Knowledge, attitude and practice of community policing forums within the eThekwini Municipality

Name of Candidate: Sabelo Nyuswa

College of Law and Management Studies

School of Management, IT and Governance

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Supervisors: Prof. B. Mubangizi

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ABSTRACT

This study explores the experiences, training and encounters in dealing with crime and promotion of sustainable safety environment at EThekwini Municipality. It also aims to further look at the knowledge, attitudes and practices of community policing at EThekwini Municipality. In this study, it is important to look at the community policing forums with the intent to evaluate and also investigate the community policing forums practiced in South Africa.

This study reviews the literature that support the community policing strategies that are used, it also looks at other countries in comparison to South Africa. It further suggests and explores ways that have worked in the past that South Africa can be open to practicing as there is still a shift from the apartheid era into democracy. The community Policing Forums in South Africa are improving, however, there are other ways which can improve structures that involve the community and the police working together and trusting each other for better improvement in societal differences.

The study uses qualitative research instrument. The study is based at EThekwini and uses EThekwini Municipality as a study site. The sampling strategy is purposive and included different police station in the municipality were the targeted population. The data is collected using interviews as an instrument, and analised using transcribes.

The data is analised and presented in chapter five with supporting information in chapter four.

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DECLARATION

I Sabelo Nyuswa, student number 204001271 hereby declares that this project submitted in the College of law and Management Studies under the school of management, IT , and Governance is rightfully mine and all the information presented in this document are supported correctly.

Sabelo Nyuswa

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1.0 Preamble

Philosophers like Thomas Hobbes believe that human beings are by nature selfish creatures. Thus, it is important for human beings to surrender some of their rights to the state and in return, the state will be tasked with maintaining law and order through legal organs such as the judiciary and the police. The task of maintaining law and order in the society has been delegated to the police by the state. In other words, it is the primary responsibility of the police to make sure that societies are safe. In return, society members play a passive role in helping the police to maintain order. The relationship between the police and members of society becomes a key role in deciding the fate of the societies. According to Chiliza (2004:10), "the degree of participation and the willingness to assist the police in keeping order depends, to a large extent, on the community's attitude towards the police and the attitude of the police towards the community".

This chapter will explore the relationship between the police and the society in relation to crime prevention, using eThekwini Municipality as a case study. This will be done by providing a historical background to community policing, providing the statement problem, listing the research objectives and questions to be explored as well as highlighting on key concepts such as police accountability and transparency. One must note that crime prevention is important in South Africa just by looking at how most neighbourhoods are unsafe at night such as Umlazi, how hate crime against gays and xenophobia has increased. A lot of money is invested in security by most families trying to put security alarms to protect their houses. It is important that the police and communities genuinely work together to reduce crime in South Africa. Community Policing Forums (CPF) has become the main tool of strengthening the relations between societies and the police. According

to Lawrence and McCarthy (2013:5), "CPFs focus on efforts that sought to reduce crime through improved relationships and direct partnerships between citizens and police". Thus, the society's attitude and perception towards the police will result in either strengthening or weakening the relationship between the police and society. Where there is mistrust between the two parties, the willingness of the society in helping the police is weak, hence the need for CPFs to strengthen this relationship.

1.1 Historical Background

Despite South Africa's remarkable political and social transformation and development gains since 1994, the country continues to experience staggering levels of deaths, injuries and disabilities arising from violence (Van Niekerk, 2014). The extent, gratuitous nature and consequences of violence, as well as the vision of a violence-free society, enshrined in instruments such as the National Development Plan, require a cross-sectoral and trans-disciplinary platform to lead, shape, and critically inform social and intellectual responses for the reduction and prevention of violence.

Community Policing Forums (CPFs) are key transformational imperatives enshrined in South African Constitution for the pursuance of national security and the right to freedom (Department of Community Safety and Liaison KwaZulu-Natal Province, 2014). CPFs are a product of the new political dispensation in South Africa aiming at improving and strengthening relations with community formations and business stakeholders. Initially, CPF's operated on an ad hoc basis as local safety teams and ward safety committees without proper guidance from legal framework, properly structured training, clear definition of roles and funding (Van Niekerk, 2014).

CPFs are not the brainchild of South African Community but an inherited philosophy and practice grounded from many changing histories of developed, developing and underdeveloped countries.

In South Africa, the road to building strong and resilient CPF's as part of maturing democracy has been characterized by a series of legal frameworks reforms or changes. For instance, the provisions of the Constitution Act 108 of 1996, Criminal Procedure Act 51 of 1997, Local Government Municipality System Act No 32 of 2000 and Private Security Industry Regulation Act 2001. Other legal frameworks include the Promotion of Access to Information Act 2 of 2000, Public Finance Management Act 1991, Protected disclosures Act 3 of 2000, South African Police Amendment Act 83 of 1998, progressive realization of the tenets of SA Constitution Bill of Rights including the national commitment for crime-free South Africa promoting equity and safety at all levels of South African Society.

The transformation in the police sector has been a long process from time immemorial characterized by change effects which results in ever increasing knowledge, changing practices and changing attitudes (Hart, 1996). This study gathers and analyses the experiences, knowledge, practices, perspectives and attitudes prevalent in eThekwini Municipality's CPFs. This will be done in relation to the established knowledge, practices and attitudes for the advancement of CPFs nationwide and worldwide. In this research, the eThekwini Municipality is explored as a part and parcel of the evolving global village experiencing different levels of crime.

1.2 Understanding Community Policing Forums

Community Policing Forums are agencies that were established to assist in the reorientation of South Africa government from the apartheid era to era of freedom and democracy through institutions such as police stations working together with communities (Van Niekerk, 2014). The CPFs served as a vehicle to optimize public services to previously disenfranchised populations and those that initially benefitted from apartheid policies to an equitable fair share of services. The public services ceased to be the privileges of the selected few in a civil and democratic society but

the legitimate expectations for all citizens. Community policing is based on the premise that no one organization by itself can solve security crime problems (Department of Community Safety and Liaison KwaZulu-Natal Province, 2014).

Police are people and people are police and safety are a right for all (UN, 2004). CPF services need to be delivered impartially, and equitable. The quality of the relationship between community groups determines whether the survivor of crime reports violence and receive adequate support, the perpetrator is apprehended, investigated and prosecuted and effective action is taken to prevent future incidents of crime (Denham, 2008).

Community policing is based on the normative sponsorship theory that declares that most people are inherently good and will accept working in co-operation with others to meet their own needs (Mamosebo, 2014). In South Africa, the National Peace Accord provided amongst other things that the police shall be guided by a belief that they are accountable to South African society at large in rendering policing services (National Accord, 1991).

Furthermore, to prevent public violence, the Judge Goldstone Commission was enacted to investigate police misconduct and it came up with a structured framework of police accountability. The police that was undertrained had to undergo intensive training as they were protected by "Sunset Clause" from being retrenched.

The National policing desk was established to guide and facilitate the institutionalization of community policing in South Africa (Pelser, 1999). The provincial Community policing coordinator was appointed to coordinate projects and workshops intended to enhance community policing at the area and station level. CPFs became an organ or extended organs of the state and as result, the state has a responsibility to sustain them (Pelser, 1999). Each CPF must have a

constitution, jurisdictional area of operation, elected or nominated or voluntary status and works in partnership with community-based formations ranging from youth, women, children, disability, and civil society for the advancement safety and security standards through safety plans (South African Human Rights Commission, 2008).

The CPF's are community mobilization towards safe and peaceful communities. The aim and objectives range from the establishment and maintenance of partnership between the community and police services, promotion of effective communication between the police and the community, promotion of co-operation and rendering of services (Department of Community Safety and Liaison KwaZulu-Natal Province, 2014). This study explores how the evolving nature of CPF's as institutions gain and execute knowledge of promoting sustainable safety, maintain trust and improve public perception of the role of police working with eThekwini Municipality communities, popularly known as Durban Communities.

The study also covers the day to day activities and experiences of CPF members in working together with communities of eThekwini Municipality and the history of Durban and its evolution over the past twenty years of democracy and freedom as a safer city in the African continent to do business and host international events.

1.3 Problem Statement

Despite the unwavering commitment by the current South African democratic government to empower and resource Community Policing forums based in eThekwini Municipality, the level of crime keeps escalating and breaking national crime statistics records. The aim of the research is to examine the impact of the knowledge, attitude and practices of Community Policing Forums operating in eThekwini Municipality. The Police Act of 1995 highlights the importance of crime

prevention through visible policing, combating and investigations, street patrols and crime briefs. The progress and performance of CPFs is monitored through minutes of the meetings of the standing committee on public accounts, annual reports of SAPS, functionality and operations of police station based CPFs, Ward committee projects, Operation Sukuma Sakhe Reports, sixteen days of activism projects, community police forums newsletters and websites among a myriad of other monitoring systems.

In highlighting the knowledge of CPF's special attention is placed on the experiences of running a community policing forum (Somerville, 2017). This means understanding how its run by its executive committee members, rights and duties of forum members, code of conduct, disciplinary proceedings, development of safety plans, planning and implementing projects, preparations of budgets, risks of involvement in CPFs, training and skills afforded to CPF members, election, identification and support of CPF members in the community.

CPFs are meant to be more proactive than reactive, prioritize security of vulnerable groups, more peacebuilding and social cohesion ambassadors, and join hands in a war against crime. More creative than rule-bound and their acts must demonstrate that community is more valuable than money and balancing act of the people since they are fond of police who are approachable, answer critical questions and providing support in difficult times.

Given the above-mentioned frameworks governing CPFs, it is noted that there are police stations where CPFs exist by name only. In some instances, existing CPF members speak the language of CPFs without internalizing processes and procedures. More so, there are instances where CPF members seek support from the state to be compensated despite the provision that they are voluntary in nature.

At the centre of these differential CPF experiences, there is an assumption that the nature and level of knowledge, attitudes and practices amongst CPF members play a major role leading to positive and negative deviations hence a need to investigate. The eThekwini Municipality has many police stations than any other municipality in South Africa but the municipality has been characterized by rapid urban development and high crime rates.

1.4 Aim of the research

The aim of the research is to assess the knowledge systems, attitude profiles and practical experiences of CPF. This will be done by exploring the activities, experiences, training and encounters in dealing with crime and promotion of sustainable safety environment within communities in eThekwini Municipality. The study further aims to investigate the processes and dynamics of policing services transformation such as depoliticization of police force in South Africa with a specific relevance to eThekwini Municipality, increasing security accountability, enhancing visible policing, the establishment of improved or effective management practices. In addition, the study highlights various forms of attitudes, capacity and weigh pros and cons towards total lasting community safety. Moreover, the study makes recommendations on how best to improve the current gaps in knowledge systems, practices and attitudes by CPF members.

1.5 Objectives and Research questions

Documents the socio-demographic characteristics of the community. These will include gender, age, educational level and income.

The objectives of this research are to:

- Identify and prioritize the different sources and channels used by the CPF to communicate information with the community.

- Identify knowledge, attitudes and perceptions of the police towards the community as well as those of the community towards the police in relation to CPF.

- Investigate the processes and dynamics of policing services transformation at EThekwini Municipality to increase security accountability, enhancing visible policing, the establishment of improved or effective management practices.

- To improve the current gaps in knowledge systems, practices and attitudes by CPF members.

Research questions

This study answers the following questions:

- What other channels and sources that can be identified and prioritised used by the CPF to communicate information with the community?

- What is the knowledge, attitudes and perception of the police towards the community and the community towards the police?

- What are the processes and dynamics of policing services transformation at EThekwini Municipality to increase security, accountability and effective management practices?

- How can the CPF members improve the current gaps in knowledge systems, practices and attitudes?

In eThekwini, the majority of the research participants revealed that they are aware of CPF as well as the importance of Community Policing. Thus, there seems to be enough knowledge on the role CPFs in eThekwini. The notion of Community Policing requires trust between the police and the

society to effectively work. CPFs were created to specifically build good relations between police and societies, particularly in communities where conflict and mistrust exist between police and members of societies. The introduction of community policing motivated community members to work with the police with the aim of keeping the police accountable and upholding the notion of transparency.

1.6 Key concepts governing development and sustenance of CPF's

This section unpacks the key concepts that are utilized in this study to give a clear understanding of how they were interpreted throughout the research.

1.6.1 Public Participation

Public participation is a means to enhance development, improve governance and deepen democracy (Baccus, Hemson, Hick and Piper, 2007: 6). The highest expression of public participation does not lie in acquiring technical knowledge and expertise but it is found in ordinary people speaking and reasoning together on issues of common concerns (Yankelovich, 1991, Sebola 2017).

Public participation is associated with processes of increasing level of community involvement, trust and range of activities such as outreach, consultation, collaboration to shared leadership. Joint actions such as setting an agenda for community safety plans, its design and delivery implementation plans, ethics and community publications are essential for advocating for community participation for empowerment (Minkler *et al*., 2004). Efficient public participation does not exist in a vacuum, but it is fostered in an environment where culture shapes identities and fosters a notion of community, shapes ideas about partnerships, trust and negotiations (Jo

McCloskey *et al.*, 2011). Meaningful participation extends beyond physical involvement to include generation of ideas, contributions to decision making and sharing of responsibility.

The methods of citizen participation include phoning the police to report a crime, taking pictures or video recording of criminal activity and send it to police for further investigation as part of the evidence (Department of Community Safety and Liaison KwaZulu-Natal Province, 2014). In addition, reporting of neighbourhood illegal practices such as selling of drugs or illegal operating shebeen/pub to police, responding to national call such as "let us unite, together and Act against crime" can also be useful (South African Human Rights Commission; 2008). Moreover, citizens can participate in community policing through attending a police academy to study issues like commercial crime, sexual offences, family violence, child protection and counter-terrorism. Citizens are also expected to serve in patrols, serving as a volunteer support police, participation in the selection of new officers, and helping to review complaints against the police. In addition, they are also involved in serving on advisory groups, attending community policing forums in order to help address crime challenges, preparation of work agreements, drafting of community policing forum constitution, and participation in sector policing problem solving initiatives. Finally, they engage in integration with alternative disputes resolutions, support victims' assistance programmes, awareness of dangers of gender based violence, child abuse, support of youth at risk programmes, participating in community policing awards for excellent services and supporting fundraising efforts (South African Human Rights Commission, 2008).

Perceived injustice, unfair penalties, public fear, public disorder, decaying public buildings, graffiti and confirmations of broken window theory limits the public participation in programmes to reduce crime (Eggers and O'Leary, 1995, Sebola 2017). In South Africa, police-community relations suffered when the socio-political unrest erupted in 1976 to early 1990' when urban riots,

assassinations, increased gang violence and police brutality became rife and as a result, many people viewed police as oppressive machinery (Tafira, 2014). The reforms brought by a democratic order and adoption of community policing strategy helped regain a lost confidence in police services. Community policing as a tool of public participation focuses on prevention of crime, problem-solving, community engagement and partnerships (Docobo, 2005). The community policing model balances reactive responses to calls for service with proactive-problem solving centred on the underlying causes of crime and disorder.

Community policing requires police and citizens to join together as equal partners in the course of identifying, prioritizing and effectively addressing contemporary problems such as crime, fear of crime, social physical disorder and neighbourhood decay with a goal of improving the overall quality of life (Sherman and Eck, 2002). On one hand, the community is expected to provide problem concerns, information, support and feedback. The police are expected to respond to concerns expressed in meetings, rallies, in persons by phone calls. The theoretical elements and principles which underpin community policing range from acts of peacekeeping, systematic consultation with the community, proactive and interactive attitude and publications, problem-solving, private-public partnerships, frontline officers serving as generalists rather than specialists who have a high level of responsibility and autonomy which of crucial importance in a decentralized publication and accountable to the community (Giacomazzi, Riley and Merz, 2004).

The community participation transformative principles of community policing cover publicized decentralization, reorientation of patrol systems, facilitation of effective communication, information sharing and devolution of police authority to lower levels. This improves the response to community needs and strengthens trust, a broad commitment to problem-oriented policy, consideration of community issues and priorities they serve. Other issues include the belief in

broad policy functions beyond law enforcement, acknowledgement that the police rely on citizens in many ways, a recognition that police work is complex and requires general knowledge, skill, discretion and developing trust by treating citizens with dignity and respect (Nicholl, 1999; Somerville, 2017).

The role of the CPF is to affect community participation at all levels by working together with communities. Public participation also fuels the reorganization of local police publicized to ensure equality and freedom (Denham, 2008). CPF's effective interventions on special programmes for women, youth, children, aged and disabled increase community participation. Community policing rely on community engagement which requires the active participation of the community in activities such as improving neighbourhood conditions like cutting of overgrown grass fields, providing emergency social services to those at risk and conducting door-to-door visits to residents. This is done with the aim of increased perception of safety, resolving of underlying conditions which create problems such as deteriorated buildings and apartments, intimidations, rehabilitation of old buildings, drugs dealing, robbery and gang activities (Sherman and Eck, 2002).

The community policing practices also involve public education programmes on crimes prevention, neighbourhood watch, mini-stations, community meetings, police safety festivals, community training workshops, operation ceasefire gun projects, foot patrols, working with religious bodies, schools, ECD's, auxiliary volunteer programmes, community newsletters, websites, team policing, crime mapping system which require on-going research and interaction with communities (UNODC, 2011).

The challenges of effective community participation in community policing revolve around rotating shifts of community policing officers, lack of administrative decentralization which

combine community engagement, problems of varying importance and severity and support systems (Stroope, 2014). It can be misinterpreted where it may cause self-inflicted wounds to police and members of the community policing forum where they confront armed criminals, hence putting themselves in a danger (Lindsey, 2004). It is always advisable to choose a safer means of effective participation in eradicating crime in our communities rather than exposing ourselves to danger.

Advisably, there should be an evolving public education on safer means to warn about forthcoming dangers of crime and reporting of crime before it reaches high voltage where interventions may be costly resulting in the loss of life or unnecessary injuries or damage to property (UNODC, 2011). There is an adage which says, "a candle loses nothing of its flame by sharing it" and it also relevant in promoting effective participation against crime amongst the public in a form of sharing best and good practices for prevention and eradication of existing criminal activities in their communities. All in all, community participation in crime prevention serves as the invisible sustainable and affordable institute of learning about crime prevention and increasing resources against crime prevention (Republic of SA, 2016).

1.6.2 Good Governance

Good governance is an instrument to measure regime performance (Ogundiya, Olutayo and Amzat, 2011). Good governance refers to the institutional underpinnings of public authority and decision-making encompassing rules, socio-economic interactions and allocation of resources (Grindle, 2005). Implicit in the general concept is a notion that good governance is a positive feature and that bad governance is a problem and intolerable.

Moore (1993:2) highlights the following characteristics for good governance, accountability, transparency, order, rule of law, equity fairness, protection of the vulnerable such as women, children, disabled and aged, positive strategic role of the CPFs at police stations and rehabilitative and being innovative. The acts of CPFs are associated with adequate responses to calls reporting crime, proper record systems management and maintenance, treating all with dignity and respect, reducing loopholes of bribes, effecting structured accountability culture and effective handling of complaints from 1011. Other activities include meetings, educational workshops, affecting various technologies promoting community safety through sound evidence, generating creative ways to collect valid evidence, promotion of the vision, mission statement, values and leading by examples form part and parcel of good governance (Department of Community Safety and Liaison KwaZulu-Natal Province, 2014).

1.6.3 Accountability

The concept of accountability involves the process by which those that exercise power such as CPF members must be able to show that they exercised their powers or discharged their duties properly. Theory and practice suggest that accountability practice in the public sector is weak due to current public practices which promote accounting for resources spent more than promoting accountability (Minja, 2013).

Generally, the police are accountable to their seniors than the public. Accountability is closely linked with the exercise of power and the legitimacy of policies which go beyond technical practices (Minja, 2015). Issues of accountability involve ethical choices of values and actions that impinge upon trust needed in viable public service units. Accountability is a fundamental means of improving the quality of public service and moreover a relationship based on obligations to demonstrate, review and take responsibility for performance in light of agreed expectations and

means used. Prior to 1994 in South Africa, the police were not regarded as legitimate by the majority population. The police are vested with powers to arrest, detain, inspect, search, seize property, and conduct undercover operations and surveillance, use force in a responsible and accountable manner (UNODOC, 2011).

Post-1994, experiences noted that police are an essential instrument of the public through which crime can be eliminated and public order be maintained. The accountability range from honouring political mandated interventions; maintenance and advancement of law; meeting internal professional code of practice and at the community level and ensuring that criminal victimization through abuses is reduced; reduction of the killing of the innocent in public random shootings, give explanations for performed functions, explain both positive and negative results, obligations to expose, explain and justify actions (Minja, 2013; UNODOC, 2011). Public accountability demands that the actions of public institutions be publicized to encourage public debates and criticism.

Accountability is answerability which means to answer and be responsible to external authority and community at large (Brinkerhoff, 2001). All actions taken and omitted by CPFs must be exposed and explained through the code of ethics such as observing and upholding the SA Constitution, guided by the needs of the community, adherence to integrity, dignity and honest as well as the fostering of harmonious relationships. The constitution also promotes the act of refraining from using police forum as a platform for personal gain or party politics, negligently mismanage funds, discriminate against others based on race, gender, disability, sexuality or any other grounds outlawed by the constitution. Moreover, falsification of records, inciting to un-procedural and unlawful conduct, use of intimidations and assaults in CPF's programmes and

projects are prohibited by the constitution (Department of Community Safety and Liaison KwaZulu-Natal Province, 2014).

CPFs are to play an oversight role whilst ensuring police operational independence and organizational control. Police accountability covers for political accountability, managerial accountability, administrative accountability, professional accountability and accountability to law and consumers of service (Newell, 2002). CPFs' accountability involves monitoring and evaluation of police activities. The maintenance of social order is a collaborative engagement. The protection of state property and compliance with the provisions of the Constitution Act 108 of 1996, Criminal Procedure Act 51 of 1997, Local Government Municipality System Act No 32 of 2000 and Private Security Industry Regulation Act 2001. Other acts include the Promotion of Access to Information Act 2 of 2000, Public Finance Management Act 1991; Protected Disclosures Act 3 of 2000, South African Police Amendment Act 83 of 1998 indicate the nature and extent of the level of commitment to accountability.

1.7 Chapter Summary

South Africa may be viewed as one of the better-developed countries in Africa yet the country remains unsafe for most of the citizens. One only need to take a drive through the neighbourhoods and realize that most houses are tightly protected by security gates, electric wires, razor wires and burglar bars to protect their properties. Over the past years, Community Policing Forums were developed to try and reduce crime, but the crime rate is still high. The research aims to explore the relationship between the community and police members in reducing crimes. Such relationship is weakened or strengthened by the perceptions and attitude that each member has towards each other. Where the relationship is characterized by mistrust and confrontation, the chances of having successful community policing forums are very low. Thus, it is important for both members of the

police and community to familiarize them and understand the functions of Community Policing Forums. Research questions were prepared for the research participants to provide their opinions towards CPFs in eThekwini.

The relationship between police and community is important in crime prevention. The community and police members need to have the same understanding of the role or functions of Community Policing Forums. Such an understanding can be valuable in shaping the attitude of the community towards the police. On the other hand, the police remain protective of its operational duties yet the community greatly values the notion of promoting police accountability to the public. Thus, certain terms such as police accountability, public participation, good governance and attitude are supposed to be explained properly.

Accountability was used in this research to refer to the idea of the police exercising its power in a way that serves the community properly and promote police-community relations. According to Minja (2013:9), "public accountability demands that the actions of public institutions be publicized to encourage public debates and criticism". In communities where the public believe that the police is accountable, their attitude and perceptions of the police are positive thereby creating a safe environment. By attitude, the research referred to the actual mental views, opinions of the participants towards police and community in regard to community policing. That attitude is important in determining the perceptions of the people to interpret the actions of the police. Thus, it is important for the police to promote public participation and good working relations with the community in order to positively shape their attitude.

1.8 Conclusion

In conclusion, it is important to note the evolving and dynamic nature of public participation, the exercise of good governance and accountability do not exist in a vacuum. These are products of continual up-skilling, efficient and ethical administrative practices subject to review, effective monitoring and on-going evaluations. The assumptions that members of the community policing forums are elected by the public or nominated and recruited by popular demand do not guarantee successful community policing. Despite most members of CPFs arguably receiving support for training, voluntarily join the forum, prioritize community safety needs and promote effective community participation are not by themselves sufficient safeguards that there will be no breach of the law. Crime is increasing, the police are being accused of corrupt practices leading to a denial of justice and there is no sufficient participation of vulnerable groups such as women, children, disabled, aged, youth and foreign nationals in these forums.

The next chapter looks at the major theories used by the research in answering the research questions and objectives. Theories include the police-community theory and critical social theory. The chapter also explores the available literature on community policing, its historical background, and the functions of CPFs in developing and developed countries. In most developing countries, socially divided communities struggle to successfully build effective community policing especially given the scarcity of resources to fund most CPFs. Apart from the legacy of apartheid, the chapter recognizes that South Africa's reliance on western models of community policing affects the success of community policing. Thus, it is recommended that indigenous models can be effective in settling issues such as stock theft and witchcraft accusation.

Chapter 2

Theoretical Framework and Literature Review

2.1 Introduction

Statistics South Africa (2017) points out that "around 49 people are murdered in South Africa each day". The hate crimes (xenophobia and abuse of gays or lesbians) has increased in South Africa since 1994. Such hate crimes are an indication of South Africa still struggling to improve and shift to more democratic practices. Thus, one must wonder how effective can community policing function in such a divided society and how the relationship between police and citizens can be improved. This research will attempt to explore such issues by using EThekwini as a case study.

While there appears to be a great deal of community policing being undertaken by EThekwini Municipality CPFs through various police stations, exactly what constitutes "community policing" as broad and far-reaching. This section introduces the various narratives and discourses that makeup community policing. It then goes on to examine why community policing has re-emerged as a dominant policing style in many jurisdictions. In addition, the definitions of community policing are interrogated together with the various theories and principles that underpin it. Furthermore, the section examines and outlines how community policing knowledge is put into practice. This will be done by drawing from specific types of community policing initiatives in developing countries and developed countries as well as various case-studies of jurisdictions that have adopted community policing or implemented different components of a general community policing framework.

Finally, this section examines the effectiveness of specific community policing initiatives and community policing efforts to reduce crime in EThekwini Municipalities with 103 wards and 43 police stations. As part of the theoretical framework, the chapter will highlight the need to understand knowledge and attitude and how practice is informed. The discussion ends with a brief examination of the various obstacles or challenges facing the current CPF structures to implement effective community policing strategies.

2.2 Theoretical Framework

A theoretical framework is a blueprint and guideline which exposes the thinking of the research. It provides the analytical tools that are necessary for capturing the real essence of the research. This study utilized police-community relationship theory and critical social theory to explore the various factors that capture and explain policing challenges in communities.

2.2.1 The Police-community Relationship Theory

The research will focus on the need to acquire knowledge and attitude of the police and community members towards each other. Moreover, the research also explores how practice is informed on community policing in eThekwini. This will be achieved by using the police-community theory. This theory aims to understand the perceptions, views and opinions of the people in understanding community policing. According to Marais (2009:1), "police-community theory looks at the problems experienced in the field of police-community relations in South Africa as primarily the result of the legacy of apartheid". Thus, the theory aims to strengthen the relationship between the police and community in South Africa.

Positive perceptions or attitude of the community towards the police matters in strengthening the relationship between the police and community as well as increasing crime prevention in South

Africa. According to Marais (2009), "the weakness of police-community relations in many parts of the country is today perhaps the greatest obstacle to effective policing". The way the community understands their relations is vital when seeking recommendations for improving the police-community relationship. In other words, it is important for a researcher to interact (through interviews) with research participants to understand their attitude or opinions towards the police and vice versa.

After the apartheid, police-community relations improved drastically but the relationship is still characterized by confrontations. The perceptions of the community towards the police are not completely positive especially considering police brutality accusations towards SAPS. According to The Mail and Guardian (2015:1), "the number of people killed by the South African Police Service (SAPS) is recorded in the annual report by the Independent Police Investigative Directorate" (Ibid). The killings are arguably a result of weak police-community relations. The history of apartheid, weak accountability and police brutality are explored through this theory as results of negative attitude between police and community. The Independent Police Investigative Directorate (2015:20) highlights that "the number of people killed by police action in South Africa in 2013 was 409; this was down from 485 in 2012, the year which Marikana massacre took place". Thus, CPFs as measures of strengthening police-community relations is important.

Knowledge and practice of community policing in South Africa are informed through Community Policing Forums. Members of the community and police can meet and share knowledge and opinions towards crime preventions through CPFs. Mottiar and White (2003:5) believe that "such forums aim to identify the potential benefits, harms and costs of any intervention and also acknowledging that what works in one context may not be appropriate or feasible in another". In deeply divided societies and where confrontations and hostility exist between police and members

of the community, the attitude of the members will be affected. In other words, positive attitude should be promoted through CPF especially where members of societies believe that they are able to keep members of police accountable to them. This means that accountability of the police to the public remains vital in shaping the attitude and perceptions of the community members towards the police.

2.2.2 The Critical Social Theory

In exploring the nature of community policing, this theory promotes the role of criticizing the available data to understand the experience and attitude of a given community. According to Routledge (2009:2), "critical social theory should be directed at the totality of society in its historical specificity i.e. how it came to be configured at a specific point in time". In addition, Raymond (1981:1) also argues that "critical theory should improve understanding of society by integrating all the major social sciences, including geography, economics, sociology, history, political science, anthropology, and psychology". In other words, there is need to take a realist approach to understanding community policing especially when looking at the relationship between police and a community.

In a divided society, community policing is not easy but if the critical social theory is applied, one is likely to find out the reasons behind a divided society and address those reasons. Moreover, communities dominated by gangs are likely to view the police as the enemy if the gang is playing the role of the protector in that society. In such circumstances, community policing will be hard due to a weak relationship between the police and the members of a society. Mamosebo (2014: 22) adds that "the theory bridges the usual divides in social thought between explanation and justification, between philosophical and substantive concerns, between pure and applied theory and between contemporary thinking and the study of earlier thinking". Thus, the critical social

theory can be applied to interrogate the reasons behind such weak relations between police and members of a society.

2.2.3 Functions of Community Policing Forums

Community policing is not only a philosophy of cost-effective non-state policing but a policing technique. It is marked by a move away from centralized police departments that practice reactive policing to more decentralized police structures that emphasize a problem-solving approach (Slogan, 2004).

The compelling reasons for community policing practice are grounded in the history of policing, police research that has taken over the quarter of a century, the changing nature of communities, the shifting characteristics of crime, violence and disorder (Bureau of Justice, 1994). To be successful, community policing require all key role players to understand the vital importance of Mastrofski's six principles of policing such as attentiveness, reliability, responsiveness, competence, manners and fairness (International Principles of policing, (2015:68). Moreover, police organizations have to undergo a significant organizational and cultural change to overcome challenges posed by traditional crime-fighting model. Mastrofski's principles lie at the heart of providing a good policing service and provide best means of enhancing satisfaction and strong underpinnings of community engagements.

Without such commitment and corresponding consistency in service in all spheres of community policing activities, victims and communities who may be in vital need of policing services may not get the standard of service they require. In South Africa, post-1994 legislation frameworks such as Constitution Act 108 of 1996 and South African Police Amendment Act 1998 (Act 83, of 1998) were meant to increase public confidence in the police. In addition, such legislation improves the quality and quantity of services through community involvement, capacity building,

problem solving and partnerships in combating crime. However, the country is still witnessing a declining confidence in police service.

A review by Blaug *et al*., (2006) involved a comprehensive search for the effectiveness of knowledge, attitudes and practical experiences of eThekwini Municipality Community Policing Forums (CPF) covering key areas such as the public perception of confidence in the police, critical success factors for community engagements and approaches to improving confidence and satisfaction. The constructive dialogues and responses from eThekwini municipality CPFs indicated that the police services, unlike other public-sector services where satisfaction with services tends to increase with contact, those who have had contact with local police are generally less satisfied than those that had no contact at all. It also emerged that dissatisfaction is on how people are treated, not the role police perform in the community under general circumstances.

The public perception of police falls into three broad categories such as those who are pro-police (people who have little contact with police, such as elderly, affluent whites), passive sceptics (newly arrived migrants) and those who are highly engaged (such as victims of crime needing police serve at the station such as those called by police for one reason or the other) (Wake *et al*., 2007). This current review covers a critical analysis of historical developments of knowledge, attitude management and practical engagements by community policing forums in developing and developed countries with references to perceptions by eThekwini community policing forums experiences.

2.3 Historical development of Community Policing Forums

Since the 1990s, community policing has been implemented in various forms such as vigilantism, gated communities, inculcation of social norms, top-down practices controlled by the state. In

developed and developing countries, the success of structured intervention varies in depth. These contexts share some similarities such as rising crime rates, weak state capacity, police violence and corruption, poor terms of work and motivation among the police, low police capacity, levels of poverty, human rights violation, the state of democratic institutions and citizen mistrust of the police (Frühling, 2007; Goldsmith, 2005; Kyed, 2009; Ruteere and Pommerolle, 2003).

While developing and developed countries have unique characteristics in terms of socio-economic and political factors that differentiate them, there are shared characteristics in terms of policing experiences that provide a basis for comparison of their experiences in implementing alternative forms of policing for possible lessons.

2.3.1 Community policing in developing countries

Community Policing aims at the transformation of the traditional approaches to dealing with crime that predominantly apply the reactive use of force and legal procedures to a more collaborative partnership between the police and the community in order to jointly and proactively identify and solve problems that threaten social order. It redefines the role of the community members to that of active participants in solving their security problems, while also redefining the role of the police as professionals who facilitate that process that is, to be enablers of the communities to solve their own community problems (Community Policing Consortium, 1994).

The models through which community policing is operationalized differ across countries. In Latin America, for example, Frühling (2007) identifies three models, namely through a central committee that is vested with no power to make any binding decisions and whose members are drawn from different sectors of the government, non-government and the police. The second one is a mixed model "that combines the activities of local committees and a central commission; and

the third model looks at where police and community relations are totally decentralized corresponding to respective police stations" (Frühling, 2007: 136).

The third model seems to be more prevalent in different contexts in Africa and Latin America where it takes the form of Community Policing Forums (South Africa), Community Policing Committees (Mozambique & Mexico City), Community Liaison Officers (Zimbabwe and Uganda) and Crime Prevention Panels (Malawi) (Davis *et al*., 2003; Frühling, 2007; Kyed, 2009; Pelser, 1999). In some contexts, members of these units are formally elected such as in Mexico and South Africa, while in others, they volunteer or get co-opted on the basis of their position as important social actors in the community.

Similarly, their functions vary across different countries; the two primary functions replicated widely include sharing criminal intelligence information between police and the public and promotion of dialogue between officers and members of the community, (Brogden, 2004). Other functions include ensuring accountability, setting policing priorities and evaluation of policing services though there are variations on the extent to which these are emphasized depending on context (Davis *et al*., 2003; Frühling, 2007:129-130).

Despite its adoption in many developing countries, there is a debate on its impact on community-police relations, crime rate and police behaviour. Proponents, especially governments and NGOs involved in the program claim that it contributes to the reduction of fear of crime and crime rates. In South Africa, Malawi, Botswana, it is claimed that there is an improvement in co-operation between local communities and police in developing and implementing crime reduction services for victims of crime, particularly of rape and domestic violence (Brogden, 2004:648).

In Uganda, Davis *et al* (2003:295) suggest that application of transformation interventions in community policing has contributed to the strengthening of the links between police and the communities and decreased domestic violence. Others have pointed to the change in giving communities powers of accountability in regard to the state police, as a positive development (Kibuuka and Ssamula, 2004:649).

But other authors are sceptical and highlight examples that suggest that the mere existence community policing does not lead to better relations between the police and the public, especially those marginalized socially and economically (Frühling, 2007; Kyed, 2009; Muller, 2010). Discussing the experience of community policing forums (CPFs) in South Africa, Brogden (2002) finds little impact in improving understanding and changing mutual perceptions.

Muller (2010) finds little change in the image of the police when it comes to the problem of "arbitrary and sometimes criminal behavior' as agents attached to community policing in Mexico City, South Africa-eThekwini Municipality continued to be accused of involvement in extortion of local residents and delinquents" (Muller, 2010:30). This side of the debate provides two arguments to explain the muted impact. On one hand, there are institutional and organizational explanations which attribute failure to the implementation dynamics (Davis *et al*., 2003; Frühling, 2007; Kyed, 2009). Secondly, the systemic argument that holds that "Community Policing as designed in the west is largely irrelevant to most African societies and not simply a product of ineffective implementation" (Brogden, 2004:647; Brogden, 2005; Ruteere and Pommerrole, 2003).

This line of argument criticizes community policing programs for being too focused on state control of policing thereby condemning or ignoring existing local mechanisms as unaccountable. They urge for community policing programs that are locally relevant by drawing on local

experiences and practices in terms of what works rather than completely copying western models (Brogden, 2005:91-92). Brogden calls for "public ownership of policing, not state or police control, as the key to communal policing in transitional societies" (Ibid).

From an institutional perspective, the capability of the police and the dynamics of the community folicing forums are important analytical units to explain the performance of community policing programs. Given the emphasis on people skills and attitude transformation in community policing, the issue of police preparedness and capability to adopt a strategy that de-emphasizes reliance on para-military skills and attitudes has attracted considerable attention (Frühling, 2007; Pelser, 1999; Jones, 2008; Doeseran, 2002, Davis *et al*., 2003). The analysis of institutional capacity focuses on the structure of the police organization and the related issues of decentralization, which further investigates the extent to which local service delivery is emphasized and whether local level actors are provided with incentives to reward innovative and effective practices (Pelser, 1999:7). The interrelation of these components is critical for a strategy that recognizes multiple actors. At the structural level, the debate focuses on whether the traditional organizational structure of the police in terms of its training and subculture can be transformed and whether it can be an agent of transformation as a result of the implementation of Community Policing.

A number of authors (Deosaran, 2003; Frühling, 2007; Jones, 2008; Pelser, 1999) have argued that, the structure of the police organization characterized by extremely centralized, hierarchical and largely rigid bureaucracy is contradictory to the structure, process and values implied by Community Policing hence, making Community policing information and resources distribution to be hierarchical in nature.

The argument is that co-production of policing priorities that consider community input as central requires a decentralized structure that is flexible, innovative and proactive, which is difficult in the

traditional structure of the police. Jones (2008) has observed that police organizations adapting Community Policing do so while still maintaining a linear model of an organization where decision making is centralized and reactive. He contrasts this with the requirements of Community Policing that emphasizes learning, consultation and flexibility and argues that this complex relationship cannot be effectively managed in the organization structure that is centralized and rigid.

Related to organization structure is the question of the prevailing subculture and the way it influences the attitude of the police towards Community Policing. Frühling (2007:12) suggests that "when the dominant view is that strict application of the law is sufficient to control crime, resistance to adopting Community Policing among the police will be greater". Moreover, there will be less enthusiasm to apply the Community Policing principles when officers on the street are not convinced that it can have an impact on crime (Frühling, 2007).

The organizational structure and the attitude of the police towards Community Policing are further reflected in the way Community Policing has been adopted by police organization. Community policing in many organizations is not integrated into the operational policing strategies, instead, it is taken as an 'add-on' function marginally influencing day to day police practice (Pelser, 1999:10).

A limited role for Community Policing is detrimental to the development of alternative local mechanisms. Pelser (1999:10) emphasised that the South Africa Department of Safety and Security outlines the importance for "the empowerment of individual police officers to practice community policing as part of their day-to-day responsibilities".

Examples from countries such as South Africa, Mozambique, Mexico, Brazil and Uganda show that activities under Community Policing are confined to the specific department rather than

mainstreamed into the operations of the police (Frühling, 2007). Such piecemeal implementation of Community Policing has led several studies to conclude that, its programs should be interpreted as symbolic gestures rather than serious commitments to reforming the way police deliver services (Muller, 2010:32).

The structure of the police organization also influences the level and quality of decentralization, which is fundamental to enhance working relations between the police and citizens (Davis *et al*., 2003). Pelser (1999) discusses the significance of decentralization as critical in unleashing the creative potential of officers at the local level. Adopting Community Policing does not seem to have led to more delegation of actual management authority to the local level operational commands, which does curtail their capacity to creatively respond to the needs and priorities of the community.

The human, material, and organizational resources requirements and its implications for the extent to which Community Policing can be realistically implemented have been highlighted as another critical factor. For many authors, developing countries and police station based Community policing forums cannot realistically implement community policing because of the difficulty in mobilizing resources necessary for its implementation.

To transform the police requires huge resources to meet the demands for on-going training, provision of equipment and technology, improving salaries for police officers, cost of supporting inclusive community policing forums activities (involving women, youth, disabled, aged and children), monitoring and evaluation among others, which resource-constrained countries are unable to meet (Frühling, 2007). At the level of the community, the way the police and the community interact, and the dynamics of the interaction are considered important for the success of community policing.

There is debate around the effectiveness of community policing in improving the relationship between the police and the public. For instance, police initiated arrests, which further leads to consideration of power dynamics with respect to the question of whose agenda controls the CPFs, effect of participation in influencing policing priorities, effect of participation in transforming police behavior, impact on community attitude towards the police, the nature of representation and level of participation.

Micro-level analysis of the police and public relationship in developing countries is crucial considering their historical backgrounds which are characterised by corruption, human rights violations such as apartheid and neo-colonial practices in South Africa and poor performance. The ideal CPF is where the police and the community are working together in harmony, with legitimacy, trust and consent. Apart from the centralization of police attitude and conduct, there should be sufficient knowledge of community engagement and fully-fledged transformation of traditional policing culture as well police behaviour underpinning the importance of South African Constitutional provisions.

This perspective seems prevalent in much of the literature, where the dynamics of relations in these forums are not the focus of analysis; however, examples from practice, suggest that this is far from the practice. Myhill (2012) observe that the relationship between the police and the community in the CPFs is characterized by tensions over the extent to which the community should be allowed into 'police affairs'. According to Sharman (1998), the police create their own risk factors for a crime not only by inconsistencies and in some cases poor service delivery that is preventable but also through lack of skill, knowledge or in some cases willingness to work with communities to empower them and help them assume greater responsibilities for problems in their neighbourhoods.

The police want CPFs to be restricted from "intruding into the discretionary domain of the police" while the community demands more involvement in decisions such as choosing police personnel and isolation of corrupt police (Davis et al, 2003:11). There is thus, a "tension and ambiguity" between the language of partnership as used by the police and "their desire to maintain their established monopoly of the policing enterprise" (Marks *et al*., 2009:145).

This tension and ambiguity fuels the debate, which though inconclusive appears skeptical about the CPFs capacity and room to influence policing goals. Brogden (2004) after reviewing experiences of CPF's in a number of developing countries, including Uganda, Kenya, Pakistan, India and South Africa found that police do not regard the aspect of co-production as important, but instead expect that the public should serve the goals set by the police. For example, in Pakistan, the police expected village communities to help them nab culprits and restore normalcy in cases of violence, while in Uganda "they tended to regard community policing primarily as a means of instructing local populations, rather than of listening to them" (Brogden, 2004: 644). The author further concludes that "CPFs are dominated by the police organization and [as such] come to promote police goals, not community goals" (Ibid, 2004:636).

Davis *et al* (2003) is also skeptical about the extent to which community priorities discussed in the CPFs inform policing strategies. Discussing experiences of CP in Sao Paulo in Brazil they note that "although the public is asked to share information on local concerns, the police do not consult them when it comes to the definition of priorities or strategic planning" (Frühling, 2003:291). Commenting on the evaluation of Community Policing in Latin America, Frühling (2007:136) finds that "citizen participation does not define policing priorities and that citizens are poorly prepared to interact with the police and to take action to resolve the security issues that affect them".

Where CPFs have influence over policing goals, Brogden (2004:636) suggests that, "these are likely to be the interests of the local business or socio-economic elite rather than those of the wider community" Muller (2010:33) in the study of CPFs in Mexico makes similar findings when he observes that, "program implementation tends to be determined by existing structures of clientelism rather than the needs of the poorer members of the community".

Besides the issue of dominance by the police in the Community Policing Forums, another point of debate is whether the police, given the nature of their training in these contexts are well prepared to deal with the complexity of community forums with competing interests and varied perspectives. Shaw (2002:84) notes in the case of South Africa that, "while people expect to be included in police initiatives, the police forces have found the forums and negotiations too time-consuming and too soft in the context of increasing crime rates". Thus, "the police prefer to use the community as 'eyes and ears' for crime control" (Ibid). This poses the risk that, the role of the members of the public is seen exclusively in terms of providing information to the police rather than the more complicated task of informing policing priorities, accountability and improving police performance. This is evident where the monopolization of security becomes the special reserve of professional police agencies such as Scanning, Analyzing, and Responding and Assessment (SARA) police back-up services. The traditional methods are still intact. The training provided is not sufficiently capacitating the members of Community Policing Forum to be able to monitor and assess police performance in terms of new transformation requirements.

2.3.2 Western Models of Community Policing

Community Policing is a popular vehicle for police transformation and it is often presented as a policing elixir. It is characterized by the acts of scanning; it is vaguely articulated and often referred as a philosophy rather than a plan of action. It moved from Golden Age of Peelian policing defined

by close police-public relations mostly driven by Peelian Principle (law enforcement based on legal powers rather than relationship focusing on local networks which are not trustworthy).

The policing authority in South African is no longer a reserve of being in full uniform because the police also conduct undercover surveillance to combat sophisticated criminal activities. Such an approach in South Africa place police service trust at high risk. In South Africa community policing offer some forms of informalities and less likely to get funding from United Nations Development Programmes Funds (UNDP) because of the high level of unreliability and vagueness. What complicates operations of CPFs in South Africa is a total reliance on Westerns forms of policing and fewer ways of dealing with indigenous systems that fuel criminal elements such as community feuds caused by stock theft, fights over clans or family properties demarcations.

In both the USA and the UK, the idea that the police and the public are co-producers of public safety predates the advent of community policing (Kelling and Moore, 1988; Somerville, 2017). Community police officers are expected to spur communities to develop neighbourhood watch programs, citizen patrols, crime prevention through environmental design, and education programs that teach household target hardening (Skogan, 1990; Myhill, 2012). Police officers may sponsor community meetings or rallies to encourage people to act against crime, train potential leaders of citizen anti-crime groups, donate equipment to anti-crime groups, may provide logistical support to anti-crime groups, or bring leaders of citizen groups together to encourage sharing of ideas and experiences. Although there is a good deal of consistency in how community policing has been implemented in Western democracies, there are some differences as well. Policing in the USA is under local, rather than national control. This has led to a good deal of experimentation and variation in community-policing programs. Some cities, including San Diego and Chicago, have adopted a comprehensive approach including all the elements outlined above. Other cities have

adopted community policing in a more cautious manner. Community Policing in England is characterized by an emphasis on crime prevention – neighbourhood watch schemes, citizen self-help associations, and programs to work with victims to prevent repeat incidents (Friedmann, 1992; Somerville, 2017). This last element, unique to Great Britain, is based on statistics, which show that persons once victimized are at far higher risk than others of being victimized again. Canada has adopted Community Policing wholeheartedly, stressing closer contact between line officials and the public and increased citizen involvement in police decision making (Murphy, 1988; Somerville, 2017). Australia and New Zealand have adopted the crime prevention approach of Great Britain, stressing joint citizen–police efforts to co-produce safety. In addition, New Zealand has developed the idea of the 'community constables.' The community constables interface with citizen groups in effect allowing the rest of the force to continue along the lines of the professional police model (Morgan, 1984; Myhill, 2012).

2.4 Chapter Summary

Knowledge means the ability to pursue, ability to use information, executing tasks by understanding principles, learning from experience, and attitude is the result of making relations via some ways in some situations, a gap between knowledge and practice. This chapter has clearly stated the important aspects of reviewing the scholars about the topic at hand. This chapter has stated the theoretical framework that is relevant at suiting to this research study. Further it has also evaluated the transition of the South African policing structure. It is also important to explore, evaluate and investigate the policing forums in other countries as compare to South Africa. Furthermore, this chapter also outlines the community policing forums objectives and goals. Intersection of knowledge and practice will result in fostering innovative programmes amongst

CPFs, foster international talent, enhance international competitiveness and effect upgrading and restructuring of CPFs.

The discussion has analyzed experiences such as exclusions of certain sectors as undesirables, autonomous citizen responses, responsible citizens responses, private sector security industry, in the implementation of CPFs in several developing countries. Special reference to South Africa's eThekwini Municipality Community policing forums in 103 wards was used.

Despite its popularity, its impact on crime and public police relations, members of CPFs still do not get compensation because of restrictive laws and policies. Whilst Community Policing help to enhance police image, increase the flow of intelligence, augment police power in terms of information, night patrols, mediations, civil and local disputes, it proves to have limited police agenda which amount to social schisms.

In poorer communities such as semi-urban informal and rural communities where CPFs are unemployed and without funds. However, they continue to serve as volunteers with no visible upward mobility for gainful employment and yet expected to show no signs of vulnerability, insecurity and unreliability. The idea of co-opting and then discredit is a cause for concern in terms of legislation governing community policing forums, the essence of partnerships and constructive engagements.

In developed communities, CPFs such as Pinetown, Umhlanga and Kloof have retired persons serving as CPF members not elected but volunteered and are also expected to be both reliable and sufficiently capacitated to influence better and safe communities. This leaves such communities functioning way better since the members of Community Policy Forum do not expect to get paid. Thus, the class also determines the effectiveness of community policing considering the tokens of

appreciation given to a member of CPF in well-off communities. However, what can be noted from this discussion is Community Policing faces a two-broad set of challenges.

Firstly, is how to overcome institutional and organization resistance owing to the police centralized and hierarchical structure, existing sub-culture of the police that is reluctant to accept that Community Policing can make a difference in fighting crime. The lack of organizational and financial resources to implement the far-reaching changes that community policing demands is also a challenge. Secondly, the way of overcoming the challenges at the Community Policing Committee level remain difficult to overcome especially in racialized or class-divided societies. Thus, ensuring quality participation by all members of the community, to overcoming problems of clientelism is important. It is also essential to ensure that security services do not only benefit a few of those who have good connections. Among other relevant issues, communities must have the required capacity to effectively make the police accountable. These are the main challenges hindering the effectiveness of community policing.

How Community Policing programs recognize, anticipate and make provisions for these challenges might greatly determine how successful they will be in meeting their program objectives. This should include efforts towards more public ownership, interaction with the public through the use of newsletters, community-based projects, the popularization of achievements and down-to-earth inclusivity when developing community safety plans. It is also essential to align community safety plans and make them be coherent with a three-tier form of South African government principles of intergovernmental operations and execution of police duties.

2.5 Conclusion

In conclusion, this chapter has clearly outlined the important aspects of community policing forums as reviewed by past scholars and evidence about community policing while using EThekwini as an example. The study utilized the police-community theory and the critical social theory in exploring the research objectives. The police-community theory understands the mistrust and problems between the police and community as the legacy of the apartheid where police as an arm of the state was used to spread fear in most black communities. The theory seeks to create a harmonious relationship between police and community. This is most likely to happen when there are positive perceptions between police and community and a good understanding of the role of CPFs. In addition, the critical social theory was used to critically analyse the views and perceptions of the research participants towards police accountability, the functions of Community Policing Forums. Thus, the available data were critically analysed to achieve the research objectives. This chapter has also outlined the community policing importance and the need to improve for the purpose to improve communities and the relationship between communities and community policing forums. It has further compared CPFs in other countries and those of South Africa. In the following chapter, the research will specifically focus on the research methods that were used by the researcher to collect and analyse data. This was done by providing sample size, ethical considerations, sources used and the limitations of the study.

Chapter 3

Research Methodology and Design of the Study

3.1 Introduction

This section briefly outlines the research design and the methodology that was used during the study. It explores the research design presented as well as the research strategy and data collection method. The research will also highlight the methods that were used during data collection processes such as sampling techniques, sample size, the location of the study, sources of data and ethical considerations. The research design is a plan of how the researcher intends conducting the research study and how data is collected to investigate the research question (Creswell, 2009:3). The research choice on what design to use is usually shaped by the worldview the researcher is coming from, the strategies that will be used, the methods for extracting this information and data collection. The research problem also does shape what design will be used in a study.

3.2 Research Instrument

The research instrument that is used a qualitative approach in order to explore the effectiveness of community policing a divided society. A qualitative approach was adopted because allowed the researcher to analyse the information from the chosen participants. Creswell (2003:5) argues that "a qualitative approach can capture the multiple meanings of individual experiences whilst also appreciating how these meanings are socially and historically constructed and embedded in place". Community Policing is new and has worked effectively in most communities. However, the amount of money that households spend on security is still high and the crime rate is still high in South Africa. Since Community Policing works effectively in a united community sharing same

goals or protecting same interests, it becomes a challenge for community policing to function effectively in divided society. Thus, a qualitative approach can be useful in exploring the effectiveness of Community Policing especially considering how South Africa remains challenged with improving such. According to Woods (2006:18), "the use of a qualitative approach permitted us to identify themes, patterns or develop a theory of the data collected". Despite the limitations such as time and funding, a qualitative research was useful because of its ability to explain the everyday day life and attitudes of the research participants. Creswell (2009:4) also added that "a qualitative research design seeks to value and find out the importance of individual or collections assigned to a social or human problem. The study used a cross-sectional design to access CPFs members' knowledge, attitude and practices on their roles in EThekwini municipality 20 police stations jurisdictional areas of operation. The focus group discussions and in-depth interviews were conducted with key informants of CPF structures.

This study acknowledges that there are challenges and limitations in conducting research, therefore, qualitative research also has its own limitations. Hancock, Ockleford and Windridge (2009:7) point out that, "one common criticism levelled at qualitative research has been that the results of a study may not be generalizable to a larger population because the sample group was small, and the participants were not chosen randomly". The research also focused on eThekwini as the case study thereby making it difficult to generalize the insight or findings into the wider population in South Africa. Thus, the aim of the research in using eThekwini as a case study was to provide an insight, which can allow or permit the expansion of the effective use of Community Policing in South Africa.

The research design is supposed to represent a logical set of statements (Yin, 2014:45). A qualitative approach is also a unique grounding or position from which to conduct a good research that fosters ways of asking questions and of thinking through problems (Hesse-Biber, 2004).

3.2.1 Sources

The study sought to explore the developments of community policing in EThekwini Municipality from 1994 to 2015. Thus, the study mainly depended on both primary and secondary data. Secondary data refer to easily available sources such as books (both academic and biographical material), historical accounts, journal articles, documentaries and movies, internet websites, newspapers, and periodicals. According to Anderson and Poole (2009:1), sources can also include "the constitution, newspapers reports, monitoring reports, past surveys, records from government and non-governmental agencies, signed agreements, pacts and other strategic documents". This research also made use of other accessible web-based resources, such as the OPAC system, and academic abstracts to gather data for this study. The research also relied on primary sources. This was done in form of in-depth interviews with key informants. A total number of 49 interviews conducted with key informants and other general members of community policing. Key informants refer to the participants with in-depth or key knowledge on community policing in eThekwini. There were 15 women and 34 men interviewed and their age ranged from between 28 to 65. 20 respondents were policemen, 21 respondents were members of community policing as neighbourhood night watch, 2 were journalists and 6 were activists against crime. It is important to note that, the roles of the listed members sometimes overlapped, for example, 3 of the activists were involved in neighbourhood night watch. The researcher used a tape recorder to capture and store responses. Those responses were then transcribed and coded.

3.2.2 Sampling

William (2008:1) defines sampling as "the process of selecting units from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen". The main purpose of sampling is to generalise about people and events that have not been observed in order to make inferences about the nature of the total population itself (Babbie and Mouton, 2001:202). In choosing samples, the researcher purposively chose 20 police stations, which deal with community policing matters in eThekwini Municipality. In doing so, the researcher used probability sampling which ensures fairness in choosing the research participants. According to Babbie and Mouton (2001:173), "the advantage of probability sampling is that it guarantees that the sample chosen is representative of the population. This ensures that the statistical conclusions will be valid". In addition, Burns and Grove (2003:31) defined sampling as "the process of selecting a group of people, events, or behaviour with which to conduct a study".

The research used purposive and snowball sampling. Due to the limited time, purposive sampling was chosen because it allows the researcher to purposely choose the participants and site with the purpose of collecting the intended data. In addition, snowball sampling was used to locate "hidden population" for research. In exploring the effectiveness of community policing in a divided society, purposive sampling was required in order to deliberately include policemen and community policing members as research participants. This is supported by Parahoo (1997:232) who states that "purposive sampling is a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data". On the other hand, snowball sampling was used to locate participants who can offer important information regarding community policing. Pietersen (2007:4) argues that "the method can be used to pursue opportunities that arose that had not been initially anticipated in supporting this sampling method".

3.2.3 Sample size

Holloway and Wheeler (2002: 128) assert that, "in qualitative research, the sample size does not influence the quality or importance of the study and that there are no guidelines in determining sample size". Most qualitative researchers do not know how many people they are going to sample, rather, they will continue sampling until new information is generated. The researcher targeted 20 different police stations where one policeman from each station was interviewed. Some of the policemen with higher ranks were not easy to find so they were interviewed over the phone. There were only 15 women interviewed as members of community policing in eThekwini and 14 men to make a total of 49 research participants. The fieldwork was conducted from June to December 2016. The research inquired information from both policemen and members of community policing.

3.2.4 Location of the Study

The study was conducted in KwaZulu-Natal, EThekwini, South Africa. This is because EThekwini is a large Metropolitan city and there are many stations that can be used as a study location to collect the data.

EThekwini

Map data ©2018 AfriGIS (Pty) Ltd, Google

3.2.5 Data Analysis

In addressing the aims and objectives of this research, data from the 49 interviews was transcribed from October to December. The researcher used the thematic content analysis (TCA) to analyse and interpret the collected data. The thematic content analysis is an interpretive process is a systematic search for patterns in data for providing the best possible description. This process was helpful in allowing themes to emerge without explicitly generating theory.

The thematic and content analysis was employed as strategic tools to analyse and reduce data. The first step in a thematic analysis is to reduce the collected data. This was done by dividing the text into manageable and meaningful text parts, with the use of a coding framework. It is used in conjunction with theoretical or conceptual interests guiding the research questions, based on relevant issues that arise in the text itself, or on the basis of both. Once all the text had been coded, categories were developed, and themes were abstracted from the coded text segments. Themes were then refined further into themes that were specific enough to be separate (non - repetitive),

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and broad enough to summarize a set of ideas contained in numerous text segments. This ensured that the data was reduced to a more manageable set of significant themes that briefly summarizes the text so that the researcher could make meaningful use of the data (Stirling 2001: 390).

3.2.6 Validity, Reliability and Rigor

The researcher ensured the validity of this research by making sure that the questions were explained properly to the participants. To improve internal validity, the data collection methods, analysis methods and ways of questioning were discussed with experts in the field of community policing. This was done with effort to produce constant and stable results. To ensure reliability, the results appeared to be consistent with the data that was collected. According to Babbie and Mouton (2001:173), "validity can also be achieved if data and findings are verified by other participants other than the original ones". The researcher's views and theoretical standing was clarified to minimize researcher bias.

3.2.7 Ethical Considerations

Ethical considerations in research are very important given the fact that ethics are the general norms of a society defining what is right and wrong. The researcher explained to the participants the aims of this research and the importance of their knowledge in community policing. In addition, the researcher informed the participants that they were free to withdraw from participating whenever they felt uncomfortable. Thus, the participants were not forced to participate. Furthermore, the researcher was not involved in any activities that threatened "physical or emotional well-being" of the participants, hence, the use of "pseudo names to ensure anonymity". Informed consent of the participants was given, and they did not receive any gifts or payment to encourage them to participate in this research. The data from the research was securely stored in

locked locations and data stored in the computer was protected by a password. More importantly, the researcher omitted the names of the respondents in presenting the finished thesis. The researcher also aims to go back to the participants and provide them with a copy of the final thesis so that they also benefit from the knowledge offered by this research.

3.2.8 Limitations of the study

It is important to mention that when conduction research there are challenges that occur which limit the study. This study also has a few limitation to the successfulness of the research dissertation. Further, mentioning and outlining the limitations give room for other researchers to further explore the topic and find other relevant information regarding the topic. The first limitation that the researcher experienced was the time. Many of the participants in the stations at EThekwini either were busy or they were not available for the interview. The researcher overcame this limitation by extending the invite to the participants after work hours or on weekends. This opened a chance for those that could not male it during work hour during the week.

Another imitation for this research was the lack of funding to conduct the research. This may have limited the information provided by the participant. The researcher addressed this limitation by attending police station and participants that were close to each other on the same day if available. This strategy was to save time and travelling resources.

Another limitation is that the study is only focusing at EThekwini Municipality in KwaZulu-Natal and not other provinces in South Africa. This calls for further research by other scholars. This also limits the research as the mentioned results are not representative of the entire country.

3.3 Conclusion

Research methodology is important in determining the results or findings of the research. This research highlighted the methods that were used during the process of data collection which include sampling techniques, sample size, the location of the study, sources of data and ethical considerations. To answer the research questions, the researcher used a qualitative method. According to Labaree (2009:1), "the word qualitative implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency". This is important because the research seeks to understand the attitude and perceptions of SAPS and CPF members towards each other, towards community policing and towards the functions of CPFs. Thus, the research problem is likely going to be best explored without necessarily anticipating the results. In the next chapter, the research will focus on the results or findings which were offered by the research participants. The researcher will present the findings in a way that explains the research problem and the objectives of the research.

Chapter 4

Results and Discussion

4.1. Introduction

This chapter explores the results of the research participants based on the research questionnaire in relation to CPF. There were fifteen questions and each answer from the participants will be given a meaning to the perceptions and attitude of the police or community members regarding the functions of CPFs. Community Policing Forum is the forum created to permit communities to make their policing after informing the police. According Mistry (1996:10), "Community Policing Forum is a platform where community members, organizations (CBO's, NGO's, Business, FBO's, youth organizations, women organizations, SGB's), other relevant stakeholders (provincial government, local government, traditional authority and parastatals) and the police meet to discuss local crime prevention initiatives". To keep the communities safe from crime, Community Policing Forums are established or created under section 221(2) of the Constitution and the SAPS Act 68 of 1995 as a recognized forum to ensure community policing. Thus, the mission of the CPF is to ensure the safety of the people in the community. In other words, the combating of crime by police is dependent on their good partnership with members of a society involved. This chapter will focus on interpreting and analysing the results given by research participants in relation to Community Policing Forum in eThekwini.

The community's participation and the willingness to assist the police in keeping order depends, to a large extent, on the community's attitude towards the police and the police's attitude towards the community. In cementing this relationship, the South African government formalized the establishment of the CPF through legislation. The main problem is that, even though there is clear

legislation that demands the establishment of the CPF, there is still no clear understanding of the functions and processes of the CPF by either member of the SAPS or members of the CPF in the eThekwini policing area. The understanding that exists may differ between the members of the SAPS and members of the CPF. It is on this premise that the primary objective of the research was based namely, to identify the actual perception, practice and attitude of members of the CPF in the eThekwini policing area regarding those points where there is operational agreement or disagreement on the functions and processes of the CPF.

4.2 Socio-demographic profiles

The demographic statistics were collected from a total population of 20 police stations focusing on 49 members of CPF working police stations, officials of the department of community safety, volunteers, and eThekwini municipality safer cities staff members. The results cover socio-demographic profiles of eThekwini CPFs, role players in CPF structures, roles and responsibilities of CPF structures, reported crimes, the rating of the importance of community policing, sources of knowledge amongst CPF members, location and CPF members' knowledge levels. The urban city life of Durban is characterized by highly gated communities with private security, and buildings surrounded by high walls and electric fences but experiencing challenges of crime and violence. Moreover, there is high unemployment based on racial lines where most blacks remain unemployed. However, townships' environment lack businesses, highly gated communities and characterized by a lot of informal settlements, illegal trading of liquor, sometimes closer to schools, community health centres and even police stations. The profiling of eThekwini Municipality police stations included metro police, soldier's barracks and private security who support with community policing. The CPF data includes the metro police participating in community policing working together SAPS, DSD, Health and operation Sukuma Sakhe.

Figure 4.2.1: Age of participants

Age of Participants
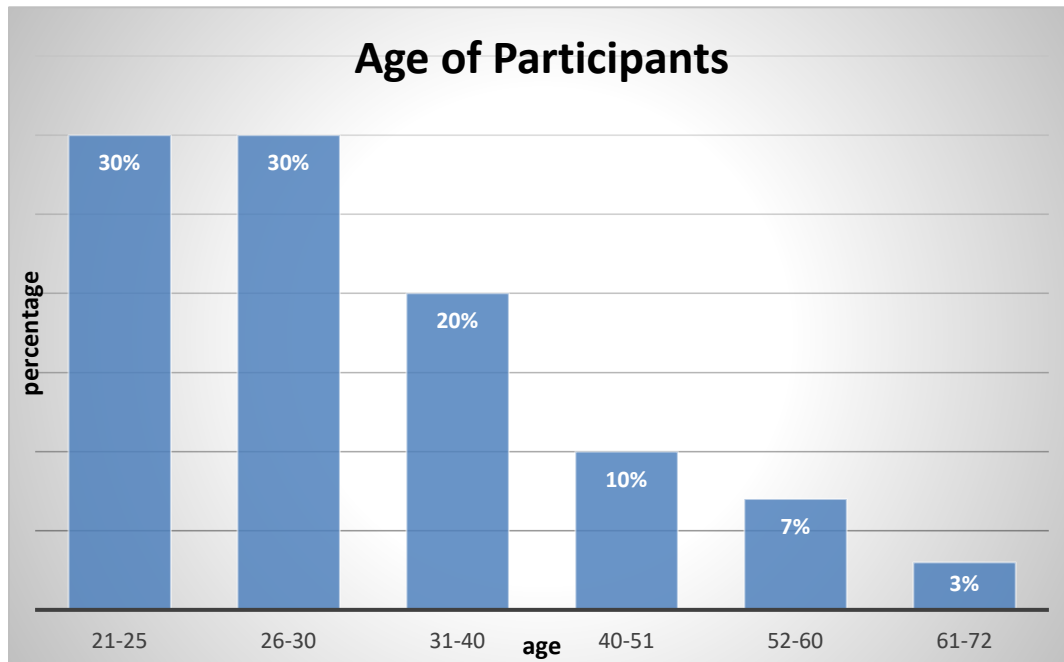
Source: Data Collected From Participants

The figure 4.2.1 indicates that, participants in the research study were largely composed of people between the age groups (21-30), who constituted about 60% of the total participants, these were followed by age group 31-40 (20%), 40-51 (10%), 52-60 (7%) and only 3% of the participants were between the ages 61-72. In terms of race, 70% were Africans, 20% Indians and 10% were whites as indicated on the bar graph above.

Figure 4.2.2: Gender and Marital Status of Participants
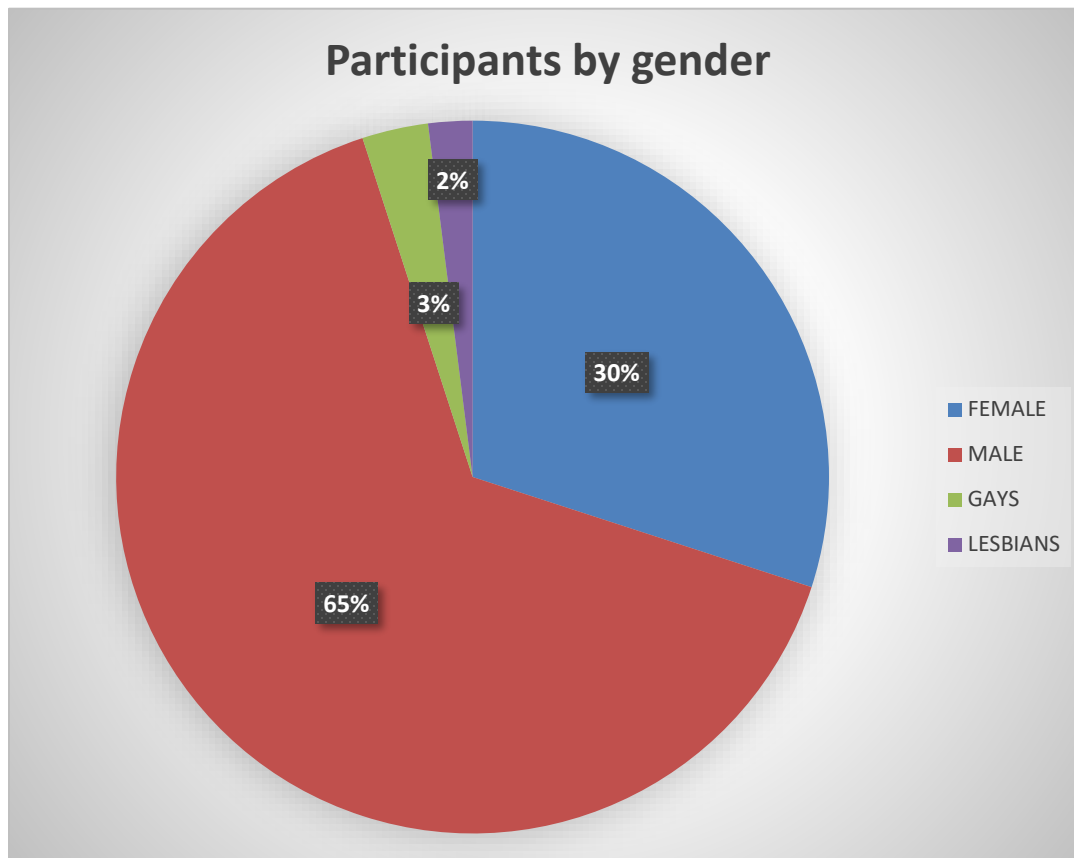
Source: Data Collected from Participants

Figure 4.2.2 illustrates that, in terms of gender, 65% of the participants were male and 30% were females; gays comprised of 3% whilst 2% were lesbians. Of the total participants, 51% were married, 21% have never been married, 15% were divorced, 8% were widowed and 5% reported being separated.

4.2.1 Educational Level and Employment Status of Participants

Education was measured in terms of whether an individual matriculated or possess a post-matriculation qualification. In this regard, 70% reported having matriculated only, and 30% had a post-matriculation qualification. Regarding work experience, 70% of the participants had less than

10years work experience, whilst 30% had more than 10years experience. About employment status, 30% were formally employed whilst 70% were working on a voluntary basis. Of the participants, 20% occupied senior positions whilst 80% had junior positions.

4.3 Types of crime

Discussions with participants reveal that crime patterns vary between rural and urban communities. In rural areas crime also includes *Otikoloshe* as criminals of cattle and stealing of children, bewitchment, and reliance on instructions by traditional diviner (such as the killing of the witch). Crime is high in Durban central because of overcrowding, high density of population at some peak periods, people living in the streets, drugs trafficking. Crime is also high in townships possibly because of unemployment and gang activities. Moreover, informal settlements due to high unemployment, cohabitation lifestyle, alcohol and substance abuse, verbal abuse and rape are common in townships, but the nature of the crime and the victims of crime tend to differ.

The responses by CPF members' show that in urban located, community policing is more supported by private security companies whilst in townships and rural areas there are no such services. The CPFs show little involvement in reporting police malpractice and in townships there is a more visibility of CPFs working with police in doing community patrols and doing community awareness about the dangers of crime and how to control it. In suburbs, there are public notice boards on community safety.

Types of crimes reported in urban, suburbs and rural communities differ greatly. There seem to be misunderstandings on how best to classify such indigenous criminal cases as they pose difficult in terms of presentation of evidence. In Tongaat, there are certain practices by some members of the Indian community who engage in cultural practices which use magic in both positive and negative

ways. The negative uses of magic to some extent have a criminal element but remain as "magic practices". The majority of CPF members respond naturally to such challenges as they do not get formal training on best ways to handle criminal activities involving witchcraft or use of *Otikoloshe*.

Sophisticated crime such as truck hijacking, bank cards theft, identity theft, cell phone robbery seems to occur in city centres, urban (townships) and CPF structures seem to be ineffective in dealing with such crimes. There seems to be a need to retrain current policing strategies to respond adequately to these new forms of crimes. The private sector has minimal projects with CPF in rural settings and the CPF structures are less equipped to deal with commercial crimes.

CPF deal with variegated nature of crime depending on the location of the police station. There is a need for specialization of knowledge and additional powers in terms of resolving particular nature of criminal activities. In inner city police stations CPFs common crime range from fraud, muggings, ATM bombings, car hijacking, car window smashing and armed robbery. There is a need to work together with business owners, consumers entering and leaving the city, robbery victims during the day and nightly hours working together with sex workers and city tourists.

In addition, the huge donations given to community policing in some affluent areas such as Umhlanga, Durban North, Kloof, Pinetown and Hillcrest encourages the police to make those suburbs safe from crime as compared to areas dominated by low-class people. Close to these communities, there are industrial parks which have a huge partnership with private security agencies.

4.4 Roles and responsibilities of CPF's

There seems to be a dichotomy between CPF members employed by the state and those operating as community representatives on a voluntary basis such as neighbourhood night watches, reporting

of crime in time, assisting police investigating crimes etc. Those employed by the state see themselves as representing the state and whilst those elected from the community see themselves as representing the interests of the community. There are instances where the police operations need to be compliant with constitutional obligations. In various communities, there has been reports that police have been involved in unconstitutional practices such that they end up in conflict with the communities they ought to serve. For instance, police have been blamed for taking sides in political party violence, committing malicious acts of xenophobia and acts of vandalism of Statues in areas such as KwaMashu Hostels, Inchanga and Briardene etc. The employed CPF members do not see themselves as equally responsible to solve problems of youth unemployment in communities but believe that other government departments must also come on board and be of service at the community level. This is popular in rural communities such as Umbumbulu, Inchanga, Mpumalanga and uMzinyathi where police know the plight of youth unemployment but do not assist.

All the police stations identified did not have foreign nationals represented or serving in policing community forums. The community policing section representing youth and women seem to be fragmented in terms of its operations. There seems to be a problem in the way police handle hate crimes. Many youth formations seem to lack both financial support and ongoing support with their programmes. One policeman highlighted the lack of formal structures for women, children and disabled sector operating at the community level. The CPFs are involved in crime fighting initiatives such as forming and sustaining some anti-crime street committees, refraining the public from buying of stolen goods, blowing the whistle on unlawfulness, develop and promote community safety plans by reducing social crime and enhance services of community policing.

There are trust issues between the police and the members of the community with regards to their perceptions towards the functions and processes of CPFs. The lack of trust between the police and community members affects community policing thereby failing to deal with the most issues as listed below. Firstly, there seems to be less focus on problem-solving and creating strong and sustainable partnerships to combat crime. The employed CPF still keep secrets about other operations as they believe that community representatives shall "spill the beans" and provide gateways for the criminals particularly those that they are closely related to. Moreover, sex workers in the inner city of Durban pose a challenge as they also get involved in drugs trafficking. In addition, xenophobic attacks also seem to pose a threat to social cohesion in townships as they lead to violations of Human Rights, women's rights and children's rights. This is worsened by the lack of foreign national representatives in the current structure of CPF hence making them more vulnerable than children in case of community destabilizations.

4.5 Knowledge Levels of CPF Members

The results identified CPF members who displayed lack of knowledge, below average, average and highly knowledgeable when it comes to obligations set forth by Community Policing ideologies. Looking at the results the weighted categories, a trend has become apparent. There has been a debate over whether knowledge of subject automatically results in better practice. There is a general argument which tends to generalize where a person's attitude and practice are an outcome of a huge range of factors such as culture and experience (Steel, 1994). However, the study found a connection between a person's knowledge of Community Policing and attitude towards efforts to eradicate crime. The knowledge on community policing was determined by the answers provided by research participants on issues like the objectives of CPF, the mission and effectiveness of CPF and ways of improving the relations or partnership between police and

members of CPF. Thus, those with less knowledge on community policing were most likely to be undedicated to community policing.

The study revealed that about 60% went through formal education and training from Hammerskraal Police Institute, Pretoria SAPS College, Chatsworth, Technikon RSA, UKZN, DUT, other police training centres and universities. About 10% was from self-directed readings with no formal supervision, 20% media channels, reading of articles, popular media channels such as radio and TV, workshops conducted by departments. CPF members who are in constant discussions in Community Policing talks on a regular basis on day to day basis have been found to gain a considerable understanding of CPF irrespective of their formal learning. However, gender representation in CPF is worrying with most women lacking representation. CPF members' attitude is driven by three things such as constraints they experience in terms of authority, and accessing resources to effect change, execution of responsibilities without support.

This is supported by one respondent from Umbumbulu police station who stated that:

"*our CPF does not have vehicles, even though we are keen to attend to community needs, we seem ineffective and people do not trust us*".

From the study, trusted sources of knowledge on Community Policing were as follows, 60% Government Communication Information Systems and 30% from South African Annual Reports of the department of policing, 20% Media such as radio, 20% print media, and 4% Seta based training (which is crucial but not mandatory). GCIS was made available to members at community policing workshops. However, the concern is that the police often do not attend these CPF workshops thereby failing to lead by example.

One female respondent (member of CPF) stressed out that:

"*CPF members are unknown to the police and they are not informed about the powers and functions of CPFs and community policing*".

On the other hand, the community in most cases does not give feedback on the CPF meetings by to the police. Thus, there is a trench between police and CPF members that still need to be bridged if community policing is to work effectively in eThekwini.

4.6 Attitudes of CPFs

An attitude can be defined as a general and enduring favourable and unfavourable feeling about an object or an issue (Ashmore and Del Boca, 1986: 14). Attitudes are a " general feelings" and are not directly observable but they do predispose an individual towards a particular action, i.e., positive attitude incline a person towards positive behaviour, e.g. the approach to help, whereas negative attitude can be influenced by gender relations, age, gender relations, socio-economic status, religiosity, level of education, level of education, personality, occupational preferences, periodic influences such Apartheid in South Africa, Feminism, Xenophobia, Afro phobia, Racism, financial meltdown and ideologies". There are many methods to measure the impact of the attitude such as self-report measure by considering what a person thinks or feel.

According to Marais (2009:20), "the community's participation and the willingness to assist the police in keeping order depends, to a large extent, on the community's attitude towards the police and the police's attitude towards the community". Police or people's perceptions of community policing is also shaped by their previous experience in working together towards combatting crime. Thus, the thinking in interpreting certain behaviours including the meaning of the surroundings. Such perceptions determine the attitude that one is likely going to have towards his or her

surroundings. In this research, the perceptions of the police towards the community or the community towards the police is the key to the success of effective community policing. Such perceptions are subjective in nature and do not necessarily means that they are accurate or true. By attitude, the researcher refers to the actual response that a person has after understanding and interpreting his surroundings. It becomes the duty of both the police and CPF members to create positive perceptions by acting in good faith towards community policing.

Discussions with the participants also reveal that police brutality has received a lot of criticism in South Africa after a few instances like the Marikana Massacre. Thus, the relationship between the police and members of CPF is not that great, especially in black societies. According to Mistry (1996:12), "black CPFs have asserted their authority and demanded more than white CPFs from the police in their area, mainly because of the past when the police were used by the former government to quell political activism amongst blacks". In addition, local government elections have affected the CPF since some members of it managed to be candidates and won in local government.

One participant expressed that:

"*these forums could be an avenue where tensions in local government manifest because some of the stakeholder groups, especially political parties, in CPFs will contest the local government elections*".

However, any threat to good governance can be quenched through the empowerment of the members of the community in public participation. The communities can be used as watchdogs over the police to ensure accountability and transparency. In other words, empowering members

of CPF could increase its effectiveness especially considering that the police have been used as a tool of political activism in apartheid.

Considering that most societies in eThekwini are unequal, the services differ. However, the same societies are not entirely integrated.

One participant mentioned how people turn a blind eye to crime and fail to help to stop an assault in the streets.

There is deep frustration on how people get robbed or hijacked while people are watching, and the perpetrators get away without legal punishment. In such cases, the police even arrive late at the scene thereby questioning the effectiveness of CPF in eThekwini. Thus, the research is concerned with the attitude of people in class, ethical and racially divided societies. One may argue that community policing is not effective in divided societies because the notion of CPF is dependent on integrated communities where members of a society look out for each other. However, the issues of xenophobia and hate crime towards gays in eThekwini are a few examples of how most societies remain divided.

One participant who was married to a Zimbabwean man expressed her frustration with xenophobic attacks which claimed the lives of her husband's friends.

Thus, it is the responsibility of the government, policy makers, police, civil societies and NGOs to facilitate in pot-xenophobic situation with healing processes and social cohesion programs to counter the continuity of such atrocious acts from happening again. In this way, people will likely not turn a blind eye to crime and understand that the police need the public's help to address or combat crime in eThekwini.

About 14 policemen thought CP is a public relations gimmick as it involves voluntary members, some unemployed and vulnerable to bribes in critical areas of decision-making. There are indigenous things done by communities for many years which according to police are unconstitutional and cause disharmony in communities when they are legally challenged such as a practice of "*Ukuthwala*" and rape charges amongst married couples.

Problem-solving involved a lot of paperwork and referrals yet crime is always increasing, and the police are understaffed, and they also have limited resources. Problem-solving takes three dimensions, where it involves few individuals where individuals step forward and challenge community violations with success, collective in nature involving the community at large and where there are political interventions which at times compromises the work of justice that has been done at lower levels.

Another policeman claimed that:

 "*some CPF members are not educated, and do not respect the police in solving problems affecting their communities*".

In this case, there is a sense that, some members of a society dominated by low class and uneducated people still lack enough information to make them strongly committed to community policing. Educated CPF members have a strong belief that "problem-oriented community policing promotes the image of communities pulling themselves up by their own bootstraps" (Skogan *et al.*, 2000:8). Undereducated policing members see themselves as simply "helping-out" or "joining up" and working with communities and merely "turning out" to help communities bedevilled by crime rather than executing government's transformational policing in the provincial work of

community policing. The problem-solving positive perception was dominant amongst suburbs where there was homogeneity in terms of population's make-ups.

4.7 Research results from the questionnaire

In assessing the answers given by the research participants, there were highly significant differences in other questions while other questions had moderate different answers from police and community members as research participants. Such research questions are included in the appendix. The high difference between police and members of the community are found in questions regarding the major policing issues being decided by the CPF, CPF including politics into the SAPS department, the SAPS being accountable to CPF by reporting back to them any issues affecting their areas. Such huge different answers reveal the different perceptions of the police and community members regarding the functions of CPF and police accountability.

The SAPS and CPF members did not agree on viewing the CPF as a major body tasked with deciding on significant policing matters. The CPF members agreed with the above statement arguably because it gives them power over the SAPS. This explains why SAPS participants were also not in agreement with the view of CPF making huge decisions arguably because it takes away the power from SAPS to CPF members. Most SAPS participants viewed the CPF members as people who bring 'external politics" into the policing department, a statement which was highly denied by CPF members.

The SAPS participants tend to support the view that CPF members bring "external politics" into community policing arguably because such statement takes away the power from the CPF members. In contrast, members of CPF strongly do not agree with such statements because they take away power from them. Thus, there seems to struggle for power between the SAPS and CPF

members. Such differences show the perceptions and attitude of the research participants towards police-community relations. In addition, the SAPS do not see themselves being accountable to the CPF members to the extent reporting their operational services in combating crime. In other words, SAPS value their operational independence and expert police-community relations to have a limit on issues that the police can be accountable to the members of CPF.

However, SAPS and CPF member do agree on certain issues such as the CPF members lacking "legal executive powers" over the SAPS in community policing. The two groups (SAPS and CPF members) both also viewing the CPF as the "watchdog" of the SAPS to keep it on its toes in comparing crime as well as promoting accountability and transparency. Most CPF members highlighted that the SAPS were helpful in working with them to combat crime. Thus, apart from power related questions, the SAPS and CPF member's complements each other when it comes to the functions and the processes of the CPF. Both agree that the CPF should be responsible for discussing the problems affecting their communities and also provide possible recommendations to such problems.

4.7.1 Community Partnerships

Many police stations started to be more visible after 2006 in working with communities such as organizing sports events against crime, school visits, giving of gifts to ECD Centres (Pinetown Police Station working with Nazareth Community and Fire Brigades during the Christmas /Festive Season), Hillcrest police Station organized women against crime and prevention of child abuse during the 16 days of activism). The police and the community are inseparable. The community and the police are accountable to each other for safeguarding individual rights and liberty, and for wholehearted co-operation, support and mutual assistance. The SAPS members are of the view that since they are partners with the community, both have a duty to contribute to the fight against

crime. It is on this basis that the SAPS tend to disagree in seeing the CPF as their watchdog. The SAPS members do not perceive the CPF as their watchdog.

4.7.2 Training and Skills Development

The Satellite Police Stations heads were not targeted for direct training but operated under guidance from centralized office and yet expected to comply with community policing priorities by the community they serve. Most of satellite police stations work with police volunteers, less police vehicle, without holding cells for caught suspects. The police station that received more training was due to public private-public partnerships such as Inanda Police Station, which partnered with Lever Brothers and received special training support and materials provisioning. In June 2017, the DA MP (Zakhele Mbhele) visited Durban and he was concerned with how under-resourced Durban Satellite police stations were. According to Mbhele (2017:1), "understaffing and under-resourcing of Satellite Police Stations requires Parliamentary oversight".

Mbhele further argues that, "at the end of the 2015/16 financial year, robberies at non-residential premises in Durban had increased by 50% from the year before, due to the satellite police stations being under-resourced, under-trained, under-equipped and under-staffed" (Ibid). One responded (CPF member) acknowledged that SAPS's ability to effectively combat crime does not only rely on the police-community relations but the government must also provide enough resources and vehicles to the police. Similarly, another research participant (policeman) highlighted on the issue of being understaffed by pointing out how most detectives were overloaded at work.

4.7.3 Ethical Code Compliance

The different responses to exposure to skills development were because there are newly established police stations, others served as satellite stations and in some circumstances, and no data was

available. The SAPS members perceive anything that threatens to interfere with the execution of their operational responsibilities as a threat that may endanger their operational independence and their professional integrity. The other complication is the accountability of the SAPS members to the law, to their superiors, to politicians and to the consumer of their services. It is on this basis that the SAPS members do not view themselves as accountable to the CPF.

The CPF members do not perceive their role to oversee the police. The SAPS members do not perceive as the CPF's role to oversee them. The CPF acknowledges the operational independence of the police, and the police defend their operational independence and professional integrity. To oversee a person means that the person may approach you with their problems for a solution and that the person in charge will have no option but to solve their problem. The CPF members disassociate themselves from the everyday operations of the SAPS.

4.8 Conclusion

The relationship between SAPS and CPF members is of utmost importance in combatting crime. Such relationship can be shaped by the perceptions the police have for CPF members and vice versa. The nature of those perceptions also determines the attitude of the police and CPF members towards each other and the functioning of CPF. 49 research participant (SAPS and CPF members) participated in this research by answering 15 research questionnaires (included in the appendix). Age, race, education level and gender were used in selecting research participants from SAPS and CPF members. The research seeks to understand if there is a clear understanding of on the functions of CPF by both SAPS and CPF members. The SAPS recognise the CPF as a forum responsible for discussing policing related issue and to ensure the police remain accountable to the public. In order to strengthen the police-community relationship, CPFs was created under section 221(2) of the Constitution and the SAPS Act 68 of 1995.

The chapter explored the types of crimes that occur in rural areas and urban centres, the roles and responsibilities of the CPF as well as the attitude and perceptions of the CPFs and SAPS members towards each other. There were significant differences in the response of the SAPS and CPF members in questions that threatened power. In other words, the SAPS were supportive over questions that took away power from the CPF members and vice versa. The SAPS were also protective over its "operational independence" by refusing to recognise the CPF as being responsible for making important policing decisions. The CPF was also supportive over the fact that the SAPS should be accountable by reporting back to the CPF on issues that affect their communities. However, there seem to be a general understanding from SAPS and CPF members on the functions of CPF. In the next chapter, the findings or the answers that were given by research participants in this chapter are going to be critically analysed. The findings will be analysed in a way that answers the objectives of this research (listed in chapter 1).

Chapter 5

Conclusion and Recommendations

5.1 Introduction

Community Policing in eThekwini is not new despite the increasing crime in the province. In the apartheid, community policing was not in use with the police having the sole responsibility of enforcing the law and combatting crime. Chiliza (2004) argues that "the law enforcement focused on reactive- or repressive policing; no cooperation from the community; policing as an exclusive police function and the sole task of the police". This kind of policing proved to be struggling to combat crime in societies thereby leading to the creation of CPFs in the post-apartheid South Africa, with the aim of in cooperating societies in policing. Since the establishment of CPFs and the notion of promoting police-community relations, crime is still a problem in South Africa hence, the need for this study to try and understand the functions and roles of CPFs as well as the attitude of people towards police. This chapter will answer the research questions by analysing the research respondents' views to CPFs and crime prevention in eThekwini. The chapter will summarize the focus of this research before exploring the research observations. The chapter will conclude by pointing out the findings of the research and the necessary recommendations.

5.2 Summary of the Research

The study focused on the effectiveness of CPF in eThekwini after realizing that crime remains one of the major challenges faced by post-apartheid South Africa. Community Policing Project in eThekwini is made up of a large group of Non-Governmental Organizations (NGOs) including the Policing Research Project (PRP), IDASA, Wilgespruit Fellowship Centre, Peace Action and

IMSSA amongst others. In exploring the effectiveness of CPF, it looks like most communities are still racially, ethnically or class divided thereby affecting community policing. Black communities are also more vulnerable to poor community policing due to their weak relations with the police, which in most cases has been seen as a tool of the government and not as a tool to protect the public. However, police brutality and corruption allegations against the police are a few reasons behind weak relations between the police and the public. Thus, it remains important for the government to help bridge those divisions if community policing is to work effectively.

Community policing relies more on good relations between police and the community as well as the attitude of the community in combating crime, even the smallest crime such as a kid breaking a neighbour's window. According to Mistry (1996), "police is viewed as agents of the previous government who were brutal in their dealings with black communities and as specialized units who hunted down political activists in black townships". On the other hand, the police feel like most communities do not cooperate and withheld crucial information. The labelling of other areas as "No go areas" for the police is a good example of how bad are the relations between police and communities in some cases. In this sense, it becomes the responsibility of both the community, police and the municipality to work together to improve their relations and combat crime. Thus, the policy-community theory is very crucial in bridging this gape because it encourages the police and community to work together to combat crime.

Data highlighted inequality in terms of participation amongst the population groupings falling within the jurisdictional area CPF management and development teams. It also reflected racial inclination in communities dominated by certain population groups, for example, in Inanda Police Station there are more Blacks in CPF, In Phoenix and Chatsworth, the CPF's are dominated by Indian populations, in Kloof and Umhlanga suburbs, and it is dominated by whites and Indian

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populations. In the inner City of Durban Community policing structures, which are formerly dominated white people are now dominated by Africans as demographics and geopolitical arrangements undergo radical change. The minority groups of non-nationals are not represented in CPF structures. The participants reported a high level of interests to be fatherly trained in crime management strategies where the unemployment rate is high.

The high level of unemployment prevalence in townships and informal settlement community policing forums make many CPF members feel unsafe and unprotected. There is a high racial prejudice in suburban areas where a high rate of crime is associated with the influx of Black people into suburban. In townships, there is a high xenophobic and Afro phobic experience where the foreign nationals experience abuses from the police side and communities without an effective remedy. The foreign nationals are not represented in Community policing structures and Operation Sukuma Sakhe structures. Such an experience exposes a number of foreign nationals to high risk of living.

The high rate of youth unemployment contributes to the high rate of gangsters, whoonga trafficking and high rate of rape cases and gender-based violence. Given the mandate of Community policing it will be ideal to empower the CPF members on best ways to eliminate such social ills in communities working together with another government department as partners including the private sector.

Current interventions to combat crime, solve the problem, the establishment of partnership and raising enough funds are viewed as not successful to generate crime free communities. There seem to be efforts to encourage youth, women and disabled people to participate in community policing forums through Operation Sukuma Sakhe initiatives. Greater attention is focusing on youth vulnerable to drugs abuse, school drop-outs, prevention of teenage pregnancy. Through programs

of public awareness to develop and sustain community safety, it will be ideal to invite all different key stakeholders relevant to community development.

The research relied on three major theoretical frameworks to answer the research questions. These included the normative sponsorship theory, the broken windows theory and the critical social theory. The theories were helpful in addressing the objectives of the research such as the explaining CPF and its effectiveness, the knowledge and attitude of people towards CPF as well as the relations between police and CPF.

The research used a qualitative method to gather and analyze the data given by 49 research participants. Sampling methods, ethical considerations, sources to get data related to the research as well as sample size and validity were all chosen carefully in order to achieve the aims and objectives of the study. The results of the research in eThekwini will be generalized to South African societies which remain racially, class and ethnically divided thereby negatively affecting community policing.

5.3 Summary of the General Findings

The research questions were narrowed to understanding the functions of Community Policing Forums and the process through which they function. Moreover, the attitude of the members of CPF towards the police with regards to community policing was explored. The questions relating to the functions of Community Policing Forums and the attitude of the members of eThekwini will be explained below.

5.3.1 How knowledgeable are the people of eThekwini about the role and powers of CPFs?

The research found that most research participants were aware of the roles and powers of the CPFs. One research participant highlighted the importance of the CPF members working together with

the police and continuously meeting to deliberate on issues affecting their society. In other words, CPFs are not there to overpower take the roles of the police but to help the police achieve its role in protecting the society.

5.3.2 The attitude of the people towards CPFs as a structure designed to enhance their participation

Members of eThekwini are aware of the need to participate and attend forums to discuss crime prevention. A successful relationship between the police and the CPFs will likely promote a positive attitude from the members of society. It is this positive attitude that is important in combatting crime because people values the way the police treats people. Thus, the perceptions of CPF members research participants strongly supported questions which gave them power over the police. This is because the CPF wants to promote a culture of police accountability to the public especially considering that the police should be acceptable to the community first to stop crime through community policing

5.3.3 Does the notion of community policing motivates society members to attend CPFs?

The notion of community policing in eThekwini helps in preventing crime because the creation of neighbourhood watchmen benefits the society. However, the lack of proper funding in community policing poses a threat to the success of community policing. One responded a member of the police recommended how important it is for the members of community policing to at least have incentives if the government economy allows. Thus, despite good working relations between police and members of CPFs, most community members will need a strong motivation to attend CPFs during the times they should be working for their families. More importantly, police accountability can motivate people to attend CPFs. CPF members understand that the police are legally the main body tasked with policing. The act of combatting crime cannot be the sole

responsibility of SAPS hence, the need to work together with CPFs. In other words, CPF members understand that there is a limit to the power they possess (the watchdog of the SAPS) thereby leaving the police as the main body. Thus, the police still maintain an independent judgement to policing problems. This is supported by Chiliza (2004:89) who argues that "the oversight of police activities is expected to be exercised regarding the distribution of resources, operational policy and accountability to the community, but not control of operations".

5.3.4 Can community policing effectively work in a divided society?

Crime in eThekwini has continued to rise especially sexual offences and murder cases. This has raised the alarm from the researcher to explore the effectiveness of community policing in Durban. Working together with the police to combat crime, unity has become the key to successful crime prevention. One responded (a member of CPF) highlighted how foreigners were less active in community policing despite being affected by crime as the members of society. In other words, eThekwini communities need to function as a community in addressing crime. The CPFs should reflect the representation of blacks, whites, Indians and foreigners.

5.4 Results observations in relation to the research objectives

The functioning of the CPFs should not be limited to the community but must also include the police to strengthen the police-community relationship in combatting crime. The research introduced CPF as a crime preventative measure where concerned members can meet and deliberate on crime. The forum also acts as a watchdog over the police with the aim of democratizing the police department. According to Chiliza (2004:90), "the CPF's existed to assist the democratization of the police by creating a body like the CPF to bring the two groups (SAPS- and community members) together and to serve the interests of effective crime control". In this

way, the constitution helps protect the CPF by naming it as one of the effective measures of crime control in the post-apartheid South Africa.

The functioning of CPF as the eye of the community can bring change in crime prevention. CPF sometimes advise and monitor police functioning thereby putting necessary pressure for the democratization of the police department. In return, this can help improve transparency while at the same time reducing corruption. There are corruption allegations against the police especially in the streets where drivers bribe police when they break road traffic rules. Technology also plays a part in reducing corruption especially considering that a few people are now exposing live recordings of police asking for bribes on YouTube and other social networks.

The role of CPF is promoting police accountability is of special importance in shaping the attitude and perceptions of the people towards the functioning of the police in their respective areas. The members of the CPFs perceive the police as a body that protects its operational independence and by so doing, it is not transparent enough to the community members. Where individuals view the police as accountable enough to them, they are likely to work closely with the police in preventing crime. In other words, the community members will have a positive attitude towards the police in circumstances where the police are less corrupt and transparent to the community members. CPFs are important in promoting positive attitude and perceptions of the people towards their police officials. Apart from accountability, the CPFs as advisers of the police are also responsible for ensuring that police officials in their departments are welcoming and approachable by the victims. A research participant pointed out how there is lack of professionalism by the police when serving people, who happen to stand in ques for a long time just to get a case number. Such lack of professionalism can increase the negative perceptions of the police by the community members.

The relationship between CPF and the police arguably looks great on paper than it is in practice. CPF is not at the core of the operations of the police thereby making community policing great on paper than it is in practice. The attitude of community members tends to be negative when it comes to the police attending CPF. According to Mistry (1996:1), "more often than not the police representatives at CPFs do not attend CPF meetings, CPF members are unknown to them and they are not informed about the powers and functions of CPFs and community policing". The communication and education of CPF seem to be poor in most police stations thereby negatively affecting the perceptions that community members have regarding the duties of the police in community policing. It is important to note that community policing effectively work in developed countries due to the availability of resources. South Africa is still a developing country yet compared to the neighbouring countries, the country is expected to provide enough resources to police stations, especially the understaffed ones.

The western model of community policing has been questioned by other CPF members who feel that African countries should move away from relying much on western models of CPFs. The concern was raised particularly when deliberating on social justice in matters involving cows grazing someone's crops in rural areas and issues of witchcraft accusations. The western model of values justice through the police working together with the community to address crime. There is much reliance on the criminal justice system to detain offenders and facilitate their rehabilitation process. It will be interesting to allow village courts to have a say in village issues such as witchcraft accusation. A good example can be drawn from the *Gacaca* village courts in Rwanda which punished genocide offenders through ways that can rebuild the society (Mistry, 1996). The offenders were made to work in farms of the victims' families to enable them to rebuild their home. Thus, compared to the international tribunal of Rwanda's justice system, offenders were most

likely going to be imprisoned. In other words, the police should value CPF members' opinions when suggesting possible ways of reducing crime. When the CPF members feel appreciated by the police, they are likely going to be cooperative in working with the police.

Consequently, it is important that the police representatives do not just attend forums but show that they are willing to learn from other stakeholders in the forums so as to create a strong partnership with community members. According to Lawrence and McCarthy (2013:14), "successful partnerships are more than just frequent contact or simply sharing information but they involve on-going efforts to work together in meaningful ways to address problems facing a neighbourhood". Community members are important because in most cases they alert the police by bring their grievances and complains during the forums. One (participant 9: CPF member) highlighted that the complaints brought by most people during the forums regarding the duties of the police reveal their negative perceptions towards the police. The police have been accused of intentionally delaying their reaction to crime by arriving late on crime scenes especially where guns are involved.

There seem to be an understanding of how CPF should function by SAPS and CPR members. CPFs (a group of people meeting to discuss their community crime problems) are understood to be tasked as SAPS watchdogs by effectively monitoring the progress of the SAPS in putting into practice the issues discussed in forums. The members of the community are the important tool since their perceptions are an important weapon to community policing. Lawrence and McCarthy (2013:12) argue that "it is important that the police are well represented with the heads of the different divisions represented (Visible Policing, Crime Prevention, Detective, etc.) and the Station Commissioner should always be available at CPF meetings". In other words, the community members should feel that the SAPS values CPFs and appreciates their opinions. Often, the station

commissioner does not attend some forums leading to negative perceptions towards the police. Such perceptions are met by the negative attitude in crime prevention especially when community members start viewing police as an instrument of the state deployed to protect the interests of the government.

5.5 Recommendations

This study established that bridging of the gap between the police and the community structures particularly amongst the women organizations, disabled organizations and children in ECD centres needs to be highly supported and increased. There is a great need for male police to be trained in good practice to deal with domestic violence as many cases go unreported because of the nature and extent of treatment people receive from the police stations. It is thus, recommended that there is a need for the expanded role of community development workers, social workers, department of justice and police to work together in resolving community issues of unemployment amongst the youth and to help them to combat crime on a sustainable basis.

This study established that the curriculum offered to Community policing must include best practice knowledge of handling cases involving indigenous knowledge systems such as involvement of *Utikoloshe* and bewitchment in criminal activities. Private sector organizations involved in cell phone industry, automotive industry, and rate payer's associations must also work closely with CPF's Private Sector security services are providing important support to CPF's as they encourage community participation and a possibility of cross-subsidization by the state can be highly recommended. It is thus recommended that 1011 crime complaints call responses need to be supported by engaging the ICT sector and cell phone services, increase the participation of disabled, youth, women and children and be supplemented by taking photos of criminal activities as "hot" primary evidence.

The study also established that we experience demographic transition involving new populace hence requiring the Community policing to understand new cultures emerging within their jurisdictional areas of operation. Thus, it is recommended that the CPFs provide clarity especially in removing the perceptions of people viewing young blacks in relation to crime. Apartheid policies denied African population dignity and quality education hence majority trapped in vicious circle of crime.

The study established that the increase in crime despite an increase in police vigilance makes the majority population of eThekwini not to be happy or satisfied with safety programs and see themselves as in perpetual victimization decimal. It is recommended that there is a need for a down to top approach in assessing the increasing rate of crime in South Africa.

5.6 Conclusion

Crime is a major concern in South Africa where most citizens must take precautionary measures to make sure that they are safe. Most houses and buildings are heavily protected by razor wires and security alarms as efforts of reducing crime. The South African government spends money in trying to reduce crime every year. The SAPS have a major responsibility in crime prevention strategies and the creation of CPFs is expected to reduce crime in Durban. According to The News24 (2016:1), "the vision of SAPS is to create a safe and secure environment for all the people in South Africa". People from different communities are expected to use these CPFs as their ways of seeking crime solutions and making sure that the police remain accountable and effectively carry their policing duties. Section 19(1) of the S.A.P. S. Act, Act 68 of 1995 is important in legally empowering the CPFs in working with the police to create a safe environment for community members.

Community Policing Forums are created or found at police stations. These forums were created with the main aim of mending relations between police and community members especially in areas where the relationship is characterized by hostility and mistrust. In other words, CPF is arguably created for areas where the attitude of the people towards the police is bad. By attitude, the research is refereeing to the approach or manner in which the public response to the police duties and functions. That attitude is normally determined by the perceptions that the public has towards the police. In most cases, accountability is very important in shaping the perceptions of the public towards the police thereby leading to good attitude or approach when working with the police. According to Lawrence and McCarthy (2013:16), "accountability means that the institution must explain the manner in which it performs every specific function for which it has been made responsible".

The research has established that there is a general understanding of what CPFs are and their functions in relation to community policing. Power, however, remains the main obstacle in CPF and SAPS perceptions towards each other's duties. The police have accused CPF members of bringing outside politics into the department while the CPF members accuse the police of being too defensive over its operational duties (by refusing to report everything back to the society). Thus, even though on paper the SAPS and CPF are supposed to work together, they seem to disagree on perceptions that gives more power to the other while depriving the independent functioning of the other. There are occasions where the police are in conflict with communities such as violence strikes or demonstrations and violence between supporters of political parties where the police end up using force to control the mobs. In such cases, the police are seen as the arm of the state while neighbourhood securities are recognized as the ones serving the interests of the people.

The culture of violence in South Africa needs to be traced from the apartheid era where most blacks had to fight with the police. CPFs face the challenge of creating a culture of non-violence given the fact that daylight robberies still occur. Moreover, the lack of foreign representatives in CPFs shows how the society is still disintegrated in the post-apartheid. The attitude of the people in these fragmented societies is characterized by carelessness towards crime. Examples can be drawn from cities where a person gets robbed without the public interfering to stop the perpetrator. Thus, community policing is still in the making in South Africa where the police and communities need to work together in order to tackle the crime problems.

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APPENDIX 1: GATEKEEPER LETTER

community safety &
liaison

Department :
Community Safety and Liaison
PROVINCE OF KWAZULU NATAL

Private Bag X9143, Pietermaritzburg, 3200
179 Jabu Ndlovu, Pietermaritzburg, 3201
Tel: (033) 341 9300 (Switchboard) Fax: (033) 342 6345

Dear Sir/ Madam

GATEKEEPERS LETTER

This serves to grant permission to student Mr Sabelo Nyuswa, 204001271 to conduct research in various eThekwini Police Stations.

Kind regards

Mr M MNQAYI
PROVINCIAL SECRETARY FOR POLICE
DATE: 05/02/2014

APPENDIX 2: INFORMED CONSENT

Date: 07/03/2014

Dear Sir/Madame

My name is SABELO NYUSWA. I am a student at UKZN, studying towards my Master's degree in Public Administration. I am doing research on **Knowledge, attitude and Practice of Community Policing Forums within the eThekwini Municipality**:

My research involves:

RESEARCH QUESTIONS

- What are channels and sources that can be identified and prioritized used by the CPF to communicate information with the community?

- What is the knowledge, attitude and perception of the police towards the community and the community towards the police?

- What are the processes and dynamics of policing services transformation at eThekwini Municipality to increase security, accountability and management practices?

- How can the CPF members improve the current gaps in knowledge systems, practices and attitudes

I am writing to request consent from you to have an interview session with me where I will ask you questions by the help of a questionnaire. All the questions are based on issues of security. I will not disclose your name in the research and your participation will be treated as confidential. You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating and you will not be paid for taking part in this study.

I understand the contents of this letter and give my consent to be interviewed.

_____ Signature participant

Date.10./.03/...2014

APPENDIX 3: ETHICAL CLEARANCE

UNIVERSITY OF KWAZULU-NATAL

INYUVESI YAKWAZULU-NATALI

25 February 2015

Mr Sabelo Nyuswa (204001271)
School of Management, IT & Governance
Westville Campus

Dear Mr Nyuswa,

Protocol reference number: HSS/0061/015M
Project title: Knowledge, Attitude and Practice of Community Policing Forums in the eThekwini Municipality

Full Approval – Expedited Approval

With regards to your application received on 03 February 2015. The documents submitted have been accepted by the Humanities & Social Sciences Research Ethics Committee and FULL APPROVAL for the protocol has been granted.

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 Shamila Naidoo (Deputy Chair)

/ms

Cc Supervisor: Professor Betty Mubangzi
Cc Academic Leader Research: Professor Brian McArthur
Cc School Administrator: Ms Angela Pearce

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snymanm@ukzn.ac.za / mohuns@ukzn.ac.za
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APPENDIX 4: INTERVIEW SCHEDULE

SCHEDULE OF INTERVIEWS WITH POLICE STATIONS CPF MEMBERS

Date	Police station	Time	Period of interviews	Status of CPF's : Exist / non-existence Collection of CPF' constitution/ Safety plans
1. 04/06/2014	Inanda Police Station	10:00am	30 min	
2. 09/06/2014	Pinetown Police Station	11:00 am	30min	
3. 11/06/2014	Umbumbulu Police Station	2:00pm	30min	
4. 14/06/2014	Umlazi Police Station	9:30 am	30min	
5. 17/06/2014	Westville Police Station	10:30 am	30 min	
6. 18/06/2014	Kloof Police Station	10:30 am	30min	
7. 22/06/2014	Greenwood Park Police Station	11:00am	30min	
8. 29/06/2014	KwaMashu Police Station	2:30pm	30min	
9. 05/07/2014	Greenwood park Police Station	8;30am	30min	
10. 09/07/2014	Durban Central Police Station	8;30am	30min	
11. 14/07/2014	Mpumalanga Police Station	11:00am	30min	
12. 19/07/2014	Verulam Police Station	11:00am	30min	

13. 24/07/2014	Phoenix Police Station	11:00am	30min	
14. 30/07/2014	Chatsworth Police Station	11:00am	30min	
15. 02/08/2014	Durban North Police Station	2:30 am	30min	
16. 07/08/2014	Lamontville Police Station	3:00pm	30min	
17. 11/08/2014	Durban Harbour Police Station	8:15 am	30min	
18. 17/08/2014	Point Police Station	2:00pm	30min	
19. 24/08/2014	Kwandengezi Police Station	11:00am	30min	
20. 28/08/2014	Kwadabeka Police Station	2:30pm	30min	

UNIVERSITY OF KWAZULU NATAL

KNOWLEDGE, ATTITUDE AND PRACTISE OF COMMUNITY POLICING FORUMS WITHIN THE ETHEKWINI MUNICIPALITY

QUESTIONNAIRE

Area.. Name of Respondent...

Date.............../.............../2014

- How does the CPF to communicate information with the community?

    ....
    ....
    ....
    ....

- What is the knowledge, attitude and perception of the police towards the community and the community towards the police?

    ....
    ....
    ....
    ....

- What can be done by police at eThekwini Municipality to increase security, accountability and management practices?

    ....
    ....
    ....
    ....

- What are the challenges faced by CPF members in performing their duties?

- How can the CPF members improve the current gaps in knowledge systems, practices and attitudes

  ----

APPENDIX 5: QUESTIONNAIRES

The Questionnaires

The questionnaires will cover the demographics of participants ranging from sex, Age, Religion, Income, Social status, Education, Occupation, Ethnic group, Professional Status, Secondary targets (Councilors, local expert), open and closed ended questions.

Questionnaires on Knowledge

Sources of information about CPF, Qualifications, their position, job description, Accountability, workplace training Problem identification and solving, impact of Sun Set clause, changes towards the celebration of 20th anniversary, Achievements of crime reduction strategies through working in partnership with communities.

1. Are all CPF Members:

A: Elected by community members	B: Nominated	C: Employed	D:Volunteere	E: Not Sure

1:1 List sources of information on governing development and management of CPF's

A: Formal Learning and studies	B: Library Readings	C:Multi-media Articles and talks	D: Workshops and presentations conducted by Department of safety and municipality	E: Im not sure

2:0 Do you know the code of ethics governing CPF's operations?

A: Yes	B: No	C: Not Sure

If , yes , can you elaborate?

3:0 How big is the population served by the CPF?

A : Big	B: Small	C Medium	D: Not Sure

If Big, can you indicate about your capacities in terms of staff profile and vehicle availability.

4:0 Who are the community groups forming the CPF or members of the CPF?

A: Community Members	B: Professionals	C: Community Leaders	D: Business Leaders	E: Religious Leaders	F: Retired Workers	G: Unemployed	H Not Sure

4:1 List other partner organisations working together with CPF.

A: Local Govt	B: Provincial Dept	C: National Dept	D: Private Sector	E: Area Commissioners	F: Not Sure

5:0 When was the last election of CPF Members conducted?

A: Five Years Back	B: Last eight Months	C: Three Years Back	D: Do not Know	E: Not Sure of the date

5:1 Are former police members and soldiers allowed to serve as CPF members?

A: Yes	B: No	C: Not sure

5:2 Are former prisoners or people with criminal charges allowed to serve as CPF Members ?

A: Yes	B: No	C: Not Sure

6:0 When was the last meetings of CPF's members held?

A: Last Month	B: Three Months Back	C : Six Months Back	D: Not Sure

7:0 Can you give the copies of the minutes?

A: Yes	B: No	C: Do not have	D: I Lost Them

8:0 Do you have community safety plans accomplished for the year?

A: Yes	B: No	C: Not Sure

8:1 Do you know last two major problem solving projects that have been concluded by CPF's in the past 20 years?

A: Yes	B: No	C: Not Aware

9:0 When was last fundraising event hosted by CPF Members

A: Five years Back	B: Three Years Back	C: Never	D: Not Sure

10:0 when was the last problem identification workshop or meeting held?

A:Three Years	B:Two Years	C: Never	D: Not Sure

11:0 Name three to five service organization's empowering CPF's

A: Dept of Community Safety	B: Institution of Higher learning	C: Centre for Justice and no Violence	D: Safer Cities	E: Not Aware

12: When was the last CPF disciplinary session held?

A: Two Years	B: Three Years	C: Never	D: Not Sure

13:0 When was wrong doing or misconduct of police members reported?

A: Three Years	B: Last Year	C: Never	D: Not Sure

13:1 How many police are currently under investigations because of misconduct?

A: One	B: Five	C: Never	D: not Sure

13:2 How many police have been fired because of misconduct?

A: One	B: More Than one	C: Never	D: Not Sure

14:0 How often are activities of CPF communicated to the general public served?

A: monthly	B: Three Months	C: Never	D: Not Sure

15:0 When was last monitoring and evaluation of CPF's knowledge?

A: Two Years	B: Three Years	C: Never	D: Not Sure

Attitude Questionnaires:

ATTITUDE Questions

To assess the level of trust amongst CPF members, impact of demarcation of roles, processes, procedures and sharing of tasks

The attitude questionnaires cover the Feelings about resources allocated for CPF's tasks such as status of vehicles, Feelings about service delivery improvement or denigradation, Nature and speed of Responding to public requests, quality of relationships amongst and between the CPF members community they serve at large, Level of deployment of police increases a sense of security, Positioning of CPF's in the marketplace, status of Victims support rooms, level of support for effective and empowering inclusive public participation, Institutional Capacity of the Police station to Execute CPF Mandate, -Budgetary allocations, Leadership and management, Focus Group of commissioners and volunteers, sustainability plans are a true reflection of attitude towards CPF Structures, Categorisation of police stations and status of CPF composition and level of performance.

1:0 Do you know the structure and names and contact details of CPF Members?

A: YES	B: NO	C: Some but not all	D: Not sure

2:0 Do you know where and when was the last election of CPF Members conducted?

A: Yes	B: No	C: never	D: Not Sure

3:0 Do you know the roles of each CPF Member?

A: Yes	B: No	C: Not Sure

4:0 Do all reported cases at CPF get attended timeously, resolved and reported back?

A: Yes	B: No	C: Some but not All	D: Not Sure

5:0 Do all CPF members attend meetings regularly?

A: Yes	B: No	C: Some	D: Not Sure

6:0 Are meetings time ideal for all members of CPF to attend?

A: Yes	B: No	C: Not Sure

7:0 Are all CPF Members provided with transport or picked up from home?

A: Yes	B: No	C: not sure

8:0 Are all CPF Members employed, Retired, or mixed and involving all racial groups, gender groups, youth groups, business people, Religious leaders and traditional groups?

A: Yes	B: No	C: some	D: Not Sure

9:0 Do all members have enough support to express their democractic views?

A: Yes	B: No	C: Some	D: Not Sure

10:0 Are resources at CPF Members disposal distributed equitably and transparently?

A: Yes	B: No	C: Some	D: Not Sure

11:0 Are the activities or projects conducted by the CPF leading to reduction of Crime?

A: Yes	B: No	C: Some	D: Not Sure

12:0 Do members of CPF feel safe to express their views about crime levels and get support to reduce crime in their communities?

A: Yes	B: No	C: some	D: Not Sure

13:0 What are the perceptions of disabled, women and youth CPF members in our communities?

A: Best	B: Good	C: Bad	D: Not Sure

14: Are all CPF Members happy about the police award systems?

A: Yes	B: No	C: Not Sure

15;0 How is sector policing impacting on work relations between police and CPF Members? Elaborate.

16: Are CPF disciplinary hearings held fairly and openly?

A: yes	B: No	C: Not Sure

17: Do all CPF Members get minutes and annual reports timeously?

A: Yes	B: no	C: not Sure

18: Are there regular registers of public opinions about the services of the current CPF and crime levels in their communities?

A: Yes	B: No	C: Not Sure

19: Are all CPF Members qualified and dedicated to do their work justly?

A: Yes	B: No	C: Some	D: Not Sure

20:00 Do all police station respond adequately to 10111 calls by communities?

A: Yes	B: no	C: Not Sure

21:00 Are there measures to make 10111 more helpful to reduce crime levels?

A: Yes	B: No	C: Not Sure

Practice Questionnaires

Practice Questions:

The practice questionnaires cover the Implementation and administration of inclusive CPF's tasks experiences such as reporting of poor performing police, handling of public complaints, meeting community needs responsive to crime, participation of women, youth, children and disabled, senior citizens for crime reduction.

1:0 Are CPF Meetings held regularly and attended by all CPF Members?

A: Yes	B: No	C: Not Sure

2:0 Does the CPF composition consists of all different community groupings

A: Yes	B: No	C: Not Sure

3:0 Do all CPF Members attend Operation Sukuma Sakhe meetings at Ward Level and report crime levels per ward?

A: Yes	B: No	C: Not Sure

4:0 Are all ward committees and operation Sukuma Sakhe working together with CPF Members on visible community policing?

A: Yes	B: No	C: Not Sure

5:0 Do CPF Members help poor and unemployed youth, abused women and children, disabled community members through charity events.

A: Yes	B: No	C: Not Sure

6:0 Are communities regularly empowered about the progressive operations of CPF's through events, media talk shows, articles on the newspapers and newsletters?

A: Yes	B: no	C: On and off	D: Not sure

7:0 Are all CPF members getting trained or skilled about their operations to reduce crime?

A: Yes	B: No	C: Not Sure

8:0 Is the current CPF Happy about the levels of Crime in communities they serve?

A: Yes	B: no	C: Not Sure

9:0 Are CPF Members regularly conducting research about their strategic interventions to reduce crime in their communities?

A: Yes	B: No	C: Not Sure

10:0 What kind of media technologies and techniques used by current CPF members to reduce crime in their communities?

A: Cellphones	B: CCTV	C: Blitzes	D: Radio and TV

11:0 When and where was the last CPF's fundraising Event and who were partners and targeted beneficiaries?

The List of eThekwini Municipality Police Stations and CPF's contact details

Police Station Contact Details :	Station Superitendant Contact no	Community Policing Officer: Contact no	Chairperson of CPF	Secretary of CPF and contactS	Treasurer of CPF and Contacts
Inanda Inanda.csc@saps.gov.za					
Inchangasaps@saps.gov.za					
Chatsworth- SAPS@saps.gov.za					
Isipingo@SAPS.gov.za	031-913309				

KwaMashu-SAPS@saps.gov.za	031-5049850				
K.dabeka.csc@saps.gov.za	031-7119903				
Lamontville.SAPS@saps.gov.za	031-4057022/1				
Malvern.saps@saps.gov.za;	031-4899619				
Marianhill-SAPS@saps.gov.za;	031-7172090				
Mayvillesaps@saps.gov.za	031-2037374				
Midillovu-SAPS@saps.gov.za;	031-7811710				
Montclair-SAPS@saps.gov.za	031-4698219				
Ntuzuma-SAPS@saps.gov.za	031-5098515				
Hillcrest-SAPS@saps.gov.za	031-7659116				
Pinetown@saps@saps.gov.za	031-3255079				
PhoenixSAPS@saps.gov.za	031-5082307				
Point-SAPs@saps.gov.za	031-3674021				
Tongaat-SAPs@saps.gov.za;	032-9449945/3				
Umbilo-SAPS@saps.gov.za;	031-2032405				

Umbumbulu-SAPS@saps.gov.za	031-915006/123				
Umlazi@SAPS.gov.za	031-9080089				
Folweni-SAPS@saps.gov.za	031-9000236				
Verulam-SAPS@saps.gov.za	032-5415222				
Greenwoodpark-SAPS@saps.gov.za;	031-5716512				
Wentworth-SAPs@saps.gov.za	031-4516241				
Westville-SAPS@saps.gov.za	031-2677340				
Sydenham-SAPS@saps.gov.za	031-2032703				
Newlandseast-saps@saps.gov.za	031-5747111				
Mpumalanga-SAPS@saps.gov.za;	031-7718000				
KwaNdengezi SAps	031-7048807				
Durban north SAps	031-5608004/9				
Durban harbor Maydon-SAPS@saps.gov.za	031-2061903				
Durban international	031-4089500				
Cato Manor	031-2037357				

Camperdown	031-7859000				
Bhekithemba	031-9099900				
Berea bereasc@saps.gov.za;	031-2771066				
Bellair	031-4512804				
Bayview SAPS	031-4057208				
Amanzimtoti Aman.csc@saps.gov.za	031-9131308				