish to change an answer, please mark it clearly with a double cross and insert your new answer with a single cross, **for example**:

STRONGLY DISAGREE	DISAGREE	I DO NOT HAVE AN OPINION	~~AGREE~~	STRONGLY AGREE

SECTION D: Biographical information

Please answer the following questions pertaining to yourself.
What is your:

Surname	
Initials	
Persal number	
Province	

Police component	Uniform/Proactive	1	Civilian Clothing/Reactive	2	Support	3
	Visible Policing		Detective Service		Personnel Management	
	Crime Intelligence & Protection Services		Criminal Record & Forensic Science Services		Human Resource Development	
	Operational Response Services				Human Resource Utilization	
					Supply Chain Management	
					Financial & Administration Services	
					Corporate Communication	
					Strategic Management	
					Other	

Current rank	
Highest post high school formal qualification	

Number of years' experience in the SAPS	10 years	20 years	30 years	
Age	20 – 30	31 – 40	41 – 50	51-60
Gender	Female		Male	
Race	Black	Coloured	Indian/Asian	White
Marital status	Single	Married	Divorced	Widowed

SECTION E: Police culture theme of solidarity				
1	**I think that a police official should be one of the highest paid positions.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
2	**I feel it is my duty to rid the country of its bad elements.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
3	**Police officials are careful of how they behave in public.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
4	**You don't understand what it is to be a police official until you are a police official.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
5	**Police officials have to look out for each other.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
6	**Members of the public, media and politicians are quick to criticise the police but seldom recognise the good that POLICE members do.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
7	**What does not kill a police official makes him or her stronger.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
8	**Most members of the public don't really know what is going on 'out there'.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
9	**A good police official takes nothing at face value.**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_
10	**To be a police official is not just another job it is a 'higher calling.'**			
STRONGLY DISAGREE _4_	DISAGREE _3_	I DO NOT HAVE AN OPINION _0_	AGREE _2_	STRONGLY AGREE _1_

SECTION F: Police culture theme of isolation				
11	**I tend to socialise less with my friends outside of the police since I have become a police official.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
12	**I prefer socialising with my colleagues to socialising with non-members.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
13	**I don't really talk in-depth to people outside of the POLICE about my work.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
14	**Being a police official made me realise how uncooperative and non-supportive the courts are.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
15	**My husband/wife, boyfriend/girlfriend tends not to understand what being a police official is all about.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
16	**Shift work and special duties influence my socialising with friends outside the POLICE.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
17	**I feel like I belong with my work colleagues more every day, and less with people that I have to police.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
18	**As a police official, I am being watched critically by members of the community, even in my social life.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
19	**I can be more open with my work colleagues than with members of the public.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE
20	**Generals do not really know what is happening at grass roots level.**			
_4_ STRONGLY DISAGREE	_3_ DISAGREE	_0_ I DO NOT HAVE AN OPINION	_2_ AGREE	_1_ STRONGLY AGREE

SECTION G: Police culture theme of cynicism				
21	Most people lie when answering questions posed by police officials.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
22	Most people do not hesitate to go out of their way to help someone in trouble.			
STRONGLY DISAGREE *1*	DISAGREE *2*	I DO NOT HAVE AN OPINION *0*	AGREE *3*	STRONGLY AGREE *4*
23	Most people are untrustworthy and dishonest.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
24	Most people would steal if they knew they would not get caught.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
25	Most people respect the authority of police officials.			
STRONGLY DISAGREE *1*	DISAGREE *2*	I DO NOT HAVE AN OPINION *0*	AGREE *3*	STRONGLY AGREE *4*
26	Most people lack the proper level of respect for police officials.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
27	Police officials will never trust members of the community enough to work together effectively.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
28	Most members of the community are open to the opinions and suggestions of police officials.			
STRONGLY DISAGREE *1*	DISAGREE *2*	I DO NOT HAVE AN OPINION *0*	AGREE *3*	STRONGLY AGREE *4*
29	Members of the community will not trust police officials enough to work together effectively.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
30	The community does not support the police and the police do not trust the public.			
STRONGLY DISAGREE *4*	DISAGREE *3*	I DO NOT HAVE AN OPINION *0*	AGREE *2*	STRONGLY AGREE *1*
END OF QUESTIONNAIRE – THANK YOU.				

Annexure 2

Ethical Clearance Letter

UNIVERSITY OF KWAZULU-NATAL ™

INYUVESI YAKWAZULU-NATALI

23 March 2015

Mr Sazelo Michael Mkhize 205515841
School of Applied Human Sciences
Howard College Campus

Protocol reference number: HSS/1647/014D
Project title: A cross-sectional study of traditional police culture themes amongst experienced SAPS officials

Dear Mr Mkhize

Expedited Approval

In response to your application dated 25 November 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL.**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)

/px

cc Supervisor: Dr Jean Steyn
cc Academic Leader Research: Professor D McCracken
cc School Administrator: Ms A Ntuli/Ms A Luthuli

Annexure 3

Informed Consent Letter

INFORMED CONSENT

TITLE OF STUDY

A cross-sectional study of traditional police culture themes amongst experienced SAPS officials

PRINCIPAL INVESTIGATOR

Sazelo Michael Mkhize]

Criminology and Forensic Studies]

University of KwaZulu Natay(Howard College)

[031260773/0840720086]

[mkhizes12@ukzn.ac.za]

PURPOSE OF STUDY

you are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

The purpose of this study is to establishing whether there are any indicators evincing the presence of traditional police culture themes of isolation, solidarity and cynicism, as characteristic of South African Police Service (SAPS) functional police officials with ten (10), twenty (20) and thirty (30) years' experience

STUDY PROCEDURES

This research will be done through a thirty-item questionnaire that measures the police culture themes of solidarity, isolation and cynicism. Each question in this questionnaire has five options to choose from, ranging from strongly disagree to strongly agree. As a participant you only have to tip one option.

Your involvement in the study with be through answering the questionnaire which will take about 15 minutes, thus it will not take much of you time. The questionnaire will only be done once. Once the research is done the copy will be available

CONFIDENTIALITY

Your responses to this questionnaire will be anonymous. Every effort will be made by the researcher to preserve your confidentiality including the doing the following:

- Code names/numbers for participants that will be used on all research notes and documents
- When the researcher is done with the research, the questionnaires will be kept in a locked file cabinet in the personal possession of the researcher. In other words participant data will be kept confidential.

CONTACT INFORMATION

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the researcher's supervisor Dr Steyn at 0312607345, email steyn@ukzn.ac.za and University HSSREC, Ms Phumelele Ximba: 0312603587, email:ximbap@ukzn.ac.za

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed

CONSENT

Hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire

Participant's signature _____ Date _____

Researcher's signature _____ Date _____

Annexure 4

SAPS Research Request and Approval

INFORMATION NOTE

To: The Head: Strategic Management

RESEARCH REQUEST: A CROSS-SECTIONAL STUDY OF TRADITIONAL POLICE CULTURE THEMES AMONGST EXPERIENCED SAPS OFFICIALS; MASTERS DEGREE; UNISA: RESEARCHER: MR SM MKHIZE

1. Your correspondence with reference 3/34/2, dated 2015-02-02 pertaining to the abovementioned research has bearing.

2. This office hereby agrees to assist with identification of police members to be selected as stated under paragraph 3 of the application by Mr SM Mkhize.

3. It is requested that a copy of the research be submitted to this office after finalization to determine the use of recommendations to benefit SAPS.

L NTSHIEA
MAJOR GENERAL

MAJOR GENERAL
ACTING DIVISIONAL COMMISSIONER: HUMAN RESOURCE MANAGEMENT
L NTSHIEA

Date: 2015-02-22

Information Note compiled by: Colonel ES Mashilo
Tel: 012 393 1010/2803

SUID-AFRIKAANSE POLISIEDIENS

SOUTH AFRICAN POLICE SERVICE

Privaatsak/Private Bag   X94

Reference Nr Verwysing	3/34/2
Navrae Enquiries	Lt-Col GJ Joubert
Telefoon Telephone	012-393 3118
Faksnommer Fax number	012-393 3178

STRATEGIC MANAGEMENT COMPONENT

HEAD OFFICE

PRETORIA

A. The Provincial Commissioner
    GAUTENG

(Attention: Brig Pheto)

B. The Provincial Commissioner
    LIMPOPO

(Attention: Brig Naicker)

C. The Provincial Commissioner
    KWAZULU-NATAL

(Attention: Col Van der Linde)

D. The Divisional Commissioner
    HUMAN RESOURCE MANAGEMENT

(Attention: Col Mashilo)

RE: RESEARCH REQUEST: A CROSS-SECTIONAL STUDY OF TRADITIONAL POLICE CULTURE THEMES AMONGST EXPERIENCED SAPS OFFICIALS; MASTERS DEGREE; UNISA: RESEARCHER: MR SM MKHIZE

A-D   1.   The research request of Mr Sazelo Mkize, pertaining to the above
             mentioned topic, refers.

       2.   The aim of the study is to investigate the following police culture themes:
             cynicism, isolation and solidarity, amongst police officials who has 10, 20 and
             30 years of work experience (see proposal attached).

       3.   The researcher will distribute questionnaires amongst the identified police
             members, selected in Kwazulu-Natal, Gauteng and Limpopo. Members will be
             identified with the assistance of the Division Human Resource Management.

       4.   The proposal was perused according to National Instruction 1 of 2006 by this
             office and it is recommended that permission be granted for the research
             subject to the final approval and further arrangements by the office of the
             Provincial Commissioner: Gauteng, Provincial Commissioner: Limpopo,
             Provincial Commissioner: Kwazulu-Natal, the Divisional Commissioner: Human
             Resource Management and that the undertaking be obtained from the
             researcher prior to the commencement of the research that –

RE: RESEARCH REQUEST: A CROSS-SECTIONAL STUDY OF TRADITIONAL POLICE CULTURE THEMES AMONGST EXPERIENCED SAPS OFFICIALS; MASTERS DEGREE; UNISA: RESEARCHER: MR SM MKHIZE

4.1.   the research will be at his exclusive cost;

4.2   he will conduct the research without any disruption of the duties of members of the Service and where it is necessary for the research goals, research procedure or Research instruments to disrupt the duties of a member, prior arrangements must be made with the commander of such member;

4.3   the final draft document will be tested with the SAPS to confirm whether the research ethics have been adhered to, prior to the publication of the research article/report, and

4.4   the information will at all times be treated as strictly confidential, and

4.5.   The researcher will provide an annotated copy of the research work to the Service.

With kind regards,

_____ **BRIGADIER**
F/HEAD: STRATEGIC MANAGEMENT
J SURAJBALI

Date: 2015-02-02