

**AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORAL
RIGHT TO HOLD POWER IN THE MANKWENG AREA**

by

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DECLARATION

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I declare that this dissertation is my own work and all the consulted sources that I have used or quoted have been indicated and acknowledged by means of complete list of references. This study was done under the supervision and guidance of Mr MM Matlala of University of South Africa (UNISA).



Signature:

Date: 04 January 2021

DEDICATION

This research is dedicated firstly, to my late intern student, Hakelo Atlas Maluleke; the young man who was dedicated and willing to assist me in achieving my goal in this study. He picked me up from where someone dropped me for no apparent reason and was ready to travel this road with me till the final results of it. May his soul rest in perfect peace. *Etlela hi ku rhula Hakelo wa Guyu wa Munwanati wa Xinyela babeni; vadyi va bangu wa macimba ya tihuku eya lemi rihlelo.*

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ABSTRACT

Contemporary policing in South Africa is similarly beset by some glaring fault lines that are branded by high levels of criminality, power abuses and misconduct within the police ranks. Though it is difficult to quantify how the related issues are perceived by the majority of South Africans, this widespread challenge effectively diminishes the police's moral right to hold power within communities. Furthermore, the Constitution of the Republic of South African Act (No. 108 of 1996) places the South African Police Service (SAPS) in the frontline against crime and obliges it to protect and secure the inhabitant of the republic and their property, this reads in accordance with Section 205(3) of this Act. However, this will be effective only if the SAPS management consists of employees who are trained professionals with appropriate proficiency and whose integrity is beyond approach. In the light of growing concern about ethics and morality in South Africa, this study present that it is important to gain a better understanding of the natural progression of moral reasoning that comes with maturity. This can be accomplished by evaluating the South African Police Service's moral right to hold power in the Mankweng area as this study attempt.

This qualitative study adopted phenomenography research design to purposively explore perceptions of 20 community members and 5 SAPS management in the Mankweng area. Data was collected using the face-to-face semi-structured phenomenological interview and the data was analysed and interpreted, with the adoption of Textual Analysis (TA).

This study establishes that there is no moral alertness of using outreach, educational skills and awareness campaigns by the local SAPS in collaborations with community members and there is a decrease in the resilience of criminal victimisation within the community; coupled with lack of strength regarding the relationship amongst safety and security stakeholders and lack of information sharing about crime fighting initiatives within the community and the police. For the conclusion and recommendations: police actions and an increase of unappealing practices has raised a number of safety concerns among South African citizens, neighbouring countries and perhaps international community observers as well and it is recommended that collaboratively working on these findings can enhance policing in the communal level.

Keywords: Evaluation, Holding of power, Mankweng area, Moral right, SAPS

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LIST OF SYMBOLS AND DESCRIPTIONS

ACL: American Constitutional Law

ANC: African National Congress

CAI: Consultancy Africa Intelligence

BC: Before Christ

BBC: British Broadcasting Cooperation

CBP: Community Based Policing

COP: Community Oriented Policing

COPE: Congress of the People

CPF: Community Police Forums

CPO: Community-Police-Oriented

CPS: Community Policing Strategy

CSC: Community Service Centre

FSAW: First South African War

IT: Information Technology

KII: Key Informant Interviews

KZN: KwaZulu-Natal

MO: *Modus Operandi*

NSW: New South Wales

OFS: Orange Free State

PAT: Problem Analysis Triangle

PF: Police Forum

POP: Police Oriented Policing

PP: Public Protector

PRIDE: Personal Courage, Respect, Integrity, Duty, and Ethical Behaviour

RSA: Republic of South Africa

RWP: Revolutionary War Philadelphia

SA: South Africa

SABW: Second Anglo Boer War

SAPS: South African Police Service

SAPF: South African Policing Forum

SARA: Scanning, Analysis, Response and Assessment

SAW: South African War

TA: Textual Analysis

TAP: Technology Assisted Policing

UN: United Nations

UNISA: University of South Africa

US: United States

CHAPTER ONE

GENERAL ORIENTATION

1.1. INTRODUCTION AND BACKGROUND

Mark (2017) shares that policing was developed in Egypt about 3000 Before Christ (BC). The word *police* derive from a Greek name called '*Polis*' which means a 'City.' This simply implies that proto-police were regarded to be very crucial in the city as they were treated special and different from the rest of the "companies" available. It was headed by the pharaohs who were appointed as justice and security officials, wherein the empire had 42 administrative jurisdictions. The appointed official was assisted by a chief of police, with a *sab heri seker*, or "chief of the hitters" (a body of men responsible for tax collecting, among other duties). The appointee led a massive man who were responsible for the collection of tax. Policing in the city states of Greece was done by magistrates who performed their duties depending on military. The said military regarded itself to be responsible for the external security of the state. Different duties were assigned to those who were regarded to be the "police" during that time. Duties ranged from city cleanliness, peace keeping in the market places, making sure that measuring standards are followed and finally monitoring courts and prison movements (Fossett, 1998; Toggia, 2008 & Jaksa, 2012).

Historically, only the contemporary police officials were screened, taught, trained to serve and protect the people (Fogelson, 1977; Miller, 1977; & Walker, 1977). Due to lack of experience in policing, client service, behavioural attitude, anger management and other "lacks", policing was progressed though not abiding to its tradition. It was then turned into a formal social system of security which was then replaced with the implementation of England in 1066. The existence of England gave birth to a surety ship-frankpledge system which involved all twelve years 'young' men from ten families. These members were regarded to be the ones responsible for disciplining all those who wronged the law. Contrary to what happened in the first system, there was no voluntary participation. Every suspect was forced to appear before the kangaroo court, of which failure would lead for those who have been authorised to "effect" arrest to "dance naked". Fines to be paid by the suspects will then be the committee's responsibilities (Mass, 1977; Monkkonen, 1978; and Walker, 2013).

In England and Colonial America, citizens were responsible for “policing” their own areas. This act, is called ‘*kin police*’ in English. This is the process wherein people watch out for their relatives or kin. This is the same as the “now” neighbourhood watch. The same system was used wherein constables, sheriffs, and citizen-based watch groups were policing in the colonies. Sheriffs were catching criminals, working with the courts, and collecting taxes. During this period, law enforcement was not prioritised by sheriffs as they made more money by collecting taxes within the community. Night and day watch groups in Colonial America were therefore added at a later time. This led to the ineffectiveness of the groups as some of the members were sleeping and others socializing instead of protecting their communities. This ‘called’ for the emerge of police departments in and around England and Colonial America. Policing in the yester years had three features which are still existing in some of the places. They are as follows: -

- Policing did not always involve coercion;
- People who were legally endowed with policing responsibility extremely differed from those who actually carried out policing duties; and
- Police duties involved multi-different tasks which involve waste removal to fire extinguishing which is obviously far apart from crime control and prevention (Somerville, 2009; Terrill, 2016 & Mark, 2017).

For South Africa (SA) to be democratic there is a need for it to be radically transformed. Due to this fact, South African Police Service (SAPS) adopted community policing for its restructuring. For this vision to be a success, Community Police Forums (CPF) were then introduced to police stations country-wide. Community policing’s implementation through police forums, was for it to bring complexity of the said transformation and of social and political relations both provincially and locally particularly in Gauteng (Rakgoadi, 1995). According to Maraise (1993), police-community relations were brought to life by the “Waddington Inquiry” for it to be used for the investigation of Boipatong massacre. As a confirmation of what other writers say about police-community relations, this inquiry declared that problems experienced in the field of police-community relations in SA, are basically the outcomes of apartheid legacy and therefore stated three points that substantiate the above statement namely: (a) politics as one of the factors that played a role in which

police community relations have developed; (b) the manner in which both the police and the public play their roles and the relationship they have to one another and (c) the developments in policing internally that can provide the people of South Africa with important lessons for police-community relations to be improved. According to Waddigton (1994), politics in one-way or another had a bad influence in the relationship between the police and the public, to be improved for the two parties to benefit and finally; the need for the developments of policing to be upped for the society to have a clear picture and understanding of what the ‘animal’ police-community relations is.

In what seems to be the final agreement regarding Rakgodi and Marais; Matrofski (1999) further indicated that for community policing to be what it is, the relationship between citizens and the neighbourhood foot patrols, they even agreed to a tax increase for that programme to continue and 85% of those who live in St. Petersburg Florida where the area is under community policing reported to be satisfied with their neighbourhood policing. In its historical background, police-community relations have developed within discriminations of apartheid and colonialism, as policing was naturally in a military state with different indigenous people who were pressurised by settlers. This is what led to different relations to both whites and those whom they worked with and the same different still exist in today’s world though in a different form (Potgieter, 1974 and Marais, 1993).

At the beginning, the recent SAPS was known to be “force” which had no signal for rendering neither services nor the intention to protect the nation that is why it was called South African Police Force (SAPF). This field was only manned for men and no woman was allowed to join it. This went on until 1915 when the Chief Secretary of New South Wales employed Lillian Armfield and Maude Rhodes as Special Constables to deal with matters that involve women and children’s welfare. These were the first two women to be employed in the Police Force. In 1972 January 01, women were enlisted into the SAP for the first time and on 1 March 102 women started their basic training at the police College in Pretoria as they were initially used in the uniformed branch in charge offices, as investigators or as radio operators. Today SAPS employs women in the same capacity as men (Marais, 1993; and Potgieter, 1974).

With its apartheid 'face' it continues to roar as police of that time were doing things their own way without minding or bothering themselves about how the nation feels about their deeds and whether they are benefitting or not. According to most of the South African's; police were not rendering their services for the safety and security of the public but repressing their ambitions when they wanted a greater say in the political process, whereas the law was also discriminatory and forced by the state power which they do not know how it started, by whom and on which basis (Marais, 1999). This came to a change after the Second Anglo-Boer War, when South African Police (SAP) changes to the recent SAPS in 1902; when the force was now turned into service which indicated that they need to serve the nation without forcing them which was now in the minds of men and women in blue. As it was not easy for the public to accommodate the police considering even the status they use to have before, it was therefore tough for the two parties to come together as one. Due to this fact, there was a need for something to be done for the two parties to work together with the aim to fulfil the police's mission and for the public to also benefit in this regard.

In trying to solve the apartheid probe, Whiseand and Ferguson (1986), came up with three approaches to bring both the police and the public together in the fight against crime namely; (a) public relations-aimed to inform the public about services offered by the police; (b) police-community-for the police to communicate with the public and (c) community policing which involves the programmes that brings the police and the public together in achieving one goal which is to safe and protect the nation. These three approaches end up forming one concept which is police community relations (Marais, 1995).

According to Rakgoadi (1995), community policing is a new philosophical set of ethos which requires a radical shift in the transformation of the police institutions and replaces an illegitimate highly militarised by bringing about people-oriented police service; which involves human right instruments and encourages most societies to oppose apartheid activities. Its objectives involve protecting the citizens' fundamental human rights by providing safety and security to the nation than to enforce any political ideology as it was done during the apartheid era. Due to this fact, community policing can be regarded as a working partnership between the police and the community in the prevention of crime and amongst others-finding a solution in solving ongoing problems to enhance the quality of lie to

the people of South Africa. This can only be acquired provided the lives and properties of all citizens are protected and the dignity of all individuals is respected based on the police services which are served with courtesy (Marais, 1993 and Rakgoadi, 1999).

Specifically, this study evaluated SAPS's moral right to hold power in the Mankweng area. This study provides that moral right to hold power helps the police and the public to communicate effectively without doubts to one another. Police moral right to hold power can help the public to have trust and confidence to the police. These two aspects will help the two parties to feel free in sharing ideas and informing the police without fear of prejudice. Therefore, strategies to improve this subject in the Mankweng area. Further improving evaluation of the effectiveness of local SAPS management, controls and commands, responses and operations, among others.

This study further aims to explore the problem of a perceived lack of police moral right to hold power and its negative effect on public trust and confidence in the police by focusing on the opinions and experience of Mankweng community at large. Its significance lies in its empirical nature. It intends to provide the SAPS, particularly, with a more scientific viewpoint regarding the details playing a role in the loss of trust and confidence in the police, given the important role played by cooperation between the police and the public in making policing in South Africa effective. This study also intends to encourage the inhabitants of Mankweng SAPS's jurisdiction to promote the relationship to develop trust between them, as is key in policing issues. The academic body of literature included will benefit as only a few studies on police moral right to hold power have been conducted in South African context.

1.2. PROBLEM STATEMENT

Research starts with an idea. An idea can be regarded as an understanding of what needs to be researched. The greatest challenge for most students is that the research idea must be changed into a research problem (Mouton, 2001). Before a research can be conducted on a specific topic, the researcher need to know what the problem is and the best way to solve it (Welman, Kruger & Mitchel, 2005).

As a member of Mankweng community, the researcher observed that the SAPS are largely not viewed as having the moral right to hold power. Although it may seem a truism that poor communication between the police and the community may result in lower public confidence

and trust in the police, the actual relationship between the two has already been dealt with in other studies. According to Epstein (1997), all individuals are governed by a substantial dose of self-interest, which if not properly directed, can result in socially destructive behaviour. For Mankweng, such predicament could result in further deterioration of police-community relations.

Apart from poor communication which is seen as a central concern, there are other factors that could affect the image that the public holds on the police. Laziness, slow reaction to emergency incidents, aggressive behaviour towards members of the public, discriminatory behaviour towards certain members of the public could also play a role in the loss of confidence and trust in the police. According to Casey (2008), local-based policing with an emphasis on the community and its citizens has become the main focus of policy for enhancing confidence in the police. The focus of such policing is similarly to reduce bureaucracy and focus on what is important to local citizens through the non-criminal aspects of policing such as establishing good citizen-police relations (Home Office, 2008).

This last assertion is attested to by Jang, Joo and Zhao (2010) who argue that confidence in the police is an important issue in any country because of its close association with the police's moral right to hold power. These last named authors further argue that confidence in the police is known to have significance on citizen's perception of personal safety and fear of crime. The problem that therefore informs the research in this proposed study is that the police in Mankweng are faced up with a myriad of challenges that undermine public confidence in them. This problem has the propensity to undermine police-community relation, thus the police's moral right to hold power in the community. To deal with the problem requires research to unearth the relating dynamics and problems.

1.3. AIM OF THE STUDY

Research studies are conducted in order to achieve specific aims. Black (1993:5) regards the primary purpose of a research study as expanding knowledge and understanding. The different aims of research are exploration, description, explanation and application (Hesser-Biberg & Leavy, 2011). According to Maxfield and Babbie (2001), exploratory studies are more suitable when studying a phenomenon "about which little is known" or when the policy changes are considered. This view is shared by King and Wincup (2008), who state that exploratory studies are only sensible way of studying little-known situations.

Another general aim of research study is to provide explanations about things (Maxfield & Babbie, 2001). Exploratory studies are best suited to explain the relationship between things, for example, why some people have a positive view of the police while others do not (Maxfield & Babbie, 2001). The fourth general aim of research has to do with application. According to Maxfield and Babbie (2001), applied research is useful in the formulation of policies because it provides “specific facts and findings”.

The aim of this study was *to evaluate the SAPS’s moral right to hold power in the Mankweng area.*

1.4. STUDY OBJECTIVES

Leedy (2013:11) outlines that the aim of research is to discover new facts and their correct interpretations, to revise accepted conclusions, theories, or laws in the light of newly discovered facts, or the practical application of such a conclusion. Mouton (1996) concurs that the aim of the research is to establish facts, gather new data, and to determine whether there are new data and to determine whether there are interesting patterns contained in the data. The objectives of the study serve as a guide to a research study and are intended to describe what is taking place as opposed to providing an explanation of a particular occurrence (Bouma & Ling, 2004). Research objectives are used to demarcate the focus area of study, getting rid of aspects that do not form part of the phenomenon to be observed (Bouma & Ling, 2004). Therefore, the objectives of this study were four-folded as follows:

- To explore the views of the community regarding police trust in the Mankweng area.
- To describe the views of the local police about co-operation with Mankweng community members.
- To identify challenges hindering police-community relations in the Mankweng area.
- To make recommendations to the SAPS management on improvements of police-community relations to foster trust of affirming police’s moral right to hold power in Mankweng area.

1.5. DEFINITIONS OF KEY CONCEPTS

1.5.1 Partnership

According to Oakley (1996), partnership is an agreed arrangement entered into freely for working together on an equal basis to achieve shared goals. He further argued that partnership is about three things- namely; 'valuing each other', 'sharing', and 'equal power'.

1.5.2 Police moral right to hold power

According to Mehta and Jal (2006), moral power is the degree to which actors, by virtue of their perceived moral stature, are able to persuade others to adopt a particular belief or take a particular course of action. They further argue that morality and power are often taken to be opposites, with morality grounded in altruism and a commitment to the common good, and power located in self-interest. The two authors value moral power as a function of whether one is perceived morally well-intentioned, morally capable, and whether one has moral standing to speak to an issue, which leads one to be seen by others as consistently acting in accordance with moral principles.

Boltanski and Thevenot (2006) argue that moral intentions are not enough to achieve moral power which is also a function of moral capability. According to them, moral capability is the ability to effectively diagnose and act in a moral situation to provide a capability which provides an important complement to moral intentionality, for example, if one is well-intentioned, but is unable to recognize when one is being swindled and taken advantage of by a malevolent actor, then one is not perceived by others to be an effective moral guide, as moral power about the ability to persuasively define what is moral.

1.5.3 Policing

This concept refers to all those legal actions performed by the police in an effort to render their services and as such, becomes the functional activities of a police institution (Burger, 2007).

1.5.4 Trust

Tyler and Huo (2002) point out that trust is the perception of the benevolence in the motives and intention of another and it is an inference about the character of a person and the motivations that shape their behaviour.

1.6. STUDY JUSTIFICATIONS

Maxfield and Babbie (2001) mention that social science can bring about a better understanding of any given phenomenon. The values of this study rest to the SAPS, UNISA and other academic institutions, and the community alike. Leedy and Ormrod (2010) postulate that research must potentially make a substantial contribution to the body of human knowledge and may even, in some small way, help to make the world a better place. Firstly; an attempt was made by the researcher to make this study contribute to a broader understanding of SAPS's moral right to hold power in the Mankweng area by understanding the problem of a perceived lack of police moral right to hold power and its negative effects on public trust and confidence in the police by focusing on the opinions and experience of police management and community members in the selected study location.

Secondly, based on the findings, this study aims to improve and suggest the approaches to improve this subject in terms of improving cooperation and relationship between the local SAPS and community members, as well as other government departments to address the SAPS's moral right to hold power.

Thirdly, it is envisaged that this can also go a long way in creating more awareness to the communities and the SAPS by suggesting possible strategies to address associated problem relating to the SAPS's moral right to hold power. This study can act as an educational tool to the SAPS members and community members of Mankweng area on how to enhance management operations to restore relationship with the local communities.

Furthermore, this study promises to add value to the following sectors:

1.6.1 Public

This study seeks to add value and establish new ideas with regards to better and more effective strategies of evaluating SAPS's moral right to hold power in the Mankweng area,

which can promote more effective policing strategies. This is crucial for the general livelihoods of Mankweng area, as they will be granted an opportunity to live in a safer and secure environment. The outcome of this study can obviously benefit the community of Mankweng area and other provinces in South Africa.

1.6.2 Scholarly community

The results of this study can be published and be made available for the scholarly community as a reference for their studies so as to close the gap on the already conducted studies in this subject. For the Mankweng area; once the results of this study are made available, it can be further beneficial for this area in large to sensitise the impact SAPS's moral right to hold power. Challenges in relation to the current strategies to respond to this notion can also be addressed. Mostly importantly: After the completion of this study; there might be possible solutions to address the SAPS's moral right to hold power in the Mankweng area and this may have a positive impact on addressing the SAPS service delivery challenges. It is also hoped that the residents of Mankweng area may gain confidence at the local SAPS members.

1.6.3 The South African Police Service

The results of this study may contribute to a higher competence level during the formulation of strategies to SAPS's moral right to hold power in the Mankweng area. It is envisaged that it can also help to increase the levels of trust and confidence to the local police by the community members and other relevant stakeholders. By looking at the perceived mistakes that were previously made by the local SAPS, new training material can be developed to overcome the challenges of the past. This study can also provide information on best practices that can promote skills development in the SAPS management to the local SAPS police stations. Thus, benefiting the SAPS to do their job more effectively. The results of this study can also produce guidelines to compile future training manuals.

If the recommendations and findings of this study are accepted by the SAPS policy makers, the local SAPS in the Mankweng area can benefit, as both the findings and recommendations of this study can provide a better understanding of challenges experienced and assist to develop new methods or strategies on how to apply relevant and adequate procedures to clearly understand SAPS's moral right to hold power.

1.7. SCOPE OF THE STUDY

Under this section, the criteria against which the researcher evaluate; is found in chapter 2 where the theoretical framework is discussed. Due to this fact, the researcher focused on the SAPS's moral right to hold power in the Mankweng area. The participants to this study included the local SAPS management and community members. All the selected study participants were subjected to face-to-face semi-structured interviews, the researcher conducted these interviews with the participants to evaluate their perceptions and experiences on this subject, this was done to indicate the credibility of this technique, in conjunction with the consulted literature studies as presented in chapter two of this study and empirical study findings stemming from the fieldwork procedures. Therefore, the literature collected and conducted face-to-face interviews presents a true and accurate picture of what this study claimed to validate the instruments (i.e. literature study and one-one interviews) used to collect data and provide credibility.

Figure 1: Map of Mankweng



Source: Statistics South Africa [Stats SA] (2011)

This study was conducted in the Mankweng area; according to Stats SA (2011), the total population of Mankweng area was 25 292. Males, aged 15 to 35 were 71%, those aged 36 to

64 was 26% and only 2% of the population in Mankweng was constituted by males aged 65 to 120. The population of females aged 15 to 35 constituted 66%, aged 36 to 64 constituted 30% and only 4% of the population constituted by those above 65 years. The most predominately spoken language in Mankweng community was found to be Sepedi with 88% of the population. Moreover, SAPS Mankweng is situated in a small township known as Turfloop, 30 kilometres (km) East of Polokwane City. It has three sectors, each under the control of one commander. This station is situated near the University of Limpopo (UL) and Mankweng Tertiary Hospital. The size of this station is 930 km², with a total membership of 325. By the time of conducting this study, there were approximately 295 SAPS members attached to Mankweng area, with 144 males and 151 females. There are 30 Public Service members, with 10 males and 20 females. Mankweng police station is headed by a male SAPS Commander with the rank of a Brigadier.

1.8. SUMMARY

In this chapter, the general orientation of this study was highlighted. This was done by presenting the introduction and background of this study, problem statement, study aim and objectives, definitions of key concepts, study justifications and scope of this study. The next chapter covers the literature review and theoretical frameworks that guided this study in terms of the study aim and related objectives.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. INTRODUCTION

Over decades, Canadian studies were found that police behavioral attitudes were generally accommodative. Due to this fact, Canadian police were “rated” highly positive by communities from around than police from other countries. Furthermore, the police gained a “credit” from the public that helped them-police in maintaining a positive image for their law enforcement. This is a clear “living testimony” that police officer who communicate respecting the public’s values, customs, and needs of their community, stand a “better” chance of being respected and honored by the community they serve. This can only be possible provided the community engage themselves and plan their public services involving the law “enforcers”. “*Better the devil you know*”. It is always advisable for the police and the public to know one another’s problems to better know how to assist one another in “crime prevention”. This is also supported by the findings of ‘The Christie Commission on the Future Delivery of Public Services’ (2011), which requires public sector bodies to work together to understand the different needs and aspirations of the communities they serve and work with communities to achieve better outcomes. The Christie Commission highlighted the need for integrated services to be provided for local people through consultation and engagement (Anderson, 1983; Brewer, 2011; and Christie, 2011).

Positive public participation is regarded to be a fundamental approach in bringing the public into the “arena”. Contextually, in Scotland, this is regarded to be the best “method” to bring both the public, and other stakeholders to positively and directly impact the growth and upcoming opportunities for services delivered to the concerned community. As an authentication and approval to ‘backup’ what the Scottish police practice, various sources (Cordner and Scarborough (2007); Tyler (2009); Rosenbaum and Schuck (2011), Worden, McLean (2017) and Radalet and Carter (1994) cited the following aspects for police officials to have:

- Police must be transparent -*The police must not hide anything that they are doing pertaining to their duties;*
- They must practice openness when discussing issues-*They must thoroughly explain in an understandable manner whatever they are discussing with the community;*

- They must have a better understanding of one another's intelligence -*They must be in a good position to tolerate one another regardless of their Intelligence Quotient (IQ) levels;*
- They must be fair in their communication skills- *They must make sure that their communication does not treat people differently so; regardless of their political affiliations, race, gender, so on and so forth;*
- They must be able to use a "face-to-face" approach when trying to solve service delivery issues - *They must avoid to solve service delivery problems via technology; for an example, attending to a domestic violence crime by talking to the victim through telephone;*
- Supervisors must be able to "read" their subordinates' "facial expressions"- *Managers must be responsible to the extent that they can tell if one of their members is having problems and not feeling well for daily duties;*
- They must be able to communicate with one another using the same "mode "of communication- *They must be able to accommodate one another to communicate using the same language; for an example, SAPS members are from different cultures, race so on and so forth. It is therefore recommended that when attending complaints, the issue of language, age, and so on; be taken into consideration (Cordner and Scarborough, 2007; Tyler, 2009; Rosenbaum and Schuck (2011), Worden and McLean (2017) and Radalet and Carter, (1994).*

According to Taylor and Francis (2009), it is important for the police and the public to share common values and ideas. To this end, it is the responsibility for the police to develop a plan for reaching and effectively communicating with the wider public (Bradford & Jackson, 2010; Bradford, Jonathan & Stanko, 2009 and Stanko & Bradford, 2009). Such initiative is crucial in maximising public confidence, in providing the public with sufficient information to minimise disruption and in giving the police perspective on crime prevention. 'When duty calls,' there is a high demand for the police to attend crime scenes in what is referred to as the 'call for service response times.' The problem with this notion relates to the following: -

- Most of the calls and home alarms are "false" but the police will still attend them as they do not know that they are false - *The community falsify calls and fabricate cases that does not exist;*

- The so-called “prang calls” seem to be taking most of the police time but end up being “fruitless” as they are not real - *The police attend to complaints that are most of the time not real and consume their time and resources on something that does not exist;*
- On the other hand, it seems that those who really want to be assisted by the police end up in vain as ‘false’ calls take more time of the police - *People who really need help and the attention of the police end up not being assisted as most of the time is spend on false calls and complaints;*
- Failure to attend “needy” victims’ complain due to falsified calls, lead to the public not trusting the ability of the police and also disliking their police operations - *Due to false calls that take the attention and police time, end up making the community to be angry against the police and loosing trust in them;*
- Lack of trust by the public to the police will have a negative impact towards the police image and community-policing therefore remains questionable - *When the community start complaining about the police for not attending to public complaints, police integrity is then compromised as there will be no member of the community who will respect such a police for not rendering their services to them as needed.*

The public’s questions about police response time can in some cases be forwarded to the Public Protector (PP) for intervention. Such actions are in anyway not placing the police in a “good position”. The police institution itself can be hampered and the police work can also be compromised (Hatry, 1999; Maguire, 2003 and Moore & Trajanowicz 1988). The public’s perception regarding “response time” is that providing specific time of response by the police ‘Romeos’ is better than a unit that responds more quickly.

2.2. HISTORICAL OVERVIEW AND NATURE OF THE SOUTH AFRICAN POLICE SERVICE

The SAPS that the world knows today was formed in 1902. This was after the Second Anglo-Boer War, now known as the South African War. Prior to the war, South Africa was divided into four provinces namely: - the Transvaal, Orange Free State, Natal and Cape colonies. Each colony had its own police agency. According to South African History Online (2019), police from the Transvaal and Orange Free State were conscripted into the Boer army, this following the outbreak of the First South African War (1899-1902). The call

to active military duty essentially marked a worrisome genesis of an SAPS with historical foundations rooted in coloniality and militarism.

The colonial and militaristic police in South Africa essentially laid the basis for a racialised and brutal police force (Olzak & Olivier, 1998; Brodgen & Shearing, 2005; and Brewer, Wilford, Guelke, Hume, & Moxon-Browne, 2016). It is a general knowledge that the colonial and militaristic police have post-1948, come to be known as the apartheid police. The apartheid police were not only militaristic, but they brutalised mainly the oppressed black African majority communities (Clark & Worger, 2013; Bradford, Jackson & Roberts, 2014; & Brewer 2016). The oppression was an indictment on a police agency that failed to be inclusive in involving and empowering communities to attain collaborative policing, which is what the Community Policing Strategy, 2018 is attempting to address. The apartheid police were, thus an agency which fundamentally failed to earn the moral right to hold power in communities. This is because policing then, benefited exclusively the white colonial society. Whether modern day SAPS has completely steered away from such a premise, requires contextual case study research to confirm; involving and empowering communities is one of the key objectives in the Community Policing Strategy, 2018.

Based on the SAPS's genesis as is known today, it was thus imperative for this research to be conducted, to ascertain whether the police have managed to break away from a worrisome foundation. However, the kind of research done would have proven complex to generalise as police-community relations vary from one place to the other. This is why the research focused on the Mankweng case, being a Black residential area. The next sections outline some of the key areas that are postulated as factors and the criteria for evaluations on the police's moral right to hold power, starting with police criminality.

Historically, police power is a means of understanding the import of the community rights movement to extend the frontiers of the power in contemporary legal frameworks. The approach in this regard differs from relatively small, but extant, literature on police power (Miller, 2015). Policing as a social order needs to find acceptance in communities. This is key in ensuring that the police are perceived to have earned the moral right to hold power in the communities that they service. Perceptions essentially determines whether communities view police actions and behaviours as fair or repulsive. To this effect, the SAPS performs

duties in an occupational setting that is typified by the need to comply with legislative and policy prescripts (South Africa, 1977; South Africa, 1995; South Africa, 1996; & Newham, 2005). The prescripts in fact serve as standards against which police actions can be evaluated.

By implication, regulatory prescripts compel the police to study and understand the historical, social, cultural and political realities under which they do their work. Similarly, the prescripts also serve as key sources whose contents are critical indicators or benchmarks that can be used in aligning police operations and to ascertain if the police have reached the level of operational efficiency required to effectively deal with crime in the community. To this end, the police are expected to discharge their powers in a way that inspires public confidence in the institution they represent. This is done to reinforce values that are acceptable within democracies.

Given the complex nature, potential conflicts and a myriad of demands relating to policing, police officials often find themselves unable to cope with the unrelenting pressures that are exerted upon them by the occupational environment in which they operate. One such pressure is unequivocally gaining public trust. Likewise, Consultancy Africa Intelligence (2015) confirms that the SAPS has been struggling to gain the trust of communities. This problem has had negative impacts on police-community relations and is worsened by questions on the fairness of police actions. To optimise policing, it is crucial that both the community and the police should always keep their relationship in check, which issue is key in affirming the police's moral right to hold power within communities (Consultancy Africa Intelligence, 2015).

One way to keep abreast of police-community relations is by doing targeted contextual research to unearth how members of specific communities feel about the police and what the problematic areas are, that weaken not only relations but also breed negative perceptions of police. This is the reason why this research explored on what the Mankweng community think of their police and how this has impacted on their perceptions about policing. Also, the study interrogated issues on whether the Mankweng police adhered to a specific selected regulatory standard. This criterion was deliberately selected as a benchmark to enable evaluations in this research. Probing such a topical issue was key in soliciting insights as to whether the police are viewed as having earned the moral right to hold power in Mankweng.

This chapter explains some of the dynamics that characterised policing environment in South Africa and outlines the criteria for evaluations in this study.

Miller (2015) avers that there are three categories of power namely; (1) scholarship, which focuses on reconstructing the historic origins of police power; (2) scholarship which focuses on reviewing the relationship between police and power; and (3) scholarship that states that the literature on police power remains considerably smaller than any seminal aspect of the law and remains even smaller in light of the weight the police power maintains as the very basis of most local government action. The scholarship which focuses on reviewing relations between police and power particularly in the context of South Africa is the focus of this study.

Though it has been in constant use for many years and has proved important in the vocabulary of American constitutional law, police power in this part of the world is challenged and as such stands out as one of the most misunderstood ideas in constitutional law. It is therefore important to understand the factors which appear to drive this measure of confidence, whether they are demographic, political or attitudinal, in order to uphold the moral right to hold power and fair formal social control, and ultimately enshrine consent in UK policing (Miller, 2015). From literature surveyed, it is clear that issues that relate to police, power, lack of moral right to hold power, including public perceptions of police, police views of the public and police-community relations are problems not unique to South Africa and thus need to be researched on a continuous basis.

Lack of the police's moral right to hold power in the public is particularly considered to be a contentious issue that will continue to grow if not kept in check. This problem is exacerbated by among other things, poor police-community partnerships which manifest in poor trust and confidence between the parties. According to Reiner (2000:119), policing in the UK has historically also been based upon the ideology of policing by consent. Such ideology hits at the very heart of democratic policing. In order for the policing to be considered as having the moral right to hold power, the public must willingly defer the management of rule-breaking behaviour or crime to the police as a power of formal social control. Tyler and Huo (2002), argues that the public's trust and confidence in the police is interference about the character of a person and the motivations that shape their behaviour.

According to Improve Police (2013), the moral obligation of police reaches above mere legal compliance and addresses those necessary and additional actions which are designed to improve their relations and effectiveness with the community. The source further indicated that without police having the trust and support of the community, they cannot effectively function. Due to this fact, police are extremely hated and despised in a totalitarian society. It is therefore crucial for the police to address what they believe to be their moral obligations. This is also important to police department that is in close touch with the diverse communities that exist in most American cities finds out what they need to do- both legally and morally. Moreover, the five moral standards are viewed as both ideals to strive for and minimum requirements. These standards are responsible to apply generally to all government officials, and police in particular. Those who accept the power and authority that comes with the position of police official must also accept these standards of responsibility (Cohen & Feldberg, 1991).

When members of the public are sceptical of the police's moral right to hold power, they are less likely to contact the police for assistance and will become less likely to support and cooperate with police, much to a point of becoming antagonistic towards the police (Cao & Zhao, 2005; Jackson, 2012; Reisig & Parks, 2000; and Tyler & Huo, 2002). Such antagonism has been demonstrated in recent events around the world. For example, citizen disobedience to Ukrainian police following the citizen push to re-join Russia (British Broadcasting Corporation - BBC News, 2014), as well as clashes since the protests of the "Arab Spring" resulting in attacks on police (Gibbs, 2013). With this in mind, the police are generally believed to strive for the moral right to hold power in their enforcement and administration to bolster public confidence and trust. The examples provided thus attest to the fact that policing is indeed a politically sensitive exercise that needs to be carried out with careful judiciousness.

In both the United States (US) and Australia, numerous minority groups distinguished by differences in racial status and sexual orientation complain that they are targeted by police agencies who specifically implement discriminatory policing techniques, which are directed towards minorities and diverse communities (Wolff & Cokely, 2007). For example, research (Dalton, 2007) documented practices of Australian police entrapment of gay-men in 'beats' places where men meet for sexual purposes, where gay-men were incited to disclose and act

upon their desires, thereby exposing themselves to criminal sanctions. This simply means that the more the public trust the police the more unity they will have in the fight against crime and together they will be partners in policing activities. This will therefore lead to community policing as this concept will not be there without the working togetherness of the two parties, particularly if the group targeted feel that their privacies are invaded and that their sexual orientation is being questioned.

2.3. EXISTING VIEWS OF COMMUNITY AND POLICE TRUST: THE MORALE ORIGIN OF POLICE POWER IN THE POLICE SERVICE

Schuts (2009) highlights that police power is derived, designed and purposed differently from one country to another. This last named author further argues that a societal value associated with the capacity to force compliance, is that power must be held in reserve and used only in the most extreme circumstances and exercised in the interest of peace and equality, as it is the equaliser against the opposing forces of disorder. This according to Schutz (2009), provides the rationale or moral basis for gaining compliance with the rule of law. According to Nagel (2002), the existence of moral rights does not depend on their political recognition or enforcement, but on the moral question whether there is a decisive justification for including these forms of inviolability in the status of every member of the community. He further argued that the reality of moral right is purely normative than institutions may be designed to enforce them. It is therefore arguable that good morale is the state of mind and the will-power to get the most from the equipment available, to perform a job with the greatest effects to take setbacks with the least depression and to hold out for the longest time.

2.3.1 The policing philosophy

Philosophically, policing focuses its attention on continuous geographical responsibility. Opposed to time-based responsibility; core service provision by patrol officers; peace, safety and security are given priority over a short-term crime control process. The formation of public consultation mechanisms aims to focus on crime reduction and community safety issues. New relations of multi-agency partnerships predominate a requirement to address social problems for the police and public involvement in joint working relationships of mutual responsibility (Sims, 2009; Debate, 1996 and Cameron, 1998).

In order to develop, operate and reproduce themselves effectively, social and political arrangements and institutions must have some form of moral right to hold power (Gronroos, 2000; Hampton, 1994; Valentini, 2010 and Mafunisa, 2007). This moral right to hold power

falls under the code of conduct by which the police have to live and serve the public. Moral police officials abide to execute their professional duties without being biased, regardless of whether they know the victim reporting the matter or the perpetrator who committed the crime (Faull, 2017; Rajin, 2017 and Nyanya, 2017). With morals, a rank or position in the organisational hierarchy is not a concern and as a result, there is no community policing if the police and the public are not working together. Therefore, community-police relationship is the main key in community policing for an effective and efficient moral right to hold power (Beetham, 1991; Coicaud, 2002; and Tankebe, 2007).

Long before the so-called “freedom”, the public regarded the police to be the face of apartheid which represented force against their communities. Apartheid police were “used” to cement the public’s vulnerability with brutality in all aspects. These acts displayed inhumanity to citizens of this country. Public harassment by the police was regarding “dom-pass” was one of the “illnesses” roaring amongst the communities. People were removed from their places of stay-homes, just for a “minority”-whites to come and occupy them. This was done under the “Bantustan” Act. The most disgusting point regarding these “barbaric” actions is that, “black” police were the ones to “torcher” their people-community and treat them lack animals. They were forced to act like that as a loyalty “proof” to the white that they are not “sellouts”. People were arrested and put on trial by the police who needed to be more highly acknowledged by their counterparts so-called “superiors” (Robinson, 1997; Harrison, Todes & Watson, 2007; Maylam, 2017 and Opolot, 2008).

Police codes of conduct are regarded to be general and aspirational statements aimed to interpret the normative frameworks into clear and simple principles that guide police conduct. This is done for the police to have a better understanding of what is expected from them regarding their behavioural attitudes in their work place. For proper code of conducts to be a success, work participation towards service delivery by the police must also be properly managed and monitored. This will help senior officials to take their “stands” as managers to who command and control their subordinates. Juniors will also be able to account to every single movement and actions for their “wrong” doings in this regard.

The abuse of state power needs not to be practiced when serving the nation (Beetham, 1991; Coicaud, 2002; and Tankebe, 2007). Most of the communities lack trust and confidence because of the treatment the community got from the police. Issues such as ill-treatment amount to hatred from the public towards the police. Bribes demanded from the community

by the police, is a sign of corruption by the service itself. The status the police think they have towards the community for example; using their official status to ill-treat the public also have a bad mark on the image of the organisation (Faull, 2017; Rajin, 2017 and Nyanya, 2017).

As the clients for the police, the public expect service determination by approval of their complaints towards their personal needs. Only the skills from well-trained police officials can cater for this “outcry”. As the baseline for the public to trust police abilities, there must be efficient and effective resources, police reliability when executing their daily duties and the public must have a guarantee about the service they receive from the police (Cronin & Taylor, 1992; Faull, 2007; Farrell & Souchon, 1998 and Ozment & Morash, 1994).

Ideologically, apartheid and segregation were one thing as apartheid was made to be part of the segregation law. As a matter of fact, apartheid did not differ from the policy of segregation of the SA government which existed before 1948 when the Afrikaner Nationalist Party came to power. The only “slight” different is that, apartheid was introduced in a period when other countries were moving away from racist policies and brutally separated people in a racial discriminative manner. Africa was colonised when SA was introduced to a more rigid. It was during this period that South Africa introduced the more rigid racial policy of apartheid. Apartheid policy was introduced due to these reasons: - racial superiority and fear; the perception on how people think and fear of the people to lose their jobs. During this time, apartheid laws were developed and based on the following pillars: -

- South African Population Registration Act No.30 of 1950-*This was a South African law from the apartheid era, which demanded that every citizen and resident be classified according to their race and ethnic group, and recorded in the population register.*
- Group Areas Act of 1950 - *Was established in urban areas particularly in residential and business sections for each race. Due to this Act, members of other races were barred from living, operating businesses, or owning land in them.*
- Promotion of Bantu Self-Government Act of 1959 - *The Act was established to further the policy of "Grand Apartheid." The term Grand Apartheid refers to the permanent partition of South Africa into national "homelands" for each group or nation.*

- Bantu Education Act, 1953 - *This Act was manned to consolidate Bantu education, for discriminatory educational practices to be uniformly implemented across South Africa; as the said black education was administered by provincial governments.*
- The African National Congress (ANC) Programme of Action 1949 - *Its primary mission was to unite all Africans in order to defend their rights of freedom. The Father Founder of this Act is John Langalibalele Dube. It was established on 8 January 1912 in Bloemfontein and firstly regarded as the South African Native National Congress (SANNC).*
- The Defiance Campaign 1951 - *This was the campaign against Unjust Laws. This campaign was presented in December 1951 right in South Africa at a conference held in Bloemfontein by the African National Congress (ANC). The first demonstrations took place in 1952 were the first "large-scale, multi-racial political mobilization against apartheid laws under a common leadership" was held.*
- A change in ANC leadership, Chief Albert Luthuli 1898 – 1967- *This is the first human to be awarded the Nobel Peace Prize in the African heritage, for his role in the non-violent struggle against apartheid in the year 1960.*
- Labour Struggles - *During this time, labour struggles were regarded to be problems because it created conditions of employment to be very much difficult for employers to fire their employees. Particulary those who regarded to be non-productive. The said labour struggles had a serious demand on employers to make sure thta their employees have better lives than those characterised by labour problems. It further demanded for employees to strike for a balance between property and labour rights.*
- The Congress of The People and the Freedom Charter- *This Charter was developed at The Congress in Kliptown by the People in 1955 June 25 and 26. The Congress was adopted to give all South Africans equal rights to demand issues susch as: "Land to be given to all landless people", "Living wages and shorter hours of work ... Free and compulsory education, regardless of colour, race or nationality" (Robinson, 1997; Harrison, Todes & Watson, 2007; Maylam, 2017 and Opolot, 2008).*

2.3.2 Police-community relations

Marais (1993) provides that the weakness of police-community relationships in many parts of the community are today the greatest obstacles to effective policing and affected by national

political dynamics whereby the relationship between policing and politics is dynamic. Marais further argues that the relationships between the police and the public determine how effective policing will be in the protection of social order. Furthermore, this last mentioned author asserts that several levels at which the protection of social order can be examined include the role and nature of policing itself. This means that the police do not exist in isolation and cannot operate on their own. Following this argument, it is clear that the police are supposed to be responsible to the people they serve. In relation to this last statement, two key features of policing arise from the definition of the role of the police namely; the coercive power of the police-which alleges that the police are the only agency in society which is granted the legal authority to use force in the exercise of their duties and policing as essentially a discretionary activity.

Community relations is concerned with community services. These are the activities whereby the police are engaged in voluntary activities to improve the well-being of the community beyond law enforcement and order maintenance. Where there is community service, both police and the public must be involved. Services involved in this regard involve “social games” such as football, netball, so on and so forth. Just like community services, community participation also forms part and parcel of community relations. According to (Radalet & Carter, 1994), it is the widely used social work concept of community organisation, with particular attention to the pivotal responsibility of the police and other criminal justice agencies. It also involves public participation in every police activity that concern “prevention” and “crime”. Finally, police–community relations is therefore said to be a process engaging all police departments with the people they serve to make sure that it becomes a safe and better place to live (Radalet & Carter, 1994; Johnson & Gregory, 1971; Lipsitt & Steinbruner, 1969 & Weitzer, 2008).

In a good police-community relations situation, there is a better understanding of one another’s ‘issues.’ The police understand the public’s problems and have a better way to address them. The same thing applies to the public, their relationship with the police motivates them to be “able” to report crimes taking place in their vicinity. The ‘mutual’ relationship between the police and the public, gives them the ‘strength’ to voluntarily give the police information regarding the six ‘whiskies’ and a ‘hotel.’ They are ‘what, who, how, where, when, which and why’ regarding the crime ‘scenario.’ Good police–community relations give the police a ‘credit’ for the public not ‘take’ the police as an ‘instrument’ for intelligence

gathering. This also helps the police to become proactive in their ‘services by avoiding’ “crime from happening; than acting after the ‘damage caused.’ On the other hand, poor police community relations, lead the police to lack understanding of community problems, goals, and desires and same thing applies to the community (Line, 1976; Musisi, 1981; Kanamugire, 1993; Saroja, 1998 & Standke & Anandakrishnan, 2013).

Burdick (1921) reveals that police power as a local government's authority to enforce within its limits, laws and regulations. Furthermore, it is a constitutional authority of regions to adopt local regulations. This is done because “police power” is the power to govern-the inherent reserved power of the state to subject individual rights to reasonable regulation for the general welfare. Due to this fact, it therefore extends to legislative objectives in persistence of morals, peace and safety (Burdick, 1921; and Miller & Harv, 2016). The approach in this regard differs from relatively small, but extant, literature on police power (Miller, 2015).

Historically, police power was adopted during colonialism in America. This power was firmly established English common law which called for the limitation of private rights. For the first time, police power was validated a few years after the end of the Revolutionary War-Philadelphia was isolated to control the threat of yellow fever (Buchanan, Pelkofski & Korte, 2016). Traditionally, the application for police power implied a capacity to promote, morals and the general wellbeing of the community; law enforcement for the promotion of general welfare; regulation of private rights in favour for public interest, and extends measures to all great public needs (Burdick., 1921 & Buchanan, Pelkofski & Korte, 2016).

Though it has been in constant use for many years and has proved important in the vocabulary of American constitutional law, police power in this part of the world was challenged and as such stood out as one of the most misunderstood ideas in constitutional law (Schiaivone., & Bill., 2016; McQuillin ., 2015 and Miller, 2015). It is therefore important to understand the factors which appear to drive this measure of confidence, whether they are demographic, political or attitudinal, in order to uphold the moral right to hold power and fair formal social control, and ultimately enshrine consent in policing (Miller, 2015; Waldron, 2016 and Downe, 2016). From literature (Ketel, 2005; Masiapata, 2006; Faull, 2012 and Roberts, 2017) mention that issues that relate to police, power, lack of moral right to hold power, public perceptions of police, police views of the public and police-community

relations; are problems not unique to South Africa and thus need to be researched on a continuous basis.

For the last two centuries police institutions in Britain have been severally transformed and frontline constables were also controlled. Due to this fact, the eighteen the-century were treated as independent artisan and their Metro police successors were brutally controlled and closely monitored. Police control was bureaucratic managed under different practices ranging from day-to-day input from 'the community', demanding rules to be developed. By then, officers were controlled via radios and lately through the use invention of centralised computer systems used to deliver key information. Since that time, police forces adopted many different technologies ranging from telegraphs, telephones, office equipment, radio and computers (Pollitt, Talbot, Caulfield, Smullen, 2004 and Chris (2014).

As time goes, the elected tithing collective grouped itself into what is called hundred. Each group will be under the supervision of an elected leader called a hundred-man, hence the “hundred” from the men herded. It is the responsibility of a local kinsman to elect such “head” to be in charge of the rest. This is the only group which was considered viable in dealing with law breakers, though the Frankpledge and the tithing systems disappeared as time goes. Only the hundred-man left and was then referred to as the parish constable. Sadly, the said constable was a part-time worker who was risking their lives by operating unpaid yet unarmed. Only parishioners were participating in the election of parish constables. In 1617, parish constables were then elected by the local justice of the peace to take care of law offenders (Lawrence, 2014; Gray, 2016 and Baker 1998).

Population growth led to the uncontrollable state of those monitored and one parish constable were no more effective for the task given. Regardless of the increase in number of the constables, suspects were starting to overpower them and they remain highly uncontrollable. Constables who were then known to be of a high quality and committed to their jobs, became useless and were therefore destroyed. Different groups of people tasked to be the police were therefore implemented. During this time, the sheriff was appointed by the “Crown” to monitor their place and ensure the maintenance of order and arresting criminals, watchman was also tasked to patrol the biggest city of England and protect its property and the community against crime. Their visibility will only be realised by safety hats-helmets (Baker 1998).

On the other hand, 'Skhothanes' rich victims privately hired their own "securities"-thief takers to arrest their offenders. Like any law offender, thief takers will be paid extreme money for their good capturing job well done. This clearly indicates how corrupt they are as they even fought with their suspects to get back stolen properties they possess. According to Wagner (2009), contrary to what the rule of Law says, after getting back what the thieves stolen; they will demand money before handing back the victims' belongings. On the other hand, the thief taker will demand money from the same suspects the victim hired them to fight and arrest. They will play a role of victim and a suspect at the same time during court trials. As a norm, suspects arrested without any fee to offer for their freedom; will be denied the mercy of being freed than to be humiliated and charged them an awful some of money (Dempsey, 2007; Linda, 2015; Cheesman. (2015); Taker, 2015 and Wagner, 2009).

According to Barak and Tzanelli (2005), thief takers were operating in a diplomatic and strategic manner in a way that even citizens of the area could not realise them in 'physic.' One of those 'elegant' 'white collar' criminals was Jonathan Wild who was a police by then and people were not even suspecting him of any 'fault' play. He was a gang master who normally hide stolen property until it was reported by the media. Realising that one of his "men" discovered were he normally hid them, they said 'police officer' will seek the 'thief taking agent' and bring them to the forth for punishment.

The culprit in this regard will be hanged for stealing as Wild will be laying charges against them. This is the tactility that the 'big thug' normally use wherein even those whom he worked with, never realised his wolf-hood hence his surname 'wild.' As they normally say in Sepedi that *'pitsa ya maano ga e apewe ga bedi,*' the so-called 'Great Corruptor' was ones arrested and like his "accused"; he was sent to hang-pal. Finally, Jonathan Wild 'The Great Corruptor' who was born in 1682 at Wolverhampton Staffordshire- a city of England, was then killed at his early age of 41. He paid for his "bills" through hanging. This big "celebration" day was held in 1725 at Tyburn Tree Gallows-England (Rawlings, 2008; Zedner, 2005; Tilley, 2014 and Wilson, 2017).

Schuts (2009) contends that police power is derived, designed and purposed differently from one country to another. This last named author further argues that a societal value associated with the capacity to force compliance, is that power must be held in reserve and used only in the most extreme circumstances and exercised in the interest of peace and equality, as it is the equaliser against the opposing forces of disorder. Police power provides the rationale or

moral basis for gaining compliance with the rule of law (Schutz; 2009). According to the Police Power and Takings Clause (2004), though different but dynamic; ‘police power’ is commonly but indefinitely referred to be a state regulatory power. All opinions and the said articles which goes “hand-in- glove” with it; are ‘ruled’ by this clause while those that do look further misinterpret the history of police power, its nature and scope. Due to this fact, for one to try solving regulatory takings’ problems suffer. The failure is due to the lack of understanding police power’s nature. Due to its interesting confusing nature, police power has many sources (Barros, 2004; Bork, 1990; Epstein, 1997 and Schuts, 2009).

In the attempt to implement it, ‘Police Power’ was introduced by the Supreme Court in federalism cases. In this case, the Court attempted to define the boundary between federal and state authority. Due to failure, they decided to test the scope of state power under the Due Process and Just Compensation Clauses. Its complexity makes it’s publish to remain questionable and unanswered. The questionability lead to many academic theorists failing to differentiate between “Police Power” in the American Constitutional Law and similar ideas in political theory (Barros, 2004; Epstein, 1997 and Schuts, 2009).

Bork (1990) relates that the proper scope of the police power is to pass a reviewed judicial law for the benefit of public safety, health, welfare and morality. The said judicial state must be in relation with the concerned purposes such as the freedom of speech as it does not have power to regulate the overall private conduct that have a risk of harming the public. Due to this fact, any law which contradicts with the one discussed above; cannot be included in the police power of the government. It is therefore reasonable to state that the fundamental maxims of a democratic government require the rights of personal liberty and the issue of private property to remain a sacred. Bork further argued that no justice court specifically in this country, that can be warranted for any state legislature to possess power for the violation of human nature and that power be offensive to the principles of justice and civil liberty. As a matter of fact, people’s rights must be respected, their safety and security comes first and of course their wellbeing cannot in anyway be compromised (Freund, 1976; Bork, 1990 and Novak, 1993).

According to Haring (1976), in its ‘Intersection with Federal Constitutional Adjudication” police power’s discussion, was about state court cases as it was common in the state government than in federal government. In this regard, the power of intelligence that is

moving through the state courts is also visible in the US Supreme Court. The Court rejected the idea that the federal legislature is the final body with a final say regarding the legality of the exercise of the federal legislature's powers; the Court finds that a particular act fails the 'Fourteenth Amendment's - rational basis' test and denied that any possible justification for a law is sufficient for a "rational basis" to exist. Due to this fact it used 'rational basis' with bite to strike down zoning law, state residency law, and anti-gay rights law. Freund and others, further argued that the Court says that unlike 'police power limits,' 'Fourteenth Amendment limits' does not change the original process of judicial review. Finally, the argument further indicated that it should be under court consideration that the police power does not completely help to protect different federal and state constitutional rights. A clear indication of this 'act' was demonstrated in 1990 under the implications for privacy and associational rights which involves protection from searches and seizures. In here, people's rights were not respected as their homes and private spaces were invaded (Tiedeman, 1886; Freund, 1976; Emstein, 1997 and Novak, 1993).

Emstein (1997) and Freund (1976) agree that during the early days of the Republic, state regulation was limited by the common law principle of sic '*utere tuo ut alienum non laedas*' which simply mean to "use your property in such a way that you do not damage others". As a universal application, this law needs to be within the range of legislative action to define the mode and manner for people to use their own properties for them to not hurt others; as it demands them to have what is theirs to not have harmful interests to others' belongings. In a nutshell, the law calls and promotes for the "mind your business" issue. The principle then changed from the old *sic utere* – You should use what is yours so as not to harm what is for others to the new principle of '*salus populi est suprema lex*' which means that "Let the welfare of the people be the supreme law". The new principle calls for the state to have a proper control on how to promote public safety, its welfare and morality. It goes beyond its "boarders" and protects the lives of the inaudible, their health and the protection of all property within the State and more.

Finally, the foundation for the '*salus populi*', which mean that the health of the people should be the supreme law. Further more, the said principle agrees that the legislature can do anything it wants unless forbidden by the Constitution. This will therefore declare it to be extremely weak as the claim that the public good as determined by legislature is actually the Supreme Law which remains questionable (Tiedeman, 1886; Freund, 1976; Emstein, 1997 and Novak, 1993).

In addition to what Schuts (2009) stated; Nagel (2002) the existence of moral rights does not depend on their political recognition or enforcement, but on the moral question, whether there is a decisive justification for including these forms of inviolability in the status of every member of the community. The reality of moral right is purely normative than institutions may be designed to enforce them (Williams, 1981; Crowe, 2009; and Tasioulas, 2007). It is therefore arguable that good morale is the state of mind and the will-power to get the most from the equipment available, to perform a job with the greatest effects to take setbacks with the least depression and to hold out for the longest time (Wrong, 2017; Knaster, 2010 and Railton, 2006). Epstein and Rasmusen (1997) argued that, deals with a wide range of social legislation called “morals” regulation under the police power of state; have a scope of morals regulation which were always important to determine the nineteenth-century heyday of laissez-faire. Due to this fact, the legislature had unquestioned power to regulate on what were deemed to be moral questions.

Police Oriented Policing originated after Goldstein, Remington, and their ‘others’ reorganised the Law School’s course materials. During the process, they developed a method that gave rise a new concept of problem-oriented policing which then “turned” Goldstein to become internationally recognisable. In the late 1970’s, researchers and other stakeholders “saw” the need for policing to be effectively improved. In the process of “energising” policing, they came up with the development of problem-oriented policing. Problem-oriented policing is an approach to policing whereby separated police duties are subjected to small examination with the hope that what is newly studied about each problem will finally lead to determining a new and effective strategy for dealing with the said problem. Philosophically, Community-Police Oriented in Santa Ana represents the “directives” attempting to achieve the vision, mission, values, goals and objectives. Community policing and problem solving are regarded to be the two main policing service philosophies and strategies in the policing ‘arena’ (Anthony & Weisburd, 2006; Karen & Tilley, 2003; Scott, 2000 and Brito, Corina & Allan, 1999).

According to Santa and Parodi (1996), all the police officers of Palestine Police Department are the most “quantitative” asset and crucial “elements “to effectively and efficiently complete the police mission in the community they serve through their ‘head’ organisational values of Personal Courage, Respect, Integrity, Duty, and Ethical Behaviour (PRIDE) According to Santa (2006), Philosophy of policing demands the participation of communities with rapid police response to crime and disorder and including crime prevention and problem solving with the “now” technologies involved. Problem Oriented Policing is an ideological

ideology through which all police services are provided to the Community. This involves the following fundamental police functions:

- Responding to the public's call for police assistance - Attending complaints made by the public for help.
- Investigating criminal activity - Thoroughly getting the exact causes of criminality.
- Investigating drug related crimes- Thoroughly getting the exact causes of crimes related to drugs (Parodi, 1996 and Miller, Hess & Orthmann, 2013).

Philosophically, Santa and Parodi (1996) indicate that for the sake of implementing essential policing functions in the COP; crime rate must be reduced for Santa Ana to become a safe place to live in. In this regard, Paul Walters the Chief Police of Santa Ana committed himself to the production of his community. He ensured that his community becomes a safe and peaceful place to be. This involved, effective crime prevention and law enforcement; swift apprehension of offenders; safe flowing traffic; no visible signs of disorder; there is effective relationships with the community and other organisations and a vital economic climate for business and a nurturing community climate for residents (Santa, 1993; Bayley & Parodi, 1996).

The COP is manned for providing police service for special community circumstances Working with other law enforcement agencies at the local, state, and federal levels. The COP is comprised of three complementary strategies namely: Response to incidents, Problem-Oriented Policing (POP) and the Technology Assisted Policing (TAP). Community Oriented Policing (COP) is a policing philosophy based on several key values and beliefs namely:

- The mission of the police as to provide professionalism; disciplined policing services planned to ensure safety and security of the community - *Based on its specific skills, the aim of the police is to efficiently and effectively provide community policing.*
- It embraces the two key policing strategies enhanced by the Technology Assisted Policing Strategy [TAPS] (Santa, 1993; Bayley & Parodi, 1996) – *The two policing methods involved in this regard are as follows:*
 - Response to Incidents and crime prevention - *Conducting crime prevention and attending to cases reported regarding that particular crime* (Anthony, Weisburd, Waring, Mazerolle, Spelman & Gajewski, 1999).

- The COP is improved by a model called ‘Problem Solving Policing.’ This model depends on a rank-and-file officers identifying community problem areas with special attention to observation and analysis. As a matter of fact, the model can be authentic at different stages of community-police organisational problems, wherein it affects the generosity of the community including police hierarchical agencies. Cutting it short, COP is applicable in every sphere of the nation regardless of rank, status and so on and so forth. The ‘Community-based Policing Model’ is divided into four components which are used to represent the main requirements needed for a successful CBP. They are the ‘philosophy’; the required organisational structure; the management policy; and the operational strategy for its implementation. Based on the above statement, Paul Walters the Chief Police of Santa Ana chose the following COP characterised to be suitable for his city:

- ❖ A proactive, decentralised approach for police service delivery for reducing crime throughout his neighbourhood’s city - *Effective and efficient crime prevention measures must be in place throughout their concerned community environment.*
- ❖ Dependable relationships between the public and the police. The said relationship demand for trust and cooperation - *Mutual relationship between the community and the police which the working togetherness and trust between the two parties.*
- ❖ Multiple proactive problem-solving strategies to be developed for a high level of information to be determined for policing priorities and tactics for the area- *Different strategies for dealing with crime prematurely must be developed in different areas for the police to receive tips on hand before the planned crime can happen.*
- ❖ Police services to be effectively circulated throughout the community for high crime areas to be identified and deal with the causes of crime - *Police officers to render their services all over their communities for them to easily identify hot spots and the main root causes of crime.*
- ❖ Unjustified influence of special interest groups is eliminated, allowing community-based priorities to receive the necessary services they deserve - *Every complainant must be attended and assisted in*

accordance with their complaints and special attention which can lead to biasness is highly disapprove.

- ❖ Support on Information Technology (IT) to collect and analyse data to assist in the development of policing strategies and interventions - *Technology must be promoted for the collection of new information and introduction of tactical* (Peak, Glensor, 1999 & Miller, Hess & Orthmann, 2013 and Moore, 1992).

2.3.3 The value of good morale in police work

Thrash (1992) suggests that ‘good morale’ is a state of well-being that stems from a sense of purpose and confidence in the future. Furthermore, it depends on different roles such as conception, performance, and satisfaction. Morale is associated with all the positivity in a human being. For an example; self-respect which contributes to a positive self-image. This is done to push developments further in accordance with the principles discovered and through research to disclose and place in proper relation of importance any new facts bearing on the subject (Gocke, 1946). Furthermore, Gocke (1946) outline five rules for building a good morale in the police department. These are; (1) create favourable work conditions, (2) gain the respect of subordinates, (3) create an interest in the work, (4) give commendations when deserved and (5) cultivate proper attitude towards subordination (Gocke, 1946; Louis, 1986 and Thrash, 1992).

2.3.3.1 Habitual offending as a source of low police morale

The habitual offending characteristic led to the following police characteristics:

- Low salaries are to low police morale - *The fact that police are not paid enough is the reason why they feel not valued.*
- Corruptive activities of the police who later blame the ‘few’ - *Illegal police operations which lately lead them to be point fingers on few members.*
- Police deviance is then regarded to be the work of isolated individuals who are then referred to as ‘apples;’-*police who does not work according to their work ethics and policies are then given “names” that associate them with their wrong deeds.*

- ‘Rotten’ apples led to the ‘rotten apple’ theory-*corrupt police officials lead to corrupt operational duties.*
- Some of the police members work ‘outside’ their boundaries wherein they demand ‘*Tjotjo [Bribes]*’ and all kinds of bribes from the community-*other police members work according to their own personal plans and collect illegal donations from the community which is not according to their work ethics.*
- Deviant officers are regarded to be having serious imperfection character and personality-*police officers who always who do wrong things, are regarded to be failures and improper for police work.*
- Theorists regard police corruption as ‘activities’ of the individual unit from which is the product of occupational corruption- *Theoretically, police corruption is regarded to be a personal activity which in actual fact originates from a person’s work environment, that is; the behavioral status that lead a police to have the guards to take jojo in the field, clearly shows their work environment behavior* (Petter, 2012; Catherine & Ruiz, 1994 and Kane, Robert & White, 2009).

Griffin, Catherine and Ruiz (1994) explicitly state that the ‘rotten barrel’ theory have been extended to the Rotten Apples, Rotten Branches, Rotten Barrels, and Rotten Orchards. This referred to ‘all’ organisational units with “all” members involved in criminal activities. This implies that individual police corruption is possible and practical where the ‘head’ of the unit is also an ‘activist’ in corruption. Such commanders are reluctant when time for them to discipline their subordinates “gets to their feet”. In some instances, commanders “know” about the evil deeds of their subordinates but cannot act as they “chaw” together. It is only through unsupported for “partners in crime” wherein these acts can stop “performing” (Griffin, 1994; Kappeler, 1998 and Smeulers & van Niekerk, 2008).

Gocke (1945) submits that morale is used to express a people’s state of mind with special attention to courage, zeal, confidence, so on and so forth. In French, this is called *esprit de corps*, meaning the “feeling of pride and mutual loyalty shared by the same crew.” Furthermore, it reflects the energy, by stating that “energy, enthusiasm, team spirit and pride” that people experience within their work environments. Psychologically, morale is an emotion-based aspect of emotional well-being which is differs from other aspects of emotional well-being such as job satisfaction. Studies already conducted, indicates that organisational morale and individual morale are related with different number of important

work results. Due to this fact, police officers were requested to measure their own morale using three aspects-their own morale, the morale of their force and the morale of the police service in general (Gocke, 1945; Park, & Sweeney, 2008 and Weakliem & Frenkel, 2006).

Hongto (1996) argues that in the work place, morale builds efficiency and creates discipline that is voluntary and enthusiastic than enforced. It also aims to inspire the weak, give directives to the strong, correct the “wrongdoers”, teach the unaware, and further embrace the successful. High morale always ‘bear good fruits’ in whatever situation and the environment where one is. In the work place, good morale brings about positive results and the organisational production will also be good. Though ‘people’ take low morale to be one of the weaknesses in ‘human beings,’ the truth of the matter is that low morale can lead someone to behave suicidal and final commit a ‘fleshly’ suicide (Buapheun, 1992; Chae, & Boyle, 2013 and Hongto, 1996). Therefore, there are different steps to be followed to improve “workers” morale, but for the sake of this study here are the few elected:

- Juniors still lack “showers” from their commanders as a sign of ‘praise’ for the good things done by their subordinates - *Organizational members who are at lower levels are not appreciated by their seniors even if they go an extra mile in their duties.*
- Too much complains than compliments in the workplace by commanders towards their Subordinates - *Senior members seem to be always complaining about juniors’ performance in the work environment.*
- Trust is the “key and soul mate” in the work place. Commanders still do not “believe” that the work given to their juniors will be well done without any ‘doubt’ - *Senior members seem not to be having faith in their juniors regarding the abilities to do their work without their seniors’ presence.*
- Unnecessary work conflicts are said to be the main causes of low morale in the work place. This is normally done by managers towards their juniors in the work environment and of course lead to low morale in the workforce - *Seniors must promote the spirit of dealing with unresolved work problems without prejudgment and biasness for both workers to operate smoothly without any misunderstanding.*
- There is still a ‘big gap’ between seniors and their juniors. Due to this fact, the work mutual relationship between the two parties suffer. No one “comforts” or “celebrate” with another - *It seems like senior have the “I am in charge” spirit while juniors have the “who cares” spirit. This obviously divide and make them to behave unethical. Due to this*

fact, the two parties end up not “crying” together in case of sorrows nor enjoying together in case of good events.

- There seems to be a serious communication breakdown in most of the work environment especially in the workforce. The issue of protocol also seems to be abused and therefore possibly have a negative impact towards the whole system - *The abuse of power seems to be the most problem that leads senior members to not value and respect their juniors in anyway* (Chae & Boyle, 2013; Gocke, 1945 and Weakliem & Frenkel, 2006).

Epstein (1997) provided a wide range of social legislation that was called “morals” regulation under the police power of the state, the scope of the morals regulation was always important to determine the nineteenth-century heyday of laissez-faire, the legislature had unquestioned power to regulate on what were deemed to be moral questions.

2.3.4 Police-community relationships

Marais (1993) highlights that the weakness of police-community relationships in many parts of the community are today the greatest obstacles to effective policing and affected by national political dynamics whereby the relationship between policing and politics is dynamic. According to Marais (1993), the relationships between the police and the public determine how effective policing will be in the protection of social order. Furthermore, this last mentioned author assert that several levels at which the protection of social order can be examined include the role and nature of policing itself. This means that the police do not exist in isolation and cannot operate on their own. Following this argument, it is clear that the police are supposed to be responsible to the people they serve. In relation to this last statement, two key features of policing arise from the definition of the role of the police namely; the coercive power of the police-which alleges that the police are the only agency in society which is granted the legal authority to use force in the exercise of their duties and policing as essentially a discretionary activity.

2.3.5 Good morale in the police

Morale aims to correlate and systematise the best of all methods in the handling of men. This is done to push developments further in accordance with the principles discovered and through research to disclose and place in proper relation of importance any new facts bearing on the subject (Gocke, 1946:216). Furthermore, Gocke (1946) initiated five rules for

building a good morale in the police department, these are presented as follows; (1) Create favourable work conditions, (2) Gain the respect of subordinates, (3) Create an interest in the work, (4) Give commendations when deserved, and (5) Cultivate proper attitude towards subordination.

2.3.6 Communication between the police and the public

Lack of communication between the police and the public, seem to be a disturbing factor in most countries. The public need to be updated with each and every step taken by the police, in case a complaint is given to them. For an example, they report cases, they need to be given feedback about how the investigation is, is there any possible arrest for the perpetrator, when is the date for court appearance and what is expected from them as witnesses. It is important for the police and the public to share common values and ideas. It is the responsibility for the police to develop a plan for reaching and effectively communicating with the wider public. This needs to be done to maximise public confidence, provide the public with sufficient information to minimise disruption and give the police perspective on the event. According to Jackson (2015), communication systems have continuing sustainment and maintenance costs whereby the existing public safety interoperability projects which involve representatives from all branches of government. As a result, elected officials need to understand the long-term commitments and benefits of these projects for the support and understanding of elected officials for long-term funding.

Barker (2008) states that one of the most common complaints civilians have about police officers is that their communication style is rude and arrogant. When officers adopt such a stance, they run the risk of sending a message opposite to the one intended. As a result some members of the public lack trust in the police, and are unwilling to assist police in fighting crime. Although socio-demographic factors such as ethnicity, sex and age do affect attitudes to the police, police officers who communicate politely and convey concern are more likely to facilitate compliance.

2.4. POLICE EXPRESSIONS ON CO-OPERATIONS WITH COMMUNITY MEMBERS

Clegg, Hunt and Whetton (2000) provide that the last two and half decades have since apartheid, showed some improvements in the SAPS. Notably, the launching of Community Policing in the early 1990's, the 1991 National Peace Accord which served as a point of reference for police accountability, the 1993 Interim Constitution, the 1996 Constitution of the Republic of South Africa and the 1997 White Paper on Transforming Public Service Delivery, are some of the positive steps taken to ensure among other things, that policing finds acceptance within communities in democratic South Africa. These initiatives are intended to provide a framework not only for accountability, but one that can be used to determine if the police have the moral right to hold power in communities.

Despite a community-inspired approach, responses to the initiatives cited herein will remain a rhetoric, unless there is constant contextualised research to check compliance and compare practice with some of the policy and legislative prescripts cited herein. Clegg, Hunt and Whetton (2000) further argue that frameworks will fail to meaningfully transform police organisations if left unchecked. Such oversight could relegate policing policy to being largely symbolic, branded by failures in reducing crime. The failures often result in loss of trust, which is a major contributing factor in the police losing the moral authority to hold power within communities they serve.

Contemporary policing in South Africa is similarly beset by some glaring fault lines that are branded by high levels of criminality, power abuses and misconduct within police ranks (Sauerman & Ivković, 2015). Though it is difficult to quantify how the issues are perceived by the majority of South Africans, this widespread challenge effectively diminishes the police's moral right to hold power within communities. This research argues that one of the factors that contribute to the problems is failure to establish, monitor and evaluate organisational controls, including failure to determine a set of red flags that will serve as indicators to identify non-compliance with policy prescripts; and conducting community satisfaction surveys. Community satisfaction in particular, is central in the concept: *moral authority to hold power*.

2.4.1 Moral authority to hold power: The concept

The police need to be perceived as having the *moral authority to hold power* in the community. This concept is largely associated with police legitimacy, ethical and lawful behaviour, good performance, crime reduction, as well as high quality service delivery (Rauch, 2000; Bradford, Jackson & Hough, 2013; Bradford, Huq, Jackson & Roberts, 2014). According to Rauch (2000:2), the community is likely to cooperate with the police, when perceptions suggest that the police act in an ethical and legal fashion. This is a key ingredient in enabling the police to not only build solid relations with the community, but is also vital in enhancing the fight against crime. Without positive perceptions, the police would have to apply forceful styles that exclude the voluntary cooperation of community members (Rauch, 2000; Brogden & Shearing, 2005; Bradford, 2013; & Bradford, 2014). Such predicament is essentially not consistent with policing in democratic dispensations, affirms the researcher.

To ascertain what the perceptions about the police are, this research drew insights from the Mankweng community. This was done to balance the evaluations in this research, since the police actions were evaluated in this study. To this end, drawing insights from the community enabled an understanding of the experiences and views of members of the community in Mankweng, specifically about how they feel about their police. Such exercise was not only key in enabling an understanding on perceptions, but was also used as part of a yardstick to determine whether the residents of Mankweng view their local police (SAPS) as having the moral right to hold power in the community. This was done to partly ascertain police accountability using the community as a barometer. Literature (Müller, 2010; Terpstra, 2011; Sherman, 2018; and Weisburd & Braga, 2019) does in fact affirm police accountability as central to the concept: *Moral right to hold power*.

For the SAPS, the moral right to hold power can be affected by among many other things: looking at policing in the context of the political history of South Africa; criminality among police personnel; police brutality; unbecoming behaviour; negative police attitudes; the improper and unlawful treatment of suspects; insensitive attitudes towards victims of crime; poor police performance; the improper use of resources; corruption within the department; as well as many other aspects which may cast aspersions on the brand that is the SAPS. Some of these last cited issues formed the essence of interrogations in this research, particularly

interrogations that involved probing members of the community in Mankweng. This next section outlines the Community Policing Strategy, 2018 used for making evaluations.

The concept '*police legitimacy*' is generally highly debatable. This is because of the purview associated with the concept. For the police, the purview for legitimacy is arguably linked with legislation/policies from which law enforcement organisations derive their powers, which framework(s) also legitimises the existence of police. On the other hand, the purview for communities and in other instances politicians, can be subjective and individualistic based on their experiences and perceptions on police. In an attempt to provide clarity, this section explains *legitimacy* as a concept and goes on to explain this concept.

According to Levi, Sacks and Tyler (2009), *legitimacy* is a concept intended to articulate the beliefs that promote willing conformity. Thus, *legitimacy* refers to a sense of obligation or voluntarism in obeying authorities. In the context of this research, *legitimacy* refers to the willingness of community members to abide by the law and help the government as partners in fighting crime. Fundamentally, the purview for *legitimacy* can without a doubt, never be restricted to formalised frameworks such as legislation and policies. Thus, the essence of *legitimacy* is that the concept makes room for community views as a purview in democratic societies (Levi, 2009; Bradford, 2014 and Sauerman & Ivković, 2015). To this end, *legitimacy* is arguably an appropriate precursor to the concept: *Police legitimacy*.

Police legitimacy as a concept, refers to the specific worth, value or respect which communities attribute to factors in policing that they perceive as deserving of support (Bradford & Zakar, 2014; Bradford, 2014 and Akinlabi, 2017). Arguably, the concept also emanates from community acuties or views about the police, which perceptions or views inform the issue of whether the community accepts or rejects the local police. Since *police legitimacy* is already known to be a concept that is closely related to: *moral authority to hold power*, the concept can equally also be convoluted by the misinterpretation of statistics on police crimes, by way of synthesising and analysing reported cases out of context.

The biggest threat to reporting on statistics relating to police criminality is often media that uses print and electronic platforms to reach communities (Marsh & Melville, 2019). Generally, the types of cases and the manner in which they are reported instils fear in South African communities and diminish trust in the police (Bradford, 2014; Consultancy Africa

Intelligence, 2015; & Sauerman & Ivković, 2015). This is because when violent crimes are committed by police, this creates confusion and fear in communities who rely on the police for protection, but also raises questions relating to *police legitimacy*, in the eyes of the community and not in terms of the law. Thus, higher figures on police criminality can easily alter community views about the police, which could also impact on *legitimacy* aspects.

Without advocating for media sensorship, this study argues that one of the ways to legitimise policing in communities. In the absence of a clear-cut framework on *police legitimacy* by community standards, it is key to always seek the services of qualified statisticians to give expert interpretations to help paint an accurate picture, in order to allay fears. This however does not mean that community views/insights should be negated. The insights should form part of a holistic, though non-exhaustive evaluation criteria. Thus, fear of police serves as a red flag to initiate investigations on *legitimacy* and ultimately on the police's *moral right to hold power* in communities, Sauerman and Ivković (2015).

To justify the call an evaluation framework, this study postulates that the concept: *police legitimacy* should consist in two antecedents. Firstly, there must be an element of trustworthiness on the side of the police and secondly, police actions should be seen to be fair, just, respecting of the community and lawful. Levi (2009) agree that trustworthiness and fairness are precursors for legitimacy, whether of police or any arm of government. To this end, an SAPS that is perceived to comply with the antecedents cited herein may arguably earn the trust of communities. This next section outlines police brutality in South Africa, which is debatably, one of the key factors that can erode trustworthiness in police agencies.

2.5. THE CHALLENGES HINDERING POLICE-COMMUNITY RELATIONS

Police criminality in South Africa is a concern. The SAPS have publicly admitted to hundreds of serving police staff having been convicted of various crimes that range from Murder, Robbery, Rape to Corruption (Rademeyer & Wilkinson, 2013; Crush & Peberdy, 2018; & The South African.com, 2019). The extent of the problem is as such that in 2013, statistics showed that 1448 police officials in active service were convicted (The South African.com, 2019). The question that then arises from these worrying figures is: How do police earn the moral right to hold power, when they are seen to be violating the same laws they are supposed to be upholding?

The challenge with police criminality is that the issues talks to whether the SAPS has the capacity or at the least the willingness to clean up their ranks. According to The South African.com (2019), the then ‘Acting Deputy SAPS National Commissioner for Human Resource [Lieutenant-General (Lit Gen) - Mazibuko] reported to the South African National Parliament in 2013 that plans were under way to rid the SAPS of criminal elements in its ranks, something that was never achieved by June 2014, being the set timeframe. Of course, a more obvious innuendo to such failure is either the police lacked the capacity or were never willing to deal with the problem. A key consideration about innuendo(s) is how the relating purview convolutes perceptions regarding the police’s moral right to hold power in specific communities.

The problem with public innuendos about policing is that the views expressed are often individualistic and subjective, which makes it complex to separate facts from loose street talk. Of relevance in this study is that engaging in an exercise to clean up police ranks requires strong political will and strategic conviction informed by factualities. Various authors (Reiner, 2010; Rademeyer & Wilkinson, 2013; Brewer, Wilford, Guelke, and Hume & Moxon-Browne, 2016) agree that strong political will and apt strategies can help the police to become efficient in fighting crime. For this reason, it is imperative for research to be conducted in the future, to interrogate if the police in Mankweng enjoy adequate political backing at a local level. Local level political backing refers to support by Mayors and local Councilors in the community.

In the contexts of this study; the researcher submits that a contextualised approach is required to interrogate localised political backing for policing at Mankweng should be adopted because the problem is too huge to address at a national level and requires of local police stations to feed detailed information to the cluster level. The clusters can then feed into the province in order to enable top police management to have a clear idea of the national picture, in terms of whether political will and strategies are succeeding in enabling the police to deal with criminality within their ranks. Attaining such feat is equally key in helping to ascertain whether the police have the moral right to hold power within communities.

To contextualise police criminality in South Africa, this research zoomed into statistics. According to Kanda (2013), statistical information enables the user and in this case the researcher to scan over characteristics of the data, in order to make sense out of the available pieces of information gathered. To this end, this next section deals with provincial statistics

on police criminality in South Africa. For this study, discussions on statistics are an important indicator which needs a careful approach in terms of interpretations. This is because the misinterpretation of statistics could paint a misleading picture that can unfairly disadvantage the police. Thus, statistics have the propensity to also misguide strategies aimed at helping the police to deal with a myriad of issues relating to crime in their organisational ranks.

2.5.1 The effects of police moral rights to hold power in the public

In order to develop, operate and reproduce themselves effectively, social and political arrangements and institutions must have some form of moral right to hold power. This moral right to hold power falls under the code of conduct by which the police have to live and serve the public. Moral police officers abide to execute their professional duties without being biased, regardless of whether they know the victim reporting the matter or the perpetrator who committed the crime. With moral, a rank is not a concern and as a result, there is no community policing if the two parties are not working together (Beetham, 1991; Coicaud, 2002; & Tankebe, 2007). Therefore, community-police relationship is the main key in community policing for an effective and efficient moral right to hold power.

Robbins (2003) shares that every work has its own challenges that can either hamper or arose people's morale. Due to this fact, work motivations are highly encouraged in the work environment, as it is one of the places with multi-challenges that can develop into factors affecting police morale. In his "two-factor theory" also known as "motivation-hygiene theory", Herzberg (1966) discusses about two types of motivations that can promote low police morale in the workplace namely, extrinsic and intrinsic motivations. Extrinsic motivations develop from external factors where the individual is willing to achieve high levels of 'power' toward organisational goals to satisfy their needs. Extrinsic factors in the work place involve remuneration, working conditions, promotion, prestige, so on and so forth. On the other hand, intrinsic motivation develops from internal factors which causes the individual to be dissatisfied. Intrinsic factors are regarded to be motivators whereas extrinsic are non-motivators (Herzberg, 1996; Hennessey & Amabile, 2005 and Robbins, 2003).

As pointed by Vroom (1964), the word “motivation” comes from the Latin word “movere”, which means “to move”. This “move” is regarded to be an internal force by the individual’s needs to achieve. In his view, Robbins (2001) regard motivation as a needs-satisfying process applied by individuals to superior power to achieve organisational goals. Theoretically, motivation is divided to explain employees’ behaviour and attitude in the work environment (Rowley, 1996; Weaver, 1998). Schulze and Steyn (2003) further confirm the importance of the relationship between managers and their juniors. The two authors ‘agree’ that in order for managers to understand their subordinates’ behaviours at work, managers must “know” the concept of needs and motives for helping their staffs to “achieve”. An example of this motivation theory is ‘content theory’ (Rowley, 1996; Schulze & Steyn, 2003 and Vroom, 1964).

2.5.2 Philosophy of modern policing

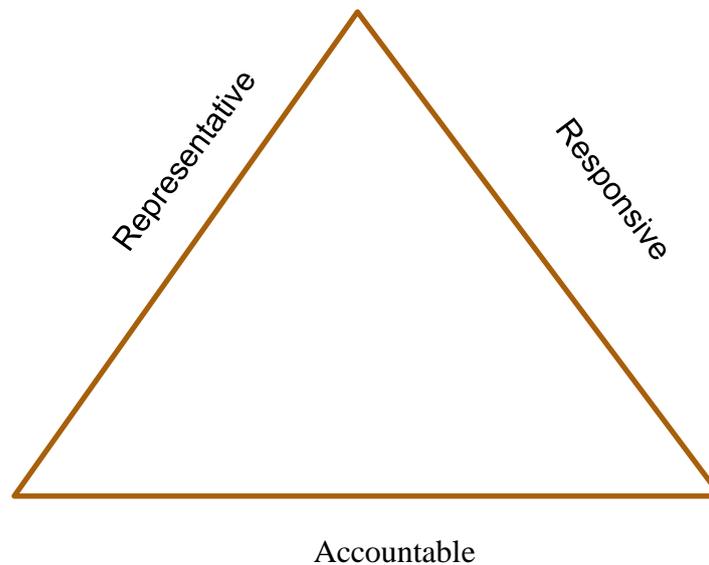
For the purpose of this study, the researcher selected Philosophy of modern policing as it better suits the research topic itself as needed. Philosophically, philosophers and sociologists called for a centralised police force for the protection of the citizens and to maintain order. In this regard, citizens dedicated themselves for the maintenance of law and order amongst one another. Constables were doing so voluntarily without being paid. Law enforcement was on fulltime basis done by sheriffs. British police officers during those times were referred to as ‘Bobbies.’ The said name was called in honoring Robert Peel’s secretary.

2.5.3 Principles of democratic policing

- There must be a strong bond between police institutions and the public regarding the policies and priorities of policing - *Working togetherness between the police and the public must be improved and promoted for all of them to be able to follow the rules and regulations of policing.*
- Policing practices should be guided by rules and policies adopted in advance of transparent action which is formulated by public input - *Police activities should be done in accordance with policing rules and regulations which have been drafted in the presence and with the agreement with the public.*

- Police departments should develop and use sound metrics of success that encompass all the goals of policing, including community trust - *It is the responsibility for policing institutions and communities to have proper tactics and technics in place to reach the main aim for safety and security.*

Figure 1: Three crucial principles of democratic policing



Source: Sir Robert Peel (1788-1850)

From figure 1, it can be deduced that the abuse of state power needs not to be practiced when serving the nation (Beetham, 1991; Coicaud, 2002 and Tankebe, 2007). Most of the communities lack trust and confidence towards the police because of the treatment the community got from them. Issues such as ill-treatment, the bribe the police demand from the community, the manner in which the police behave towards the community, the status the police think they have towards the community for example; they are using their official status to ill-treat the public. This can amount to the abuse of power due to the positions they held in their work environments. The uniform they wear also, automatically give them a certain specific and special address image and which make them differ from ordinary people and of course makes them differ from other community serving members.

Due to the above statement, the moral right to hold power will be highly impossible as there is little or no co-operation between the two. Different parties with different views, aims and goals to achieve will seldom lead to the succession of effective community policing. In addition, problems created by lack of moral right to hold power in the police are that, they hamper the image of the industry; erode public trust and confidence; destruct the relationship between the police and the community and divide the police from the community.

2.5.4 Police image and integrity

Bradford, Stanko and Jackson (2009) provide a hands-on definition of ‘police image’, as the reaction of the public to the way in which the police perform their role in society, reflecting public confidence in and respect for policing. The nature and extent of such image is determined by the relationships established between the two entities. The public evaluate the performance of the police in terms of their functional performance. A ‘favourable image’ is poised to promote voluntary compliance with the legal prescriptions; an ‘unfavourable image’ has the opposite effect and, given the powers and authority of the police, a ‘negative image’ may, in cases of police misdemeanours such as involvement in corruptive practices, cast suspicion on the total authority structure.

The relationship between police departments and the communities they serve and protect has been the focus of study in criminology and related fields for decades. When the public trust and respect police they are more likely to call on them for help, to cooperate with them in critical situations, and work together to solve community problems and the value of a strong relationship for both police officers and citizens (Jackson, 2015).

According to Miller, Hess and Orthonmann (2014:184), the term partnership refers to the collaboration that takes place between police officers, community members and groups, other government agencies, non-profits, service providers, private business, the media and other stakeholders. Partnership between the police and the community plays a vital role. There is no moral right to hold power if the two parties are not working together. Partnership is the

main key in the moral right to hold power. According to the Code of Ethics (2014), its scope extends beyond statutory basis as a code of practice. In this regard, the policing profession has a duty to protect the public and prevent crime hence the public expect everyone within the profession to fulfil this duty by being fair and impartial and giving a selfless service.

2.5.5 Police brutality in South Africa

South Africa is beset by police brutality. According to Saferspaces (2019), more than 5 500 such cases are reported annually. These involve torture, assault, murder and rapes. Basically, the level of brutality experienced means that twenty-five years on, the country is not coping with the idea of *democratic policing*. The concept refers to an approach that is rooted in constitutionalism, openness, equality before the law, accountability, respect for human rights and observing the rule of law (SAPS, 2001; South Africa, 1996; and Calland & Pienaar, 2016). These are some of the key facets that can be applied to qualify the ideal that is *the police's moral right to hold power*.

With such troubling figures on police brutality, it would not be irrational of society to expect the number of cases on police criminality cases referred for prosecution, the number of court-rolled cases and conviction rates, to also be high. Moreover, Saferspaces (2019) shows that in the period 2014/15 to 2017/18, only 1.9% of police officials in South Africa were convicted, at a rate of less than 2.5% per annum. This not only raises questions about underreporting, but also raises issues of laxity in making referrals for criminal prosecutions. Similarly, the figures further suggest some culture of protectionism within police agencies in South Africa. Whether the SAPS in Mankweng embraces such culture, is something that will need research to confirm.

The types of incidences linked with police brutality not only instill fear but also create perceptions that dent that brand that is the SAPS, which perceptions also impact on views about the police's moral right to hold power in the community. Saferspaces (2019) further indicates that in KwaZulu-Natal (KZN), the predominant *Modus Operandi (MO)* in police brutality involves strangulation, suffocation and tubing during police raids and interrogations.

Such methods raise questions as to whether the SAPS in particular have really parted ways with the rooting linked with their brutal, colonial and militaristic genesis.\

Answers to the question raised herein are quite complex to entertain. However, the reality of the situation is that the SAPS in particular, continues to display some of the manifestations of the apartheid-era police, something that can never earn the organisation the moral right to hold power within communities. To elaborate, four white Policemen were jailed for four and five years in 2001, for setting dogs on three Mozambiquean nationals (The Guardian.com, 2019). This is but one example of a racially skewed approach to policing in South Africa. Many such incidences have been reported in the media since the dawn of the democratic dispensation in 1994 and are to date, still being reported. The common denominator around such cases is the fact that victims are always black Africans and seldom white persons.

The question that then becomes tantamount is whether the police still view black people as objects with no legal rights. This question can then be supplemented by a question as to whether the police in South Africa are serious about earning the moral right to hold power, particularly in black communities. Research (Hosken, 2013; Zondi & Ukpere, 2014; and Saferspaces, 2019) stress that causes of police brutality include: management negligence and unwillingness to deal with the problem; poor police training, disregard for the rule of law; the presence of criminal elements in police ranks; no proper vetting of new recruits; disregard for organisational disciplinary codes; and prospects for evading detection and arrest.

Other causal factors in police brutality include the fact that: police are pressured by management to meet projected operational targets for crime prevention; non-stop raids and stop-and-search operations that result in police aggression; the public's ignorance of rules and procedures for raids and stop-and-searches; and violent public reactions towards police operations and public protests (Saferspaces, 2019). To deal with the problem requires taking the public into confidence and involving communities as partners in dealing with police criminality, in addition to improving police training, encouraging reporting and educating the public about the right to litigate. Such efforts will undoubtedly posit some level of positivity

towards views relating to the police's moral right to hold power. This next discussion focuses on corruption as another key factor that erodes the police's moral right to hold power.

2.6. THE SOUTH AFRICAN POLICE SERVICE MANAGEMENT INTERVENTION ON IMPROVING POLICE-COMMUNITY RELATIONS TO FOSTER TRUST OF AFFIRMING POLICE'S MORAL RIGHT TO HOLD POWER

The United Nations [UN] (2019) mentions that evaluations refer to processes followed using social science research methods to determine deviations in programmes, projects, policies and practice. In this study, evaluations refer to comparisons made between practice and set standards. Evaluation in its nature fundamentally deals with observing and determining (or measuring) practice, and comparing such practice to set standards, that is legislation, policy, models or any other template/guide used, in the context of this research as a standard, to ascertain whether the police in a specific area have earned the moral right to hold power.

In this study, standards refer to the principles that underpin behaviour that is acceptable in the public's eyes in the context of policing in democracies. To this end, this section outlines South Africa's Community Policing Strategy, 2018. This is one standard that was deliberately chosen to enable evaluations, to check if policing in Mankweng conforms to the prescripts. Essentially, this one standard was chosen because the inclusion of others would have substantially increased the scope of the research in this study. This would not have been feasible because of affordability and would have acceded the level of this study. The standard herein was selected because of its centrality in encouraging police-community relations in South Africa.

South Africa being a constitutional democracy has come a long way in ensuring that the police and communities work together. Ever since the dawn of democracy in 1994, efforts to forge healthy relations have been advocated at various levels of government. One such effort was the launching of the Community Policing Strategy by the SAPS Deputy Minister - Bongani Mkongi in October 2018. The strategy aims to mobilise South African communities to work with local police and assist in the fight against crime and in curbing lawlessness. According to Government of South Africa (2019), the following are the objectives of the South Africa's Community Policing Strategy, 2018:

- Building moral alertness using outreach, education and awareness campaigns - *Spiritual support through community gathering.*
- Increasing resilience to criminal victimization within communities - *Promoting the spirit of great faith and surpassing criminality amongst the people of the village.*
- Strengthening relations among safety and security stakeholders - *Building strong partnership within all peace keeping teams of that particular community.*
- Involving and empowering community structures that collaborate in policing - *Engaging and strengthening all the designated people who are there for the same aim of crime prevention.*
- Sharing information about crime fighting initiatives within the SAPS - *Sharing views and ideas regarding techniques and tactics to be used in the SAPS crime prevention.*

In selectively using the above objectives, this study sought to evaluate whether community police operational employed strategies in Mankweng area conformed to the specified standards. Such ascertainment required of the researcher to draw insights from the police managers, in order to facilitate the evaluations. The evaluations are critical in bolstering police-community relations. Basically, the strategy was used as a yardstick to also determine whether the police do have the moral right to hold power within the community. To this end, Rosenblatt (1998) explains that: “the term *moral right* is a translation of a French term *droit moral* and refers not to morals in the religious context.” In this study, the term essentially refers to policing that finds acceptance within communities. As part of the background, this next section briefly outlines the historical context of policing in South Africa, with specific focus on the SAPS as the subject of the study.

2.6.1 Problem solving strategies in a problem solving policing

Faull (2017) highlights that the SAPS Code of Conduct was introduced in 1997. Faull further argued that the said conduct was introduced in 1994 to form part of the full reforms which are to partake in the rise of a new democratic South African. This was the same time during the formation of the SAPS through a unification of apartheid's eleven police forces in 1995. The main aim of the code was intended to aid the new organisation's shift from authoritarian to democratic policing and has remained in place ever since. Due to this code, service members have to abide by the law and be good to the people they serve. These are the commitments the police have done in respect of the code:

- To actively participate in activities to address the root causes of crime in the community - *Members of the community must be free and energetic to involve themselves in the discussion involving the main causes of crime.*
- To prevent actions that may threaten the safety or security of any community - *To stop all activities that proves to be against the freedom and wellbeing of the communities.*
- To investigate criminal conduct which endanger the safety or security of the community and bringing the perpetrators to justice - *To do a thorough check on all possible activities that may hinder the freedom and wellbeing of the society and making sure that those against the law are brought to book.*

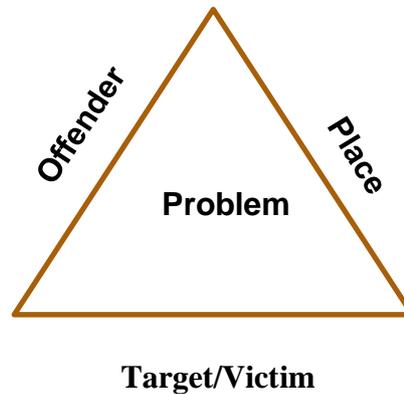
In order to achieve a safe and secure environment for all the people of South Africa the police undertake to:

- To act with integrity in rendering an effective service of a high standard that is accessible to everybody - *To be diplomatic and dignified in serving the community and making sure that all the citizens of the country are equally assisted.*
- Continuously strive toward improving this service - *Always fight to lift the standard of service delivery.*

- Utilise all available resources responsibly, efficiently and cost - *Effectively to optimise their use-All human and physical resources to be used in an improved manner that will benefit and assist those who need the police services.*
- Develop my own skills and contribute toward the development of those of my colleagues, to ensure equal opportunities for all - *People to be ready to upgrade their work and personal abilities including for those they work with.*
- Contribute to the reconstruction and development of, and reconciliation in, our country - *Participate in the rebuilding and growth of bringing togetherness in the country;*
- Uphold and protect the fundamental rights of every person - *Embrace and safeguard every people's rights.*
- Act in a manner that is impartial, courteous, honest, respectful, transparent and accountable - *Perform my work in a responsible, dignified, unbiased, and practice openness in whatever service to be delivered to the people;*
- Exercise the powers conferred upon me in a responsible and controlled manner - *Executive my duties and act in accordance with all the authorities given to me by senior commanders.*
- Work toward preventing any form of corruption and bring the perpetrators thereof to justice-*As a crime prevention officer, to execute my work by arresting and detecting those who are against the law and brought them to book (Ratcliffe 1999; Rogers, 2001; Elmore. 2011 and Szendi & Radaelli, 2003).*

Figure 2 shows the problem solving analysis of motivated offender, suitable target in an unprotected area.

Figure 2: The problem analysis triangle



Source: Rogers (2010)

Figure 2 supports the ideology of Sir Robert Peel, the father of the branded ‘modern policing’ and the founder of the nine Peelian Principles (2012). This philosopher emphasised that the Problem Analysis Triangle was developed from a daily activity approach which explain how and why crime occurs. In this regard, three “objects” must happen in the same place and time. Firstly, there must be a “targeted” target in place, there must be a lack of a “protective” caretaker to “disturb” crime from happening, and finally a culprit with the motive to commit crime. In a nut-shell, for crime to happen, there must be an offender with an intention to commit crime. The said intend offender must identify a vulnerable victim to be attacked and the victim must be in an unprotected place. For further understanding of the reader(s), this analysis will be discussed using the SARA model below:

2.6.1 The Scanning, Analysis, Response and Assessment model

The SARA model is ‘known’ problem-solving method for Community Oriented Policing. In order to comply with the “needs” of Community Oriented Policing, SARA model contains the following effective strategic strategies to be used; working in partnership, ensuring effective assessment, providing relevant and effective training to all members, giving members enough time to solve problems and proving them with proper resources for collecting, compiling, analysing and disseminating data. Furthermore, the following steps need to be taken into

consideration when dealing with the SARA mode (Weisburd, Telep, Hinkle, 2010; Weisburd, 2011 and Scott, 2017).

2.7. THEORETICAL FRAMEWORK: A BRIEF STUDY APPLICATIONS

According to Welman, Kruger and Mitchell (2005), a theory is a statement or a collection of statements that specify the relationships between variables with a view to explain phenomenon such as human behaviour for example, producing machines, organising an event, formulating a policy in another population. This states the purpose of government is to protect the rights that people already naturally process-those of life, liberty and property. The authority of the police is derived from the people through this social contract. In short, citizens enter a bargain in which they agree to give up power to enforce their own rights to the government with the trust that government will use this power to benefit them. If government proves to be ineffective at securing the basic rights of life, liberty and property, then the people owe no commitment to it.

As the government's agency, the police are also bound by this social contract. Their power is held as a public trust which informs them on the general attitude they have about their occupation and towards the public. The social contract theory typifies the nature and the origin of a democratic government, where people elected as leaders of the community on the basis of a contract entered between them and the community (Smit & Naude', 1997). Therefore; each of the presented theories are discussed in relation to the moral right to hold power in the Mankweng area.

2.7.1 Differential Association Theory

Concerning the police, their subculture is the primary peer group in which they learn about their behaviour. According to Alpert and Dunham (1997), in most cases, police found themselves being pressurised. Most of this pressure is from peer group. This subculture encourages them to have different beliefs, values and "manners of expression" which is far different from a normal behaviour which is acceptable by the public (Conser, 1980). The isolation that police officers encounter from the public, tends them to spend most of their time being within themselves as colleagues, as this is the only environment where they feel accepted and valued by their peers. Due to this fact, they feel satisfied and having self-confidence (Conser, 1980). According to Skolnick (1994), the strength of the organisational

culture in a police department is so salient that, regardless of personal differences, rank structures and so forth, they fully belong to their departmental beliefs and culture. The manner in which the police act and belief remains a norm that influences even the new generation which will be there in the future (Kappeler, 1998).

In Sutherland's view (2019), Differential Association Theory (DAT) is a learning theory of deviance which recommends that people learn ideas, approaches, strategies, and aims for criminal activities through personal intersection with other professional criminals. Historically, the DAT is regarded to be the most common known theory in criminology. Its main idea is based on the fact that individuals choose their criminal ways provided the scale of law-breaking individuals is greater than that of the law-abiders. The differential theory highly states that criminal activities are learned than inherited. The mentioned; criminality is regarded to be learned mostly by people who are very close to one another and normally happens during communication. In their learning process, different strategies and methods are learned. In most cases, the said criminals try with all their abilities to "rob" the law (Sutherland's view, 2019).

2.7.2 Procedural Justice Theory

This theory states that when people are treated fairly by legal authorities and willing to consent and cooperate with them, their judgement about the degree to which those authorities are using fair procedures develop positively. According to Tyler and Blader (2003), there are two key issues that underlie an individual's judgement about procedural justice namely; judgement about the quality of the decision-making and a judgement about the quality of their own treatment.

The public's trust and confidence towards the police is gradually increasing. This involves the willingness to obey the commands, adhering to orders and abiding to the law, provided the police officers extend high-quality treatment to the people with whom they have contact. Treatment by the police officers towards the public during consultation also makes the public to feel concerned and remains questioned on whether to have trust and confidence on them

(Bratton & Gertz, 2007). In view of the relevancy of this theory, the researcher is of the opinion that fair procedure within the policing system can lead to equitable outcomes, which include community co-operation, and reduction of corrupt activities, while unfair procedure may lead to the opposite. If people perceive that the way police officers treat them is based - not on what they are doing - but on their race, gender or age, police behaviour carries negative identity implications, raising critical questions about whether those on the receiving end are accorded rights pertaining to membership of the superordinate group (Sunshine & Tyler, 2003).

The Procedural Justice Theory is regarded to be the idea of fairness in problem solving and resource allocation. According to Tyler and Blader (2000), procedural justice theory is characterised by administration of justice and legal proceedings; whereby fairness and transparency in decision making are practiced and compared to the distributive justice-*fairness in resource allocation*, and retributive justice-*fairness in punishing those who are against the law*. The indicated authors further argued that procedural justice theory deals with fair procedures which will finally lead to equal outcomes in the resolving of problems. In this regard, all parties involved in the matter will be treated the same with the same and equal punishment. Procedural Justice Theory is clearly visible in communication processes. In this regard, outcomes from courts or regarding disputes; must be fair and equal. For fairness to be achieved in this regard, formal and fair procedures in conducting hearings must be followed. The manner in which all these proceedings are done, must finally give a clear indication that employees are regarded to be important by their employees. Unlike what is demanded by the Procedural Justice Theory, members of the community at Mankweng area seem not to be fairly treated by the law enforcers.

Contrary to *Outcomes model* of the Procedural Justice Theory, most of the community members in Mankweng area complain about not fairly treated by the courts and the police in particular. It is alleged that in most of their criminal cases, criminals are not convicted and victims become revictimised due to the manner in which the said cases are handled. The community therefore complains about disappearing of dockets and cases which are not

attended to or feedback not provided and suspects who are released without trial being conducted and the community not being informed. In this regard, the *participation model* for Procedural justice theory is therefore not followed. Due to this fact, the issue of fairness has no 'space nor position' in this regard (Tyler, & Blader, 2000).

2.7.3 Social Contract Theory

According to Hobbes, Locke and Rousseau (2013), the Social Contract Theory's idea is that political legitimacy, authority and obligation comes from the consent of those who are ruled. Due to this fact, those who are under the control of others are regarded to be artificial product of the voluntary agreement of free and equal moral agents. Contrary to what these theorists indicated, it is clear that the Mankweng community are under the control of the police who does not want the community's concerns regarding how to police the community, to strategies police operations, so on and so forth.

Furthermore, the above authors indicated that traces of contract theory are mostly found in olden and outdated thoughts. In what can be described as a clear criticism for Social contract theory, Hobbes, Locke and Rousseau (2013), stated that there is no clause to exempt individuals who are not aware of the fact that they have entered into a contract from punishment. As a result, between the mid-seventeenth and the early nineteenth centuries; the said consent emerged as the leading doctrine of political legitimacy (Hobbes, Locke & Rousseau, 2013; Tyler & Blader, 2000 and Sutherland, 2019).

2.8. SUMMARY

Following the sequential steps of reviewing literature studies, this chapter presented the consulted seminal researchers on this subject, the reviewed literature studies were manned for promotion of the research knowledge, trust and avoidance of any error which may occur to promotes values that are essential to collaborate work such as accountability, mutual respect and fairness. The researcher in this regard, will be held responsible for in case the public's rights are not protected and compliance with the law is ignored and compromised.

The theoretical frameworks which guided this study were also explained by indicating how they fitted in this study. This study is supported by three theories, namely: *DAT* by

Sutherland (2019), *Procedural Justice Theory* by Tyler and Blader (2000) and the *Social Contract Theory* by Hobbes, Locke and Rousseau (2013).

The next chapter discusses the adopted research design and methodology. This section was designed to clarify confusion associated with the application the former and the latter. For this study; a research design is regarded to be a plan for selecting subjects, research sites and data collection procedures for answering the research aim and objectives. In this context; research design and methodology referred to as a theory of how an inquiry should be applied in this study. This involved analysis of the assumptions, principles and procedures in a particular approach, while defining kinds of problems under research in this study and then processes of structuring the problem statement using proper designs and procedures; and how to structure a proper way of collecting and analysing data, including the elements to ensure trustworthiness, the adherence to ethical considerations and study limitations as transpired in this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

Policing as a social order needs to find acceptance within communities. The acceptance is important in ensuring that the police earn the moral right to hold power in communities being serviced. This essentially determines whether communities will view police actions as fair or repulsive. The SAPS performs its duties in an occupational environment that is characterised by the need to comply with the constitutional and other legislative obligations. To this end, police officials are expected to understand the social, cultural, historical and political realities under which they perform their work. The police are thus expected to exercise their powers in a manner which inspires public confidence in the institution they represent. Such feat reinforces acceptable values in a democracy such as South Africa, following the end of the apartheid era in 1994.

Given the complex nature, potential conflicts and demands in police work, police officials may find themselves unable to cope with the unrelenting pressure which is exerted upon them by the occupational environment in which they operate. One such pressure is unequivocally gaining public trust. According to Consultancy Africa Intelligence (2015), the SAPS have been struggling to gain trust from communities. This problem has had negative impacts on police-community relations and has raised questions on the fairness of police actions (Consultancy Africa Intelligence, 2015). To optimise policing, it is important that both the community and police organisations should always keep their relationship in check.

One way to keep abreast on police-community relations is through conducting research to unearth how members of the community and police feel about one another. This is why the proposed research will explore what the police make-up of the kind of relationship they have with the community in the Mankweng area. At the same time, the research will also measure how the community perceives their police. Such survey is imperative in determining whether the police do have the moral right to hold power within the community. Similarly, the survey will highlight what the problematic areas are for the police. In evaluating these issues, this chapter discussed research design methodology.

3.2. PHENOMENOLOGICAL DESIGN OF INQUIRY

The research design is regarded to be a plan for selecting subjects, research sites and data collection procedures for answering the research questions; and research methodology refers to as a theory of how an inquiry should be done. This involves analysis of the assumptions, principles and procedures in a particular approach to inquiry. It further defines the kinds of problems to be investigated; characteristics of a researchable problem; testable hypotheses; how to structure a problem to be investigated using proper designs and procedures; and how to structure a proper way of collecting data (MacMillan & Schumacher, 2001; Schwardt, 2007; and Creswell & Tashakkori, 2007).

Phenomenological research is a design of inquiry in which the researcher describes the lived experiences of individuals about a phenomenon as described by participants. This description culminates in the essence of the experiences for several individuals who have all experienced the phenomenon (Creswell, 2014). O'Reilly and Kiyimba (2015) similarly explain phenomenology as a way of thinking that emphasises the need for researchers to achieve an understanding of their own participants' worlds from the participants' point of view and the ways in which those participants make sense of the world around them. The researcher was interested in the lived experiences of the SAPS management and community members by evaluating SAPS's moral right to hold power. As a result, the researcher followed a phenomenological research design in this study.

In support of Creswell (2014) as well as O'Reilly and Kiyimba (2015), Gray (2014) is of the view that phenomenology holds that any attempt to understand social reality has to be grounded in people's experiences of that social reality. Hence, phenomenology insists that one must lay aside one's prevailing understanding of phenomena and revisit one's immediate experience on SAPS's moral right to hold power of them (SAPS management and community members) to discover new meanings on this subject. Gray (2014) therefore suggests that current understandings have to be "bracketed" to the best of the researcher's ability to allow phenomena to "speak for themselves", unadulterated by one's preconceptions. The result will be new meaning, fuller meaning or renewed meaning. Creswell (2013) similarly recommends that investigators set aside their experiences as much as possible to gain a fresh perspective towards the phenomenon under examination.

The researcher is a serving member of the SAPS and bracketed any experience of the phenomenon and possible preconceived understanding that participants could ascribe to the evaluation of SAPS's moral right to hold power. The researcher thus totally focused on the participants' worlds from their point of view and the ways in which those participants made sense of the world around them.

3.3. THE SOCIAL CONSTRUCTIVIST PHILOSOPHICAL WORLDVIEW

After studying the literature on the philosophical worldview, the researcher identified the social constructivist worldview as the worldview suitable for this study. According to Creswell (2014), a worldview means "a basic set of beliefs that guide action". Social constructivists are of the view that human beings make an effort to understand their social world (Creswell, 2014). They attach subjective interpretations to the manner in which they perceive their world (Creswell, 2014). Qualitative researchers therefore rely more on the subjective meaning which the participants attach to the phenomenon being studied, hence their use of open-ended questions (Creswell, 2014:8). Social constructivists are thus focused on "the experienced world" in line with realism, which refers to the consciousness with which people understand and interpret the social world in which they live (May, 2011). The social constructivist philosophical worldview is suitable for this study because it is aimed at eliciting the subjective views of the participants in relation to the evaluation of SAPS's moral right to hold power in the Mankweng area.

3.4. RESEARCH METHODOLOGY

Denicolo and Becker (2012) define research methodology as the theoretical and philosophical case for the choice of research approach, design and techniques, including data analysis techniques as well as data collection tools. O'Reilly and Kiyimba (2015) describe methodology as the particular research approach grounded in a particular school of thought. The research methodology highlights on how the research will be done. It involves the research design, data collection process and data analysis to obtain the results needed from this study. According to Welman, Kruger and Mitchell (2005), research methodology considers and explains the logic behind research methods and techniques. It is further argued that this research methodology has a much wider scope than research techniques such as attitude scale. The researcher followed the research methodology described in the preceding sections.

3.4.1 The qualitative research approach

Brown (2012) describes qualitative research as research methods that deeply study the “experiences, social processes and subcultures”. Creswell (1998) defines qualitative research as “an inquiry process of understanding based on distinct methodological traditions of enquiry that explore a social or human problem”. Qualitative research is not based on a single unified theoretical and methodological concept, but rather on a variety of approaches and methods (Flick, 2006). Brown (2012) concurs with both Creswell (1998) and flick (2006) by defining qualitative research as a “methodological traditions and methods with diverse aims, data collection techniques and analysis techniques”. The qualitative research methods collectively recognise the unique situation of every individual and the diverse nature of cultures and subcultures, as well as their effect on individuals (Brown, 2012). Qualitative researchers believe that a person’s experiences, perceptions and interaction with the social world can only be understood through the participant’s account of how he or she perceives the social world (Brown, 2012). In qualitative research, the subjective viewpoints of the participants become the starting point (Flick, 2014).

The social context plays an important role in qualitative research for understanding social world (Neuman, 1997). Qualitative researchers therefore believe that the same events can be interpreted differently in different social settings (Neuman, 1997). According to Flick (2014), qualitative researchers appreciate these different perspectives of the participants and the diverse nature of their social world. Brown (2012:42) contends that qualitative studies produce findings that are sometimes “useful in their own right” and do not require further studies to ascertain their worth. Qualitative research accommodates the use of variety of approaches and methods and it regards the subjective viewpoints of the participants as points of departure (Brinkmann, 2013:23; and Flick, 2014).

Qualitative research seeks to discover new things to be learnt about a particular phenomenon, thereby providing an understanding of the phenomenon from the viewpoints of the subjects (Maykunt & Morehouse, 1994). Qualitative research data is collected in a natural environment in order to capture the context in which the participants perceive the phenomenon being studied (Maykunt & Morehouse, 1994).

Therefore, qualitative research emphasises the importance of the human factor as the instrument of data collection and data interpretation, although other formalised instruments such as questionnaires may be used (Maykunt & Morehouse, 1994). Brinkmann (2013) defines induction as “the process of recording a number of individual instances in order to say something general about a given class of instances.” A qualitative research approach was considered appropriate for this study since it provided the researcher with insight into the lived world of participants by obtaining rich descriptions of how these participants experience on the evaluation of SAPS’s moral right to hold power.

3.5. DATA COLLECTION

Data in qualitative study is contained in words and deeds (Maykunt & Morehouse, 1994). There are three main categories of techniques that could be applied in the gathering of data when undertaking a qualitative research study, namely, observations, interviews and document analysis (Layder, 1993; and Maykunt & Morehouse, 1994). Interviews involve asking questions in order to elicit information relating to the “experiences, feelings and opinions” of participants in order to understand their “behaviour and motivations” (Corbetta, 2003). The evaluation SAPS’s moral right to hold power in the Mankweng area was the crux of this study.

In this study, the researcher utilised face-to-face semi-structured interviews as primary data gathering technique. Interviews were chosen, firstly, because they gave the researcher the opportunity to obtain as much information from the participants as possible and secondly, because they afforded the participants the freedom to describe the phenomenon being studied in their own words (Kalof, Dan & Dietz, 2008). The researcher used semi-structured face-to-face phenomenological interviews to interview the selected participants. The interviews were recorded using an audio recorder.

3.5.1 Face-to-face semi-structured phenomenological interviews

The face-to-face semi-structured phenomenological interviews were conducted in order to generate knowledge by giving the interviewee an opportunity to describe their experiences on evaluation of SAPS’s moral right to hold power in the Mankweng area (Brinkman, 2013). Therefore, qualitative interviews seek to understand how participants interprets the meaning of their life world (Brinkman, 2013). The researcher conducted phenomenological interviews

(semi-structured face-to-face interviews) to capture the lived experiences of the SAPS management and community members as the selected participants.

Gray (2014) argues that phenomenology is a theoretical perspective that uses relatively semi-structured method of data collections. According to Gray (2014) one of the advantages of phenomenology is that, because of its emphasis on the inductive collection of large amounts of data, it is more likely to pick up factors that were not part of the original research focus. Phenomenological research is thus about producing thick descriptions of people's experiences and perspectives within their natural settings.

Liamputtong (2013) recommends that when research is based on a phenomenological framework, the method of data collection should be face-to-face semi-structured interviewing, this allowed the selected participants to relate their lived experiences on evaluation of the SAPS's moral right to hold power in the Mankweng area in greater details. Kumar (2011) explains that the strength of semi-structured interviews is the almost complete freedom they provide in terms of contents and structure. One has complete freedom in terms of the wording use and the way in which questions are explained to respondents. During semi-structured interviews, one may formulate question and raise issues spontaneously, depending on what occurs in the context of the discussion.

Marshall and Rossman (2011) are of the view that phenomenological interviews is a specific type of face-to-face interviewing grounded in the philosophical tradition of phenomenology, which is the study of lived experiences and the way one understands those experiences. The purpose of this type of interviewing is to describe the meaning of the concept or phenomenon shared by several individuals. Marshall and Rossman (2011) view that the primary advantage of phenomenological interviewing is that its permit an explicit focus on the personal experience of participants. Its focuses on the deep, lived meanings that events have fir individuals. O' Leary (2014) is of the option that the key outcomes of phenomenological studies is rich phenomenological description, with the goal to produce descriptions full of lush imagery allow others to share in how a particular phenomenon is experienced. The goal of the interviews, most often conducted as a 'conversation,' is to draw out rich descriptions of lived experiences. In other words, the researcher wants respondents to tell what a phenomenon feels like, what it reminds them of, and how they would describe it.

The semi-structure face-to-face interviews were evaluated on the SAPS's moral right to hold power in the Mankweng area. However, critics of qualitative interviewing argue that qualitative interviews are subjective, there by lack in 'objective knowledge' and that they are devoid of reliability as a scientific method because of their reliance on human judgment (Brinkmann, 2013).

According to Brinkmann (2013), generalisation is mainly dependent on a theoretical knowledge of the subject being studied. Therefore, the envisage outcome is an in-depth understanding as approached from the viewpoints on subject stemming from the evaluation of SAPS's moral right to hold power in the Mankweng area (Maykut & Morehouse, 1994). The researcher recorded the interview electronically for transcription purposes.

3.6. POPULATION AND SAMPLING STRATEGY

According to Ritchie, Lewis, McNaughton and Ormston (2014), two decisions have to be made early on that are important to the sample design. First, who or what is the study population from which the sample will be drawn? Second, what is the appropriate source, or sample frame, from which they are to be selected? A population is the total membership of a defined class of people, objects or events (O' Leary, 2014). O' Leary (2014) explains that the ideal in population research is to be able to ask everyone- in other words, to gather data from every element within a population. However, with the exception of a few studies, the goal of asking everyone is just not practical.

Due to the sensitive nature of SAPS's moral right to hold power in the Mankweng area, as well as operational demarcation of this subject in the local SAPS [Mankweng area], the researcher included SAPS management and community members in the study location as the target population. The researcher obtained a list of names from the Mankweng police station containing the details of SAPS management, the other study participants were chosen across Mankweng area for possible interviews. Furthermore, the researcher made use of both purposive [SAPS management] and snowball [community members] sampling methods. Consequently, the lived experiences of participants currently serving in the local SAPS management and community members interested on this subject were obtained.

Phenomenological research has a tendency to involve purposively selected individuals who tend to share common experience so that detailed patterns of meaning and relationship can be identified (Gray, 2014). O' Leary (2014) states that the process of generating phenomenological descriptions generally involves sourcing people who have experienced a particular phenomenon and conducting one or more interviews with each participant. According to O' Leary (2014), the number of participants can vary, but given that there is likely to be more than one way to experience any particular phenomenon, one generally needs to conduct a sufficient number of interviews to identify themes and challenges based on the reviewed literature studies and empirical studies. Gray (2014) suggests that between five and 15 participants are sufficient in phenomenological research. In agreement with Gray (2014), O' Leary and Kumar, Liamputtong (2013) agrees that phenomenological framework does not require a large number of participants, but they must have had the experience to tell- they must be able to articulate what they have lived through or describe their embodied experiences. Overall, 25 [5 SAPS management and 20 community members] participants were interviewed in this study.

Marshall and Rossman (2011:111) explain snowball sampling as the identification of cases of interest from people who know others with relevant information. The researcher obtained particulars of those participants' unknown to the researcher from participants and others. The researcher conducted interviews up to the point when additional interviews no longer added new perspectives. Kumar (2011) points to the fact that, C

3.7. DATA ANALYSIS

Liamputtong (2013) argues that, when following a phenomenological framework, the data should be analysed thematically since the researcher needs to examine important themes that may emerge from the data. Phenomenology does not dictate that researchers should have preconceived themes before data collection. The researcher followed a phenomenological data analysis process in order to provide a comprehensive analysis process in order to provide a comprehensive analysis of the phenomenon as experienced by the participants based on evaluating SAPS's moral right to hold power in the Mankweng area.

Mills and Burks (2014) explain that the first step of phenomenological data analysis is usually the process of reading and rereading. In this way, the experiences of the participants become the focus for the researcher. Following the reading process, the researcher begins an initial note-taking process; a detailed and time-consuming task where the researcher notes everything of interest while maintaining an open mind. The next process involve isolation of meaning units that are then selected as emergent themes considered to be central to the experience. Here, the researcher attempts to reduce the detail while maintaining the complexity in terms of relationships, connections, patterns and notes. Finally, the researcher identifies the explicative themes and sub-themes, or those that appear to have referential characteristics, while bracketing his\her own thoughts and biases about the topic. Following the reductive and intuiting processes comes the phase of description-identifying the essential structure of the experience. Both Mills and Burks (2014) emphasise that the complexity and intricacies of the phenomenon needs to be captured and reported in ways which others can engage with and understand.

Following the guidelines of Liamputtong (2013), the researcher followed the phenomenological data analysis process of reading and rereading, followed by note-taking that ultimately resulted in developing emergent themes and sub-themes central to participants' experience. In addition, the researcher made use of an independent coder to validate the researcher's identification of the themes and sub-themes, after which a consensus discussion was held. As a result, the trustworthiness of this study was enhanced while evaluating SAPS's moral right to hold power in the Mankweng area.

3.8. STRATEGIES TO ENSURE TRUSTWORTHINESS OF THE STUDY

Liamputtong (2013) propose criteria that qualitative researchers can use to ensure trustworthiness of their research. Lincoln and Guba (1985) have developed four innovative and challenging criteria as a translation of the more traditional terms associated with qualitative research: internal validity to *credibility*, external to *transferability*, reliability to *dependability* and objectivity to *confirmability*.

3.8.1 Credibility

Liamputtong (2013), credibility is comparable to internal validity. Liamputtong (2013) argues that a term that is linked to credibility is authenticity, and both are used to determine “whether the research is genuine, reliable, or authoritative”. In other words, credibility and authenticity testify that the research findings can be trusted. Credibility is achieved when the multiple realities held by the participants are represented as accurately and adequately as possible. According to Liamputtong (2013), the representation is accurate and adequate when the participants are immediately able to recognise the description and interpretation made by the researcher on the evaluation of SAPS’s moral right to hold power in the Mankweng area. Credibility of qualitative research can be checked in several ways, including prolonged engagement and field work, interpretation and evidence, triangulation, member checking, and peer review.

3.8.1.1 Prolonged engagement and fieldwork

Prolonged engagement and fieldwork will allow a trusting relationship to develop between the researcher and participants (Liamputtong, 2013). The researcher spent sufficient time in the field through conducting the semi-structured face-to-face interviews with the selected participants of this study. This enable the researcher to experience the environment and lived experiences of participants on evaluation of SAPS’s moral right to hold power in the Mankweng area, which in turn provided an opportunity to gain an improved understanding of the participants’ environment and lived experiences of SAPS management and community members.

3.8.1.2 Interpretation and evidence

According to Liamputtong (2013), in presenting the findings, qualitative researchers need to provide some evidence to support their interpretation. Often, verbatim quotation of the participants provided after discussion of the findings support the researcher’s interpretation. According to Liamputtong (2013), emphasise that the readers are “required to judge whether the verbatim quotations provided inform and support the researcher’s interpretations and represent the thematic findings’.

In order to enhance the credibility of this study, the researcher included verbatim quotation of participants in the discussion of the findings relating to the evaluation of SAPS's moral right to hold power in the Mankweng area. These verbatim quotations position the readers to judge whether the researcher's interpretation of the findings of this study remains credible.

3.8.1.3 Triangulation

Liamputtong (2013) is of the opinion that the most powerful means for strengthening credibility in qualitative research is triangulation. Through triangulation (the coming of multiple sources), the research contains richness, depth, breath, complexity and rigour (Liamputtong, 2013) writes that, if triangulation is used well, it " can enhance the credibility of a research account by providing an additional way of generating evidence in support of key claims." The researcher consulted and included a comprehensive review of the literature by combining multiple sources on evaluation of SAPS's moral right to hold power holistically. This extensive references to sources enhanced the richness and rigour of this study.

3.8.1.4 Member checking

Liamputtong (2013) view member checking as " the single most crucial technique for establishing credibility." Liamputtong (2013) explain member checking as " participant validation", a process during which the researcher seeks clarification from the research participants. The " collected data is 'played back' to the participants to check for perceived accuracy and reactions", and this occurs throughout the enquiry of this study by evaluating SAPS's moral right to hold power in the Mankweng area.

The selected participants of this study were involved to review the transcripts generated from the interviews and were given the opportunity to delete information that they did not wish the researcher to include in the analysis. Participants were also given the opportunity to provide further comments that would make an additional contribution or strengthen accuracy. During the analysis stage, the participants were invited to review preliminary themes and sub-themes that the researcher had developed prior to final implementation.

3.8.1.5 Peer review

This strategy is also referred to as ‘peer or expert checking’ (Liamputtong, 2013). The researcher used the services of an experienced qualitative co-coder to review the transcript and validate or question the findings and links between the data, categories and emerging themes at which the researcher had arrived on evaluation of SAPS’s moral right to hold power in the Mankweng area.

3.8.2 Transferability

Liamputtong (2013) view a rich or a thick description as crucial in the presentation of a qualitative research. When the researcher writes in detail about the research settings, the participants and the methods and processes of undertaking his or her research, readers are enabled to make decisions about transferability. Liamputtong (2013) is of the opinion that, with rich description, readers can “gauge both the reliability of data and the extent to which findings can be generalised to other settings”. The researcher provided a detailed description of the sampling selection and the methods that were applied to conduct this study. These detailed descriptions allowed the readers to measure the reliability of this study and the degree to which the findings can be transferred to the similar contexts as this study affirms based on evaluating the SAPS’s moral right to hold power in the Mankweng area.

3.8.3 Dependability

According to Liamputtong (2013), dependability can be compared to reliability in quantitative research. Liamputtong (2013) describe dependability as asking whether the research findings “fit” the data from which they have been derived. Researchers have the responsibility of ensuring that “the process of research is logical, traceable and clearly documented” (Liamputtong, 2013). Liamputtong (2013) is of the opinion that dependability can be achieved by providing a rich description of methods used, triangulation of methods and peer review. The researcher abided by these strategies of evaluating of SAPS’s moral right to hold power in the Mankweng area.

3.8.4 Confirmability

Confirmability, according to Liamputtong (2013), is seen as “the degree to which findings are determined by the respondents and conditions of the inquiry and not by the biases, motivations, interests, or perspectives of the inquirer”. It can be enhanced by reflexivity, triangulation and auditing (Liamputtong, 2013). Liamputtong (2013) propose an audit trial as one of the important strategies for establishing the confirmability of findings in qualitative research. The researcher performed an audit trial to provide detailed clarification of reasons for theoretical, methodological and analytical choices to allow readers to see how such decisions were made and the reasons for making them. The researcher kept a thorough record of the research process. Transcribed interviews were also stored for record purposes.

3.9. ETHICAL CONSIDERATIONS OF THE STUDY

Researchers should be mindful of ethical considerations when conducting a research study. Ethical decisions concern themselves with moral issues relating to what may be considered right or wrong (Maxfield & Babbie, 2008 and May, 2011). Ethics in research serves the interest of the research project, its funders, employees and participants. It is dependent upon the integrity of the researcher, and unethical conduct is highly opposed by the research community (Neumann, 1997). Ethical principles relate to, but are not limited to, obtaining an informed consent from the participants of the research study, inflicting no harm in collecting data, maintaining confidentiality and being fair to the participants when analysing data (Farrimond, 2013; Flick, 2006 and Maxfield & Babbie, 2008). The researcher requested permission from the gatekeepers in the SAPS to access its records and its personnel on matters relating to this research study as per Annexure A. The researcher was also guided by the guidelines of the *Policy on Research Ethics of the University of South Africa* (UNISA, 2007) to conduct ethical research as Annexure B reflects. The researcher abided by the following ethical principles:

3.9.1 Informed consent

One of the ethical considerations to be kept in mind is informed consent. Informed consent means that the research participants should freely agree to be part of the research study (May, 2011 and Thomas, 2013). Informed consent hinges on a research participant taking an

independent decision to participate in the research (Farrimond, 2013). According to Farrimond (2013), informed consent is based on three aspects, namely, “information, comprehension and voluntariness”. This means that the participants must be provided with sufficient information regarding what they consent to and should participate in the research study out of their own free will and volition (Farrimond, 2013).

In addition to obtaining permission from these gate keepers, the researcher compiled a consent form which contained detailed and accessible information about the study, time commitment, type of activities, topics that were covered, and all potential physical and emotional risks involved. Participants were thus allowed to make an informed decision regarding whether to partake in the study or not. Participants were informed that participation was voluntary, there would be no penalty or loss of benefit for non-participation, and they could have withdrawn anytime without obligations to explain.

3.9.2 Avoiding harm to participants

Research participants should not be exposed to any harm because of their participation in a research study. The harm referred to it is not confined to physical harm but extends to psychological, emotional, reputational and even economic harm (Farrimond, 2013). According to Farrimond (2013), the risk of emotional harm is probably the most common in the social research. Interviews, for example, may evoke emotions relating to past events even though the topic is not sensitive (Farrimond, 2013 and Maxfield & Babbie, 2008). Maxfield and Babbie (2008) contend that the ethical principle of protecting participants from harm is easier to deal with in theory than in practice, but that the experience and sensitivity of the researcher could be useful in maintaining proper balance.

Gray (2014) cautions that workplace research often requires respondents to express their views and opinions on work-related issues, some of which might include criticisms of the organisation and its management. If individuals can be identified, then in extreme cases this could cause not just embarrassment, but even discipline or dismissal. Though this research expected participants to experience on work-related issues, the researcher did not cause harm to participants in this study. In order to protect the participants from physical or emotional harm, the researcher preserved the anonymity of participants. No names or other identifiable information was made available that could pose a risk to the anonymity of participants. The researcher further took caution not to cause participants to be embarrassed, ridiculed, belittled

or generally subjected to mental distress (Gray, 2014), or produce research that caused anxiety or stress to participants or produced negative emotional reactions (Gray, 2014).

3.9.3 Confidentiality and anonymity

Researchers have an ethical obligation to protect the confidentiality and anonymity of research respondents. Confidentiality and anonymity are two techniques that researchers use to preserve the identity of research respondents (Babbie, 2014 and Farrimond, 2013). Anonymity refers to the withholding or disguising of the identity of the respondent, whereas confidentiality relates to the protection of the information against disclosure or the sharing of the collected information within agreed terms (Ellias, 2010; Farrimond, 2013 and Maxfield & Babbie, 2008). Anonymity therefore serves the purpose of maintain the participants' confidentiality (Farrimond, 2013). Researchers must take the necessary precautions to ensure that the identity of the participants and the data they provide are kept confidential at all times, unless the respondents have given a consent for disclosure (Kalof, Dan, & Dietz, 2008; Smith, 2010 and Westmarland, 2011).

When reporting on the interviews, the researcher did not divulge participants' place of employment or position within the SAPS in order to prevent individuals being traced. All identifying data remained solely with the researcher, and involved secure storage of data, restricted access to the data and the eventual destruction of the data. Data is not traceable to any particular participant.

3.10. STUDY LIMITATIONS

The major limitations of the study are as follows:

- Based on research principles and its demands, this study also have limitations which needs to be considered. Due to this fact, the results of this study are strictly based on the moral right to hold power by the Mankweng SAPS,
- This study only focused on an evaluation the moral right to hold power in the Mankweng area and the researcher does not claim that it can be generalised to other areas, since it was qualitative in nature, however, it can be transferred to other settings facing similar challenges on this subject. Research done on this topic in other areas of South Africa might arrive to difference findings, depending on the approach to be adopted and the stakeholders to be involved (i.e. participants, respondents and relevant organisations).

- Due to the limitations and its qualitative nature, the overview of this study could not be conducted.
- In qualitative research, data is usually collected to a point where one is getting no new information, or it is negligible- the data saturation point; hence this stage determines the sample size.

3.9. SUMMARY

The adopted research design and methodology was expounded in this chapter to stipulate the study aim and objectives posed by this study. The elements to ensure trustworthiness and ethical considerations and study limitations were also discussed in this section. The next chapter provide data presentation, interpretation and analysis in line with the selected participants' verbatim expressions and consulted literature studies following a triangulation method.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.1. INTRODUCTION

This chapter provides the data presentation, interpretation and analysis of this study, in conjunction with conclusions and recommendations based on the study aim and objectives. Considerably; patterns were formulated by gathering data on this subject to attain new strategies of effectively evaluating the SAPS moral right to hold power in the Mankweng area.

4.2. STUDY SUMMARY

The focus of this study was to discover new information from the selected participants on the subject of SAPS moral right to hold power in the Mankweng area. The interpretations of findings of this [study] was conducted and revised [in order] to reach accepted conclusions. The aim of this study was to establish new factual information, gather raw data, and to determine whether there are any existing patterns contained in the gathered data pertaining to the evaluation of the SAPS moral right to hold power in the Mankweng area. The aim [to evaluate the SAPS's moral right to hold power in the Mankweng area] of this study received much support from the selected participants of this study. Furthermore, the objectives of this study were designed as follows:

- To measure the views of the community regarding police trust in the Mankweng area.
- To measure the views of the local police about co-operation with Mankweng community members.
- To describe challenges hindering police-community relations in the Mankweng area.
- To make recommendations to the SAPS management on improvements of police-community relations to foster trust of affirming police's moral right to hold power in Mankweng area.

This study was guided by the indicated aim and objectives to effectively evaluate the SAPS's moral right to hold power in the Mankweng area. The background of this study was addressed by studying the international, regional and national literature studies on this subject and triangulating the interpretations with participants' responses. The background of the

problem statement in this study covered the associated effects of the SAPS's moral right to hold power, it impacts on the local community area and successes in terms of strategic implementations. As initially presented; literature review was discussed in chapter two of this study. Previously conducted research studies on the SAPS's moral right to hold power were perused by the researcher, to create linkages with the local SAPS members' responses to this subject in the Mankweng area.

The researcher submits that historically; police were rated in a dignified manner compared to the rest of the people regardless of the company those people work for. The leader of the police by then were called "pharaoh", the name that has been replaced by "commander" today. Not all the police were chosen to be the "pharaohs", except the white police members. Moreover, women during those days were not allowed to join the police field as they were regarded to be naturally weak. Police selection process during that time was done by mere looking at the human physique and rudeness and most of the police were whites. Due to this fact, if it happens that they disobey the so-called "rules", only black police were to be reprimanded for the wrong deeds. The power to lead this disciplinary process was again given to the whites. Hence democracy, policing in South Africa was then transformed. The implementation of CPF was then introduced. The said structure then demanded for the relationship between the community and of course the police. The manner in which the police treated the community was so questionable that the duties were then named to be the "police force."

It also established by the researcher that as time goes, police force was then transformed to be a police service. This was based on the need for proper service delivery to the people the police serve. Like in any police institution, Mankweng area was also one of the policing areas which demanded that service. Though like not in the older days, where there was a lot of force used against the community the police serve; complaints were still arising regarding police moral rights to hold power particularly in this area-Mankweng. Due to this fact, the need to conduct this study aroused.

In contrary, the qualitative research approach was followed. Qualitative methods were used to get in depth information and viewpoints from the selected participants in line with their personal ideas and experiences on this subject. This was done to discover novel findings from these participants. The researcher used the Interview Schedule Guide as the primary data collection and documentary data to enhance the credibility of this study. The purpose of using

the Interview Schedule Guide was to gather rich detailed information from the participants, in an attempt to define the problem statement, study aim and objectives of this study.

For study design; an evaluate method was used to gather participants' experientially ideas. This study was conducted based on empirical research, this involved going out into the field conducting interviews with the selected participants and ascertain personal experiences and knowledge on this subject, study analysis involved the breaking up of data into a manageable pattern, trends and relationship. This was done to understand various constitutive elements of one's data through an inspection of relationships between concepts, constructs or variables and determine if there are any patterns and/or trends that can be identified. In interviews were conducted with 25 participants using descriptive questions.

The participant's age, gender and SAPS rank structure were not considered when conducting these interviews. Purposive sampling was used in this study to interview those participants with insight to the subject matter, this gave the researcher authoritative argument in making generalisation of the results of this study. The purposive also known as judgemental, selective or subjective sampling technique was used to carry out the interview regarding this subject. Purposive sampling was used to focus on particular characteristics of a population that are of interest, which was best to enable the researcher to answer the aim and objectives of this study and the sample under this study was not a full representative of the entire SAPS population in the Mankweng area. The aim and objectives of this study have been identified and the findings of the data collected have been discussed. It has been concluded that the new strategy must be implemented to evaluate the SAPS's moral right to hold power in the Mankweng area. The findings have revealed problem areas related to this subject, as attained by the study aim and objectives that guided this study in the following discussions:

4.3. ATTAINMENT OF STUDY AIM AND OBJECTIVES

4.3.1 Study aim: To evaluate the SAPS's moral right to hold power in the Mankweng area

- *“Unfaithfulness and mistrust.*
- *Communication breakdown.*
- *Not giving feedback and to what extend is the investigation of reported cases.*
- *Failure on the part of the police to value the importance of CPF's.*

- *Always citing lack of transport to transport members of the CPF to meetings as there is lack of proper allocation and use of state vehicles” (Community member Face-to-face Interview - P1).*

“The relationship between the local police and community members is extremely poor. According, to me the police choose or identify their favourite people to assist and generally undermine the community” (Community member Face-to-face Interview – P2).

“I think that they run parallel because the community does not know their police structures, as they are in most cases not available for patrols, therefore, Cordial relationship occurs between the police and the community at Mankweng” (Community member Face-to-face Interview – P3)

“So far, the relationship between the local police and the community is not good ... I further think that there is bad relationship between the police and the community because I reported a case last month. I lodged a complaint regarding the breaking of my car’s window but till today I did not get help” (Community members Face-to-face Interview – P4)

This is supported by an international studies conducted in Canada as illustrated in paragraph 2.1 of Chapter Two of this study by Anderson, 1983; Brewer, and Christie Commission on the Future Delivery of Public Services’ (2011), revealing that the police behavioral attitudes are generally accommodative, they are ‘rated’ highly positive by communities and other countries, they also gain ‘credit’ from the public that helped them-police in maintaining a positive image for their law enforcement. The public participation is regarded to be a fundamental approach in bringing the public and other stakeholders into police operations as practiced in Scotland as highlighted by Cordner and Scarborough (2007); Tyler (2009); Rosenbaum and Schuck (2011), Worden, McLean (2017) and Radalet and Carter (1994) in paragraph 2.1 of Chapter Two of this study. SAPS members perform their duties in compliance with the constitution and other applicable legislation. Thus, members perform their duties in diverse and complex occupational environments which require them [Local SAPS members] to possess certain traits and skills that are arguably achievable from the attainment of higher educational qualifications. Some of the police officers therefore opt to study further in the hope of enhancing their performance or for them to cope better with the pressure associated with the performance of their duties. This study evaluating SAPS’s moral

right to hold power in the Mankweng area by soliciting experiences of the local SAPS management and community members.

“The relationship is good and healthy but needs to be reviewed maybe yearly. This can be done by conducting meetings between the police and the community ... their relationship is good because cases reported are followed up and perpetrators are arrested” (**Community member Face-to-face Interview – P15**)

“I was once involved in an accident involving a police vehicle driven by a drunkard police officer. What surprise me is that the matter was dropped ... to be honest the relationship is not good as some of the police encourages bad behaviour in our community” (**Community member Face-to-face Interview – P16**)

Taylor and Francis (2009) shared that it is pivotal for the police and public to share common values and ideas; as a recourse, the police should develop a working plan for reaching and effectively communicating with the wider public as discussed by these authors (Bradford & Jackson, 2010; Bradford, Jonathan & Stanko, 2009) and Stanko & Bradford, 2009) in paragraph 2.1 of Chapter Two this study.

“The police are not working the way we expected them to. The community is having a lot of challenges even if reported, there are no changes” (**Community member Face-to-face Interview – P7**)

“Extremely poor. The local police officers are not willing to build a good relationship while the community is trying ... these police are not good at all. They do not want to work together with the community as they know that if they work with the community they will be exposed ... the local police and the community improve relationships with priority populations, prevent crime and provide fairer enforcement.” (**Community member Face-to-face Interview – P20**)

“The relationship between the community and the police is good, as communication officers always attend talk shows through media. Furthermore, crime prevention officials also attend meetings and encourage them to speak out ... it is better at times, though they are few misunderstandings between the police and the public” (**Police management Face-to-face Interview – Police management – P 21**).

“There is a good relationship between the police and the community at Mankweng because the local police station is always full of complainants which are giving information to the police regarding suspected and committed crimes with or without possible criminals” (Police management Face-to-face Interview – P 23).

“The relationship is good because the community established a CPF structure to fight against crime ... There is a healthy relationship as both the police and the community held meetings together on various aspects relating to crime and contributing factors such as liquor outlets owner. The Magoshi attending our Rural Safety meetings. Crime is reported with trust. In case where suspects are known, information is provided to an extent of effecting arrest to the suspects concerned” (Police management Face-to-face Interview – P 25).

The police oversight bodies should intervene when the local police and public encounter serious differences that can dent their image in terms of crime combating practices. This can help to place them in good position. Police institutions should not be hampered nor compromised, integrity should be highly maintained, as revealed by (Hatry, 1999; Maguire, 2003 and Moore & Trajanowicz 1988) in paragraph 2.1 of Chapter of Two this study.

4.3.2 Objective 1: To measure the views of the community regarding police trust in the Mankweng area

“Good experiences: daily police patrol around the community and reported cases opened with ease and the ‘bad experiences’ refers to the following aspects:

- *No follow-up or feedback on reported cases.*
- *Neglect by investigating police officers to effect arrest of culprits well-known by them.*
- *Not taking the community serious by avoiding arrest by accepting some bribes.*
- *Investigating officers who mistrust and also not believe the complainants’ versions in favour of the culprit who gives kickbacks to the police.*
- *It is the duty of the police to arrest whoever is alleged to have committed crime and bring them to the court of law and not to interrogate back to the complainant who reported the case.” (Community member Face-to-face Interview – P3)*

“Yes. My brother was knocked down by the car at Nobody and a well-trained police member attended the case. He only told me after the fifth day that my brother was knocked down by

the car. My brother passed away after three days. That is when the said police told me that he was knocked down by a person staying at Seshego. This happened in 2003 and since that day, we were never contacted to attend the court and the docket disappeared” (Community member Face-to-face Interview – P20)

The SAPS history dates back to 1902. The colonial and militaristic police in South Africa essentially laid the basis for a racialised and brutal police force, these authors (Olzak & Olivier, 1998; Brodgen & Shearing, 2005; Brewer, Wilford, Guelke, Hume, & Moxon-Browne, 2016 and South African History Online (2019) agree with this observation and further reading with paragraph 2.2 of Chapter Two of this study. During the apartheid regime; the police force was not only militaristic, but they brutalised mainly the oppressed black African majority communities, as illustrated by (Clark & Worger, 2013; Bradford, Jackson & Roberts, 2014; & Brewer 2016) in paragraph 2.2 of Chapter Two of this study.

Historically, the SAPS power relates to a means of understanding the importance of the community rights movement to extend the frontiers of the power in contemporary legal frameworks. The approach in this regard differs from relatively small, but extant, literature on police power, this is supported by Miller (2015) in paragraph 2.2 of Chapter Two of this study.

Negatively, the SAPS performs duties in an occupational setting that is typified by the need to comply with legislative and policy prescripts, the standard prescripts in fact serve as standards against which police actions can be evaluated as argued in (South Africa, 1977; South Africa, 1995; South Africa, 1996; and Newham, 2005) in paragraph 2.2 of Chapter Two of this study. Likewise, Consultancy Africa Intelligence (2015) in paragraph 2.2 of Chapter Two of this study confirmed that the SAPS has been struggling to gain trust of the communities. This problem has had a negative impact on police-community relations and is worsened by questions on the fairness of police actions.

“Yes, I personally experienced bad about the police. There are three to four taverns at my place. These taverns operate from Thursday to Sunday where the community faces everyday challenge. This makes our school kids to suffer during examinations. The problem was reported to the police but nothing changed” (Community member Face-to-face Interview – P10)

As a remedy; to optimise policing, it is therefore crucial that both the community and the police always keep their relationship in check, which issue is key in affirming the police's moral right to hold power within communities, as advised in in paragraph 2.2 of Chapter Two of this study by the Consultancy Africa Intelligence (2015).

“An extreme bad experience. They do not even attend community meetings when invited. They always sing the “we do not have cars” song whenever they are called” (**Community member Face-to-face Interview – P7**)

“Bad experience. We have a lot of house breaking cases in our area. Boys who have since stolen our plasmas and clothes have been reported yet no one gave us feedback and we never attended court case in this regard” (**Community member Face-to-face Interview – P2**)

Paragraph 2.2 of Chapter Two of this study presented Miller's (2015) rationale on three categories of power, namely:

- (1) scholarship which focuses on reconstructing the historic origins of police power;
- (2) scholarship which focuses on reviewing the relationship between police and power;
- (3) scholarship that states that, the literature on police power remains considerably smaller than any seminal aspect of the law and remain even smaller in light of the weight the police power maintains as the very basis of most local government action.

As presented in paragraph 2.2 of Chapter Two of this study, the reviewed literature studies confirmed that issues that related to police power, lack of moral right to hold power, including public perceptions of police, police views of the public and police-community relations are problems not unique to South Africa, calling for continuous research. Therefore, lack of police's moral right to hold power in the public is particularly considered to be a contentious issue that will continue to grow if not kept in check. This problem is exacerbated by among other things, poor police-community partnerships which manifest in poor trust and confidence between the parties.

“Bad experience especially after reporting a case. No one is giving as feedback regarding the progress of the case given. I personally have a house breaking case but have never received any report for finger printing results ... furthermore; I once observed criminals

fighting in the charge office. Lack of state vehicles to patrol 24/7 seems to be a norm at Mankweng police station as they are always experiencing mechanical problems”
(Community member Face-to-face Interview – P4)

“Good experience, based on the following:

- *“The patrolling of residential and business areas.*
- *The prosecution of offenders.*
- *The provision, visiting and staffing of police stations.*
- *Monitoring of the effectiveness and efficiency of the service.*
- *Evaluation of the provision of visible policing service.*
- *The reception and procession of complaints and charges are in place”* **(Community member Face-to-face Interview – P3).**

Reiner (2000) in paragraph 2.2 of Chapter Two of this study supported ‘policing by consent’ as an ideal form of policing in line with democratic policing. Therefore, for policing to be considered as having the moral right to hold power, the public must willingly defer the management of rule-breaking behaviour or crime to the police as a power of formal social control. Tyler and Huo (2002) in paragraph 2.2 of Chapter Two of this study further argued that the public’s trust and confidence in the police is interference about the character of a person and the motivations that shape their behaviour. This was also discussed by (Improve Police, 2013) in paragraph 2.2 of Chapter Two of this study by indicating that the moral obligation of police reaches above mere legal compliance and addresses those necessary and additional actions which are designed to improve their relations and effectiveness with the community.

Equally, those who accept the power and authority that comes with the position of police official; must also accept these standards of responsibility (Cohen & Feldberg, 1991) as indicated in paragraph 2.2 of Chapter Two of this study. In instances when public members are sceptical of the police’s moral right to hold power, they are less likely to contact the police for assistance and will become less likely to support and cooperate with police; much to a point of becoming antagonistic towards the police, as agreed by (Cao & Zhao, 2005; Jackson, 2012; Reisig & Parks, 2000; and Tyler & Huo, 2002) in paragraph 2.2 of Chapter Two of this study.

Thrash (1992) in paragraph 2.3.3 of Chapter Two of this study provided that ‘the value of good morale in police work’ relates to a state of well-being that stemming from a sense of purpose and confidence in the future. Furthermore, it depends on different roles such as conception, performance, and satisfaction. Morale is associated with all the positivity in a human being. This was supported by (Gocke, 1946; Louis, 1986 and Thrash, 1992) in paragraph 2.3.3 of Chapter Two of this study when outlining five rules for building a good morale in the police department, namely:

- (1) create favourable work conditions, (2) gain the respect of subordinates, (3) create an interest in the work, (4) give commendations when deserved and (5) cultivate proper attitude towards subordination (Gocke, 1946; Louis, 1986 and Thrash, 1992).

Habitual offending as a source of low police morale is regarded as a source of low morale, guided by low salaries are to low police morale, corrupt activities, police deviance and related isolations, police environments and deviant police officers, discussed in paragraph 2.3.3.1 of Chapter Two of this study by (Petter, 2012; Catherine & Ruiz, 1994 and Kane, Robert & White, 2009). Furthermore, Catherine & Ruiz, 1994, Griffin, 1994; Kappeler, 1998; and Smeulers & van Niekerk, 2008) in paragraph 2.3.3.1 of Chapter Two of this study highlighted that individual police corruption is possible and practical where the ‘head’ of the Police Unit is also an ‘activist’ in corruption. To make matters worse, in some instances, the ‘Police Commanders’ [knows] about the evil deeds of their subordinates but cannot act as they “chaw” together. Thus, it is only through unsupported for “partners in crime” wherein these acts can stop ‘performing.’

As submitted by Gocke (1945) in paragraph 2.3.3.1 of Chapter Two of this study morale is often used to express a people’s [police officers included] state of mind with special attention to courage, zeal, confidence, so on and so forth. Studies conducted by (Gocke, 1945; Park, & Sweeney, 2008; and Weakliem, & Frenkel, (2006). As indicated in paragraph 2.3.3.1 of Chapter Two of this study already confirmed that organisational morale and individual morale are related with different number of important work results.

To avoid the stated arguments *Supra*, the local SAPS should implement the following structures:

- *Imbizo [Communal meetings].*

- CPF.
- Street patrol.
- Neighbourhood watch.
- Y-Cop.
- Youth Against Crime (YAC).
- Junior Commanders **(Police management Face-to-face Interview – P24)**

“In most cases, street patrols-especially foot patrols are conducted. In this regard, members of the community divide themselves into groups to patrol the streets. Each group is headed by a police officer” **(Police management Face-to-face Interview – P21)**

Hongto (1996) (Buapheun, 1992; Chae, & Boyle, 2013; and Epstein (1997) and Hongto, 1996) in paragraph 2.3.3.1 of Chapter Two of this study provided that in the workplace, morale builds efficiency and creates discipline that is voluntary and enthusiastic than enforced. It also aims to inspire the weak, give directives to the strong, correct the ‘wrongdoers,’ teach the unaware, and further embrace the successful. High morale always ‘bear good fruits’ in whatever situation and the environment where one is. In the work place, good morale brings about positive results and the organisational production will also be good. It is also affirmed that wide range of social legislations on ‘morals’ regulations under the police power of the State exists with a scope of determining unquestioned power of regulating what was deemed to be moral questions.

“The Community should be involved in his way:

- CPFs.
- Organising soccer matches within communities in the presence of the police.
- Through remuneration of money for information to arrest” **(Police management Face-to-face Interview – P25)**

2.3.4 Police-community relationships

“Communities are involved in street committee crime prevention forums and some absorbed as reservists, Y-cop that assist the police to cure crime. Community Policing Forum are

established in those villages that encourages them about Neighbourhood Watch” (Police management Face-to-face Interview – P23)

In terms of police-community relations, Marais (1993) in paragraph 2.3.4 of Chapter Two of this study highlighted that postmodern communities are the greatest obstacles to effective policing and affected by national political dynamics whereby the relationship between policing and politics is dynamic and Marais (1993) 2.3.4 of Chapter Two of this study further supported that the relationships between the police and the public determine how effective policing will be in the protection of social order.

Gocke (1946) in paragraph 2.3.5 of Chapter Two of this study initiated five rules for building a good morale in the police department, demarcated to the following:

(1) create favourable work conditions, (2) gain the respect of subordinates, (3) create an interest in the work, (4) give commendations when deserved and (5) cultivate proper attitude towards subordination.

4.3.3 Objective 2: To measure the views of the local police about co-operation with Mankweng community members

Jackson (2015) in paragraph 2.3.6 of Chapter Two of this study contended that lack of communication between the police and the public, seem to be a disturbing factor in most countries, therefore; communication systems have continuing sustainment and maintenance costs whereby the existing public safety interoperability projects which involve representatives from all branches of the government spheres.

“How could the community be expected to respect the police while the conduct of the local police is unpredictable? However, this is not withstanding the unbearable conditions under which the police find themselves. Thus, the local police in the Mankweng policing area do hold moral authority to hold power in the community, as they conform to the following:

- *Strictly adhere to their respective job descriptions.*
- *Community give the police the moral support.*
- *The police themselves are also given necessary and due powers to work by their Police Service Act.*

- *Act decisively in dealing with the reported cases and effectively communicate with victims of crime committed.*
- *Inculcate the spirit of love and enjoy their work.*
- *Efficiently and effectively love and improve their relationship with their CPF's and themselves” (Community member Face-to-face Interview – P1)*

“Maybe to other or these days. According to me there is nothing like that. Another problem is that the police protect foreigners who are selling drugs in Mankweng. I am not trying to be xenophobic. The issue is that we do not want them to sell drugs in our community ... some of them are doing the correct job, but most of them are involved in crim, fraud so on and so forth. They do not want to chase the Nigerians who sell drugs because they give them bribes” (Community member Face-to-face Interview – P14)

Moreover, Barker (2008) in paragraph 2.3.6 of Chapter Two of this study states that one of the most common complaints civilians have about police officers is that their communication style is rude and arrogant. However, police officers who communicate politely and convey concern are more likely to facilitate compliance. Despite a community-inspired approach, responses to the initiatives cited herein will remain a rhetoric, unless there is constant contextualised research to check compliance and compare practice with some of the policy and legislative prescripts cited herein.

“There are men and women who are doing a very good job, yet this cannot make us to forget that there are few rotten potatoes that need to be monitored or forced to change. It should be clearly understood that there is no clean house. As a result, few things in this regard need to be changed. In a nutshell, there are men and women in blue who are dedicated and effectively executing their duties” (Community member Face-to-face Interview – P12)

Clegg, Hunt and Whetton (2000) in paragraph 2.4 of Chapter Two of this study argued that frameworks will fail to meaningfully transform police organisations if left unchecked, this was based on evaluating police expressions on co-operations with community members. Such oversight could relegate policing policy to being largely symbolic, branded by failures in reducing crime. The failures often result in loss of trust, which is a major contributing factor in the police losing the moral authority to hold power within communities they serve.

These frameworks were related to the launching of community policing in the early 1990's, the 1991 National Peace Accord which served as a point of reference for police accountability, the 1993 Interim Constitution, the 1996 Constitution of the Republic of South Africa and the 1997 White Paper on Transforming Public Service Delivery, are some of the positive steps taken to ensure among other things, that policing finds acceptance within communities in democratic South Africa. These initiatives are intended to provide a framework not only for accountability, but one that can be used to determine if the police have the moral right to hold power in communities and contemporary policing in South Africa is similarly beset by some glaring fault lines that are branded by high levels of criminality, power abuses and misconduct within police ranks (Sauerman & Ivković, 2015) in paragraph 2.4 of Chapter Two of this study.

The police need to be perceived as having the *moral authority to hold power* in the community. This concept is largely associated with police legitimacy, ethical and lawful behaviour, good performance, crime reduction, as well as high quality service delivery (Rauch, 2000; Bradford, Jackson & Hough, 2013; Bradford, Huq, Jackson & Roberts, 2014) as discussed in paragraph 2.4.1 of Chapter Two of this study. This is further supported by Rauch (2000) in paragraph 2.4 of Chapter Two of this study by stating that the community is likely to cooperate with the police, when perceptions suggest that the police act in an ethical and legal fashion. This can be used as a key ingredient in enabling the police to not only build solid relations with the community, but is also vital in enhancing the fight against crime. Without positive perceptions, the police would have to apply forceful styles that exclude the voluntary cooperation of community members (Rauch, 2000; Brogden & Shearing, 2005; Bradford, 2013; and Bradford, 2014) as indicated in paragraph 2.4 of Chapter Two of this study.

“No. The police do as they wish. There are a lot of cases that are still standing and without feedbacks. Due to this fact, our community is uncontrollable as the police are no longer having reliable police ... as long as the police are still owning taverns, still working with nyaope dealers, and receiving bribes from the community members; they cannot hold the moral right to hold power in the community” (Community member Face-to-face Interview – P16)

To ascertain what the perceptions about the police are, this research drew insights from the Mankweng community. This was done to balance the evaluations in this research, since the police actions were evaluated in this study. To this end, drawing insights from the community enabled an understanding of the experiences and views of members of the community in Mankweng, specifically about how they feel about their police. Such exercise was not only key in enabling an understanding on perceptions, but was also used as part of a yardstick to determine whether the residents of Mankweng view their local police (SAPS) as having the moral right to hold power in the community. As illustrated in paragraph 2.4 of Chapter Two of this study by (Müller, 2010; Terpstra, 2011; Sherman, 2018; and Weisburd & Braga, 2019); police accountability was affirmed as the central concept of ‘*Moral right to hold power.*’

“No. According to my knowledge, they were supposed to work with CPF’s but instead, they do not take the said CPF members serious. In a nutshell, though the police and the CPF’s were to work together in resolving crime; the police seem to be not ready to help the CPF’s in resolving crimes reported to them from the community. They do not hold the moral authority as some of them are criminals. Furthermore, even if the people can start protesting and kill one another; they will respond late when called. Last month I was personally at the Community Service Centre (CSC) and the police there were relaxing and not serving the community. It was already 16:00 since other people community members have been there since morning. They were waiting for the police to accompany them to the crime scene. I also left the station at 17:40 without help” (Community member Face-to-face Interview – P2)

As presented in paragraph 2.4 of Chapter Two of this study; Levi, Sacks and Tyler (2009) (Levi, 2009; Bradford, 2014; and Sauerman & Ivković, 2015) portrayed that *legitimacy* is a concept intended to articulate the beliefs that promote willing conformity and it is used as an appropriate precursor to the concept of *Police legitimacy* as a concept referring to the specific worth, value or respect which communities attribute to factors in policing that they perceive as deserving of support, as stated by (Bradford & Zakar, 2014; Bradford, 2014; and Akinlabi, 2017). in paragraph 2.4 of Chapter Two of this study. Furthermore, Levi (2009) in paragraph 2.4 of Chapter Two of this study agreed that trustworthiness and fairness are precursors for legitimacy, whether of police or any arm of government. Thus, SAPS should earn the trust of communities.

The existing views of community and police trust in line with the morale origin of police power in the police service were presented by Schuts (2009) in paragraph 2.3 of Chapter Two of this study highlights that police power is derived, designed and purposed differently from one country to another, moral basis is effectively used to gain compliance with the rule of law. In support of this author, Nagel (2002) in paragraph 2.3 of Chapter Two of this study stated that the existence of moral rights does not depend on their political partisanship for law enforcement agencies, the reality of moral right is purely normative than institutions may be designed to enforce them.

This reads with the policing philosophy as outlined in paragraph 2.3.1 of Chapter Two of this study contemporary relations of multi-agency partnerships predominate a requirement to address social problems for the police and public involvement in joint working relationships of mutual responsibility (Sims, 2009; Debate, 1996 and Cameron, 1998). Therefore, to develop, operate and reproduce themselves effectively, social and political arrangements and institutions must have some form of moral right to hold power, as presented by (Gronroos, 2000; Hampton, 1994; Valentini, 2010 and Mafunisa, 2007) in paragraph 2.3.1 of Chapter Two of this study.

“Organising imbizos’ so that the community and the police can have time to answer their complaints and address them under general” **(Police management Face-to-face Interview – P25)**

“Many stakeholders such as business people, teachers, priests, soldiers, taxi owners and drivers usually check hot spots. During the said patrols, positive and one patrol spirit leads to hot spots” **(Police management Face-to-face Interview – P22)**

The moral right to hold power falls under the code of conduct by which the police have to live and serve the public. Moral police officials abide to execute their professional duties without being biased, regardless of whether they know the victim reporting the matter or the perpetrator who committed the crime (Faull, 2017; Rajin, 2017 and Nyanya, 2017) as discussed in paragraph 2.3.1 of Chapter Two of this study and community-police relationship is the main key in community policing for an effective and efficient moral right to hold power (Beetham, 1991; Coicaud, 2002; and Tankebe, 2007) as showed in paragraph 2.3.1 of Chapter Two of this study.

“The CPF executive’s such as Chairpersons and Secretaries to liaise with the police as long as there was crime committed daily must help ... in contacting the police and making community arrest” (Police management Face-to-face Interview – P22)

“Groups such as Motswikitwiki from the community protects, arrest, terrorising the students and elders in shopping malls and streets of Mankweng. They volunteered to do patrols at night using their own vehicles. The other structure attached to the University of Limpopo as Mafoko Security as they report and bring suspects to Mankweng for attention” (Police management Face-to-face Interview – P25)

Police codes of conduct are regarded as general and aspirational statements aimed to interpret the normative frameworks into clear and simple principles that guide police conduct as most communities lack trust and confidence on police works owing to previous treatment, this is presented by (Faull, 2017; Rajin, 2017 & Nyanya, 2017) in paragraph 2.3.1 of Chapter Two of this study.

Marais (1993) in paragraph 2.3.2 of Chapter Two of this study shared that the weakness of police-community relationships in many parts of the community are today the greatest obstacles to effective policing and affected by national political dynamics whereby the relationship between policing and politics is dynamic. This also determine how effective policing will be in the protection of social order.

“No, the local police are not bringing respectability to the station. They rather take a thief with stolen goods and release them without being reported. After few days the victim will meet the culprit in the road without being invited to attend the case reported regarding the crime committed. This is the reason that motivates the community to take the law into their own hands ... they are doing the correct job and that is not true. In my personal view, they are corrupt. I wish the Station Commander can give the CPF uniforms for them to work together with the police uniform. This will force the police to work properly without taking bribes and will also fear that the CPF will expose them for whatever wrong they are doing; calling #Bring back justice” (Community member Face-to-face Interview – P9)

“No, because there are many foreigners who sell Nyaope and other drugs to our children and the police are doing nothing as this activity escalate every day. Lot of theft and other crimes happen in their presence” (Community member Face-to-face Interview – P6)

Community relations is concerned with community services. These are the activities whereby the police are engaged in voluntary activities to improve the well-being of the community beyond law enforcement and order maintenance, to this course; community participation also forms part and parcel of community relations, as illustrated by (Radalet & Carter, 1994) in paragraph 2.3.2 of Chapter Two of this study and the police-community relations is therefore said to be a process engaging all police departments with the people they serve to make sure that it becomes a safe and better place to live (Radalet & Carter, 1994; Johnson & Gregory, 1971; Lipsitt & Steinbruner, 1969 and Weitzer, 2008) as discussed in paragraph 2.3.2 of Chapter Two of this study. Moreover, poor police community relations, lead the police to lack understanding of community problems, goals, and desires and same thing applies to the community (Line, 1976; Musisi, 1981; Kanamugire, 1993; Saroja, 1998; and Standke & Anandakrishnan, 2013) as presented in paragraph 2.3.2 of Chapter Two of this study.

“Yes, they are visible especially during the weekend when they do roadblocks. The victims are treated humanely regardless of race, gender, political affiliation so on and so forth. They are sometimes disappointed by the judiciary though they have an efficient Station Commander. Crime statistics are very low at Mankweng as there are reliable whistle blowers from the community. The police requested the municipality to fix the street lights for visibility and their request was honoured.” **(Community member Face-to-face Interview – P1)**

“Some are not really representing their profession very well. They behave like any person who is not informed about the police as a career. They must be good examples. I give them four (4) over ten (10) as not all of them are bad. Unfortunately, most of them are not doing well. Some of them make deals with the best lawyers in this world. They even use state telephone to phone those lawyers for the culprits” **(Community member Face-to-face Interview – P5)**

“Yes,

- They treat all the citizens with respect.*
- They make decisions based on witnessing a violation or crime probable cause and so on.*
- They speak slowly and clearly to the citizens.*

- *They use discretion for minor offenses.*

Explain the reason for their interaction” (Community member Face-to-face Interview – P3)

Most of the times, police are not using force nor arresting people. Due to this fact, they are strategic and desirable to hold the police accountable on a regular basis in order to create an environment of accountability that promotes police effectiveness” (Community member Face-to-face Interview – P3)

Burdick (1921), Miller (2015), Miller and Harv (2016) in paragraph 2.3.2 of Chapter Two of this study revealed that police power as a local government's authority to enforce within its limits, laws and regulations. Furthermore, it is a constitutional authority of regions to adopt local regulations, this extends to legislative objectives in persistence of morals, peace and safety.

4.3.4 Objective 3: To describe challenges hindering police-community relations in the Mankweng area

Police criminality in South Africa is a concern, this is viewed as one of the major challenges hindering police-community relations across the country, Mankweng area included, this obviously dent the police image at all costs, the SAPS have publicly admitted to hundreds of serving police staff having been convicted of various crimes that range from Murder, Robbery, Rape to Corruption as presented by (Rademeyer & Wilkinson, 2013; Crush & Peberdy, 2018; and The South African.com, 2019) in paragraph 2.5 of Chapter Two of this study.

- *“Unresolved and completely forgotten previously reported cases.*
- *Negligence and ignorance of persons reporting or opening cases against perpetrators.*
- *Failure to investigate alleged crimes and not updating the complainants about their complaints.*
- *Use of video tapes by other community members against the police applying excessive force on the person resisting arrest.*

- *Delayed and late arrival at the scene of crime or accident*” (**Community member Face-to-face P1**)

“No. there are no challenges as Mankweng is not a dangerous place and even if the police are called in the night, they will be safe” (**Community member Face-to-face P2**)

“Yes. Sometimes when urgent police intervention is needed, as the community we are told that there is shortage of transportation and that the state vehicles which is supposed to come and assist is still busy elsewhere” (**Community member Face-to-face P3**)

As revealed in paragraph 2.5 of Chapter Two of this study by (Reiner, 2010; Rademeyer & Wilkinson, 2013; Brewer, Wilford, Guelke, and Hume & Moxon-Browne, 2016), strong political will and apt strategies can help the police to become efficient in fighting crime. The effects of police moral rights to hold power in the public were discussed in this study, while it was indicated that the moral right to hold power falls under the code of conduct by which the police have to live and serve the public. Moral police officers abide to execute their professional duties without being biased, regardless of whether they know the victim reporting the matter or the perpetrator who committed the crime and with police adequate morality, a rank is not a concern and as a result, there is no community policing if the two parties are not working together (Beetham, 1991; Coicaud, 2002; and Tankebe, 2007) in paragraph 2.5.1 of Chapter Two of this study.

“There are a lot of challenges but only few can be mentioned. As long as the police are still working with the criminals the challenges will be for ever” (**Community member Face-to-face P4**)

“Yes. They must be provided with police cars for them to react faster to the community” (**Community member Face-to-face P20**)

Robbins (2003) in paragraph 2.5 of Chapter Two of this study shared that every work has its own challenges that can either hamper or arose people’s morale as working motivations are highly encouraged in any work environments to avoid multi-challenges that can develop into

factors affecting police morale. As pointed by Vroom (1964) in paragraph 2.5 of Chapter Two of this study; ‘motivation’ is regarded as an internal force by the individual’s needs to achieve. In his view, Robbins (2001) in paragraph 2.5 of Chapter Two of this study viewed this process as a needs-satisfying process applied by individuals to superior power to achieve organisational goals.

“Yes. The local police do not like CPF’s because they think that they want to take their jobs”
(Community member Face-to-face P18).

“Yes. Because the two parties operate differently when dealing with common problems”
(Community member Face-to-face P10)

The abuse of state power is also cited as another prevailing challenge as it is often not practiced to serve the nation and most of the communities lack trust and confidence towards the police because of the treatment the community got from them. Issues such as ill-treatment, the bribe the police demand from the community, the manner in which the police behave towards the community, the status the police think they have towards the community, as discussed in paragraph 2.5.3 of Chapter Two of this study.

Therefore, police image and integrity were presented with Bradford, Stanko and Jackson (2009) in paragraph 2.5.4 of Chapter Two of this study defined the ‘police image’ as the reaction of the public to the way in which the police perform their role in society, reflecting public confidence in and respect for policing. The nature and extent of such image is determined by the relationships established between the two entities. Therefore, the relationship between police departments and the communities they serve and protect has been the focus of study in criminology and related fields for decades. When the public trust and respect police they are more likely to call on them for help, to cooperate with them in critical situations, and work together to solve community problems and the value of a strong relationship for both police officers and citizens, as supported by (Jackson, 2015) in paragraph 2.5.4 of Chapter Two of this study.

Miller, Hess and Orthonmann (2014) in paragraph 2.5.4 of Chapter Two of this study, mentioned that the term ‘partnership’ refers to the collaboration that takes place between police officers, community members and groups, other government agencies, non-profits, service providers, private business, the media and other stakeholders. Subsequently, the

partnership between the police and the community plays a vital role. Thus, there is no moral right to hold power if the two parties are not working together.

“Yes,

- *Lack of resources and support from government;*
- *Lack of trust between communities and the police hindered the ability of CPF’s to work in partnership with many police stations;*
- *Differing and contradictory functions and responsibilities;*
- *Lack of translate into fundamental changes in operational approach; and*
- *Training of restructuring of the SAPS” (Community member Face-to-face P7).*

“Yes, some of the police officers connive with criminals while others enjoy bribery”
(Community member Face-to-face P13).

The Code of Ethics (2014) in paragraph 2.5.4 of Chapter Two of this study related that its scope extends beyond statutory basis as a code of practice. In this regard, the policing profession has a duty to protect the public and prevent crime hence the public expect everyone within the profession to fulfil this duty by being fair and impartial and giving a selfless service.

“No challenges as police are effective on Community Policing through visibility and patrolling the streets of Mankweng” **(Community member Face-to-face P12).**

In contrary, the consulted literature studies revealed the following; the Saferspaces (2019) (SAPS, 2001; South Africa, 1996; and Calland & Pienaar, 2016) in paragraph 2.5.5 of Chapter Two of this study revealed that more than 5 500 of police brutality cases are reported annually. These involve torture, assault, murder and rapes, further calling for ‘democratic policing’ as rooted in constitutionalism, openness, equality before the law, accountability, respect for human rights and observing the rule of law.

An unanswered question remained on whether the police in South Africa are serious about earning the moral right to hold power, particularly in black communities, in support to this statement (Hosken, 2013; Zondi & Ukpere, 2014; and Saferspaces, 2019) in paragraph 2.5.5 of Chapter Two of this study stressed that causes of police brutality included: Management

negligence and unwillingness to deal with the problem; poor police training, disregard for the rule of law; the presence of criminal elements in police ranks; no proper vetting of new recruits; disregard for organisational disciplinary codes; and prospects for evading detection and arrest.

In response, *“the police and the community use to have meetings together, but what need to be improved is the transport that need to be collected during the meetings, in essence; the following areas:*

- *Mamadimo and Moremadi Parks and Ga-Thoka for burglaries.*
- *Mankweng Unit E, A and Mamotintane for house robberies. These are the areas where Community-Police relations are to be improved due to crimes committed” (Police management Face-to-face P24)*

The other experienced challenges are as follows:

- Criminals will also get a chance to learn other strategies for them to commit crimes.
- They will hide and also move to farer places to commit
- The problem is that when we plan, others are just there to take information and share it with criminals
- Not having enough time to discuss crime related issues with heads of the department”
(Police management Face-to-face P24)

Other causal factors in police brutality include the fact that: police are pressured by management to meet projected operational targets for crime prevention; non-stop raids and stop-and-search operations that result in police aggression; the public’s ignorance of rules and procedures for raids and stop-and-searches; and violent public reactions towards police operations and public protests (Saferspaces, 2019) as outlined in paragraph 2.5.5 of Chapter Two of this study.

“Mentz area needs to be revisited as most of the youth in our calls being arrested on numerous cases. The youth uses drugs and deepened much on alcohol and does not see school nor education important. Lot of poverty also compels girls to have unplanned children with the aim of getting grants which is also misused. They play cards, neglect children

without parents. The youth depends on drugs and abuses liquor and committing serious crimes that takes them to prison for longer periods ... moreover, the 'current' youth does not listen to the radio's these days. Non-catered campaigns with no attendance. This calls for T-shirt and other items to be given to encourage communities to attend in large numbers"

(Police management Face-to-face P21)

According to the researcher; to deal with the problem requires taking the public into confidence and involving communities as partners in dealing with police criminality, in addition to improving police training, encouraging reporting and educating the public about the right to litigate. Such efforts will undoubtedly posit some level of positivity towards views relating to the police's moral right to hold power. This next discussion focuses on corruption as another key factor that erodes the police's moral right to hold power.

4.3.5 Objective 4: To make recommendations to the SAPS management on improvements of police-community relations to foster trust of affirming police's moral right to hold power in Mankweng area.

- *"The local police adherence to Police Service Act, 1995 and strictly abide themselves by its provisions could provide concrete relationships between them.*
- *Community needs a society wherein their lives limbs and property are protected.*
- *Police safety and maximum protection remain key important aspects protection for the community's expectation is centre on.*
- *Law abiding community would improve if the police could provide maximum support and listening to the cry by the community against any crimes perpetrated on it"* **(Community member Face-to-face P20)**

The SAPS management intervention on improving police-community relations to foster trust of affirming police's moral right to hold power is in disarray in the Mankweng area. To this end; the UN (2019) in paragraph 2.6 of Chapter Two of this study suggested 'evaluations' as one of the processes to be followed to foster police-community relations to rebuild the affected trust damaging the police's morale right to hold power, this should be linked with the South African community policing strategies suitable for any given environment, each treated uniquely.

“I think the person on top should monitor them and be sure that they do things perfectly so”

(Community member Face-to-face P21)

- *“Timeous action between the police and the community.*
- *Police visibility especially in hot spot areas.*
- *Friendly services between the police and the complainants” (Community member Face-to-face P15)*

Government of South Africa (2019) in paragraph 2.6 of Chapter Two of this study listed the following objectives of the ‘South Africa’s Community Policing Strategy, 2018’:

- Building moral alertness using outreach, education and awareness campaigns.
- Increasing resilience to criminal victimisation within communities.
- Strengthening relations among safety and security stakeholders.
- Involving and empowering community structures that collaborate in policing.
- Sharing information about crime fighting initiatives within the SAPS.

“As long as the police are still using the” we are getting paid” strategy, they will never take the community serious ... the local police must live the CPF’s to do their jobs so that it can be easy for the police to verify their jobs. They must also stop telling the thieves who told them that they committed crime.” (Community member Face-to-face P11)

While implementing problem solving strategies, Faull (2017) in paragraph 2.6.1 of Chapter Two of this study highlights that the SAPS Code of Conduct as introduced in 1994 was intended to aid the new organisation’s shift from authoritarian to democratic policing and has remained in place ever since, this was inducted as a problem solving strategy for the local SAPS. Due to this code, service members have to abide by the law and be good to the people they serve. The following police’s commitments are shared in respect of this code:

- To actively participate in activities to address the root causes of crime in the community.
- To prevent actions that may threaten the safety or security of any community.

- To investigate criminal conduct which endanger the safety or security of the community and bringing the perpetrators to justice.

“The local police must invite the community and discuss everything concerning the problems hindering the community and decide on how to deal with prevailing challenges”

(Community member Face-to-face P9)

- *“Implementing a victim empowerment programme.*
- *Improved accountability.*
- *Proactive crime prevention approach.*
- *Decentralisation of police resources.*

Development of partnership in crime prevention through multiagency problem solving”

(Community member Face-to-face P5)

“The CPF do attend meetings but in most are not involved when arresting criminals. The plan is only done with the CPF Chairpersons. Even during operations, the community is not involved. What are the specific challenges linked with the sharing of information on crime fighting initiatives? ... Strategically, the station must have meetings with the community in order to make them aware that crime can never be resolved by committing another and for them to know that anyone who act against this, will be prosecuted”

(Police management Face-to-face P23)

In order to achieve a safe and secure environment for all the people of South Africa the police undertake the following principles as shared by (Ratcliffe 1999; Rogers, 2001; Elmore. 2011; and Szendi & Radaelli, 2003) in paragraph 2.6.1 of Chapter Two of this study:

- To act with integrity in rendering an effective service of a high standard that is accessible to everybody
- Continuously strive toward improving this service
- Utilise all available resources responsibly, efficiently and cost
- Develop my own skills and contribute toward the development of those of my colleagues, to ensure equal opportunities for all
- Contribute to the reconstruction and development of, and reconciliation in, our country

- Uphold and protect the fundamental rights of every person
- Act in a manner that is impartial, courteous, honest, respectful, transparent and accountable
- Exercise the powers conferred upon me in a responsible and controlled manner
- Work toward preventing any form of corruption and bring the perpetrators thereof to justice

“The community should know their police structures. They should hold quarterly meetings with the community to address community issues and solutions thereof ... There should be good working relationships between CPF’s and the local police” (Community member Face-to-face P2)

As revealed in paragraph 2.6.1 of Chapter Two of this study by (Weisburd, Telep, Hinkle (2010); Weisburd (2011) and Scott (2017), the SARA Model can be used to effectively to police’s moral right to hold power, as contained the following effective strategic strategies to be used in this process:

Working in partnership, ensuring effective assessment, providing relevant and effective training to all members, giving members enough time to solve problems and proving them with proper resources for collecting, compiling, analysing and disseminating data. Furthermore, the following steps need to be taken into consideration when dealing with the SARA mode.

More importantly; the theoretical frameworks can be effectively applied to respond to the police’s moral right to hold power as provided in paragraph 2.7.1 of Chapter Two of this study (Smit & Naude, 1997) confirmed that the purpose of government is to protect the rights that people already naturally process-those of life, liberty and property. Therefore, police authority is derived from the people through social contract. Furthermore, government proves to be ineffective at securing the basic rights of life, liberty and property, without owing any commitment to anyone, notably, the police are also bound by this social contract as their powers are held on public trust which informs them on the general attitude they have about their occupation and towards the public. For the purpose of this study the *DAT* was is concerned with the police, their subculture is the primary peer group in which they learn about their behaviour. In most cases, police found themselves being pressurised. Most of this pressure is from peer group. This subculture encourages them to have different beliefs, values

and “manners of expression” which is far different from a normal behaviour which is acceptable by the public, Alpert and Dunham (1997) and (Conser, 1980) in paragraph 2.7.1 of Chapter Two of this study.

Therefore, the isolation that police officers encounter from the public, tends them to spend most of their time being within themselves as colleagues, as this is the only environment where they feel accepted and valued by their peers. As shared in Sutherland’s view (2019), the DAT is a learning theory of deviance which recommends that people learn ideas, approaches, strategies, and aims for criminal activities through personal intersection with other professional criminals, this reads with paragraph 2.7.1 of chapter two of this study.

Owing to this fact, they feel satisfied and having self-confidence (Conser, 1980), as indicated in paragraph 2.7.1 of Chapter Two of this study. As discussed by Skolnick (1994) and (Kappeler, 1998) in paragraph 2.7.1 of Chapter Two of this study; the strength of the organisational culture in a police department is so salient that, regardless of personal differences, rank structures and so forth, they fully belong to their departmental beliefs and culture. The manner in which the police act and belief remains a norm that influences even the new generation which will be there in the future. In Sutherland’s view (2019) as illustrated in paragraph 2.7.1 of Chapter Two of this study; the DAT is a ‘Learning Theory’ of deviance, which recommends that people learn ideas, approaches, strategies, and aims for criminal activities through personal intersection with other professional criminals.

“Community is not willing to share information of crime committed in their areas and in their presence ... I think there must be thorough research on police because some of them are not trustworthy is like the work with criminals in the community ... another challenge is that they like to take bribery, therefore, every case should be reported for the police to arrest the perpetrators” (Community member Face-to-face P8)

Another cited theory in this study related to the ‘*Procedural Justice Theory*,’ this theory confirmed that when people are treated fairly by legal authorities and willing to consent and cooperate with them, their judgement about the degree to which those authorities are using fair procedures develop positively. According to Tyler and Blader (2003) in paragraph 2.7.2 of Chapter Two of this study; there are two key issues that underlie an individual’s judgement about the procedural justice, namely; ‘judgement about the quality of the decision-making’ and ‘a judgement about the quality of their own treatment.’

This theory is regarded to be the idea of fairness in problem solving and resource, as explained by Tyler and Blader (2000) in paragraph 2.7.2 of Chapter Two of this study, this theory is characterised by the ‘administration of justice and legal proceedings;’ whereby fairness and transparency in decision making are practiced and compared to the distributive justice-fairness in resource allocation, and retributive justice-fairness in punishing those who are against the law. For the purpose of this study the members of the community at Mankweng area seem not to be fairly treated by the law enforcers. Contrary to *Outcomes model* of the Procedural Justice Theory, most of the community members in Mankweng area complain about not fairly treated by the courts and the police in particular. It is alleged that in most of their criminal cases, criminals are not convicted and victims become re-victimised due to the manner in which the said cases are handled. The community therefore complains about disappearing of dockets and cases which are not attended to or feedback not provided and suspects who are released without trial being conducted and the community not being informed. Tyler and Blader (2000) went on to highlight that this theory is characterised by administration of justice and legal proceedings; whereby fairness and transparency in decision making are practiced and compared to the distributive justice-fairness in resource allocation, and retributive justice-fairness in punishing those who are against the law. This provides fairness in problem solving and resource allocation, this reads with paragraph 2.7.2 of chapter two of this study.

“During campaigns by Community Policing Forums structures during Street Committee formation, together with Victim Empowerment Programme (VEP) communities are advised not to keep silent to crimes committed either to them or to neighbours. This is normally done at Universities during the 68 minutes’ free education campaign to students at the beginning of the year. Pamphlets are attached and distributed to their rooms so on and so forth”
(Police management Face-to-face P22)

The public’s trust and confidence towards the police is gradually increasing. This involves the willingness to obey the commands, adhering to orders and abiding to the law, provided the police officers extend high-quality treatment to the people with whom they have contact. Treatment by the police officers towards the public during consultation also makes the public to feel concerned and remains questioned on whether to have trust and confidence on them. If people perceive that the way police officers treat them is based, not on what they are doing,

however, on their race, gender or age, police behaviour carries negative identity implications, raising critical questions about whether those on the receiving end are accorded rights pertaining to membership of the superordinate group (Sunshine & Tyler, 2003) (Bratton & Gertz, 2007) in paragraph 2.7.2 of Chapter Two of this study.

As illustrated in paragraph 2.7.3 of Chapter Two of this study; Hobbes, Locke and Rousseau (2013) indicated that the '*Social Contract Theory*' idea is that political legitimacy, authority and obligation comes from the consent of those who are ruled. Due to this fact, those who are under the control of others are regarded to be artificial product of the voluntary agreement of free and equal moral agents. In line with this study; it is clear that the Mankweng community are under the control of the police who does not want the community's concerns regarding how to police the community, to strategies police operations, so on and so forth. Furthermore, the above authors indicated that traces of contract theory are mostly found in olden and outdated thoughts. Notably, this theory typifies the nature and the origin of a democratic government, where people elected as leaders of the community on the basis of a contract entered between them and the community. As presented by Hobbes, Locke and Rousseau (2013), Tyler and Blader (2000) and Sutherland, (2019) in paragraph 2.7.3 of chapter two of this study; the Social Contract Theory's idea is that political legitimacy, authority and obligation comes from the consent of those who are ruled. Therefore, Mankweng community are under the control of the police who does not want the community's concerns regarding how to police the community, to strategies police operations, so on and so forth.

4.4. SUMMARY

This chapter deals with the literature reviews relating to the research topic on this subject, the study aim and objectives were used to search for the seminal authors and relevant discussions on this subject and the adopted theoretical frameworks which guided this study to explain how they fits particularly in this study. This study is supported by three theories, namely; the *DAT* by Sutherland (2019), the *Procedural Justice Theory* by Tyler and Blader (2000) and the *Social Contract Theory* by Hobbes, Locke and Rousseau (2013). These theories were discussed in relation to the *moral right to hold power* in the Mankweng area. The next chapter presents the summary, conclusions and recommendations of this study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. INTRODUCTION

This chapter presents a summary, explanation and clarity of important and main points of discussions in chapters of this dissertation. Recommendations on how the evaluation of the SAPS's moral right to hold power in the Mankweng area are made and presented, based on findings of this study. These recommendations address all aspects arising from this study. The researcher conducted semi-structured face-to-face phenomenological interviews with selected participants to obtain their respective views, opinions and perceptions on this subject.

5.2. STUDY SUMMARY

- **Chapter one** dealt with the general orientation of this study. It commenced with providing the introductory comments on this subject, followed by the articulation of the problem statement, aim [To evaluate the SAPS's moral right to hold power in the

Mankweng area] and objectives that guided this study, the definitions of key concepts used in this study were briefly defined. This chapter also comprehensively addressed the justifications and scope of this study.

- **Chapter two** provided the literature review consulted in this study focusing on the aim and objectives that underpinned this study. The international and local directives on this subject were also discussed in the chapter. The historical developments of this subject in South Africa and abroad were also discussed in this chapter.
- **Chapter three** concentrated on the adopted research design [Phenomenological design of inquiry and the social constructivist philosophical worldview] and methodology applied in this study. The chapter commenced with the researcher's worldview in line with the used research design, this was done to outline the researcher's frame of reference in conducting this study. Furthermore, issues relating to the adopted research approach, population and sampling, data collection, analysis, elements to ensure trustworthiness and ethical considerations were also presented.
- **Chapter four** focused on data presentation, interpretation and analysis. The findings of this study were discussed focusing on emergent themes stemming from the aim and objectives of this study. The analysed data provided a clear understanding of information collected from the selected participants of this study using the semi-structured face-to-face phenomenological interviews. The verbatim expressions of these participants were triangulated with the reviewed literature studies in chapter two of this study to identify existing linkages on this subject.
- **Chapter five** provided the conclusion, summary, recommendations of this study based on the overall study aim and objectives of this study and the interpreted and analysed participants' verbatim expressions on this subject and the available literature studies on this subject was presented.

5.3. STUDY OVERALL CONCLUSION

According to the opinions of the selected participants and the findings of this study suggests that the moral right to hold power in the Mankweng area is negatively practiced as most of the set objectives are not met in line with crime combating strategies. For positivity, the success of the effective strategy can be attributed to the hard work and dedication of the participants [SAPS members and public members], otherwise this crime cannot be successfully controlled without the work of the SAPS management, SAPS members, CPF managers, community leaders, faith-based organisations leaders and community members. Importantly, the SAPS should be educated on minimising the risks of denting their images.

The results of this study contributed to a higher competence level during the formulation of strategies to the moral right to hold power in the Mankweng area. It is envisaged that it helped to increase the level of trust and confidence to the local police. By looking at the previously made mistakes, newly training materials were developed to overcome the challenges of the past. This study provided information on best practices that promoted skills development in the SAPS. Thus, benefiting the SAPS to do their job more effectively. The results of this study produced guidelines to compile future training manuals. The recommendations and findings of this study are accepted, the local SAPS in the Mankweng policing area has benefit from it, because it provided a better understanding of the challenges experienced and assist to develop new methods and techniques on how to apply relevant procedures to clearly understand the moral right to hold power in the Mankweng area.

Based on the findings of this study, the local SAPS officials and community members' morale was seen to be on disarray despite the fact that morale is a key to developing, capturing human potential and channeling energies toward productivity, it was also revealed that to adhere to the objectives of the SAPS in terms of Section 205(3) of the Constitution of the Republic of South Africa, 1996 should form a key priority of the local SAPS. It is agreed by this study that morale is a key factors of employees' motivation and is defined as the state of the spirits of a person or group as exhibited by confidence, cheerfulness, discipline and willingness to perform assigned tasks, with Mankweng SAPS no exception. The performance of the local SAPS, coupled with good relationship with the community members is directly related to productivity.

This study evaluated the SAPS's moral right to hold power in the Mankweng area. It was established that the perceived lack of moral awareness, with the resulting disintegration of the

fabric of society and its effect on the moral awareness and moral growth of the young person have been highlighted continuously in the mass media. The researcher thinks that SAPS members in the study location are facing moral dilemma as they seem to be devoid of any moral frame of reference according to which they could make responsible moral decisions and which could provide guidelines for their actions and attitudes. In the light of growing concern about ethics and morality in South Africa, it is therefore important to gain a better understanding of the natural progression of moral reasoning that comes with maturity and education.

Moreover, before the inception of managing SAPS officials begin, stage for success should be set by ensuring that they do right jobs, they become receptive and capable of mastering the skills and tasks their roles requires. This requires using basic principles from brain science, management can address each of those issues and help people achieve peak performance. The police management should develop a need of helping SAPS officials and community members to grow for their own sake and also boosting their ability to support the organisational mission and vision. Therefore, conformity to such codification may also be called morality and the group may depend on widespread conformity to such codes for its continued existence. Equally, *morality* is the evaluation of human conduct and is therefore concerned with evaluating conduct as good or bad, right or wrong. As such, morality is concerned with the evaluation of all human action including distinguishing moral acts from non-moral acts, taking into account the character of persons. Labelling an action immoral does not deny that such actions happen; people do cause unjustified harm to each other. To this end; Wilson (1993) further comments on this aspect as follows:

“We do have a core self, not wholly the product of culture, that includes both a desire to advance our own interests and a capacity to judge in a disinterested way how those interests ought to be advanced. Our selfish desires and moral capacities are at war with one another, and often the former triumphs over the latter. However great this war may be and no matter how often we submerge our better instincts in favour of our baser ones, we are almost always able, in our calm and disinterested moments, to feel the tug of our better nature. In those moments we know the difference between being human and being inhuman.”

This study also showed that the ‘Natural Law Tradition,’ from the early Greek philosophy is also to the postmodern society [i.e. Post 1994 in South African context], this law explicitly holds that all rational persons know what kind of actions morality prohibits, requires,

discourages, encourages and allows and that reason endorses acting morally. This refers to “an informal public system applying to all rational persons, governing behaviour that affects others, and has the lessening of evil or harm as its goal” (Gert, 2002). Therefore, for the purpose of this study, the term “morality” is used in this study; the researcher observed the above interpretations and specifically relied on the following observations:

- The Kohlberg notion of the nature of morality that reveals individuals are producers of their own cognitive moral development through the process of interactionism and that this development takes place in a social context (Hayes, 1991).
- The nature of morality is therefore both individual and social and is based upon the interrelationship of the individual and society (Wethmar, 1998).
- Rest, Bebeau and Volker’s (1986) view confirm that “the intention is to refer to a particular type of social value, that having to do with how humans cooperate and coordinate their activities in the service of furthering human welfare and how they adjudicate conflicts among individual interests”. Linked to the concepts of morality are the following observations on moral reasoning.

As this study highlighted; in reasoning there is an effort to try to answer questions and in this sense reasoning is a problem-solving activity, a way of trying to find answers or a way of critiquing answers to see whether they are correct. As Rest (1979) asserts, moral reasoning is thought to be one’s conceptual and analytical ability to frame socio-moral problems using one’s standards and values in order to judge the proper course of action (Sivanathan & Fekken, 2002). The primary intellectual and presumably moral purpose of reasoning is to discover truth and not to win arguments or defeat other people (Fox & DeMarco, 1990). *Moral reasoning* referred to a study in psychology that overlaps with moral philosophy (Fox & DeMarco, 1990:3), this study also confirmed such interpretation. *Psychology* is the study of the mind, thought and behaviour and is largely concerned with humans and involves offering reasons for or against moral beliefs in an attempt to show that those beliefs are either correct or mistaken (Fox & DeMarco, 1990). Dukerich, Lippitt, Nichols, Elm and Vollrath (1990) indicate that moral reasoning refers to the cognitive skills and concepts an individual utilises in solving moral problems.

Therefore, the SAPS employees in the Mankweng area need to be compensated as a return in an exchange between their employer and employees as an entitlement for being an employee of the organisation or as a reward for a job well done, Milkovick and Newman (2005). The Harvard Business School Publishing Corporation (2015) reveals that managers of today, should not directly tell employees what to do, they need to help them make their own decisions, enable them to solve tough problems and actively develop their skills on the job. The SAPS in the Mankweng area is often unable to motivate and encourage their members to promote from the current ranks to the next rank like other specialised sections, for example; Task Force, POP, Crime Prevention Unit, National Intervention, Tactical Response Team, Presidential Security Services and Air Wing Unit, among others. Most importantly, limited recognitions from the police management to enhance working relationship with the local communities should be revisited.

In support of the outlined benefits to various stakeholders [Including the local SAPS] as revealed this study; the ineffectiveness of operations offered by the SAPS members in the Mankweng policing area. With all stated; this study has provided possible strategies to improve policing strategies focusing on moral rights to hold power in the Mankweng policing area. Finally, this study was also concerned with the evaluation of the moral right to hold power in the Mankweng area.

5.4. RECOMMENDATIONS FOR THE IMPROVEMENT OF THE MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA

The consulted research studies and interpreted theoretical frameworks of this study, coupled with empirical findings; found that the local SAPS officials in the Mankweng areas shows that their respective attitudes and behavioural changes are influenced by that individuals' values. Some of the police management participants were in agreement that it often takes long time for the interested officials to be promoted to the next ranks and there is no clear line of demarcations of promoting them. It was recommended by the police management to identify the local SAPS officials who have abilities to be developed into top positions and spot those who have the capabilities for promotions to higher ranks shortly as they grow and develop in the service.

Furthermore, the police management should recognise and understand that they need to carry on with basic education and training education for the local SAPS officials who have not yet reached the expected level in terms of particular skills and it is crucial to use experienced

employees to train less experienced employees. Police management should therefore also send employees to different courses and use the expertise of experience to train other employees. This can improve their self-esteem and contribute to their belief of being appreciated as subject matter specialist. This will of course result in job happiness as the management attitude is positive and appraisal of the job that other local SAPS officials holds to respond positively to the SAPS moral right to hold power in the service (i.e. Mankweng area included).

The police management need to ensure that the SAPS officials morale needs are uplifted to reduce grievances, turnover, absenteeism, under production and the image of vetting unit. The problematic areas found in the study are promotions, communication channels to render efficient service to the local community areas and affirmative action as well as skills development of the SAPS officials to develop healthy relationship with the local SAPS. Furthermore; the local SAPS official who is '*people orientated*' will have a better understanding of the community's needs and wants. This will improve morale of the interested parties and quickly identify existing problems in the area. The local SAPS and community members will be able to acknowledge and appraise each other efforts in an attempt to restore the inadequate relationships. The local SAPS officials should prefer to work with visionary community members to influence each other positively. This will enhance the way they perform their duties to achieve their desirable and realistic visions and missions, in which all parties would want to contribute willingly for the betterment of the service. Therefore, police management should set clear roles and responsibilities for the local SAPS officials and community members, while providing them with the necessary guidance and support.

As initial highlighted in this study; the Constitution of the Republic of South African Act, 1996 places the local SAPS in the frontline against crime and obliges it to protect and secure the inhabitant of the republic and their property, this reads in accordance with Section 205(3) of this Act. However, this will be effective only if the local SAPS management consists of employees who are trained professionals with appropriate proficiency and whose integrity is beyond approach. In the light of growing concern about ethics and morality in the Mankweng area, this study presents that it is important to gain a better understanding of the natural progression of moral reasoning that comes with maturity and education in the local SAPS.

This study highlighted that moral judgement research gained popularity in the US in the 1970s at the same time when social justice was the dominant public concern. The central question of moral judgement research, namely: “How do people arrive at their notions of what is morally right and wrong?”, this is believed to still be extremely relevant as this study established. Moral decision-making was stated to be a concern in the US, as well as other international countries. In the context of the local SAPS; moral regeneration requires urgent intervention from the police management. The current political and social debates in South Africa deal with fundamental differences in what is *right* and what is *just* in our society. Moral awareness campaigns and moral education programmes seek to counter social problems with calls for moral regeneration. Moreover; it is important to understand where people’s sense of morality comes from and how their moral intuition works. Equally, employee morale in the local SAPS should refer to how positive and supportive employees feels towards the organisation and the special feeling the member of the group shares with others, such as trust, purpose, pride in one achievement and faith in the management and organisation success and restoration of the failing relationship between the local SAPS and the concerned communities.

According to the researcher’s understanding; the local SAPS morale entails the confidence and positive attitude of employees within the organisation towards the accomplishment of organisational goals, vision and mission. Therefore, morale can be high or low depending on the kind of management the organisation has.

This study showed that the problems of police management in the Mankweng area initiate with who is appointed at the most seniors and most powerful ranks in crime intelligence SAPS who are not vetted. Since 2012 there has been a surge in serious, violent and syndicated crimes in South Africa. Despite having over 152 000 trained officers, the SAPS is unfortunately still not able to carry out its mandate effectively. This is due to the loss of the necessary expertise to undertake proactive intelligence-led investigations. While the SAPS’ intelligence capacity collapsed under the command of the disgraced [i.e. Notable Mr Richard Mdluli], much of its investigative capacity was lost between 2000 and 2009, when most specialised investigative units were either closed down or their capacity distributed across

selected police stations. This created uncertainty and low morale among members. Specialised units are a necessity, given the complexities of various crimes facing the SAPS.

Therefore, the impact and importance of police management has long been unnoticed and unobserved for a long time. But now its importance has been realised and it has become a burning issue all over the world. Effective management enhances the productivity of employees within the work place, while humble management impacts negatively on employee morale. Management behaviour is the most significant factor on employee morale, as a result. Due to this fact, the management must project positive attitude at all costs, otherwise their behaviour can strike at the very productivity they aimed to achieve. The assessments of moral development in the local SAPS is inefficient, lack of accountability and educational outcomes on this subject are also limited. Considerably, the assessment forms an integral component of Outcomes-Based Education. Therefore, the awareness on the assessment of levels of moral reasoning for the local SAPS members should be enhanced. Progress in moral development could be measured. This study may therefore point to methodologies that would prove valuable for local SAPS management to assess moral development with the view to implement educational programmes that will result in the advancement of local SAPS members' stages for moral development in the Mankweng area.

In the context of this study; morality provides the first principle of social organisation. Therefore; it remains for politics, economics and sociologies to provide the second-level ideas regarding specifics for creating institutions, role-structure and practices. Morality in the local SAPS is of course distinguishable from other domains of social functioning such as etiquette, social convention and economics. It is morality's special province to provide guidelines for *who owe whom what*, for determining *how* the benefits and burdens of co-operative living are to be distributed. For this study; morality is perceived as a complex system of principles based on cultural, religious and philosophical concepts and beliefs; by which an individual determines whether *his* or *her* actions are right or wrong. These concepts and beliefs are often generalised and codified by a culture or group and thus serve to regulate the behaviour of its members.

As this study presented a resolute adherence to a small set of moral values namely, truthfulness, dependability for one's word, moral courage, sense of fair play, law abidingness, concern or respect for other people and concern for the common good; forms the basis of

society. This is the foundation of integrity in public life and civic responsibility in general. The term *moral matters* can be defined as issues regarding *proper relations* between the individual and others, making it clear that moral matters are a crucial concern at all stages of the life-span. It is therefore not surprising that issues of ethics and morality occupy up a prominent position in social, political and academic agendas. In addition, cross-cultural comparison of ethics has gained significant ground in academic literature due to globalisation, economic integration and internationalisation of businesses which has led to increased networking around the world. Despite these initiatives, politicians, religious leaders and social commentators have spoken about a breakdown in morality in the local SAPS, with prevalence of various crimes and lack of adequate responses as the most commonly cited evidence. The new democratic dispensation across South Africa did not preclude family killings, abuse of women and children, rape, suicide, corruption, car hijackings, dishonesty, theft, embezzlement of public funds and racism.

Recognising that such a social environment is debilitating, posing a serious threat to South Africa's emerging democracy and the operation of the local SAPS, the National Crime Prevention Strategy (NCPS) in 1996 focused on public values and education (Rauch, 2005:1). The intention of the NCPS, 1996 was to tackle the prevailing moral climate within communities, the attitudes towards crime and the tolerance towards crime (Rauch, 2005:1). Concerned about the deepening moral crisis in South Africa, political and religious leaders met at a Moral Summit in Johannesburg in 1998 under the leadership of Nelson Mandela and committed themselves to a "Code of Conduct for persons in positions of responsibility."

Subsequently; this study highlighted that moral regeneration initiatives and concerted efforts to rejuvenate the moral fiber of South African society by building on the values envisioned in the Constitution, 1996 are the motivating factors for undertaking this study. It is asserted that the examination of the actual level of moral reasoning of a representative sample of tertiary students would assist in assessing the scale of the problem. The foundation of research is that, its findings may be of assistance to educators in contributing to the creation of a moral, just and democratic society. The question that arises is whether the current state of management in the local SAPS has what it takes to ensure that the local SAPS become the type of professional police intervention that will be respected by all the people. Therefore, the researcher is much interested on exploring the management of local SAPS employees' morale. To accomplish this, the researcher will focus on determining contributions of vetting

management on productivity, regarding employees' morale within the local SAPS organisation. The researcher wants to explore something new and broadly explain it. That will be done firstly, by identifying the impact that management has on the morale of employees. Secondly, by identifying the effect of employee morale on organisation productivity. Thus, the dawn of democracy in South Africa in 1994 demanded a fundamental transparent and accountable professional police service. The current media attention on police criminality is a cause of concern. In order to address issues of police criminality in the police organisation it requires a policy that all applicants to the local SAPS must be subjected to vetting before they can be employed in the service. In order to minimise the risk of employing a person who lacks integrity, loyalty to the organisation.

The SAPS members should be well trained to understand the moral right to hold power in the Mankweng area. The community must work with the local SAPS to restore the lost hope and trust, by reporting suspicious police's activities. The police must be transparent to gain trust from the community. Every member of the community must be responsible to restore the moral right to hold power in the Mankweng area. The community members must be encouraged by the police to participate in CPFs activities. A member of the community must be encouraged to know how the local SAPS operates. The Neighborhood Watch (i.e. community policing structures) must be also implemented.

5.5. FURTHER RESEARCH STUDIES

Further research is recommended to be based on the following facets:

- The attainment of other objectives of evaluating moral right to hold power in the Mankweng area specifically and nationwide in general.
- Conducting this research in other districts of South Africa relating to the evaluation moral right to hold power in the Mankweng area across South Africa and other countries to solicit international best practices.
- Gathering more information on the opinions and experiences of the moral right to hold power in the Mankweng area and other supporting structures.

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ANNEXURE A: CLEAN COPY OF INTERVIEW SCHEDULE GUIDE

SAMPLE 'A': COMMUNITY MEMBERS (20 PARTICIPANTS)

1. What is your view of the relationship between the police and the community here in Mankweng?
2. In your experience, do you think there are challenges that hinder police-community relations in Mankweng?
3. What do you think should be done to fix police-community relations in Mankweng?
4. Have you had good or bad experiences about police and if so please provide details of the experiences?
5. In your view, do some of the police in Mankweng commit any crimes? Please explain what kind of crimes by police, you are aware of.
6. From your observations, do you think police in Mankweng are bringing respectability to the brand of the South African Police Service (SAPS)? Please elaborate your response with examples that you may have witnessed.
7. From the answers you have given, do you think the police in Mankweng hold the moral authority to hold power in the community? Please elaborate your answer

SAMPLE 'B': POLICE MANAGEMENT (FIVE-5 PARTICIPANTS)

8. As management of the station, how would you describe the relations between the police and the community in Mankweng?
9. In your view, what are the areas that need to be improved upon, in order to strengthen police-community relations in Mankweng?
10. How do you as police, involve and/or empower community structures to collaborate meaningfully in policing?
11. Who are the stakeholders in the community, that collaborate with the police in fighting crime and what exactly are their different roles?
12. Are there any specific challenges with stakeholder relations and if so, please explain the challenges?
13. How do you as police management build moral alertness in the community and among police officials? That is moral alertness in terms of police abiding by the law and the community taking active citizenship in helping in the fight against crime.
14. As police, how do you ensure that members of the community are alert to situations that may expose them to falling victim to crime?
15. Could you please describe in detail, your strategy as a station, in terms of increasing resilience to criminal victimisation within the community.
16. How do you as police share information about the South African Police Service (SAPS) crime fighting initiatives with the community?
17. What are the specific challenges linked with the sharing of information on crime fighting initiatives?

ANNEXURE B: INFORMED CONSENT FORM



Dear Participant

I am Raesetja Martha Malatji a Master's in Criminal Justice candidate, enrolling for the dissertation in Police Science, Forensic Science and Technology [DFPFS91] at University of South Africa (UNISA). In order to complete this degree, I am conducting a research entitled: ***“An evaluation of the South African Police Service’s moral right to hold power in the Mankweng area”***. The main aim of this study is to evaluate SAPS’s moral right to hold power in the Mankweng area. This study provides that moral right to hold power helps the police and the public to communicate effectively without doubting one another.

Your co-operation will assist me in reaching my study aim and related objectives. Furthermore, the knowledge and information gained will help make recommendations of understanding that police moral right to hold power can help the public to have trust and confidence to the police. These two aspects will help the two parties to feel free in sharing ideas and informing the police without fear of prejudice. Therefore, strategies to improve this subject in the Mankweng area. Further improving evaluation of the effectiveness of local SAPS management, controls and commands, responses and operations, among others. To gather the information needed for the research, the researcher would like to ask questions relating to this subject to formulate strategies to address this issue effectively.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The interview may last for about an hour.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.

- You have a choice to participate, not participate or stop participating in the research. You will not be penalised for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

Audio equipment / Voice record (**Mark with X**)

Willing	Not willing

I can be contacted at: 072 271 7054 / **Raasetja Martha Malatji**

Should you require further clarity you can contact my supervisor Mr MM Matlala on this email: matlammm@unisa.ac.za [The principal supervisor's details].

DECLARATION

I RAESETJA MARTHA MALATJI (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project; I consent to participating in this research project.

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

SIGNITURE OF PARTICIPANT

DATE



2021 January 04

ANNEXURE C: LETTER OF APPROVAL FROM UNISA

Office of the Chair of the Department
UNISA; College of Law
School of Criminal Justice 
2016 -03- 3 J
Department of Police Practice
Tel: +27 12 433 9509/9410
Date:

UNISA 
university
of south africa

Memorandum

To: Lt. Col. G Joubert: South African Police Service
From: Mpho M Matlala: University of South Africa: Police Practice
Subject: Approval of research proposal: student no. 57657017: Ms. RM Malatji
Title: AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S
MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA

Date: 2016-08-30

Sir/Madam

This is to confirm that the research proposal for Ms. RM Malatji with the title as reflected above has been approved in accordance with the university rules in the Department of Police Practice. The research proposal was approved with the title as reflected, with Mpho M Matlala as the supervisor, during a departmental higher degrees committee during March 2016. Furthermore, the title for this research proposal was approved by the College of Law Higher Degrees Committee during April 2016. As supervisor for Ms. Malatji RM, I can confirm that the proposal has been approved by the relevant structures of the university and that the student can apply for the necessary permission to do research.

Thanking you in advance

Regards

Mpho M Matlala



Mpho M Matlala: Supervisor: Police Practice

Date 2016-08-30



University of South Africa
Pretter Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone +27 12 429 3111 Facsimile +27 12 429 4150
www.unisa.ac.za

ANNEXURE D: APPROVAL LETTER FROM EMPLOYER/COMPANY

Private Bag x9428
E-Mail Address: Lim:od & strategic admin

Verwysing Reference	11/13//1
Navrae Enquiries	A/C Malatji
Telefoon Telephone	(015) 290 6092/3
Faksnommer Fax number	(015) 230 1023

THE PROVINCIAL HEAD
S A POLICE SERVICE
POLOKWANE
0700

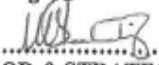
THE PROVINCIAL COMMISSIONER
SAPS
LIMPOPO
POLOKWANE
0700

ATT: LT GEN. LEDWABA

REQUEST FOR PERMISSION TO CONDUCT A RESEARCH ON AN EVALUATION OF THE SAPS'S MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA: A/C MALATJI 7115442-6

1. I am a registered student of Master's degree in Criminal Justice at University of South Africa (UNISA). As a requirement to fulfil my degree, my institution expects me to conduct this research project.
2. The data collection method will include completion of a proposal, questionnaire, interviews and information analysis.
3. For ethical considerations, confidentiality and respect of people's confidential information will be highly maintained.
4. A copy of the research study will be forwarded for your attention after the completion of the project.

Regards


.....ADMIN CLERK
OD & STRATEGIC MANAGEMENT: LIMPOPO
R.M MALATJI

072 271 7054 OR 015 290 6092/3



Privaatsak/Private Bag X 94

Verwysing/Reference:	3/34/2
Navrae/Enquiries:	Lt Col Joubert Intern Mahamba
Telefoon/Telephone:	(012) 393 3118 (012) 393 2423/4370

DIVISION: RESEARCH
SOUTH AFRICAN POLICE SERVICE
PRETORIA
0001

The Provincial Commissioner
LIMPOPO

PERMISSION TO CONDUCT RESEARCH IN SAPS: AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA: MASTER'S DEGREE: UNIVERSITY OF SOUTH AFRICA; RESEARCHER: RM MALATJI

1. The above subject matter refers.
2. The researcher, AC RM Malatji, is conducting a research study with the aim to ***evaluate the police's moral right to hold power in the Mankweng area.***
3. The researcher is requesting permission to collect data through questionnaires to the community members of Mankweng area. The researcher will also interview the Station Commander and members at the Mankweng Police Station.
4. The proposal was perused according to National Instruction 1 of 2006. This office recommends that permission be granted for the research study, subject to the final approval and further arrangements by the office of the Provincial Commissioner: Limpopo.
5. We hereby request the final approval by your office if you concur with our recommendation. Your office is also at liberty to set terms and conditions to the researcher to ensure that compliance standards are adhered to during the research process and that research has impact to the organisation.
6. If approval granted by your office, this office will obtain a signed undertaking from researcher prior to the commencement of the research which will include your terms and conditions if there are any and the following:
 - 6.1. The research will be conducted at his/her exclusive cost.

PERMISSION TO CONDUCT RESEARCH IN SAPS: AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA: MASTER'S DEGREE: UNIVERSITY OF SOUTH AFRICA; RESEARCHER: RM MALATJI

- 6.2 The researcher will conduct the research without the disruption of the duties of members of the Service and where it is necessary for the research goals, research procedures or research instruments to disrupt the duties of a member, prior arrangements must be made with the commander of such member.
- 6.3 The researcher should bear in mind that participation in the interviews must be on a voluntary basis.
- 6.4 The information will at all times be treated as strictly confidential.
- 6.5 The researcher will provide an annotated copy of the research work to the Service.
7. If approval granted by your office, for smooth coordination of research process between your office and the researcher, the following information is kindly requested to be forwarded to our office:
 - **Contact person:** Rank, Initials and Surname.
 - **Contact details:** Office telephone number and email address.
8. A copy of the approval (if granted) and signed undertaking as per paragraph 6 supra to be provided to this office within 21 days after receipt of this letter.
9. Your cooperation will be highly appreciated.


**LIEUTENANT GENERAL
DIVISIONAL COMMISSIONER: RESEARCH
DR BM ZULU**

DATE: 2016/09/28

Navrae/Enquiries: Lt Col Joubert
Intern Mahamba

Telefoon/Telephone: (012) 393 3118
(012) 393 2423/4370

**SOUTH AFRICAN POLICE SERVICE
PRETORIA
0001**

**RM Malatji
UNISA**

PERMISSION TO CONDUCT RESEARCH IN SAPS: AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA: MASTER'S DEGREE: UNIVERSITY OF SOUTH AFRICA: RESEARCHER: RM MALATJI

1. The above subject matter refers.
2. You are hereby granted approval for your research study on the above mentioned topic in terms of National Instruction 1 of 2006.
3. Further arrangements regarding the research study may be made with the following office:
 - 3.1. Provincial Commissioner: Limpopo:
 - **Contact Person:** Lt Col Montjane
 - **Contact Details:** (015) 290 6202 / 6091
4. Kindly adhere to par 6 of our letter signed on the 2016/09/28 with the same above reference number.


**LIEUTENANT GENERAL
DIVISIONAL COMMISSIONER: RESEARCH
DR BM ZULU**

DATE: 2016 11/11

Reference : 2/1/2/1(14/2015)
Navras : Lt Col Tau
Enquiries : Lt Col Montjane
Telefoon
Telephone : 015 290 6202/6091
Faksnummer
Fax number : 015 230 1023
E-pos
Email : LimpProv Strategic Projects

**SOUTH AFRICAN POLICE SERVICE
LIMPOPO**

- A. RM Malatji
44 Schoeman Street
Polokwane
0700
- B. Cluster Commander
Polokwane Cluster

AUTHORITY TO CONDUCT RESEARCH IN SAPS: AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORALE RIGHT TO HOLD POWER IN THE MANKWENG AREA: MTECH IN POLICING: UNIVERSITY OF SOUTH AFRICA: RESEARCHER: RM MALATJI.

- A.1. Your authority to conduct research on an evaluation of the South African Police Service's moral right to hold power in the Mankweng area is herewith granted.
2. The researcher should take care of the following:
- The research will be at your own cost
 - The research will be conducted without any disruption of the duties of personnel.
 - The information will at all times be treated strictly confidential.
 - Participation in the interviews must be on a voluntary basis.
 - You are expected to donate an annotated copy of the research work to the service.
- B.1. Copy for your information.
2. The researcher has been granted the authority to conduct the research on the abovementioned topic, and you are therefore requested to assist the researcher where it is possible.
3. Hoping you will find everything in order.

Page 1 of 2

AUTHORITY TO CONDUCT RESEARCH IN SAPS: AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORALE RIGHT TO HOLD POWER IN THE MANKWENG AREA: MTECH IN POLICING: UNIVERSITY OF SOUTH AFRICA: RESEARCHER: RM MALATJI.



LIEUTENANT GENERAL
PROVINCIAL COMMISSIONER
LIMPOPO PROVINCE
NJ LEDWABA

Date: 2016/10/13

0001

APPLICATION FOR PERMISSION TO CONDUCT RESEARCH ON AN EVALUATION OF THE SOUTH AFRICAN POLICE'S MORAL RIGHT TO HOLD POWER IN MANKWENG AREA: MTECH IN POLICING: RESEACHER: R.M MALATJI.

1. Attached herewith please find research proposal and related documents on the above topic for your insight and recommendations.
2. This office will appreciate if this could be expedited as its part of academic requirement for the researcher.

.....LIEUTENANT GENERAL
PROVINCIAL COMMISSIONER
LIMPOPO PROVINCE
NJ LEDWABA

2016-07-11

Date:



Private Bag x 9428

Verwysing Reference	2/1/2/1 (15/2019)
Navrae Enquiries	Col Tau Lt Col Montjane
Telefoon Telephone	015 290 6090/6300
Faksnommer Fax number	015 230 1023

**PROVINCIAL COMMISSIONER
SOUTH AFRICAN POLICE
SERVICE
POLOKWANE
LIMPOPO**

A. Ms MJ Phasha
University of Limpop
Faculty of Humanities
SOVENGA
0700

B. The Station Commander
Mankweng SAPS
South African Police Service
Limpopo Province

AUTHORITY TO CONDUCT RESEARCH IN SAPS: EXPLORING DOMESTIC VIOLENCE: A CASE STUDY OF THE VICTIMIZATION OF WOMEN AND CHILDREN: UNIVERSITY OF LIMPOPO: MASTERS DEGREE: RESEARCHER: MJ PHASHA.

A.1. The authority to conduct the above research is granted.

2. Things to consider during the research process:-

- The research will be done at your own cost;
- The research will be conducted without any disruption of official duties;
- The information provided to the researcher by the SAPS to be treated strictly confidential as possible;
- Participation in the interviews to be done voluntary so;
- SAPS expect you to donate an annotated copy of the research done for service improvement.

• **AUTHORITY TO CONDUCT RESEARCH IN SAPS: EXPLORING DOMESTIC VIOLENCE: A CASE STUDY OF THE VICTIMIZATION OF WOMEN AND CHILDREN: UNIVERSITY OF LIMPOPO: MASTERS DEGREE: RESEARCHER: MJ PHASHA.**

3. Hoping you will find this in order.



LIEUTENANT GENERAL

PROVINCIAL COMMISSIONER
LIMPOPO PROVINCE
NJ LEDWABA

Date: 2020-02-17

ANNEXURE E: TURNITIN REPORT

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AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA

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File size: **1.62M**
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Word count: **48,539**
Character count: **263,732**
Submission date: **03-Oct-2020 11:43AM (UTC+0200)**
Submission ID: **1404088396**



ANNEXURE F: CERTIFICATE/LETTER FROM EDITOR

SASEKANI MAKHUBELE

Cell No. 071 9758 728

Email: sasekani93@gmail.com



EDITING SERVICES

DECLARATION OF PROOFREADING INVOICE

TO WHOM IT MY CONCERN

I Makhubele Sasekani, declare that I have proofread the submitted full dissertation entitled: *'AN EVALUATION OF THE SOUTH AFRICAN POLICE SERVICE'S MORAL RIGHT TO HOLD POWER IN THE MANKWENG AREA'* for Ms RAESITJA MARTHA MALATJI (5765701-7), enrolling for a Master's degree in Criminal Justice in the subject of Police Science, with the University of South Africa (UNISA). I have, to the best of my knowledge; identified typographic, syntactic, idiomatic, spelling, grammar, punctuation and any additional errors that may have been missed during the writing-up phase. I noticed these discrepancies and made recommendations to the researcher to review and correct for the improvement of the final research work. I further declare that I have proofread this study in compliance with general criteria that apply to language editors and I have remained within the standard brief.

Signature

S. Makhubele

ND (Language Practice) from Tshwane University of Technology (TUT)

2020/10/03